

CHRISTIANITY AND SPIRITUALISM.

SEE PAGE 122.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

Prof. Richet and Psychical Science.

"Spiritualism and the Rhodesian Skull."
Address by Dr. Ellis T. Powell.

The Nature of the "Other World."
By C. V. W. Tarr and "Quæstor Vitæ."

Mr. James Douglas and Experimental
Proof.

Dr. Ellis Powell's Views on the
Relations Between Christianity and
Spiritualism.

Death and Its Mystery.
A Review by Mr. Stanley de Brath.

Miss Katharine Bates (Obituary Notice).

The Progression of Marmaduke.
Messages Continued.

SATURDAY, FEB. 25th, 1922.

No. 2,146. - Vol. XLII.

Registered as a Newspaper.

Price Fourpence.

Library of Congress
MAR 20 1922
SWITSONIAN DEPT

... WITH A GREAT MESSAGE

Telephone:

PARK 4708

Hon. Principal:

J. HEWAT MCKENZIE.

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

Six Classes led by **MRS. ST. CLAIR STOBART** on Fridays, beginning March 3rd, at 3 p.m. "Comparison of Psychic Manifestations Recorded in the Bible with Modern Spiritualistic Phenomena." This course is intended to help those who wish to link the facts of Spiritualism with Bible Teaching, but is valuable for all students. Non-Members, 1/-.

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

Tuesday, February 23th, at 3.30 p.m. ... MRS. CANNOCK.

Friday, March 3rd, at 8 p.m. ... MR. A. VOUT PETERS.

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

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.,

ÆOLIAN HALL, 135, NEW BOND STREET, W.1.

SUNDAY, FEBRUARY 26th, at 6.30 P.M. ... MR. A. VOUT PETERS.

MEMBERS & ASSOCIATES' MEETINGS, DENISON HOUSE,
288, VAUXHALL BRIDGE RD. Near Victoria Station.

TUESDAY, FEB. 28th, at 7.30 P.M. ... MR. A. VOUT PETERS.

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

The London Spiritual Mission,

18, Pembridge Place, Bayswater, W.

SUNDAY, FEBRUARY 26th.

At 11 a.m. ... MR. A. VOUT PETERS.

At 6.30 p.m. ... MR. ERNEST HUNT.

February 27th, at 8 p.m. ... Annual Meeting (Members only).

Wednesday, March 1st, 7.30 p.m. ... DR. ELLIS T. POWELL.

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.

Monday, Feb. 27th, at 8 p.m., a Meeting at 175, Whitechapel Road, E.
Speakers, MISS ESTELLE STEAD and MR. A. VOUT PETERS.
Clairvoyant, MR. A. VOUT PETERS. Admission free. Silver collection.

Wednesday, March 1st, at 7 p.m., MR. ERNEST HUNT.

Thursday, March 2nd, at 3.30 p.m. MRS. STARR WRIGHT.
Members Free. Non-members, 1s.

Devotional Group, Thursday, March 2nd, 6 p.m. MISS V. BURTON,
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. 28th, 11 a.m. ... "The Virgin Birth" ... MR. R. A. BUSH.
6.30 p.m. ... "Life After Death." ... MR. J. SCOTT.

Wednesday, March 1st, 3 p.m., Healing Circle. Treatment, 4 to 5
MR. & MRS. LEWIS.

7.30 p.m., Annual General Meeting for Members only.

Brighton Spiritualist Brotherhood.

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

Established 1917. Motto: Onward and Upward.

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 7.15

Sunday next ... MR. GOODWIN.

Monday and Tuesday next MR. RONALD BRAILEY.

"THE CHURCH OF ALL."

SERVICES EVERY SUNDAY MORNING AT 11.30
at the

MARYLEBONE ACADEMY OF MUSIC,
72, Marylebone High Street (Entrance in Nottingham St.).

Members of every Religion, Faith or Creed, are Welcomed.

Spiritualists when in London should stay at Hunstanon House, 18, Endsleigh-gardens, London, N.W. (2 minutes from Hulton Station); central all parts; terms 4/6, bed and breakfast. —Apply A. Rosberg.

CURATIVE SUGGESTION.

MR. ROBERT McALLAN,

who has had many years' experience in the treatment of Mental, 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. P. Hones: Mayfair 1396, 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 GARPENTER

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.

THE EK-KLESIA TEACHING.

FIRST LECTURE COURSE

BY THE

REV. HOLDEN EDWARD SAMPSON,

Author of "Theou Sophia," "The Happiest People in the World," "The Rise and Consummation of the Æon,"
EDITOR OF "KOINONIA."

MORTIMER (LOWER) HALL.

MORTIMER STREET, LANGHAM PLACE, W.1.

SUBJECT:

"THE PATH of the DIVINE MYSTERIES: Mysticism, in Truth and Practice."

Tuesday, Feb. 28—The Call of the Path.

Monday, March 6—The Step of Self-Abnegation.

" " 13—The Five Valours of a Disciple.

" " 20—The Seven Keys of Graduation.

" " 27—The Seven Gates of Attainment.

Commencing 7.45 p.m.

Admission Free.

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.

"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 10s. 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.

MENTAL SCIENCE. A lady gives practical lessons in Mental Science. How to materialise your needs in everyday life. How to create ENVIRONMENT, HEALTH, HAPPINESS, for yourself. "Well-being centres in a contented mind."—"Truth."—10, Cliveden Place, Sloane Square, S.W. 1.

Mrs. Comley Mayes, Christian Spiritualist. A meeting for investigators is held every Wednesday evening at 7 sharp, also an open circle for Clairvoyance. Psychometry on Sunday evening at 7.—33, Louisville Rd., Balham High Rd., S.W. 17.

Experimenters in Spirit Photography desirous of forming a Postal Psycho-Photographic Club, write to—E. Tyler Danesbury, St. Thomas Street, Winchester.

PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 8s. each, post free. Weyers Bros. Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.1.

"Psychic Research." Medium wanted (Professional or otherwise) interested in, and willing to co-operate with small Research Party in demonstrations UNDER TEST CONDITIONS. Reply to "Data" c/o J. H. Goring, 3, Tudor Street, London, E.C. 4, stating terms and particulars.

Wanted. Good General Servant or Working House-keeper. One lady. Kent, near London. "E." c/o J. H. Goring, 3, Tudor Street, London, E.C. 4.

Wanted for March. Maid Companion & Help. Good renovator, domesticated. One lady. Kent, near London. "E." c/o J. H. Goring, 3, Tudor Street, London, E.C. 4.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,146—VOL. XLII. [Registered as] SATURDAY, FEBRUARY 25, 1922. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

Soon night's portcullis, forced by dawn, gives way
To love's sweet heralds, radiant with light
Fore whom dismayed the storm-clad spirits flee.
—H. H. MARTYN ("Visions.")

PROFESSOR RICHEL AND PSYCHIC SCIENCE.

The declaration of Professor Richet before the French Academy of Science on the 14th inst., in which he affirmed the truth of psychic phenomena, is a notable event in our history as protagonists of the facts of Spiritualism. The logical French mind, where it investigated the question, found out the truth long ago and for many years we have known of the work of the group of Paris Scientists who had to face not only the Sadduceism of French thinkers but the bitter hostility of the Church. "Poverty makes us acquainted with strange bedfellows," and in this case the cause which brought materialism and ecclesiasticism into such ill-assorted companionship was poverty of thought. However, Professor Richet has said his word, following (at some distance) the English professors, Crookes, Lodge and Barrett. It detracts nothing from the dignity of those three names that they represent a very large body of contemporary men of science, philosophy and letters of smaller degree who have also given their public testimony. No doubt we shall still have our critics, but that is not a bad thing. They will keep us up to the mark, when, which is not always, they are worth a hearing.

A "WONDER GIRL."

The "Morning World-Herald," a United States newspaper, a cutting from which has been sent us by an American correspondent, gives in excited language an account of Miss Eugenie Dennis, a seventeen year old girl residing in Atchison, who "does uncanny things." And the journal narrates that to a Mrs. Hayes who visited the "wonder girl" she told of a certain "Frank" about whom her visitor was worried. He had disappeared, but the girl in trance gave the name correctly and told where he was to be found. Mrs. Hayes was the only person in the town who knew

that the man was missing, and she gave no clue to the girl. A gentleman who sought information about a robbery was gratified with certain particulars which he knew to be correct. Other persons also who consulted the "wonder girl" received some convincing evidences that she had sources of knowledge beyond the normal. To Spiritualists these are old, familiar things in connection with mediums, and they might also be well-known to the general public if it showed any intelligent interest in having the truth instead of being put-off with garbled stories and the nonsensical opinions of writers whose ignorance is only equalled by their self-assurance. But it is fair to mention, in the case under notice, that Mr. David P. Abbott, who is testing the girl's powers "from the standpoint of a sceptic for the American Society for Psychical Research," says that although impressed he is highly sceptical. That also is a familiar phenomenon, and not at all an unwelcome one. It is well to have such wholesale credulity as we meet with sometimes balanced by the presence of people who require an almost impossible amount of evidence to convince them.

THE TWO QUESTIONS TO BE SOLVED.

It may be as well, at this point, to try once more to clear away a misunderstanding which prevails in some quarters on this matter of evidence. There are really two questions to be answered: (1) Do psychic powers exist? (2) Do those powers prove the existence of intelligent beings in an unseen world? We have never met any psychical researcher of experience who denies the first, although he may dispute the second question. If he does not make his position clear, it is often taken to mean that he is a complete sceptic. Of course to-day this state of things is rapidly passing away. So widespread is the knowledge that there are unknown powers in man that only a very hardy person will oppose all the accumulated testimony of centuries and the vast body of evidence built up to-day. Indeed, it is our observation that some will often accept the evidences for psychic power as a method of evading the question of human survival. And certainly the latter question is too vast to be settled off-hand. It is usually a matter needing long study and experiment, unless the inquirer is fortunate enough (as some are) to get something absolutely clinching at the outset of his investigations. Even then it is usually a matter of personal experience which, however convincing to the recipient, never appeals with the same force to some other person to whom it is narrated.

THERE are all degrees of Proficiency in Knowledge of the World. It is sufficient to our present purpose to indicate three. One class live to the utility of the symbol, esteeming Health and Wealth a final good. Another class live above this mark to the beauty of the symbol, as the Poet, and the Artist, and the Naturalist, and the Man of Science. A third class live above the beauty of the symbol, to the beauty of the thing signified—these are Wise men. The first-class have common-sense; the second taste; and the third, Spiritual perception.—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 99.)

January 21st, 1917.

SCIENCE: THE LOGICAL OUTCOME OF SPIRITUALISM.

"Let me try to prove to you that without spirit communication there could be no true science. I am going to ask you and others to bring before your mind the picture of an earth life totally devoid of all absolute knowledge of a future existence: where men had never felt an impression that those gone before were with them still, but had to be content with the vague assertion of the churches of the reality of another world. Hold on to this: that belief in a spirit-world, when it comes from personal knowledge, is an immense factor, stronger and more powerful than you imagine, for I confidently assert that out of a dozen people fully half will have had personal experiences of some psychic nature. But suppose there was no communication between the two worlds, then I claim that real science would be impossible, for, as it is, the minds of both worlds are in constant contact, and are forming a battery which allows the mentality of the one state of existence to act upon the other. Does this imply that true inventive faculty is not found in the earth-world, or the necessary mind to grasp and bring to their perfection new theories which belong to the world of science? Not entirely so. The human mind in abstruse matters does require assistance; and there are those who, from their higher plane, can grapple with difficulties which mankind is incapable of overcoming. Suppose a chemist is trying to discover some new combination of gases or liquids. He knows that such a blending should be possible, but the right proportions elude him. He retires to rest and 'dreams' (as he thinks) of an experiment which will overcome the difficulty. He awakens and records on paper the solution. In the morning the experiment is tried and success results. So with a new invention; some hitch hinders its working. The inventor tries again and again, but always to be baffled. Suddenly a voice seems to say (and really does say) to him: 'You want an extra cogwheel in such and such a place,' or some equivalent explanation, and the error is rectified and the machine works. It is not necessary that those who receive the help should be conscious of doing so from a psychic standpoint. They would probably laugh at the idea of assistance given from the spirit-world, and yet they would admit that they 'got an impression' to do this or that differently. This is why I say that the logical outcome of Spiritualism is true science, and that real progress would be stopped on earth were there no psychics, whether accepted as such or not. I contend that the earth would be a sorry place were the communion between our plane and yours to become impossible; nay, I further believe that not only would it very soon lead to the practical extinction of improvement in art, science, and real religion, but finally to the extinction of the race: but the idea is inconceivable."

January 28th, 1917.

THE IMPERFECTION OF THE EARTH TRAINING UNLESS SUPPLEMENTED BY SPIRITUAL KNOWLEDGE.

"A man may be religious according to the world's standard, and lead a good and pure life, and yet not be spiritually-minded. He is probably one who thinks he believes certain dogmas, which are, however, entirely unconnected with his real life, which is controlled by his own moral nature, and if he had no professed creed he would still lead the same pure life, for he believes in doing as he would be done by; in succouring the weak and oppressed; and in minimising suffering both in mankind and the animal creation. Yet if you could get into his real mind you would find that he has no strong belief in a future life: he hopes there is one, but to say that it is a living reality to him would not be true. But you may argue that if he is living an almost perfect life, his belief in a future one, or not, cannot matter. It does in a two-fold sense. First of all when he passes over, much time will be wasted before he can adjust himself to the new conditions of existence, and so he will be less useful to others than he might have been. Then secondly, though on earth he may have given material help to save the bodies of the suffering, yet he was powerless to give comfort to the mourners; those who had loved and lost, and sought to know whether their beloved ones had passed, and whether they could meet

again. If he is challenged he is only able to repeat perfunctorily what he thinks he believes, but which is a belief of the lips only, and not of the heart or the mind. On the contrary, such a man, having also gained the true spiritual knowledge, has his whole outlook changed. He can give the same material benefits as before, but he can add to them the spiritual consolation which his knowledge enables him to give. To the mourning mother he can say: 'Your son is not dead, but alive. He has cast off his physical body, but he has a body and is his real old self. He is near you and can see you and speak to you, only as yet you cannot hear him.' Think you, that mother would exchange this comfort for any material benefit he could give her? No, the spiritual is higher than the material, and those who have spiritual knowledge can do grander work than the materialist, however pure and unselfish his life may be. Then, when his own time comes for passing over—what a difference. Think of my passing over, dark, hopeless, despairing; not even realising I had passed over, and dependent on the help of others. To be sure, I was not a good man, but even the good man, if ignorant, would be just as hopelessly fogged amidst the conditions in which he would find himself on his first re-awakening. It seems to me that until we can make mankind realise the higher life to which they pass, it will be impossible to prepare them for the life and work here. Do you remember my philosophising letters when I first came over, and how I could see neither law, order, nor justice in what I had passed through? If I had had my present knowledge, all would have been clearer to me, and at any rate I should have seen no injustice, but only a great retributive, automatic effect, the product of the lives of my ancestors appearing in my own nature also. How much we lose when we do not comprehend! When we do, it makes us very gentle to the weaker brethren, and we remember our own struggles, and failures, and falls, and can feel for others in like case."

