

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MARCH 11th, 1922

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THE LITTLE PAPER WITH A GREAT MESSAGE



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"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,148 - VOL. XLII. [Registered as] SATURDAY, MARCH 11, 1922. [a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits 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.

Through clearer skies the heights are seen,  
The darkness trembles into dawn,  
And o'er the heavenly ramparts lean  
Familiar faces long withdrawn.  
We feel them near us in our pain,  
Their joys increase because of ours,  
And when our final sins are slain  
We too shall wield their ampler powers.

—HERBERT PRICE.

### SIR OLIVER LODGE REPLIES TO PROFESSOR RICHEL.

"John o' London's Weekly" of the 11th inst. contains the first part of an article by Sir Oliver Lodge, "Do We Live After Death?" in which he summarises the evidence for human survival by way of a reply to Professor Richet who, it will be remembered, affirms the reality of psychic manifestations, but denies, or at least evades, the "spirit hypothesis." Sir Oliver writes with his usual clearness and precision, but with more than his ordinary vigour. He gives M. Richet full credit for facing the facts:—

He [Richet] does not stultify himself by ejaculating chance-coincidence, fraud, deception, illusion, nonsense, when confronted with evidence of a striking character: but he vaguely attributes it to supernormal lucidity, to an omniscient kind of clairvoyance, whereby the sub-consciousness attains access to knowledge of unknown or long forgotten things, and can tap normally inaccessible stores of information.

Furthermore, as Sir Oliver points out, there are the objective phenomena to be explained. M. Richet knows they are facts, however incredible to official science, but he still resists the only hypothesis that will cover the ground—"the easiest, the most naïve hypothesis" and also "the one obtruded by the facts." And he has nothing to take its place except random and nebulous ideas of possibilities contained in the human organism or personality. As Sir Oliver remarks:—

Clairvoyance, lucidity, impersonation, dramatic sem-

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blance: Words! words! What explanation is there in them? They are only a re-statement of the facts.

Sir Oliver writes not only with convincing force but with remarkable conciseness—we have read many long treatises that contained less substance. The article is a veritable searchlight in its concentration and clearness.

### CALLOW CRITICS.

Every time the subject of Spiritualism comes up for discussion in the Press there is always a number of foolish people who in the words of Pope "rush in." Their comments and conundrums remind us sometimes of the drolleries of the "corner men" at a nigger minstrel show, although they are rarely so witty. Now and again one of them puts out a pamphlet, the chief effect of which is to show his pathetic ignorance of the subject on which he desires to instruct his fellow-creatures. One of these pamphlets (by a well-known author whose name we mercifully withhold), which was dealt with in LIGHT some years ago, has just received the attention of the reviewer of the Journal of the American S.P.R., who deals with it faithfully, exposing the author's erratic reasoning and his extraordinary assumptions. "God has locked the door which separates this life from the next" is one of these. And yet immediately afterwards, as our contemporary points out, he stultifies himself by the statement that he has "nothing whatever to say" against psychical research! He tells the world that Mr. Marconi sends "a thought across continents or seas," on which the reviewer's curt and truthful comment is that Mr. Marconi does no such thing. Our critics are indeed "a feeble folk."

### A "SON OF ST. FRANCIS."

In LIGHT of January 21st Miss Lillian Whiting gave an account of the monk Padre Pio and his gifts as healer and seer. Writing from Florence, she kindly sends us the following further particulars:—

It was while in Rome during January that I first heard of Padre Pio. He was then, I was told, in residence in a monastery in Baiæ, a little hamlet of ruins some two hours from Naples by steam tram. The route is through Pozzuoli. Now I take up a new book, entitled "The Revival of Italy," just issued by George Allen and Unwin, London, of which Dr. George D. Herron, Commendatore della Corona d'Italia, is the author. On page 103 of Commendatore Herron's volume, I read: ". . . . But much more significant is the work of Father Pio, living humbly and ascetically in his convent near Foggia, and increasingly influencing Catholic Italy. Father Pio is a real son of Saint Francis. He has wonderful mystical experiences and manifests extraordinary yet actual spiritual phenomena, such as the stigmata. A powerful spiritual radiation and renewal falls upon his visitors."

Miss Whiting adds that Foggia is one hundred and twenty-three miles due east from Naples, towards the Adriatic Coast, the journey requiring from five to eight hours. It will be remembered that in LIGHT of the 4th inst. we printed some particulars concerning Padre Pio, sent by Mr. Claude Trevor, of Florence.

## 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 131.)

March 18th, 1917.

### THE TREND OF THE WORLD AT THE END OF THE WAR.

"We all hope that a much greater degree of spirituality will result, but on this point we have our fears. Some there may be who will keep the impressions they have gained, but we are afraid that, with the majority, when once they are back in the old conditions, ancient ideas will drive out the new ones—or it may be more correct to say that the latter have not been sufficiently strong to keep their place when circumstances prove unfavourable. I am now more specially referring to the soldiers at the front who have seen or heard in their own person something which they would have formerly termed "supernatural," but which in camp or trench life did not seem so impossible, even amidst the din and noise of battle. Perhaps it is that the very nearness of death makes these things seem more real and of more value. But once back in ordinary life and we fear that the jeers and laughter these men will meet with will cause them to lose hold of the impressions they have gained, and that therefore spiritual knowledge will remain much on the same level as before. Some few will have the courage of their convictions, no doubt, and will speak out; but such men are few and far between, and we cannot hope for much help in this way. But remember that you never know how far a chance word will carry, and so we trust in those who have the knowledge, to keep the flag flying, and not to lower it when the pirate ship of unbelief threatens their frail bark.

"Another subject I will take to-day is

### THE POWER OF PRAYER.

You and your friend are often asked by the soldiers and sailors who have passed over, to pray for them, and we sometimes wonder whether you realise what praying for them may mean, and does mean. Those of our workers nearest the earth listen to the prayers put up, either of a personal nature or for the benefit of others, and pass them on higher. They then reach those who are entrusted with the guidance of the life of the man in question, and what he has asked for is considered and he is helped as will be best for his ultimate progression. In some cases a too rapid progress would not be advisable, because there may be faults to conquer, for which time is necessary; but should the prayer be justified then help will be given him to move upward and onward. There is much more help given the soldiers and sailors now than if they had met their 'death' in the ordinary way, but all cannot advance at the same rate of progression."

March 25th, 1917.

### THE END AND AIM OF CONSCIOUS LIFE.

"Conscious and unconscious life are parted by a gulf which we may call the knowledge of right and wrong. Neither morality nor goodness are attributes of a flower, though sweetness and beauty may be; but these are a part of itself given it by the Creator, and no flower can make its perfume sweeter or its beauty greater by its own will. Indeed, plants and flowers cannot be said to have wills, only an organisation which enables them to thrive in some soils and not in others. How different it is when we ascend higher in the scale. The animals, when above the very lowest orders of sentient life, are conscious of well-doing and wrong-doing. The mother-animal trains her children to avoid what is wrong from her standpoint, and though this may only be the standpoint of utility and the avoidance of danger, still it is training the moral sense, and advances the lower creature nearer to mankind. When, however, we domesticate animals they copy man, more or less, and may attain to a higher degree of the knowledge of right and wrong. But it is still not the knowledge of abstract right and wrong, but only of man's conception of them as regards this particular animal; and so the stealing of food, and the killing of other domestic animals, which no standard of animal morality condemns in the wild state, becomes a crime, being held as such by man and forbidden by him to the creatures under his sway. But in the mind of man abstract ideas do exist, and he who wishes to do right will not ask himself, as regards some particular action, 'Will it benefit me?' but 'Is it morally justifiable?' That

is the difference between good men and criminals; the first look at right in the abstract; the latter only think of what will be of advantage to themselves; unless where crimes of murder and violence are committed in sudden fits of passion, and where the man is for the time bereft of reason. What then is the aim of conscious life—of which mankind is (on earth) the highest exponent? Is it not the strengthening of abstract ideas of right and wrong, and the putting aside of self? Until a man has learnt this lesson his moral education has not even commenced, and even when he has attained to this point there are infinite heights yet to be climbed before he can enter the path leading ever upward; for his conscience requires training, and may still uphold him in actions which are below the higher standard which is his goal. Until his conscience has become so sensitive as to be a reliable guide, he must distrust its judgments and weigh its decisions, carrying them in prayer before a higher tribunal. 'Some people have no conscience,' we say. This is because they have so often turned a deaf ear to its mandates that the conscience has become slothful and refuses to act. These people may fancy they are doing right because their conscience does not prick them when they do wrong; but this condition is the most hopeless a man can arrive at, and therefore we must train our consciences, which will become more sensitive as we listen to their voices. More and more will be demanded from us by our better selves, and our natures will expand to meet the higher calls upon them."

April 1st, 1917.

### THE POWER OF PRAYER.

"Men often pray on earth for benefits for themselves and find their prayers unanswered. Then they lose heart and think it is no use to pray. They forget that it is the object for which they pray which decides this. They are apt to pray for earthly happiness at any cost, when perhaps just what their character needs is the softening and refining influence of some sorrow. Yet, because the prayer is not granted they become rebellious and say they will never pray again. If they had asked only to have that granted which was best for them the prayer might have been answered. Men seem to think that all earthly trials, sorrows, or failures must be evils, whereas they are frequently blessings in disguise. The financially successful man is often not the most lovable, or the one to whom others would appeal for help in distress. The timid, down-trodden man who has never pushed for a place in the world, but has been thrust aside in the rush of business life may have a heart of gold, and out of the precarious living he has contrived to make for himself may assist others poorer than he is. Now what has prayer to do with success or failure in business? Nothing financially, I grant, but from the standpoint of morality, everything, and the man who, when in doubt as to the right or wrong of any transaction, prays for guidance, will rarely arrive at a wrong decision. Say he has the opportunity of buying a large quantity of some commodity which he knows will go up in price if he holds it back. Will it be right to do so? From a business standpoint it might possibly be thought legitimate; but take it to a higher tribunal: Will it cause anyone to suffer? Then it is wrong. Can his conscience be perfectly at ease about the procedure? No, then it is wrong. If he has still a doubt, let him pray that the way may be shown him and calmly stealing over him will come the conviction that what he is tempted to do is unjust and unfair to others, and that by so acting he will descend to a lower level and make his conscience less active to serve him in the future. Prayer may be likened to the conversations we sometimes hold on earth with someone whom we love and reverence, and to whose judgment we look as the final standard of right and wrong. We may not often see this friend, but when we do we leave his presence uplifted, strengthened, and determined that our course of action shall be one of which he will never disapprove; that is what prayer seems to me to mean. Here in the spirit world we do not pray at stated times, but our whole life is a binding up with the highest, and the messages we get from our guides show us that our prayers, though often unspoken, are heard and noted and granted if well for ourselves that they should be. Even here we often ask for unsuitable things: for quick progression; for the power to see some dear friend who is either

on a higher or a lower sphere than we are. The quick progression might absolutely delay our final progress, and our dear friend might be so much above or below our present standard of thought that were we to meet him now we should experience keen disappointment; whereas by waiting, his or our standard will rise till we are on the same level and our meeting will be full of joy. A granted prayer may sometimes be only a means of showing how sadly we err in our judgment as to what is for our real good."

April 8th, 1917.

