

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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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.

Fear not then, Spirit, death's disrobing hand,
So welcome when the tyrant is awake,
So welcome when the bigots' hell-torch burns;
'Tis but the voyage of a darkened hour,
The transient gulf-stream of a startling sleep.
SHELLEY.

SPIRITUALISM IN MAGAZINE LITERATURE.

Two of the leading magazines for the current month contain items dealing with spirit return. In "Hutchinson's Magazine" we find a charming story, "The Token," by May Sinclair, dealing with the return of a departed wife to her bereaved husband. A Scotsman, the husband, had the national peculiarity of disguising his affections. He had "that peculiar temper that delights in snubbing and fault-finding and defeating expectation." His wife comes back and is seen both by the husband and his sister. The story is gracefully told with that fine psychological insight which is such a feature of May Sinclair's stories. Of a different order is the story in "The Wide World Magazine" entitled "The Three Little People of St. Gwendron." It is described as being "the strangest ghost story you ever read." We may claim to have read several still more strange. But the story, which is given as a true one, is fascinating enough. It relates to the history of an old house in Cornwall and the appearance to one of the inmates of three gnomes or pixies—the "Little People of Cornish legend—which leads to some strange and tragic adventures in a quest for buried treasure.

A MONKISH HEALER.

Writing from Florence, Mr. Claude Trevor refers to the account of Padre Pio, the monk whose powers as a healer and seer have excited so much attention in Italy (LIGHT, p. 43). Mr. Trevor informs us that Padre Pio is said to bear on his hands and feet the marks of the stigmata, and his letter continues:—

A large number of people here are greatly interested in psychic matters, and meetings for discussion, I understand,

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constantly take place. A magnificent Italian preacher in Florence expressed himself so liberally in favour of such inquiry that he has been threatened with all manner of punishments if he does not desist. He has not been heard of now for some time, but whenever he was announced to preach it was extremely difficult to get even standing room in the church. Orthodox Protestants and Catholics, here, as elsewhere, are dead against any inquiry being made into psychic matters, considering them to be wiles of His Satanic Majesty. However, my weekly copy of LIGHT is reduced pretty well to tatters before it has done its round!

It is the old story—one that has gone on through the ages. But Mr. Trevor's final sentence suggests an amusing reflection. Time and again have we heard of companies of people who, discussing Spiritualism, found it for the most part a theme for condemnation. But when someone was found to possess a copy of LIGHT everybody wanted privately to read it. There is a good deal of—shall we say?—"protective coloration" about this pretended hostility to the idea of spirits.

* * * *

ILLUSTRATED BY MUSIC.

W. H. C. (Belfast) writes:—

Let us take it that a piano represents human life and that man's five senses exactly fit into its key-board. Let us then suppose that the top note is the highest audible to the human ear. Now when we pass over it is simply a continuation of the scale, we pass from the compass of the senses to the compass beyond the senses, but there is no break in the scale (or continuity). If in the main a man's life here has been lived in the Key of C, he will continue to function in the Key of C., only higher up the scale.

It strikes us as an excellent illustration, and one which we believe closely accords with the facts. It reminds us of Dryden's vision of the musical structure of the Universe:—

From harmony, from heavenly harmony,
This universal frame began.

We recall, too, that a great seer, although less known to classical fame, Andrew Jackson Davis, declared that the Universe was framed on the principles of music, and may consequently be interpreted throughout by reference to those principles. Let our musical readers apply them and see how wonderful are the analogies that may be drawn.

THE MARRIAGE.

To swelling music, through the cheering throng,
'Mid flags and bannerets they rode along
To the Old Abbey, while the bells a-chime,
Blazoned the gladness of their nuptial time;
And there, with sheen of silks and flowers and gems,
Mitres and copes and shining diadems,
In that great rite took each that chiefest part
That drew them nearer to the nation's heart.
For that high pageant, under and within,
Held that which makes all human souls akin:
Heedless of grandeur and the pomp of power,
Pure as the dawn and simple as a flower,
Reigning serene all earthly things above
Hovered the sweet simplicity of Love.

—D. G.

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 115.)

February 25th, 1917.

THE GROWTH OF A BELIEF IN A DIVINE PROVIDENCE, COMMENCED ON EARTH, BUT BROUGHT TO A COMPLETION HERE.

"Nowhere do we find any race of people, however savage and barbarous, without some belief in an over-ruling Power which works either for a beneficent or a malevolent end. The so-called civilised races are perhaps normally the least obsessed by such a belief, for it does not seem a part of their nature, and has to be instilled into them as children. Especially is this the case in towns, where everything that tells of the wonders of nature is a closed book to them; whereas, however sunk in savagery a race of people may be, if they only live with nature and are surrounded by its mysteries, they are bound to be what some would call 'superstitious,' but I would rather call 'religious.' It is better for all men to worship some higher power (even if it is one they think has to be propitiated by sacrifice) rather than to cherish the belief that nothing exists above themselves, and that they are therefore supreme in the world. I believe it is better, as regards progression in the spirit spheres, to be an untutored savage, worshipping sticks and stones, than a cultured unbeliever, who, having means of recognising and proving the truth, yet scoffs at and denies it. But you may say that the savage has deeds of wickedness to expiate. Not so, for he did not know that they were wicked, and a man can only act up to the standard of his conscience. The savage has been trained to think that the more scalps he takes, and the more enemies he kills, the better man he is. Can he be blamed for the place in life in which he was born, where there are none to show him his errors? You will find, when you come over, that these ignorant savages, as they are called on earth, are not a race set apart, as having more sins to atone for than cultured mankind, but that they receive teaching, and then take their place in progression with the rest. The Indians help us faithfully in our work, and have more magnetic power than the white races, and therefore are very successful as healers. The patience and love shown them never fail, and it does not take long before they are eager to learn and wish to help others. They are infinitely easier to assist than those who, even if more refined outwardly, have evil natures; for the latter are stubborn and resent the teaching which they think is being forced upon them; so they do not progress and may remain in borderland for years. The belief in a God, the Father of us all, is necessary before anyone can progress in the spirit-world; for progress means, with us, an ascent into more and more Spiritual states, and how could a man be ready for such an atmosphere unless he believed in a Supreme Ruler, to whom he is destined to approach ever nearer? You may wonder why the non-believers are not dealt with in earth-life. That would be impossible, for they would need to be not only psychic, but receptive. Many an unbeliever is psychic, but he ignores it and will not give us a chance to approach him; and receptive he cannot be under such conditions; for as you can bolt the door of your house to keep out an unwelcome visitor, so you can bar the door of your mind against all impressions from our world, and if you do so, the most eager helper can break through the barrier."

March 4th, 1917.

THE IRREPRESSIBILITY OF THE SPIRIT OF GOD IN MAN.

"You may say that often this Spirit of God does not manifest itself at all; but that is judging from the standpoint of the earth-life; and looking upon life as a whole, as we do from our side, we see that sooner or later this Spirit of God is bound to show itself in every man. It matters not how long a time may elapse; eventually he will become spiritual, loving, and helpful, in our world, if not on earth. Men often speak of 'a death-bed repentance.' Had the man lived on, he might not have had the same spiritual awakening; but as the earth-life grows dim, the spirit may be quickened, even in the last few moments, into sorrow for a misspent life, and the desire to atone may arise. This does not imply the cancelling of the automatic punishment for sin. When the man comes to our side he will still have to atone and work out his

own salvation by trial and effort; but it means that he will begin the new life with a consciousness of sin, and he will not have to consort with those like he has been in the past, to whom he would otherwise have been drawn, as to congenial friends. He has still to commence on the lowest rung of the ladder, but he has his foot set in the right direction, and is steadfastly determined to amend his ways whatever the cost. And we say that this is the Spirit of God, a spark of the divine, waking in him, which is in every man. Sometimes this spark is fanned into a flame in earth-life, and then it is called 'conversion,' or he is said to have 'got religion.' He has probably no more belief in any creed than he had before, but for the first time he perceives the folly and wickedness of his life. This may result from attendance at a 'revival' service, but any great shock or emotion may produce the same result: the death of a wife or child; anything that shakes the man out of his groove, and gives him a different view-point. But you may say: what about the earth-bound spirits, and those in their self-made hells? It is only a question of time with them. The germ of repentance lies dormant in them also, and eventually it will be quickened into life, and their upward progression will commence. We do not know why men's natures vary so much: why good is easy to some and difficult to others. We are apt, in earth-life, to see injustice in this difference of capabilities, but here we look on things from another stand-point, and though we cannot explain why it should be so, we know that there is an explanation, which, as we grow in wisdom, will be given us. And so with you on earth: what you cannot understand, just put aside as impossible of explanation to you in your present stage of development, but do not hastily argue that it is incapable of explanation. We have not found any injustice in any fact here which we are able to grasp, and we believe that, as we rise to the higher planes, more and more will be made clear to us. For you still on earth, belief is not so necessary as a hopeful trustfulness, and this we urge upon you 'till the shadows flee away.'"

March 11th, 1917.

THE SPIRITUAL NATURE OF MAN.

"I think this Spiritual nature is often expected to show itself too much on the surface. In earth-life it must always be more or less hidden, but it should be there, deep down, and ready to direct all a man's thoughts, words, and acts. He need not make a parade of it to others, but let his Spiritual nature regulate his own life. This war has indeed brought to the knowledge of many, the fact that they have a Spiritual nature, and that it is there for all time, and can be trusted to guide and direct their lives if they listen to its promptings. Do the people who deny the divinity in man realise to what they are condemning him? To an earth-life akin to that of the animals, and to the impossibility of rising to a higher conception of the purpose of the world. Even a savage, though an undeveloped man, has the germs necessary to progression to a higher life. There are very few who, in earth-life, make use of all their possibilities. They are content to stumble along, picking themselves up when they fall but never looking to see what causes them to stumble, and what are the stones in their path. Unless there were the divine in man, his translation to our higher spheres would be cruelty, for he could not breathe the atmosphere, much less feel at home. We wish more were taught in your schools concerning the dual nature of man. Instead of teaching that he is steeped in sin from infancy, and can only be saved by a vicarious atonement, let it be shown that man, as he comes into the world, has naturally a clean and sinless record, and can make what he will of his life. If indeed his ancestors have stamped tendencies upon his nature which make for evil instead of good, he will have a hard fight to overcome them, but he can succeed. Say a boy has inherited a violent temper; with a knowledge of the facts, he could reflect: 'This is not myself, it is my grandfather coming out in me. No, I will not allow him to rule me. I will conquer.' And so he puts restraint upon himself, and every victory makes the next one easier for him. Let men teach the truth, not create a theory and then teach that. Let mankind get at the bed-rock of facts. Many a child would be glad

OPENING OF THE MARYLEBONE ASSOCIATION'S PSYCHICAL RESEARCH INSTITUTE.

ADDRESS BY LADY GLENCONNER.

On Thursday evening, 23rd ulto., the Marylebone Spiritualist Association opened its Psychical Research Institute, at 5, Tavistock Square, W.C., the ceremony being performed by Lady Glenconner, in the presence of a large and representative gathering.

The chair was occupied by Mr. Percy Street, who delivered a vigorous discourse on Psychical Research and Spiritualism in general. Amongst the other speakers were Mr. George Craze, Mr. F. Brittain, Capt. Dimmick, and Mr. Percy Smyth. The musical part of the programme consisted of songs: "As you pass by" (Russell), Miss Nellie Dimmick, and "Land of Hope and Glory" (Elgar), Mr. J. Harmer. Piano solos: "Au bord d'un Source" (Liszt) and "Danse des Elfes" (Sapelluckoff), Mr. Harry Field.

LADY GLENCONNER, in her opening address, commenced by expressing her pleasure at being present and warmly commended the idea of establishing a psychical research society in connection with the Marylebone Spiritualist Association. She continued:—

"My father was among the small band of pioneers in this subject, who founded the original Society, the Society for Psychical Research, and only the other day when I had the pleasure of entertaining Sir William and Lady Barrett at my house Sir William was reminding me of this fact, while he dwelt on the change which has come about in the general interest since then in this subject.

"You have but to recall the existence of the thirty-two volumes that record the Proceedings of that Society to recognise the valuable work it has done; these volumes are filled with records, tabulated under most careful and scientific investigation, of manifestations and activities apparently 'not wholly limited by, or entirely dependent on material organs,' and these records lead us into strange and unusual realms of enquiry. And I would say that only when such methods are pursued, can the results obtained for us by the services of those we call mediums be of lasting and real use, for in this matter we look beyond individual comfort.

"It is the painstaking and discriminating work of the psychical researchers that is going to establish the truth of spirit-communication for all the world.

"For hundreds of years it has dwelt in the mists of tradition—you find it embedded in the folklore of every country; it shines out in fable and myth, and the pages of the Bible are packed with references to it, apart from the great story of the New Testament which stands alone—but I repeat that it will be the work of such institutions as this we are now inaugurating which will make this great truth as beneficent and as accepted a fact as the bread upon our tables.

"Of course continuity of life beyond the grave has been preached by religionists—I can understand their impatience with us so well—but although in this matter of teaching or telling us anything of the life beyond the grave so little sustenance flows to us from the pulpits, I can be equally dissatisfied with the attitude of the average Spiritualist. How much he does to spoil his cause! How greatly the whole movement needs strengthening, lifting and cleansing! We have each of us a great work to do in this direction. Let us rid the matter as rigorously of its paltriness and rubbish as we desire to rid it of its fraud. For these are the two great evils that damage us.

"In my own experience of the matter I have more often met with mistaken zeal than with deception, which is, I am tempted to think, a far more potentially destructive force. Surely Spiritualism has more cause than most of us to exclaim, 'Defend me from my friends!' And were I not a convinced believer in spirit communication I am sure I should be inclined to think there must be some truth in Spiritualism if only because it has been able to carry on its beneficent work through year after year with so many well meaning enemies in its very centre.