February 11th, 1917.

THE INFLUENCES THAT COMPEL FOR PROGRESS IN THE FUTURE LIFE.

"In earth life the influences which help to mould our character may be for good or its opposite. Here it is not so. True that a man having a sin to expiate, at first consorts automatically with those of a similar character, but these have not the power to make him worse than he is. It may be a long time before he begins to progress, it is true, but all the time there is something pushing and urging him towards the better life, and this irresistible force becomes at last so strong that he is impelled to ask for help to leave his present conditions. We might compare this seeming purgatory to a large hospital. One by one the patients recover and pass out to different surroundings, and so our patients (for all are morally sick) pass, reformed, from the darkness of vice to the light of virtue. There are constantly good influences at work to benefit these poor sinners. I have told you that only the highest guides are allowed in these darkest spheres, because the atmosphere of temptation might have an evil effect on those whose characters were not yet firmly established. In fact there are places where it is only possible for the celestials to visit, and they seldom come away without bringing with them some penitent souls who have been touched by their ministrations and sympathy; for we do not look upon these poor brothers and sisters as hopeless criminals, but merely as travellers who have strayed in the darkness and were lost in the forest of sin. We find they soon get a horror of sin when once they have come to the higher atmosphere, and are then eager to be helped. The earth-bound spirits are not necessarily sinners but may simply be those who are unable to cast off the earth conditions. They may have been inordinately attached to some place, which they will haunt; or it may be that they did not want to leave their physical bodies, and when they get here they cling to borderland, from whence they can more easily get back to earth, and watch the doings of those they have formerly known. The disappointment is great to find they are not recognised, and that when they speak they are not heard. And so even these poor earth-bound spirits in time give up in despair, and ask for help to progress in our spiritual world. Special bands of helpers assist this class of newcomers and

SPIRITUALISM AND THE SUNDAY PRESS.

THE "REFEREE"—A ROUGH AND READY METHOD.

Mr. G. R. Sims, in last Sunday's issue of the "Referee" returns to the charge and delivers his judgment under the following eloquent headings: "Put Mediums on Their Trial," "Let the Truth of Spiritualism be Thrashed Out at the Old Bailey." It would be impossible to pack more utter misunderstandings of the subject into two sentences. They need no comment from us. To the experienced Spiritualist or Psychical Researcher, they carry their own condemnation.

Mr. Sims commences his discourse by praising the "high ideal of Spiritualism" when it is "freed from the ghastly gallimaufry and the frivolous and often farcical elements which prevail at so many modern séances." We ourselves deplore many of these things; but we are practical enough to recognise that no amount of "high ideals" (or high-faluting words) will dispose of the fact that Spiritualism, like everything else in this world, has its human side.

Mr. Sims tells us that in the matter of mediums he joins issue with Sir Arthur Conan Doyle, "one of the most earnest, most high-minded, and most popular of the evangelists of the New Revelation." A very well-deserved tribute—but then Sir Arthur is a humanist, and we used to be under the impression that Mr. Sims was the same. Sir Arthur wishes the law under which the professional medium is liable to prosecution should be abolished. Mr. Sims would have the law enforced so that the mediums should be able to prove their claims "in one of the criminal courts, the Old Bailey, for choice (!)"

We don't say that it might not be possible. Mr. Bert Reese, the American clairvoyant, who convinced Edison of the reality of clairvoyance, was acquitted in a New York Court after giving some astonishing examples of his powers. But a criminal court is hardly a suitable place for testing the reality of a human faculty that is not under perfect control, cannot be commanded, and is infinitely delicate in its nature. Mr. Sims has still something to learn. He writes:—

"The world will go on doubting until it gets that proof. The evidence of hypersensitives investigating under deep emotional stress and eager to believe cannot be accepted."

Here again we have two sentences packed with errors. Note the misleading reference to people "eager to believe."

Why should the world go on doubting until it gets proof? It accepts thousands of things of which it has had no direct personal proof. It accepts all kinds of discoveries—astronomical, chemical, biological, etc.—on the word of the discoverers. It comes down to a matter of general human experience, not to a personal test in every case. Mr. Sims is confusing proof by testimony with proof by personal experience. The testimony is abundant enough. Professor Richet is one of the latest witnesses. But we have not arrived at the time when personal demonstrations are possible for everyone in all circumstances. How many of us have seen liquefied air—to give a single instance out of myriads? The demand for phenomenal evidences of the existence of a soul in man when the normal and natural evidences of it are abundant in daily life to every person of clear consciousness and sound reasoning powers, is an excessive demand. But it is being met in the good providence of things, slowly and painfully, it is true, but surely. Hence the advance of Spiritualism. But until it is understood that the next life is natural and human, and shows an unbroken line of continuity in the evolution of man, we must look for just that confusion of thought and obstinate resistance of ancient prejudices shown by Mr. G. R. Sims and Mr. James Douglas. Mr. Sims finishes his remarks by saying: "The future of Spiritualism rests with the spirits." We quite agree—if it is understood that we take the term "spirits" to mean spirits still in the flesh as well as the "spirits" who have passed out of it.

THE "WEEKLY DISPATCH": "A MORE EXCELLENT WAY."

"A London Clairvoyante" resumes her series with a paper on "Spirit Observers," on which we can compliment both A. V. E., the writer of the articles, and the "Dispatch" itself. A. V. E. writes clearly, with an engaging simplicity and directness and with a full knowledge of what she is writing about. The Northcliffe Press has risen to the situation admirably by engaging the services of those who know their subject, being doubtless aware that the intelligent portion of the public has become sick and tired of the incompetence and asininity of "instructors" who quite obviously have not mastered the rudiments of the question. The public is asking for facts and not theories, assumptions, and off-hand opinions.

DURING his recent visit to Edinburgh, Sir Arthur Conan Doyle met Mrs. Falconer, a clairvoyante whose powers he regards as remarkable, and her descriptions evidential in a high degree. We believe that she is one of the mediums whose powers were tested by the Scottish Church Committee.

see that there is no falling back into the same undesirable conditions in which they were formerly. But here no man can be dragged down by others. The germs of the evil must be in himself, and until his character changes he can only feel at home with those of like nature, but the moment he recognises his sin he can throw it off; and though all in this special reformatory sphere should try to prevent him leaving it, they become powerless the moment his own nature revolts from association with them. In the earth-life bad companions can wreck a man's character, but not so here; we are as we left the earth, good or bad, and a fresh start has to come from ourselves. The guides can stand by us in a way, by bringing influences to bear which may soften and make us more willing to listen to the voice of conscience, but they can do nothing while we are stubbornly enclosed in our self-bound sin. Though you may think it very dreadful that sinners should seemingly herd together, yet this is not so in the same sense as where evil influences can be brought to bear on others. A drunkard can come back to earth and tempt a fellow mortal to excesses, but he could not tempt those in the spirit-world, and when he finds that his visits to earth bring no satisfaction he ceases to haunt it. Years may pass before such a man obtains a fresh start, for his realisation of sin is very slow, but it comes at last, however long the period may be, and then the upward path is trodden."

(To be continued.)

ANCIENT MAGNETIC HEALING.

By A. L. BEBBIE.

Spiritualists know that the physical body is occupied by a spirit, which is the "vital spark," and that when this "spark" leaves the physical body the body is said to be "dead." The ancient healers also taught that man's spiritual nature was the vital force that ruled the physical body, as well as the "Ka" body, and that many human ailments were due to an insufficient supply of magnetic or nerve force, which affected certain organs, and prevented them from carrying on their natural functions, thus causing ill health. The obvious remedy was to supply magnetic force, yet most modern doctors claim that their science is limited to the physical treatment of the material body.

The Egyptians respected the powers of their priestly healers, and in order to increase their individual magnetic power the priests arranged a system of magnets in their "sick-beds," where they treated such patients, and were apparently very successful in such treatment.

Considering the wonderful progress of modern electricity as applied to mechanics, it is very disappointing that more progress has not been made in using electric-magnetism as a therapeutic agent. Diagnosis in nervous diseases is often extremely difficult, and for this electricity is of especial value, as the patient is unable to deceive himself or his healer. There are many capable spirit healers who give very efficient aid in defining diagnosis and treatment (as I have often experienced). Most of these controls purport to be either old Egyptian priests or American Indian healers. The Egyptians rely on restoring vitality by certain methods of breathing, "will-force," and passes in a downward direction, whilst the Indians prefer an energetic system of massage; but all agree that very much ill-health comes from lack of magnetic life force, which can be restored by inducing the patient to have confidence in the healer, so as to co-operate with him in restoring the healthy action of the afflicted part.

As old age creeps on, the physical body loses much of its vitality, but this may be maintained by proper diet, various exercises and magnetic treatment, until the body is absolutely worn out, when the spirit leaves its worn-out garment.

NOT TWO WORLDS, BUT ONE.

The human mind, in its attempts to understand its world, has invented strange dualisms; it invented a world of doubles, a ghost world, which seemed to dominate the seen world. Whatever its origin the ghost conception has haunted man for ages and haunts us still. It has led to a strange separation between this world and the fairyland of imagination.

In fervent mystical moods it has led to a derealising of this world as at best a veil or sign of some other reality. By our abstraction we have thus made two worlds, and separated them the whole distance of earth and heaven. But while our imagination has created another world for the values which we seek, we have degraded the earth more and more, little recking that all the while we have our roots in the soil and that the values which we have falsely abstracted and transposed to an imaginary world of their own are the florescence of our own humble earth.

In its creative process we must find God and heaven, if we find them anywhere. Both the materialists and the theologians talk as though soul and intelligence blew in somehow by accident into this world. They do not realise that human nature is the expression of nature; and that whatever is noble and beautiful in us is nature's recreating itself in us.

—The Hibbert Journal.

SPIRITUALISM AND THE RHODESIAN SKULL.

ADDRESS BY DR. ELLIS T. POWELL, D.Sc., LL.B.

A large gathering of members and friends of the London Spiritualist Alliance listened with keen appreciation to an address delivered by Dr. Powell on Thursday, February 16th, on "Spiritualism and the Rhodesian Skull."

MR. GEORGE E. WRIGHT, who presided, in introducing the speaker, said they all appreciated what a very valuable weapon he was in controversies in regard to Spiritualism. It was not always easy to remember the great names associated with their subject, and so it was immensely convenient to have one man who combined in himself a large number of departments of human knowledge. Dr. Powell was, if he might be pardoned the analogy, somewhat like one of those extremely useful pocket knives, which contained a tin-opener, a wire-cutter, a screwdriver, a gimblet, a corkscrew (laughter), and many useful things. With such a knife in our pocket, we could do many things, and so if we had Dr. Powell in our pockets, we could meet many arguments. The critic said, "Scientists do not believe in your phenomena." We simply replied: "Dr. Ellis Powell, D.Sc., does." The critic said: "Lawyers laugh at your evidence." We replied: "Dr. Powell, LL.B., does not, indeed he believes in it." The critic said: "The business man and financier considers your phenomena tosh." We replied: "We have the support of one of the greatest financial authorities of our time, Dr. Ellis Powell." Again the critic said: "Your evidence is condemned by all journalists" (and journalists, of course, know everything). Our answer was that one of the greatest journalists, the late editor of the "Financial News," was firmly convinced of the truth of Spiritualism. Finally, perhaps, the critic would say: "Well, at any rate, you have not the support of any historians." But here again the indispensable Dr. Powell came in. Those who studied the daily papers would have seen that Dr. Powell was not merely a historian, but a very useful historian, for he had discovered that owing to some discontinuity in the succession of English monarchs, we were none of us really liable to pay Poor Rate. (Laughter.)

DR. POWELL said: As I anticipated, the title of the lecture has brought me a number of enquiries from people who want to know what possible connection there could be between psychic research and all that was left of the cranium of a prehistoric man. Well, we shall soon see.

Perhaps I had better begin by indicating what the Rhodesian Skull is. From time to time there have been discovered skulls of remotely prehistoric men embedded in the strata of the earth's crust in such a way as to prove their immense antiquity. Among these are parts of a skull discovered near Heidelberg, another found at Neanderthal, and another at Piltdown in Sussex in 1910. A still older one is a fossil of a creature known as Pithecanthropus Erectus (that is, the upstanding ape-man), discovered in Java in 1894. The respective ages of these remains are, of course, not known with precision, but the earliest of them are quite likely to date back half a million years. If that is correct, they prove that man has been on the earth at least for that period, and of course, they also put out of court the old view based upon a mistaken interpretation of the Old Testament that the Creation took place in the year 4004 B.C. I think one ingenious investigator was able to deduce that during the six days of creation, the Creator commenced his labours at nine o'clock every morning. Such knowledge is too wonderful for the modern scientist. He cannot attain unto it.

I suppose we may say that the primary object of the early Spiritualists and the later Psychic Researchers has been to demonstrate human survival of bodily death. We must use the term "survival" rather than "immortality." I believe survival can be, and has been, demonstrated. But immortality—that is to say, life for ever and ever, life throughout time and eternity—cannot, in the nature of things, be demonstrably proved by any means within our limited capacity and experience. As the years go on we should be able to demonstrate survival from one plane to another of the spirit world. Every such survival would strengthen the presumption of a further survival. That presumption would arise in just the same way as every successive rising of the sun strengthens and emphasises the presumption that it will continue to rise. Where it has gone on rising for millions of years, the presumption in favour of to-morrow's sunrise becomes overwhelming. However, as I said, every survival from one plane to another (assuming it to come within our cognisance) would strengthen the case for a continuance of the process.

But above and beyond survival there are an innumerable multitude of interesting problems arising out of our investigation of life on other planes of existence. I want to link up *our* science with *every* science. We should certainly be making a great mistake if we allowed psychic research to rest content with the mere demonstration of survival, however pregnant for humanity that demonstration may be.

It is for that reason that I have endeavoured for some years to lay stress on certain higher aspects of psychic research. Among these are questions relating, for instance, to time and space in other spheres of life. Does time, as we understand it, exist for the denizens of the spirit world? To that query I think we may emphatically offer a negative answer. The intelligences whom we encounter say that they do not experience time in our sense of a sequence of astronomical phenomena—for our time is in all respects reckoned astronomically, by the movements of the heavenly bodies. Nor, again, is space the same thing to disembodied intelligences as it is to us. These are only two instances of problems which are of tremendous interest to the enquiring mind because our comprehension of the universe is broadened and deepened by every item of knowledge which we can acquire with regard to categories or conditions of existence differing from our own. It is for that reason that I thought we might this evening devote a little attention to another of these higher aspects of psychic research, one suggested by the recent discovery of the so-called Rhodesian Skull. The skull—now said to be more recent than was at first supposed—is anyhow a contribution to our knowledge of the very early evolution of creatures who came very near being our ancestors. Now is there anything in our growing knowledge of the history of prehistoric man which arms us with another argument for survival? Does it tend to indicate that the present uprush of psychic forces is not an accident? Does it suggest that this uprush has been deliberately brought about because the fulness of time has arrived for the initiation of another stage in the tremendous experiment which man himself represents? That, then, is our subject this evening, the relation of prehistoric man to the problems of psychic research. The topic is by no means a simple one, so that I shall have to ask for your close and sustained attention. That, however, is a request which never has to be addressed in vain to an audience of psychic researchers. The very fact that they are psychic researchers proves them hard thinkers as well. They don't claim to be high authorities after a few weeks' study, like some of the comical critics of Spiritualism who have been displaying their ignorance just lately. (Laughter.)