**THE DIVINELY IMPLANTED WILL-POWER IN MAN.**

"Some men say they have weak wills, but do they realise that to each one has been originally granted the same force of will? Some find it less trouble to give way; not to oppose the stream of tendency; to let others decide for them. This habit may begin in the earliest childhood, till finally there is little will-power remaining. This is entirely due to themselves, and not to an injustice in their mental equipment. The mentally deficient may have very strong wills, but they are not guided by reason, and therefore cling to an opinion or habit purely through obstinacy. A normally minded but self-willed and obstinate person is generally not using his will-power for the highest objects; he spends it recklessly on every trivial matter, whereas the wise man saves it up for things of real import, and then puts it forth in all its strength. This is the right way to use it. Some fritter away the power that has been given them and then complain that they have had no chance in life. Very often in a family the strongest will leads all the others and weakens their will-power, but this is their own fault: they have elected to save themselves trouble by following a leader, whereas each should guide himself in all important matters. We are taught in spirit-life to cultivate our will-force to such a degree that we can actually make it creative. On earth the will-power cannot operate to the same degree, but still it may be used with very definite results. If we see a weaker brother drifting into evil ways, we ought to be able to force him back into the right path. 'But,' you may say, 'is not that what you have been condemning—the strong will ruling the weaker one?' Yes, but it is a lesser evil to force the man back and give him a fresh start, than to let him drift lower and lower. Will-power, as I have said, does not mean obstinacy, but steadfastness in all good purposes. We should compare the obstinate man to the waves of the inrolling ocean, beating themselves to spray against a rock, and true will-power to that rock, which can suffer the assaults of the waves without stir or motion, and which, when the tide recedes, is still unscathed and uninjured. Obstinacy often denotes the weakness which is afraid to concede a point lest it gives away the whole. Will-power should be used for great and noble aims and only when large issues of principle are at stake. Let us fix our minds on these and we shall lose sight of the smaller ones, as in gazing at the distant hill-tops we lose sight of the stones at our feet."

(To be continued.)

**INTERNATIONAL PSYCHIC EXHIBITION, COPENHAGEN, 1922.**

We are asked to make the following announcement:—

The Copenhagen Psychic Society are desirous of holding an International Psychic Exhibition in the early Spring of 1922. For this purpose they appeal to all individuals and societies interested in Spiritualism and Psychic Research to render them any assistance in their power by supplying them with suitable exhibits. Any article of a supernatural nature, such as spirit-photographs, pictures, apparitions, automatic script, direct-writing etc., and also pictures, periodicals and publications connected with the movement will be gratefully received by the Committee. All exhibits should be accompanied by a full description of the circumstances under which they were obtained. Where possible the Committee would prefer the articles to be given, so that they may be exhibited in other towns and afterwards go to form the nucleus of a Psychic Museum. The Committee undertake to return all exhibits where desired. To ensure their safe arrival, all such articles should be registered when being forwarded to the Committee. All contributions should be sent to Mr. J. S. Jensen, The Copenhagen Psychic Society (P. O. F.), 21, Studiestræde, Copenhagen, Denmark.

**THE POET.**

He walks with God upon the hills  
And sees, each morn, the world arise,  
New bathed in light of Paradise.  
He hears the laughter of her rills,  
Her melodies of many voices,  
And greets her while his heart rejoices.  
She to his spirit undefiled  
Makes answer as a little child;  
Unveiled before his eyes she stands  
And gives her secrets to his hands.

—INA D. COOLBRITH.

**THE RAISING OF LAZARUS.**

A LESSON IN PHYSICAL RESURRECTION.

By DR. ELLIS POWELL.

Once more the question of the Resurrection of the Body—the flesh—has been thrust into prominence by Mr. Major's brave utterance. Doubtless there are some who cling to a belief in the physical resurrection. They remember, perhaps, that the physical body was the most familiar manifestation of one who is no longer with them in that form. They can hardly imagine any other aspect. Yet they might recall that our Lord Himself gave us an example of the Resurrection of the body when He brought Lazarus back from the tomb. He did it of set purpose, as an object-lesson and a warning. He allowed Lazarus's illness to take its fatal course so that it might pave the way for the demonstration. When He saw how much sorrow had been involved in the experiment He bitterly reproached Himself (John xi. 33 and 38). At the climax of the episode, in the presence of the sisters' grief, He was utterly overcome with emotion and the tears coursed silently down His face (John xi. 35). In fact, He hastened the conclusion of the scene by means of that strangely peremptory cry, "Lazarus! Here! Out of it" which summoned the dead man, still wrapped in the grave-clothes, to vacate the tomb. "Untie him, and let him get away quietly," said Jesus. It was as if He had said, "Give him a chance to recover from a painful shock." Indeed, there was need of compassion for the man brought back from the Summerland. Early legend tells us that Lazarus never smiled again. Returning from the Other Side, to be re-imprisoned in the five senses, Lazarus knew that his sisters had been comforted. Alas! the anguish of bereavement had been transferred to him:—

"When Lazarus from his three days' tomb  
Fronted with dazzled eyes the day,  
And all the amazed crowd made room,  
As, wrapped in shroud, he went his way,  
His sisters daring scarce to touch  
His hand, their wonderment was such;

When friends and kindred sat at meat,  
And in the midst the man just dead  
Sat in his old-time wonted seat,  
And poured the wine, and shared the bread  
With the old gesture that they knew—  
Were they all glad, those sisters two?

Did they not guess a hidden pain  
In the veiled eyes which shunned their gaze;  
A dim reproach, a pale disdain  
For human joys and human ways;  
A loneliness too deep for speech,  
Which all their love might never reach?

And as the slowly ebbing days  
Went by and Lazarus went and came  
Still with the same estranged gaze,  
His loneliness and loss the same,  
Did they not whisper as they grieved,  
'We are consoled—but he bereaved?'

Thus Lazarus was restored to his physical body, brought back from a higher plane to a lower. He was an example of the resurrection of the flesh. But our Lord left His physical body to be dissolved into its original elements. His Resurrection Body—the Body of His glory—was capable of passing through solid matter, and could change its aspect at will. It could appear in material shape and yet dissolve away in a few seconds, as happened at Emmaus. Should not our aspiration be fixed on the desire for a body like His, possessed of faculties and potencies far beyond anything within the powers of the physical frame, rather than upon the spirit's return to incarceration in flesh and blood? St. Paul's "spiritual body" (1. Cor. xv. 44) is a body adapted to the life of the spirit, a body in which the Self can range the worlds beyond the grave, exhilarated by a freedom and an expansion of function and sensation beyond anything that we can imagine here. To the dweller in the fields Elysian a summons of return to the physical world would be a death sentence, and worse. Let us seek for our spirit a corporal habitation like that of our exalted Elder Brother. Let us anticipate our own ultimate likeness to the body of His glory, rather than the perpetuation of our own incarnate infirmity and limitation.

—From the "St. Jude-on-the-Hill Parish Paper."

"I SEE," writes Dr. Ellis Powell, "that in my lecture on 'Spiritualism and the Rhodesian Skull' I inadvertently alluded to Sir Henry Newbolt as 'Mr.' Newbolt, and I beg to tender my apologies for the slip."

THE LECTURE HALL at Queen's College, Birmingham, was filled on Thursday, March 2nd, when Dr. Ellis Powell lectured on "The Higher Aspects of Psychic Research." Many questions, all of an intelligent and genuine character, were posed to the lecturer at the end of his address, and judging by the applause, the answers were much appreciated.

## REMARKABLE EXPERIMENTS IN PSYCHOMETRY.

### DR. WALTER FRANKLIN PRINCE OBTAINS RESULTS NOT TO BE EXPLAINED BY TELEPATHY.

In the January issue of the *Journal of the American Society for Psychical Research*, Dr. Walter Franklin Prince describes some remarkable experiments in psychometry obtained by him through a Mexican lady, Señora Maria Reyes de Z. These arose out of a correspondence which passed between Dr. Franklin Prince and Dr. Pagenstecher, of Mexico City, who had tested the remarkable powers of the sensitive. Dr. Franklin Prince visited Mexico City and remained there several weeks, during which time he investigated the case.

The account is far too long to reproduce in any extensive fashion. We therefore select the following passages dealing with some of the more interesting features of the case, and the attitude of Dr. Pagenstecher:—

Dr. Pagenstecher had been a materialist for forty years. He was not looking for any change in his philosophy, nor did he have any expectation of strange phenomena when he began to hypnotise Señora de Z. for therapeutic purposes. She herself was not aware that she possessed any peculiar powers. But when she began to manifest knowledge of existing facts supposed to be out of the reach of her normal senses, the hypnotiser, actuated by that curiosity, or interest in matters yet obscure, which is the impelling force of all scientific discovery, began to experiment deliberately. The results are exhibited in a book by him, to issue in due time, and which I had the honour to edit.

The letters written to me by Dr. Pagenstecher testify to the strenuousness with which he endeavoured to maintain his strict materialistic principles, and none of them, up to the time of my visit to Mexico, distinctly announced relinquishment of these, but it was read between the lines that he was hard pushed, and even forced over the boundary line. My arrival found him convinced that, as Huxley admitted, there is something in the universe transcending matter and force, and he seemed half amused to see himself in a different camp from that which he had occupied for forty years, led there by conclusions from the facts observed which he did not feel that he could logically and honestly evade.

After some deeply-interesting statements concerning his own attitude and his difficulties in obtaining proof that would stand the acid-test of examination in his investigations with other mediums, Dr. Prince proceeds:—

As already stated, and as Señora de Z. predicted, the objects taken by me to Mexico for psychometrising were not properly selected, it appears, to produce the fullest results, yet it is at least odd that I am able to contradict hardly a single particular which was stated. Some that I thought erroneous at the time proved correct. Several details that I am now uncertain about are at least near the truth, and may be literally accurate, while of the few which now seem to be unlikely the only one yet disproved may easily be erroneous from mere inference. One fact which turned out quite other than I expected at the time, related to an object which I picked up on the beach at Vera Cruz. I had owned one like it for several years, given me under the name of "sea bean." I am no botanist, and when I found a duplicate among the seaweed on the beach, I was the more confirmed in the supposition that it was the large seed of a marine plant. But the entranced lady holding the object rigidly between the tips of her fingers talked of seeing tall tropical trees growing in a forest near some water. After the sitting was over, I told Dr. Pagenstecher that I thought the vision in error, and he responded: "With my experience, I bet on her horse rather than yours." The seed or nut was taken to two professional botanists, a German and a Mexican, and both unhesitatingly declared it to be from such a tree as the medium had described, and said that the nut often falls into a river or is washed into it by freshets and at length turns up on an ocean beach. While I shall continue to look for data contradicting yet unverified details, it must be confessed that my labours thus far have not been encouraging in that direction.

Dr. Prince then tells of the rigid precautions taken by

Dr. Pagenstecher to exclude the telepathic factor, and continues:—

But, generally, the work of Señora de Z. does not look like telepathy, measured by the data referred to. I say generally, mainly because one would be inclined to credit certain incidents to telepathy, in sheer desperation, not knowing how else to account for them unless he had recourse to spirits, which would be another desperate refuge so far as the evidence for these particular incidents go. But take the case of the "sea bean" already mentioned. In my ignorance, I was telepathing to her, if anything, that the object was picked on the beach, whereas she referred it to a tropical forest; that it was the seed of a sea-plant, whereas she associated it with an inland tree. And it can hardly be supposed that any botanist in the world was cancelling the force of my impression by his energetic thinking of the true nature of the object, seeing that not a person in the world but myself knew what I had picked up and what I put between her rigid fingers. Another incident out of many is that of the two bows of satin ribbon made to resemble each other in every particular, one of which had a peculiar history, as a bow; the other having been specially made for the experiment from a roll of ribbon purchased in a shop. No one but myself knew which I put in the medium's fingers, and in fact I did not know, for I somehow got the firm impression that the one made for the occasion was the other. Regretting that I had, as I supposed, identified the bow first given her, I did my best to keep from thinking about it, although I regard that as an impossible feat. But if the results had tallied with the facts, it would have been said that the medium got them by telepathy from my mind. Certainly I was under the impression, as I heard her tell a peculiar history, and then, with the other simply describe a scene of ribbon manufacture, that the stories had become misplaced. But they had not been. And since the only other person in the room who knew anything about the objects had his back turned until I covered the bow and hands with a cloth, no one was in a position to annul my hypothetical telepathic message with his stronger one. The reader of the book will observe how many cases there are where no one in the room knew anything about the object. But I have stated two cases where the only person who knew what objects were employed, had false impressions about them, yet the truth prevailed.