"Now as you have been good enough to ask me to speak to you to-night, I am going to take the opportunity of advising you, and the first thing I feel inclined to say to you in this matter of founding a Research Society is this: I would say train your mediums with the utmost kindness, but the utmost firmness—train your mediums; and this is perhaps more important—through your mediums, train your controls.

"For instance, let us try to overcome the tyranny of

the musical box. Why should we tolerate it? I am sure it is only a habit of thought to consider it essential, or even helpful, to the so-called conditions. I believe it is just a habit of thought, as it was with our grandparents to think the night air dangerous, and so consider it essential to keep the bedroom windows closed. A habit of thought, believe me! Let us break the habit of the musical box. It is a bad one. In time the medium will work just as well without it. And there is another direction in which we can train our mediums. You know the trying moment when the big names begin 'coming through,' perhaps side by side with a most personal message, whispered, yet poignant with a particular application, so that you instantly know its source; side by side with such a thing as that, I say, come—you all know it—William Ewart Gladstone, Cleopatra, Nurse Cavell! How we deliver ourselves, tied and bound, into the hands of our opponents, by receiving such things, perhaps I should say by allowing such things—and it is in these matters that I think it our duty to train our controls as well as our mediums. Remember, a circle receives the communications it deserves, and impersonations and trickery are on the other side as common as they are popularly supposed to be in this world. You remember Mr. Frederic Myers and something interesting to say in this connection. His idea was that though trickery might be often practised and impersonation be common there was a probability of a great name being used sometimes as a label—just as you may see in a picture gallery a canvas labelled as being of the school of such and such a master. That seems to me an interesting suggestion. It lifts the blame from the control and the medium, and makes us realise afresh how veiled and vitally worth while discovering is this subject with which we deal, all too clumsily, and vaguely, and often so vulgarly and trivially, and one realises anew how great are our duties and responsibilities in its service here.

"Let me, in conclusion, say once more how much I have liked being with you all to-night, and may your newly-formed Society start upon its work with courage and discernment—loving the light." (Applause.)

MR. PERCY STREET made some interesting references to the Spiritualist Church which he conducts in Reading. He expressed disappointment with the official movement of Spiritualism. It seemed to him to be losing its opportunity by pandering to the lowest tastes of the populace instead of seeking the upward path of spiritual progress. It was indeed a case of "Save us from our friends!" He deprecated any Spiritualistic orthodoxy. It seemed to him some Spiritualists were more orthodox than the strictest Christadelphians. They had stereotyped views of the nature of the next life. His study of some of the descriptions of that life led him to sympathise with the attitude of those of their critics who expressed the hope that they would never have to go to such a place. (Laughter.) That Spiritualism to-day showed such a great advance was the result, not of the war, but of seventy years of pioneer work. (Applause.) In the old days the men who stood for Spiritualism faced unpopularity, danger and hardships of all kinds. Some of them lost all they had. But their Spiritualism was strong and fearless, full of life and vigour. To-day it was tending to become respectable and dull. (Laughter.) But there were still too many misconceptions of Spiritualism, and Mr. Street mentioned amongst the causes of this the presence of people who only partially developed psychical faculties who posed as mediums, indiscreet enthusiasts who rushed into the subject and after a short experience set up as teachers and authorities. He advocated a deep and thorough study of the subject to begin with, a careful cultivation of the psychic powers, and an earnest co-operation with the Unseen World so that those on both sides of the Veil could learn from each other.

MR. GEORGE CRAZE, President of the M.S.A., described Spiritualism as at once a Science, Philosophy and Religion. Alluding to the long and remarkable career of the Marylebone Association, he mentioned the fact that the Society had its beginnings in a carpenter's little shop in Marylebone fifty years ago. When he thought of the progress they had since made he felt they should do honour to the pioneers who made it possible.

MR. F. BRITAIN, Secretary of the Association and Chairman of the Institute, outlined the aims of the new enterprise and emphasised the need for deeper study of the problems of psychical research. Study classes were an imperative necessity to-day when it was being recognised that the phenomena needed careful sifting and classification, since it could not be all attributed to spirit agency.

MR. PERCY SMYTH and CAPTAIN DIMMICK also spoke. A vote of thanks to Lady Glenconner was passed with acclamation.

"The mere fact that we may have laboured hard and long to secure some particular development of ability is of little avail if we do not turn that ability to practical purpose; but upon what that particular purpose may be hangs the question of issue. If the glorification of self, the enrichment or aggrandisement, or possibly the gratification of self be the prime object, then the whole effect will be to stultify and render ignoble the work as well as the worker." —"The Influence of Thought," H. ERNEST HUNT.

(Continued from previous column.)

to know that the faults of which he is accused are not his own, but that he can shake them off, as he could give away some ugly article left to him by the will of an ancestor. No man need fall a prey to the sins of others, but then he must know that they do not belong to himself, but are an inheritance left by his ancestors."

(To be continued.)

THE REALITY OF PSYCHO-PHYSICAL PHENOMENA,

AND A STATEMENT OF THE NON-SPIRITISTIC POSITION.

Translation of an Article by Prof. Charles Richet,* in "Le Progres Civique" for 17 September, 1921, under the title, "What we ought to think about Metapsychics."

Reproduced also in "La Revue Spirite" for October, 1921.

[We are indebted to Sir Oliver Lodge for this article, translated by him for our columns.—Ed, LIGHT.]

I.

There are few questions about which more foolishness is uttered. Truly it is a sufficiently sad spectacle to see, on the one side, a blind and ignorant public adopting the most ordinary fictions, and, on the other side, grave and learned men refusing systematically to examine anything. Nevertheless this science—for which by calling it "Metapsychique" I have demanded the right of entry among the other classical sciences—this science exists. It has been constituted by two illustrious savants—William Crookes, the talented physicist, and Frederic Myers, the delicate and erudite psychologist, to whom are due so many penetrating studies. Crookes established that there are mechanical or luminous phenomena which ordinary physics is powerless to explain. This is objective metapsychics. Myers, with his eminent friends of the London S. P. R., has proved by many observations that there are presentiments, telepathies, lucidities, which normal psychology is powerless to explain. The subject is so vast that one cannot hope to treat it in half a page or even in ten pages, nevertheless I shall try to give very briefly a summary of what one ought to believe and of what one should refuse to believe about the facts of metapsychics.

Metapsychics, like most sciences, rests at the same time on observation and experiment. At the very beginning one finds numerous experiments of a decisive kind showing that certain individuals—the mediums—have the astonishing power of telling names, facts, figures, of reproducing designs, of making narratives agreeing with the reality of things, although their normal senses could have brought nothing to their knowledge. I could cite two hundred facts; I will content myself with mentioning an American lady, Mrs. Piper, of Boston. When a visitor, concealing his name and his personality, came to see her, she at once indicated, with rare errors, his name or the name of his near relations; giving details so precise, so characteristic, that it was altogether absurd to attribute these divinations to chance. One could not suppose either trickery or fraud. How could fraud enable Mrs. Piper to say the name of an aunt of Sir Oliver Lodge who had been dead a long time, together with a specification of the armchair, a gift of the deceased, in which she was at the moment seated? Sir Oliver Lodge is a great English physicist, who has been radically convinced by what Mrs. Piper has said to him. In the same way William James, the illustrious American psychologist, has been convinced too. Three large volumes have been written on the lucidity of Mrs. Piper. All those who have the patience to read this voluminous inquiry will be convinced that Mrs. Piper knows things that her normal senses could not have taught her. But, be it understood, Mrs. Piper is not the only one. For a long time now a quantity of analogous facts have been collected in the metaphysical journals. I, for my own part, have many times proved, on seven or eight persons at least, under the most different conditions, that, either in the hypnotic somnambulistic state, or in that of a spiritoid trance, they are able to get some knowledge of facts which their normal senses have not revealed to them. The proofs are so numerous, so solid, that it does not appear to me permissible to doubt them; but I recognise that, in order to have a serious reasoned opinion, one must go through the long and tedious work of reading at least a small part of what has been written on the question by A. de Rochas, by J. Maxwell, by Ochorowicz, by J. Hyslop, by R. Hodgson, by Mrs. Sidgwick, Mrs. Verrall, J. Arthur Hill, and by many other savants, who, experimenting with sensitive subjects, have put beyond doubt this faculty of "supernormal knowledge," as Myers calls it.

II.

And all this does not revolutionise science, as certain savants pretend. What it does is to introduce into science a new fact, very mysterious truly, which I formulate simply by saying there is with certain individuals at certain moments a vague knowledge of facts which their normal senses cannot have told them of. Neither chance nor fraud suffices to explain it. Assuredly it would be desirable

that we should have some light on this unknown faculty; but we have no real knowledge of it, and the formula that I indicate here is the mere announcement of a fact, without resting it on any theory or introducing any hypothesis. I know well that sceptics will smile and bring up the famous bet relative to the reading of a closed letter; but bets of this sort have no place in science. What should we say of an individual, wishing to prove that there are no aerolites, who said, "I will bet a million against ten francs that on the twenty-fourth of September at three o'clock in the afternoon you shall not find an aerolite fall on the Place du Panthéon." He would gain his bet, but would he have the right to say triumphantly, "There are no aerolites"? One believed for a long time that this supernormal knowledge was the reading of thought. Myers invented the very happy word "telepathy," which has been received with great favour. It is moreover certain that telepathy exists, but telepathy does not explain everything; far from it. Facts are revealed that nobody knew, for example the divination of a drawing in a closed envelope chosen by chance among twenty such drawings. It is entirely necessary to admit that lucidity—what I have called cryptesthesia—that is to say cryptic sensitivity, is a faculty of the human intelligence, though a faculty fragile, capricious, uncertain and mysterious. And why not? Why suppose that with our five miserable senses we have exhausted the universe? How can we be so childish as to suppose that there are no forces except those accessible to our senses? Lord Kelvin tells us that he once put his head between the poles of an immense magnet. "Then," said he, "something extraordinary happened; I felt nothing." There you have an enormous force capable of raising four hundred-weight of iron, but yet it makes no impression on our senses. High frequency currents also, sufficiently powerful to illuminate an electric lamp, can flow all about us unperceived, and can traverse our body without making the least impression; and it is extremely probable that there are about us very strong vibrations which do not affect our senses, but remain altogether unknown. [In these days of wireless telegraphy there certainly are! though instruments can detect them.]

III.

Observation completes what experiments have taught us about lucidity and telepathy. It is in fact well established that sometimes, among perfectly normal individuals, a vision or an audition, or some phenomena of sensibility is received, which tells us of some particular event, most often of the death of a relation. To cite a striking case. Mr. Wingfield Baker, on his yacht two thousand miles from London, saw entering into his cabin the phantom of his brother, who sadly greeted him. He was very frightened, but kept sufficiently cool to write on his agenda paper the date and the hour, with the initials R. A. W. B. of his brother, adding these words, "God forbid." At this same hour, on that same day, the brother of Mr. Wingfield was killed by a fall from his horse while hunting. The good faith of Mr. Wingfield is no more doubtful than that of Oliver Lodge or that of William James; that must be understood. But is it chance coincidence? No, indeed, it is not chance. What! Mr. Wingfield has a hallucination, one only in all his life, and he has the hallucination of seeing his brother, and at this very moment his brother is killed! It is as utterly absurd to say it is chance as to say it is chance when, to some fraction of a second, one foresees the moment of an eclipse. If a rope is stretched across a road, and if a bicyclist has an accident at that place, people never say it is chance. Besides, analogous facts are very numerous. Camille Flammarion on his part, and the English S. P. R. on their part, have collected about three hundred very striking stories, which in my opinion leave no ground for doubt.

But it must be understood that the proof of this faculty of knowledge does not in any way drag with it a belief in the reality of phantoms. Mr. Wingfield saw the phantom of his brother, but it was certainly subjective, since he alone saw it. It was a veridical hallucination. An hallucination, because no phantom was there; veridical, because this vision was connected with a real phenomenon, the death of Mr. R. Wingfield Baker. It would seem that the notion of the death of R. W. B. came to the unconsciousness of Mr. Wingfield, and that this unconsciousness, in order to inform

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Mr. Field's conscious personality, presented the death of his brother to him under the only form accessible to human intelligence—by making him see the phantom image of his brother. The Spiritualists have constructed from this sort of fact a theory very coherent and very interesting, but it carries with it so many unlikely hypotheses that I absolutely refuse to admit it. They have proceeded very naively, rather like savages before the great natural forces which they do not understand, and have attributed storms, lightning, rain, tempests, diseases, to beneficent or malevolent deities. So also in presence of unusual facts of which the interpretation is mysterious, the Spiritualists say these are produced by spirits, that is to say by semi-divine omniscient omnipotent forces, souls of the dead who have survived. And, what tends to strengthen the Spiritualists in their faith, is that there occur among mediums changes of personality, so startling at times that one is tempted to believe that they are possessed by an actual incarnation, that is to say that during the trance the soul of the defunct returns to the intelligence of the medium. A full discussion of the Spiritualistic theory would carry us much too far. It appears to me erroneous, or at least premature. It is in fact much more simple to explain all phenomena of subjective metapsychics by saying that there is an unknown faculty of the mind which enables it to be shaken by certain vibrations in such a way as to acquire knowledge which our normal senses have not brought it.

IV.