Now I think it is a fair statement that the process of evolution, as we can now see it across the millions of years which make up the past history of the earth, has been one of steady Augmentation of Values. Life has developed from the organism with a single cell to the organism with myriads. There has been a simultaneous expansion of consciousness at every point of the process. The consciousness has become more and more powerful, so that while the primitive single-celled organism was probably not conscious of its own existence, man, at the other end of the line, can turn himself inside-out, study his own physical and intellectual make-up, weigh the stars, and contemplate the entire mechanism of the universe. You can see augmentation going on all the time. The bird was of higher value than the fish, the mammal has an Augmented Value as compared with the bird, and man is the noblest of all the mammal class. That is to say, there has been a steady Augmentation of Values all through the geological ages, extending over anything up to a thousand million years. We are very far from perfection yet, but the earth with its present intelligent population, is an infinitely more valuable entity than the earth just emerging from a state of chaos, or as a whirling aggregate of cosmic dust.

But if this principle of the Augmentation of Values has been working for some millions of years, does not every millennium that passes strengthen the presumption that it is designed to continue? Does it not suggest that the unseen Operator of this tremendous process is wedded to this very principle of the Augmentation of Values? Does it not raise a very strong presumption that He will go on operating it on levels of existence which become continually higher and higher? At any rate, what is the inevitable conclusion if we refuse to adopt that view? Then we must infer that a progressive evolutionary process which has been maintained in unbroken operation for millions of years—we know not how many—and which evinces in

RAYS AND REFLECTIONS.

every era the handiwork of a skilled Experimentalist, will at some point or another be abandoned, so that all the labour of these untold ages will be flung into the chaos of oblivion. Take spirit as the home of mind, and what do we see? We see that everything which is of value in the cognoscible universe is either a spirit itself or depends upon Spiritual cognition for the maintenance of its value. The body of the universe is of untold value, but it is only of value so long as there are spirits who will keep on appreciating it. A glorious universe without intelligent spectators capable of enjoying its beauty, is bereft of all value whatever. Humanity possesses an immense store of glorious literature and artistic triumph, the fruit of ages of effort. These possessions have given inestimable joy and satisfaction to generation after generation of the world's inhabitants. With every year that passes more of these possessions come into existence; and, at the present time, what with the continual enhancement of educational facilities, every year witnesses an increase in the number of people who can share the joy, the wonder, and the upliftment. So that these possessions are destined to go on with that beneficent bestowal as long as there are spirits capable of appreciating them. But with the extinction of the intelligence of the last spirit all the beauties of Homer, and Virgil, and Shakespeare, and Milton, and Tennyson, all the glory of colour and form would vanish into nothingness. All the labour which the great Contriver bestowed through countless aeons upon the evolution of transcendent intellects and gorgeous landscapes would have been absolutely thrown away. In such circumstances the supreme Artist of the universe will have brought His own loftiest ideals into effective existence and will then have been content to see them utterly annihilated. We cannot conceive a great artist, with his highest imagination realised at last in some supreme achievement, calmly allowing it to be smashed to atoms. We cannot imagine even a married couple heartlessly contemplating the physical death of a clever son or daughter. How much less, then, is our justification for supposing that the super-eminent Artist of the universe will be satisfied with the extinction of all the media of intelligence and appreciation which alone can confer any value upon His work, at least so far as any observers outside Himself are concerned?

But, you may say, what right have we to suggest that the great Contriver is an experimentalist? Is there, for instance, the smallest justification for saying that He has discarded various types of man who failed to satisfy Him because they did not possess the potentiality of persistent progress? I think that question can be answered in the affirmative with more than ordinary assurance. To begin with, life throughout the geological ages has been engaged, under the promptings of the evolutionary "urge," in a continued effort to conquer new territory. Creatures which were originally restricted to a marine life migrated into amphibiousness. Then they conquered the land. Part of them tried an arboreal existence, living in the trees. Some of them, the whole tribe of monkeys, still retain their ancient homes among the branches. The more advanced types ultimately returned to the ground, and have now evolved into man. Other efforts at quite an early stage were made to conquer the air. The insect solved the problem in one way and the birds in another. And now man, ever ambitious, is endeavouring to imitate these humbler experimentalists by creating means of flight for himself. Assuming that he masters the air—and the assumption is a very reasonable one—are we to suppose that his evolutionary career will come to a dead stand because there is no other world left for him to conquer? Or is it not more likely that new planes of existence will open to his eager gaze, and that he will begin to explore them and to subject them to his knowledge and administration? And is not the present glimpse into the life of those super-terrestrial spheres the first hint of the coming conquest, the earliest sight of the horizon of a new achievement?

There is authoritative opinion for the proposition that man, as he is to-day, represents the great Contriver's ultimate selection after discarding one type after another and throwing them out of the evolutionary stream. Man is not a freak, the lucky finish of a long chapter of accidents. The odds against his accidental attainment of his present position are countless millions to one. A single mal-adjustment, affecting the main human stem, might have annihilated the whole race in its early stages. Our earliest known type of man, or rather man-ape, is Pithecanthropus Erectus, who probably existed half a million years ago. Next to him comes the Heidelberg man, whose date is approximately three hundred thousand years ago. His immediate junior is the Neanderthal man, who was living in Europe, say, a quarter of a million years ago. In the last year another prehistoric skull was discovered in Northern Rhodesia, far away in the south of Africa. This Northern Rhodesian man is taken to be the African representative of the Neanderthal man already mentioned. At least, he is either this or else he represents a type of intermediate between Neanderthal man and modern man himself. Some critics think, however, that he is not so old as Neanderthal man. But anyhow, he also has become extinct, a tentative experiment which failed to satisfy the great Contriver and therefore was brought to an end.

(To be continued.)

The writer in the "Millgate Monthly" (quoted on our Observatory page last week) who gave a list of fortunate happenings on Friday, mentions that the battle of Waterloo was won on Friday. But if it was won on Friday it was also lost on Friday, so that the argument proves nothing! Besides, I am under the impression that the battle took place on Sunday. Tennyson refers to "That loud Sabbath" when Napoleon was brought down by the great Duke.

"Truth" has several times expressed its amusement over our title, LIGHT. It reminds me of the occasion when Mr. Edward Clodd, temporarily forgetting the temptation offered by his own patronymic, made merry over the name of the Fox sisters. I am rather curious over the comment (if any) which "Truth" will pass on Professor Richet's profession of faith. I don't expect that it will set our contemporary "murmuring paternosters" or sending out S. O. S. Signals. Perhaps it will discover that M. Richet is a member of the Kosmon Church, a body of which I know nothing, although the strange antics of some of its members have been conveniently (and venomously) classified as Spiritualism by an enemy who is much given to clutching at straws.

It will also be interesting to hear from Mr. Filson Young and Mr. James Douglas on the question of ectoplasm after the testimony borne to the reality of that mysterious substance by M. Richet and other authorities who have been at the pains to know precisely what they are talking about.

As announced in the "Daily Mail" of the 15th inst., in the message from its Paris correspondent, the "Matin" is undertaking an investigation of Spiritualism in association with the French Spiritualistic Union, which is under the presidency of M. Gabriel Delanne. It is more than twenty years since I met M. Delanne, who was then a young and ardent investigator who has continued his researches ever since. The "Matin" I imagine could hardly have a more capable guide, and we may all wish success to the enterprise. Doubtless there will be flaws and failures here and there, as at home, but the French mind is very thorough and very searching, if its stability (or should I say stolidity?) is less conspicuous than in the case of the British mind.

In the "Sunday Times" lately Mr. Ernest Newman, the distinguished musical critic, made some allusions to Spiritualism in his article on "The World of Music." He refers to a séance which he once attended when "Voltaire" spoke but "the stupid fellow had forgotten all his French." Mr. Newman has evidently no near acquaintance with the methods and complexities of spirit communication and its many absurd travesties.

He remarks that the Chairman of the gathering announced a lecture to be given under the title, "Does Plants Think?" Evidently an uneducated Chairman. These examples of illiteracy on the part of the humbler Spiritualists are a sore stumbling block to the educated inquirer who does not pause to reflect that the man who cannot spell properly or speak correct English may be able to do far more useful things. Moreover, he knows a fact when he sees it and grasps its meaning in a way that the intellectualist, full of superficial prejudices, may easily fail to do.

The "Sunday Chronicle" the other day printed a story of a bogus séance got up by two designing young men, with the aid of a broken-down medium, to make money out of a rich widow who had lost her son in the war. One of the young men who resembled the son arranged to personate his spirit. But when the séance was held a figure appeared and was recognised by the widow as her son. It came on the scene before the confederate who was to enact the part was ready to perform! Quite a little artistic thrill is the result of the story-teller's art. Such things are not unknown in actual psychic experience. I have known at least two cases of bogus psychic demonstrations (given as entertainments) at which the real thing suddenly and unaccountably came in to the discomfiture of the performers.

D. G.

DR. ELLIS POWELL hopes shortly to make a short tour in Scotland for lecturing purposes. According to present arrangements (which are in the hands of Mr. McIndoe, of the Glasgow Association of Spiritualists) Dr. Powell will be in Edinburgh for Sunday, March 26th, and in Glasgow for the following Sunday.

PROOF OF THE SOUL IN MAN.*

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

This is the first of a projected series of three volumes:—

- I.—Before Death: Proofs of the Existence of the Soul.
- II.—At the Moment of Death: The Manifestations and Apparitions of the Dying; Doubles; and the Phenomena of Occultism.
- III.—After Death: The Manifestations and Apparitions of the Dead; the Soul After Death.

This first volume "proves the existence of the human soul independently of the bodily organism." It deals almost exclusively with phenomena occurring without conscious mediumship, and is devoted to proofs that the soul has latent faculties which enable it, even in this life, to act independently of the bodily senses—to project thought to a distance, to "see" independently of the eyes, to influence others by a mere act of will, and to have pre-cognition of events. Those faculties are therefore independent of Space and Time as we know them.

M. Flammarion is a well-known astronomer of high repute in his special science, and he opens his work by showing that the materialistic theory of the universe is logically insufficient to explain normal facts. For instance:—

"They tell us that memories are accumulated in the brain under the form of a modification that has been impressed on such and such a group of anatomical elements . . . as on a sensitised plate. These comparisons are really most superficial. If the visual image of an object were an impression left by this object on the brain, there would not be the memory of one object, there would be thousands and millions of them; for the most simple and stable object changes its form, its dimensions, and its shade of colouring according to the spot from which it is perceived: unless I condemn myself to absolute stability while watching it . . . innumerable images which cannot be imposed upon one another will be traced on my retina and transmitted to my brain."

There is therefore a unifying and co-ordinating faculty which relates those sensory images to a general scheme of existence.

He then proceeds to give numerous examples of supernormal faculties of perception that cannot in the nature of things be referred to telepathy in the sense of transmission of thought from one brain to another; and he has accumulated through a long life many hundred such instances of premonitory, visual, auditive, and other impressions which, whatever their source, are quite obviously independent of the bodily senses and the cerebral functions.

He deduces that these faculties, of which the bodily senses are the pale reflections in and by Matter, are inherent in the soul, and are its proper senses.

The book is one that is likely to be more widely useful than scientific treatises which pre-suppose in their readers some knowledge of the physical and natural sciences. Owing to the neglect or mis-handling of science in our schools, very few "educated" persons have any real knowledge of

cause and effect or of the reactions in the universe in which we live, beyond the most obviously superficial instances. Few have any clear concept of the fundamental difference between Matter and Energy, or realise at all that the so-called "properties" of material things are really the modes of the energy connected with or inherent in them. This distinction, as Professor Soddy points out, lies at the root of economics, political and daily actions. Matter, in the quite ordinary sense, is moulded by energy, whether in making a fork, a ship, or a picture; an army, a church, or a nation; a plant, an animal, or a man. Energy is directed by Mind, whether human or super-human, conscious or subconscious. Huxley and all thinkers who go below surface phenomena agree that "mind is antecedent to organisation."

But reasoning of this character does not appeal to the many, as we may see by the constant endeavours to explain away supernormal occurrences by "causes" more or less vaguely understood—cerebral action, ether-waves, telepathy, subconscious mental action, etc., etc. Therefore examples that cannot be accounted for along such lines produce far more effect than any amount of reasoning.

This book takes the great number of instances adduced as the grounds for its thesis. Most interesting chapters deal with pre-vision, sometimes of important events, sometimes of mere trivialities, and the author gives a very clear exposition of the fundamental difference between Fatalism and Determinism—the one stating that what is to be is fixed by destiny, the other that the event is pre-determined by the mental and other causes that will bring it about. He shows that anyway *something* must happen, and that the faculty of foreseeing the event is analogous to the prediction of an eclipse. This latter is simple because we know the causes in operation, the former seems marvellous because we do not; and moreover, the event is pictured subjectively without its causes. Further, we are hampered by our notions of Time. He shows, as I have often had occasion to insist, that Time has no real existence, but is a notion bound up with our concepts of matter and energy in the forms under which we know these; and that a change in these would radically modify our ideas of Time, so that "past" and "future" lose the distinctive meaning which links them to phenomena and transfers the meaning to noumena, i.e., to permanent causation. The whole book is written strictly scientifically, but from a popular standpoint, and illustrates admirably not only the occult faculties of the soul which show that man is a spirit here and now that exhibits some of its perceptions, but also the clarity of expression which is so distinctive of French thinking. This clarity of thought which sees the far-reaching importance of the whole subject accounts for the greater progress of metaphysical science in France, and the much wider interest that it commands there. That this is so is proved by the fact that in that country alone has there been found a wealthy Spiritualist to endow the scientific study of metaphysical phenomena, a recognition by the Government of its public utility, and that it supports no less than twenty-three periodicals devoted to this and kindred matters.

A PLEA FOR HUMANITY IN ANIMAL SLAUGHTER.

Although it is not directly concerned with the subjects of which *LIGHT* treats, we cordially comply with the request of Miss Lind-af-Hageby that we shall print the following humane appeal:—

May we appeal to your readers to help in the campaign of this Society for the humane slaughter of animals? Many thousands of animals are killed for food every day in this country by methods which involve needless suffering and anguish. The poleaxe—the cause of terrible cruelty in the hands of the inexperienced, the heartless and the careless—is still used for large animals. Sometimes many blows are given before the animal is brought down. The knife is used for smaller animals. Calves are stuck and left to bleed to death or have their heads cut off, pigs in large factories are hung up by one leg on a revolving wheel, stuck

and left to bleed to death. By using a Humane Killer the animals can be killed painlessly and quickly. All who eat meat can assist in bringing about this reform by obtaining a guarantee from their butchers or purveyors that the home-killed meat they buy is derived from animals stunned by a humane and mechanically-operated instrument. They can help by inducing Town, Urban and Rural District Councils to adopt the Ministry of Health Model Bye-Laws for slaughter-houses, and especially Clause 9b, enforcing humane slaughter. The adoption of such Bye-Laws does not involve any addition to the rates. Several towns have adopted the Bye-Laws, notably Portsmouth, Southampton, Plymouth, Brighton, Eastbourne, Weston-super-Mare, Winchester, Romsey and Torquay, and it is surely time that their example should be followed throughout the country.