While we have no real right to isolate particular experiments since a theory, to account for phenomena, must embrace them all, yet let us take the case of an Egyptian amulet, and another very interesting one connected with an old French jewel. The former elicited the very graphic panorama of a royal funeral to be contained in the book. The other brought an equally dramatic and detailed scene connected with the French Revolution, not yet reported. At least many of the details given of Egyptian customs can be vindicated, and the other scene was at least in part true, and the unknown details articulate with the known in perfect keeping and verisimilitude. It may be said that supposing, in these two cases and certain others, the nature of the object could once have been learned by telepathy, the description would follow as a matter of course. But here is a difficulty which staggers me. Are we to ascribe to this simple, moderately educated Mexican woman, with few books and for many years burdened with the care of a large family, such erudition and enormous mnemonic faculty that it is credible that, the moment the nature of an object becomes (hypothetically) known to her, she can reel off a string of statements about another country and age which is relevant, and at the same time composed of true facts and in part of claimed facts which it seems impossible to confute? If a college professor, on having a series of objects actually named and assigned to their places of origin could, without notice, describe the Roman Forum from two points of view (never having travelled), describe persons, costumes, manners and specific acts fitting a particular chapter of the French Revolution, give in detail the scene of human sacrifice so well vindicated by Dr. Pagenstecher's Appendix 12, paint a veracious scene

of deep-sea life, depict an Austrian royal procession which perfectly fits time and place, etc., I should think him a monster of learning.

Confining our attention for the moment to those cases wherein the experimenter was acquainted with other lands and periods, the fact that besides the verified statements there were others which, though in keeping, were not known and may even yet not have been verified, is one of the most significant as tending against the telepathy theory. Had the medium's story been coterminous with the knowledge of anyone in the room, or all combined, I could entertain that theory. Or had the unknown parts been easily accessible in books, I could conceive of subconscious memory and subconscious telepathy. But when I find neither one nor all present know a part of the facts afterward found to be true, that some details require diligent research to ascertain and that other details, while still unverified, yet are rendered the more plausible by research, I am forced to say: this does not look like telepathy; on the contrary, it is exactly what I would expect if I were certain that the medium actually was looking upon a scene remote in time or place. For it would be unlikely that all the details relative to some scene in the long past or far distant history of an object should be known to me (unless I was an actor therein) or laid down in books.

Dr. Prince then pays a high compliment to Dr. Pagenstecher's good nature in submitting to so much "Sherlock Holmesing," and gives an example of the tests he carried out:—

Another of my mean tricks may be worth relating. During a sitting, I suddenly passed the doctor a written paragraph prefaced by a request for him to recite it to the medium. The paragraph read about as follows: "You remember that I told you about the Spaniard who was drowned, before we had the sitting?" I am witness, also, that the doctor uttered the Spanish rendition with the energy and ring of conviction which is usually operative in trance in producing a false impression. But the medium knitted her brows, shook her head, and strenuously denied the truth of what the hypnotiser had hinted so vigorously. Uttered as the words were, and considering the established rapport, there would certainly have been an admission had there been any ground for it.

The question naturally suggested itself whether the medium was not able to draw inferences in some cases from feeling the object over, it being conceded that she could not by sight, since her eyes remained fast closed. There are two answers to this inquiry. The first is that hundreds of tests indicated the inhibition of all her senses. These were the tests always hitherto employed and regarded by psychologists as determinative. If it be suspected that the condition did not remain fixed during the progress of an experiment, then all previous reports of the kind are vitiated. Once, in my presence, a bystander so deeply ran a needle under her nails that she suffered much pain on coming to consciousness, but she did not flinch. She did not feel, see, smell, or taste, and heard only what she was told to hear. The second answer is that once the tips of her fingers were all placed upon an object they remained rigidly upon it, and there never once was an appearance of feeling it over. And, thirdly, in the course of Dr. Pagenstecher's experiments, many objects would not have given any hint as to what was afterwards stated had they been felt over with the utmost impunity. One of the experiments related in the book is that of presenting, first a leaf from a tablet, having on it a note written by a person just after being stricken with apoplexy, another from the same tablet, written upon at a quickly succeeding and more serious stage of the attack, and a third upon which nothing was written. The scenes evoked by the first two, as testified by two persons present when help was summoned, were identically the same except that the second took up the dramatic details of the real scene at a little later period than the first, and carried it on a little farther. But the third leaf brought nothing but a picture of the manufacture of paper. If the psychic had felt over every part of the three papers she could have gained no information, nor any if she had looked at them without reading—smelled of them, tapped them at her ear and tasted them. She might even have read the contents of the two, and still could not have surmised the most of the details which she told.

The account is followed by a categorical statement of the experiments, which are of a remarkable character and calculated to establish the reality of the psychometrical faculty in any unbiassed mind. But psychometry is a familiar matter to all experienced Spiritualists, who do not need for themselves scientific vindications of its genuineness.

As we are going to press, we are informed that Dr. J. M. Peebles, the veteran Spiritualist, passed to the higher life on February 15th, at 12.20 noon, in his home at Los Angeles, California.

## RAYS AND REFLECTIONS.

I noted the passing of Stuart Cumberland with something of regret, if it were only for the vanishing of an old-time celebrity. I met him now and again. On the first occasion it was in connection with a certain Press "stunt," disguising itself as a serious attempt to investigate Spiritualism. He was always very friendly and eager for information, for in his later years he began to have some serious doubts about the soundness of his position on the question of psychic phenomena. He always seemed to be trying to discover the truth but without success. At one time it looked as though he would have been a strong member of that group of survivors from the past who set themselves to oppose Spiritualism by every device in their power. But Mr. Cumberland, I think, had learned too much to make him an uncompromising adversary. I can well spare him a little tribute of goodwill and good wishes in that new country of the existence of which he had such grave doubts.

Now that the life and work of Andrew Jackson Davis, the great American seer, are attracting fresh attention, the following anecdote of him related by Mr. A. J. Philpott, a journalist, should be of interest. When he was about eighty, Davis was visited by Mr. Philpott who was accompanied by Professor Lutoslowsky, one of the most distinguished psychologists in Europe, who was at that time stopping with Professor William James at Cambridge (U.S.A.). The Professor had said that he would rather meet Davis than any man in America, so that when they arrived at Davis's little office where he carried on a medical practice, the meeting was an interesting one.

In the course of their talk, the Professor asked Dr. Davis "How long are you going to remain with us?" To which Davis replied that the work he had left to do would take him about three years. Then Mr. Philpott struck in asking the two sages what they both thought on the question of "human immortality." "It's the surest thing I know," was the Professor's reply, and Mr. Davis said, "I wish I was as sure of anything in this world as I am of life in the hereafter." And Mr. Philpott, in telling the story, writes: "One was a Roman Catholic, one a Spiritualist—both agreed." And he adds that Dr. Davis died three years later, although not on the exact day.

Of a newly-discovered American girl medium it is gravely recorded that she has "bobbed hair." I recall that the same description was given of an English medium by a Press investigator. It is of course a highly-suspicious circumstance. I suppose if it were discovered that the lady medium, in addition, carried face powder it would throw grave doubts on the reality of her psychic powers!

LIGHT office is a remarkable centre for coincidences of all kinds—if coincidences is the right word. On innumerable occasions I have received letters on the same day, one asking a question or desiring some help, and another containing the information desired or volunteering the assistance needed, although the correspondents in each case were quite unknown to each other. Or, it may be, some visitor in search of information or help will be immediately followed by another in a position to give the aid required, and it is only necessary to bring them together. Many have been the occasions in which some person deeply anxious to meet another has by some strange dispensation timed his visit at the precise moment when the person he desired to see was on the premises. Sometimes it would be a meeting of two friends who had lost sight of each other for a long period and were mutually astonished by a meeting at a place where neither would ever have expected to find the other.

But not all the coincidences are so apparently purposeful or providential as in these cases. Sometimes they are apparently random things—just chance coincidences, yet they are extremely odd for all that. Here is one. A few days ago I was asked for the address of a certain Duncan Campbell, who had occasionally corresponded with me. Before I had time to find the address, a gentleman called to present me with a quaint old book which he had come across, and which dealt with visions and prophecies. On opening it, what was my surprise to find that it was a book by a Duncan Campbell, who lived nearly two hundred years ago.

But the purposeful coincidences—the "little providences" as they may be called—have been so numerous and striking as to impress many persons who had come within the fringe of them by being able to associate some fortunate happening with a letter or visit to Queen-square. LIGHT seems to be at times a sort of "clearing house" for the operations of what the classical author terms "noble essences" and the ordinary Spiritualist "spirit friends."

D. G.

# BROWNING AND SPIRITUALISM.

By J. ARTHUR HILL.

Robert Browning, through a poet and the most intellectually subtle poet of the nineteenth century, was a man of the world—and it was this world. A robust personality, "ever a fighter," as he tells us in "Prospice," he was concerned chiefly with the life of the senses and of the mind. He seems to have had no mystical experiences, such as Tennyson describes in his partly autobiographical poem, "The Ancient Sage," and, in early poems at least, he shows no interest in a spiritual world or what is crudely termed a future life. This life was enough for him, as it was for Shakespeare. It is full of interest which cannot be exhausted, of problems which cannot be solved, in our brief span. Let us then live life fully while we have it. One world at a time. Concern with another (and hypothetical) one may be a dropping of the real bone and a chasing of the shadow.

With this temperamental outlook, it was natural that Browning should be antagonistic to Spiritualism, which in his middle life was at the crest of one of its periodic waves. The medium D. D. Home was giving sittings to great personages such as the Tsar of Russia and the French Imperial family, and Spiritualism was decidedly the fashion. Mrs. Browning took it up more or less, to her husband's great disgust, and "Sludge the Medium" was the result—a clever but not very creditable skit. Browning, moreover, gave currency to a story that Home (the supposed prototype of Sludge) had been caught experimenting with phosphorus, presumably by way of practice in the production of "spirit lights." This legend was carefully probed by some of the leaders of the Society for Psychical Research, and it was found to have no discoverable basis of fact. It was mere hearsay, and no first-hand witness could be found. As with the famous Indian rope-trick, A said that B had told him, but when B was interviewed it turned out that he had heard the tale from C, and so on *ad infinitum*. In other words, the phosphorus story had no evidence in its support. Browning had his prejudices, like all of us, and he permitted himself to be lax in his evidential requirements when a story pulled his way.

In his later life, however, in the years that bring calmness and the philosophic mind to such as are capable thereof, Browning thought much and seriously of the question of survival of bodily death. His beloved wife had died, and it was inevitable that he should ask himself whether any reunion was conceivable or probable. His temperament, even in age, was against his achieving any positive convictions. He had no mystical vision, and he had no acquaintance with facts which might have enabled his powerful mind to build an intellectual scheme of provisional belief such as F. W. H. Myers constructed. Accordingly, his procedure was deductive, and we see the workings of his mind in his poem "La Saisiaz," written in 1877 and published in 1878, when he was 66 years old.

In 1877 Browning was staying, with his sister, among the mountains near Geneva, at a villa named La Saisiaz, which in the Savoyard dialect means "the sun." They were accompanied by Miss Ann Egerton Smith, who died suddenly from heart disease, on September 14th. Hence the "A. E. S., September 14, 1877," which follows the poem's title. The tragic event no doubt stimulated the poet's creative powers, but the poem is the outcome of many years' thought and suffering. The loss of his wife was too painful to write about; too painful to use as text or motive of a poem; but the death of a friend gave pain enough for stimulus but not enough to paralyse expression.

Describing in the opening pages the scenery around Geneva which he had so often surveyed with his lost friend, the poet questions: "Here I stand: but you—where?" I will ask myself the question, with courage to take an answer:—

"If I know my mood, 'twere constant—come in whatsoever uncouth  
Shape it should, nay, formidable—so the answer were but truth."

First the Comtist idea of survival is discussed—that we live in the memories of those who knew us. But as these latter die in their turn, this survival in memories becomes second-hand, third-hand, and so on:—

"So much of you lives within me while I live my year or week."

Then my fellow takes the tale up, not unwilling to aver  
Duly in his turn 'I knew him best of all, as he knew her'  
And so both memories dwindle."

No, this memory-immortality will not do. The thing that it assumes as surviving is a recollection, not a person. The only thing that would bring comfort is the supposition that survival is real; that the full personality goes on living and progressing; that somewhere "new existence led by men and women new, Possibly attains perfection coveted by me and you." But is it true? Can we rationally suppose it? We want the truth, even if it is distasteful:—

"I will ask and have an answer—with no favour, with no fear—  
From myself. How much, how little, do I inwardly believe True that controverted doctrine? Is it fact to which I cleave,

Is it fancy I but cherish, when I take upon my lips  
Phrase the solemn Tuscan fashioned, and declare the soul's eclipse

Not the soul's extinction? take his 'I believe and I declare—  
Certain am I—from this life I pass into a better, there  
Where that lady lives of whom enamoured was my soul—  
where this

Other lady, my companion dear and true, she also is?"