But everything is not said when one has spoken of subjective metapsychics; there are objective phenomena also, of which the reality cannot be denied. William Crookes proved by experimenting with Florence Cook and Douglas Home that there are materialisations, that is to say temporary formations of bodies; and also telekinesis, that is to say, movements of objects without contact. Although the thing was extraordinary and very unlikely, Crookes, after his rigorous experiments, had the boldness to affirm it. "I do not say that it is possible," he said; "I say that it happens." According to Crookes the strange, monstrous, absurd phenomena of materialisation and telekinesis have been proved a hundred times, rigorously; and it is a little depressing for our human reason that in presence of precise proofs, such as have been given by Oliver Lodge, by Morselli, by Bottazzi, by von Schrenck-Notzing, by E. Imoda, by Ochorowicz, by Mme. J. Bisson, by Dr. Geley, by Sir William Barrett, and, quite recently with remarkable precision, by the English engineer, Crawford, that people should regard these materialisations merely as evidence of fraud on the part of the mediums and credulity on the part of observers.

Eusapia Paladino has given to all the savants of Europe inquiring into these phenomena a multiplicity of proofs. Never perhaps has any scientific fact been submitted to so rigorous a control. The commissions of inquiry, which have succeeded each other, have finally concluded, with the timidity inherent in scientific commissions, that the phenomena are authentic.

Oliver Lodge who has doubted, Myers who has doubted, Flournoy who has doubted, Feilding who has doubted, Carrington who has doubted, have, at the end of the reckoning, been convinced that the phenomena of telekinesis and ectoplasm were absolutely real. A learned professor of Genoa, E. Morselli, has written an excellent book where he relates all his experiments made with Eusapia. These are two great volumes which one ought to read; in the same way that one ought to read the works of Hyslop or of Hodgson in order to know what Mrs. Piper could do.

More recently, books have appeared very full of documents with a splendid show of excellent photographs by E. Imoda in Italy, by Crawford in England, by Mme. Bisson and Schrenck-Notzing in France, and by Mme. Frondoni Lacombe of Lisbon, establishing and well establishing the facts of materialisation. But, as I said above in connection with subjective metapsychics, I am not going to conclude from all that that there are phantoms having an individual existence although evanescent. It appears to me that what we encounter are properties of the human body, just as crypt-æsthesia is a faculty of the human intelligence. It is to me beyond doubt that at certain moments there may be made a sort of material projection of ectoplasm which simulates a human being, but which all the same is attached to the body of the medium by cords or links more or less luminous. And it is all evidently very uncertain, very vague, very mysterious. We are altogether at the beginning of a new science, which has still to be constituted.

V.

Now, in order to constitute it, we must demand more rigor than has yet been put into the subject by persons studying psychic sciences, and especially the Spiritists. The great misfortune of metapsychics is that people have tried to make it a sort of religion, with its dogmas, its initiations, and its rights. It is a great pity. We ought to study the facts with the same sang-froid as the chemist who extracts nitrogen from uric acid, or the physiologist who inscribes the muscular contraction of a frog, or the physicist who measures the wave length of a flame. Let us not lose ourselves in cloudy discussions about the future state. Let us note the facts, without deducing from them

RAYS AND REFLECTIONS.

Dr. Ellis Powell writes: "You allude in 'Rays and Reflections' to the uneducated chairman who announced a lecture under the title of 'Does Plants Think?' It is a curious fact that this expression is only incorrect because of a grammatical convention. In Greek, for instance, it would be correct, for the neuter plural noun takes a verb in the singular. Thus it is that in many MSS. the very familiar observation of Christ reads, 'Consider the lilies of the field how they grow; they toil not, neither do they spin.' Still, the illiterate speaker, particularly when he is identified with a great scientific movement like ours, is not a matter for congratulation among those who wish to keep the movement in its right place, in the forefront of contemporary thought."

At the opening of the Marylebone Association's Psychic Research section last week, Mr. Percy Street, comparing the present position with the past, suggested that Spiritualism was to-day becoming respectable. Certainly, as compared with the times when, as he said, neither the Church nor the Press could find anything too bad to say against it, there has been a great advance. But there is a sufficient amount of hostility to keep us alert and vigilant. There are still many newspapers which will readily print anything to the discredit of Spiritualism and suppress, as far as they dare, anything in its favour. We need be under no illusions about being ruined by popularity just yet.

Mr. Street made a strong point when he counselled Spiritualists to resist all tendencies to eccentricity and crankiness, to stick to plain common-sense and eschew all "fads, fancies, frills and furbelows"—a piece of advice both wholesome and necessary in a movement which sometimes acts as a lure to the man with "a bee in his bonnet."

Mrs. Margaret M. Stables, of 20, Hawker-street, Wellington, New Zealand, sends me an interesting but not exactly roseate account of the Movement in that country. She also forwards a cutting from the Wellington "Evening Post" concerning Ratana, the Maori healer and mission worker, of whom LIGHT has already given some account. A type of all that is best in the Maori race, Ratana adds to religious zeal some of the "spiritual gifts" described by St. Paul—gifts that the Church evidently supposes to be merely figures of speech. Although he heals the people of other races, he devotes his main care to his own people, who hold him in high reverence.

In this column (p. 101) I wrote of the strange performance of the visitor to a Bradford restaurant, who made currants (from buns) move by the simple process of gazing at them. Since then the London papers have given fresh publicity to these conjuring tricks, in which I found it impossible to believe. I now have a letter from Mr. Robert Hurrell, who seems to have met the wizard.

Mr. Hurrell tells me that a few years ago he and three friends were taking morning coffee at a London "A. B. C." when a stranger entered and commenced to perform by making currants, pieces of sugar, etc., move apparently of themselves. Having succeeded in exciting the curiosity of onlookers he replied to a request for information "how it was done" by intimating that he would sell the secret for five shillings each person. My correspondent and his friends paid up and were then informed that the trick was done with a long and fine thread of a lady's hair, with a speck of cobbler's wax at each end. One end was fixed to the man's waistcoat button and the other deftly attached to the object to be moved. A few passes camouflaged the operation. It is very much what might have been expected. I see that the performer lately mentioned in the Press charges £5 for the "secret," which is a "steep" price for a piece of "parlour magic" calculated to deceive only those without a knowledge of the resources of ordinary conjuring.

D. G.

(Continued from previous column.)

misty theories. And, above all, let us keep ourselves from denying the facts because we do not understand them. In truth we have never really completely understood our surroundings. Many phenomena are habitual, some are not habitual; that is all the difference. But, as for being understood, they are both precisely in the same case. Let us all then—the savants still more than the public (which is unreasonably either credulous or sceptical)—be convinced that in the phenomena of metapsychics there is a whole new world, which ought to be analysed, studied, and explored. And the harvest will be plentiful, for we are entering the unknown.

A NEW LIGHT ON SPIRIT PHOTOGRAPHY.

ADDRESS BY MISS F. R. SCATCHERD.

To a very large audience of members and friends of the London Spiritualist Alliance on February 23rd Miss Felicia R. Scatcherd delivered a lecture, illustrated by lantern slides, entitled, "A New Light on Spirit Photography." Mr. George E. Wright presided.

MISS SCATCHERD said:—

Up to the present, the point at issue has been: "Are the so-called spirit faces and spirit messages on photographic plates and films supernormally produced or fraudulently effected?" On their face-value, the almost unanimous verdict on these productions has been adverse. Photographers have pointed out the various reasons for discrediting results that any average operator could duplicate—but not under the alleged conditions obtaining. Therefore these conditions are strenuously denied, although they have been vouched for by the most eminent investigators, and persons of the highest integrity. Thus the whole subject has been involved in a vicious circle from which there seems apparently little chance of escape. Hence it has occurred to me to approach the matter from an entirely different standpoint, and to ask: What internal evidence do these alleged fraudulent pictures convey as to the identity of intelligences purporting to communicate by their means? What is here meant may be best understood by an illustrative example from another form of physical mediumship—materialisation. The instance chosen occurred many years ago at a séance with Mr. Craddock, who shortly afterwards was "exposed" and fined, though no evidence of fraud was adduced, other than the presence of an electric torch in the cabinet and his refusal to allow Admiral Usborne Moore to search him.

I was suddenly startled by an apparition in front of me, so apparently "made up" that I was violently shocked. The white moustache looked like cotton wool, the blue eyes resembled those of a china doll, as likewise did the florid cheeks. It was a grotesque yet telling caricature of one of my uncles, whose last important statement to me was that when we were dead we were done with and he was very glad for it to be so. "Who is it?" I asked. "My dear child" was all I could catch, for to my amazement the grotesque ultra-military looking bust appeared to be living and could speak. Then the voice of Joey rang out, "He's an uncle of yours, Miss S. Do you know him? What does h-o-u-g-h mean? Is there a place called that way like Slough? Oh! he says it's his name. What a queer one! He is on your mother's side. He was a soldier."

Colonel Hugh Augustus Crofton was the elder of my two maternal uncles, and was utterly unlike his brother Edward, who was a clergyman and very dark, with a long beard. All the details were evidential, but the form looked like a made-up figure. There was nothing natural about it, yet to myself, who had seen this uncle very shortly before his passing on, there was no mistaking the identity of the communicating intelligence and his manner of addressing me. He rarely called me by name. With quaint formalism he addressed me usually as "my dear niece," or at times of emotional excitement as "my dear child."

"He is not Uncle Teddy, he says," explained Joey. Those present expressed their disgust at the palpably faked figure "presented to me as Uncle Hugh" and all lost sight of the strange coincidence of the details so ludicrously yet accurately carried out. Imagine a photographic representation of this "figure of fun" in colours! What would our Ray Lankesters, Clodds and McCabes say to it, with its stuck-on moustache of what looked like white wool, its daubed cheeks, etc.?

I protested that Uncle Hugh should do better than this that it had been wiser not to manifest at all, and was told that it was the best he could do under the conditions. Later on, I discovered that the said conditions were deplorable. Overlooking all the phenomenal manifestations given through Mr. Craddock's mediumship, the Admiral (who had previously publicly recognised the genuineness of most of the phenomena) and his friends had set their minds on bringing home to him certain odd happenings which appeared suspicious. The atmosphere thus generated was unpropitious in the highest degree. Having established the possession of true mediumistic powers on the part of Mr. Craddock it would have been wiser had they left on one side for further consideration the perplexing and inexplicable happenings and concentrated on getting evidence as to supernormal phenomena which could not have been simulated under the given conditions. Only thus can any scientific progress be achieved. In psychic science, as in all other sciences, we must

leave behind past failures and mistakes, "let the dead past bury its dead," and remember that, as in all other fields of human enquiry, we must follow Nature's leading and not seek to impose our own ideas and preconceptions.

We must walk more warily and pause ere we accuse even ourselves of wrongful action in this unexplored field of psychic activity, as the following odd incident demonstrates. On one occasion, to all intents and purposes, I told a gratuitous lie, and had its sequel never come to my knowledge my conscience might have remained for all my days burdened with the guilt of that spontaneous untruth.

At a séance with Mrs. Manks, of Philadelphia, I was given a message to transmit to a mutual friend, a well-known psychical investigator. That same day in the early evening I discharged my mission and then added this: "And Captain W. said that if you did not take care, your habit of bolting your food might cost you a serious injury, perhaps even your life." Then I realised that nothing of the kind had been said and exclaimed: "That is not true. What made me say it? What must you think of me, so often your guest, thus to criticise your table manners and then to put it down to a spirit message!" He smiled indulgently as I continued: "But perhaps all the same I am impressed to say this to you. After all, if Captain W. could impress Mrs. Manks he might also be able to make me tell you what he wished to say."

"It's all right, don't worry yourself," said Mr. G. as he hurried on to join his friends.

The next day I called to say good-bye. Mrs. G. greeted me affectionately and, taking from the mantel-piece an envelope addressed to their confectioner, showed me the jagged portion of a large French nail. Mr. G. had returned home very hungry, having missed his dinner on account of the séance. Seeing a lunch cake on the table he cut a big slice from it and said, "Tell Miss S. the next time you see her that when I was very hungry I did not bolt the cake. She said she believed I could not masticate anything, even to save my life."

The jagged French nail was in the first mouthful of the cake, the first food eaten after meeting me, and it needs little imagination to realise that it was well my friend's teeth discovered it in time to prevent it passing down his throat. This is a case of the spontaneous utterance of what was untrue so far as the consciousness of the speaker was concerned. Yet it proved of extreme value to the person involved. One such occurrence might be dismissed as a coincidence, if such a thing exist, but when, as in my own case, these coincidences are of almost daily occurrence they cannot be so easily disposed of.

Have we not here a light upon the so-called "confessions of mediums"? See the case of Buguet, quoted in "Spirit Photographs" (by V. Patrick and Whately Smith), when in spite of the evidence against him and his own confession witness after witness stated that unquestionable likenesses of dead relatives had been obtained.

But it is time to get down to the application of what has been said to our subject. I believe Sir Oliver Lodge has stated that if the identity of one communicator could be irrefutably established, then that of many others could be assumed.

The photographs shown will be confined to the pictorial evidence afforded by the earliest spirit photos of the late Mr. W. T. Stead, in which our first telling psychic experiment, our last journey together, and his last letter to me, probably seen by no other eye than his own, were all vividly called to mind by a skotograph which appeared in conjunction with a photograph. I had ridiculed M. de Fontenay for suggesting such a possibility, yet it actually occurred.

One of the first experiments carried out by me on behalf of Mr. Stead was the psychometric reading of a sheet of faded writing, at which I did not look. "This," said Mr. Stead, "is part of a letter written by a friend who passed over more than twelve years ago. I have never before let it out of my possession as I value it highly. Submit it to some medium and let me know the result."

I feared to let the precious relic out of my hands and carried it about hoping to chance upon a suitable sensitive. One day I was lunching with a doctor of International Law, a Greek. After lunch I suddenly placed this paper in his hand, closed his fingers over it, so that he did not see the writing, and said: "Shut your eyes and tell me what comes into your mind."