* * * The appeal, which is issued by the Animal Defence and Anti-Vivisection Society, 35, Old Bond-street, is signed by the Duchess of Hamilton and Brandon, the Countess of Plymouth, Mrs. Reginald McKenna, Miss Alice Abadam, Madame Sarah Grand, Mrs. Mona Caird, Mrs. Emmeline Pethick Lawrence, Miss Anne St. John Partridge, G. Colmore, and Miss L. Lind-af-Hageby.

* "Death and its Mystery." By Camille Flammarion. Translated by E. S. Brooks. (Fisher Unwin, 10/6.)

THE PASSING OF MISS KATHARINE BATES.

BY DR. ELLIS POWELL.

When I first heard of the death of Miss E. Katharine Bates I said I was sorry, but this was a mistaken expression. For many years Miss Bates lived in the closest and most intimate contact with the spirit world. Her transition thither is a matter for rejoicing rather than for sorrow. Her terrestrial work was done, and well done, and the time had come when she was entitled to the promotion and enfranchisement which she has now gained.

Many of the experiences of Miss Bates were too sacred for public recital. They made her a convinced exponent of psychic research in many forms. Backed as they were by a strong personality and a very wide social influence, they were a very fine contribution to the cause. Probably Miss Bates is destined to be best remembered by her exposition (at present almost unknown to the great mass of psychic researchers) of what she called the "next step in evolution." She partly worked out the idea of a novel called "The Living Wheel," which was published in 1901 under the pseudonym of "T. I. Uniacke."

Miss Bates was persuaded that the "next step in evolution" would take the form of beings whose parents were on different sides of death. She believed that the etheric body would be the instrument of this advance. In fact, she was convinced that the great experiment was already in progress and that there were many cases where supposedly childless couples were really the parents of etheric offspring. She was persuaded that in other instances where insurmountable barriers had prevented marriage in the ordinary physical sense, there was nevertheless a psychic marriage and an etheric offspring. Of course this is an immense question, never likely to be completely opened up in our day. But he would be a rash student of the higher biology who would put the theory aside as a dream impossible of realisation. Certainly Miss Bates had been in correspondence with her friends among the leading scientists of the day about it, and she assured me that in some instances, at all events, they had discussed it with cordial and genuine interest.

Advancing years and health which was none too robust had told rapidly on Miss Bates, and I think we may be sure that the call was welcome when it came. Certainly she would go with absolute confidence into that world of which she had learned so much and where she knew so many. To her it would be a change into the condition which the early Christians beautifully called "sleep," because of its complete emancipation from the harassing cares of incarnate life. I do not know if she was acquainted with the lines below, but I am quite certain that the ideas they express would be among the last thoughts that flickered through her brain when the beacons of the Eternal Land were rising fast upon her spirit's horizon, and the long ramble of her earthly life was done:—

"When my sun of life is low,
When the dewy shadows creep,
Say for me before I go,
'Now I lay me down to sleep.'

I am at the journey's end,
I have sown and I must reap,
There are no more ways to mend,
'Now I lay me down to sleep.'

Nothing more to doubt or dare,
Nothing more to give or keep,
Say for me the children's prayer,
'Now I lay me down to sleep.'

Who has learned along the way,
Primrose path or stony steep,
More of wisdom than to say
'Now I lay me down to sleep?'

What have you more wise to tell
When the shadows round me creep,
All is over, all is well,
'Now I lay me down to sleep.'

EXHIBITION OF PSYCHIC DRAWINGS.

Under the auspices of the Duke of Portland (President) and the Committee of the Rheims Cathedral Restoration Fund, an Exhibition of Psychic Drawings is being held at No. 8, Lower Regent-street. Students of this form of art will find much to interest them in this exhibition, especially in comparing the examples shown with others that are well known. The artist's name is not given, but we are told that the first drawings were the outcome of automatic writing, and were used to illustrate the script. They are all symbolical, as is usually the case, and the motif of the majority of the pictures is "The reiteration that the attainment of the great goal in the soul's evolution is not by isolation, but by self-mastery and the spiritual love of one's fellow men."

SIR A. CONAN DOYLE AND PROFESSOR RICHEL'S RESEARCHES.

Under the headline "Spirit Life and Personality" the "Westminster Gazette" of February 16th publishes a letter (given below) sent to that journal in reference to their Paris correspondent's report on the recent statement made by M. Charles Richet before the French Academy of Science, and which we have dealt with in our leader this week. The "Westminster Gazette" published the following remarks from their Paris correspondent on February 15th:—

"A substantial ghost, with hands that are warm to the touch, eyes that see and turn in their orbits, a voice that can be heard, breath that throws off carbonic acid, feet that move, fingers that clutch—such is the modern ghost, according to a deliberate statement made by M. Charles Richet, member of the Institute of France, before the French Academy of Science yesterday (i.e., Monday).

"Thus the old idea of a cold and clammy ghost with clanking chains must be abandoned, along with so many other picturesque notions, killed by modern science."

Sir Arthur Conan Doyle replied to the above remarks in the following letter addressed to the Editor:—

"SIR,—Many of us who have worked upon psychic subjects will welcome your report from Paris in to-day's issue in which you give Professor Charles Richet's plain statement, delivered before the French Academy of Science, to the effect that the much-derided figures of the séance-room are as a matter of fact solid, though evanescent manifestations of life. The strange substance from which they are constructed has been named 'ectoplasm' by Professor Richet himself, and has been investigated very thoroughly for a number of years by Madame Bisson, Dr. Schrenck-Notzing, Dr. Crawford, Dr. Geley, and others, who have illustrated their remarks by hundreds of photographs. I may add that I have myself both touched and seen the substance. Yet we have been treated during the last few weeks to the humiliating spectacle of certain publicists, who should be instructing their readers, pouring ridicule upon this most important modern development in psychic investigation.

Charles Richet is the most famous physiologist in the world, and as such his words should be final. But he has told us nothing which was not known fifty years ago to Professor Crookes, whose long and careful experiments, with just such a form as Professor Richet postulates, were convincing to anyone who possesses the sense of evidence and is not bemused by the idea that there is something clever in incredulity.

"Having received this high confirmation as to the existence of the actual forms, it will not be difficult for the reasoning man to go one step further and to accept—or at least to treat with respect—the assurance that we give when we say that these shapes can assume outlines which are familiar to us, and that they can show such signs of personality as to convince us of their identity. When I entered Madame Bisson's drawing-room I at once recognised the picture of her husband from having seen this ectoplasmic image in the photographs of her book. I am glad that the 'Westminster Gazette' has had the courage to give prominence to this all-important matter, but I would respectfully suggest that it has a solemn and religious bearing, and that all levity about clammy ghosts, chains, and the like is very distasteful to those who see the full human significance of these developments."

COMING VISIT TO BRIGHTON OF SIR ARTHUR CONAN DOYLE.

The Spiritualists of Sussex are to entertain Sir Arthur Conan Doyle and Lady Doyle at a luncheon in the Banqueting Hall, Royal Pavilion, Brighton, on March 15th. The chair will be occupied by Mr. H. W. Engholm. In the evening, at 8 p.m., Sir Arthur Conan Doyle will deliver a public lecture at the Hove Town Hall. Mr. J. J. Goodwin, who is the organising secretary of both functions, informs us that the number of tickets to be issued, at the price of 7/6 each for the luncheon, is strictly limited to one hundred and sixty. The following ladies and gentlemen compose the Complimentary Luncheon Committee: Chairman: G. Lloyd Williams, Esq., Dowager Lady Oakeley, Mrs. Cripps, Mrs. Whitfield, Alderman Isger, A. Deeprose, Esq., J. Millott Severn, Esq., F. Grayson Clarke, Esq., Mrs. Severn, Mrs. F. G. Clarke, R. Brailey, Esq., Shoreham, H. Altoun, Esq., Hastings, A. G. Langridge, Esq., Lewes, Mrs. Shed, Seaford, H. W. Engholm, Esq., John Lewis, Esq., Mrs. Neville, Mr. Morvyn, Mrs. Barnes. As this will be practically the last public gathering Sir Arthur Conan Doyle will address prior to his sailing to the United States in April, it is expected that the demand for tickets for the luncheon will exceed the supply, so those desiring to be present on this occasion should book their tickets at once by writing to Mr. J. J. Goodwin, Old Steine Hall, 52A, Old Steine, Brighton, Sussex.

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 Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1642 Central.

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

PROFESSOR RICHEL AND PSYCHICAL SCIENCE.

A DECLARATION BEFORE THE FRENCH ACADEMY OF SCIENCE.

It is not many weeks ago that at a public gathering at which Spiritualism was being discussed the name of Professor Richet was mentioned. This led to a medical man present inquiring with some contempt, "And who is Professor Richet?" It seems he had never heard of Richet! We were not at all surprised, for the medical man was very hot in his opposition to Spiritualism, and his question was highly characteristic of the intellectual equipment of some of our critics.

On the 14th February, Professor Richet "gave the world a valentine." We take the phrase from the letter of another Science Professor amongst our correspondents. Let us quote from the report of the Paris correspondent of the "Daily News" in its issue of the 15th inst. :—

Professor Charles Richet, the famous physiologist, has definitely placed himself on the side of Sir Oliver Lodge and the late Sir William Crookes, and yesterday, before the Academy of Science, declared his conviction of the reality of occult phenomena and the need for investigation. It is the first time that body has had its attention drawn to such problems, and his statement produced among his hearers a considerable sensation.

We note that Professor Richet quoted Themistocles: "Strike, but hear!" We are glad to think there is not much striking power left to materialism.

In the course of his observations Professor Richet is reported to have said that he had made lengthy studies and observations; he was content to set forth the facts. It had seemed to him that facts observed and recorded by men such as William Crookes and Frederic Myers were worth consideration and should not be killed by sarcasm or silence. True; but it is to be remembered that facts cannot be killed. They have a "high survival value"—a more than feline tenacity of life. "Murdered truth," as the poet remarked, always "returns"; its life never being quite extinguished. Referring to his forthcoming book M. Richet said :—

"I ask that I shall be judged only when what I have written has been read. However daring it may be deemed, this thing had to be studied, and I have had the courage to do it. The scientist's courage lies in boldly declaring what he believes to be the truth."

That is a declaration which we commend to the attention of some men of science who have yet to "speak out." But if it requires so much courage to stand on the right side of facts, it ought to need much more courage to stand up against them. It calls for some quality of hardness, certainly, only we should not call it "courage." It is a quality which the man concerned shares with the mule.

Professor Richet declares that the reality of the materialisations produced by mediums cannot be con-

tested. "Materialised forms are intelligent," he says. "The hand is warm with life, the voice speaks, and their respiration gives off carbonic acid."

Of course all this has been known to scientific Spiritualists for ages. That the progress of official Science in the matter has been very slow we do not complain, because it is also sure, and the "fatal facility" of the untrained minds in the subject has lost us a lot of ground in the past.

"M. Richet has made a life study of so-called spirit spiritism and psychic phenomena." That also should be seriously noted by some of those who are ready to pass judgments and give their verdicts on Spiritualism after a few weeks' dabbling in it. We "name no names," although there is a strong temptation. Richet's declaration is sufficient to administer to these rash persons "the Retort Courteous," "the Reproof Valiant," "the Lie Circumstantial" and "the Lie Direct." We may content ourselves here with the "Quip Modest." We go again to Shakespeare for a phrase and say to these persons, in the words of Prince Henry to Falstaff :—

"Mark now, how plain a tale shall put you down!"

PRIESTHOOD AND POETRY.

That the cassock may do duty as a "singing robe" we have examples enough to prove. We may think of the saintly George Herbert, of Robert Herrick, and of John Keble, to say nothing of a long line of minor bards of the priestly order. This company of poets may now include our friend and contributor, the Rev. F. Fielding-Ould, M.A., the Vicar of Christ Church, Albany-street, whose first volume of collected verse* has just reached us.

Mr. Fielding-Ould is one of those devoted priests whose life and work do honour to the priesthood, and it is further to his credit that having attained utter certainty as to the reality of spirit communication—that external side of the deeper reality of spirit communion—he has not flinched from the duty of bearing testimony to the fact in a world where the subject is still misunderstood and vilely misrepresented.

The little volume contains a foreword by the Bishop of London, who says of the poems that they "breathe a refined atmosphere of Spiritual faith and hope," a judgment which we sincerely endorse. We venture to add to it that the verses show the hand of a skilled craftsman. The technique is excellent, and the lays everywhere reveal both sensitiveness to beauty and that "mastery over mood" which is so essential in art. Two or three of the poems made their first appearance long since in these columns, but these were not the best production of Mr. Fielding-Ould's muse, which has made a distinct advance in some of his later work. We select for quotation the closing stanzas of the opening poem, "Westminster Abbey":—

In many humble hearts the threads are spun
Of reverent love, which floating forth shall find
The holy souls passed on, and one by one
With those on earth in fast communion bind.

How happy they who, set the fold to guard,
Go daily in and out and pasture find,
Adorn the shrine while climbing heavenward,
Like ivy in the cloisters intertwined.

Leaving at last, the pleasant journey trod,
A benediction hov'ring o'er the stalls,
A haunting fragrance rising up to God
From love and goodness built into the walls.

THE CALL TO SERVICE.—The public spirit which causes men and women to leave their own comforts and sacrifice themselves for their fellows is always inspired by the influence of the Deity. We may be living in comparative ease and security, but we cannot escape that consciousness of suffering and misery. Our personalities may not be as separate as they appear. Deep down in the sub-conscious our souls may meet and mingle as in a sea. It has been affirmed that we are all waves in a human ocean—separate on the surface, yet made of the same substance, subject to the same laws, destined to sink back eventually into the All from which we emerged. Selfishness is always endeavouring to retain its isolation: the Divine principle within us bids us fling ourselves with complete abandonment into the work of serving and saving others.—"Bibby's Annual."

* "Westminster Abbey and Other Poems," by the Rev. F. Fielding-Ould, M.A. (John M. Watkins, 4s. 6d.).

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Dean Inge, in a sermon recently preached before Oxford University, said: "If there were no absolute truth there would be no symbols; there can be no shadow without a substance. . . . But all truth is substance in its own place, though it be but a shadow in another place. And the shadow is a true shadow, as the substance is a true substance."

