

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

LIBRARY OF THE
FEB 27 1922
SMITHSONIAN INSTITUTION

CONTENTS.

What is the Truth about Spiritualism?
An Open Letter to Mr. G. R. Sims.

The Work of Dr. Geley.
Address by Mr. S. De Brath, M.Inst.C.E.

When Saul consulted the Seer. By
Mrs. I. Toye Warner-Staples, F.R.A.S.

The Vale Owen Script and
"The High Places."
By A. J. Wood.

The Shadowless Photogra
Further Letters and Opinions (illus.).

A Message that Brought Help.
By Miss Mary E. Monteith.

The Progression of Marmaduke.
Messages Continued.

&c., &c.

SATURDAY, FEB. 18th, 1922.

No. 2,145. - Vol. XLII.

Registered as a Newspaper.

Price Fourpence.

THE LITTLE PAPER WITH A GREAT MESSAGE

Telephone:

PARK 4708

Hon. Principal:
J. HEWAT MCKENZIE.

CURATIVE SUGGESTION.

The British College of Psychic Science,
59, HOLLAND PARK, LONDON, W. 11.

IMPORTANT!

Associate Membership of the British College.

Particulars of the ADVANTAGES may be had on application to the Honorary Secretary.

Series of Four Lectures by MR. ROBERT KING, Thursday, February 23rd, at 3.30 p.m., "Thought Power." Members, 1s. Non-Members, 2s. each lecture.

Discussion Classes held by Mr. J. Hewat McKenzie, on Mondays at 3 p.m., and 8 p.m.

Tuesdays, at 8 p.m., "Lessons on the Development and Use of the Healing Power." Mr. W. S. Hendry. Admission, 1s.

Direct Voice Phenomena. Mrs. Blanche Cooper. Groups, 10 persons. Wednesdays, 8 p.m. Fridays, 5 p.m. Non-members 7/6 (by introduction). Private appointments.

Psychometry & Clairvoyance by Mrs. Annie Johnson. Groups limited to 10 can be booked on Tuesdays, at 7.30 p.m., and Fridays at 3.30 p.m. Admission for Non-Members 4s. Private appointments on application.

Diagnosing and Healing Treatments.

Psychic Photography. Crewe Circle and MRS. DEANE.

Public Clairvoyance.

Friday, February 17th, at 8 p.m. ... MRS. JAMRACH.

Tuesday, February 21st, at 3.30 p.m. ... MRS. LUND.

Friday, February 24th, at 8 p.m. ... MR. A. VOUT PETERS.

Town Members entrance fee, £2 2s. Annual Subscription, £3 2s.

Country Members " £1 1s. " £2 2s.

Associate " " £1 1s. " £1 1s.

Membership Associated Membership excepted can be taken up at any time pro rata.

Marylebone Spiritualist Association, Ltd.,
ÆOLIUM HALL, 135, NEW BOND STREET, W. 1.SUNDAY, FEBRUARY 19th, at 6.30 p.m. ... MR. and MRS. F. BRITAIN.
(Mediumship and Guides.)MEMBERS & ASSOCIATES MEETINGS. DENISON HOUSE,
298, VAUXHALL BRIDGE RD. Near Victoria Station.

TUESDAY, FEB. 21st, at 7.30 p.m. ... MRS. A. JAMRACH.

FRIDAY, FEB. 24th, at 7.30 p.m. ... MR. GEORGE CRAZE.

MEMBERSHIP INVITED. Office of Association, 4, Tavistock Square, W.C. 1.

The London Spiritual Mission,
13, Pembridge Place, Bayswater, W.

SUNDAY, FEBRUARY 19th.

At 11 a.m. ... MR. E. W. BEARD.

At 6.30 p.m. ... MR. T. AUSTIN.

Wednesday, Feb. 22nd, 7.30 p.m. ... MR. ROBERT KING.

The "W. T. Stead" Library and Bureau,
30a, Baker Street, W.Hours 11 a.m. to 9 p.m. (closed Saturdays and Sundays).
Restaurant 12 noon to 9 p.m.Tuesday, Feb. 21st, at 8 p.m., a Meeting at the Church of the Strangers,
Central Hall, High Street, Peckham. Speakers MISS E. STEAD
and MR. A. VOUT PETERS. Clairvoyant, MR. VOUT PETERS.
Admission free. Silver collection.Thursday, Feb. 23rd, at 3.30 p.m. MRS. PODMORE.
Members Free. Non-members, 1s.Devotional Group, Thursday, Feb. 23rd, 6 p.m. MISS STEAD.
Open Circle every Sunday, 3 to 4.30 p.m. MRS. OGILVIE.
Silver Collection. Tea 4.30 to 6 p.m., at moderate charge.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, Feb. 19th, 11 a.m. ... MR. F. J. JONES.

6.30 p.m. ... MR. F. T. A. DAVIES.

Wednesday, Feb. 22nd, 3 p.m., Healing Circle. Treatment 4 to 5

7.30 p.m., ... MR. & MRS. LEWIS.

7.30 p.m., ... MRS. WORTHINGTON.

Friday, Feb. 24th, 7.30 p.m., Lantern Lecture by MR. H. J. OSBORN on

"Studies in Supernormal Pictures" (Spirit Photography, Spirit Controlled

Photography, Photography without Camera, Thought Photographs and

Spirit-Inspired Paintings, etc.) Silver collection.

Brighton Spiritualist Brotherhood,
Old Steine Hall, 52a, Old Steine, Brighton.

SPEAKERS AND DEMONSTRATORS.

Worthing Branch West Street Hall. Every Sunday, 11.15 and 6.15.
Wednesday, 3.15 and 6.15, best Speakers and Demonstrators.Spiritualists when in London should stay at Hun-
stanton House, 13, Endsleigh-gardens, London, N.W. (2 minutes
from Euston Station); central all parts; terms 4/6, bed and breakfast.
—Apply A. Rosberg.LECTURES at "THE PORCHWAY," 13, CRAVEN
ROAD W. 2 (nr. Paddington Station). Fridays, at 3.30, series on
"A Study in Psychology." Feb. 24th, "Dreams," Miss Bothwell-Gosse.
March 3rd, Miss C. Woods on "The Subconscious Self." Admission free.MR. ROBERT McALLAN,
who has had many years' experience in the treatment of Moral,
Mental and Nervous Disorders, and Functional Troubles, with and
without Hypnosis, offers his services to sufferers. Insomnia, Neurasthenia,
Obsessions, Depression, Self-conscious Fears, etc., quickly
yield to this method of treatment.—4, Manchester Street, W. 1.
Phones: Mayfair 1386, Croydon 1888. Explanatory brochure post free.22, Princes Street, Cavendish Square, W.,
LONDON ACADEMY OF MUSIC.SUNDAY AFTERNOON ADDRESSES
on Spiritual, Mystic, and Occult Subjects by
J. HAROLD CARPENTER

at 3.15 p.m.

A short devotional meeting for those desirous of spiritual
help and guidance will be held at the close of each lecture.

Admission free. Collection to defray expenses.

Mrs. Fairclough Smith

LONDON ACADEMY OF MUSIC, 22, Princes St., Cavendish Sq., W.

WEDNESDAY EVENINGS at 7 o'clock.

Also Royal Pavilion, Brighton, SUNDAY morning Service at 11.15 a.m.
All welcome. Silver collection to defray expenses. Write c/o Royal
Pavilion, Brighton.APPLIED PSYCHOLOGY AND PSYCHO-THERAPY
(DRUGLESS MENTAL HEALING).Dr. C. C. SANDER, F.R.P.S., D.Chrom., D.Sc.,
will give a Course of EDUCATIONAL LECTURES atThe W. T. Stead Bureau,
30a, Baker Street, W. 1.

Every TUESDAY EVENING, at 8 o'clock,

Admission, 2s. each lecture. Members of the W. T. Stead Bureau, 1s.
Please send stamped addressed envelope for Syllabus of the Course. Dr. Sander
can be consulted by appointment. Booklet—Psycho-Therapy, 7d. post free

Two New Works on Spiritual Healing.

Modern Uplifted Thought. "SELF-HEALING BY DIVINE UNDER-
STANDING" and "THE WAY OF HEALTH AND ABUNDANCE,"
by W. OWEN HUGHES. Editor's note to the volumes:—"The writer...
is a recognised Christian Healer of seventeen years' standing." Each
volume crown 8vo m., gilt lettering and top, cloth, 6/4 post free.
Send stamp for full particulars—

Williamson, 22, Victoria Drive, Leigh-on-Sea, England.

AIDS to PSYCHIC
DEVELOPMENT.Crystals, 24 in. 8/6, 10/6, £1/1/0. 3 in. £3/10/0
OUJA BOARDS 6 x 7, 7/- 14 x 16, 16/-
for obtaining Spirit messages
SEANCE TRUMPETS Aluminium 7/6
Magnetic Mirrors 3/6, 8/6 & 10/6
for rapidly inducing Clairvoyance.
Planchettes 4/0, 6/6 & 7/6
highly polished, with wheels.
MEMPHIS PSYCHIC INCENSE 2/9 & 7/6 per tin.
The perfume of power. With burner.
All goods sent paid in U.K. Foreign orders must be accompanied by extra
to cover increased cost of posting and packing. Prompt delivery.
M. P. BOOTH, 14a, CLIFTON STREET, CARDIFF.Brighton.—Boarding Establishment: All bedrooms hot & cold
water, electric light, gas fires, pure, varied, generous diet, inclusive
terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.Charles Ross, L.R.A.M., has a few vacancies for
pianoforte pupils. Studio—72, High Street, Marylebone.Wanted. Lady or gentleman to share country Vicarage.
Spiritualist preferred.—Mrs. Tweedale, Weston Vicarage, Yorks."Grenadier Roll." The new book "Grenadier Roll"
can be obtained from the Authoress, Park House, Whaley Bridge,
Cheshire, or from Mrs. Osborne Leonard. This book originally
published at 10/- 6d., deals with the greatest of all questions, and is one of
the most startling books of the times. A limited number of copies are
to be cleared at 5s. 6d. each. Postage 9d. extra.William Allen Snaith, Herbalist; Diseases Cured
with Herbs; cases unsuccessful elsewhere invited. Stamped
envelope.—Particulars 7, Green-road, Yoker, Glasgow.A LONDON PHYSICIAN (SPECIALIST) receives
patients (into his private residence if desired) for treatment by
appropriate Psychotherapy. Write—M.D. c/o J. H. Goring, 3, Tudor
Street E. 4.Spiritualistic Books Bought, Sold and Exchanged.—
CUNAN DOYLE'S "The Vital Message," 3s., postage 3d. LADY
GLENNON'S "The Earthen Vessel," new copies, 4s. 6d., postage 4d.
"THE SPIRITUAL MAGAZINE" over 50 years old, bound volumes, 570 pages,
5s., postage 8d.—Raymond and Co., Occult Booksellers, 79, Lamb's
Conduit Street, Bloomsbury, London, W.C. 1.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,145—VOL. XLII. [Registered as] SATURDAY, FEBRUARY 18, 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.

Yet, human Spirit, bravely hold thy course,
Let virtue teach thee firmly to pursue
The gradual paths of an aspiring change;
For birth, and life, and death, and that strange state
Before the naked soul has found its home
All tend to perfect happiness, and urge
The restless wheels of being on their way.

SHELLEY.

ENGINEERS AND ECTOPLASM.

It is a curious commentary on the attitude of Mr. James Douglas and Mr. Filson Young towards psychic discoveries—especially ectoplasm—that at the recent meeting of the London Spiritualist Alliance, when Mr. Stanley De Brath gave his address on the work of Dr. Geley in relation to ectoplasm, a strong contingent of engineers was present. Mr. De Brath himself is a member of the Institute of Civil Engineers. Mr. George E. Wright, the chairman of the meeting, is an engineer, the seconder of the vote of thanks, Col Hardwick, is an engineer, and there were several engineers in the audience all sympathetically interested in the subject. We wonder whether Messrs. Douglas and Young understand what an engineer's training stands for in the way of exactitude of mind, efficiency in experimental work and general intellectual alertness. Both these journalists are men of reputed intelligence, otherwise we might apply to them the caustic saying of Rochefoucauld that mediocre minds usually condemn anything which is outside the range of their understanding.

"IGNORANCE, PURE IGNORANCE."

When honest old Samuel Johnson made a blunder in his Dictionary he frankly admitted it. It was due to "ignorance, pure ignorance," he said. Whether when Mr. Douglas, Mr. Filson Young and their like discover their own blunders in this matter of ectoplasm they will apologise with the same manly candour remains to be seen. Of course in the case of Mr. James Douglas it was not "pure" ignorance; there was admittedly a good deal of fear mixed with it. But it is rather a pity for the reputations of these and some other well-known writers that they have put them-

selves on record in this way. "The written letter remaineth," and it bears the seeds of future humiliation. We know the name of the man who in a pamphlet derided the idea of steamships crossing the Atlantic and how the first steamship that crossed to the United States carried copies of his pamphlet for the amusement of our American kinsfolk. We know the names of some of the men who howled down Darwin's discovery of Natural Selection, and of those who scoffed at aviation. Ectoplasm is a vastly greater discovery than many even of those who believe in it have any conception.

"LIGHT" AND ITS FRIENDS.

A correspondent, referring to the long career of LIGHT and the many distinguished people associated with it as contributors, correspondents or readers, thinks that a history of the journal would be interesting. It certainly would, but the time for writing such a record is not yet—for we are now making some of its most important history. Nor have we time just now to compile a list of the famous men and women who have been more or less closely associated with LIGHT in earlier days. All we can do at the moment is to give a few names which occur to us: Tennyson, Andrew Lang, Gerald Massey, Professor de Morgan, F. W. H. Myers, Alfred Russel Wallace, Laurance Oliphant, Rev. J. G. Wood (naturalist), Hon. Rod-nel, W. T. Stead, Dr. Garth Wilkinson, M^{rs}. Antoinette Sterling. These are a few of the names which occur to us as those of persons whose fame was achieved, more or less, outside of psychical matters. There is a host of others, many of them associated with our later years—world-known names in the Church, Literature, Science and Art. When the history of LIGHT comes to be written it will contain many surprises for those unfamiliar with our story.

SECRETS OF NATURE.

"Motion or change and Identity or rest are the first and second secrets of Nature: Motion and Rest. The whole code of her laws may be written on the thumb-nail, or the signet of a ring. The whirling bubble on the surface of a brook admits us to the secret of the mechanics of the sky. Every shell on the beach is a key to it. A little water made to rotate in a cup explains the formation of the simpler shells; the addition of matter from year to year arrives at last at the most complex forms; and yet so poor is Nature with all her craft that, from the beginning to the end of the universe, she has but one stuff, but one stuff with its two ends to serve up all her dreamlike variety. Compound it as she will, star, sand, fire, water, tree, man, it is all one stuff, and betrays the same properties. . . . All changes pass without violence by reason of the two cardinal conditions of boundless space and boundless time. We learn what patient periods must round themselves before the rock is formed, then, before the rock is broken and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres, and Pomona to come in. How far off yet is the trilobite. How far the quadruped. How inconceivably remote is man. All duly arrive and then race after race of men. It is a long way from granite to the oyster, farther yet to Plato and the preaching of the immortality of the soul; yet all must come as surely as the first atom has two sides."—EMERSON.

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

THE PROGRESSION OF MARMADUKE

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

(Continued from page 86.)

December 24th, 1916.