Can we, perhaps, believe in survival because God seems good and wise? But if He is potent—certainly if He is omnipotent—why are right and wrong at strife? We do not know. Fall back then on belief. We are sure of nothing:

"I myself am what I know not—ignorance which proves no bar,

To the knowledge that I am, and, since I am, can recognise  
What to me is pain and pleasure: this is sure, the rest—surmise."

"If my fellows are or are not, what may please them and what pain—

Mere surmise: my own experience—that is knowledge, once again."

Here Browning goes back to the old Cartesian maxim "I think, therefore I am." And from my own experience, he says, I cannot help inferring—though I cannot prove it—that in this life we are at school, being prepared for a wider experience:—

"I have lived, then, done and suffered, loved and hated,  
learnt and taught

This—there is no reconciling wisdom with a world distraught,  
Goodness with triumphant evil, power with failure in the aim,

If—to my own sense, remember! though none other feel the same)—

If you bar me from assuming earth to be a pupil's place,  
And life, time—with all their chances, changes—just probation—space.

Only grant my soul may carry high through death her cup  
unspilled,

Brimming though it be with knowledge, life's loss drop by  
drop distilled,

I shall boast it mine—the balsam, bless each kindly wretch  
that wrung

From life's tree its inmost virtue, tapped the root whence  
pleasure sprung,

Barked the bole, and broke the bough, and bruised the  
berry, left all grace

Ashes in death's stern alembic, loosed elixir in its place!"

But will it be so? The poet now stands aside and lets Reason and Fancy discuss the question. Fancy says that God, Soul, and Future Life are certain. Reason replies—anticipating Pragmatism—that the advantage of the belief seems plain, but that if happiness is ahead, it would be well to commit suicide—get away to the provided room,

"Where the old friends wait their fellow, where the new acquaintance wait,  
Probably for talk assembled, possibly to sup in state!"

Fancy thereupon has to enlarge her scope and to include punishment—hell—for anyone who curtails life's term, who "fain would act the butterfly before he has played out the worm," and a heaven of reward for good done. But here Reason points out a difficulty. Earth was said to be a probation-place; "liberty of doing evil gave his doing good a grace," and even if he does evil he learns by it and is therefore benefited, so good results in either case; but now

Fancy says that doing evil lands man in Hell. Moreover, if Law rules, how comes it that the moral law can be broken, for we see and praise the good while doing the bad? Some laws apparently man must obey (the "laws of Nature"), others he can disobey. After all, then, have we settled anything?

"Does the scope Earth affords of fact to judge by warrant future fear or hope?"

"... o'er our heaven again cloud closes, until, lo—Hope the arrowy, just as constant, comes to pierce its gloom, compelled

By a power and by a purpose which, if no one else beheld, I behold in life, so—hope!"

It is a rather sad summing up, as Browning himself seems to admit; and his reflections on Rousseau, Gibbon, Byron, and Voltaire—all of whom had lived at places under his eye as he surveyed the landscape round Geneva—do not help him further. He concludes on the earlier note that at least two facts remain, the two believed in even by Voltaire:—

"He at least believed in Soul, was very sure of God."

This is weak and disappointing. It is a falling back on faith—a faith tacitly based on the thought that one can't, after all, be far wrong in believing as far as such a mind as Voltaire's believed. No metaphysical certainty is achievable. Nothing is left but to hope for the best. Voltaire would be greatly amused to find himself acting as an aid to the faith of this robust "fighter."

What a pity it seems that Browning did not find for himself the facts which would have warranted the hope or the more than hope—the certainty—that Myers reached through scientific investigation! Browning might have done so, if he had followed Mrs. Browning's lead instead of his own prejudices. It is not well to be always a fighter. It is well to be a learner sometimes.

## PSYCHICAL RESEARCH AND THE OLD BAILEY.

A HINT TO MR. G. R. SIMS.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON.).

The suggestion made by Mr. G. R. Sims that claimants to the possession of supernormal powers should justify their pretensions at the Old Bailey is not so original as might appear. The same principle underlay the treatment meted out to adventurous Doctors of Medicine in the days of good old Haroun Alraschid. A rising practitioner in that golden age might easily find himself in a very delicate situation, and confronted with a serious dilemma. He might at any time be summoned to relieve the chronic dyspepsia of Royalty. If he failed the reward was the bowstring. If he succeeded he had to marry "the elderly, ugly daughter" of his sovereign.

Mr. Sims should have more consideration for the wonder-workers, for is not he a worker of wonders himself? The name of G. R. Sims will be associated in *saecula saeculorum* with the marvellous hair-restorer, "Tatcho." Let us apply his formula of investigation to this wondrous elixir and its inventor. We are confronted with glowing testimonials from all sorts and conditions of men and women eager to bear witness to its value. True, but we shall regard these as the "evidence of hyper-sensitives eager to believe" that the devastating hand of *alopecia* has been stayed. Let Mr. Sims confirm his testimony by appearing at the Old Bailey, hand-cuffed, and with a stalwart warder on either side. "The world will go on doubting until it gets this proof." And probably the world may go on for quite a long time wishing that it may get it!

Anxious though he certainly is to alleviate the sufferings of humanity Mr. Sims may dislike a public appearance in the dock of a Criminal Court. But surely he will not shirk from an experiment under test conditions. All workers of wonders are expected to submit themselves to the tests of any Tom, Dick or Harry for whose idle hands Satan may have failed to provide any other mischief to do. Mr. Sims should retire to some dungeon cell. There, under strict supervision, arranged, let us say, by the directors of "Harlene," let him remain until by the aid of his discovery he has effected the complete cure of an obstinate case of baldness to the satisfaction of any possible sceptic. This done, it is conceivable that "the world" might believe, though it is also possible that it might not. At any rate, *fat experimentum*. A well-known critic of Spirit Photography might be persuaded to supply the *corpus* or rather the *caput* on which the trial might be made.

I am so far in agreement with Mr. G. R. Sims that I would gladly employ physical means in the correction of such as regard not law in the domains of Sense, Morals, Thought, or Language. Mr. Clodd should certainly be "kept in" the school-room, or confined in some suitable institution until he has either explained what he means by "spurious drive!" or has purged himself of his contempt for the ordinary processes of reason.

## SPIRITUALISM AND THE SUNDAY PRESS.

THE SMUGGLERS OF MERSEA ISLAND.

In a letter from Mr. H. J. Allingham, of Blomfield-crescent, W., in the last issue of the "Referee," he tells a strange story of séances which he attended on Mersea Island, when by means of an improvised planchette he and his friends got into touch with a group of smugglers who lived on the island more than 250 years ago. Mr. Allingham is not a Spiritualist, but he found the experience very convincing, for the smugglers gave a long and detailed account of themselves and their doings. "The manners, customs, costumes, scraps of dialogue and so forth were such as we could never have invented," he writes. Twelve different communicators gave messages, each having a marked individuality. One referred to the other as a "mange-struck ronyon," a phrase the investigators had never heard before. ("Ronyon" is, of course, of Shakespeare's day, and is to be found in "Macbeth.") The correspondent makes a number of inquiries with a view to verifying some of the particulars given by the smugglers, and some of his comments on the question of spirits and spirit communication are much to the point. But he finds one objection to the Spiritualist explanation, and that is that the smugglers all seem to be at the same age as when they died. It is well seen that he is not a Spiritualist, or he would know that this discovery is quite compatible with the facts of spirit communication. Moreover, he would find that there are on record quite a large number of somewhat similar cases of communications with earth bound spirits of ages ago, in which the same characteristics were shown.

THE LANGUAGE OF SYMBOLS.

In the "Weekly Dispatch" A. V. E. continues her series of articles with an interesting account of the symbols used by her guides to convey messages to her. Some of these show no little ingenuity, as when she was shown a rainbow to convey to her that the name of the spirit daughter of a colonel who visited her was Iris.

## DECEASE OF MR. STUART CUMBERLAND.

The death of Mr. Stuart Cumberland, at St. George's Hospital last week, removed from the scene one who, some forty years ago, acquired considerable prominence as a "thought-reader," although the supposed thought-reading is said to have been nothing but the detection of unconscious and almost imperceptible muscular or nervous movements on the part of his subjects when, in search of a hidden pin or some such trifle, they involuntarily guided him to its hiding place. He was disposed to regard all supernormal powers as having some such explanation when they were not purely imaginary. The rise of psychic inquiry of late years brought him once more into some little prominence, but he was never quite whole-hearted as an opponent, finding amongst the advocates of the subject, men whose intelligence he respected, and discovering too that there were facts which all his ingenuity could not explain away. He was one of several "thought-readers" of the past, some of whom claimed telepathic powers. His books against Spiritualism were not of a formidable character, and received short shrift in our pages at the hands of such capable reviewers as Dr. Ellis Powell. He was not an acute reasoner, but he had several good personal qualities, and we see his name disappear from the living world with some regret. He was something of a landmark, a link with the Victorian age.

## A "BALL OF LIGHT."

Mrs. McKenzie writes:—

In Mrs. F. E. Leaning's contribution of March 4th as to the nature or appearance of the finer body, she refers to Dr. Baraduc's sensitive who felt like a "ball of light," and whose photograph with such a "ball" was secured. I have before me a curious photograph, obtained recently by Mrs. Deane at a public meeting organised by Miss Stead at which Mr. Vout Peters was giving clairvoyance. The photograph is a bad one, as probably the light was poor. The persons on the platform can be seen dimly, but Mr. Peters, who was presumably standing there, is nowhere to be found. In the centre of the hall, however, is a remarkable globe-shaped light of seemingly great brilliance—resembling one of an arc lamp. I note that Miss Stead mentions this incident in the March issue of "The Super Man." The old name for the medium was "the light"; evidently to those who communicate through him, he appears as such—the light becoming a guide to the presence of a sensitive through whom a communication may be got to those of us who are blind and deaf to the unseen hosts. The question remains, however, "Why did not the camera report the presence of Mr. Peters' physical body?" Mrs. Deane assures me that on one or two other occasions she has made the attempt at a public meeting to secure Mr. Peters, but he is always missing when the plate is developed.

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## HOW WE STAND.

## THE RUDDER OF REASON.

It is part of our philosophy that while there is much that is outside the limits of logic and the confines of common sense, there is nothing beyond the range of Reason. Yet in saying this we do not mean that human reason can cope with all the mysteries of life, but only that we hold that the whole of existence is based on Intelligence, and that at the back of all things is a reasoned Idea. There are sham mysteries which deceive the untutored mind. We see through them, and pass on. There are real mysteries which abide every test, but are beyond our understanding. So we hold our judgment of these in suspense, and in doing so obey the voice of Reason.

Our neighbour Littlewit worships with strange rites and symbols a God that to us is a sort of Mumbo-jumbo. We do not tell him this, so long as he does not seek to impose his creed upon us. It is his affair. We have no duty to graft fruit on another man's trees or to prune his overgrown shrubs. He has certain personal rights of choice and judgment which are his own private concern. We must respect them, just as God Himself does.

Our friend Goodfellow laughs at our superstition concerning the existence of spirits, which he pleasantly describes as "spooks." Well, he is a friend and must be indulged. Friendship must have its privileges, and these things are but from the lips. Probably he thinks otherwise than he speaks, for words disguise thoughts more often than they reveal them. We smile with him, having no feeling of personal hurt.

Chasuble, a frenzied priest, his mind distempered perhaps by unnatural modes of thought and life, foams and froths at us from a pulpit, pouring a flaming torrent of words, in which "devils," "degradation," "blasphemy" and "damnable" are conspicuous. He is a forcible-feeble orator, having to make up in fury what he lacks in force. Reason tells us that he is an unmannerly fool, but probably means well. He has no strength to hurt us. We leave him to fight the air, and in the end, perhaps, to dash his head against the walls of the Universe. Doubtless he has some inverted quality of love in his nature, which has to pass through phases of passion before it unfolds into patience and peace.