In an interview with Sir Oliver Lodge, the "Westminster Gazette" of February 18th publishes the following report: "Sir Oliver Lodge, in an interview with a 'Westminster Gazette' reporter last night, said that he wished to congratulate M. Charles Richet for bringing before the French Academy of Science his thesis that the figures of the séance-room are solid though evanescent manifestations of life. This was explained by our Paris correspondent on Wednesday, and amplified by Sir Arthur Conan Doyle in these columns on Thursday. 'Professor Richet,' said Sir Oliver, 'a most accomplished physiologist, has the advantage of disbelieving the spiritistic hypothesis, or at least of regarding it as premature. He seeks to explain the phenomena (which he has for many years observed) in terms of matter and human faculty alone. He does not succeed in explaining them but he hopes by further pertinacious inquiry to attain an explanation on purely physiological lines. Some of us, especially Sir Arthur Conan Doyle, feel convinced that he will fail, and that some other hypothesis not at present recognised by orthodox science must be appealed to before even a partial explanation is possible. In view of Professor Richet's disclaiming any spiritistic view, and, on the whole, disbelieving our evidence for human survival, it is absurd to speak of these ectoplasmic appearances as 'ghosts,' and to contrast them with the legendary phenomena retailed in Christmas stories about haunted houses. My own view probably lies intermediate between that of Professor Richet and of Sir Arthur Conan Doyle, but nobody's theoretical view at the present stage is of much importance. The important thing is to study and make sure of the facts. A theory will, in good time, follow. The field is undoubtedly large, and a multitude of only, at present, half-understood and commonly-called occult things will be linked together and illuminated when the proper theory is forthcoming."

On February 20th the "Daily Mail" published a report from their Copenhagen correspondent to the effect that a Mrs. Pauline Kälmer Frisch, a native of Norway, has declared that she is getting messages by automatic writing from Henrik Ibsen, the Norwegian playwright. In the report the medium is stated to have said, "My hand suddenly began drawing. I had never been taught, and the result was a strange fantastic drawing. Some time after I was visited by a woman who is the wife of the director of a Norwegian museum. When she saw the drawing she said: 'This is one of the famous child's drawings by Henrik Ibsen which we are collecting for the museum.'" Questioned as to the book which Henrik Ibsen, according to her, is writing, she replied: "So far as I can see, it will be a series of communications with reference to the phases of development beyond the grave and to reincarnation."

In the course of a review of M. Camille Flammarion's latest work, "Death and its Mystery," in the current issue of "John o' London's Weekly," the following story of Alphonse Bué is selected from the savant's great work: "He was on horseback in Algeria, and following the edge of a very steep ravine. For some reason, which he was not given at the time to find out, his horse made a mis-step and fell with him into the ravine, from which he was picked up unconscious. During this fall, which could hardly have lasted two or three seconds, his entire life, from his childhood up to his career in the army, unrolled clearly and slowly in his mind, his games as a boy, his classes, his first communion, his vacations, his different studies, his examinations, his entry at Saint-Cyr in 1848, his life with the dragoons, in the war in Italy, with the lancers of the Imperial Guards, with the spahis, with the riflemen, at the Château de Fontainebleau, the balls of the Empress at the Tuileries, etc. All this *slow panorama* was unrolled before his eyes in less than four seconds, for he recovered consciousness immediately."

Widespread interest has been created by the following report which appeared in the "Daily Mail" a few days ago: "The 'Matin' has undertaken to probe the mysteries of Spiritualism. This new research is welcomed by the French Spiritualistic Union. The society's president, M. Gabriel Delanne, recommends that the committee of investigators should not number more than eight or ten persons at any one *séance* and should not display persistent hostility to the medium or to the spirit forms appearing. Reputable mediums alone should be selected and then given a fair trial. Another important factor is the light-

ing of the *séance* room, says M. Delanne. Complete darkness is unnecessary. Experience has shown that a white light is usually antagonistic to spirit influences but a subdued red light is not unfavourable. This new campaign of investigation of occult science will be followed with the keenest interest, especially as it is believed in some quarters that Spiritualistic phenomena obtained in France surpass anything achieved in either Britain or America."

The "Yorkshire Evening Post," reporting on the action taken by Dr. Ellis T. Powell to prove to the Courts that the Elizabethan Statute under which the poor rates are levied has been dead for 200 years, recently made the following observations: "Dr. Ellis Powell contends that the constitutional interregnum following the flight of James II. in 1688—when, for a period of six weeks there was neither King nor Parliament in the country—made invalid *all* previous enactments: not merely the Elizabethan Poor Law, but *all* laws which were not subsequently re-enacted. Therefore, if the Elizabethan Poor Law goes, the other old laws go with it—and my suggestion is that it is one of the 'others' that Dr. Ellis Powell is after. That other, I think, is the obsolete Act under which all psychical research work or experiments may be—and occasionally is—declared to be illegal. If it 'goes west' it will never be re-enacted—and that, I think, is what Dr. Powell desires. For he is deeply interested in psychical research. He is, indeed, probably the leading exponent of what may be called Christian Spiritualism—a lay reader of the Church and a fearless expositor. If it be asked why he does not take action against the old law to which he objects, the answer is fairly obvious. It is a simple matter to refuse to pay poor-rates, and so bring a summons which enables him to state his case. It would be a difficult matter to obtain an equally advantageous fighting ground under an Act dealing with witchcraft. Therefore he attacks the Elizabethan Poor Law. That is my conjecture and I think I am correct."

"The North Eastern Daily Gazette," Middlesbrough, referring to Sir Arthur Conan Doyle's recent address in the Town Hall, stated that his lecture should give a decided fillip to Spiritualism in Teeside. The report goes on to say: "In the past considerable abuse has been poured upon his head, but to-day he stands upon firmer ground, buoyed up as it were by the agreement of many distinguished men. His personality was undoubtedly the magnet which drew 1,800 people to the Middlesbrough Town Hall last night, but intense and ever-growing interest in psychic research was an important factor in the success of the gathering. The Town Hall has rarely accommodated a more mixed crowd. Artisans mingled with professional men (notably doctors), and the Christian and Jew sat side by side. In these days it is not generally remembered that Sir Arthur himself is a doctor."

A large audience assembled in the Lecture Room of the Victoria Hall, Sheffield, on February 13th, on the occasion of a lantern lecture on psychic photography by Mr. William Hope, of Crewe. "The Sheffield Daily Telegraph," in reporting the lecture, stated: "In four of the cases illustrated on the screen, the sitters were well-known people attending last night's lecture, and they all gave their accounts of the sittings and their identification of the 'extras,' and expressed themselves satisfied of the genuineness of the results. The lecturer was heartily thanked, on the motion of Mr. J. Higginbottom, seconded by Dr. Harwood Nutt."

Mr. and Mrs. Horace Leaf, who are now voyaging to Australia, mailed us a letter dated February 5th, written on board the liner "Euripides" and posted at Tenerife, in which they say how much they appreciated the farewell gathering held to wish them bon voyage last January. We gather that Spiritualism is now a popular topic on board and is much discussed at the Captain's table. As the passengers and crew are entirely at the mercy of Horace Leaf it will not be surprising to hear that the entire company are staunch Spiritualists before the Southern Cross is sighted.

The "Daily Mail" on Tuesday last published the following cable from their Montreal correspondent under the heading of "Spirits at a Farm": "Nova Scotia has the distinction of possessing the only officially haunted house in the world. A rambling farmhouse, belonging to Alexander MacDonald, of Caledonia Mills, is so described by the police, following a report by Detective Carroli, of Halifax, who, accompanied by a reporter, lived three nights there to investigate happenings which drove the MacDonald family away. During their stay, which they refused to prolong, the investigators report mysterious fires which burned themselves out without damage. They say that they also heard and felt the presence of spirits, which unfastened cattle barns. The detective is so confident that supernatural agencies are at work that he offers a reward for proof to the contrary which a Halifax newspaper doubles."

DR. ELLIS POWELL CROSS- EXAMINED.

HIS VIEWS AS TO THE RELATIONS BETWEEN CHRISTIANITY AND SPIRITUALISM.

We are asked to publish the following correspondence:—

To Dr. E. T. Powell, LL.B., D.Sc., Brondesbury Park.

DEAR FRIEND,—The Constitution, etc., of the Society of Communion has been placed before the Council of the above Union. We desire to say that while we have no antagonisms to any effort to make known the great truths of the Continuity of Life and Communion between the Two Worlds, we are also anxious that there should not arise any misunderstanding or quarrels by the misinterpretation of words or phrases. Hence, I am instructed to address to you, as Chairman of the Executive of the Society of Communion, and as writer of the prefatory note to the Constitution the following queries:—

1. You state "In the North of England the name of the Founder of Christianity was excluded from the Hymn Book."

Question.—What do you mean this statement to infer?

2. You state: "To-day, it is everywhere realised that Spiritualism is not a Religion."

Question.—Will you please give us a definition of Religion which warrants such a statement?

3. You state: "That many leaders of Spiritualism have turned definitely to the origins and principles of Christianity as offering Spiritual satisfaction and inspiration."

Question.—We should be pleased to learn your warrant for such statement.

4. We should also be pleased to know exactly what is meant by the "Divinity of the Lord Jesus Christ."

(a) Is it meant to infer that Jesus was Divine in any other sense than we are all Divine?

(b) Is it meant that in His case, Divinity and Deity mean one and the same thing?

(c) Does it mean that to accept His Divinity we must accept all the implications of theology; that is, the fall of man; the miraculous conception; the virgin Birth; the vicarious atonement?

You state: "About this Central Profession of faith, no doubt or dispute would be tolerated." Hence we must know what this Central profession or faith is.

I think you will see the reasonableness and urgency of our questions, seeing that we represent many, many thousands of real worshippers, to whom Spiritualism is a holy revelation and the sweetest and sanest religion that has come into their lives.

We want you to realise that these questions mean just as much for us as to the Established Church.

Your very early reply will be esteemed.

Yours faithfully,

R. H. YATES.

25, Thornton Lodge-road, Huddersfield.
31st January, 1922.

Dr. Ellis Powell has replied in the following terms:—

DEAR MR. YATES,—I have had your letter of January 31st. The subject is, however, too large to be dealt with officially by the Executive of the Society of Communion, since it would necessitate several committee meetings for that purpose only. What follows, therefore, must be taken as my individual and unofficial reply to the questions you address to me.

(1) You ask what I mean to infer from the exclusion of the name of the Founder of Christianity from the Spiritualist Hymn Books in the North of England? You will note that when I wrote on the subject I went on to add that whenever the Founder of Christianity was mentioned by the North of England Spiritualists it was "with respect and admiration." Still, I think the fair inference from the exclusion would be that the compilers of the Hymn Book desired to dissociate themselves from Christianity, not in any hostile spirit, but simply to mark themselves off. As you know, a great many of the hymns in the S. N. U. Hymn Collection were the work of Christian writers and had a specifically Christian tendency. Where the compilers strove to neutralise this tendency by the withdrawal of the name of the Founder of Christianity, it was only fair to suppose that there was a desire for definite dissociation.

For instance, the well-known hymn, "Hark, hark, my Soul," has its refrain printed in the S. N. U. Hymn Book:—

"Angels of wisdom, angels of light,
Singing to welcome the pilgrims of the night,"

but the composer, F. W. Faber, wrote:—

"Angels of Jesus, angels of light."

And this is only one instance out of many which might be easily cited. Another is: "Father, Lover of My Soul," in place of "Jesu, Lover of My Soul."

(2) You ask me for a definition of religion which warrants my statement that Spiritualism is not a religion. Religion is a system of doctrine and worship utilised by those who accept it as a means of developing man's spiritual faculties and collecting them into devotion to, and union with, God. Such a system must of necessity involve the acceptance of characteristic tenets. One of these, common to nearly all religions, is the survival of the consciousness after the change which is known as bodily death. This survival Spiritualists claim to be able to demonstrate, as a result of labour and research specially devoted to that end. I am quite sure their claim is justified. And as the doctrine of survival is of the very highest importance, the demonstration of its truth by spiritualistic science is a contribution of supreme value to the furtherance of religion. But it is not a religion in itself. In the same way the Spiritualist programme includes the exploration of the hidden forces of Nature and the development of man's latent faculties. These are most auspicious and pregnant pursuits. But they are not a religion.

(3) You ask for my warrant for stating that many of the leaders of Spiritualism have turned definitely towards the origins and principles of Christianity as offering that spiritual satisfaction and inspiration which their science (OF ITSELF) is unable to supply. Unfortunately, in framing your question you have omitted the very important qualifying words "of itself," which stand in my sentence where I have enclosed them in brackets. You ask my warrant for such a statement. The answer is all around you, in the greatly increased Spiritualist interest in the writings known as the New Testament. I suppose I do as much speaking as most of the exponents of Spiritualism, and I am now continually asked to lecture on Christian origins and their relation to Spiritualism, as well as on the deep Spiritualist significance of the New Testament, which has, in many cases, been missed by the translators of our Authorised and Revised Versions.

(4) You want to know exactly what is meant by the Divinity of the Lord Jesus Christ. Surely you must realise that to answer such a question would involve the writing of a great treatise. Briefly, however, in reply to your main question and its three divisions:—

When I speak of the Divinity of the Lord Jesus Christ I have in my mind that sublime description of His origin which is contained in the Prologue to St. John's Gospel. This sums up in Christian terms the faith of some of the earliest and loftiest of the world's Spiritualists (men like Socrates and Plato), embodying their Logos doctrine as further elucidated by the Neo-Platonists of Alexandria, both non-Christian (like Philo), and Christian, like Origen—although, of course, Origen's date is a century later than that of the Prologue itself. Modern Spiritualism in its highest intellectual development has adopted a very large proportion of the Neo-Platonist beliefs.

Undoubtedly in a sense we are all Divine. We are all parts of the Divine consciousness. But Jesus was further advanced upon the Path than we are, being an Adept of the highest rank, as a consequence of an individual pre-existence going back beyond the bounds of time. He was the first-born of a great brotherhood. After Him I should say that every man and woman is a potential Christ, only that in their case the potentiality has not yet been realised, while in His it had.

There is no suggestion on my part as to what anybody should accept as connotations of Divinity. That is surely a matter for each individual, who must stand or fall by the honesty of his own convictions, framed in accordance with the best that is in him. It must surely be evident that in the ever-increasing light of modern science the transaction known as the Atonement is assuming a much more

stupendous character than that in which it has presented itself for many centuries past. Yet until we know much more of the relationship between God and His creation, we are incompetent to pronounce final judgment upon it. Obviously, it is impossible for me to discuss in a brief letter an episode which may well have been the most pregnant and stupendous transaction in the history of this planet, or perhaps of the Solar System, or perhaps of the entire Sirian cosmos, down to the present time. To frame a phrase like "vicarious atonement," and proceed to reject the doctrine it purports to characterise, when both words may possess a significance far beyond the present reach of our incarnate intellects, would be very like presumption. The old huckstering theory goes; but the transaction only looms the more grandly for its disappearance.

When we say that about this central profession of faith (that is, a faith in the Divinity of Christ) "no doubt or dispute could be tolerated," we are referring obviously to the necessity of its honest acceptance by persons who desire to be members of the Society of Communion. We think that this particular profession affords the best test of genuine Christian faith, while at the same time we hold that view, as we say, "in no spirit of hostility to those psychic investigators who do not find themselves able to accept this article of Faith." If you apply for membership of a Liberal Club you will be asked if you are a Liberal. If you say you are not, you will be told that you cannot be admitted to the club. That intimation will be made in no hostility to your views, but simply as an expression of opinion that if you do not find yourself able to assent to the tenets of Liberalism a Liberal Club cannot be expected to accept you as a member.