HOW FAR PERSONAL UNSKELFISHNESS SHOULD BE ALLOWED TO GOVERN OUR ACTIONS IN SPIRIT LIFE.

"When first we enter the higher sphere of action, the difficulty is to make ourselves unselfish, but as we progress, the aim of perfect selflessness becomes our goal. Once we attain it, however, we are told that it can be pushed too far, for our own spirituality may even suffer if we do not, at times, consider ourselves. The happy medium should be, that while always ready to help others we may also be ever watchful lest in doing so we are depriving ourselves of the means necessary for our own progression. I will illustrate what I mean. You know how much my music is to me, and how, with cultivation in this world I really do feel that I have arrived at some degree of excellence. But some while back I began to ask myself: was I right in giving this time to music when the needs of the soldiers and sailors coming over by the thousands were so great, and when I might be helping them? And for the answer I was clairvoyantly shown myself in the organ-loft, seated at the organ in a vast hall, the audience being composed of those very soldiers and sailors entranced in the music, and I heard a voice say: 'You could have cared for their material wants, true, but the spiritual uplifting of beautiful harmonies is of more value. You are doing your appointed work.' That was an answer to my doubts once and for all. Again, we may be struggling to help one who shows no sign of repentance for his misdeeds and we may spend our spiritual strength, and lose the power to help others; whereas, remaining still hardened, it is best to leave him until he manifests a true repentance, and only then can we help him."

"Now I will turn to another subject:

THE GROWTH OF A BELIEF IN AN EVER PRESENT GOD,

not meaning the Pantheistic idea that God inhabits every tree and flower, bird, beast, and human being, but that there is an emanation of spirit from the Father into all these, and the higher the nature the more does His spirit pervade it. If this belief were really held, man would be ashamed of defacing anything which is the Temple of God, and would respect his body, care for animals, and not wantonly destroy the life which could not be restored. The theory of the dominion of man over all beneath him is promulgated by man himself, and though true in a sense, it is only because mankind has arrived at a higher state of mental evolution. We have no right to let that dominion become tyranny and cruelty. There is much the earth-dwellers have to learn before they can easily find their level in the world to which they will pass, and until the school-system on earth becomes truly educative and not merely an enforcing of certain facts on the memory, we shall not attain this ideal."

December 31st, 1916.

THE BENEFIT TO MANKIND OF THE STRUGGLE FOR THE UPWARD PROGRESS.

"How stagnant one's life on earth seems if the days go on with nothing particular to mark one from another, such monotony even producing disease of the body. The soul can be affected in the same way. If in the spirit world a man thinks he has arrived at a point where no moral progress is needed, then his nature will inevitably deteriorate. It is not a healthy sign to think that the acme of perfection has been reached either physically or spiritually, and that no further effort is necessary. Now it struck me from the first what high, exalted wisdom there was in the decree that our lives in the spirit-plane should pass upward from sphere to sphere, thus marking our progression. In earth life a man can be outwardly all that he should be, and yet be vicious, a hypocrite, or anything he likes, provided he keeps the terrible secret to himself; but here a man's mind is open to everyone; there is no chance of practising hypocrisy, and there is no hope of progression unless the man is fitted for the new and higher sphere; he could not live in its atmosphere, and would be so miserable that he would beg to be sent back to his old conditions. You may think that something of the same plan would have been

beneficial in the earth life also. But no! If you consider, you would find it would not lend itself to these conditions. The earth life is a time of probation, where all are tried as to character and aims before being relegated to their starting-point in the higher world. If a man's mind could be read on earth as here, there would be no opportunity for either improvement or deterioration of character, because he would be known for what he was and could deceive no one. But under the conditions that now obtain on earth, a man can reform without his previous character being known, and so he has more chance of spontaneous development and reformation. If a man neglects to improve on earth, then indeed he has to begin on a low plane in the next world; but the man who, having a tendency to a particular sin, overcomes it on earth, will start on the same plane as the man untempted by that sin. It is a system of trial with subsequent examinations; and those who do not pass at first will have the opportunity of retrieving their failure when they cast off their mortal body; but it is a most mortifying position to be placed in to find that secret sins and vicious propensities can be seen as plainly as if they were placarded for all to read. What a different 'coming-over' for such a man and the one who has led a blameless and self-sacrificing life on earth, and to whom the welcome words are spoken: 'Friend, go up higher.' I think the iron enters the soul of the sinful man once and for all, and no amount of subsequent pardon and bliss can cancel the shame of this experience until he has passed to higher spheres. Can men then help their natures? Not at first, but they have the power to alter them by their will, and the man born of a sensual father, and inheriting the same tendency, if he succeeds in rooting up the evil weed, will be more useful in our world because of his struggles, than even a better man who may not have had such experiences, and whose life has therefore been free from the constant warring against an evil propensity; for this fight against his worst nature will make a man, when once he has conquered himself, more sympathetic and helpful to others in like case."

January 14th, 1917.

WOULD IT BE ADVISABLE TO PASS AT ONCE TO A STATE OF BLISS AND PERFECTION ON LEAVING THE EARTH-BODY?

"I will take up one of the ideas about which you were reading last night; that if we were at once to go to a state of bliss and perfection on passing out of the earth life, our characters would deteriorate. I do not entirely agree with the writer. I rather hold to the opinion that we should remain very much the same as when we went over, but there could be no moral progression under such circumstances. As it is we have endless possibilities to look forward to. We do not know how far our endless progression may take us, but we do know that there are some of the higher guides whose presence we can only endure for a short time, so bright are they, and so spiritual is the atmosphere they bring with them. And even these are not the highest, we are told, and so an endless vista of hope opens before us. Then, although there is incessant occupation, work, or recreation for all, there is an absence of hurry which is one of the supreme factors in this life. On earth there is a constant drive to finish something; to begin something; to dovetail in many conflicting duties. Here all is order, calm, and peace. Even our visits to the battlefield give us no sense of time-pressure. We look on the calm faces of the so-called dead, and we see their spirits hovering over them. We take some of these in our charge and bear them away; but none are left unassisted, for reinforcements of helpers are quickly on the spot. But suppose that, as with the earth-body, the spirit-body had to be attended to at once, or it would die or be in a maimed condition, then indeed our task on the battlefield would be unbearable, and we should become over-worked and over-driven, having neither time for recreation nor the ability to organise. Heavy our work may often be in this most ghastly war, but it never overwhelms us, and we can take our pleasures also, and always find time for them. That question of 'time' is a difficult one, and you are often confused by a sentence like the last, for if, as is generally stated, there is no time in the spirit-world, how is it we speak of 'having time' for this or that? To give the

WHAT IS THE TRUTH ABOUT SPIRITUALISM?

AN OPEN LETTER TO MR. G. R. SIMS.

DEAR MR. SIMS,—If I were a person uninstructed in the facts which go to prove human survival and, to gain information, studied the articles you have written on the matter, I fear I should be sorely perplexed. Nowhere in what you have written should I find any definite idea. You "stand off and on" as sailors say. Having recorded some fact in favour of the matter you immediately hasten to counteract its effect by some piece of negative reasoning, or it may be a jibe of your own.

"Is Death a Myth?" you ask in last Sunday's "Referee," and you give the case of Mr. David P. Abbott, a professional exposé of mediums and a member of the American S. P. R. Mr. Abbott, it appears, had two daylight séances with a Mrs. Blake. He was accompanied by two other persons, one of them "a well-known doctor." Mr. Abbott "was able to carry on a conversation with half a dozen of the 'spirits' of his departed relatives. And the voices that came to him were the voices of men, women and children." Mr. Abbott, it seems, could not explain the experience by any theory of fraud.

The literature of Spiritualism contains an immense number of somewhat similar testimonies, many of them by well-known people, and some of the experiences recorded are even more remarkable.

I will pass over most of your observations in which you contrive to say nothing in particular in your usual attractive and genial manner. But I must refer to one or two matters in which you allude to your experiences. You say:—

"At a recent séance a Lancashire lad who had passed over materialised his clogs and threw one at me. It fell with a thud at my feet. . . . A voice in the trumpet sang 'That Old-fashioned Mother of Mine,' and sang it with great feeling and charm."

You mention also that a favourite dog of a gentleman sitting next to you "came from Heaven, but did not bark."

On reflection I will let that last item pass: it is flippant without being funny. Let us concentrate on the two previous cases, and ask whether they are to be accepted as literally true in your experience. Are they facts to the best of your knowledge and belief?

The point is that there is a special brand of fool, numerously represented amongst our critics, who thinks it is only necessary to show that something is unprecedented, improbable or personally distasteful to him in order to dispose of it as a fact. Instead of which (as the magistrate said) the sensible man in these matters does not ask whether a reported fact is unseemly, unwelcome or unlovely, but whether it is true.

I want to ask you if you will not tell your readers whether the things you saw and heard are facts or not. Hit out straight from the shoulder, and say, "These things are facts." And then (if you like) hit out again and explain how utterly detestable, unreasonable and abhorrent they are to every properly-constituted mind. Call the facts as many names as you like. Only, say whether they are facts or not. That is what the intelligent part of the public wants to know. It is about "fed up" with vain views and windy opinions, evasions and asides, dodgings and dippings and dark hints. I know the difficulties. The journalist has to deal with great hosts of people, some of whom are, let us say, not very bright, and others very bigoted and disposed to be angry with anything likely to disturb their minds.

To espouse the idea of Spiritualism is said to be very dangerous and to breed unpopularity. I think something depends on the way it is done. The man who speaks his honest mind, frankly and boldly, like Conan Doyle, may seem to stir up a host of enemies, but he wins respect from all the honest men even when they utterly disagree with him. The Briton loves pluck, he always "respects stoutness" (as Emerson discovered). He admires resolute, uncompromising manhood. When his own private opinions force him into companionship with quibblers and shufflers

(Continued from previous column.)

explanation it would be necessary for you to be translated to our plane before you could understand. When you come over in your spirit-body during sleep, everything seems natural to you, and you have no difficulty in falling in with the idea of time as understood here, but to try to explain the transition from the material to the spiritual is almost impossible; and I would therefore rather ask you to figure to yourself a condition where neither time nor space seems so all-important as upon the earth, and where, as a consequence, the sense of hurry is entirely absent."

(To be continued.)

and weak men, he knows the difference, and secretly wishes that the strong man were on his side.

Is it true? is it a fact? That is the question. If it is a fact, it cannot be abolished by the thunders of the Church and the fiat of Science, to all of which Nature is royally indifferent. The Church and Science found it that way in the past. All their bulls and rescripts, persecutions and boycottings were futile. The earth went gaily round the sun, and mesmerism (that "odious fraud") was adopted (under another name) as a valuable branch of medical science.

If Spiritualism is a fraud; if it is the work of devils; if it is the outcome of delusion—let us kill it, by all means, and get on with our business. But if it is a fact, let us face it frankly, and find out what it means, and whether it is going to be of benefit to us or not. It is no good blinking facts or trying to draw the "veil of decent obscurity" over them. They will out in some form or another, and like everything else in the world, can be turned to a good use or a bad one.

You have done well in looking into the matter. That at least showed an open and hospitable mind. And now the verdict—True or Not True? So the answer be honest and unambiguous, we are content. Strength goes straight. And this is a question of fact not of opinion. Do these things happen or do they not happen? We will consider their meaning and causes afterwards.

Yours very truly,
DAVID GOW.

THE SPIRITUAL WAY IN INDUSTRIALISM.

BY H. A. DALLAS.

A series of articles on "Makers of History" is appearing in "Headway," the organ of the League of Nations Union. The current issue gives a sketch of Herr Rathenau, a man known in business circles as the head of an immense German electrical supply company (the A.E.G.). It is not in this capacity that he will interest readers of LIGHT, but because he combines his leadership in industry with a spiritual outlook of a lofty idealistic quality.

A few lines may be appropriately quoted from the journal in question, for the benefit of readers of LIGHT: "Such matters as the origin of life, the existence of God, the nature of man are by very few people thought about, least of all by rich and prominent men of affairs. Herr Rathenau has thought a great deal about these matters and has put his conclusions into several books. He believes that the history of mankind is a series of steps towards a great spirituality and the overcoming of materialism.

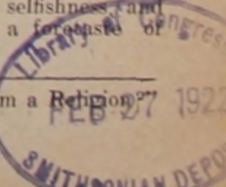
He sees plainly the evils of the age of machinery. In a very interesting passage ("The New Age") he draws a picture of the worker who has been all day engaged in mechanical toil. With nerves all jarred . . . he must have some stimulant to his jaded nerves, such as the cinema or gambling or drink." Although he advocates the suppression of all luxury and would "allow no one to inherit great wealth," he is not a Socialist; he believes "Socialism to be unscientific." "Nationalising the means of production would have, in his opinion, no valuable results. It is not the production of wealth but the consuming of it that he considers the process most necessary to control." In fact he is an ally of true Spiritualism because he believes in principles rather than in methods. "For the basis of all his aims is that Love shall be the supreme force in the world."

The article ends with the question, Will he become Germany's master-man, rather than Herr Stinnes, who is a business man of the "getting on" type?

Happily we have successful business men in our country also who cherish the same ideals as Herr Rathenau and strive to carry them into effect. Those who have read Mr. Walter Jones' recent book, "Capital and Labour: Their Duties and Responsibilities" will recognise that it is the product of a business man of a similar idealistic type. One who is thoroughly practical and has a just sense of the relative values of spiritual and material matters. Those who know the author personally know, also, that the ideals he admires and presents in his book are kept constantly in view in the work in which he is engaged as an employer of labour. His book concludes with the following paragraph:—

"Nature's urge is ever upward and onward. . . . Necessity demands a higher and nobler life. So long as human nature is dominated by a sordid materialism those baser passions will prevail. To ensure real progress we need to cultivate the intellect, develop the spiritual faculties that have become dormant, and animated by lofty ideals, substitute reason for force, confidence for jealousy, right for might, love for hate, service for selfishness, and this done we may realise in this world a forecast of paradise."

* Author of the pamphlet, "Is Spiritualism a Religion?"



THE WORK OF DR. GELEY.

ADDRESS BY STANLEY DE BRATH, M.Inst.C.E.

The high scientific value of the researches of Dr. Gustave Geley, Director of the Paris Metapsychical Institute, coupled with the application of his work to the problem of ectoplasm, evidently appealed to public interest, for there was a large gathering at No. 6, Queen-square, on Thursday evening, February 9th, when Mr. Stanley De Brath delivered an address to the members of the London Spiritualist Alliance and their friends on "The Work of Dr. Geley."

MR. GEORGE E. WRIGHT, Organising Secretary of the L. S. A., who occupied the chair, in introducing the lecturer, said that Mr. De Brath was an engineer, and he (the speaker) was an engineer. It was a rather remarkable thing that the engineering profession was represented so strongly in the ranks of Spiritualists. Why was that? According to Mr. James Douglas, Spiritualists were pathetic examples of human credulity. Mr. De Brath had had some twenty years' service in the Public Works Department of India. There was no doubt that this long and successful experience in dealing with native contractors would have removed from him any leaning towards credulity. Mr. De Brath was the deepest English student of the work of Dr. Geley, whose book, "From the Unconscious to the Conscious," he had so ably translated, and his address to them would thus be of the greatest interest.