We meet Hotchpot, who says he is a devout Spiritualist, conversing always with very lofty spirits, who assure him that certain religious and social ideas of his own are indispensable to Spiritualism. For him, yes, perhaps. But not for us! We maintain our own individual rights, reserve our private opinion of Hotchpot, and pass on.

Pugnus, another Spiritualist, who has for years railed at the Church, exposing its errors and weakness and crying out upon it as something utterly effete and decrepit, comes to us clamorous with the complaint that the Church, now become (rather miraculously) a monstrous and formidable tyrant, is seeking to take from him his truth of human survival and spirit com-

munication. It wishes to "corner" this truth for itself. So? And a truth must not be made *anyone's* monopoly or private preserve? True, quite true. And therefore—but we may leave Pugnus to think it out, assuring him that Truth is always able to take care of itself without his or our assistance, and that it is quite safe against any "ring" or "corner." Pray did he ever hear of any monopolist trying to "corner" the air or to secure for his own use a few acres of sky?

Timidus is sadly concerned about another matter. He was always fearful that Spiritualism would go ahead too fast and now the great stream, always swelling under the rains from heaven, has broken its banks and is flowing over the country at large—the back-water is racing like a weir. But who and what could have held it back? The flood will do damage, no doubt—that is in the nature of floods—but it will do more of good in a variety of ways. Besides, there has been a great drought and the waters will infallibly find their own level. That is part of the Reason which is in everything, and which justifies the faith that the Spirit doeth all things well.

## THE FAITH OF SHACKLETON.

The present wave of discussion on Spiritualism in the pages of the daily Press is conducted from what the writers would call a common sense point of view. In other words, the expediency of the paper is allowed to influence the written opinion. The true belief of a man is obtained when he is face to face with the primeval forces of Nature, and has neither the time nor the inclination to study the popular effect of his statement. Our readers will remember a reference made to the "fourth presence" mentioned by Sir Ernest Shackleton in "South," p. 209, and the following extract from an article in the "Daily Telegraph," by Harold Begbie (February 1st, 1922), in which the writer reports an interview with Sir Ernest Shackleton shortly before his final departure from England, gives the viewpoint of this man without fear, this "gentleman unafraid" and his faith in an ever-present Providence:—

"Of that most terrible of all his experiences, the desperate venture from Elephant Island to South Georgia, he told me that he and his heroic men never doubted 'there was always something above.'"

"We called it Providence," he said, "and we left it at that. 'Tho' I take the wings of the morning'—you know that Psalm; well, it absolutely fitted it. We were comrades with death all the time. . . . It is a humbling experience to listen to ice-pressure and to watch the visible world breaking up all around one. The forces of Nature are so terrific that no scientific explanation of their action ever quite gives one a satisfying sense of their origin."

"But even when they are merciless and indifferent," I asked, "do you still feel that there is Something above, a real Providence?"

"Always."

"Your faith in an intelligent universe never shook on the ice-fields or in the mountains of South Georgia?"

"We were always conscious of a Power that informed the whole living world."

"In your book you speak of a Fourth Presence."

He nodded his head.

"Do you care to speak about that?"

At once he was restless and ill at ease. "No," he said; "none of us cares to speak about that." Then, with energy: "There are some things which never can be spoken of. Almost to hint about them comes perilously near sacrilege. This experience was eminently one of those things."

## THE RABBI'S MESSAGE.

The Rev. Minot J. Savage D.D., relates in his book, "Life Beyond Death," a case related to him by a Jewish rabbi, who, he said, was an unbeliever in any future life.

The rabbi told him that he once visited a slate-writing medium, taking with him two clean slates. He wrote a message to his father, who had been dead for many years, but wrote the message or note in German, spelling it out in Hebrew characters, of both of which the medium was entirely ignorant. He placed the note between his two slates and tied them together and hung them on the chandelier over the table at which they were sitting. After a short time he took them down and on opening them he found inside and written on the slates an answer to his note, signed with his father's name and written in the German language and spelled with Hebrew characters.

The only explanation of an instance like the above, outside of the supernatural, or superphysical, is that the rabbi was lying to Dr. Savage, which, considering that they were personal friends and that the rabbi was, before and after the event, an unbeliever in any future life whatever, is improbable.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

In reference to the paragraph from the "Sheffield Daily Telegraph" quoted in the "Observatory" last week, it now appears that the report of the test of the music hall artiste, Mr. B. G. Cooper, was lacking in certain details. Mr. Walter Appleyard, the President of the Sheffield Psychical Research Society, has drawn our attention to his letter published in the "Sheffield Daily Telegraph" of February 27th, which reads as follows: "I find that the report in your columns of our experiment with the above illusionist has aroused a lot of interest, and I feel that the true facts and results should be put before the public. In the first place, information was brought to me that a man, Mr. B. G. Cooper, could liberate himself from any box that might be constructed, and it was suggested that the secret might lie in psychic force, as the man while in the box was in a semi-conscious state and did not know how he got out. I was asked permission for a demonstration to be given before our Society. This was done, as witnessed by your representative, and on the face of it appeared to me satisfactory. There was, however, an element of suspicion, and I decided upon a further and more stringent test, with a box of my own providing. This was carried out on Saturday evening before several members of our committee. The man failed—not to get out—but to get out without breaking the box. He accomplished it by sheer physical power combined with unique dexterity. It was a clever trick worthy the best performers on the variety stage. He then admitted that the first test was a trick, although he denied it at the time. The Sheffield S. P. R. was established with the object of investigating phenomena or happenings of a super-normal character that lie outside the range of recognised natural law in serious quest of truth. Had this man emerged without any damage to or displacement of any part of the box or its bindings, it would of course have been a demonstration of matter passing through matter, or, as I explained, dematerialisation, authentic cases of which are on record and which I myself have witnessed on several occasions. Instead of the man being in an abnormal condition, he appeared specially alert and fully alive to his position. The conclusion we have come to is there was not the slightest evidence of anything of a psychic nature."

A story is told in the "Evening Standard" of March 3rd in connection with the late Mr. Stuart Cumberland as follows: "Call it thought-reading or what you like, the late Mr. Stuart Cumberland had a remarkable gift of divination. I often met him, heard him lecture, and saw him give demonstrations, and one of his most amusing stories was of a gathering at which King Edward was asked to think of something and Mr. Cumberland would draw it on a board. The King thought hard, and the 'thought-reader' drew an elephant which, however, had no tail. Mr. Cumberland commented on this curious omission, whereupon King Edward said: 'Yes, but that is the sort of elephant I was thinking of—one we once hunted in India that was minus a tail!'"

The "Daily Express" of March 4th publishes the following cable from its New York correspondent:—

"Mr. Winston Churchill, the American novelist, announces that for the past three years he has been conducting an investigation into the psychic world, and has discovered in the human will an unbelievable power which can be used for the purpose of developing creative energy. 'Every human being, whether artist or working-man, wants creative energy,' says Mr. Churchill. 'This thing that I have found, if it can be worked out, means the mental liberation of every mind on earth. People do not create ordinarily out of themselves, in the sense that a spider spins a web, but become creators if the personal relationships are right. Man has gone at it as if he were doing it himself. That is the trouble with the world: man has not regarded his creativeness as a function of his serial relationship. We pass on our creative energy to others, who profit by it, too. Morality is all gone to pot to-day because we do not understand what "relation" means. We are entitled to a scientific explanation of the force which drives us. There has been none, but I am sure it can be put in terms of modern science. When that has been done, we shall know how to end the mental conflicts that now rage in everyone's being. Much of our unhappiness springs from the fact that we are set routine tasks that fill up our whole attention, and therefore we can do nothing else. The fact is that all routine can be done by one part of our mind without detracting from the power of the

other part of the mind to create. It is a difficult matter to explain just now, but this theory will be worked out in time.' Mr. Churchill says that he will elaborate his idea later."

We are sure that everyone will await the "elaborations" of such an able thinker as Mr. Winston Churchill. We feel, however, he will be greatly assisted in his investigation by a close study of Swedenborg's correspondences. When once, too, he realises the fact that there is a spirit brain as well as a material one, a great deal will become clearer to him, and he will be well on the road to a true explanation of man's close proximity and ability to utilise the riches of the unseen.

The articles in the "Weekly Dispatch" by a London clairvoyante are creating widespread attention. We understand there is every possibility of the whole series appearing in book form in the near future. A. V. E., the initials over which the articles are written, made the following references to symbols last Sunday: "To see a symbol clairvoyantly is one thing; to interpret it correctly is another. It is only by long experience in close harmony with my guides that I have been able to learn all the interpretations they wish me to understand by the many symbols they use. Sometimes an actual thing is shown and may be intended to convey quite a different significance from the usual meaning of the symbol. For instance, 'A fish in clean water' is the symbol always shown to me to convey the idea of new life. It is a good symbol and expresses the idea of an approaching change for the better. In the case of a certain sitter, this symbol was shown to me and I attached the usual meaning to it. Then, however, the communicating spirit showed me a place where he used to fish frequently, and I was thus made to understand that he wished to indicate that he was a keen angler. Fortunately in this instance I was able to correct the first impression, but this is not always the case. . . . The case of a colonel in the Army provides a typical example of complicated symbols. He had had many sittings, but he asked me to get the name of his daughter through. I described to him the spirit form of a young girl, which he immediately recognised. Then I said, 'I get the name Violet.' This was wrong, but my sitter was convinced that it must have been his little daughter who was present, and hoped for the name to be transmitted correctly on a future occasion. The opportunity arose at the house of a mutual friend, when my sitter reminded me. I suddenly had the vision of a flower which I took to be an orchid, and then I saw a rainbow over the colonel's head. I passed on the information, but he could not understand its significance and the mystery of the name remained unsolved. Later I received the following message by means of automatic writing from my mother: 'Iris and her mother, especially her mother, send their love to J. Iris passed over quite young.' I sent this message to the colonel, and he replied that Iris was the name of his young daughter. Discussing the previous attempts, it was obvious that the flower I had mistaken for an orchid was an iris. Then it dawned upon the colonel that the word Iris was the Greek word for rainbow, and therefore, when I was shown a rainbow over his head, it was intended as a symbol to translate into his daughter's name.

"You may ask here: Why should the Greek language have been employed at all? The answer is that one of my guides is a Grecian girl. She recognised the English name Iris as a Greek word meaning a rainbow, and thought that by showing me a rainbow my sitter would at once remember the meaning as his daughter's name. This example of somewhat indirect symbols gives an idea of the intelligence that must be used by sitters and mediums alike in interpreting the symbols used by the spirit people for communicating their ideas. It also shows the perseverance and trouble they will take to bring conviction to those who seek earnestly and in the right spirit for real convincing evidence."

The special correspondent of the "Sunday Mercury," Birmingham, writing from Paris recently, states: "Some of the most reliable English mediums are likely to come to Paris to take part in the thorough investigation into Spiritualism which, as I stated in my despatch last week, is being organised by the 'Matin.' It is announced this week that various institutions, such as the British College of Psychic Science, have declared their intention of sending mediums to participate, while large numbers of independent mediums have also sent in their names. It is hoped, too, that some of the American Spiritualist societies will take part, for in America there are thousands of mediums who have achieved astonishing reputations for accuracy, and the organisers of the investigation, no less than the doctors and scientists who will form the jury, are naturally anxious to secure the very best mediums in the world in order that their findings may not lack authority because of the material engaged."

## PSYCHIC PHOTOGRAPHY AND HUMAN RADIATIONS.

SOME EXPERIMENTS OF DR. JULIEN OCHOROWICZ.

In the "Annales Psychiques," during the year 1911, Dr. Julien Ochorowicz gave an account of his experiments in "radiography," by which term he designated photography without a camera. The images were obtained in darkness, by means of invisible rays emanating from a medium. The images of hands were of four kinds: those of the medium and of the "double" of the medium, his own hands, and those which he describes as "so-called spirit hands."