He good-naturedly gave in, as one grants a request to a tiresome child. He made thirty-two statements which I noted in shorthand—all correct except one or two which were beyond human ken. This will show how closely the

communicating intelligence could get into touch with the world she had left.

The last journey Mr. Stead took with me was when he jumped into a moving train at Charing Cross, in the corridor of which I was standing, on my way to Julia's Bureau, Wimbledon. The conversation turned upon Mrs. E. M., the friend above mentioned.

"Look, look!" exclaimed Mr. Stead, "that lady in black; the fifth person on the left—she is the living image of E. M. at the time I first met her."

The last letter received by me from Mr. Stead, written on board the "Titanic," posted at Cherbourg, referred to E. M.'s psychic experiences and for the first time expressed the wish for similar experiences for himself. In the photographs I am going to show you, you will see the bearing of these facts upon what followed, after Mr. Stead's death.

On the 13th day of May, 1912, I was at Stockton Rectory Garden Party, given in celebration of the Confirmation Service that had just taken place. The party had been photographed by a Warwick photographer, when Archdeacon Colley announced his desire to try for a psychic photograph on a full-sized photo plate of his own, and to the amazement of some of the guests, proceeded to read a liturgy that he had composed for such occasions. After the plate was exposed Archdeacon Colley, the photographer, Lord F., and myself, went into the dark room to develop the plate. Through some fault in the shutter, a part of the plate had not been exposed, and on this appeared the partial outline of the figure of a man asleep or dead with the arms raised above the head, as if the body were suspended by the hands. This figure is on the same scale as the living persons in the group. To the right of it appears a female face, beautiful in outline and gigantic in comparison with the other forms. When exhibited all present exclaimed, "The late Mr. Stead and Julia," though none of those present had met Mr. Stead except the Archdeacon and myself. I replied, "Perhaps Mr. Stead, the features indistinctly resemble his. The woman is not Julia, whose portrait I have seen. She is exactly like someone in whom Mr. Stead's interest was as keen years after her death as it was during life, on account of her unique psychic faculties." When later on I was showing this photograph to some strangers, a young man exclaimed, "That is Mrs. E. M. Where did you get the picture?" I replied, "What do you know of her? She probably died before you came into the world." The answer was, "I knew her very well. I was a boy in Mr. Stead's office and used to show her in when she called."

The next day, at Warwick, Archdeacon Colley and his party paid a visit to the photographer of the day before to get further copies of the photo. The wife gave us tea. The poor photographer was perplexed about the "extras" on the previous day's photo, and could not account for them. Suddenly one of the party said, "Mr. Stead is here again; we can see him quite plainly." As a result the Archdeacon and myself were photographed by the photographer who was more perplexed than ever when he saw the result—a small figure with arms extended upwards behind the Archdeacon and myself.

"Fancy being deceived by one of the Chief's photos faked as a ghost!" was the remark it evoked by one of Mr. Stead's trusted friends later on. The second plate showed an ectoplasmic field on which the signature "W. T. Stead" could be plainly read, as if in answer to my question, could it really be he? Then I observed that the "t" in the word Stead was crossed and said that I had dozens of his signatures in which the "t" was not crossed.

In a recent number of LIGHT you will find that matter fully cleared up, and since then I have found his psychic signature identical with those on letters in my possession.

On the 5th July, in the same year, Mr. Stead's birthday, I was told that if I gave him the chance he would try to give further evidence.

I went that day to Stockton, chose two from a new packet of plates, and Archdeacon Colley put them in the dark slide. I carried the slide about with me and slept with it under my pillow. The next morning the Archdeacon was photographed on one and I on the other. At the last moment I insisted on a plain curtain being put up over the Rectory door to form a background and mentally requested Mr. Stead to come on the Archdeacon's picture. This he did. The Crewe circle were staying at Stockton, and all Mr. Hope did was to press the bulb. Everything else was done by Archdeacon Colley.

M. Flammarion years ago was not heeded when he drew attention to the difference between experiment and observation. Facts may be true although they cannot be reproduced in a laboratory, e.g., exploding volcanoes or the movements of the heavenly bodies.

Meanwhile, the inhumanity shown by the ignorant investigator must continue to make countless thousands mourn on both sides of the vale. The worst medium is probably more sinned against than sinning, and the best are victims, nay often martyrs, in the sacred cause of truth, while many a shining one has had to give up the attempt to get through to us.

Mr. GEORGE E. WRIGHT, in moving a vote of thanks to the lecturer, expressed his delight at the magnificent and vivid address which Miss Scatcherd had given them. He was especially glad that she had emphasised the need for investigators to follow the leadings of nature in regard to

these phenomena. What sort of results would be obtained by botanists unless they studied the growth and development of plants under conditions of soil, moisture, temperature, etc., congenial to them? The same was eminently true in regard to psychical phenomena, but unfortunately some investigators either would not or could not see this. If the representatives of orthodox psychical research could not frame an experimental technique which would enable them to investigate phenomena such as psychic photography under congenial conditions, let them make way for others who could. (Applause.)

Mr. ENGHOLM, in seconding the vote of thanks, made an interesting announcement. He said that that morning Mr. Hope had given a second sitting to Mr. James Douglas, and on one of the photographic plates had appeared the written message, "Have nothing to do with Marriott.—T. Colley." (Applause.)

At the close of Miss Scatcherd's address Mr. William Hope, of the famous Crewe Circle, showed a few slides, giving the results of his recent work in connection with psychic photography. These excited keen interest.

A TRIBUTE TO DR. ELLIS POWELL.

Dr. J. Scott Battams writes:—

"In addressing a large audience in Birmingham some time ago, Dr. Ellis Powell prefaced his speech with a brief, and all too modest, statement of his credentials. There are mean souls who see in this very natural and desirable course only an example of that form of egoism termed 'blowing one's own trumpet.' Surely, there is high sanction for such a course. He owed it to himself, to the cause for which he stands, and even more to the new and mixed audience composed of sympathisers, enquirers, and sceptics.

"He was not hawking material wares; he had naught to gain; and the goods he offered were free, and—to him—priceless. I venture to suggest that such a course might with advantage be more generally followed, lest the mere student be mistaken for the teacher. The honest enquirer must often be in doubt as to the credentials of those who speak and write on these high matters.

"Many had gained world-wide repute in other fields of activity ere they identified themselves with Spiritualism. Dr. Ellis Powell, on the other hand, has spent an arduous, many-sided, life, not on the house-tops or in the lime-light, but in the office and the study. The time was ripe, and he emerged to take up his selfless, self-imposed, and doubtless, predestined mission.

"In every age, and in like fashion, men have come forth to influence the thought of their time—moulders of human destiny. Many have wondered, far more have scoffed, and only the few, by reason of some spiritual affinity, have understood and followed them."

A HINT TO THE ENQUIRER.

Enquirers occasionally complain that after writing to well-known investigators and exponents of psychic science they get no reply, or there is considerable delay in the receipt of it. These troubles would be largely obviated if correspondents would bear in mind two main points. One is, always to enclose a stamped addressed envelope. It is too much to expect the exponents of psychic science to maintain a large correspondence when the postage is 2d. on every letter. The other essential, even more important, is to write with brevity and conciseness. Come at once to the point and state it in the minimum of words. For instance, if you are describing an interview do not detail what A. said and what you said, and then what A. replied and then what you answered, and so forth; but sum up the purport of the interview in a few lines—or, better still, in a dozen words. If correspondents regarding psychic matters would bear these points in mind they would save themselves much annoyance and disappointment.—E. T. P.

THE LIFE OF PRENTICE MULFORD.—One usually pictures the life of the spiritual philosopher as spent in an atmosphere of retirement. The seclusion of the hermitage or the monk's cell would seem more conducive to quiet meditation than the rough and tumble career of the man who has to put up a hard fight in order to make any sort of headway against adverse circumstance. We have met with nothing in the writings of the man whom Whittier in some memorial verses hailed as "a sage and seer," to suggest such a tossing to and fro by fate as is revealed to us by Miss Eva Martin's excellent little monograph, "Prentice Mulford, 'New Thought' Pioneer" (Riders, 2s.). Born in a whaling village at Sag Harbour, Long Island, N.Y., Mulford is introduced to us first as ship's boy and sea cook on a whaling vessel, then as a gold miner, then as a school teacher, then as the founder of a mining, prospecting and land company, in which capacity he wandered through primeval forests, slept under the stars and struggled across miles of snow-bound solitudes. After strenuous effort, much hardship and many adventures, he succeeded in gaining a position in journalism, and with the change from physical to mental work success came in sight. Miss Martin closes a fascinating story with a thoughtful review of some of the leading tenets of Mulford's teaching.

LIGHT,

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SHADOWS AND REALITIES.

"But like a shadow proves the substance true."—POPE.

As an old teacher of the philosophy of Spiritualism once told his class, in his quaint way, "Your head is the only part of you which passes into the spiritual world at death." He meant that it is the mind which survives, and when we remember that the world beyond is primarily a mind-world we get a suggestive explanation of much which puzzles those who try to reduce everything to the physical standards of the world in which we now live.

Such elementary questions as "How can you have the ghosts of clothes?" where a spirit is described as attired in the garments of earth, "Why does a spirit have bodily organs if he is in a world in which some of them at least are no longer necessary?" and other "posers" of this kind, are seen to present no real difficulties when dealt with in the light of ideas.

It needs imagination, we grant, and the inability to take in these higher standpoints is very far from being confined to the so-called "uneducated." There are amongst unlettered folk some with lucid minds gifted with deep understanding and a fine spiritual sensibility.

These grasp the matter at once through the intuitions, although quite unable to put their perceptions into words. On the other hand, we find men with minds full of knowledge and a wide range of language who have no "vision." They take themselves and their experiences as the measure of all possibility, and deny a spiritual world merely because they have not imagination enough to conceive of the existence of any state of human life which does not conform to the conditions of this. Such men may make a life-study of psychical phenomena without finding in them evidences of anything but the existence of such phenomena. Appearing in this world such things they hold belong to this world and have some mysterious source in its deeper recesses.

THE USES OF THE IMAGINATION.

It was Tyndall, we think, who preached the value of the imagination in scientific work. Now the imaginative mind in contemplating any object never concentrates attention wholly upon that object, but considers its relationships and its suggestions, and so is led on to other facts and fresh knowledge. In this way many valuable discoveries have been made. Examples are too abundant and too well-known to call for any illustration of the matter here.

We have always held that we could get a very fair working knowledge of the conditions of the life beyond from observation of the world in which we now live. Only that observation must be close and deep. The observer must look a little beyond the surface and study the mental as well as the physical side of the life about him. In that way he will find the world full of hints, suggestions and foreshadowings of a life beyond the physical order which nevertheless interpenetrates it everywhere and provides clues innumer-

able to the consideration of orders of being beyond and above the world of the senses.

Examining man as a physical being we see that behind all the functions of the material organisms are large principles of existence which are only crudely expressed in it. We observe that amongst the main processes are the absorption, the expenditure and the restoration of energy. This is carried out in many ways according to the grade of organism. The man, for instance, prepares and devours some of the material substances about him, uses the energy thus obtained in physical or mental labour, and, as the force is expended, recharges himself with fresh material. That, so far as we know, is a universal law. It is the simple idea at the back of the "food" question which is sometimes so disguised behind all the paraphernalia of cooks, confectioners and banquetting of all kinds as to become almost unrecognisable.

At this point we may venture on an anecdote.

USE AND BEAUTY.

One of the unimaginative tribe of questioners once asked a philosophical writer why, if man does not have to consume food in the next world, his spiritual body should be furnished with teeth. The philosopher pointed out that teeth had another function in the anatomy than mere *use*. They were recognised as adding to the beauty of a face. And he went on to point out that to the eye of the artist the human form is one of the highest expressions of beauty, not the less that every part of it is designed to fulfil some *use* in the life of the individual.

Here is a text upon which one could enlarge almost indefinitely, and still cover only one small aspect of the question.

Our own attitude towards all these questions is to consider, first, that we have proved the reality of a future life. Man lives in another world. To argue against the matter merely because one cannot understand *how* he lives there is mere foolishness, especially as, as we have shown, it is possible to get a certain amount of knowledge on that question by thought, observation and the intelligent use of the imagination.

THE THOUGHT AND THE THING.

"As a man thinketh so is he" is a saying with a far deeper meaning than that of the moral aphorism. His mind carries in its interior recesses a picture of himself as he conceives himself to look. That picture where the man is civilised is always the picture of a *clothed* man, and the clothes doubtless those to which his eye and mind are most accustomed. *There* is a clue to the clothes problem, which excites so many of the unthinking who ask us to laugh at the idea of the ghost of a hat or the spirit of a walking stick. If we do laugh, it is at the poverty of idea shown by the scoffer. In the absolute sense we know nothing of spirit at all. But we do know that intrinsically the world is a *thought* world, peopled with the shadows of realities, and coloured by emotions of all kinds.

All that the poets—Shakespeare in especial—saw and said and wrote of the world in its interior aspect is confirmed and amplified by the spiritual philosopher who finds that, in truth, things are not what they seem: "We are such stuff as dreams are made of." We began by finding out that the sun does not rise and set, although our senses tell us that it does. We have found that the physical man and the material world tell us a very deceptive story if we take them as the absolute realities which they appear to be. What shall we find as we go on? Wonder on wonder, mystery on mystery, mortality the shadow of immortality, earth the vestibule of Heaven.

Let us close with the words of a sage contributor to these pages: "Whatever else we discover, we shall always find that there is nothing too beautiful to be true."