MR. DE BRATH began by saying that he had the pleasure and honour of being a personal friend of Dr. Geley, and had spent a considerable time with him in Paris at his laboratory. After describing the circumstances relating to the foundation and endowment of the Metapsychical Institute by M. Jean Meyer, he said that from the first Dr. Geley and his colleagues determined that the investigations should be conducted from the scientific point of view. The earliest phenomena which were studied were those relating to the materialisations obtained through the French medium, Eva C. Passing to the conclusions arrived at by Dr. Geley, he said that the results of his work were twofold, first the demonstration that the individual embodied a formative energy that obeyed a directive idea, and that these were separable from the body; and second, the proof that in the general evolution of species the primary factor was a psychic energy, adaptation and selection being secondary factors. Dr. Geley did not aim at giving a complete theory of ectoplasm nor of Spiritualism. In fact his book, "From the Unconscious to the Conscious," had very little to do with Spiritualism, but rather with psychic research. With reference to the second part of his conclusions, Mr. De Brath read the following opinion of Dr. Alfred Russel Wallace regarding evolution:

Darwin always admitted, and even urged, that "Natural Selection has been the most important but not the exclusive means of modification." He always adduced the "laws of growth with reproduction" and of "inheritance with variability" as being fundamental facts of nature, without which Natural Selection would be powerless or even non-existent. . . . He elaborated his theory of pan-genesis for the purpose of rendering the many strange facts of inheritance more intelligible, but even if it were proved to be an exact representation of the facts it would not be an explanation, because as Weismann, Kerner, and others admit, it would not account for the forces, the directive agency, and the organising power which are the essential features of growth.

This was the problem that Dr. Geley had undertaken by the aid of those psychic phenomena that did not fall within Darwin's plan. He first showed that the classical factors did not explain the origin of species because a variation, to have any survival-value, must be sufficiently pronounced to be usable. The lecturer referred to the abrupt mutations in animal life which were discovered in geological strata, and mentioned that Dr. Geley had pointed out that the spontaneous appearance of new forms was impossible, for every effect must have an antecedent cause, and only by a psychic cause could the complex be developed from the simple. This psychic cause was manifest in the transformations of the insect. He showed that it was discovered long ago by a German physiologist that in the chrysalis the



MR. STANLEY DE BRATH.
Author of "Psychic
Philosophy."

larva is reduced to a white amorphous emulsion in which there was scarcely any trace of organisation, only the central nerve and some traces of the digestive tract remaining. In this pulp an entirely new set of organs, adapted to aerial life, took form, with a wonderful complexity of beauty and structure. There was, therefore, a directive energy which moulded the emulsion into a new form.

The experiments Dr. Geley had seen carried out by Madame Bisson with Eva C. had led him to think that the materialisation was an abnormal phenomenon proceeding along the same lines as the evolving of the butterfly from the chrysalis. In a laboratory equipped with every possible scientific apparatus that could be useful for the purpose, these séances took place. The medium was taken to an adjoining room by Madame Bisson, completely undressed, and clothed in a tightly-fitting black garment, sewn up at the wrists and back. She was then brought back and her hair and mouth carefully examined by Dr. Geley, after which she was conducted to the little cabinet placed in

the middle of the room, with quite sufficient light to give visibility. The cabinet was just large enough to hold an arm-chair. Two observers sat, one on each side, holding her hands. It was then found that there proceeded from her a substance which Professor Richet called "Ectoplasm." Over a hundred men of science, generally doctors, were admitted to witness the experiments which extended over a year. No one had questioned the validity of these facts. The ectoplasm, after being extruded from the medium, grew under the eyes of the observers into heads and faces and hands, and it was certified that these forms were indistinguishable from normal flesh and bones. They were generally united to the medium by a thin band of ectoplasm.

Dr. Geley reasoned from these facts that there was a formative energy inherent in the substance, and that the purpose of the materialisation was a pre-determined thing, not affected by the will of the medium or the sitters. When completely formed, the eyes moved, and the hands could grasp just like those of a living person. After experiments at Warsaw, a small portion of ectoplasm was detached and sent to Dr. Schrenck Notzing and also to the Government laboratory at Warsaw. On analysis it was found to consist of fifty per cent. water and a substance which looked like white albumen. Thus it was found to be a material, not an ethereal substance, at least in this particular form. The portion detached was very small, and therefore, the analysis must be considered a tentative one. The lecturer added that Dr. Crawford's psychic rods, by which he explained the phenomena of Telekinesis (action at a distance) consisted of ectoplasm which was visible in some cases and invisible in others. Dr. Crawford himself had told him that the amazing thing to him was that the ends of the protruding arms were solid, almost metallic, while the body of the rod was invisible. So it would appear that ectoplasm could exist in the invisible state, the organic state, and in an amorphous albuminoid form.

Returning to the work of Dr. Geley, Mr. De Brath pointed out that in the experiments of Eva C. he drew a parallel between the phenomena and normal physiology, especially the physiology of the insect. He deduced (1) The unity of organic substance. There was a primary kind of substance from which flesh, bone and nerve took their rise. (2) The organising, centralising, and directing energy (dynamism) that formed the body and took charge of all the subconscious processes of life. (3) This energy obeyed a directing idea. This directing idea was found in all biological creations, whether in the normal constitution of an organism or in the abnormal, and more or less complex materialisation. It revealed a well-defined goal. This goal was not always reached.

He then went on to consider the subconscious mind, and said that the formative energy had also a mental objectification. Besides building and maintaining the body, it gave the innate capacities. The preferences that decided action, genius, character were all subconscious. He illustrated the working of the subconscious mind by instances of cryptopsychism, cryptomnesia, and duplex personality, and drew the inference that the greater part of all our faculties was subconscious. The supernormal faculties—thought-transference, telepathy, precognition (lucidity), were all inde-

pendent of time and space. This was the mental objectification of the dynamic energy immanent in the universe.

Dr. Geley put aside as outside his system everything that pertained to pure metaphysics: the question of God, of the Infinite, of the Absolute, of beginning and end, and of the essential nature of things. He aimed at being purely experimental. He called the power immanent in the universe its dynamo-psychism—a working psychic energy. This was individualised in the Self, and was in contact with the immanent Directing Mind. His object was to show that “the body, the organic complex, has neither definite and absolute qualities, nor a specificity proper to itself. Its origin, its development, its embryonic and post-embryonic metamorphoses, its normal functions and supernormal potentialities, the maintenance of its normal form, and the possibilities of metapsychic de-materialisations and re-materialisations all show that this organism is separable from a superior dynamism that conditions it.”

The Conscious and the Subconscious interpenetrated each other. All conscious acquisitions were assimilated and transmuted into faculties. But the conscious and the unconscious constituted one and the same individuality in which the interplay was correlative and unceasing. During terrestrial life, however, cerebral conditions allowed only a restricted and truncated manifestation of the total psychism. All this was in keeping with Plato's idea of Soma, Psychē, and Nous, the last in contact with the Logos; and with St. Paul's Body, Soul, and Spirit; the last in contact with God. How did the new concept differ from these? Only in this—that those ideas considered each of the tripartite divisions as distinct in essence and even sometimes opposed. The new concept was that they were graded representations of the Directive Idea. Body and Soul were distinct just as Matter and Energy were distinct here and now; but modern experimental science tended to show that matter and energy were fundamentally the same. He did not claim to solve the problem, only to take the first step towards solution. Applied to general evolution, it was a process of increasing consciousness rather than of the machinery whereby that consciousness was manifest. Huxley and John Hunter stated that “Life is the cause and not the consequence of organisation.” “Therefore Life must be antecedent to organisation, and could only be conceived as indissolubly connected with spirit and with thought, and with the cause of the directive energy everywhere manifested in the growth of living things” (Wallace). In conclusion, the lecturer affirmed that in his view there was nothing in this that was discordant with Christianity. (Applause.)

THE CHAIRMAN, in proposing a vote of thanks to the lecturer, said that there were some two hundred people present that evening listening to a talk about Ectoplasm just as if it were any ordinary thing like electricity, or steam, or bacon, or beer; while outside there were many millions, nay, the majority of their fellow countrymen, who knew nothing of its existence, and to some of whom the whole subject of psychic science was rubbish, while to others, like Mr. Filson Young, it was so obnoxious that the mere mention of it made them foam at the mouth. The non-acceptance of ectoplasm as a fact was due to pure prejudice. It arose from that old idea expressed in Hume's essay on Miracles, namely, that supernormal happenings were so improbable that no evidence could establish their reality. This futile view was torn to pieces by that great Spiritualist, C. C. Massey. His words should be remembered: “The antecedent improbability of a fact is simply the improbability that sufficient evidence will be forthcoming for the fact, and, therefore, vanishes on the production of the evidence.” The whole trouble was want of logic. Now, Spiritualists were the only logical people. (Laughter.) Our opponents made much of the fact that ectoplasm often looked like paper, muslin, voile, or crêpe de chine, but, surely, it must look like something on earth! The whole question turned on the point whether the experimental conditions were such as positively to prevent the medium from bringing in any substance by which fraudulent appearances could be presented. If the appallingly stringent conditions applied to Eva C. by Dr. Schrenck Notzing were not sufficient to give assurance on this point, then the whole business had better be abandoned. It might be remarked that Dr. Schrenck Notzing had made many attempts to duplicate the phenomena by artificial means, but as anyone could see by referring to his book, the fake could always be distinguished from the genuine article. There was often an insular prejudice against accepting the results of Continental experiments, however well vouched for. It was, therefore, a good policy of the S. P. R. to carry out for itself a series of experiments with Eva C. The report of these was given in the S. P. R. Proceedings, Vol. XXXII. (January, 1922). He considered that the S. P. R. investigators had builded better than they knew, and although their conclusions were studiously non-committal, the records spoke for themselves. As the lecturer was a civil engineer, and he (the speaker) was an electrical engineer, he proposed to call on Colonel Hardwick, a mechanical engineer, to second the vote of thanks to the lecturer. (Applause.)

Colonel Hardwick, in the course of his remarks, said that they might be sure that Mr. De Brath, as an engineer, would be most careful to verify all his data. His address was of the utmost scientific value.

RAYS AND REFLECTIONS.

“If you want to start a conversation in any social gathering,” said a literary lady, “begin talking about cats. It leads on to all sorts of other topics, including the ‘occult.’” I cordially endorsed her suggestion, for the harmless necessary grimalkin touches life at many points from the domestic to the supernatural, companion alike of the ordinary man and of the wizard and the witch.

There is always a brooding mystery about the cat, when she has grown out of the innocent gambols of kittenhood. She has a perfect grace and a quite aristocratic aloofness. Observe the contempt with which she treats those sentimental attachments which move the vulgar dog to all kinds of undignified antics. Of course, there are exceptions—friendly and affectionate cats. But, as a general rule, I suppose, the average cat would watch its owner drowning with complete indifference, while the dog, if it could not save its human friend, would almost burst its loving heart in distress at the spectacle. Anyway, I know some people who would like to see the well-known Bible text rendered “Without are cats and murderers.”

Perhaps it was one of the friendly cats that “came back” after its decease to its old home. I heard the story at a well-known Women's Club some time ago. A lady described how a favourite cat had died, been buried, and afterwards re-appeared. It was always invisible to herself and her daughter (who, being present, corroborated the account). But visitors occasionally saw the cat and remarked upon it, their descriptions of the animal tallying with the peculiarities of the original. I gathered also that it had been seen by the tradesmen who called at the house. In more than one instance it was not only seen but picked up and stroked! On the face of it, the narrative seemed as incredible as the proverbial fish story or traveller's tale. But one has always other stories and experiences to compare with, which makes for openness of mind. The sceptic has no such advantages. His very attitude shuts him off from hearing or seeing a multitude of things which would make him less self-confident and open a new world of facts to his eyes.

Colonel Johnson sends me the following amusing little parable bearing on the fourth dimension question: “A short time ago I was going down in the lift to the Queen's-road Tube Station. Standing near me was a girl, who had evidently never travelled by tube before. When we reached the bottom, she said to me, ‘What station is this?’ I said, ‘Queen's-road.’ She looked at me with astonishment and said, ‘Why, that is the station I got in at!’ In her experience, railways of all kinds were constructed on two-dimensional principles. Some day we may all get the same kind of shock when we find ourselves in four-dimensional space.”

Under the queer heading, “Mysticism in a Local Café,” the “Bradford Telegraph” tells a story of a man who entered a Bradford restaurant and, having ordered coffee and a bun, crumbled the bun and made the currants move across the table to him by simply gazing fixedly at them. His next performance was to drop a halfpenny into an empty cup, and then, by gazing at it, cause it to leave the cup and travel towards him. Great interest, it seems, was excited amongst the waitresses and the other customers by these strange happenings, and the journal asks, “How was it done?”

I cannot answer the question in any serious fashion. Perhaps the halfpenny in the cup carried some electricity in it, and the currants may have been magnetic currants! But the story is an old acquaintance. It has cropped up several times, each time with different details. It sounds very like a hoax, but there may be some truth at the bottom of it. Anyway, to call the performance ‘Mysticism’ is calculated to give a mystic cold chills.

In allusion to the epitaph in Westminster Abbey (“Jane Lister, Dear Child”) which I quoted recently (p. 71), Mr. John H. Burgess kindly writes to tell me that it refers to the daughter of Dr. Martin Lister, one of Queen Anne's physicians, whose own tomb and that of his wife is in the old parish church at Clapham.

D. G.

THE SUNDAY PRESS.—The “Weekly Dispatch” announces that a new series of articles by “A London Clairvoyante” will begin in that journal on Sunday next. The “Sunday Express” appears to have closed the discussion on Spiritualism, and Mr. James Douglas remains triumphantly “unconverted.” With Mr. G. R. Sims' investigations as revealed in the “Referee,” we deal in another place.

WHEN SAUL CONSULTED THE SEER.

THE LOST ASSES AND A PROMISED KINGDOM.

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

I. Samuel, ix., 6-9: "All that he saith cometh surely to pass . . . peradventure he can tell us concerning our journey whereon we go. . . . I have in my hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way." V. 15: "Now the Lord had revealed unto Samuel a day before Saul came . . ." V. 19: "I will tell thee all that is in thy heart. And as for thine asses that were lost three days ago, set not thy mind on them: for they are found."

What a startlingly modern story! Almost one fancies that one has just been reading an account in LIGHT of the powers of some of our well-known psychics! Yet this narrative was written thousands of years ago, and has come down through the Ages to us in all its charming simplicity and directness of detail—its truth to psychic facts so often repeated since those early days. It is not told as anything extraordinary, but just as a true though unusual incident in the early life of the first king of Israel and his introduction to a great prophet and clairvoyant who was to have such vast influence on Saul's life. The narrator, in an explanatory note, particularly points out the antiquity of the practice of consulting a psychic—an old custom even in his days—and like us he would tell his readers that the phenomena were nothing new but just a continuation, under a slightly different name, of the earlier class, for "Before-time in Israel when a man went to inquire of God, thus he said, 'Let us go to the Seer: for he that is now called a Prophet was beforetime called a Seer.'"

The story has so many points of interest that we will consider it briefly.

Kish, the father of Saul, had lost some valuable asses, so he sent his son and a servant in search of them. They went through many districts of the land, until they were weary of the fruitless quest, and Saul decided to return lest his father should be anxious for his safety. When they came to the land of Zuph, the servant bethought him of a "man of God" who was held in great honour in the city, it being widely reputed that all this man said "cometh to pass." The servant wisely, leaving no possible means untried, advises that they should visit him, "Peradventure he can tell us concerning our journey whereon we go." It is a good idea, thinks Saul, but what present can they give him for his trouble, and how approach him without one? Again the servant, evidently a far-seeing man, gets over the difficulty: "I have in my hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way."