He found that the invisible rays emanating from the medium influenced a plate much more strongly than those which were visible. In his articles, however, he discussed the effect of the invisible rays, and not of the visible. They were, he said, much more strongly actinic than the visible, and could produce a good image with an exposure of a second, or even less. The radiographs require for their production special conditions. In the case of his medium he could only obtain them when she was in a somnambulistic state. Finally he succeeded in obtaining a series of spontaneous phenomena, although at first he thought he would have to content himself with a few isolated experiments only.

In the course of these experiments Dr. Ochorowicz met with many surprises. For instance, on one occasion when he held the sensitive plate against the left ear of the medium, hoping to obtain an image of the ear by means of these invisible rays, he unexpectedly found that an image of his own right hand, with which he was holding the plate, had been produced. As he had shifted his hand, not anticipating such a result, the image was doubled. An illustration of this radiograph was printed in "Annales Psychiques"; it is quite unmistakably the image of a hand.

The rays by which this was obtained must have been thrown on the plate from outside, but Dr. Ochorowicz positively states that the room was dark. Of course, the Doctor's hand was not touching the sensitive side of the plate. How, then, was the image of a dark hand on a lighter background cast upon the sensitive surface? The problem is rendered more perplexing by the fact that a few minutes later, when he had placed the sensitive plate on the top of the medium's head, he obtained an image of the round form of the head and the outline of two hairpins, crossing each other. The rays in this case must have been cast on the plate straight from the head, not from the opposite direction. A feature of interest in this illustration (not mentioned in Dr. Ochorowicz's article) is that the rays emanate from the head so as to form a sort of aureole with a darker centre.

In an earlier experiment, when Dr. Ochorowicz, asking the medium to hold the plate herself, tried to obtain an impression of her ear, an image of her hand was found on the plate. He then asked her to hold it only with the tips of her fingers, with the result that the tips of the fingers only appear in the radiograph.

The Doctor's theory is that the rays issuing from the etheric body can be directed on to different points; that in the experiments in which the hand holding the plate is reproduced the rays were externalised, and acted from outside, through the non-sensitive surface of the plate, to the sensitive surface; that in the experiments with the head the rays were concentrated on the surface of the skin, and acted directly on the sensitive side of the plate. These rays, he says, act like ultra-violet rays, and are not able, like X-rays, to penetrate opaque substances.

When the medium laid her hands against the plates (which were lying flat on the table), no image was produced; but when the plate was again held by the Doctor against her ear, a leaf having been inserted under the plate, the form of the leaf appeared clearly outlined against the luminous effect produced by the rays proceeding from her ear. A few weeks later, when this experiment was repeated, an image of the medium's ear, with a wisp of her hair, appeared against the luminous background of the head.

From these experiments one might be disposed to conclude that the medium's hands do not emit rays, but only her head. This conclusion, however, would be mistaken, for further experiments show that radiations emanate from the fingers also.

In the articles under notice, Dr. Ochorowicz told his readers that he had been able to obtain an impression of a coin on a sensitive plate by laying the coin on the plate whilst it was plunged in the developing bath, but that the process of printing itself was very slow, occupying half an hour, whereas the rays emanating from a medium act much more strongly and almost simultaneously. In the "Annales Psychiques" (October, 1911), there are prints showing radiographs of the medium's hands laid dry on

the plate, obtained solely by the invisible rays emanating from herself.

The rays between the thumb and finger produced two different effects, namely, a white blotch, by their direct action, and a dark image of the hand produced by the externalised rays. In one of the illustrations it is seen that the tips of the fingers have disappeared, although like the rest of the hand, they were in contact with the plate. The fact seems to be that the rays which produced the image of the hand emanated from the tips of the fingers, and consequently no impression of the tips themselves could be produced. This agrees with the experience of mediumistic persons who sometimes say that they see light streaming from the tips of fingers.

Subsequently Dr. Ochorowicz obtained radiographs of the hand of the "double." When performing this experiment the medium saw nothing, but felt rather sharp pain; when the plate was developed the Doctor found on it one single finger, which exceeded in proportion that of a human hand.

The medium seems to have been as eager to experiment as the Doctor, and not to have minded the temporary pain, which doubtless was not excessive. Further experiments also produced results. The plate was held at a greater distance from the medium. At twenty-five centimetres he noticed that the results were no longer luminous.

On one occasion the medium described the hand which she saw as a left hand, though she was extending her right hand, and the radiograph confirmed what she described, as the image obtained seemed to be that of a left hand. As this experiment fatigued her, the Doctor did not wish to continue these radiographs at a distance, but the medium pressed him to do so, saying, "No, no, push the chair further back." He did so, determined that this should be the last experiment of the sort. She turned very cold, especially in the legs, and then said, "How strange! I again see a left hand come from my right. Oh! what a long arm! Long and thin like a stick! But what a big hand! It advances slowly. It rests on the plate; I cannot any longer distinguish its position. It is too far off." She experienced a painful sensation and weakness in the right arm. The developed plate showed a portion of a large left hand, too large to admit of its appearing entirely on the plate, on which the medium's hand, however, could rest complete. The thumb and index finger alone were to be seen, with light between them.

Dr. Ochorowicz summarised his results in the following observations:—

1. The hand of the "double" appears much larger than that of the medium.
2. A left hand can issue from a right, but the energy which produces it seems to be drawn from other parts of the body, and from the extremities.
3. The hand of the "double" seems to grow thinner as it extends farther.
4. It seems easier for an etheric hand to make a luminous impression of itself than a dark impression.
5. The radiant image of the thumb was surrounded by a brighter margin.
6. The etheric body of the medium acts in a similar way to a "spirit."

\* \* We give the above particulars as an example of some of the earlier experiments in connection with human radiations. Much progress has been made since these investigations of Dr. Ochorowicz were recorded, and later researches show that the human rays he describes are more penetrative than X-rays and do actually pierce opaque surfaces.—Ea

THE BIBLE AND PSYCHICAL PHENOMENA.—Mrs. St. Clair Stobart opened a course of six lectures at the British College on Friday, March 3rd, at 3 p.m., the subject being, "A Comparison of Psychic Manifestations Recorded in the Bible with Modern Spiritualistic Phenomena." The lecture spoke of the astounding corroboration which psychic science gives to the Biblical records, stating that if all records of such happenings in the Bible had been omitted there would have been no Bible. The narrators or compilers of the records have but one story to tell—the nearness of the other world and the activities of its messengers. The Bible boldly proclaims that God Himself makes use of man's psychical faculties to prove to mankind the reality of spirit communication between God and man as spirits. The channels may have been poor, the instruments unworthy, but messages from great sources did get through, which altered both human lives and the destiny of races.—B.

## PSYCHIC PHOTOGRAPHY AND PSYCHICAL RESEARCH.

## SPIRITUAL AND MATERIAL FORCES.

By J. SCOTT BATTAMS, M.R.C.S.

The Crewe Circle has just concluded a ten days' visit for experimental work at the British College of Psychic Science. In addition to giving many valuable sittings to inquirers a special test sitting was carried out, details of which will be given when the matter is complete. Mr. Hope and Mrs. Buxton are the present focussing points of research or attack—either name will apply—by Psychical Researchers, members of the Magic Circle and conjurers. Their gift is sufficiently developed to stand a good deal of testing, but not without much physical expense, as those who are closely associated with them well know. The human instrument is the most delicate thing imaginable, and in the investigation of psychic science there is practically no other.

In a recent article in the American S. P. R. Journal, Mr. Eric Dingwall says that the task of the psychical researcher has been rendered doubly difficult by the fact that Spiritualists, through their hold on mediums, are able to withhold from him the means for adequate investigations. He adds: "It is for the champions of Spiritualism to decide how far they will pursue the dangerous course they have been following during the last few years."

We would remind Mr. Dingwall that Psychical Researchers everywhere are only slowly retracing the steps clearly marked out by the humbler Spiritualist in every branch of psychic phenomena: that the Spiritualists have taken the trouble to develop most of the mediums; and that if the medium refuses service to Psychical Researchers it is because of the cruel prejudgments served out to them by these persons, who simply reap what they have sown.

This is notably the case in psychic photography—a branch in which mediums are particularly scarce—and yet we have scorn and obloquy and disparagement heaped upon the heads of the two or three people who are able with fair regularity to show this phenomenon to the world.

A change of front is now taking place, I believe, and if better manners can be cultivated by researchers, and a truly scientific spirit appear, the truth may make better headway.

BARBARA MCKENZIE.

## FALLING PICTURES AS DEATH WARNINGS.

E. C. M. writes:—

In your issue of February 4th you allude to falling pictures as omens. About 100 miles from my home three old people used to live together, a widowed sister, a brother, and a servant who had been there forty years. There was also with them a nurse who was clairvoyant and clairaudient. She talked face to face with her spirit guide at any time and could describe things in my own home although she had never been within a hundred miles of it. She was a conscientious churchwoman.

In January, 1921, a heavy picture on the landing fell a week or two before the death of the brother. Last November (1921) the sister—Mrs. R., my aunt—took to her bed. Nurse, talking one morning with her guide, said, "I should like to know whether Mrs. R. will recover and get up again, or whether the time is drawing near for her to pass over; there has been no sign yet."

"What sign do you want?" said he.  
"Well, before Mr. C. died last January, a picture fell."  
"You shall have your sign," was the reply.

Nurse's next letter to me contained the news. "Two pictures have fallen both on the same day; evidently my guide wishes to make it very emphatic that your Aunt will not recover."

When shortly afterwards I went to see Aunt I forgot to enquire about the pictures. The old servant was well and doing the work of the house. Directly after my return home, this servant had a stroke, and was buried two days before my Aunt died (December 12th, 1921).

It was not until after Aunt's funeral, when passing the broken picture on the landing, that I thought of the incident and enquired. Nurse showed the pictures to me, and explained that the fall of the two was clearly intended to warn of the two deaths so close together, and not, as we first thought, an emphatic warning of one.

## MISS DALLAS'S FORTHCOMING LECTURE.

Miss H. A. Dallas sends us a modest disclaimer of the description given of her in the L. S. A. announcement of her coming lecture on "Hauntings," viz., that she is "one of the greatest living authorities on Spiritualism and Physical Science." She writes:—

Having been a careful student for close upon thirty years, I desire to help fellow students as far as I am able. I am well aware that many of these have had larger experience than I have had, but the majority of the audiences at the lectures in the Alliance's hall have probably taken up this study within the last few years and need all the assistance which the London Spiritualist Alliance programme of lectures is arranged to afford them.

If, as occultists declare, the whole universe is but the thought of God made manifest, it would seem to follow that we can draw an analogy or correspondence between the spiritual and material forces and their potency in their several spheres of action.

Scientists tell us that in the material body of an eleven stone man there is locked up sufficient atomic energy, if it could be liberated and harnessed, to counteract the force exerted by a million Niagaras for several hours!

If this be so, it would be strange indeed if in the loftier domain of spirit there were nothing analogous. In the action of leaven or ferments I think we may find a reasonable correspondence. The nature of the results, whether good, evil, indifferent, transitory or permanent, are determined by the nature and potency of the ferment, and the character of the vehicle or menstruum on which it acts. The change brought about in the sphere of spirit may be as real and wonderful as those wrought by Nature's mighty forces, though not so objectively impressive.

The present religious "revival" illustrates the workings of the "spiritual ferment"—if in this case I may so dignify it—amongst the fisher-folk—a more or less untutored, superstitious class, in whom Will and Intelligence have small control over the emotions. The "ferment" in these cases, as might be expected, has brought about some unfortunate results; but it has changed the lives of many for the better, and, perhaps, permanently. Many doubtless will quickly "fall from Grace"; but at least once in their lives they have been lifted to a higher plane; and the way once opened, it may the more readily be re-trodden; and the experience, though not of a lofty order, will be registered indelibly in consciousness, biding its time.

All religions, and all true Spiritual impulses, in every age appear to have been given, inspired, and guided by mighty Beings in accordance with the vast inequalities in evolution, and the ever-changing needs of man.

Long ages ago, ere Mind evolved, man was a God-guided automaton, and obeyed and revered divine Rulers who had the light of the Supreme to guide them. Their charges were little alive to the material world, but by reason of their psychic "make-up" they had conscious ingress to the subtler worlds, whose reality Spiritualism is everywhere proclaiming. In a later age man was enjoined to worship the invisible God; and he sacrificed through fear of dire evils, and with a single eye to immediate material rewards. All down the ages man seems to have received a progressive and fuller revelation as to his relation to God, and the universe, and the supreme value of life here as a preparation for the life hereafter.