WHAT do we live for if not to make life less difficult for each other?—GEORGE ELIOT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Church Times" for February 24th gave a considerable amount of its valuable editorial space to reporting the entertainment provided by Mr. William Marriott, who described himself in his advance Press notices as "England's Greatest Psychic Expert," at Mortimer Hall, London, recently. In the course of the report the "Church Times" states: "One man rose to say that he was a passer-by induced by the poster to spend half-a-crown, which he would certainly have kept in his pocket if he had known what he was to get for it. Following upon him rose another, who said he thought the whole thing so extraordinarily funny that he would gladly reimburse the disgruntled one out of his own pocket. Amid a howl of laughter, he gave his name as Mr. Brighton. . . . It was all very amusing, and I confess my sympathy lay a good deal with the Spiritualists, who, in spite of a great deal of browbeating by the lecturer, kept their tempers and to their point."

The Rev. the Hon. James Adderley, Rector of St. Paul's, Covent Garden, London, deals with the Archbishop of Canterbury's observations recently made to the Upper House of Convocation, in a leading article in the "Church Family Newspaper" of February 24th. Dealing with the Oxford Movement and Modern Churchmen and the relation of the clergy to the thirty-nine Articles and the creeds, the rector says: "Some passages in the thirty-nine Articles all would agree might well be altered or scrapped. We must always remember that the public knows nothing of the Act of 1865, whereby the clergy were relieved from a too literal subscription. When they hear a new vicar 'reading himself in,' they suppose him to be rigidly bound by every word, and yet in a few weeks' time they will hear him seemingly contradicting what he has just assented to. Even with the creeds, are not the Liberals right in claiming that the reciters are not bound in such phrases as relate to the descent into hell and the resurrection of the body to any particular view of the mode in which they took or take place? People also have an idea that the clergy are bound to take only one view of Inspiration, of the Atonement, of Hell, of Sunday observance and many other things. A public statement after a conference of students would do much to clear the air. Once more, we cannot help feeling that the Archbishop wants us to reflect upon the relative importance of the things about which we are agitating the Church. When we consider the appalling state of Europe, and of our streets at home; when we remember how feeble a part the Church is playing in the making of the peace; when we ponder on the smallness of the congregations in almost all churches—Modernist or otherwise; when we think of our feeble attempts to get the voice of the Church heard about such matters as marriage laws, temperance, or birth control, this is surely not the time for heresy-hunting. It may be true, as a bishop said, that there is nothing more futile than for a man to recite a creed which he does not believe, but to recite a creed which to thousands of people is a dead letter in practical life is not only futile but fatal."

In the course of an article in "The Challenge" of February 24th, the Rev. Maurice Pryke, B.D., puts forward these views on the appeal made by the founder of Christianity as follows: "The appeal of Jesus of Nazareth was an appeal to laymen. With the ecclesiastical leaders of His day He could do little. Sometimes they amused Him, and He tried with laughter in His eyes to show them their folly; more often they angered Him by the astigmatism in their moral and spiritual vision. Both laughter and rebuke stirred them to vindictive hatred. . . . The Jesus of the past can never save the world. There must be the presentation, fearless and insistent, of the living Christ as a present reality. To point to the influence of Jesus on the men of His own time is of little use unless we are prepared also to proclaim Him the most influential person in the modern world. The Christ men need is the same in all essentials as the Jesus of Galilee. Now, wherein does this essential 'sameness' really lie? To cease to present Christ as an Anglican clergyman is something; to portray Jesus the Carpenter of Nazareth to His fellow-carpenters as a real human person is something more. But the significance of Jesus lay neither in the fact that He was not an Anglican clergyman, nor even in the fact that He was a carpenter. It lay rather in His mind, His outlook, His scale of values, His attitude to God, to ordinary people, and to ordinary life. The mind of the eternal Christ is in all essentials the mind of Jesus of Nazareth. But if that be so (and the conviction that it is so lies at the very heart of the Christian faith), then the Christ of the present, if He can be truly presented to the layman of to-day, will make an appeal as irresistible in the greatness of its challenging simplicity as the appeal of Jesus to Peter and his fellow-fishermen."

A London clairvoyante who is writing just now over the initials A. V. E. in the "Weekly Dispatch," gave some

excellent advice to sitters in last Sunday's article. On the all important question A. V. E. writes: "Sitters should be in good health, as they have to give part of the 'power,' as well as the medium, in order to enable the spirit to manifest. They should be sympathetic to the medium, as an antagonistic attitude of mind will destroy the harmony which makes the best results. In fact, the sitter's attitude of mind is one of the most important influences for success or failure. I would say to the sitter, 'Come in just the frame of mind you would be in if you were coming to meet your son home on leave; be happy and full of hope.' The sitter should realise that the medium is there to help him and not to cheat him. To be fortunate keep your wits alive and retain all your critical faculties. Do not give any information away; it irritates the medium because of the lost evidential value of whatever comes through. After the sitting is the time to criticise and question, but during the sitting be alert to recognise descriptions or hints of past incidents. Bear in mind the kind of spirit with which you are trying to communicate. If he was a pushing, quick, and alert man in his earth life the medium will quickly get into touch with him. If, on the other hand, he was reserved and nervous in his earth life, you must not expect too much at first. Further, if the spirit would not have liked the medium in earth life communication would be difficult."

According to a report in the "Sheffield Daily Telegraph" of February 24th:—Mr. B. T. Cooper, a young Sheffield man, known to the music-hall world as "the Great Lorenzo," who shortly leaves for a tour of Australia and South Africa, was recently the guest of the members of the Sheffield Psychological Research Society, at a meeting in the Theosophical Rooms, St. Paul's-parade, Sheffield. It was announced that Mr. Cooper was to give a demonstration of his act of escaping from a box. The receptacle used for the purpose was a substantial wooden one. Mr. Cooper entered it in the presence of the assembled company, and the members of the Society screwed down the lid, while tape was tied all round the box, and it was sealed. Marked paper wafers were distributed over the edges, and the box, with its human freight, was placed in a dark room. In exactly thirteen minutes Mr. Cooper emerged from the room, and when the box was brought out again, to all scrutiny it had the appearance it presented before it was placed in the dark room. The affair completely mystified the members of the Society. Mr. Walter Appleyard, the President of the Society, and an ex-Lord Mayor, supervised the demonstration. "My conclusion is," said Mr. Appleyard, "that this will be a manifestation of de-materialisation and re-materialisation, but whether the box will be dematerialised or the man will be dematerialised, I cannot say. I lean to the conclusion that it will be the dematerialisation of the box."

The "Acton Gazette," London, in reporting one of a series of sermons on "Death and the Life Beyond," now being given in the Acton Baptist Church by the Rev. F. Lord, states that this minister in the course of his remarks on Spiritualism said: "First of all, we had to realise that Spiritualism was something more than the delusion of cranks and faddists. There was much trickery and fraud in connection with it, but the fact that eminent men of science, like Sir Wm. Barrett, Sir Oliver Lodge, and others gave it their blessing, ought to make us feel that in spite of all the fraud there was a residue of fact which demanded an explanation. Anyone who read the evidence fairly had to admit that there was a body of evidence which could not be explained away."

Statements refuting the old idea that the dead are asleep until the judgment day, have become quite common of late years amongst the clergy on the occasion of the unveiling of a war memorial. The "Lancaster Observer" in a recent report of the unveiling of a tablet to the memory of the Torrisholme men who died in the war, stated that the Rector of Morecambe, the Rev. E. S. Scott, said on that occasion: "The brave men who had gone existed as Spiritual bodies that night; of that he was certain. He said that after thirty years' experience of attending the bedsides of the dying, he had heard the most strange and wonderful things, and the longer he lived the more he felt how thin was the veil between us and those on the other side."

Mr. George E. Wright concluded his letter to the "Referee," published last Sunday, as follows: "In cases where technical issues are concerned the established legal process is that experts shall testify on oath in court as to the experiments and tests which they have made out of court. We are prepared to put Spiritualism on trial in precisely the same way—that experts in psychical science shall give evidence on oath. But we cannot admit that the opinion of journalists or other persons whose experience is confined to a few casual sittings is of any appreciable weight compared with that of expert investigators who have devoted many years to a study of the literature of psychical research and to personal experiments."

SPIRITUALISM AND THE RHODESIAN SKULL.

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

(Continued from page 117.)

All these types are regarded as being off the main line of man's ascent. They were experiments, and they were discarded because they failed to satisfy the ideals of the Supreme Artist. In the language of a recent scientific critic, "None of them lasted or was made perfect. They represented tentative men who had their day and ceased to be." They are our predecessors but not our ancestors. They were little branches, cut off before they had travelled far from the main stem from which you and I have sprung. That main stem is man as he is to-day, representing a type which for at least 150,000 years, and probably for a much longer period, has satisfied the idealism of the Master Artificer by manifesting characteristics that demonstrate a potentiality of unbroken upward evolution.

Obviously, in discussing the question from this point of view we cannot escape the query: When did the spirit come into man? Call it spirit, call it mind, call it what you like, there is something in man which his physico-chemical components will not account for. Sum up the whole physico-chemical aggregate which makes man, and the Man Himself is more than the total. We cannot dissect the subtle factor which makes the difference. We do not know how the gulf is bridged between the dormant mind and obedient body. Ritter has put it very well. After stating that materialism is the belief that all vital phenomena can be completely explained in terms of the material elements that go to make up the organism, he defines vitalism as "the belief that organic phenomena cannot be fully explained by referring them to the material elements of which organisms are composed, but that something not really belonging to the natural order, either explicit or implicit, is present in living things. The essence of the conception, whatever be its variety or form of statement, is that something absolutely new and novel came into the world when living beings came, and that this came as a special force, or principle, or factor—anything you have in mind to call it, so long as it is *not* material. A further essential to the conception is that this new thing is elemental, protean, once-for-all. It is not exactly the life itself of the organism. It is rather the informing, underpinning, ultimate motor, of life."

This factor, anyhow, is capable of judgment, can store up experience, can manifest emotion—all of them phenomena totally different from the almost automatic reaction which is exhibited, for instance, when we cough because a crumb has gone the wrong way. Call it what you will, was it always in man, from the earliest periods of his evolution—in fact, before he was man at all? Or was there some point in his development at which he became a fit receptacle for the spirit—the means of volition and judgment, as distinct from mechanical reaching? On this point there are two main views, and in our present state of knowledge it is impossible to pronounce any authoritative decision as between them. I will, however, briefly indicate what they are. According to the first theory all the consciousness which exists is the same, being a part of the Divine consciousness, though limited in scope by the vehicle which it employs. That is to say, in the old formula, it sleeps in the stone, dreams in the plant, wakes in the animal, and comes to still loftier arousal in man. But even in him, while he is incarnate, it does not attain the full measure of its capacity, or anything like it. Moreover, until it reaches man this consciousness is of the group form. That is to say, there is no individuation of it as there is in the case of man. The consciousness of dogs, for instance, is the consciousness of the whole group, and although during the incarnation of the dog there is a temporary individuation, the consciousness goes back to the group when the dog dies. Just in the same way a tumbler-full of water is temporarily individuated while it is in the tumbler but loses its identity when it is poured back into a bucket. This is one view. The other view is that put forward by the late F. W. H. Myers, one of the most acute minds of our time. Myers thought that spirit and speech came together as a gift from God to man at a certain stage of his evolution, when he was still little more than ape. Myers has described the whole transaction in one of the

most beautiful of his poems, which it would be sacrilegious to paraphrase:—

"Through such fierce hours thy brute forefather won
Thy mounting hope, the adventure of the son:
Such pains astir his glooming heart within
That nameless Creature wandered from his kin;
Smote his broad breast, and, when the woods had run
To bellowing preludes of that thunderous tongue,
With hopes half-born, with burning tears unshed,
Bowed low his terrible and lonely head;
With arms uncouth, with knees that scarce could kneel,
Upraised his speechless ultimate appeal;—
Ay, and heaven heard, and was with him, and gave
The gift that made him master and not slave;
Even in that stress and horror of his fate
His thronging cry came half-articulate,
And some strange light, past knowing, past control,
Rose in his eyes, and shone, and was a soul."

As I said, we cannot at the present stage of our knowledge pronounce a definite judgment as between these two theories, nor upon others which may be put forward as their rivals. It will be seen, however, that the second of them, that of Myers, involves a Divine interference of the catastrophic order. It postulates the sudden gift of speech and spirit together, and this is rather contrary to the whole trend of modern scientific opinion, which prefers gradual evolution to the succession of catastrophes or sudden interferences which were part of the stock-in-trade of the scientists of a past age.

Whichever hypothesis be correct, we may fairly say that individuated human personality represents the summit level of results up-to-date. Personality of that type is the highest and noblest thing we know. With every upward development of society we attach a higher and higher value to personality, even when it is a relatively humble sort from the intellectual point of view. So much we can infer from the ever-increasing social anxiety for the welfare of the individual. Man is nobler than Nature:—

"So careful of the type she seems,
So careless of the single life."

But man *does* care for the single life, the single personality. At the other extreme, when we desire to picture to ourselves the supreme power of the universe, the Creator, the Contriver and Director of it all, we visualise Him to ourselves as a Personality just for the reason that this is the loftiest form of intelligence that we can conceive. It is in the highest degree interesting and suggestive, to the psychic researcher at all events, to recall, in this connect, Canon Streeter's acute point. He reminds us that when the world's supreme religious genius was Himself discussing the question of survival after death He instanced the continued existence of the patriarchs: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead but of the living." To say, remarks Canon Streeter "that God is the God of Abraham, Isaac and Jacob, is to say that He is a God who sets a supreme value on individual persons, and it is argued that the fact that God so values them is a guarantee that He will not allow them to perish." The personalities whom He has brought into being are "not merely details in a picture or notes in a tune," but individuated intelligences capable of infinite development, who are personally dear to Him from whom their existence springs. And yet, how often in this life does the development of personality seem to be stunted, starved or cut off altogether. One man or woman lacks the opportunities of development, another seizes them only to be frustrated by early disease, another realises their existence but lacks the stamina to use them properly. If physical death ends all, then we must perforce accept the conclusion that a Power which has been experimenting for hundreds of thousands of years in the creation of the best types of personality, and which has again and again thrown away the specimens that did not satisfy its own criterion of potentiality, will nevertheless be satisfied to accept the ultimate defeat of its efforts, for that is the state of affairs if there is nothing beyond the dissolution of the physical frame. Millions of years will have been devoted to the evolution of a personality which lasts for a century at the outside, and then (on that supposition) will drop into oblivion and nothingness.