[If he had done such a thing to-day he would have been accused of "running to a fortune-teller," a paid medium, to "learn the future," and the said Seer would have found himself before a magistrate for receiving money for "pretending to tell fortunes." Yet the same people profess to follow the teaching of the Bible!]

Then Saul and the servant proceed to the city, and, meeting some maidens, ask to be directed to the Seer. They are told that he would be found in the town where he was about to bless a sacrifice which would take place and then he and his guests would partake of a feast.

So far Saul.

We now are told Samuel's part in these affairs. It had been revealed by a high spirit (whom the narrator calls "the Lord") through Samuel's psychic faculties the day before Saul came, that "To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people of Israel." Surely a very startling message to receive and act on! And when Saul actually came on the day following, again the inner voice (clairaudiently) told Samuel that this was the right man. Then the stranger, Saul, spoke to the vastly interested prophet in entire innocence of his identity and received a proof of his wonderful clairvoyant gift. "I am the Seer . . . I will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found!" We can imagine Saul's start of surprise—here was a man, an entire stranger, not only answering his question before he asked it, but also telling him that the asses had been found; an event which must have taken place many miles away, and beyond the Seer's normal knowledge.

And then came the remarkable question: "On whom is all the desire of Israel? Is it not on thee and on all thy

father's house?" Saul wonders what the prophet can possibly mean, but as he had told him about the lost property he would doubtless enlighten him further. "Wherefore then speakest thou to me after this manner?" For reply Samuel took Saul and the servant and set them at the best place at the feast and gave Saul the portion reserved for the chief guest! Still wondering, Saul obeyed Samuel and later, after the feast was over, the prophet "communed with Saul upon the housetop," evidently fulfilling his promise to tell him "all that was in his heart." In the marginal reading of the R.V., this sentence is: "They spread a couch for Saul on the housetop and he lay down," which might mean that he was here entranced or made ready to receive psychic information.

Being for the first time in the presence of the great psychic—Samuel—there would probably be a sudden, though partial, unfolding of the psychic faculties of the young Saul, for we know such power is often conveyed from one to another in this manner, and later events seem to show that Saul's first gleam of psychic power came when with Samuel "on the housetop." [It is hardly necessary to state that the houses had flat roofs, where it was usual to sleep or rest amid the shrubs and flowers thereon.]

I believe that Saul there had what we should call a séance with Samuel, and that much of his future course was foretold.

Ere they parted early in the following day, for Saul to return home, the servant was bidden to proceed a little in advance that Saul and the prophet might be alone. Then Samuel gave him his instructions and anointed him as future king. As a proof of this, he also told him all that would happen on the return journey.

"When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, and they will say: 'The asses which thou wentest to seek are found: and lo, thy father hath left the care of the asses and taketh thought for you.'" He was then to proceed to the oak of Tabor, and there he would meet three men, one carrying three kids, another three loaves of bread, and yet another a bottle of wine. They would salute Saul and offer him two loaves which he was to take. After that he would go to Tibeath and there meet a band of prophets returning from worship on the "high place." They would be "prophesying"—probably in a state of semi-trance control or ecstasy—and then upon Saul also would come "the spirit of the Lord," and he should prophesy also and be "turned into another man."

When all these "signs" were fulfilled, Saul was to do as he felt impelled, for he would then be under spiritual guidance and his psychic faculties would be awakened. Critics to-day of such a case would have said that Samuel found out all about Saul's quest beforehand, or if they believed the clairvoyance would have said the incidents were "trivial"! Trivial or not they convinced Saul and his influence on the nation was anything but trivial!

A Spiritualist finds both truth and sense in the whole narrative as it stands.

In Chapter x., verse 9, we read that all these "signs" were fulfilled that day.

Saul met the band of prophets as foretold, and was controlled by spirit power. I think the reason probably being to draw popular attention in his direction and so prepare the way for Samuel to make him king. One wishes that his words had been recorded for the phenomenon was remarkable enough to make the listeners exclaim: "Is Saul also among the prophets?" and to comment on his family's humble position!

His uncle then met him and was told of the journey and Samuel's help, but the prophecy of Saul's future greatness he kept to himself—perhaps even then he did not believe such a thing possible. Then Samuel called the people together and told them that their request for a king had been heard, and he apparently resorted to some method of divination, or cast lots, for in the end Saul was chosen.

We are told that when he was wanted he could not be found, and when asked: The Lord answered, Behold he hath hid himself among the stuff." Very few people stop to consider how or by what means the Lord "answered"! How could it have been except by the direct voice of a spirit being, or clairaudience on the part of Samuel? This interesting narrative ends with the proclaiming of Saul as

A CASE OF PSYCHOMETRY?

DELINEATION OF A JEWEL.

I was at the W. T. Stead Bureau recently, and during lunch thought I would try to obtain some psychometric test in connection with a small Rosicrucian jewel I possess. Accordingly I gave the jewel to a lady sitting at the same table, and asked her to obtain something for me. She replied that she was only possessed of the psychometric gift when under control, but would see what she could get for me. After holding the jewel for a few minutes she said, "I don't like this. I get blood—blood in connection with it, and hear people shouting." I then passed the jewel to another lady, who said, "Has this anything to do with a rebellion? I see a large number of people flourishing weapons, and hear them shouting."

These two descriptions are very correct. The jewel was made to my order whilst in Cawnpore, India, and it was "blessed" by the Anglican Bishop of Lucknow in the church which was erected as a memorial to the victims of the Massacre of Cawnpore during the Mutiny. In this church there hangs a sketch made by an officer who was one of the first of the relieving force to enter the house of massacre, and in this picture is shown the enormous pool of blood which was found on the floor.

The points of interest in this psychometric test are:—

(a) No one in England knew where the jewel had been made.

(b) I was expecting to obtain details of the religious ceremonies through which it had passed, and never for a moment expected to receive anything about Cawnpore! It was not in my thoughts at all.

(c) The two ladies who conducted this little experiment (Mrs. Dean, the photographic medium, and Miss Sanders) had no warning about the jewel, as the test was entirely unpremeditated.

(d) That although an article may be magnetised for high spiritual purposes, it still retains the power to bring a sensitive into rapport with the records of the past, or rather with the part of the Akashic records with which it is associated. With reference to this last point, could any experienced occultist among your readers tell me if the same possibility would present itself if the jewel had been carefully de-magnetised, before being "blessed," by one who was instructed in

W. E. BUTLER
(Royal Engineers).

Union Jack Club.

Will the clergyman who spoke to Mr. De Brath on the evening of February 9th please write to him under cover to Editor of LIGHT?

(Continued from previous column.)

king. "And all the people shouted and said, God save the king!"

What a remarkable finale to Saul's adventures in search of his father's asses! From start to finish it was all due to a display of the ordinary psychic power of Samuel—otherwise Saul would never have had the presumption to aspire to kingship, nor would the people have considered him for that post.

How these old stories live again when read in the light of modern Spiritualism! Truly we are only just beginning to properly understand and appreciate the Bible.

THE BUILDING OF THE AQUEDUCT.

A FABLE.

A certain city once suffered much from an insufficiency of water, its wells yielding scarce enough for the prime needs of the citizens. Thereupon one Maximus, a skilled engineer, and some of his friends undertook to convey a supply from the fair waters of a distant lake by aqueduct. It was known that it would be a long and arduous work, and necessitate the rebuilding of a part of the city, which led to some of the older inhabitants setting up a great outcry. Amongst these was Clodius, an ancient scribe, who, with Scabius and others like-minded, did their utmost to oppose the enterprise. Clodius, indeed, was especially active in the matter. He denied the possibility of obtaining any water by the

plan in question; strongly resisted the idea of disturbing the settled condition of the city; and ended by spreading scandals about the promoters of the plan. Thus, he pointed out, that one of them in his youth had been a prodigal, another had been a great drunkard, a third had been charged with making base coin, and the grandfather of a fourth man had been hanged for highway robbery. Of this method of attack he was never tired, and finding fellows of the baser sort much captivated by these tales, he drew around him a considerable following.

But as year after year the work on the aqueduct progressed and his followers began to fall away, Clodius grew more venturesome and his attacks on the characters of the innovators passed all bounds. One day as he harangued the crowd in the market-place, telling them slanderous tales, one of the bystanders observed that report had it that the aqueduct was likely to be completed within a few years. "What reliance can be placed on reports?" quoth Clodius. "Report, rumour, hearsay—of what value are these? It was told me but yesterday that some of the labourers hired for the work were formerly malefactors, and that one had run off with his neighbour's wife."

"Ho, ho!" laughed the man, who was a shrewd fellow, "and pray what is that story also but report and rumour and hearsay? And how do you talk of the 'work' who were but the other day telling us that no work was being done, and that it was all a crafty scheme to delude the citizens?"

Upon this Clodius became very wroth, and began with great heat to denounce the citizens as fools who were misled by their passions instead of being guided by calm reason (as he was) to see through the snares and wiles of unscrupulous adventurers. And he called upon Scabius to support him, but Scabius, who was a younger man, and saw how things were

going, remained aloof and contented himself by contemptuously prophesying the downfall of the enterprise in the end, whatever might be the characters of those who had it in hand.

But as time went on and the aqueduct neared the city, Clodius, Scabius and the few remaining malcontents worked privily in it at night to erect a dam that might prevent the waters reaching the citizens. This base design they were, by the secret instructions of Maximus, permitted to continue unmolested, and, as they fondly supposed, unobserved, until in the dusk of morning the water from the lake was set free and came with so mighty a rush that the plotters, with their dam, were all washed away together. Only for the generosity of Maximus they might have been drowned outright, but he thought it a sufficient vengeance that they should be fished out, soused and shivering, to seek their homes amid the jeers of the populace whom they had vainly sought to delude.

MORAL: This is for the Materialist to digest at his leisure.

G.

MR. A. VOUT PETERS addressed a large and enthusiastic meeting at Glasgow on Sunday evening, the 5th inst., and added some very successful clairvoyant descriptions. Sir Conan Doyle presided.

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

All applications for advertisements must be made to J. H. GOSING, Graham House, Tudor Street, London, E.C.4. Tel.: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

HUMBUG, FANTASY, DELUSION— AND REALITY.

THE STANDPOINT OF "LIGHT."

We have on several occasions dealt with the "fringe of nonsense" which seems inseparable from certain forms of Spiritualism, referring especially to the question of "great names," i.e., the supposed appearance at séances of the spirits of those who bore famous names on earth, and who are believed to honour with their presence and patronage all sorts of unlikely persons.

Some years ago a well-known author, who was then engaged in journalism, narrated in a weekly newspaper his experience at a séance held, we believe, in Peckham. He told of a sitting in a stuffy little back room, at which the spirit of the great Duke of Wellington was supposed to hold forth through an entranced medium for the edification of some idiotic people who took it all for "gospel." This was our literary friend's first introduction to Spiritualism, and a very sorry one it was! His remarks upon it were naturally pungent. He asked in particular why the Iron Duke should "come back" to talk to a gathering of fools in a little back parlour in, let us say, Tinker's Row. He said, "Why in Tinker's Row?" We did not admit that argument to be quite valid, because in the changes and chances of life it might have happened that some person who was quite important enough to warrant the Duke's attention was present in the little back-parlour. The important point to us lay in the general incongruity and improbability of the whole business even accepting (as our friend did not) the idea of spirit communication; and especially in the fact that the "Duke" talked arrant nonsense. It seemed possible, however, that the persons concerned were not quite such idiots as the journalist supposed; they might at first have had some genuine experiences after which they took everything at its face-value. It sometimes happens that way.

It is not easy, this question of great names, because there are spiritual as well as worldly values to be considered. An angel may visit a cobbler at his stall; a saint return to earth to bless and encourage some poor sempstress in a garret. But these things belong to the higher ranges of Spiritualism—they have not much in common with the purely psychic side, although the difference is rather of degree than of kind.

SUBSTANCE AND SHADOW.

Nevertheless invading the lower levels of Spiritualism there is a great amount of arrant humbug known and recognised as such by all intelligent Spiritualists, however much it may delude the credulous whose delusion is doubtless assisted by a very human vanity and those infirmities known as snobbishness and "swelled head."

It is all quite intelligible to the impartial observer who sees that whatever the facts may be, the mere idea of spirit communication lends itself to a great deal of abuse and self-delusion in the hands of foolish and gullible people. It is quite a common experience

that a small body of facts shall be played upon to an unlimited extent by the fancy and imagination. We have only to look at the sciences to see how great a part in their early history was played by myth and legend. It is a question of substance and shadow.

But this question of "great names" brings in not only examples of folly and vanity but of self-interest. Hence we may have some man or woman with more money than wit whose superstitions are exploited by sham mediums who bring on the scene (in imagination) troops of titled and celebrated persons as "spirits." It is quite easy in these circumstances to ensure the presence of any "spirit" desired, from Alexander the Great to Tom Sayers, from Helen of Troy to Nell Gwynn. The "medium" has only to say they are present, and it is of course impossible to prove they are not. With a fool for his client the impostor's task is easy.

THE REAL AND THE BOGUS.

Such absurdities may be called Spiritualism, just as optical illusions might be called clairvoyant visions. The difference is obvious to any person of common sense, although it is rather depressing when the poisonous nonsense gets in the Press and is seized upon under the name of Spiritualism to make a newspaper sensation. In such a case the reflection is not on Spiritualism, but only on "poor humanity" with its parasitic growth of frailties, fallacies and follies. All that it tells us of Spiritualism is, first, that it is a very human matter, and, second, that the psychic side of things having for ages been overlaid, ignored or forcibly driven out of human affairs is returning and having its revenges. It comes into a world where it is largely misunderstood and liable to produce some confusion of mind amongst those who have not learned to distinguish between the real and the spurious. Humbug, fantasy and delusion will dog its steps for a long time to come, and their victims will be not only the credulous but also the incredulous who are deceived into accepting these things as actual representations of the facts. But not for always. Already the intelligent outsider is beginning to question very seriously the proposition that these are really the things in which so many thousands of sensible people believe and to suspect that there is an authentic fire behind all the smoke and smother. That is why Spiritualism is growing, by a process that tends to keep away the shallow and indifferent and to bring in those of penetrating minds and keen wits, who will not be frightened away by specious tales or judge a matter before they have heard it.

THE VOYAGERS: AN INTERLUDE.

We dreamed of a time when the hissing gales
And the driving clouds were passed;
Of singing weather and resting sails
And halcyon calms at last.

But the storm has lulled for an hour to-day;
There are purple patches of sky;
The sun to the sea drops a golden ray,
And a whispering wind goes by.

It is but the ghost of the great Event,
But it comes as a token bright,
For before the Angel the Ghost is sent,
And the Gleam leads on to the Light.

So we brace our courage and bide our time
To hear as we end our quest
A wind like a harp and the sea a-chime
With music out of the West.

For we steer our course by a chart that brings
The viewless at last to view—
The Isle of Voices and Longed-for Things,
The Haven of Dreams Come True.

—D. G.

VISIONS and apparitions were, it may be said without irreverence, almost commonplaces of the religious experience of the early days of Christianity, to be accepted at their face value and, most certainly, not to be explained as illusions of diseased mentality, or the works of evil intelligences.—From "The Church and Psychological Research," by G. E. WRIGHT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Mr. George R. Sims, writing in last Sunday's "Referer," puts at its true value a recent and much discussed happening at a seance. He states: "The great and absorbing question of the survival of individuality after death is one of intimate and personal concern to the whole human race, and it is deplorable that it should be side-tracked into an angry newspaper discussion on 'What Happened to a Trumpet?' The snatching and hiding of a direct voice medium's trumpet does not carry us a step forward towards the solution of a problem which has engaged the attention of expert investigators for years past."