As regards your last paragraph, nobody knows better than myself how profound is the devotion, and how real is the worship of many thousands and tens of thousands of Spiritualists who are not able to follow those of their fellow Spiritualists who, like myself, accept in their modern light the leading doctrines of Christianity. I quite realise that the great questions which you summarise may mean quite as much for non-Christian Spiritualists as for those of us who belong to some or other of the various Christian communities. I know of their combined eagerness and reverence where these colossal spiritual issues are before them. But I must speak my own mind, I must enunciate the opinions which have come to me as the fruit of prolonged study, reflection, and guidance from other spheres. I say it in no spirit of un-charity. My lectures and speeches on Spiritualist subjects are on printed record over the last ten years. I doubt if any critic could select from them a solitary passage which could be construed as offensive by brother Spiritualists who do not follow me in my views about Christianity. Holding these views, I have a perfect right to express them and to propagate them, just as brother Spiritualists who think differently have an equally absolute right to voice their own conclusions. Your dominant anxiety in this matter is exactly the same as mine, viz., that truth should prevail. For that reason let us rather welcome than discourage the frank expression of honest opinion, whether it is or is not consistent with our own beliefs. For, as a great protagonist of truth once said, "Let truth and error grapple. Whoever knew truth worsted in a fair and open encounter?"

I think perhaps this correspondence ought to be published in the Spiritualist papers.

Yours sincerely,
ELLIS T. POWELL.

February 2nd, 1922.

* * We are informed that the correspondence is proceeding. It will, however, be observed that Dr. Powell is writing unofficially so far as the Society of Communion is concerned.

GOETHE AS A "SENSITIVE."

The portraits of Goethe in Weimar scattered through the "Conversations" are many and impressive. One day Eckermann was walking towards Erfurt when he fell in with an old gentleman who astonished him by saying that he had been Goethe's valet for almost twenty years. The valet vied with the poet in praise of the great man, and related a story which admirably illustrates Goethe's sublime gift of intuition in matters of which science was then ignorant.

"One time he rang in the middle of the night, and when I entered his room I found he had rolled his iron bed to the window, and was lying there, looking out upon the heavens. 'Have you seen nothing in the sky?' said he; and when I answered in the negative, he bade me run to the guard-house and ask the man on duty if he had seen nothing. I went there; the guard said he had seen nothing, and I returned with this answer to my master, who was still in the same position, lying in his bed, and gazing upon the sky. 'Listen,' said he to me; 'this is an important moment; there is now an earthquake, or one is just going to take place'; then he made me sit down on the bed, and showed me by what signs he knew this."

I asked the good old man "what sort of weather it was."

(Continued at foot of next column.)

MR. JAMES DOUGLAS AND EXPERIMENTAL PROOF.

Mr. Frederick Stephens, of 27, Avenue Felix Faure (15c), Paris, referring to Mr. James Douglas' assertion that in Science the essence of verification is the reproducibility of experiment and his suggestion that Sir Oliver Lodge should devise a repeatable and reproducible experiment which will prove spirit communication, writes:—

Had Mr. Douglas said, "in some sciences," he would have been correct.

And these are the physical, mechanical, and chemical sciences. At one extreme we have astronomy in which experiment is practically impossible (unnecessary almost), yet notwithstanding the extremely limited field for "experiment," astronomy stands at the summit of human knowledge, being a body of knowledge based upon exact observation and mathematical analysis. If we take the sciences at the other "end," the biological and psychological sciences, the necessity for experiment is great, but the possibility of devising experiments to disentangle "laws" from the extremely complicated phenomena does not keep pace with the necessity. In between these extremes we have the mechanical, physical and chemical sciences, where the possibility of experiments is certainly greater than in the biological and psychological group, and it is of this group Mr. Douglas speaks. But why do all critics of supernormal psychology persist in this error of "undue simplification"? In most of the sciences we are dealing with relatively simple phenomena which we can "control" or limit in some particular way. These limits are our "conditions." But suppose we (for the sake of argument) make the hypothesis that in certain obscure phenomena we are en rapport with unseen intelligent beings, endowed with will and purpose, then we might quite reasonably expect that if this incalculable element is imported into the case, the criterion demanded by Mr. Douglas and his like, viz., the power of "reproducing the experiment" will not then depend upon ourselves alone, but surely upon the co-operation of beings who might well enjoy a wider knowledge of things than we ourselves. In this case our power of limiting and conditioning the circumstances in which the phenomenon takes place would not exist. We should have "over simplified" the problem.

Why cannot Mr. Douglas at least admit the bare possibility that if we are really in touch with the Spiritual World, then the demand that we should control and experiment as we choose is just about the last thing we should have the right to expect? It seems to me that this continual demand that supernormal phenomena shall in advance submit themselves to methods which give (approximately) good results when applied to physical and chemical science, under the threat that we won't accept them otherwise, is evidence of a complete misunderstanding of the problem. It is merely to judge the very complicated by the relatively simple. That there is room for much more accurate observation than has hitherto been the case is obvious, but from this admission to the contention that we ought to be able to reproduce when and how we choose, phenomena which may involve "human personalities" (in another mode of existence) with complete obstruction of the part that they may play, there is a long way to go. It is possible that we may be charged with "assuming the case to be proved," but all I contend for is the point that if these phenomena involve discarnate spirits, then the attempt to submit them to "repeatable experiments" may fail and the explanation may just as well be that the "method" is inadequate or inapplicable as that spirits do not exist.

(Continued from previous column.)

"It was very cloudy," he replied, "no air stirring; very still and sultry."

I asked if he at once believed there was an earthquake on Goethe's word.

"Yes," said he, "I believed it, for things always happened as he said they would. Next day he related his observations at Court, where a lady whispered to her neighbour, 'Only listen, Goethe is dreaming.' But the Duke, and all the men present, believed Goethe, and the correctness of his observations was soon confirmed; for in a few weeks the news came that a part of Messina, on that night, had been destroyed by an earthquake."—From "John o' London's Weekly."

£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.

THE NATURE OF THE "OTHER WORLD."

THE REALITY OF THE SPIRIT BODY.

BY C. V. W. TARR.

The problems of the psychic world are perennial! But a new generation of thinkers has arisen who are determined to explore the kingdom of the invisible with the Lamp of Science to guide their feet. Already they have won a great victory; for a vast jungle-land of entangled and poisonous growths of superstition has been cut through; the great tracks of human thought and experience which had been regarded as the sole property of speculative philosophy and theology have been won over by the democratic and adventurous forces of modern Science.

But if Psychic Science, which is in the vanguard of modern knowledge, is still in the dark about the fundamental realities underlying the phenomena which it investigates, there is no need for apprehension. The rest of the sciences are very much in the same position. We do not fail to put to practical use the knowledge wrested from Nature by material science; nor can we fail to put to practical use in life itself the knowledge of human personality gained by Psychic Science.

Now, here we approach the most beautiful demonstrations and principles of Psychic Science. Here we find the confluence of historical ideas and testimony and contemporary scientific theory, resulting in a conception of human personality, which, though it still remains unrecognised by orthodox science, is destined to be the greatest contribution to modern knowledge. This conception is the duality of human organic constitution. Man is a true psycho-physical parallelism of organic expression animated by the inscrutable individualised spirit.

THE DUAL NATURE OF MAN.

The recognition of the double in human personality is of extreme antiquity. The triune conception of the ancient Egyptians, or in other words, man conceived as an organic duality in unity, is almost identical with the remarkable conception of St. Paul. Spiritualists, from the earliest days of the movement, have almost unreservedly accepted this conception as explanatory of psychic experiences and observations. Andrew Jackson Davis definitely teaches that the psychic body develops co-terminously with the physical organism, but there is much that seems obscure in his statements on this subject. But it seems likely that sooner or later it will be demonstrated that this conception is fundamentally true. We conceive that the psychic organism develops from the moment the physical begins its development, that it is possessed of interior organs, that it is the seat and possibility of all sensation, growth, perception and thought, that it is far more plastic and responsive to the consciousness than the physical form of denser matter, and finally that it is animated by the truly immaterial spirit. We conceive that corresponding to the material bases of human biology, there are the psychic and invisible bases of an etherial organism. It may be well here to quote a writer who has brilliantly stated a similar theory from a strictly scientific point of view and following closely the most recent biological theory and investigations. Frank, in his work, "Modern Light on Immortality," page 366, writes as follows:—

"Once more let us call attention to the picture of the biological, interior organism, which exists within the outer, coarse physical body of a human being. . . . There is, then, science assures us, in each of us an in-dwelling, perfectly outlined, transparent, colourless, invisible body, of which we are at no time conscious, yet which exists as the exact counterpart and sublimated duplicate of our consciously visible and crude exterior."

And again on page 367: "Hence, it is palpably indisputable, that there exists within each of us an invisible, transparent body, being the precise facsimile and counterpart of our opaque bodies, which constitutes the only living body we possess, and from which the outer and really non-living body proceeds."

THE "LATENT MAN."

If, then, the whole subject is to be placed upon a scientific footing, we must be prepared to form a definite scientific theory of the psychic personality of man on the lines quoted above, which may be tested by scientific methods. It must be admitted that no perfected methods have yet been devised by modern science to reveal the presence of the invisible body, much less to determine its true nature and genesis and its precise relationship to the

human physical body. But when the organic fact of the soul yields its secrets to modern science, there will be in very truth a new science of man and a new science of the universe.

Many new students of Psychical Science do not appear to have such clear conceptions of the personality of man as were held by the earlier Spiritualists especially. Hence we find such questions arising as to whether the psychic body is suddenly created at death or is evolved concomitantly with the physical organism. As Miss Dallas has stated in *LIGHT*, page 22, it is highly improbable "that the formative power which will produce the new body is at present operative only on the physical body and its environment; it may be even now forming the body of the future in the matrix of the physical." If, then, we hold to this latter view, psychic experience and phenomena are made intelligible as well as the vital phenomena of nature with which the biologist deals; whereas a sudden transmutation of living substance at death into a psychic organisation, though no one would declare it impossible, seems inconsistent with the marvellous and gradual unfoldment of Nature. We hold that psychic experience and phenomena, as everywhere manifested in all ages and climes, point indisputably to the existence of *intermediary* conditions of life and substance, or spirit and matter, which make possible and conceivable that interplay which has hitherto been the insoluble problem of both ancient and modern philosophers.

ECTOPLASMA THE LINK.

The advanced biologist who has also examined psychic facts, has already discovered ectoplasma, which undoubtedly is the biological link between the physical and psychic bodies of man. Geley has already shown the influence of these marvellous ectoplasmic phenomena upon biological and evolutionary theory, and perhaps the day draws near when not only the biologist but the chemist shall reveal the invisible organisation of man. The work which in a way was begun by Reichenbach, carried on by Kilner with remarkable though little recognised results, is being pursued by other students, whose work sooner or later will bear the fruits of a higher knowledge of mankind. That knowledge, with the seal of modern science upon it, will reveal that greater man who is a truly spiritual being behind the work of the corporeal body. It will reveal life and matter shading off into those vaster realms of *organised* invisible life, which are the sublime fruits of the tree of universal development. It will reveal the planet, the solar system, the stellar universes as so many material islands appearing in the immense oceanic kingdoms of the psychic.

Now there are psychic evidences which seem to throw a more positive light on the question of the nature of the psychic body, but which appear to have been overlooked in the discussion of this subject. These evidences are concerned with the development of the child in the after life. What significance can we attach to the strong evidence for the continued organic development of children after death? There is evidence, and it is also a definite phase of Spiritualistic teaching, that the child after death continues its psychic organic unfoldment until it reaches what we call maturity. Many Spiritualists apply the same ideas of time-development to spirit-children as they are accustomed to use in the external world; and while many evidences, e.g., clairvoyance and materialisations, seem to support this attitude, the whole subject seems vague, confused and difficult of treatment. But if it is definitely accepted that the life of the child which has been turned back, so to speak, from physical manifestation, nevertheless, by the wonderful psychic laws of Nature, fulfils its organic development in the psychic body, then it would seem an almost inevitable conclusion that the organisation of man is dual from its conception. There is a natural body and there is a spiritual body. Man carries within him the shining body of his immortality.

THE PROBLEM OF MATERIALISATION.

The progress of the science of this subject will necessarily mean the progress of an understanding of the laws and conditions of interaction between the psychic and material worlds. Calmet, who was born in the latter part of the seventeenth century, and wrote "The Phantom World," is much occupied with the same problems which C. E. B. (Colonel) has raised in *LIGHT*. In Vol. I., chapter

51, on the "Way of Explaining Apparitions," Calmet says:—

"The bodies which the angels assumed, and which we suppose to have been only apparent and aerial, present great difficulties, for either those bodies were their own, or they were assumed or borrowed.

"If those forms were their own, and we suppose, with several ancient and some new writers, that angels, demons, and even human souls have a kind of subtle, transparent, and aerial body, the difficulty lies in knowing how they can condense the transparent body, and render it visible when it was before invisible. . . . On whatever side we regard this object it seems equally miraculous whether to make evident to the senses that which is purely spiritual, or to render invisible that which by nature is palpable and corporeal."

This is a remarkably clear statement of the problem which still faces the modern world, though immense progress has been made since Calmet's time in scientific observation of materialisation and other physical supernatural phenomena especially; Time alone will bring about those great shifts in the spectrum of human thought which will cast "the rose-coloured radiance of eternity" upon the countenance of science and reveal the religious base of human knowledge and activity.

THE VIEWS OF "QUESTOR VITE" (AUTHOR OF "THE PROCESS OF MAN'S BECOMING.")

There is a natural tendency on the part of many minds to estimate the "other worlds" into which we all must pass at some future time, from the standards of experience acquired in this phenomenal world. I venture to suggest that this is putting the cart before the horse. It is looking at the position from the wrong end. It implies the ignoring of the fact that this is a world of effects and not of causes. The causes are set in action in the central state of our system, which is a transcendent state. So they cannot be estimated from their effects produced in a lower, subordinate plane. This, because the effects produced here only correspond to the causes and are not identical in their manifestation here, being conditioned by the substance of lower degree through which they are expressed here. Consequently, the inner worlds are not a replica of and cannot be controlled by the outer worlds. On the contrary, the latter are reflections or representations of the former, in subordinate and correspondential but not identical mode. The same causes will produce vastly superior effects in inner states of being, where the substance acted upon is of higher degree.

As the causes act from the centre outwards and as we occupy the most external plane of being, we may expect as we ascend inwards, toward the centre and thus trace the causes a few stages nearer to their source, to find the same causes at work but producing much more perfect manifestations, in fields constituted of life substance in higher modes. "Lieut.-Colonel" has well expressed this on page 87 in stating: "It is rational to assume an ascending range of substance, ether refined beyond ether, and ethereal bodies in conformity with each environment."