Is there not a much likelier hypothesis, to put it no higher at the present moment? Surely man has not come up from those distant geological ages for nothing? These

experiments in the making of man have been going on for hundreds of thousands—really, in fact, for millions—of years. The result is impressive in the highest degree. "What a piece of work is man!" said Shakespeare. Yes, he is the fruit of aeons and aeons of tireless patience—and Shakespeare himself, one of the most striking prodigies of the Creator's art, was no mean judge of the skill which had brought him into conscious existence. But on the physical side, by common agreement among biologists, that process has reached its limit. They have been talking for many years about what they called the "arrest of man." They mean the fact or the belief that physical man has attained the crest of the wave and can advance no further—physically, remember. In the latest book by Professor Conklin, of Princeton University, the opinion is expressed that no higher animal than man is ever likely to appear on earth. If these views are correct, the future evolution of man must be of such a character as to bring him into more and more intimate contact with non-physical spheres of intelligence and existence. From them he will draw fresh inspiration. Towards their exploration he will direct faculties apt for the purpose. Now is it not remarkable that just as in the past one faculty after another has been developed in order to fit man for existence in the complicated environment wherein he functions, so at the present time when his aspirations have outgrown that environment, new faculties are beginning to be discovered, or perhaps re-discovered as some believe? About the existence of such faculties as visual clairvoyance, psychometric clairvoyance, telepathy, clairaudience, and so forth, there is, I imagine, no scientific doubt whatever. Some people may question whether the intelligences with which these faculties bring us into contact are really the discarnate spirits of persons who once lived on earth. But about their existence and their power to communicate through these faculties there seems to me no possibility of question. So that just at the moment when the physical is failing us as a field for further evolution, just at the moment when we are beginning to be cramped by a sense of its limitations, the superphysical is opening around us. And its presence, taken with the possibility of its exploration and the probability of some measure of mastery, can be discerned as the crown for us of an ordered sequence of events which began, as far as humanity was concerned, when the experimental types of man were rejected by the great Contriver in favour of the successful species which peoples the earth to-day.

Of course, I am not oblivious of the fact that the real beginning was much further back. Still, for the moment we must confine ourselves to the ascent of man, without going into the ascent of his earlier and humbler ancestry. This point has been put with wonderful clearness by the scientist of recognised rank, Professor Ray Lankester: "The mental qualities which have developed in Man, though traceable in a vague and rudimentary condition in some of his animal associates, are of such an unprecedented power and so far dominate everything else in his activities as a living organism, that they have to a very large extent, if not entirely, cut him off from the general operation of that process of Natural Selection and survival of the fittest which up to their appearance has been the law of the living world. They justify the view that man forms a new departure in the gradual unfolding of Nature's predestined scheme. Knowledge, reason, self-consciousness, will, are the attributes of Man. Nature's inexorable discipline of death to those who do not rise to her standard—survival and parentage for those alone who do—has been from the earliest times more and more definitely resisted by the will of Man. If we may, for the purpose of analysis, as it were, extract man from the rest of Nature of which he is truly a product and part, then we may say that Man is Nature's rebel. Where Nature says, 'Die!' Man says, 'I will live!' Civilised man has proceeded so far in his interference with extra-human nature, has produced for himself and the living organisms associated with him such a special state of things by his rebellion against natural selection, and his defiance of Nature's pre-human dispositions, that he must either go on and acquire firmer control of the conditions, or perish miserably by the vengeance certain to fall on the half-hearted meddler in great affairs. We may indeed compare civilised man to a successful rebel against Nature, who by every step forward renders himself liable to greater and greater penalties, and so cannot afford to pause or fail in one single step. . . . Man, whilst emancipating himself from the destructive methods of Natural Selection, has accumulated a new series of dangers and difficulties with which he must incessantly contend."

Even more to the point are the words of Professor Arthur Thomson, one of the front-rank scientists of the day. "After our preliminary outlook of wonder—at Nature's immensity and magnificent abundance of power, her manifoldness, intricacy, and beauty—we considered the history of the earth as a cooling planet, the advent of life, the evolution of animals, and the ascent of Man. It has all been a story of genesis. Have we read this so that to the concept of an order established from everlasting there has been added the concept of progress, and to that the concept of an evolution which suggests purpose? Have we told the story so as to suggest, as one of our foremost investigators has said, that men of Science seek, in all

reverence, to discover the Almighty, the Everlasting. They claim sympathy and friendship with those who, like themselves, have turned away from the more material struggles of human life, and have set their hearts and minds on the knowledge of the Eternal."

The Knowledge of the Eternal! May we not appropriately close our evening's study with a few thoughts directed to those who have come up before us from the remote ages of the world and have passed on into the peace and light and love of a higher existence? Their knowledge of the Eternal is greater than ours, though they were once as we, struggling amid the anxieties, the disappointments, and the weariness of earth. But we shall regard them with clearer insight and with profounder faith in the destiny that waits for them and for us if we view them (as we have tried to do this evening) as the products of an age-long process whose real character we are now only beginning to discern. As Mr. Wake Cook says in a fine article in the "Hibbert Journal" for January, "We have yet to realise that we are neck deep in oceanic currents setting to distant and dimly discerned shores. We may swim against this gulf stream as vigorously as we please"—as Mr. Filson Young and Mr. Douglas are trying to do—"but we are carried thither all the same." Some of the thoughts that roll in upon us as we contemplate these mysteries have been most beautifully expressed by Mr. Newbolt in a funeral address in one of his novels. Bear in mind while I read it that it is recorded as having been delivered in an ancient country church where the speaker was surrounded by the old-fashioned altar tombs, with the open-eyed statues of the departed lying upon them. Unless you keep that in mind you will miss some of the suggestiveness of the language. Says the speaker:—

"It has been the custom of our people from a time beyond memory to speak of death in the language of the Psalmist—to say that man's life is a shadow, that he passes away and his place knows him no more. We cannot deny that, 'it is true, yet we cannot forget that it is true only with the truth of this world. For us in these later days another view is possible—the view, not of men who must remain behind, but rather of spirits who are upon the point of following. We may bethink ourselves that for those who are dead, and for us too, since we shall soon be with them, to depart hence is not to perish, but to survive the perishing of all that was less real about us, the fading of all the shadows with which our life was darkened. To-day, therefore, in this service of separation, we have been weeping not only for the loss that has befallen the home of our transitory existence, but also for our own continued blindness that will not let us see life as it is. One whom we love has been released from this darkness and bondage of time: she has passed, as the greatest of all poets was once permitted to pass before his death, from the human life to the divine, from the temporal to the eternal. In our prayers for her we must keep this always before us, lest we speak the old familiar phrases with the understanding of a bygone age, and deceive ourselves with words of comfortable sound that are the very denial of our only true consolation. If we ask that God may give His beloved eternal rest, we must think of no such sleep as that which we have known ourselves. They shall rest—not from their work, but from their labours; not from their service, but from the wilfulness and vacillation that alone could make it wearisome: they shall cease, not from the active consciousness which is the life of the true self, but from the appetites and trivialities by which that life is here continually broken. Let us think of them, therefore, as we see them pictured upon their tombs: lying motionless and with folded hands, in token that for them the warfare of the body has been accomplished, and the will surrendered to the eternal peace; with eyes upturned and open, to signify that they know no longer the alternation of day and darkness, but enjoy continually all knowledge, all love, all fulfilment, as it were in one changeless moment of perpetual light."

On the motion of the Chairman, seconded by Captain Trench, a hearty vote of thanks was accorded to Dr. Powell for his address.

BERMONDSEY SPIRITUALIST TEMPLE.—"F. A. C." asks that the receipt of a picture and other gifts shall be acknowledged in LIGHT. These have been duly received and gratefully dealt with as desired by the donor.—J. W. T. Mullender, Hon. Sec.

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A VOICE OUT OF THE SILENCE.

"WE ARE RADIANCE WITH IDENTITY."

A REVIEW BY THE REV. G. VALE OWEN.

"The Message of Anne Simon"* is the title of the first of four volumes of inspirational writing which have been received by Mr. Otto Torney Simon, of Washington, U.S.A. The second volume is also in hand, and we are told that the other two will be published in due course.

Anne Simon passed into the higher life on August 5th, 1916, and the messages were given to her husband from January, 1919, onwards.

I have had occasion to read many series of such messages, both in print and in manuscript. The impulse which impels the receiver to give them to the world is, as a rule, quite frankly confessed. It is found alike in the "wonderful revelation" contained in the messages, and in the "high" status of the spirit communicator. In view of such recommendation the actual contents are, so far as I have found them, nearly always disappointing.

It is refreshing to find that Mr. Simon makes no such claims. These are just a series of talks between two kindred artist souls, husband and wife, whose great love for each other has enabled them to speak together much as they did of old. And it is agreeable to find that the lady herself has retained that sweet humility and common-sense which were hers in the earth life—for indeed she must have been a very beautiful soul. She says:—

I hear you again asking of the higher spiritual planes than those upon which I exist! We of the lower plane-existences are all tending towards these. The elision is beautiful and gradual. It is difficult to speak to you of the conditions surrounding these higher existences; for we spirit-souls, who are not of them, cannot understand them, or are not prepared to receive the highest emanations.

So she is under no delusion as to her own degree in the Spiritual life. Our greatest poet tells us that "humility was the sweetest, tenderest flower that bloomed in Eden." If this be so then we can quite appreciate how such "sweet tenderness" as is hers must be evidenced in outward beauty of form and face in this spirit lady in her own bright heavenly homeland. She puts it very simply and without affectation, in these words:—

You will know me, Dick! As all the earth influence has fallen away, so the faces of the spirits of our world have been purified.

Any grossness of face has changed to sharper and clearer outline, the lines of the cameo. . . . I cannot better describe it. The Spiritual body I can only describe as radiance; the form, as grace; the face, as light, through which shines love.

"Tell the world that Identity exists and that love will meet love."

It is to such as she that vistas of ascending beauty are opened—an earnest of the fuller glory awaiting those who are willing to tread the upward way with that simple faith of the pure in heart to whom the promise is given which is here seen in process of fulfilment:—

I have seen God here, as we perceive Him on the earth-plane through vistas of shadow in a dimmer way. But here the glorification is supreme. And yet, I am told, later . . . later . . . new visions, indescribable now, will open to all of us who are here. And who is here . . . and what are we? Dick, I hear you asking the question many times: *We are Radiance with Identity.*

One can well realise that to such souls as this the pro-

* "The Message of Anne Simon" and "The Second Message of Anne Simon." Richard G. Badger, Boston, Mass. London agents, Stanley Phillips, 45, Brondesbury-road, N.W.6. 9/- per Vol.

MR. A. VOUT PETERS AND THE L.S.A.

Mr. George E. Wright, Organising Secretary of the London Spiritualist Alliance, Ltd., writes:—

"May I ask the hospitality of your columns for the insertion of this letter? Circumstances have arisen that render it necessary for the L. S. A. to make some apology to the members of the Alliance and readers of LIGHT who attended the evening meeting on Wednesday, March 1st, expecting to have clairvoyance from Mr. Vout Peters, who was engaged as advertised. Mr. Vout Peters cancelled his engagement with the L. S. A. too late for the announcement to be corrected in your advertisement columns."

blems which so much perplex us here, in this strenuous striving life of earth, have little meaning. Her heart is so full of love that these lesser things of intellect find in her no place at all. Thus, of the Christ she uses a few simple words which sum up our Christology almost in creedal formula, but with the added grace of a heavenly, as distinct from a mortal, mind:—

We see the Christ with our spiritual vision and there is adoration among the Angels of Heaven. He moves amongst us constantly, and we are exalted. He is the Father's Essence, as are we, but His degree of fineness above our own is infinity, because He is the Son, begotten of the Father, was Mortal Man, suffered and died that we might live the future Life of our existence.

And she adds the terse assurance that "other worlds have had their Christ."

The actual scenic environment of the Heavenly Land is not much referred to. These are not a series of narratives. They are just love-whispers through the Veil into the willing, waiting ear of her beloved on this hither side. The chief thing between them is not that a scientific treatise be created and given to the world; not that, but just that they two should be together. This, no doubt, is the reason why the same things are said over and over again, sometimes in almost the same words. It is that way with lovers, as we know. And yet now and again there comes a brief hiatus in their mutual absorption in each other's presence, and a glimpse of heaven slips through for us who wait outside the sanctuary of their communion. Such is the following:—

Can you think of one blind on the earth suddenly given sight to the beauty-suggestiveness of an early evening in a far southern tropical land . . . fading colours from a recent richer opulence . . . a mystical light hovering over vast spaces . . . can you imagine the awe and wonder to such a one to have the mortal eye opened for the first time in such beauty, and the realisation of the tenderness of such love that would so lavishly feed the hungry soul with the spiritual significance of beauty and space . . . can you imagine the awe and wonder to such a one? . . . Then imagine, in human language, a million-fold! . . . So this vision came to me, Dick.