In the column of last Sunday's "Observer" entitled "At Random," "Observer," commenting on the recent notorious will case, writes: "No week passes without its spook case, and the only comment that need be made on the latest one is a word of complaint that the lesser religious sects are so given to the maltreatment of language. Surely any decently educated angel among the friends of Mr. Francis Davies could have told him that in choosing the title, 'The Kosmon Church of Faithists' he was doing unpardonable violence to two tongues. The combination rouses several of the emotions so admirably expressed by that Oxford don in his famous remark to an undergraduate named Littler: 'Your Latin prose is execrable; your manners are atrocious; and your name is ungrammatical.'"

The Archbishop of York evidently does not hold any longer to the belief that the dead are asleep until the judgment day. At the unveiling of the war memorial at St. Oswald's Church, Lythe, recently, in the course of his address, he said: "To those who mourned he offered his deep and respectful sympathy. It was surprising how often really Christian people fell back into what was really an old and pagan view of death. That was a hopeless view, and he would have them look upon the departed as something more than a memory. What he would have them to do was to look upon them as living spirits."

The "Glasgow Herald" of February 6th, referring to the service held by the Glasgow Spiritualist Association in the McLellan Galleries the previous night, reports that Sir Arthur Conan Doyle, who presided, said: "Spiritualism was a movement that was sweeping the country. When they thought of London last week when hardly a newspaper in the whole of London was not alluding to incidents arising out of the movement or to the forces behind it, it was impossible to perceive when it was going to stop until it had conquered the world. He thought that Scotland held pre-eminence in all the countries in proportion to its population, in regard to taking an intelligent interest in this matter. He did not think there was any town in this country, and he had spoken in nearly every town of any importance, where the average psychic level of knowledge was so high as it was in Glasgow. He wanted to see that turn more and more on the religious and less and less in the phenomenal direction. He pointed out that they had got more and more to understand that phenomena were only a sign, and that it was not moving tables or objects that were going to elevate them, but the study of the great mysteries which came from the beyond."

The Spiritualists of Nuneaton have purchased land at the junction of Norman-avenue and Princess-street, on which a church is to be erected to hold 600 people. The main building is to be completed by the end of March.

The "Weekly Dispatch" last Sunday published the following cable from Los Angeles: "The occult sciences have now been resorted to by the police in their effort to solve the mystery of the murder of the film director, William Taylor, which after a ten days' investigation appears more baffling than ever. Two leaders of psychical research in California, the Rev. George Francis and the Rev. Inez Wagner, have arrived at Los Angeles for the purpose of attempting to get into touch with the spirit of the murdered man to discover what happened in Mr. Taylor's rooms in the tragic quarter of an hour following the departure of the film actress Miss Mabel Normand on the fatal evening. Psychical research bodies throughout the United States are invited to co-operate in the attempt to get into touch with Mr. Taylor's spirit form."

Dr. Frank Ballard, to whom reference was made in last week's "Observatory," has created a good deal of discussion on the subject of Spiritualism in Hull and the surrounding districts. In an editorial reference to Dr. Ballard's lecture, the "Eastern Morning News" scores in favour of

the lecturer as follows: "One of the hostile ones imagines that he has cornered Dr. Ballard as a Wesleyan by wondering what John Wesley would have said about a Wesleyan minister dealing with such a subject. The lecturer need have no fear that Wesley would have overwhelmed him with reproof. As a matter of fact, Wesley, the Wesleys generally, had more to do with spirits, and spiritism, than most people. Probably no family has ever been in closer touch with a haunted house, with spirits, than the Wesleys. It is not good argument to bring in John Wesley."

"Hospes," writing in the "Democrat" of February 4th, gives the following excellent advice to those who desire to enquire into Spiritualism: "The best book which I have found is 'Spirit Teachings,' by W. Stainton Moses, the founder of the London Spiritualist Alliance. He was a clergyman of the Church of England, a man of the highest character and of remarkable ability. He was a medium for automatic writing, and his book gives the controversy which he carried on with the intelligences which controlled the writings. Stainton Moses was extremely stubborn and very difficult to convince. Anyone who is seriously interested in the subject, especially those who hold orthodox religious views, should read 'Spirit Teachings.' The subject is one which any decent-minded person who believes in a Supreme Being will approach in a reverent frame of mind. And it would be well for an inquirer to begin his investigation by studying the researches of the men of standing, ability, and of unimpeachable integrity, who have concentrated all their powers on the subject."

The "Edinburgh Evening News" reports that considerable discussion took place recently in the Edinburgh Episcopal Diocesan Synod arising out of a motion by the Rev. Claud O'Flaherty, M.B., for the restoration of the Ministry of Healing as part of the ordinary work of the Church. In the course of the discussion the Rev. A. C. Buchanan, St. Mark's, Portobello, referred to a case in his parish of a haunted house which had been sprinkled with holy water with the sanction of the tenants who had complained of having heard sounds that could not be explained away by natural causes. The woman tenant had not slept for weeks, but following the sprinkling the house was never more troubled. At the close of the meeting, Dr. O'Flaherty's motion was passed in the following form: "That this Synod, while recognising God's hand in the devoted services of the medical profession in the relief and cure of the sick, is of opinion that the restoration of the Ministry of Spiritual Healing is greatly to be desired, and that therefore steps be taken to supply such ministrations to the faithful in this diocese."

Referring to the many scientific instruments and devices that are now being used by psychical researchers in their investigations, the "Cambridge Daily News" recently, when inquiring into laboratory methods, was told by an authority of the following devices that have been and are used to eliminate the possibility of fraud. The authority stated: "For example, there is a delicate electrical apparatus which will at once indicate the approach of a physical body. If no physical body is in the immediate vicinity and it emits a characteristic sound we may presume that some invisible body is approaching it. We have a dictaphone, to which we have attached an amplifying apparatus, so that sounds which occur in a 'haunted house' may be recorded and magnified. Then there are galvanometers, which test the psychic and record psychic-galvanic reflexes; luminous screens, which are said to glow with increased brilliancy in the presence of an astral body. The test method of duplicating phenomena by artificial means and comparing the two experiments is often resorted to. There are forged banknotes, for example; but there are also real ones."

A writer in the "Millgate Monthly" quotes the following comparisons in an article on "Superstition": "There is an easy way to test the truth of superstition. As you know, Friday is usually regarded as the most unlucky day of the week. Can it be proved? Well, cast your eye over this little list of happenings:—

Moscow was burned on Friday.
The Bastille was destroyed on Friday.
King Charles was beheaded on Friday.
Julius Caesar was assassinated on Friday.
Joan of Arc was burned at the stake on Friday.
Napoleon Bonaparte was born on Friday.

And so I might go on. But look at this other list:—

Washington was born on Friday.
Shakespeare was born on Friday.
The "Mayflower" landed on Friday.
America was discovered on Friday.
Queen Victoria was married on Friday.
The Battle of Waterloo was won on Friday.

And so, again, I might go on. Six of one and half-a-dozen of the other. One-seventh of the world's happenings, good, bad, and neither, are bound to happen on a Friday."

THE VALE OWEN SCRIPT AND THE PHILOSOPHY OF SPIRIT-WORLD ALTITUDE.

THE HILLS OF VISION.

By A. J. WOOD.

In one of the many and instructive messages received by Mr. Vale Owen from his mother, we are introduced to an interesting principle of spiritual philosophy; first, by a statement of fact relating to a certain procedure; and, secondly, by a little story which illustrates the working of the principle contained in the statement of fact. This story also does more, for it makes us acquainted with a further principle, and it is these two principles we purpose to elucidate in this paper; for, as "Zabdiel" truly observes in one of his communications, "A man must look ahead as he journeys, and the more he is able to understand of that land for which he is set out upon the road, the more sure will be his stepping onward, and less strange will appear that land on his arrival." All this is very true. It is no doubt of great interest to read all we can of the conditions of life and work in, as well as the nature of, the land we are all bound for; but as intelligent beings we like, as far as possible, to understand something of the reasons or causes of the many strange phenomena we shall meet there; and it is this object I have kept prominently before me in all these papers on the Vale Owen Script.

FROM A HIGH PLACE.

The statement of fact referred to above is contained in the following words:—

"Whenever we are perplexed about anything—and I speak just of my own immediate circle—we go up to the top of some building, or hill, or some high place where the surrounding country may be viewed from a distance. Then we state our difficulties, and when we have made the tale complete, we preserve silence for a time, and endeavour to retreat into ourselves as it were. After a time we begin to see and hear on a higher plane than ours, and those things which matter, we find, are those which are shown to us by sight and hearing as persisting on that higher plane, in those higher spheres. But the things which do not matter so greatly, we do not see or hear; and thus we are able to separate the one class from the other."

This is especially interesting, for it shows that, even in the other life, problems and perplexities are by no means unknown; indeed, this fact is made abundantly clear from many other incidents recorded in the Script. And further, that they have to be solved, as in this world, in the first instance by individual effort. Such efforts, as we know from experience, usually require an elevation or abstraction of mind from its more immediate occupations and surroundings, so that it may rise above them, as it were, in order to obtain a clearer and less obstructed vision. Hence, in the other life, the retirement to the top of a hill or other high place is in strict accordance with the laws of order and harmony, or correspondence, which prevail there; for the external change would naturally agree with, and be perfectly representative of, the internal one.

I wonder how many saw the significance of the apparently simple statement in the above extract which reads, "where the surrounding country may be viewed from a distance"? Its very simplicity is disarming, and yet it is closely and deeply associated with the mental state expressed in the women's "endeavour to retreat, as it were, into themselves." The reason is this. Distance, as we learn, in the other life is not spatial in the same way that it is here; there is the appearance of space, but it depends, not upon the fixity of objects as it does in a material world, but upon states of the spirit. For similarity of state means nearness both of persons and things in agreement with it; while dissimilarity means distance or separation; so that, when we read that the surrounding country was "viewed from a distance" it indicates a change of state on the part of the "viewers"; just as the elevation of mind necessary to solve their perplexities was accompanied by a corresponding change in their more immediate surroundings, referred to in the extract as their *retirement to some high place*, in this case, the top of a hill. In other words, their "retreat into themselves" was phenomenally represented to them by a reverse process in their environment, which would seem to recede as they withdrew themselves *interiorly* from it. To use the language of mathematics, it was a sort of spiritual "equation," each side of which was the "co-

efficient" of the other. This is the whole philosophy of the particular facts recorded.

AN ILLUSTRATION FROM SWEDENBORG.

Swedenborg, in one of his *memorabilia*, describes an incident which illustrates this same principle as it affects elevation merely. He relates the experiences of a certain novitiate spirit, a young man who had meditated much in his earth life on the subject of heaven and hell; and who, on passing over into the world of spirits, was seized with a desire to know where these places were, and what was their nature and quality. He fell on his knees and prayed earnestly to be instructed concerning them, when an angel appeared at his side, and, raising him up, told him to make enquiries as to wherein delight consisted, and he would then know. Immediately afterwards the angel re-ascended to his own sphere.

The young man is sorely perplexed at the instructions received, and wanders about making enquiries of various people he meets as to what, in their opinion, heavenly delight consists in; but their replies are so gross and absurd, according to his conceptions, that, in despair, he cries out aloud his desire to meet with some wiser persons. An angelic spirit then makes his appearance, and informs him that he is aware of his difficulties, and will conduct him to the top of a hill where his perplexities will be solved for him. This he eventually does, to the young man's great satisfaction, enlightenment and reward.

In a later message from Mrs. Vale Owen, given in the Script, we again get a glimpse of this "hill top" principle working itself out in an interesting story, in which we are also introduced at the same time to another strange principle of spiritual philosophy. Mrs. Vale Owen is recounting the adventures of a certain woman who had been in the other world for some little time, but for some reason had not been able to progress much. Mrs. Owen explains what the woman's difficulty was, but she and her friends could not see why it should trouble her so much as it appeared to do. She then goes on to say:—

"When we got at her real trouble, we talked it over among ourselves, and then—as is our custom when we are perplexed about anything—we went to the top of a hill, and stated our wish to help her, and asked to be shown the best way by those on a higher plane than ours. A rather remarkable thing happened. As we knelt there with bowed heads the whole summit of the hill seemed to become transparent, and we saw right through it, and a part of the region below was brought out with distinctness."

She then describes what it was they saw, and the reason of the vision—a story too long to repeat here; and is, moreover, immaterial to our main purpose, which is to explain the philosophy underlying the transparency phenomenon recorded in the above extract. We want to understand the reason of the transparent aspect of the hill top on which the women stood, i.e., to what mental or spiritual change in the women this transparency corresponded to; for every effect, as we know, has its cause, if we can only get at it. This strange phenomenon must not be regarded as some wonderful miracle wrought by the higher powers to whom their prayers for enlightenment were conveyed, but as the natural result and concomitant of a change of state within themselves; though this would undoubtedly be helped forward by those higher powers acting together with the women's desires.

THE VISION TRANSLUCENT.

Now when a thing from being opaque becomes clear, we say it is transparent, because it allows light to pass through it; and this is true either of substances, or mental subjects, i.e., thoughts or ideas, for these are either obscure or transparent, according to their admixture with extraneous matters, or freedom from them. Hence we may see the reason why Swedenborg, in speaking of those who dwell in heavenly light, says that this renders everything before their eyes transparent. And further, that, wherever any phenomenon of transparency occurs it is because this "corresponds to an understanding enlightened by the Lord." And so this transparent appearance of the hill top mentioned in the Script was the outward visible sign and correspondent of the women's enlightenment with regard to the problem which had taken them there. No doubt it would

be an unusual occurrence in the lower spheres, though common enough in the higher, where the very dwellings of the angels are as of crystal and all manner of precious stones of brilliant transparency. So far as the women themselves were concerned who witnessed the phenomena it would be prophetic also of coming changes in their own status. It is of interest to remember, as having some kinship with this phenomenon, the vision which St. John records in the Revelation, of the Holy City, and which he describes as being "pure gold, like unto clear glass," and again, that "the street of the city was pure gold, as it were transparent glass." (Rev. xxi., 21.) As the vision was, from its description, symbolical, this mention of transparency undoubtedly indicated or was representative of the enlightened and pure or holy state of those who dwell therein.

With regard to what I have called the philosophy of spirit-world altitude, it may not be without interest and advantage to enlarge on this matter further, and illustrate its working from the Script. There are many passages therein which illustrate the principle involved, and which, in substance, is this: that changes of locality are indications of changes of state. Indeed, this is explicitly stated in the following words:—

"These spheres are not so much what would correspond to localities on earth, but rather estates of life and power, according to the development of the individual."

And that particular phase of it exemplified in external elevation in agreement with internal rise of state is well illustrated in the passages I am about to adduce.

THE EVER-BRIGHTENING BRIDGE.

Progress, we may point out, may be made in two directions—in latitude, as well as altitude, *i.e.*, on the same plane, and from a lower to a higher plane; and it is this latter kind we are now concerned with. Take, for instance, the account in the early part of the Script of the "Bridge" over the Chasm in the world of spirits, where we read that, as "it gradually emerges into or towards the region of light it assumes an ever brighter hue, and where it lands on the heights . . . it glistens in the light like some rare kind of silver."