For two thousand years the great Christian impulse has moulded the Spiritual life of the foremost races, and yet in our own day it cannot be said that the teachings of the Nazarene are a dominating and impelling force in the spiritual and political life of nations.

In the evolving life of man, progression or retrogression is the law: there is no merely standing still; and religions that cannot adapt themselves to the Spirit of the Age, and the growing needs of men would seem to come within this law. We are told by occultists and others, that the next great Spiritual impulse will coincide with the coming of the Christ; and that the movements everywhere apparent are, each in its own way, and however imperfectly, influencing the thought of our time, and leading up to the more Spiritual religion and brotherly civilisation of the far future.

This, however, is a subject too large and contentious for my small canvas and smaller knowledge. But if these somewhat hazy speculations have some basis of truth, as I think they have, it may at least be urged that we should submit such problems to the bar of conscience, whilst using our best critical reason. There is plenty of room for faith, but it becomes a surer, safer plank when buttressed by knowledge. There would appear to be a form of ignorance, self initiated and maintained, which seems to justify the occult dictum: "Ignorance is the only sin."

However this may be, it can at least be asserted that they who lack vision, and live in an atmosphere of prejudice and intolerance, will seldom, if ever, find themselves "on the side of the angels."

THE MARYLEBONE ASSOCIATION.—In celebration of the anniversary of Modern Spiritualism, the Marylebone Association have organised a Conversation and Dance to be held at the Mortimer Hall, Mortimer-street, Regent-street, W., on Wednesday, 29th inst., at 7.30. Further particulars will be given in the advertising columns.

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## FOR SEEKERS AFTER KNOWLEDGE.

### THE RESOURCES OF TRANCE MEDIUMSHIP.

Although we give answers to questions from readers on a special page there are some inquiries that deserve a fuller reply than the space on that page permits. And as the files of *LIGHT* during its forty years' existence contain an immense amount of information on the innumerable details of Spiritualism we propose to draw upon this fund from time to time to answer some "ever-recurring questions." Many of the answers given came from those who are best equipped to reply to many of the questions, viz., those in the Unseen World. But on this question of the source of the information we are not inclined to be dogmatic. The truth and wisdom of a statement are unaffected by any question as to its author. Many spirit communicators have gently waived the question of their identity, as of no particular importance. It was the message and not the man which was to count. Whether it was accepted or rejected was left to the judgment of the individual.

During most of his long life the late Mr. J. J. Morse was, as a trance medium, the channel for much wisdom from a little group of spirits of whom the chief "control" was said to be a Chinese philosopher, Tien Sien Tse, who gave an account of his life on earth. He answered many thousands of questions in public and private, showing a mental resource and capacity that far exceeded the normal powers of his medium.

We take the following from an account of some answers he gave at a meeting held in St. James's Hall many years ago. One inquirer asked:—

"To what extent do mundane affairs interest those on the spirit side, and what class of spirits are most engaged in directing social, political, or other movements in this world?"

It is the kind of question which has occupied the minds of many inquirers, and the control, in his reply, referred to the popular superstition that "when you are dead you have foregone all interest in the world in which you formerly existed." The contrary was, of course, the fact in the majority of cases. Death was not a change that shut the individual off from all interest in life on earth, consequently the so-called dead often took

#### A VERY LIVELY INTEREST

in the affairs of the world from which they had, in the physical sense, departed. "Suppose you have so bound yourself up with any of the affairs of life that they have become a sort of second nature to you; that you cannot exist away from your office, your factory, your warehouse, that you cannot forego being active in some pursuits to which you have given twenty, thirty, or forty years of your life, and suppose you die, you have not lost one single element, moral, mental, or spiritual; not one single attribute of your memory has been sacrificed. You are in all respects what you were before your death. What do you know of the hereafter? What do you know about the spirit-world? What can you see of the glories of existence, of the wisdom of God, of the boundless beauties of being, the depths of the human heart and soul, the noble heights to which these can aspire? What do you know of these things? They are sealed books to you, and you feel genuinely miserable, because you are apparently cut aloof from all that interested and occupied you on earth. Naturally you will gravitate to your old associations; naturally you will assimilate with the old thought-atmosphere in which you lived, and all persons whose thoughts are of the earth earthy, whose interests belong to this world, whose sympathies are undeveloped, having been narrowed down to the requirements of this life—such spirits will continue to take interest in the affairs that engrossed their energies while here." Political, social, or religious reformers, all who thought that the upliftment of humanity was their supreme mission, would continue to labour in that direction until they became spiritually awakened sufficiently to realise that they owed *themselves* duties which could be best performed in the conditions of their new existence. One of the allegations made against Spiritualism was that spirits came back and dealt with material affairs. There was nothing unnatural or illegitimate or degrading about it, so far as the speaker could see. A man in this world, when in doubt, would sometimes consult his solicitor. Supposing the solicitor died. He remained very much the same man as before, and why should not the client in doubt as readily take advice of his lawyer when the latter was in the next world as when he was in this? Nevertheless, the interest taken by departed humanity in the affairs of the world they had left was apt to be circumscribed by reason of one great obstacle. It had been stated that communication between the two worlds was dependent on the harmonious and sympathetic condition of the communicants on

each side. There must be a nexus, so to speak, for the thoughts to travel

#### FROM ONE MIND TO THE OTHER.

Now the average man of business—stockbroker, lawyer, money-changer, merchant or politician—was in many cases so thoroughly convinced that there was no better man than himself, was so encased in a sort of armour of egotism, that there was no relationship between him and the dwellers in spirit life. If such a man could open out, it would be possible for him to receive aid, advice, and inspiration from his spirit neighbours, but his self-sufficiency closed the door against any interference by the spirit world, so far as he was concerned. "So long" (said the speaker) "as you realise the entire naturalness of the life after death, so long as you realise that these spirit-communicants are neither angels nor demons, but only human beings on another plane of operation, there is no unreasonableness in supposing that they may, under due circumstances, be able to advise you. But even here there is a check imposed, naturally and automatically. The longer people remain in the spirit world the more developed do they become, and the more they develop the less interest do they take in the petty affairs of mortal existence."

Dealing with the next question, which referred to the existence of animals in the spirit world, the speaker said there were animals in certain sections of the spirit world—those sections exhibiting conditions most contiguous to the material conditions, and which were in fact but little superior to them. These animals were, however, evanescent—they did not continue, being merely the essential forms, so to speak, of the animals as they existed on earth. In the

#### HIGHER CONDITIONS OF THE SPIRIT WORLD

they were not found.

"How long have you been in the other life? Have you in that time personally experienced any important changes: if so, will you kindly tell us of what nature?" Such was the tenor of the next question, and the speaker, in reply, said that the important changes he had experienced were, of course, distinctly and peculiarly personal matters, and he felt somewhat reluctant to deal with matters of his own personal experience. Yet, within limitations, he might give some description, such as the questioner desired. His desire to limit the answer arose from no disposition to shirk the point raised in the question, but rather from reluctance to deal with matters merely personal to himself. His first experience of spirit life was exactly on the lines he had always laid down as characterising the transition of the individual from material to spiritual conditions. He experienced, at first, no change in personal consciousness or mental and moral development. In the course of time he became sensible of a singular and delightful change. One might describe it best as a sense of lightness: but not only was there this feeling of buoyancy, as though a burden had been removed, but there was what seemed to be an interior illumination; a radiant light seemed to fill the mind with iridescent glory, and the intellect seemed capable of grasping ideas that, until then, had only been imperfectly understood. After this, he had a strange feeling of virtual translation from the condition in which he then found himself—somewhat analogous to what would on earth be called death, but in no sense be rightly called a death, since the sense of lightness culminated, and it seemed as though something had rolled away, as though the past—the undesirable and the imperfections of the past—were removed, leaving a sense of new life, "new birth-ness," which was accompanied by a distinct and positive exaltation, mental, spiritual, and personal, marking the translation to actual spirit life. There had, since then, been other changes, equally notable, but so far not to the same degree. When, eventually, the change described was duplicated in the experience of the control, it would then be impossible for him to return and hold direct communication with earth, for it would imply a

#### SPIRITUAL UNFOLDMENT AND EXALTATION,

which would make repellent all possible communication direct with the material conditions of the world. Under such circumstances, he would have to sever his connection with the medium he now employed, and discontinue the work he was enabled to carry on through that instrument. If he might say so without undue egotism, he would add that he was doing his best to delay the time, so that he might, for as long as possible, have the advantage of using the medium for the purpose of placing such knowledge and experience as he possessed at the service of his friends on earth. His residence on the spirit side had been, as computed by earthly measurements of time, 300 years.

## THE "DIRECT" VOICE IN NEW ZEALAND.

THE STORY OF A NATIVE SEANCE.

In the course of a letter dated December 26th, 1921, from Feilding, New Zealand, Mr. Joseph Appleby, who, as many readers will recall, sailed for that country in October last, writes as follows:—

The voyage in the S.S. "Ruahine" was uneventful except for the passage through the Panama Canal (an engineering feat to the credit of the U.S.A. and of which I should imagine there is no equal) and our call at Pitcairn Island, where three boat loads of inhabitants came on board to collect their mail and sell or barter fruit and curios.

I mentioned in my last letter to you that I hoped to carry on the work of which LIGHT as a journal is the chief exponent, so it may be of interest to your readers to know that, like most of the *genus homo* in close touch with Nature, the Maori is (or was in the old days, before missionaries converted him) a firm believer in spirit communication. This is shown by the following—extract from a book, "Old New Zealand," by a "Pakeha Maori," i.e., a white man living as a Maori. Written in or about 1860 it describes events that happened before the 1845 rebellion, and was published by Richard Bentley & Son, London, in 1893. It is looked upon here as one of the New Zealand classics.

As the incident which I quote happened a long time before 1845 it may well be taken as one of the very first mile-stones in the modern road of Spiritualism.

Here is the extract taken from Chapter X. (pp. 159-165):—

"A young chief, who had been very popular and greatly respected in his tribe, had been killed in battle, and, at the request of several of his relatives and nearest friends, the 'tohunga,' or priest, had promised on a certain night to call up his spirit to speak to them and answer any question they wished to put. This young man had been a great friend of mine; and so, the day before the event I was sent to by his relations, and told that an opportunity offered of conversing with my friend once more. I was not much inclined to bear a part in such outrageous mummery, but curiosity caused me to go. Now it is necessary to remark that this young chief was a man in advance of his times and people in many respects. He was the first of his tribe who could read and write, and amongst other unusual things for a native to do, he kept a register of births and deaths, and a journal of any remarkable events that happened in the tribe. Now this book was lost. No one could find it, though it had been unceasingly sought for as it contained matters of interest and also they wished to preserve it for his sake. The appointed time came and we all met the priest in the large house common to the people of the tribe. I wished I had not come for I felt that any unintentional symptom of incredulity on my part would shock and hurt the feelings of my friends extremely; and yet whilst feeling thus, I felt myself more and more near to believing in the deception about to be practised. The real grief and also the general undoubting faith in all around me had this effect. The door was shut, the fire but glowing charcoal. The light little better than darkness and the heat oppressive. Suddenly without the slightest warning a voice came out of the darkness, 'Salutation! Salutation to you all—salutation!—salutation to you, my tribe—family, I salute you! Friends I salute you—friend, my pakeha friend, I salute you!'

"The high-handed daring imposture was successful. The women were all weeping and exclaiming but were silenced by the men who were themselves nearly as much excited. I, however, did notice that two old men who sat close to me were not in the slightest degree moved in any way and they did not seem at all incredulous; quite the contrary.