Apparently these messages have not been edited. There are some defects which the judicial mind of an editor would have been able to detect and remedy. But there is no such functionary apparent. I wish there had been. And yet, maybe, he would have proved the greater evil. He would have eliminated many of the somewhat irritating parentheses, no doubt, for they would have jarred on his unsympathetic editorial mind. He would have looked askance at the too much labouring of some favourite word. He would probably have allowed that the word "serenity" is a very beautiful one, but in moderation; that "mortal" is useful when correctly applied, but that our oceans do not deserve the epithet "mortal waters."

But while making for classical efficiency, this would have destroyed that sweet humanity of these love messages which, after all, are those of a lady to her well beloved knight. It would be wrong to expect in such the sterner qualities of the masculine mind. No; we will leave them as they are. They are very lovely thus, and should be very helpful to toilworn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day.

It is an act of graciousness in Mr. Simon to give these messages to the public, for to him at least they are very sacred. For this we should thank him, as I here take the liberty to do so on my own personal behalf.

THE PAYMENT OF MEDIUMS.—Miss Prentice writes:—"I wish, if possible, to clear myself of any imputation of injustice in my remarks on paid mediumship. Of course, we must allow for different points of view. The Bible is my authority in this matter. Jesus, when in need of money to pay Caesar's tax, did not raise the dead or heal a leper for a guinea or two. He chose a material source adapted to His present plane of existence. The coin for tribute money was taken from the mouth of a fish. There are many material ways of making money for the qualified. Let the altar and the Ark be kept from the profane touch. Don't live by the altar materially, but bring your gifts to it if you are at peace with your brother and neighbour."

SPIRITUALISM AND THE SUNDAY PRESS.

"THE NATURE OF THE OTHER WORLD."

THE "REFEREE": REPLIES TO MR. G. R. SIMS.

Mrs. F. E. Leaning writes:—

The "Referee" of Sunday last publishes two columns of letters. The first is from Mr. George E. Wright, the Organising Secretary of the London Spiritualist Alliance, whose vigorous public championship of the facts of Psychic Research effectively counteracts the efforts of the opposition. Replying to Mr. Sims' crude proposal that Spiritualism should be tested at the Old Bailey, he points out that it is customary for courts of law to receive testimony to facts. As, for instance, in a poisoning case they would not demand that the delicate experiments of the Home Office experts should be carried out in court. It would be indeed impossible for the analyses to be made there. "The established legal process is that experts shall testify on oath in court as to the experiments and tests which they have made out of court." Mr. Wright proceeds, "We are prepared to put Spiritualism on trial in exactly the same way—that experts in psychical science shall give evidence on oath." The letters which follow are from Col. Begbie, Sir Willoughby Maycock, and Mr. E. Wake Cook; amongst others.

Noting the absence of a letter sent by Dr. Ellis Powell to Mr. Sims on the 21st ulto., we reproduce it here:—

PERSECUTION AS AN AID TO SCIENCE.

Dear Mr. Sims,

I read with much interest your suggestion that mediums should be put upon their trial at the Old Bailey, though I can hardly imagine that you are serious. I would not say a word against the honesty or competence of an Old Bailey Court, within the legitimate limits of its capacity. But when you invoke it for purposes of delicate scientific enquiry, have you considered, for instance, what the psychic atmosphere of the place is likely to be after years and years of saturation by some of the most degraded influences that surround humanity? To seek contact with the higher psychic forces in such an environment would be like an attempt to teach refinement of thought and action to a class of children assembled in a slaughter house.

You suggest that persecution has in the past been the energiser of religion. But, in the first place, psychic research is not a religion. It is a science. And if this particular science is to be energised by persecution, why should not other sciences be subjected to the same treatment? The medium, under obsolete mediæval statutes, is to be punished, according to your suggestion, if he or she cannot produce the phenomena amid the truly appalling surroundings of the Old Bailey. Very well. We are told that in the atoms of hydrogen, at a temperature producible in an electric furnace, the electrons spin round at the rate of about one hundred billion revolutions a second. Why not put upon his trial the scientist who makes this assertion? Require him to exhibit to the jury a group of electrons spinning round at the rate of one hundred billion revolutions a second, and give him six months' hard labour if a single jurymen or jurymen is unable to see them. Before tolerating further discussion of the transits of Venus, let us have a transit produced in court. In default, send half a dozen astronomers to Dartmoor as fraudulent humbugs, talking about phenomena which they cannot produce to order.

Believe me, it is a mistake to suppose that the strength of psychic science lies in the manifestations obtained through the relatively small number of public mediums. In tens of thousands of homes to-day the medium is a member of the family, and the element of fraud is out of the question. The solid proofs of identity pouring in through these private contacts with the other planes are never given to the public, though they form by far the largest mass of evidence. They are, in fact, re-creating the Communion of Saints, though the fact could not be demonstrated within the rules of evidence by which an Old Bailey tribunal is bound.

In plain English, the forces are too delicate to be brought within the jurisdiction of a tribunal which is competent to pronounce upon the guilt of a swindler or a pickpocket, but has no qualifications whatever for intruding in the sphere of psychic science. You would not require an astronomer to study Saturn's ring through a telescope perched upon the top of a motor omnibus travelling along Oxford-street at ten miles an hour. Yet that requirement would really be about on a par with the suggestion of successful psychic demonstration before an Old Bailey court and within an Old Bailey environment.

Yours sincerely,

ELLIS T. POWELL.

THE "WEEKLY DISPATCH": HELP FOR INQUIRERS.

The article by "A London Clairvoyante" in the "Weekly Dispatch" strikes a note of practical usefulness. "Advice to Sitters" is the title, and A. V. E. gives some sound and wholesome instruction, the fruits of first-hand experience. It should be invaluable to beginners struggling with early difficulties arising from inexperience and that

Among the apposite remarks contributed by "Lieutenant-Colonel" on this subject, two make an appeal of particular interest. One concerns the form of the future body, and it would be interesting to know how many are aware of the amount of evidence supporting his suggestion that "there is no apparent reason why this body should be based on the plan of our present one." It is a matter of common knowledge to students that the first form into which we pass on leaving the body is exactly like the physical one. The fairy-footed genius of Shelley wedded truth to fancy when he wrote:—

"Sudden arose
Ianthe's soul; it stood
All beautiful in naked purity,
The perfect semblance of its bodily frame,
Instinct with inexpressible beauty and grace."

But a point is reached when a further transition must take place. This point is sometimes clearly, sometimes obscurely, referred to in almost all series of communications, and so long as we hear of beings of no matter how exalted claims as possessing bodies like ours, furnished with clothing and requiring baths, banquets, and buildings, we may know that point has not yet been reached by them.

But when the passing on takes place, there is reason to believe that a different form is assumed, and is even now made use of by those of sufficiently developed activities. According to Theosophists the Ego is then clad only in its finer auric envelope, and takes a spherical or ovoid form. Even if this is theory or speculation it is worth consideration in view of the frequency with which the appearance of luminous globes, both spontaneously and in séances, is connected with the presence of the disincarnate. When the light or vapour resolves itself into a figure it is usually columnar, as we might expect; but living persons who have experienced ex-carnate consciousness have not always seemed to themselves to have bodies, but have described this sensation of sphericity. The Rev. L. J. Bertrand, for instance, when temporarily insensible from cold on an Alpine expedition, was an active observer of the doings of his guide and pupils, and vividly describes his feeling like a balloon attached by a string to his body. Dr. Baraduc's sensitive said she felt like a ball of light, and even if he and she were both hallucinated, we cannot suppose the camera to have been so. The photograph showing the medium in physical form and also in the other, which was the seat of consciousness at the time, is reproduced in his book, "Vibrations de la Vitalité Humaine," Fig. 36. Mr. Vincent Turvey again, who gives a clearer self-analysis than any other medium, was observed by a sitter to have a crystal globe issue from him on an occasion when he was exercising what he called "mental body travelling." It would appear therefore, that Lieut-Colonel's second point, that "bodies" would be a more correct expression, has much to support it, and anyone taking the trouble to notice and collect instances like the above will be surprised at the number that exist.

HUMAN SURVIVAL.

Mr. F. C. Constable, M.A., writes:—

The very general assumption that thought is creative appears to me to interfere seriously with one of the strongest arguments we have for the survival of human personality.

If the cases which are alleged to be the results of creation by thought be examined, they will all be found to be the results of creation by a human personality using thought. Thought is but the tool that the human personality uses.

Now human personality involves self-consciousness and Coleridge defined self-consciousness as "groundless because it is the ground of all other activity."

This "groundlessness" is, I think, the strongest argument we have for holding that personality is not conditioned by our time and space and so exists quite apart from the changes in our body, brain and thought which take place in time and space.

The straight thing pays always in the end, in friendship, in business, in politics, in every conceivable avenue and phase of life.—R. W. TRINE.

(Continued from previous column.)

entirely gratuitous atmosphere of mystification in which the subject is surrounded mainly through the slovenly methods adopted and the mischievous labours of persons who take up the rôle of public instructors without acquainting themselves with the most elementary facts concerning the matter.

THE TERM "SPIRITUALISM."

A PLEA FOR LOYALTY.

By B. M. GODSAL (San Diego, Cal.).

While Spiritualism does not require its adherents to forsake their churches for a new allegiance, still it is inconsistent with that perfect sincerity enjoyed by Spiritualism that those who in their hearts confess the faith should deny the name in public. And it is to be hoped that we shall never be tempted to change the designation by which our faith is known and loved—and also cordially hated—by its friends and by its friends to be. For it is a name that we have come by honestly. Our cause was engendered on the spirit side of life, spirits were its sponsors, and they named it, appropriately, Spiritualism. True, the word is rather long to write, but perhaps when Spiritualism has overrun the globe there will be less argument about it, and we shall not have to write the word so often.

In France they prefer the name "Spiritism," a word sufficiently expressive of the average Frenchman's attitude towards a study of spirit life. But in English-speaking countries our chief purpose in proving the existence of spirit is the spiritualisation of our philosophy and our lives. And it is usual when giving a name to any association or company to seek a word that will set forth the ultimate aims and objects for which that particular society is formed, rather than a word that merely denotes the status of the society at its inception. And it is the aim of Spiritualists to live up to their full designation, whether or not they have yet achieved true spirituality.

In spite of this, there are people who persist in calling us "Spiritists," reminding one of superior persons calling their humble acquaintances a little off their true name—as though a matter of no importance; or perhaps they merely wish to give us the disadvantage of the doubt, a trait more human than humane, and common enough in the cruder communities of the West where, for instance, if a man should call himself a carpenter he would probably be dubbed a "wood-butcher," but should he practise his profession as a boat-builder, or a cabinetmaker, he might then be recognised as a carpenter. But it is not for us to erase "Excelsior" from our banner.

And there are people, Spiritualists by conviction if not by name, who would change the name because of the obloquy, and abuse of all kinds, that have been heaped upon it. To do this would indeed be to pass under the yoke of the enemy. If there is any stain on our escutcheon it comes, almost entirely, from mud thrown by outsiders; and surely it is better to be identified with the mud-spattered than with the throwers of mud. And even were we to drop the much maligned name, and assume another against which not a word had ever been breathed, still the mudslingers might spot us under our alias, and we should be worse off than before. It has been my fortune in years past to dwell in communities where many of the prominent citizens were living under assumed names, for the reason that their former names detracted from their personal prestige. But it would be a mistake to suppose that an assumed name, however well chosen, ever bore quite the impressiveness of an original cognomen, for an alias misses the support of historical background. In fact I have known a citizen to pique himself on having carried his own name unchanged for over fifty years—like a man conscious of his ancient lineage.

And the word "Spiritualism" is not unmusical—except when uttered with a tone of contempt. Its syllables "flow with serene spirit-cadence"—as Anne Simon, a spirit communicator, once remarked. There is no occasion therefore, to employ euphemisms. Of course, there are many people whose scientific interest in Spiritualism is very properly defined by the term "psychical research"; and there are others to whom Spiritualism is simply "fortune-telling"; and yet again there are others who can see nothing in it but "conjurers' tricks." For the amount that each man perceives depends solely on his power of vision. So let us not attempt to define Spiritualism in its entirety, for our definitions, too, would merely define our own limitations: it were as possible to set the boundaries of life itself.

Some day, no doubt, when we are able to apprehend more of what the Spirit has in store for Spiritualism, nothing that the world might say—not even the voices of the fool, the Bible-hound, and the materialist, shouting, "spooks!" "devils!" "frauds!"—will prevent us from openly declaring ourselves "Spiritualists"; if, indeed, we shall think ourselves worthy to bear the title.

A point of the optimists' philosophy is: If you can mend a situation, mend it; if you can't mend it, forget it.—R. W. TRINE.

In reality we never are left without work and tools with which to do it. The tools may not be quite to our liking, nor the task just what we would choose, but it is ours to do God's work in God's way.

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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.

AUTOMATIC WRITING.

MAJOR M.—We know of no book devoted to the subject of automatic writing with instructions how the faculty may be developed and carried on, but there are references to the subject in several books in the library of the London Spiritualist Alliance. Like everything else, it may be practised with unsatisfactory results by those who have no real gift for it or carried to unhealthy lengths by an unwise enthusiasm, and so result in grave injury to the physical health and moral stamina. If the gift is there and is strong, it will come out with very little cultivation, but, even so, it should be carefully used and devoted to unselfish ends if it is to be of real value. Its character must be judged by its results, there is no other way. Miss Mary Monteith in her book, "The Fringe of Immortality" (John Murray), records some interesting experiences and gives much useful information.

"THE REALITY OF TIME."

JAMES ALLAN.—We have your letter, but are you not trying to place the fourth dimension in a physical region? Then again you cannot have quantitative measures of vibration, as though vibration were a physical thing. It is more in the nature of a mathematical abstraction until it is used in connection with a concrete substance, whether material or otherwise. Light, for instance, is a vibration effect, but is must be vibration of something. Again, Spiritual vibration can hardly be described as vibration of spirit; there must be some medium of action. Perhaps you will like to put your difficulties to "Lieut.-Colonel," in which case we will with pleasure forward your letter.