It will be noticed that the "Bridge" is not level like most bridges here (nor is it a bridge at all actually, except in name) but rises from a gloomy region into a region of light, and those only can pass over it whose internal state shows some degree of advancement in good, or progress in an upward direction spiritually considered. Intellectual attainments or knowledge alone may be compared to progress in one direction only, *i.e.*, of latitude, or an extension of boundaries, and does not necessarily mean increase in goodness; and it is progress in *this* that brings about change in altitude and increase of light. This close dependence or correspondence between spirit-world elevation or altitude, and one's own internal state is illustrated by "Zabdiel" in these words:—

"It is so accurate, and perpetual, and sustained, and as to constitute a permanent state of life," so much so, that, "as we go higher in the spheres, this responsive action between the spirits and their environment is maintained; and that which we call the external light becomes more and more perfect and intense the higher we go"—and height or altitude, as we have pointed out, depends, not upon access of knowledge merely, but upon increase of goodness. Is not God Himself, who is good, called the "Most High"; and also the "High and Lofty One who inhabiteth eternity"?

The same communicator ("Zabdiel") also relates his own experiences, and illustrates this "hill-top" principle for us in the following account:—

"I left that place (a high mountain range) uplifted, and from that time my own environment was the more plain to me. I had viewed it from on high afar to see the outstanding matters in their true proportion. From time to time, I do this now, when some problem more vexed than others perplexes my understanding of it . . . and things resolve themselves more orderlywise, and become more plain."

The above is an interesting pendant to Mrs. Vale Owen's account of a somewhat similar procedure recorded earlier on. In both cases an aspiration after some good is indicated, with its implied elevation of mind, and consequent corresponding effect on environment.

FROM COBBLER TO PRINCE.

One more illustration and we have done. Readers of the Script will remember "Leader's" interesting story of the cobbler who became a Prince. The story is valuable because it quite unconsciously illustrates the principle we are dealing with. The "cobbler" is resident in a sphere not far removed from earth, but it is evident from the account that he had much progressed inwardly, and was of excellent character; and the time had come for his translation to a higher sphere. An angel, accommodated to his state, appears before him, and, after some conversation, informs him of his coming change of environment. The story then proceeds as follows:—

"He (the angel) led him forth of the house, and up the mountain pass beyond. As they went his dress became

A MESSAGE THAT BROUGHT HELP.

THE WAY OF SOCIAL SERVICE.

BY MARY E. MONTEITH

(Author of "The Fringe of Immortality").

"There are people in distress at 3, Smith-street, in this town. Tell Miss M. to go and see what she can do for them." So ran a communication purporting to come from a discarnate spirit through the hand of a friend who had recently developed automatic writing.

It was the first communication we had received which called for definite action, the first desire for co-operation in service, which should be the main object of all who seek communion with those who have passed on. We had been taught that unless psychic powers were used for the benefit of humanity, justified by practical results in fact, communications would cease. But in spite of a reciprocation of this sentiment I must confess to a feeling of nervousness in connection with a task which might prove to be a difficult one. It is not an easy matter to walk into the house of a complete stranger and offer help, however badly it may be needed.

Zeal for investigation, however, got the better of my compunction, and I sallied forth the following morning to the General Post Office to inquire the vicinity of Smith-street, and I found that it was hidden away in a poor district which, hitherto, I had never had occasion to visit.

Incidentally, I had received a message myself with regard to the people in question to say that in all probability I should find that they had removed from that address and begging me to discover their whereabouts; also, that I might trace them through the fact that death had visited their family twice within the last three months. And so, when I found myself standing in front of No. 3, Smith-street, gazing at an empty house with "To Let" in every window, readers will agree that to some extent the message was satisfactory. It became still more so when a neighbour, in giving me the new address of the people who had lived there, volunteered the information: "Poor things, two deaths in the family at once, as you might say."

I proceeded to the new address and in response to my knock came a sad-faced young woman clad in poor but decent mourning. I said that I had heard that she was in want of work and that I had called for particulars. She took my visit as a matter of course and, to cut a long story short—for there were difficulties in the way—I obtained suitable openings for earning a living which enabled her to support an invalid sister.

When this case was published in my book, "The Fringe of Immortality," it drew forth criticism on many points. Sceptics saw in it an indication of telepathy, and as I had come that morning to 3, Smith-street, as, seemingly, a direct answer to prayer (so this girl told me afterwards), telepathy may have had something to do with it. It is not easy to explain that faculty; we know often where it begins but the transition part remains a mystery still. After all, what does it matter?

If we can be guided to help suffering humanity, let us make this our object in the psychic life over and above the comforting but only personal messages of well-being and survival. Co-operate with the other world in the service of man—sooner or later the rest will follow.

Souls belong to God. He created them and to Him they must surely return; only, like a Father of earthly habitation, He lets His children out to play or work, and when they are damaged in either soul or physical body, He gathers them in with words of comfort and healing, and starts them out again to fight their battles and conquer.—"From Heaven to Earth." Messages automatically written by McLaren Post Macfie.

(Continued from previous column.)

lighter and brighter of texture, and his body gained in stature and lustre; and, as they went ascending, so the cobbler was gradually left behind, and the Prince and Leader emerged."

Thus does reward keep pace with true merit in the other and more perfect life, and this merit consists, not in the abundance of intellectual possessions, valuable though these may be, but in sweetness and purity of character.

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

PSYCHIC PHOTOGRAPHY.

THE SHADOWLESS PHOTOGRAPH.

FURTHER OPINIONS FROM OUR READERS.

From "An Optician":—

Having read the account given by the Rev. J. W. Potter, the following may be the reason.

A photograph taken by means of ultra-violet light would be without a shadow; this is a fact.

In the case stated we must find the reason of the ultra-violet rays; for this may we look to the spirits seen by the two boys, for we may deduce again that spirits manifest themselves in ultra-violet, and clairvoyants are gifted by having their eyes attuned to these rays.

It is perhaps not generally understood that the impression on sensitised photographic plates, etc., is mainly due to ultra-violet rays, for by means of a screen of quartz all visible rays infra-red can be cut off, and photograph can be taken as usual, although peculiarities owing to neutralisation would be noticed; in above case, the chair back, etc.

The study of ultra-violet would doubtless clear most of the queries surrounding psychic photography; for instance, most "extras" appear in bright patches of light, proving that sensitised surface of photographic plate received an extra strong impression such as ultra-violet rays would give. Photographic mediums may have the power of transmitting and projecting these rays in ectoplasma of a pictorial nature.

The case of a man being able to see the internal organs of a person walking along the street in front of him, which account appeared in a recent journal (writer does not remember date or name) might also be due to ultra-violet, for the most popular use of the chemical rays at present is the X-ray, which, as everyone knows, enables us to make solids practically transparent, and what other properties may we yet discover in this wonderful invisible light?

From P. H. :—

A better plan of lighting the sitter in the chair will be with the magnesium lamp.

This has a spool of ribbon mechanically projected through a slot at an even rate.

When the chair and sitter are in position with camera and lamp, a projection of the shadow could be thrown on the wallpaper and reference marks made of edges of shadow on the paper. Thus unintentional displacement of the chair could be detected. Reference marks (strips of white paper) should also be placed at feet of camera tripod, and at base of lamp, and be inspected after exposure for shadowless picture—should "Quinlafab" see fit to repeat the experiment for Mr. Potter, who seems to be on as good terms with "Quinlafab" as Dr. Crawford was with his unseen operators at the Goligher Circle. I enclose my card.

From Major R. E. E. Spencer (Member of the Society for the Study of Supernormal Pictures):—

May I draw attention to a point that so far does not appear to have been brought out, with regard to the shadow under the chin in the case of the alleged supernormal photograph.

Mr. H. Dennis Taylor mentions the existence of the shadow of the boy's chin, but I do not think he has gone into the question of the position of the burning magnesium ribbon (if the chin shadow was cast by the light from that ribbon) with sufficient care.

I have laid down, to a scale of half an inch to the foot, a side elevational diagram [see reproduction of diagram below] taking all my dimensions from those given by Mr. Potter, with the view of showing where the magnesium light must have been, as far as its vertical position is concerned, in order to cast the shadow of the boy's chin down to his collar, as seen in the photograph published in LIGHT. I have obtained the measurements of the chin and neck from actual dimensions taken from a living person, and, of course, these may vary in the case of Mr. Potter's son.

It will be noticed in the alleged supernormal picture there is no shadow upon the boy's collar; if, therefore, the profile of the face and neck, down to the collar, is laid down to scale, and a line is drawn from the top of the collar at a tangent to the outline of the chin (assuming the latter to be in a horizontal position), and this line continued, it would seem that it must pass through the centre of the

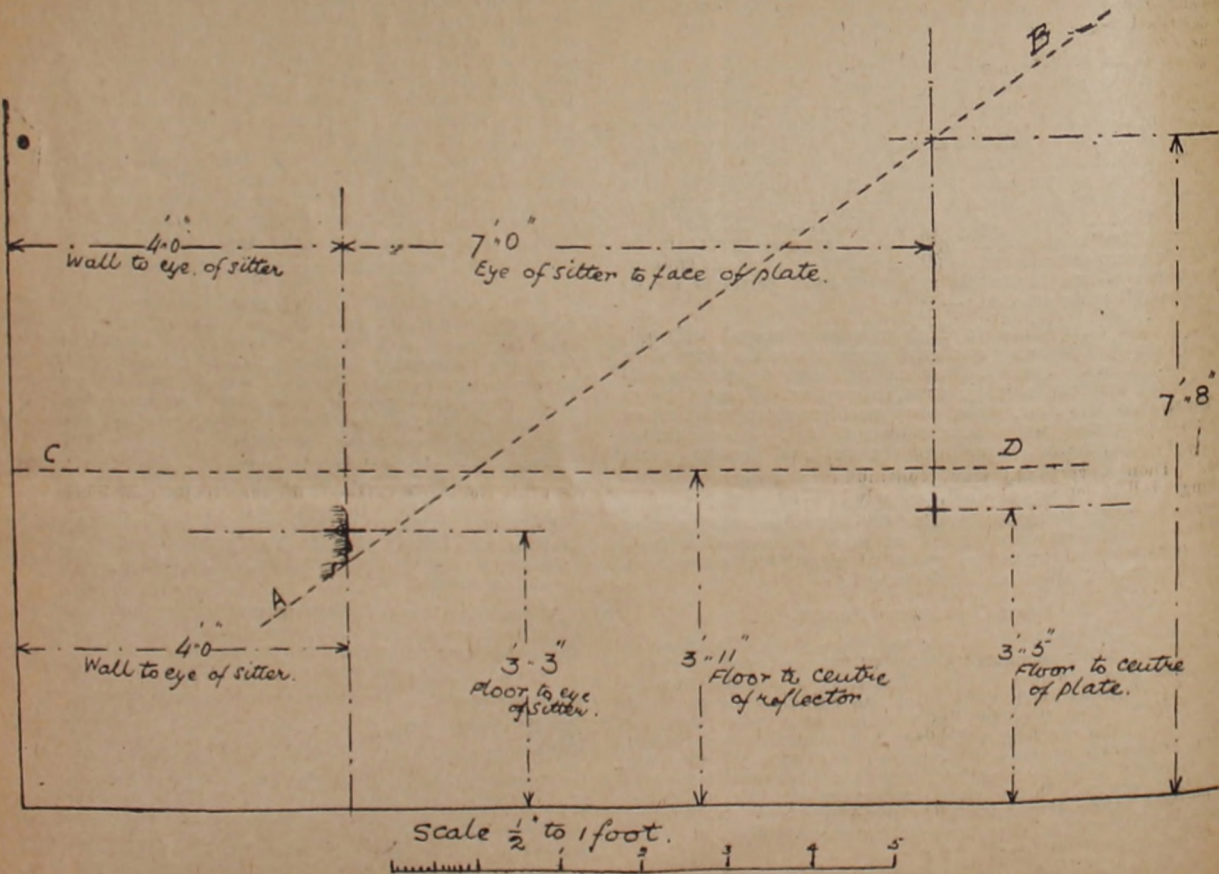


DIAGRAM REFERRED TO BY MAJOR SPENCER IN HIS LETTER ABOVE.

luminant. I have shown this line on the diagram I enclose, and the height of the luminant in the plane of the plate in the camera, scales seven feet eight inches from the floor level. This line is marked A.B. The horizontal line, C.D., in my diagram is that of the centre line drawn through the reflector, when the latter is laid down at the height from the floor given by Mr. Potter, namely, three feet eleven inches, and if the magnesium ribbon had been the cause of the chin shadow, the point of intersection of A.B. and C.D. will give the distance (approximately) that the burning ribbon must have occupied from the boy's chin. Such a position must, of course, have entirely spoiled the plate. It is, of course, difficult to discuss the points that one notices in these pictures, when the reproductions in a newspaper only are available, but I think there is fairly clear proof that at any rate the camera has not been moved, if the images of the chair are considered carefully with relation to their positions relative to the vertical lines of the wallpaper. The boy's head has certainly moved slightly, but if the image of the right (actual) hand knob of the chair is looked at closely, it will be seen to just touch the left (actual) hand side of the white vertical strip in the wallpaper between it and the boy's head. These are two more or less fixed points of inanimate objects, and had the camera been moved there should be seen a variation in their relative positions.

The height of seven feet eight inches is, as stated, taken in the plane of the sensitive plate, but even if the light is brought well to the front of the camera it would still have to be burnt at a height of about seven feet from the floor to produce the chin shadow as seen.

It would seem also, that if the magnesium ribbon caused the chin shadow, it should have also produced some shadow of the bunch of flowers in the boy's right (actual) hand. This shadow should fall upon the floor of the room in the four feet between the sitter's face and the skirting board, assuming it to be the floor seen in the photographs in LIGHT.

In several of my own experiments at home, when attempting to get information as to the controlling power of operators from the other side, over light as the human eye knows it, I have had results that show clearly the stopping of the action of actinic light upon the silver salts in our sensitive films, and also the use of vibrations that occur in a part of the spectrum beyond that visible to our normal eyes.

PSYCHOMETRY IN HOLLAND.

Two interesting cases of psychometry are given by Dr. J. Valkenier Suringar, of Wageningen, in which confirmation was obtained at a subsequent séance.

The medium was a Mrs. Akkeringa, from The Hague, when a correct description was given of the Doctor's son, by means of a watch, originally belonging to him, but he was described as appearing in gold stripes and a row of ribbons, for no apparent reason.

The next day, at another sitting, another article which also belonged to the son was given to the medium, though she could have had no knowledge of the fact, and precisely the same description was given.

In the evening a sitting was arranged with another medium, and a message was received from the son explaining that he had shown the uniform to express pleasure at being able to communicate.

All these sittings took place in the presence of Doctor Suringar and two ladies.

In June, 1921, Doctor Suringar obtained an apport at a sitting, which was stated to have been arranged by his son, with the assistance of other spirits; the apport had been taken from the Doctor's garden. This garden is gravelled with stone taken from a glacier moraine. In January, 1922, Mrs. Akkeringa was asked to give a sitting at the Doctor's house, and the stone was given to her to describe, she knowing nothing of the episode.

The medium described a very cold place, "like Greenland," with great slippery heights, and a continual rumbling sound. Then a very old man, continually praying, and watching tall, copper-coloured, nearly naked savages, fighting. Then something falling from the air like an aerolite.

The description appears to be a condensed history of the stone, from the Ice Age to its apport at the séance.

Dr. Suringar has given a detailed account of both occasions, with the names of the witnesses who were present.