We must remember that entrance into these other worlds is the consequence of becoming endowed, in each instance, with forms constituted in substance in higher degrees, and is accompanied by an intensification of self-consciousness and perception. That in itself entails an alteration in the appearances presented by phenomena. Apparently we are brought into relation with an inner aspect of the noumenon. This possibly brings confirmation to the above writer's preference for the assumption of spheres of condition, rather than of space. But there are other aspects of this question which brevity precludes me from touching upon at present.

I also wish to applaud the above writer's remarks with regard to our bodies or forms in such future states: "That there is no reason why such bodies should be based on the plan of our present one." We must not make the mistake of transferring our conceptions based on the outer phenomenal world, to transcendent states and thus unconsciously bring the latter down to our own external level.

The first after-death state in the astral plane constitutes an exception, however, to the above indications, because the form in which we enter that state, is drawn from the physical body. So it is not a real Spiritual state and may best be termed psychic. It is a nexus condition, and is contiguous to the earth. It is from that state that most mediumistic communications come. Sooner or later, however, these psychic forms disintegrate and are replaced by forms in higher degree of substance, when the entities enter the real Spiritual world and cease to be related to this physical world.

SIR A. CONAN DOYLE IN EDINBURGH.—Two medical practitioners who attended Sir Arthur Conan Doyle's meeting in Edinburgh express themselves as deeply impressed by the lecture. One of them, Dr. Lang Stevenson, said: "I never before heard such a fluent and splendid discourse, or saw such a fine audience more appreciative or more in earnest."

THE SPIRITUALIST'S IDEA OF HEAVEN.

A REPLY TO A CALUMNY.

BY AN OLD OBSERVER.

An old number of "Punch" has a picture—by Charles Keene, I think—of an ancient dame of severe aspect meeting a small boy who has been gathering sticks. "Don't you know, boy," she asks, "that the Catechism says you should keep your hands from picking and stealing?" "Yes, mum," responds the indignant urchin—"and your tongue from lying and slandering, too, mum!"

This brief colloquy is brought to my memory by some editorial notes to which a correspondent has called attention, in a religious journal entitled "The Life of Faith." I do not doubt that in this case, as in that of the aforementioned self-righteous dame, the accusation made is not wilfully untrue, but it amounts none the less to a cruel slander, and one to which a very slight knowledge of the subject the writer presumed to comment upon should have prevented him from giving currency.

He heads his article, "The Spiritist's Idea of Heaven," and commences with the reflection that "People's ideas of future happiness are a key to the character of their spiritual apprehension." Omitting the word "future" as an unnecessary limitation of what is equally true of the present, there is nothing to dispute in the statement. He goes on to tell us that "most people . . . look upon heaven as a convenient refuge from the consequences of sin and self-pleasing." I do not know "most people"; I do not believe that it is true of those I do know, and I strongly suspect that if I could see into the inner consciousness of the girls and youths who almost every day give up their seats in crowded conveyances to allow an old fellow like myself to sit down, I should find that, as healthy-minded young folk, they are quite content with the temporary heaven of doing a little deed of graceful kindness, and that their thoughts are less (if at all) concerned with the matter of future reward and punishment than with how they can best discharge their duty in this present world. There is sin and selfishness enough among us, but this sort of cheap summing-up of one's fellow-creatures is more suggestive of the censorious mind of "Punch's" old woman than of the true Christ spirit. However, the settling, to the editor's own satisfaction, of what are the spiritual aims of "most people," is only by way of clearing the ground for an attack on one particular class of people. Because Spiritualists believe that some of the conditions and occupations of the next world are very similar to those existing here—in other words, that the death of the earthly body does not mean a sudden and bewildering break in the continuity of life's experience—therefore, the essence of the Spiritist's "heaven" is worldly ("heaven" and "next world" would seem to be convertible terms), and his ideals frankly materialistic—he is simply out for "a good time." Apparently our critic is unable to see, what every Spiritualist recognises, that worldliness has nothing whatever to do with the presence or absence of any particular external surroundings or conditions, and that no occupations (not even playing harps and singing hymns) can in themselves ensure true and abiding happiness—that this depends entirely upon the spirit in which such surroundings are enjoyed and such occupations followed. It is no sign of spiritual degeneration, nor of flippancy, as he seems to think, that the old idea of future bliss as consisting in hymn-singing or harp-playing no longer appeals. It is seen that these are but symbolical expressions for spiritual attitudes of mind. God is surely more honoured in the reverent study of His works in Nature and in the inspired productions of human genius than in taking part in any external vocal and orchestral performance. "Drama, literature, science," are among the "next world" pursuits the critic enumerates. Surely, they are no whit more materialistic than the old.

Of course, he has the usual reference to "whisky and cigars." I have no use for these things now, so do not look forward to their enjoyment in the future, but good people who see no harm in gratifying one or both of these tastes on earth have no right to be shocked (as some of them profess to be) at the idea of the possibility of similar gratifications hereafter—nothing said about heaven! If they expect to be entirely deprived of anything of the kind in the next stage of their being, had they not better accustom themselves to the deprivation now?

Then the editor asks his readers to look at the Spiritist's future bliss from the point of view of a reported statement of Sir Arthur Conan Doyle that spirits know no more about God than those on earth do. Well, why should they? Knowledge of God (so far as the finite can comprehend the Infinite) depends on likeness to God, and that is a matter of spiritual growth and development. The mere laying aside of our earthly vesture can make no difference in that respect. The statement has nothing whatever to do with the Spiritist's ideal of future bliss, and gives the writer no warrant for the cool assumption that he is not running "much risk of harshness of judgment" (he is running a much graver risk than that—the risk of bearing false witness) when he takes Sir Arthur's statement "to imply that Spiritists expect to live in the future without knowing much about God—and to be perfectly happy without Him." Let me assure the author of this silly calumny that Spiritualists

are not so foolish as to expect to be happy (I again omit the qualifying adverb as unnecessary) outside the love and care of their Heavenly Father either here or hereafter.

Next we are reminded that St. Paul's idea of happiness was to be with Christ—with the gratuitous and quite untrue suggestion that no Spiritualist shares it. As all theological creeds are represented amongst us it follows that the beliefs of Spiritualists regarding the personality of Jesus vary, and that while some look forward to seeing Him hereafter others do not. But whatever the idea in the mind of St. Paul, the early disciples were never so truly with their Master, never so in sympathy with His spirit and aims, as when His bodily presence was no longer with them. St. John says, "We shall be like Him, for we shall see Him as He is," but no man ever yet, with his physical eyesight, saw his friend "as he is." The vision that produces likeness of character in the beholder is not an outward vision at all. But the editor who knows so much about "most people" knows that Spiritualists desire nothing of the kind. "They think they will be quite happy with their recreation grounds and their theatres and their drinks."

Has he then forgotten—it would be too much to suppose that he never knew—that besides the next world occupations he mentions (so material and worldly) there are others which Spiritualists associate with the higher stages of that life in the Unseen to which he and they are alike hastening—occupations not unknown to some of them here—such as teaching little children, raising the fallen, opening eyes blinded by ignorance and prejudice, bringing healing to the sick, and comfort to the sad and suffering? They may not satisfy his "test of a spiritual ideal." They have little to do with points of doctrine concerning which it is possible for there to be honest differences of opinion. But they made the joy of his Master's life ("I am among you as he that serves"). Would this disciple forbid us because we follow not with him?

He concludes with two questions. May a Spiritualist supply his own answers? First, "What really is our idea of heaven?" My idea is that it is primarily a condition of love to God and man—love to God measured by love to man—and secondarily a place or society where they are most manifest. Second, "And why do we want to go there?" I don't! I want to have heaven here. The establishment of the Kingdom of Heaven on earth is what we must work for, and it is quite enough to concern ourselves about. Heaven in some other stage of being may safely be left to look after itself. *That's the Spiritualist's idea!*

GERSON.

PSYCHIC PHOTOGRAPHY AND ITS WONDERS.

Those who have followed the development of Mrs. Deane's remarkable gift of Psychic Photography were present in a goodly crowd on Wednesday, February 15th, at the British College, to give her evidence of their appreciation. The lantern slides of a number of the results were thrown on the screen, and the beauty of many of the manifestations was the subject of frequent remarks and applause. These varied from the full robed "extras," whose voluminous array completely obscured the sitter, to drapery of shorter appearance. Many later results are enveloped in a kind of ectoplasmic cloud in the midst of which the face appears. A fine enlargement of one of these before me now, shows not only the central recognised face, but several others, fully or partially formed and ready to emerge.

A few results in colour photography obtained by Mrs. Deane were remarkably beautiful: these are almost unique in psychic photography; the only other results were obtained many years ago, by Mr. Wm. Walker, of Buxton, with the Crewe Circle, but were not followed up. Mrs. Deane states that the colour results are usually the outcome of a strong impression given her to experiment with colour plates. Without such an impression failure has followed. Mrs. Hewat McKenzie, who acted as Chairman, expressed hearty appreciation of all the excellent work Mrs. Deane had accomplished at the College and elsewhere, and the comfort brought to many by her gift.—B.

"LIGHT": MORE COMMENDATIONS.

May I express my great appreciation of your paper with its high tone and ennobling influence?—E. C. M.

I so much enjoy reading LIGHT, and am glad you are publishing those most helpful communications from Marmaduke.—P. B. BEDDOW.

Mrs. ST. CLAIR STOBART, whose name is written imperishably in the annals of the brave women of the nation, is a devoted student of the facts of Psychic Science. Mrs. Stobart is also a keen Churchwoman and realises how necessary it is that the facts of Spiritualism should be a buttress to the Scripture records, instead of being a hindrance by the antagonism often fostered between the two. As a contribution towards a better understanding, Mrs. Stobart has agreed to give a course of six lectures at the British College on Fridays, at 3 p.m., beginning March 3rd, taking as her subject "A Comparison of Psychic Manifestations Recorded in the Bible, with Modern Spiritualistic Phenomena." Free discussion will follow.—B.

HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

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

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

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

And he did.

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

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

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

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

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

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

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

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

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

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

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

SEND NO MONEY.

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

DON'T SEND ANY MONEY. Merely write a letter, and the complete Course will be sent at once. If you are not entirely satisfied, send it back any time within three days after you receive it, and you will owe nothing.

But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,

(Dept. L.) PATERNOSTER HOUSE, E.C.4.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

TESTING PSYCHIC MESSAGES.

F. STEPHENS sends an interesting account of communications supposed to come from a departed friend through a clairvoyant. But he finds a stumbling block in the fact that most of the evidence consists of references to incidents of which he is aware; some were forgotten but conceivably buried in the subconscious memory. This implies thought-reading on the part of the clairvoyant, who is in the habit of touching two fingers of the inquirer's left hand lightly while she repeats what she hears (clairaudiently) his wife say. This light contact cannot account for the obviously good results, certainly not on the grounds of thought or muscle reading. But when evidence consists mainly of matter previously known to the inquirer, it is not wholly sufficient to prove the identity of the communicating spirit although it has a certain value. There are two sides to psychic investigation, the human and the purely scientific, and both are necessary. To take the first, we should put ourselves in the position of a discarnate soul and consider how we should set about proving our identity to a friend. The appeal to old memories would doubtless be the first step, by allusions to past incidents mutually recognisable and those alone, it must be remembered, will arrest the attention and immediately satisfy the inquirer. It is a natural method in life and if, as we believe, the personality remains unchanged after death, it is one that we may reasonably expect from a communicator. In a subject so important, however, as the survival of personality, we cannot afford to exclude the possibilities of thought-transference between the inquirer and the clairvoyant—indeed we cannot afford to throw away the least evidence of telepathy itself—and a serious investigator will feel it a duty to carry on systematic investigations until he receives some proofs of memory which call for verification from an outside source.—M. E. M.

ARE THE OTHER PLANETS INHABITED?

W. H. C. writes: "I had a chat recently with an able astronomer in the course of which the question of the habitability of other planets came up, and the astronomer seemed to have no doubts on the point. He said he believed that thousands of planets were inhabited, and pointed out that although the natural basis of our planet was carbon, yet if the basis of another planet were, say, silica, it would not affect the argument, for in that case the life on the planet, whether of animals or vegetables, would harmonise with the basis whatever it might be." W. H. C. is, of course, referring to our remarks on the question of life on other planets, which appeared on this page a short time ago. We can only repeat that the question must be entirely speculative, for the "evidence of clairvoyance"—which

satisfies some—is not at present very dependable. Such clairvoyance as might apply to the question is very rare; but if we are to argue from analogy, the idea that other planets are subserving the same purpose as the earth in providing a nursery for souls is a very sound one, in spite of Dr. Alfred Russel Wallace's argument to the contrary.

SPIRIT HELPERS.

"PRACTICAL."—We quite agree with your demand that spirit ministry should prove of practical service to humanity. But something turns on the meaning of practical service. Many people would limit it to the idea of personal benefit to themselves in the "practical" form of an increase of their worldly goods. But there is a view of the matter that is rather larger than this. If the inspirations of the spirit world help us to raise the general standard of life and promote human happiness, to abolish war and other evils, we should think these things exceedingly practical. And we believe that all the highest spirit ministry tends in these directions. In the field of invention we are assured that aid comes to the inventor from minds in the Unseen; that, indeed, in every department of life where efforts are put forth for world-uses and not merely for the personal ends, there is inspiration and help from higher realms. We believe, with Sir Thomas Browne, that "many mysteries ascribed to our own inventions have been the courteous revelations of spirits . . . [who] have a friendly regard unto their fellow-natures on earth." PARS.

THE SIDERIC PENDULUM.

A. E. L., who appears to be engaged in poultry farming, enquires about the method of determining by the sideric pendulum the sex of eggs. We have heard that this can be done, but, as our correspondent points out, the instruments sold for this purpose are said to be not always reliable. This may quite easily be the case, for, as we have pointed out before, in the case of the divining rod, the power resides in the person and not in the instrument or apparatus used. We noticed, for instance, that a scientific paper sometime ago pooch-pooched the divining rod on the ground that it was found on experiment to be a failure. Our contemporary was apparently quite oblivious of the fact that there is a psychical factor at work, and that psychical factor is not to be contained in any mechanical device so far as we can discover. We can only suggest personal experiment as being the only method of determining the question. The instrument used, whatever it is, will act with some people and not with others, which is no reflection at all upon the instrument.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

"EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

THE PRINCIPAL, The A.B.C. Course in
EFFECTIVE SPEAKING,
(Dept. L.) Paternoster House, London, E.C. 4.



ANSWERS TO CORRESPONDENTS.

C. MACB.—“If you refrain from doing anything you do not make any mistakes.” True, but you do not make any successes either. The process of “muddling through” is deplorable enough, but it is better than not moving at all.

B. GOOLD (Nottingham).—We think your various questions have been covered many times in LIGHT in the past. We agree with you that the “unsought experience” is more convincing than that which is induced or cultivated. We do our best to make the facts known, but not everybody is eager to know them.

ISABELLE DE STEIGER.—Thank you for your letter and the copy letter enclosed. We are pleased to note the reference to Dr. Felkin whom we remember in association with our friend, Mr. A. E. Waite. We are glad to know of the discussion on the Kilner screens.