'TRAVELLING IN SPIRIT.'

F. DAWES.—We have dealt with this question before, and may again repeat our opinion that, notwithstanding appearances to the contrary, there is no actual "travelling" of the spirit in what is called travelling clairvoyance—that is in the physical sense. We do not believe, for example, that "A. V. E.," the well-known clairvoyante, actually "travelled" to Italy when she beheld and recorded with correctness scenes in that country. These cases to us represent what may be called "extensions of vision"—an opening of the interior sight which, in the case of the best clairvoyants, reveals to them visions of things thousands of

miles away. Doubtless there is often the sensation of a journey, but that is evidently because of the influence of the mind which, while incarnate, is accustomed to physical ideas of moving bodily from place to place. If you read the works of Andrew Jackson Davis you will find much clear instruction on the real nature of clairvoyance.

SCIENCE AND IMMORTALITY.

W. SAYERS.—How should Science be able to pronounce definitely on the question of Immortality? It is completely outside its province. Science can deal only with Time and Space. But here is what a scientist, Professor W. E. Benton, says on the question in a most interesting book, "Man-Making," in which he affirms the reality of human survival: "Some say Science lends no support to immortality. Science deals with material realities. Science has shattered many ancient and modern beliefs, but has left that of immortality still standing. Science teaches that the unknown is greater than the known. Science has shifted the horizons of the heavens on to the stars of the twenty-fifth magnitude, and found even there the same unvarying laws of motion, gravitation and the same chemical elements as surround us here. Science has now drifted, or been borne, to the shores of an unseen and imponderable spiritual kingdom, the kingdom of ether." In short, Science is approaching the time when it will have to unite with Religion and then the question of Immortality will find its solution for the world at large.

SUPERNORMAL PHOTOGRAPHY: "ORTHODOX" EXPERIMENTS.

"PHOTOS."—The experiments were those of Dr. W. J. Russell, F.R.S., of St. Bartholomew's Hospital. We believe he read a paper on them to the Royal Society in 1898. Anyway, we can give you the following few particulars of the experiments which related to chemical action in darkness. Dr. Russell followed up the experiments of Bequerel, who found that if uranium compounds are placed on a photographic plate in perfect darkness the plate is acted upon, the result being visible by development in the ordinary way. It was discovered, too, that zinc acted in the same way as uranium, and Dr. Russell stated that in his own experiments pieces of wood, straw, bamboo, and especially charcoal, were capable of impressing an image on photographic plates. Some kinds of ink too, were found to be very active in this direction. These things are not psychic photography, true, but they give some hints and suggestions, for there must be a line of continuity all through these photographic processes.

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EVIDENTIAL CLAIRVOYANCE.

PRECISE CONFIRMATION AFTER SIX MONTHS OF MYSTERY.

Dr. Ellis Powell writes: "On July 14th last, at my own house, with only my wife present, we had a sitting for clairvoyance with Mrs. Brittain.

"A number of descriptions were given, many of them highly evidential and conclusive. As usual, I took a verbatim shorthand note, and the following is a transcript of two allusions which completely beat us:—

"There is one lady very close to the Doctor, very tall and very straight, and looks young, and she brings such influence of passing away when her baby was born. Jane or Jenny."

"There was a friend of the Doctor's, a friend who worked with you for a time and went down in the 'Leinster.' It is a gentleman mixed up with engineering [this person has not been identified]. There must be someone with him who passed away with a cancer. I feel so hungry, a sort of feeling of part of the body which would create starvation, stopping the throat. A bonnie man, a jovial man. There is a man named Robert with the Doctor who is worrying him very much, not a relative. When I said the cancer was in the throat he said I got the wrong end. I wonder what he means by that?"

"As I said, these allusions completely beat us. They remained mysteries until last Christmas, when my wife's mother, an old lady of 83, happened to be staying with us. I suggested that we might read over the descriptions to her with the idea that possibly she might identify the persons.

"Sure enough, she did so at once. Jane, she said, was an aunt of hers who died in childbirth many years ago, taking her baby with her. Robert was an uncle of hers. The cancer was not in the throat but in the liver. This was obviously what the spirit meant when he told the medium she had 'got the wrong end.' In the later stages of the disease the patient had to be fed by injection—a fact which, of course, accounts for other allusions by the clairvoyant.

"There can be here no question of telepathy, for neither my wife nor myself had the remotest knowledge of Jenny or Robert, either when the reading was given in July or at any time until the identification was made after Christmas."

"BLESSED is the man who has found his work, let him seek no other blessedness."—CARLYLE.

HALLUCINATIONS are subjective and from within. Clairvoyance is from without. The hallucinations of the insane do not forecast events months or years ahead which are accurately fulfilled; nor do they accurately describe persons, or give accurate information of events, previously entirely unknown to either seer or sitter. Such statements show complete ignorance of the subject, reflect the utmost discredit on those who make them, and are beneath contempt.—"Man's Survival After Death," by the REV. CHARLES L. TWEEDALE, Vicar of Weston.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mrs. A. Boddington. 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 and 6.30, Mr. Percy Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mr. Alfred Vout Peters.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, repeat performance, Lyceum fairy play, "The Enchanted Forest"; tickets, 1/- each. Sunday, 11, Mrs. Grace Prior, address and clairvoyance; 7, Mr. H. J. Osborn; 3, Lyceum. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance. Thursday, 8, Dr. Ellis T. Powell will lecture on "Spiritualism and Christianity" (on behalf of Building Fund). Friday, 8, free healing centre. Saturday, March 11th, 7.30, whist drive. Membership invited: subscription, 6/- per annum.

Peckham.—Lausanne-road.—7, Mr. G. W. Sharpe. Thursday, 8.15, Rev. Matthias.

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

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Gribble. Thursday, 8, Mr. E. W. Whitman. Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Percy Street; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Ernest Cager.

ANSWERS TO CORRESPONDENTS.

JOSEPH APPLEBY (New Zealand).—Thanks very much for your long letter, which we are publishing. We wish you every success in your mission and shall be always glad to hear from you.

C. MANNING.—The poem is certainly notable in the circumstances, but we regret that it is not up to publishing standard.

J. GRANT.—LIGHT can be obtained in Paris from Messrs. Hachette and Co., or by subscription from the office for twenty-two shillings per annum, post free.

JOHN DRAPER.—We cannot easily advise you on the point. If you write to Mr. J. G. Macfarlane, of "Allandale," St. Piran's-avenue, Copnor, Portsmouth, the Secretary of the Southern Counties' Union, he may be able to give you the information and link you up with the Societary side of the subject.

A. E. WELLS.—Mis-spellings in psychic messages are not unknown, even though they purport to come from those who in mortal life were quite competent in these matters. We do not know all the difficulties of transmission yet and some flaws may be due to mental obstructions on the part of the medium. Recently a correspondent sent us some messages in what to him was an unknown language. We found them to be in good Latin, but here again we noted mis-spelt words. The defect was no doubt in the medium, since we very rarely find a Latin scholar whose Latin is inaccurate in this respect.

MRS. S. WILKES (Shipley).—While we thank you for the cutting, we see nothing definitely Spiritualistic in the reported address. As a matter of fact, we are told that the Archbishop in question is by no means in sympathy with Spiritualism.

HARRY E. TUDOR (New York).—Many thanks indeed for your long and interesting letter, which we have not time to answer personally. We understand that the photographic mediums in question do not make a practice of photographing portraits as you suggest, but they might try the experiment. At any rate a letter from you would be forwarded. We shall welcome any article from you on matters of interest on your side. Possibly you can give us some information regarding Keeler, the slate-writing medium.

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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.

OTHER ARRANGEMENTS.

CLAIRVOYANCE IN LARGE HALL.

TUESDAY AFTERNOONS, 3.15 p.m. MARCH 7TH, 14TH, 21ST and 28TH. APRIL 4TH.

WEDNESDAY EVENINGS, 8 p.m. MARCH 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., 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.

SPECIAL MEETING.—THURSDAY, MARCH 9TH, AT 7.30 P.M., **THE REV. C. DRAYTON THOMAS.**

LECTURE CLASSES.—MONDAY, MARCH 6TH, AT 7 P.M., **MR. G. E. WRIGHT**; TUESDAY, MARCH 7TH, AT 7.30 P.M., **MR. H. ERNEST HUNT**; FRIDAY, MARCH 10TH, AT 7 P.M., **MRS. F. E. LEANING.**

CLAIRVOYANCE.—WEDNESDAY, MARCH 8TH, AT 8 P.M., **MR. HARVEY METCALFE.**

TRANCE ADDRESS ON "Social Conditions in Spirit Life" by **MRS. M. H. WALLIS'S** Spirit Control, FRIDAY, MARCH 10TH, AT 4 P.M., preceded at 3 P.M. by Conversational Gathering.

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- 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 Spiritualism. 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, 122 pages, 3s, 10d., post free.
- A GUIDE TO MEDIUMSHIP AND PSYCHIC UNFOLDMENT. By E. W. and M. H. WALLIS. I. Mediumship Explained. II. How to Develop Mediumship. III. Psychological Powers; How to Cultivate Them. Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d. each, post free.
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- 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.
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Are You a Blond?

*The Secret of making people
like you.*



THE greatest asset any man can possibly have is the faculty for making people like him. It is even more important than ability. The secret of making people like you lies in your ability to understand the emotional and mental characteristics of the people you meet.

Did you know that a blond has an entirely different temperament from a brunet?—that to get along with a blond type you must act entirely differently from the way in which you would act to get along with a brunet?

When you really know the difference between blonds and brunets, the difference in their characters, temperaments, abilities, and peculiar traits, you will save yourself many a mistake—and you will incidentally learn much you never knew before about yourself.

Paul Graham was a blond, and not until he learned that there was all the difference in the world between the characteristics of a blond and those of a brunet did he discover the secret of making people like him.

Paul had been keeping books for years for a large corporation which had branches all over the country. It was generally thought by his associates that he would never rise above that job. He had a tremendous ability with figures—could wind them around his little finger—but he had not the ability to mix with big men; did not know how to make people like him.

Then one day the impossible happened. Paul Graham became popular.

Business men of importance who had formerly given him only the passing nod of acquaintanceship suddenly showed a desire for his friendship. People—even strangers—actually went out of their way to do things for him. Even he was astounded at his new power over men and women. Not only could he get them to do what he wanted them to do, but they actually anticipated his wishes and seemed eager to please him.

From the day the change took place he began to go up in business. Now he is the Head Auditor for his Corporation at an immense increase in salary. And all this came to him simply because he learned the secret of making people like him.

You, too, can have the power of making people like you. For by the same method used by Paul Graham, you can, at a glance, tell the characteristics of any man, woman, or child—tell instantly their likes and dislikes, and **YOU CAN MAKE PEOPLE LIKE YOU**. Here is how it is done:

Everyone you know can be placed in one or two general types—blond or brunet. There is as big a difference between the mental and emotional characteristics of a blond as those of a brunet as there is between night and day. You persuade a blond in one way—a brunet in another. Blonds enjoy one phase of life—brunets another. Blonds make good in one kind of a job—brunets in one entirely different.

To know these differences scientifically is the first step in judging men and women; in getting on well with them; in mastering their minds; in making them like you; in winning their respect, admiration, love and friendship.

And when you have learned these differences—when you can tell at a glance just what to do and say to make any man or woman like you—your success in life is assured.

For example, there's the case of a large manufacturing concern. Trouble sprang up at one of the factories. The men talked strike. Things looked ugly. Harry Winslow was sent to straighten it out. On the eve of a general walk-out he pacified the men and headed off the strike.

Another case, entirely different, is that of Henry Peters. Because of his ability to make people like him—his faculty for "getting under the skin" and making people think his way, he was given the position of Assistant to the President of a large firm. Two other men, both well liked by their fellow employees, had each expected to get the job. So when the outside man, Peters, came in, he was looked upon by everyone as an interloper, and was openly disliked by every other person in the office.

Peters was handicapped in every way. But, in spite of that, in three weeks he had made fast friends of everyone in the house, and had even won over the two men who had been most bitter against him. The whole secret is that he could tell in an instant how to appeal to any man and make himself well liked.

A certain woman who had this ability moved with her family to another town. As is often the case, it was a very difficult thing for any woman to break into the chill circle of society in this town if she was not known. But her ability to make people like her soon won for her the close friendship of many of the "best families" in the town. Some people wonder how she did it. It was simply the secret at work—the secret of judging people's character and making them like you.

You realise, of course, that just knowing the difference between a blond and a brunet could not accomplish all these wonderful things. There are other things to be taken into account. But here is the whole secret.

You know that everyone does not think alike. What one likes another dislikes. And what offends one pleases another. Well, there is your cue. You can make an instant "hit" with anyone, if you say the things they want you to say and act in the way they want you to act. Do this and they will surely like you and believe in you and will go miles out of their way to PLEASE YOU.

You can do this easily by knowing certain simple signs. In addition to the difference in complexion, every man, woman, and child has written on them signs as distinct as though they were in letters a foot high, which shows you from one quick glance exactly what to say and to do to please them—to get them to believe—to think as you think—to do exactly what you want them to do.

In knowing these simple signs is the whole secret of getting what you want out of life—of making friends of business and social advantage. Every great leader uses this method. That is why he IS a leader. Use it yourself, and you will quickly become a leader—nothing can stop you.

Dr. Blackford has explained the method in a simple, seven-lesson Course, entitled "Reading Character at Sight." Even a half-hour's reading of this wonderful Course will give you an insight into human nature and a power over people which will surprise you.

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