MR. W. MILLARD.—OBITUARY.—Mr. W. Millard, of Ashford, Middlesex, passed to the higher life on February 3rd, the eve of his eighty-eighth birthday. Our friend was one of the pioneers of the movement, and he worthily upheld the cause of Spiritualism in Reading and other places. In this he was greatly assisted by his wife, who survives him, she being clairvoyant and a healing medium of great power. The sympathy of all will doubtless be extended to Mrs. Millard, the widow.—M. E. R.

MR. JAMES DOUGLAS AND SPIRIT FACES.

THE BESSINET SEANCES.

Miss S. M. Bowley (Highgate-road, N.W.) writes:—

Mr. James Douglas as an investigator is amusing. I was present at one of the Bessinet séances at the British College of Psychic Science last summer. As the lovely semi-materialisations are not always recognised the following may be of interest.

After the singing, etc., the first person who appeared was an old man. He was recognised by a sitter on my right as his father. The next figure following, with only a few seconds interval, was a girl. She was not so white, but more natural in colour, with dark hair. My sister and I simultaneously whispered to each other, "Maggie Hyde." This girl died in 1916. She was my servant's niece. She smiled at us and disappeared. We were certainly not expecting to see her.

Our mother appeared straight in front of us, not more than eighteen inches away. Her eyes were shut. At our request she opened them, and she looked at us with an expression of vivid interest and keen anxiety to be recognised.

A point of great importance, which I have not seen referred to with regard to these séances, is that although the faces are illuminated, and consequently very conspicuous, the figures are nearly half-length and come straight over the large mahogany table round which the visitors stand, with their hands on the table all the time. (So it is not miraculously "spirited" away.) Where do the figures stand if they are the impersonating medium, or confederates?

They end at the level of the table in misty, steam-like drapery, hanging rather below the waist length.

If the medium or confederates have legs these must go right through the table.*

How comes it that an American lately arrived in England, a total stranger of course to us, could perfectly represent our servant's niece, who died five years before, or our mother who died in 1908?

If she were personating anyone would Miss Bessinet hold a brilliant light against her face?

OCCULT POWERS IN BATTLE.

It was a Colonel of the North Staffords who revealed to me the astounding belief that he was immune from shell fire; and I met there men afterwards with the same conviction. He had just come out of a desperate fight in the neighbourhood of Thiépval. . . . "I have a mystical power," he said, "nothing will ever hit me so long as I keep that power which comes from faith. It is a question of absolute belief in the dominion of mind over matter. I go through any barrage unscathed because my will is strong enough to turn aside the explosive shells and machine-gun bullets. As matter they must obey my intelligence. They are powerless to resist the mind of a man in touch with the Universal Spirit as I am." He spoke quietly and soberly, in a matter of fact way. I decided that he was mad. This was not surprising. We were all mad in one way or another at one time or another, it was the unusual form of madness that astonished me. I envied him his particular "kink." I wished I could cultivate his idea as an aid to courage.

He claimed another peculiar form of knowledge. He knew before each action, he told me, what officers and men of his would be killed in battle. He looked at the man's eyes and knew, and he claimed that he had never made a mistake. . . . He was sorry to possess that second sight and it worried him. There were many men who had the conviction that they would not be killed, although they did not state it in the terms expressed by the Colonel of the North Staffords, and it is curious in some cases, I know, they were not mistaken and are still alive. It was indeed a general belief that if a man funk'd being hit he was sure to fall, that being the reverse side of the argument.—From "Realities of War," by Sir Philip Gibbs.

[We print the above extract with the greater confidence, having met officers during the great war who related somewhat similar stories. In one case it was a personal friend—a subaltern of the Kensingtons—who was an eye-witness when a soldier, who had the "second sight," foretold (correctly) a coming engagement and the fate of those to whom he spoke—some to escape, others to be killed or wounded.—Ed.]

MRS. M. E. CADWALLADER, Editor of "The Progressive Thinker," in the course of a letter referring to the coming International Congress in London, writes sending her greetings to the friends in this country. She hopes to visit London again, and refers with pleasure to the last International Congress held in London at which she was present.

* The reflected light on the surface of the polished table obviates any suggestion that it may be covered with trapdoors.

JEWISH SPIRITUALISM.

We have been asked to print a copy of the letter which was addressed by the Secretary of the Jewish Spiritualists' Society to "The Jewish Chronicle," but which, at the time of writing, had not appeared.

THE JEWISH SPIRITUALISTS' SOCIETY.

Honorary Organiser:
M. BARBANELL.

Honorary Secretary:
H. SANDERS,
75, Mark-lane,
London, E.C.3.
13th January, 1922.

The Editor,
"THE JEWISH CHRONICLE,"
2, Finsbury-square, E.C.2.

DEAR SIR,—At the invitation of the above Society, Sir Arthur Conan Doyle addressed a large gathering at the People's Palace, on Tuesday, the 10th inst., the subject of his lecture being "The New Revelation," which was followed by remarkable illustrated photographs.

The result of this lecture is indeed good, and enquiries have already been received from Jewish people, who wish to investigate this most important subject.

Through our own knowledge we know there are numerous Jewish people who have interested themselves in this subject, so that Sir Arthur has not really sowed the seed by his very impressive address, but has given us more food for thought and thus the fruit has ripened.

We venture to suggest that the time has arrived when the Jewish authorities should make their earnest declaration upon the truth of Spiritualism, for the thirst of this knowledge will very surely burst upon them, and what will they then do? Remember we are in an age where intellect progresses rapidly, and modern Jews desire a better teaching of Judaism.

In his speech Sir Arthur Conan Doyle stated that the followers of Christianity had no excuse to throw aside Spiritualism, but he realised the prejudice of the Jews because of certain quotations in the Old Testament. He said the subject of Spiritualism was not for one particular sect, but for all; and he wisely remarked that he was not asking anyone to give up his religion for Spiritualism. Whilst a man or woman led a good life, whatever his religion, he was or she was doing right by sticking to it. Be that as it may, we honestly believe that no religion is complete without the addition of the teaching of Spiritualism.

It is interesting to comment upon the quotation of the Old Testament, where it is stated, that thou shalt not call up the dead. Firstly, to our minds and many others, it is obvious that communication must have existed in those days, otherwise this law would not have been made.

Secondly, with our own logic reasoning, we fail to conceive the feasibility of that law applying, in a material sense, eternally, and for this reason. It must be obvious to the intellect of to-day, that there is that possibility of the undeveloped man in the biblical period, not being a people who would know how to deal with Spiritualism, and so we suggest it was abused. To-day man is developed. He is intellectually advanced to know how to respect the most wonderful consolation God has given unto man. Judaism teaches us there is life after death. Are we expected to swallow this without facts?

A few weeks back we invited a prominent leader of the Judaic teaching to occupy the platform of the Sir Arthur Conan Doyle lecture. He directed a letter to be sent to us, in which was stated, that he will not attend, that such a Society as ours surprised him, and concluded by reminding us of the following quotation in the Torah: "The secret things belong to the Lord, Our God." Admitted! What we do not know is a secret and what we do know is not a secret. We do know the truth of Spiritualism, therefore it is not a secret. We have had the facts, and we are better off for it.

Perhaps it would be interesting to hear the views of the Jewish Ministers who were present at the lecture as aforesaid.

We strongly appeal to the Jewish Ministers to open the eyes of the blind and lead them into the land of glory, where await them many dear ones who have departed from this life and anxious to convey to them the truth of this message, whilst waiting to help them in their daily progress.

I am, dear Sir,

Yours faithfully,

(Signed) H. SANDERS,
Hon. Sec.

January 13th, 1922.

MRS. HERBERT LUNN—OBITUARY.—We regret to learn of the passing over, after a short illness, of Mrs. Herbert Lunn, a subscriber to LIGHT, and one who took a deep interest in the Spiritualist movement. A daughter of a Canon of Durham, and the widow of a clergyman of the Church of England, holding evangelistic views, she was yet able to accept the truths of Spiritualism and to enjoy the wider outlook they afforded her. Mrs. Lunn possessed psychic power, and, when sitting with a friend, received many successful "book-tests." Accounts of some of these have appeared in LIGHT under the heading, "Amateur Book-Tests."

"WISDOM'S DAUGHTER"

BY

SIR H. RIDER HAGGARD.

The last "SHE" book.

"WISDOM'S DAUGHTER" is the last "SHE" book that Sir H. Rider Haggard will write. In it, She-Who-Must-Be-Obedied, Ayesha, daughter of the Egyptian Isis, tells how Tenes, King of Sidon, carried her into captivity, how he sacrificed his son Moloch, how Sidon fell, and "She" escaped, how "She" saw wonderful visions, and experienced adventures in ancient Tor. "She" shows herself as Ayesha, the withered old woman who is yet eternally young within, exercising over men dominion of mind, soul and spirit.

The March "Hutchinson's Magazine" (now on Sale everywhere, 1s. net) contains the first long instalment of this great new romance.



Only one Serial story appears, the other contributions being complete in each issue. Stories of very high standard by the following leading authors are given in this issue:—

MAY SINCLAIR
H. de VERE STACPOOLE
EDMUND SNELL
HENRY O. ROWLAND
ELINOR MORDAUNT
L. R. BRIGHTWELL, F.Z.S.

Authors who will contribute to early issues of "HUTCHINSON'S MAGAZINE" include:—

IAN HAY	H. de VERE STACPOOLE
GILBERT FRANKAU	ROBERT HICHENS
MAY SINCLAIR	E. F. BENSON
STACY AUMONIER	KATHLYN RHODES
BARONESS ORCZY	ETHEL M. DELL
(all "Pimpernel" Stories)	STEPHEN MCKENNA
ELINOR MORDAUNT	FRANK SWINNERTON
HUGH WALPOLE	and many others.

LONDON:

HUTCHINSON & CO., Paternoster Row, E.C.

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."

Dr. Barker Smith writes:—Mr. Snow (p. 95), does not seem to have read my remarks on the Kilner aura. The late Dr. Kilner gave Dr. E. Martin, of "The Urologist," and myself, about twelve years ago, a demonstration of the aura, a nude woman being the subject. I looked through the blue screen for a minute previously to entering the room where the subject stood with just sufficient light to reveal the contour of the body. I saw at once a parallel band of luminosity about an inch deep along the extended arm, and fainter luminosity extending four inches at right angles to the parallel luminosity. At the will of subject I saw sent out from the finger tips a *panache* of luminosity like fine steam from a kettle, six or seven inches, coloured at will with a nuance of blue or red. Again I took another medical friend to Bury St. Edmunds to see the aura demonstrated by Dr. Kilner, a year before his death. The copper or blue spectrum described in LIGHT, produced apparently by using a bottle of Fehling's solution in place of a Kilner's screen of Diéyanin, has become faint after nearly five months, and appears as a blue haze around a candle flame, sometimes; indeed it seems to have become a sort of faculty produced at will. I can still see the scintillating particles, etc., also described in LIGHT, although I should like younger eyes to see them, and others, to add to their importance. These are in the eye itself and not where they seem to be, at the approximated thumbs, and I think they were produced by the strong alkaline test solution known as Fehling's Solution, and that the whole phenomenon contains much that will be valuable in our physiological and psychological progress.

MAGNETISM AND ELECTRICITY.

H. J.—This is altogether too large and complex a question to enter fully into here, especially as in psychic investigation the term "magnetism" is rather loosely used to denote something which Science does not recognise. But the two things—magnetism and electricity—are not quite the same. It was a Danish scientist, one Oersted, who a great many years ago showed that magnetism could be produced by electricity—the two had previously been looked upon as wholly distinct, each independent of the other. He found that "electricity would produce a magnetic current running at right angles to the electric current and not in straight lines as do almost all other forces." The Dani's experiment showed that electricity and magnetism were intimately related, although not identical, and led on to experiments with magnets. A revolving magnet was found to be capable of producing a continuous current of electricity. The result was the "magneto-electric machine." Since those days many new discoveries have

been made, and in time no doubt the connection will be recognised between the forces at work in psychic phenomena and those known to Science. This will bring in the question of the aura, "human radiations," and other matters which are at present rather outside of the province of the electrician, although some electricians have followed these clues with profit.

PROFESSOR DE MORGAN AND SPIRITUALISM.

"MATHEMATICS."—Yes, Professor Augustus De Morgan was a great logician and mathematician. He was Professor of Mathematics at University College, London. He was associated with his wife in the writing of the book, "From Matter to Spirit." It is understood to be in the main the work of Mrs. De Morgan, and although she wrote under initials, the authorship of the book is now well-known. The Professor was not prominently associated with Spiritualism, but he made certain statements concerning it, one of which we may quote here:—

"The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress. . . . I say the deluded spirit-rappers are on the right track."

Professor De Morgan, who died in 1871, lived in days when Spiritualism was an object of general derision and contempt. Were he living to-day we doubt not the general advance of the subject would have brought him to stand amongst its foremost exponents.

APPARITIONS AND HALLUCINATIONS.

A. DALGLEISH.—A genuine apparition is by no means disposed of by being called a "hallucination," because hallucination may have some real basis. It may be described as the seeing of an object as present when it is not present. To take an instance. A man is dying in a distant country and at the moment of his death a dear friend of his in London has a vision of him accompanied by the feeling that he is either dying or dead. There you have a case of "hallucination," because plainly it was not the dying man who was seen but some image of him impressed in some mysterious way on the brain of the friend. There was clearly a connection between the two events—the death and the vision, putting the vision outside the range of un-mixed illusion. There are thousands of such cases, and the term "hallucination" is often used to cover a vision or apparition of the kind. Only it is customary to call it a "veridical" (i.e., truth-telling) hallucination to distinguish it from those cases in which the vision is due to a disordered mind or to brain disease.

A remarkable indictment of modern blunders & prejudices.

"FACING REALITY"

By ESMÉ WINGFIELD-STRATFORD, M.A., D.Sc., Ex-Fellow of King's College, Cambridge.

This remarkable book is an attempt to show the peril in which civilisation now stands owing to its neglect of reality. The author believes that mankind itself is in danger of extinction because of the failure of the mind to adapt itself to the requirements of a machine-ridden age.

We are facing, he declares, the vital problems of the twentieth century with an eighteenth-century mind. This failure of mind to keep pace with reality is traceable in every phase of contemporary life—military, artistic, social, religious, and political. The author ventures some daring criticism of the leaders of contemporary thought.

LONDON: **HUTCHINSON & CO., PATERNOSTER ROW, E.C. 4.**

ANSWERS TO CORRESPONDENTS.

D. B. SPENCER.—Thank you, but the matter is a little out of date now, and it would have been better to address the inquiry to Mr. Douglas direct.

MARGUERITE DU PONT LEE (Washington, D.C.).—We have your letter, but you do not state the case clearly. You give a copy of a letter with signature suppressed, and then messages from "K." without indicating whether "K." was the writer of the original letter. If you will put the case more fully we may be able to deal with it.

W. B. PAYNE.—We are obliged for the interesting account of experiences in the Roberts-Johnson sitting.

G. G. HARRISON.—We are in favour of education in the sense of drawing out the latent powers of each individual child. A great deal that passes as "education" to-day consists in stuffing the infant minds with facts of little use or value, as they are rarely digested. In this way an immense amount of energy and money is wasted.

HENRY HAMMOND.—Thank you for the copy of the Rev. Mark Guy Pearse's letter concerning your poem, "The Mad World's Dream." We note with interest that he agrees with Mr. James Douglas that it is a marvellous production and sees the Shelley influence in the inspiration which produced it.