ANIMALS' WELFARE WEEK.—It is proposed to hold an “Animals' Welfare Week” throughout the country from the 21st to 27th May. During that week clergy and ministers will be asked to preach sermons on our duty to animals. A public meeting is to be held at Queen's Hall on Friday, May 26th, at 8 p.m., and on the following day a procession with banners will be formed, and a Mass Meeting held in Hyde Park. The Honorary Secretary for the Council which will carry out the arrangements, is Miss M. E. Ford, 47, Hamilton-road, London, N.5.

PSYCHIC PHOTOGRAPHY.—Mr. Leslie Curnow delivered an address on Psychic Photography to the members of the Basingstoke Society for Psychical Research on February 14th, illustrating his remarks by lantern views. Great interest was shown in the subject, and at the close the lecturer replied to many pertinent questions. On March 6th Mr. Curnow will address the L.C.C. Camera Club.

MR. A. J. STUART, of 19, Albert-road, Southport, will on Wednesday, March 8th, deliver a private illustrated lecture on psychic photography and kindred phenomena at the Temperance Institute, Southport. The chair will be taken by the Rev. G. Vale Owen. Admission will be by ticket only, to be obtained from Mr. Stuart. The lecture will be a private one.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Rev. J. M. Matthias. 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. George Prior.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. Lawrence; 6.30 Miss Violet Burton.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate Tube Station).—To-day (Saturday), whist drive in aid of Building Fund. Sunday, 11, Mr. and Mrs. E. T. Pulham, address and clairvoyance; 7, Mrs. E. Edey, address and clairvoyance; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Maunder, psychometry. Friday, 8, free healing centre. March 4th, 7.30 repeat performance, Lyceum fairy play, “The Enchanted Forest”; tickets, 1/- each. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mrs. C. O. Hadley, address and clairvoyance.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, service as usual. Thursday, at 8, Mrs. Barelcl clairvoyance.

Shepherd's Bush.—73 Becklow-road.—11, public circle; 7, meeting as usual. Thursday, 8, public meeting.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Miss A. Scoggins.

APPLIED PSYCHOLOGY.

A Book that will interest you.

Free from the Author—

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

MYSTERY: A PEEP BEHIND THE VEIL.

By Rhoda O. Coates.

CONTENTS include. Knowledge is superior to Faith—Whence did thought come?—“Jesus”: whence came Christ?—How is the Kingdom of Heaven attained?—&c., &c.

OUR PRICE, 1/6, POSTAGE 2D. Mention offer 228. 1,000,000 Vols. in stock on Occult and every other conceivable subject. Books sent on approval. Catalogue 228 free; mention wants or interests. Books purchased.

FOYLES, 121-125, CHARING CROSS ROAD, LONDON, W.C. 2.

SPIRITUALISM AND ITS CRITICS.—In a recent lecture on “Scepticism, Ignorance and the Open Mind,” delivered at the Athenaeum Hall, Brighton, under the auspices of the Brighton Spiritualist Church, Mr. A. J. Howard Holmes pointed out that mere opinion is never admitted unless it is expert opinion, and even then only on that branch of science of which the expert has had special experience. He applied this principle to recent instances of Press contributors who, with experience in other things, but with little or no experience of psychic science, had jumped to conclusions which continued investigation would have proved as fallacies. They had, he said, criticised scientists whose arduous investigations had extended over as many years as the mushroom onlookers' had minutes or hours. Eminent scientists had travelled very far along a path, the very existence of which was denied by the five-minutes' student. He counselled that sceptical utterances should always be met by the question as to what length of experience the critic had, compared with that of the exponents criticised; and said that general experience had shown that the value of suspended judgment was very positive. In ninety per cent. of cases it showed that the seeming fraud was merely incorrect judgment, due to the elusive nature of the phenomena, and our ignorance of all its laws.

PRINTING
THAT
PLEASES

IS
PRINTING
THAT
PAYS!



Whether in Psychic matters or otherwise.

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, Coakspur 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. 4.
32, Coakspur 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

Saloon Tickets interchangeable with P. & O. Line.

Managers—ANDERSON, GREEN & Co., Ltd.,

Head Office: 5, Fenchurch Av., London, E.C. 3.

Branch Offices:

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

LONDON SPIRITUALIST ALLIANCE, LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.
Telephone: MUSEUM 5106.

ARRANGEMENTS FOR THE REMAINDER OF THE PRESENT SESSION.

SPECIAL MEETINGS. Thursday Evenings 7.30 p.m. Large Hall, 6, Queen Square.

- March 9th. **The Rev. C. Drayton Thomas.** "Some Recent Evidence for Survival."
Mr. THOMAS is very well known in connection with the remarkable newspaper tests obtained as the result of his sittings with Mrs. Leonard.
- March 16th. **Mr. E. L. Gardner.** "The Coming of the Fairies" (Lantern Lecture.)
Mr. GARDNER is an expert on Psychic Photography, who was connected with the remarkable photographs of fairy-like beings, obtained during 1921.
- March 23rd. **The Rev. F. Fielding-Ould.** "Ste. Jeanne d'Arc."
Mr. FIELDING-OULD is a well-known London Cleric and writer on Psychic subjects.
- March 30th. **A. V. E.** "How I see and talk with Spirits."
The address will be given by the lady whose articles in the "Weekly Dispatch" have attracted so much attention.
- April 6th. **Miss H. A. DALLAS.** "A Study of Hauntings."
Miss DALLAS is one of the greatest living authorities on Spiritualism and Psychic Science.
- N. B.—There will be no meeting on Thursday, March 2nd.**

OTHER ARRANGEMENTS.

CLAIRVOYANCE IN LARGE HALL.

TUESDAY AFTERNOONS, 3.15 p.m. MARCH 7TH, 14TH, 21ST and 28TH. APRIL 4TH.
(There will be no Clairvoyance on TUESDAY, FEBRUARY 28TH.)

WEDNESDAY EVENINGS, 8 p.m. MARCH 1ST, 8TH, 15TH, 22ND and 29TH. APRIL 5TH.

CONVERSATIONAL GATHERINGS. Trance Address, Talks with a Spirit Control.

FRIDAY AFTERNOONS, Large Hall, 3 to 5 p.m. FEBRUARY 24TH, MARCH 3RD, 10TH, 17TH, 24TH and 31ST. APRIL 7TH.

LECTURE CLASSES.

Series A. FRIDAYS 7 p.m., **MRS. LEANING.**
Series B. MONDAYS 7 p.m., **MR. GEORGE E. WRIGHT.**
Series C. TUESDAYS 7.30 p.m., **MR. ERNEST HUNT.**

The Session will close with **MRS. WALLIS'S** Final Meeting on APRIL 7TH.

MEETINGS FOR THE WEEK.

LECTURE CLASSES.—MONDAY, FEB. 27TH, AT 7 P.M., **MR. G. E. WRIGHT**; TUESDAY, FEB. 28TH, AT 7.30 P.M., **MR. H. ERNEST HUNT**; FRIDAY, MARCH 3RD, AT 7 P.M., **MRS. F. E. LEANING.**

CLAIRVOYANCE.—WEDNESDAY, MARCH 1ST, AT 8 P.M., **MR. VOUT PETERS.**

TRANCE ADDRESS AND Answers to Questions by MRS. M. H. WALLIS'S Spirit Control, FRIDAY, MARCH 3RD, 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.

PAMPHLETS THAT WILL HELP YOU

POST FREE AT PRICES QUOTED.

Retail Book Dept., London Spiritualist Alliance, Ltd.,
5, QUEEN SQUARE, LONDON, W.C.1.

- Spiritualism, Its Position and Prospects.**
By David Gow (Editor of Light). - 5d.
- The Relation of Spiritualism to Christianity**
and of Spiritualists to Christ. By Rev. F. Fielding-
Ould, M.A. - 7d.
- Some Practical Hints**
for those Investigating the Phenomena of Spiritual-
ism. By W. J. Crawford, D.Sc. - 7½d.
- Some Practical Aspects**
of Spiritualism. By Stanley De Brath. - 4d.
- Present Day Spirit Phenomena and the**
Churches. By Rev. Charles L. Tweedale. 3½d.
- What Spiritualism Is:**
Hints for Inquirers. By E. W. Wallis. 4d.
- Death and Beyond:**
A Spirit's Experiences. Trance Addresses by
E. W. Wallis. - 4d.
- Death's Chiefest Surprise.**
Trance Address through E. W. Wallis - 4d.
- Forty Years of Mediumship.**
Interesting Incidents, by E. W. Wallis - 4d.
- Is Spiritualism Dangerous?**
By E. W. & M. H. Wallis - 3d.
- Jesus of Nazareth and Modern Scientific**
Investigation, from the Spiritualist Standpoint.
By Abraham Wallace, M.D. - 8d.
- Spirit Teachings**
Some Chapters from the Writings of M. A. Oxon
(William Stainton Moses). - 2d.
- Materialisations.** By Horace Leaf. - 4d.
- Wonderful Psychic Experiences.**
By Horace Leaf. - 7d.
- The Place of Jesus Christ in Spiritualism.**
By Richard A. Bush, F.C.S. - 5d.
- The Larger Spiritualism**
By R. A. Bush. - 5d.
- Spiritualism: Its Principles Defined.**
By Richard A. Bush, F.C.S. - 3d.
- Symbolism.**
The Significance of the Spiritual World Revealed
to the Mind of Man in Symbols. By Lady Glenconner. 7½d

DR. BEALE, OR MORE ABOUT THE UNSEEN.

By E. M. S. With a Preface by S. De Brath.
Cloth, 182 pages, 3s, 10d., 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.

SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE.

By J. ARTHUR HILL.
Large crown 8vo. Cloth, 8s. 3d., post free.

TEACHINGS OF LOVE.

Transmitted by writing through M. E. from a Temple Priestess of
Nineveh. With an introduction by Dr. ELLIS T. POWELL, LL.B., D.Sc.,
96 pages, 1s. 6d.

A CLOUD OF WITNESSES.

By ANNA DE KOVEN.
With an Introduction by JAMES H. HYSLOP, Ph.D.
Indisputable evidences of Spirit Communication. DR. HYSLOP vouches
for the bona fides of the experiments and results recorded.
Cloth, 272 pages, 10s.

THE RELIGION OF THE SPIRIT WORLD TOLD BY THE SPIRITS THEMSELVES.

By the Rev. Prof. G. HENSLOW. Cloth 6s. 6d., post free.

PRACTICAL VIEWS ON PSYCHIC PHENOMENA.

By GEORGE E. WRIGHT. 136 pages, 2s. 9d., post free.

THE LOWLANDS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.
Cloth, 191 pages, 8s. post free.

THE MIDLANDS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.
Cloth, 253 pages, 8s. post free.

THE MINISTRY OF HEAVEN. LIFE BEYOND THE VEIL.

Cloth 250 pages, 8s. post free.

THE BATTALIONS OF HEAVEN: LIFE BEYOND THE VEIL.

Cloth, 252 pages, 8s., post free.

THE DAWN OF HOPE.

By the hand of EDITH LEALE.
A Record of Life in Spirit Land.
Cloth, 5s. 6d., post free.

AFTER DEATH.

New Enlarged Edition of Letters from Julia. Given through
the hand of Wm. T. Stead. Cloth, 5s. 6d.

COMMUNICATION WITH THE NEXT WORLD.

The Right and the Wrong Methods.
A Text Book Given by W. T. Stead through Madame Hyver. Edited
by Estelle W. Stead, 3s. 8d. post free. With a Symposium of opinion

THE MINISTRY OF ANGELS.

Here and Beyond.
By MRS. JOY SNELL (A Hospital Nurse).
Fifth Edition, 174 pages, 2s. 2½d., post free.

PHOTOCRAPHING THE INVISIBLE.

Practical Studies in Supernormal Photography, Script, and other Allied
Phenomena. By JAMES COATES, Ph.D., F.A.S.
New and Revised Edition with 88 plates. Cloth, 11s.



By the Author of "The Reconstruction of a Mind."

FACING REALITY

By ESME 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. Written with an almost fierce sincerity, the book is a powerful indictment of modern blunders and prejudices. In cloth, gilt, 0.6 net.

By LIEUT.-COL. A. C. P. HAGGARD, D.S.O., Author of "Sidelights on the Courts of France," etc.

MADAME de STAEL: HER TRIALS AND TRIUMPHS.

A new and fascinating book about a very remarkable woman who combined great literary gifts with a passion for political intrigue, and an almost boundless capacity for love. In cloth, gilt, 16s. net.

Two Important Books Ready Next Week.

THE BIG FOUR and others at the Peace Conference.

Ss. 6d. net.

By ROBERT LANSING.

The 2nd YEAR of the LEAGUE

6s. net

By H. W. V. TEMPERLEY.

Reader in Modern History in the University of Cambridge

13 YEARS at the RUSSIAN COURT

With 59 Illustrations on Art Paper, 24s. net.

(4th Large Edition)

By Pierre Gilliard.

WITH THE RUSSIAN ARMY, 1914-1917.

36s. net. By Sir Alfred Knox.

RIVIERA TOWNS

32 full-page Illustrations, 16s. net.

By Herbert Adams Gibbons.

Hutchinson's

NEW AND SUCCESSFUL NOVELS.

The LIGHT on the LAGOON.

By ISABEL C. CLARKE

Author of "Tressider's Sister," etc. A Novel with a strong human interest.

By WHOSE HAND?

By BEATRICE BASKERVILLE
and ELIOTT MONK.

The story of a vendetta begun in the XVIth century.

A splendid EASTERN Romance by a new writer.

The WEDNESDAY WIFE

By JULIETTE GORDON SMITH

THE LOVE STORY OF ALIETTE BRUNTON

(3rd Edition)

GILBERT FRANKAU

Author of "Peter kson" (40th Thousand).

WHAT TIMMY DID (3rd Edition)

Mrs. BELLOC LOWNDES

DUSK OF MOONRISE

DIANA PATRICK

THE BRIGHTENER

C. N. & A. M. WILLIAMSON

PURPLE SPRINGS

NELLIE L. McCLUNG

SABINE & SABINA

W. E. NORRIS

THE PHARISEES

M. MORGAN GIBBON

THE SEVENTH WAVE

TICKNER EDWARDES

LOVE AND THE LOCUSTS

G. B. BURGIN

THE FRUITLESS ORCHARD (2nd Edition)

PEGGY WEBLING

HUMBUG

E. M. DELAFIELD

CHRISTABEL

EDITH HENRIETTA FOWLER

DUSK (4th Edition)

MARIE BJELKE PETERSEN

COURAGE (3rd Edition) KATHLYN RHODES

2 Fine

New Novels

Ready Shortly

A Breaker of Ships

By FREDERICK SLEATH.

The Toll of the Black Lake

By DOROTHEA CONYERS.

The last "SHE" Story Sir Rider Haggard will write.

"WISDOM'S DAUGHTER"

The March

HUTCHINSON'S

Magazine

Now on Sale Everywhere, 1s. net.

is being published serially in "Hutchinson's Magazine." The first long instalment of this great new romance appears in the March No. Complete short stories are contributed by MAY SINCLAIR, ELINOR MORDAUNT, and H. DE VERE STACPOOLE.



LONDON: HUTCHINSON & CO., Paternoster Row, E.C. 4.