GUY HEATON.—Mr. Potter's statements are above suspicion, and your suggestion has been disproved in later articles in LIGHT. We are sorry to learn that any Spiritualists have lent themselves to any tricks in connection with this subject.

V. O. FILMER.—We welcome your appreciation of LIGHT, and quite concur in your detestation of Mormon methods, but suggest that the daily Press is a more suitable medium for exposing them, as the subject can be considered neither psychical nor spiritual.

D. GORING (Turamurra, New South Wales).—Our thanks for your letter. We fully appreciate all you say, and thank you for your kind references to LIGHT.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mrs. Worthington. Concert, Wednesday, March 8th, 8.30 p.m., arranged by the South Eastern Hospital Dramatic Society in aid of church funds.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. T. W. Ella.

Holloway.—Grovevale Hall, Grovevale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, Lyceum fairy play, "The Enchanted Forest"; tickets, 1/- each. Sunday, 11, Mr. T. W. Ella; 7, Mrs. E. A. Cannock, address and clairvoyance; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Alice Jamrach, address and clairvoyance. Saturday, February 25th, whist drive in aid of Building Fund. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Lyceum Anniversary. Thursday, 8.15, Mrs. M. E. Orlowski.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, at 8, Mrs. Annie Brittain, address and clairvoyance.

Worthing.—Tarring Crossing.—6.30, service.

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

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Ronald Brailey; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. S. W. Roe.

THE BERMONDSEY SPIRITUALIST TEMPLE is situated in a very poor neighbourhood, but Mr. John W. T. Mullender, of 172, St. James's-road, S.E.1, the Secretary, is hopeful of the future if friends can be found to support the mission. He reports that on Sunday last, the second occasion of the Society occupying the Fort-road Institute, the hall was full, the speaker being Mr. Alexander Orlowski and the clairvoyant Mrs. Orlowski.

DR. POWELL AT THE SESAME CLUB.—Speaking after dinner at the Sesame Club on Monday evening, the 13th inst., and having for his subject "Where We Stand in Psychic Research," Dr. Ellis Powell sketched the bearing of psychic research upon scientific discovery, Christian apologetics, the re-interpretation of Christianity, and the consolation of the bereaved. In all these departments, and in others, he said psychic research had a mission to fulfil, and in spite of the vapourings of ignorant critics whose knowledge was in an inverse ratio to their complacent assurance, its mission would go on expanding in every direction. Dr. Powell illustrated his points by instances from contemporary scientific discovery, from early Christian documents, and from his own experience.

IN "GHOSTS AND LEGENDS OF SOUTH SOMERSET" (Somerset Folk Press, London, W.C., 1/6 net) Mr. G. F. Munford presents in dramatic form some half-dozen vivid sketches, mostly based on legends which have come to his notice from time to time, and all having, as the title indicates, the county of Somerset as their scene of action. The author tells his stories in a readable and interesting way, and the nature of these can be gathered by their titles: "The Witch of Hamdon Hill," "The Miser and his Daughter," "The Smugglers' Cave," etc. There is little or no attempt to present corroborative evidence of their authenticity, or to explain the nature of the mysterious happenings described, but the book will interest the lover of "ghost stories."

WHITE STAR LINE.

S.S. "Majestic" (building) 56,000 tons.

The Largest Steamer in the World.

R.M.S. "Olympic," 46,439 tons.

SERVICES TO ALL PARTS OF THE WORLD.

Apply to—

WHITE STAR LINE, 30, James Street, Liverpool; Canute Road, Southampton; 1, Coekspur Street, London, S.W., and 38, Leadenhall Street, London, E.C.; and Union Chambers, Temple Row, Birmingham.

R. M. S. P.

SERVICES

TO

NEW YORK
SOUTH AMERICA

&

FRANCE, SPAIN, PORTUGAL, MADEIRA, CANARY IS., MOROCCO, ETC.

THE ROYAL MAIL STEAM PACKET COMPANY,

LONDON: Atlantic House, Moorgate Street, E.C.2.
39, Coekspur Street, S.W.1.

ORIENT LINE TO AUSTRALIA.

SERVICE OF FAST MAIL STEAMERS

Calling at

GIBRALTAR, TOULON, NAPLES, PORT SAID,
COLOMBO, FREMANTLE, ADELAIDE,
MELBOURNE, SYDNEY, and BRISBANE.

Through Tickets to NEW ZEALAND and TASMANIA.

Saleen Tickets interchangeable with P. & O. Line.

Managers—ANDERSON, GREEN & Co., Ltd.,
Head Office: 5, Fenchurch Av., London, E.C.3.

Branch Offices:

14, Coekspur St., S.W. 1; No. 1, Australia House, Strand.

TURKISH BATHS

IN THE PRIVACY OF HOME.

THE Gem Cabinet is the simplest, safest, and most satisfactory means of obtaining hot air, steam, medicated or perfumed baths. These baths cleanse the system thoroughly and remove impurities which cause ill-health. Invaluable for treatment of Rheumatism, Sciatica, Liver and Kidney Troubles, Influenza, Eczema, etc. Recommended by your Editor. Booklet sent free.

THE GEM SUPPLIES CO. LTD. (Desk 11), 67, Southwark St., London, S.E. 1.

APPLIED PSYCHOLOGY.

A Book that will interest you.

Free from the Author—

Chas. E. Fisher, 30, Manchester St., W.1.

Young Exper. Man seeks a situation in Spiritua family or as a valet to a gentleman. Write—Ant. Krasny 26, Gloucester Road, N.W. 1.

LONDON SPIRITUALIST ALLIANCE, LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

Telephone: MUSEUM 5106.

TO ALL READERS OF "LIGHT"

It may fairly be assumed that all readers of "Light" are either Spiritualists or are interested in Psychical 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. 23RD, at 7.30 P.M., MISS SCATCHERD on "New Light on Spirit Photography" (illustrated by lantern slides).

LECTURE CLASSES.—MONDAY, FEB. 20TH, AT 7 P.M., MR. G. E. WRIGHT; TUESDAY, FEB. 21ST, AT 7.30 P.M., MR. H. ERNEST HUNT; FRIDAY, FEB. 24TH, AT 7 P.M., MRS. F. E. LEANING.

CLAIRVOYANCE.—TUESDAY, FEB. 21ST, AT 3.15 P.M., MRS. ANNIE BRITAIN; WEDNESDAY, FEB. 22ND, AT 8 P.M., MR. HARVEY METCALFE.

TALKS with MRS. M. H. WALLIS'S Spirit Control, FRIDAY, FEB. 24TH, AT 4 P.M., preceded AT 3 P.M. by Conversational Gathering.

BOOKS ON SPIRITUALISM & PSYCHIC SCIENCE.

To be obtained at the Retail Book Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C.1. Send Remittance with order.

YOU ARE INVITED

To call and inspect the Large Selection of
PSYCHIC, OCCULT AND MYSTICAL BOOKS
And many interesting Pamphlets

Now on sale, from One Penny upwards, at the Retail Book Dept.,
London Spiritualist Alliance, 5, Queen Square, Southampton Row,
London, W.C.1

THE SUBJECT OF THE HOUR

If you desire to get a knowledge of psychic matters in a
reasonable and comprehensible way, read in succession:—

THE NEW REVELATION. 2s. 9d. net, post free.

THE VITAL MESSAGE. 5s. net, post free.

DEBATE ON "THE TRUTH OF SPIRITUALISM." 1s. 2d. post free.

SPIRITUALISM AND RATIONALISM. 1s. 2d., post free.

THE WANDERINGS OF A SPIRITUALIST. 13s. 3d. net, post free.

These books by SIR ARTHUR CONAN DOYLE form an excellent introduction to the subject. The Spiritualist Press admit their authority and the lay Press their absorbing interest.

DEATH AND ITS MYSTERY.

By M. CAMILLE FLAMMARION,
Cloth, 11s. 3d., post free.

SYMBOLISM.

The Significance of the Spiritual World as revealed to the Mind of Man
in Symbols

By LADY GLENCONNER.

41 pages, 7s. 6d., post free.

"Try the Spirits," or Fair Play for the Other Side.

By the Rev. W. BICKLE HAYNES, with a Foreword by the Rev. T. E. R. H. and Introduction by R. J. Lees. Cloth, 193 pages, 5s. 4d., post free.

COME WEST.

Three Narratives of After-Death Experiences. Communicated to

J. S. M. Ward, B.A.
Cloth, 6s. 6d., post free.

SPIRIT TEACHINGS.

Through the Mediumship of WM. STANTON MOSES (M.A. Oxon.),
By Automatic or Passive Writing. With a Biography by CHARLTON
T. SPEER, and two full-page portraits.

Ninth Edition. Cloth, 324 pages, 6s. 6d., post free.

ON THE THRESHOLD OF THE UNSEEN.

By SIR WILLIAM BARRETT, F.R.S.

It is an expert physician's Examination of the Phenomena of
spiritualism and of the Evidence for Survival after Death.

Cloth, 356 pages, 8s. net, post free.

THE ARCANUM OF SPIRITUALISM.

A Text-Book of Spiritualism. By HUDSON TUTTLE.

Cloth, 300 pages, 7s. 6d., post free.

MAN'S SURVIVAL AFTER DEATH.

Or the OTHER SIDE OF LIFE in the LIGHT of SCRIPTURE, HUMAN
EXPERIENCE and MODERN RESEARCH

By Rev. CHAS. L. TWEEDALE

Cloth, 522 pages, 11s. 3d.

PSYCHIC RESEARCH IN THE NEW TESTAMENT.

Scientific Justification of some of the Fundamental Claims of
Christianity.

By ELLIS T. POWELL, LL.B., D.Sc.

1s. 2d., post free

FROM THE UNCONSCIOUS TO THE CONSCIOUS.

By GUSTAVE GELEY.

Director of the International Metapsychical Institute, Paris.
Translated from the French by STANLEY DE BRATH, M.Inst.C.E.,
Cloth, 328 pages, and 23 plate photographs, 15s. 6d. net, post free.

A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.

By E. W. and M. H. WALLIS.

I. Mediumship Explained. II. How to Develop Mediumship.
III. Psychical Powers; How to Cultivate Them.
Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d.
each, post free.

"THE DEAD ACTIVE!"

By H. (HAWEIS).

Through the Mediumship of MRS. LAMB FERNIE.

Cloth, 194 pages, 4s. 11d., post free.

BOOKS ON THE FUTURE LIFE

In Paradise. By the **Right Rev. C. J. RIDGEWAY**, formerly Bishop of Chichester. Sixth Edition. Crown 8vo, cloth, 3s. net (postage 3d).

Intended to be helpful to those who are called in God's love to pass "through the Valley of Weeping."
"A very beautiful treatment of a difficult subject. We hope the book may find its way into the hands of all mourners; it will give them consolation and encouragement."—*Church Times*.

Glimpses of the Far-off Land. Sixth Impression. Crown 8vo, cloth, 4s. 6d. net (postage 4d.).

Selected by A. J. Seymour, and arranged by A. E. M. Anderson-Morshead. A very complete and important series of Extracts from many eminent Authors, on the Future Life, the State of the Blessed Dead, etc. This most interesting volume includes a general Introduction by the Ven. Chancellor W. H. Hutchings.

Comforted of God. By **L. C. SKEY**, Author of "All Your Care." Thoughts for Mourners. With Preface by Dean Goulbourn. Twelfth Impression. Fcap. 8vo., cloth, 1s. 6d. net (postage 2d.).

Beyond the Gate. By the **Right Rev. LIONEL P. CRAWFORD**, Bishop of Stafford. Author of "The Transfiguration." Second Impression. Crown 8vo, cloth, 3s. 6d. net (postage 3d.).

Seven Addresses on the Future Life. I. The Gate of Death.—II. Companionship and Welcome.—III. Purification and Progress.—IV. Activities and Ministries.—V. Union and Communion.—VI. Joy and Felicity.—VII. The Resurrection Body. These Addresses are full of help and comfort for those in sorrow or bereavement.

The Soul in Paradise. By **W. EDWIN BOTEJUE**. Fcap. 8vo, cloth, 2s. net (postage 2d.).

In White Robes. Thoughts on Life within the Veil. By the late **E. H. PALMER**, Fellow of the Royal Society of Literature. Fifth Impression. Crown 8vo, cloth, 4s. 6d. net (postage 4d.).

"These which are arrayed in white robes." (Who are they? Where do they live? What sort of life? Do they know each other? What do we retain and gain when they leave us? Are they seen on this side of the veil? What is their final destiny?) A book of great hope and comfort to the bereaved, based entirely on Holy Scripture, full of the certainty and glory of the future life and being therein re-united.

"The book is a most beautiful contribution to the subject."—*Church-in-the-West*.
A CLERGYMAN writes: "This is by far the best book of its kind issued of late years. I do not know when I have been so impressed, and, better still, comforted; it is a book which grows upon one, so that one likes to keep it close at hand."

Divine Love in Sickness. By **LILIAN STREET**. Author of "The Golden Key." Crown 8vo, cloth, 2s. net (postage 3d.).

In the Hand of God. In Memory of the Departed. By **GERTRUDE HOLLIS**. Fcap. 8vo, cloth, 2s. 6d. net (postage 3d.).

Sorrow, Hope and Prayer. By **Dr. A. G. MORTIMER**. A Book for Mourners. New and cheaper edition. Fourth Thousand. Crown 8vo, elegant cloth, 3s. 6d. net (postage 4d.).

This beautiful book forms a companion volume to the same author's most popular work, "It Ringeth to Evensong." It will be found a great help and comfort to the bereaved and to those in sorrow and suffering.

N.B.—An edition of this book, most handsomely bound in rich leather with rounded corners and gold over red edges, lettered in gold, forming a really beautiful Gift-book. 7s. 6d. net.

"Many books exist with similar aim, but this seems exactly what is wanted."—*Church Times*.

Recognition in Eternity. By the late **Canon FLEMING**, Vicar of St. Michael's, Chester Square. Seventy-First Thousand. White cloth, 2s. net (postage 1½d.).

A Sermon preached at Sandringham on the Death of the Duke of Clarence, to which is added a touching little Anecdote by H.M. Queen Alexandra. Published by command.

Tennyson's "In Memoriam": its Message to the Bereaved and Sorrowful. By the **Rev. T. A. MOXON, M.A.**, Editor of "St. Chrysostom, on the Priesthood," &c. Assistant Master of Shrewsbury School, formerly Vicar and Rural Dean of Alfreton. Crown 8vo, cloth, 2s. 6d. net (postage 3d.).

Six Addresses on the subject of Tennyson's Poem in relation to the War. The "In Memoriam" is a record of the poet's gradual struggle from despair to faith, after the blow of the sudden death of his friend, A. H. Hallam. These addresses are specially composed to help the bereaved and sorrowful; they deal with the problems of Suffering, Death, Communion with the Departed, Faith and Hope, and the Message of Christ, as expressed by the late Lord Tennyson.

SKEFFINGTON & SON, LTD., 34b, Paternoster House, St. Paul's, E.C.

Printed by the **FRIARS PRINTING ASSOCIATION, LIMITED**, 26a, Tudor Street, Fleet Street, and Published for the Proprietors at 34, Paternoster Row, London, E.C.—Saturday, February 18th, 1922.

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson & Sons (Low's Export), London; Ausralasia Messrs. Gordon and Gotch Ltd., London; Australasia and S. Africa: Messrs. Dawson & Sons London.