The spirit spoke again, 'Speak to me the tribe! Speak to me the family! Speak to me the pakeha!' I, however, was not inclined for conversation. The evident belief of all around me in the presence of the spirit, the novelty of the scene, gave rise to a state of feeling not favourable to the conversational powers. Besides I felt reluctant to give too much apparent credence to an imposture, which at the same time, by some strange impulse, I felt half ready to give way to. At last the dead chief's brother spoke, 'How is it with you? Is it well with you in that country?' The answer came at once—(the voice all through, it is to be remembered, was not the voice of the 'tohunga,' or priest, but a strange sound, like the sound of wind blowing into a hollow vessel)—'It is well with me: my place is a good place.' The brother spoke again, 'Have you seen —, —, —?' (I forget the names mentioned). 'Yes they are all with me.' The spirit continued, 'Give my large tame pig to the priest and my double gun' (the pakeha was disenchanted at once). Here the brother interrupted, 'Your gun is a *manatunga*. I shall keep it.' He is also disenchanted, thought I; but I was mistaken. He believed but wished to keep the gun his brother had carried so long. An idea struck me that I could expose the imposture without showing palpable disbelief. 'We cannot find your book,' said I; 'where have you concealed it?' The answer instantly came, 'I concealed it between the *tabuku* of my

## FROM THE DREAM WORLD.

VISIONS THAT WERE VERIFIED.

We take the following cases from the chapter "Do the Dead Communicate with Us in Sleep?" in the book "Through the Gateway of Dreams," by "A Dreamer," who we understand is a member of the L.S.A. It is published by "The Bazaar, Exchange and Mart" (1/6).

Premising that the cases are authentic and are published only with the special permission of those most closely concerned with the events narrated, the author writes:—

A lady, Mrs. H—, the widow of a naval officer, and who was left with only limited means at the death of her husband, had monetary expectations from an elderly aunt, the Hon. Mrs. V—, who resided in Ireland. The old lady died rather unexpectedly, and Mrs. H— waited anxiously to hear the result of the will; she had no doubt as to her ultimate benefit from her aunt's estate. A few days after the death, Mrs. H— dreamed that she saw the old lady standing by her bedside in a state of great distress, weeping and wringing her hands, and reiterating again and again, "I have done wrong, I should have done more for you; I meant to do more for you!" Mrs. H— awoke much perturbed, feeling certain that she had received a warning of coming disappointment. Two days after this vision she received a letter from her aunt's lawyer, informing her that she had been left a few hundred pounds only, the bulk of the property having been left away from the family by the testatrix to the son of an old friend, a young man who for some time had been acting as agent for her estate!

A young lady whose favourite brother was a junior officer in the merchant service, and, at the time of which we write, away on a distant voyage, dropped asleep in the garden one afternoon, and experienced a very striking dream of him. He seemed to stand by her in a state of agitation, repeating, "Remember the day of the month; remember the day of the month!" She woke with a feeling of certainty that some evil had happened to him, and at once told the other members of the family of her dream. They were inclined to be somewhat scornful about the matter, but, in spite of this, wrote down the details of the dream, with the date and time. For some days the sister waited anxiously for a cable-message, but days passed, and as no ill-news arrived, her fears became less insistent. However, a few weeks later, her father was apprised that his son's vessel was long overdue at the eastern port for which she had been bound, and before long it was evident that all hopes of the vessel's safety must be abandoned. An account of the young lady's dream, with the date of the day and month, was sent to the owners, and I have reason to believe this was accepted as satisfactory evidence of the loss of the vessel with all hands on that date.

A Scotch lady, the daughter of a lawyer, related that her father was on one occasion much disturbed by the non-appearance of some important documents relating to the estate of a deceased client. These papers had not been in the possession of her father at any time, but he had felt no doubt about finding them amongst his late client's effects. One night he sat until the small hours searching again and again through the masses of documents connected with the estate. Overcome with weariness, he dozed in his chair, and dreamed that his eccentric old client was standing by him. "Look in the safe by my bed," he said; "you waste time and eyesight searching here!" Mr. M— awoke and resolved to go early next morning to the old gentleman's house. He did so, but found no safe in the bedroom, and was leaving the house, mystified and disappointed, when the house-keeper asked him if he had looked for the missing papers "in the wall-cupboard." He returned to the bedroom and discovered a safe built into the wall, the door of which was masked with wall-paper. The key was missing, but after some delay the door was forced and the documents were discovered within.

(Continued from previous column.)

house and the thatch, straight over you as you go in at the door.' Here the brother rushed out and all was silence till his return. In a few minutes he returned with the book in his hand. I was beaten but made another effort. 'What have you written in that book?' 'A great many things.' 'Tell me some of them.' 'Which of them?' 'Any of them.' 'You are seeking for some information, what do you wish to know?' 'I will tell you.' Then suddenly, 'Farewell O tribe! Farewell my family, I go!' 'A cry of 'farewell' arose from every one in the house. 'Farewell' again cried the spirit from deep beneath the ground! 'Farewell' again from high-in the air! 'Farewell' once more came moaning through the darkness of the night. I was for a moment stunned. The deception was perfect. There was dead silence—at last 'A ventriloquist,' said I: 'or—or—perhaps—the Devil.'

So much for my story, which bears comparison with any sentence of present time, but which antedates even the first tentative rappings heard by civilised people by many years, "He that hath ears to hear, let him hear."

### "HAVE FAITH IN GOD!"

A MESSAGE STRANGELY DELIVERED.

[We can vouch for the good faith of the narrator of the following case—a lady well known in the social world.]

On this, the twenty-third anniversary of my wedding-day, as I look back on those years, full to the brim of light and shade, darkness and glow, strain and stress, calm and peace, change and travel, and again quiet flow of days, this text "Have Faith in God" is the pivot upon which all has turned.

May I show here how this text was brought home to me by a very special means (at a time for me of very "deep waters") in a supernormal way.

I lay, in the year 1900, "sick unto death" for many weeks. My son just born, his father badly wounded in far South Africa, news of him long delayed and when received heavily censored, and he a prisoner. Meningitis took its grip of agony upon me, and for a whole week my body lay unconscious—tenantless perchance of the spirit, which I believe to have been specially taught, during that time of wending into unknown realms.

When at last the gradual healing of the body began, and I was considered strong enough to bear them, tidings were given me of the going of other loved ones out into that far fight; then my babe was ill. Until then my courage had not failed, but the day of that fresh trial, as I lay there weak and spent, seemed too dark for any light, and I went down in very sooth into the "deep waters," and I said in the bitterness of my soul that God had over-tried me. In great distress my old Welsh nurse gently chid me.

I was to bear bravely on—she would not have me fail now. "No," I said, "He does not know, *this is too much.*"

The bedroom in my mother's house in which I lay had a small dressing-room attached, in which my nurse slept, and, as I said these words, there came a loud crash from that little room, and nurse went in to see what it was, while I lay unhearing, just overwhelmed with waves of depression and, as I thought, even God-forgotten misery.

Nurse returned and came to my bed-side white and eager, her Celtic and psychical nature roused to the full. "Look!" she said, and laid on my bed an old-fashioned picture-framed illuminated text, of which the four words leapt to my heart as spoken from the Father to His wavering child—"Have Faith in God."

"There was nothing to cause it to fall," said my old nurse; "I've examined everything, the nail was firm in the wall, the cord intact, and though it fell from such a height from *over the door*, leading from the dressing-room into the passage, not a crack nor a scratch was on it." Who can doubt that His ministering spirits carried out His will in thus bringing to His child's flagging faith the message of promise, which, fulfilled in exquisite beauty here, in the renewal of health, and the return of life and love and loved ones still shall be, please God, my rod and staff in other spheres and wider life.

CATHPAR.

### SCIENCE AND POETRY.

A LYRIC FROM "LIGHT" IN FRENCH.

"La Revue Spirite," for February, commenting on the verses on "Ectoplasm," by D. G., in LIGHT of December 17th, 1921, remarks that ectoplasm, which is hardly recognised by scientists, has yet inspired the poets, who are able to unite the art of delicate word cadences with the most austere Science. And it puts the English verses into a clever French translation, as follows:—

#### ECTOPLASME.

Entre ce monde et l'autre où vivent des phantasmes,  
Certain pont est jeté: ce pont, c'est l'Ectoplasme!  
Subtil, éthéréen, mince, souple, élastique,  
Ce pont que l'on nous dit vraiment ectoplastique,  
Grâce aux savants, devient un fait très scientifique.  
En dépit des fureurs d'un peuple de sceptiques,  
Il se peut que des gens aux goûts fastidieux  
Disent que, si c'est vrai, c'est, plutôt, odieux.  
Mais quoi! Tout ce que l'âme entrevoit ou désire  
Est détestable ou beau, selon son point de mire  
Du limon le plus vil la Nature, à son gré,  
Pour nous plaire, pétrit ses lys les plus sacrés.  
Ainsi de l'ectoplasme, écourant aujourd'hui  
Demain, pourra sortir la fleur avec le fruit  
Car dans l'abjecte boue, et la vase et la fange  
Toujours se cache un peu de la candeur de l'Ange!  
Poètes irrités, quand prendront fin les spasmes  
Où vous jette à présent l'horreur du fait nouveau  
Vous accorderez tous vos lyres, vos pipeaux  
Pour mettre en strophes l'Ectoplasme!

"BIBBY'S ANNUAL" for 1922 holds its deserved pride of place amongst the illustrated annuals. It is a perfect treasury of art with its many reproductions of fine pictures, many of them in colour. Its literary contents are as usual of a highly philosophical and progressive nature. As a periodical it stands unique, and we compliment Mr. Bibby on his achievement.

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The late Lord Salisbury.

In these seven words a great Prime Minister told of the might of speech.

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how fascinating English history really is? That England, during the past thousand years, has given to our literature more heroes and heroines than all the rest of the world?

Do you know of that king and queen who stood barefooted, and "all naked from their waists upward," in the great hall of Westminster? Or what plumber's dog licked the blood of a king? Or why Henry VII. hanged his four English mastiffs as traitors?

Do you know the story of Gilbert à Becket and the Emir's daughter? Of fair Rosamond Clifford's bower in the labyrinth at Woodstock, and the tell-tale silken thread on Henry's golden spur that led to her becoming a nun? Of the dreadful warning that hung over the bed of Isabella of Angouleme? Of the Queen who was discovered in London, disguised as a cook-maid?

Do you know the mere fact of the Duchess of Marlborough's putting on, by mistake, the Queen's gloves, changed, as Voltaire says, the destinies of Europe? Or why the great Elizabeth and her prime minister had to deal secretly with Catherine de' Medici's tailors?

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### THE CREATION OF THOUGHT FORMS.

Mr. Frederick Stephens (Paris), in an inquiry concerning the "creative power of thought," reads more into the article by Mr. Julius Frost on "The Nature of the Other World" (p. 61) than was probably intended by that writer. Thought is not creative in the strict sense of the word, certainly not in *matter*, and probably not in *substance*, which is beyond the "ring fence" of matter. As far as matter is concerned, thought has only designing and controlling powers, though even then it has no direct control, for the two are of two totally different natures, and a nexus is necessary (probably ectoplasma) which partakes of the nature of both in some degree, as a go-between. Thought does undoubtedly influence the formation of ectoplasma, for it is by this means (incarnate or discarnate) that veridical images are formed, but it does not create the *substance* from which they are formed. As for the expression, "quasi-independent entities," there is an elasticity about this term which should not be stretched too far. These forms are either subjective, and of a hypnotic nature, or they are objective and dependent on substance supplied from an incarnate personality for their existence, although the design and control may be exterior to that personality. If the form be but a shell, it has no real independence, and can but mirror the nature and intention of the medium, and possibly, to a slight degree, any hypnotic influence that is acting at the time, but it would obviously be without any independent vitality or mentality. If, however, the form be "inhabited," it would show evidence of design and mentality beyond that of the medium or present company; it would be mentally and structurally, but not substantially, independent. It is thus evident that a clairvoyant may describe a form, subjective, and even possibly objective, of his own construction, or the impression of some strong hypnotic influence. The test lies in the evidence; and this point accentuates the importance, more especially at a personal séance, or one limited to a few persons, of avoiding expressed desire, mental or otherwise, and "trying the spirits" according to the evidence.

### ARE THE OTHER PLANETS INHABITED?

As a contribution to the replies already given, E. C. M. sends us a passage from the Vale Owen Messages as follows: "You are curious of our words about other planets. Now I will mention Mars. So much thought has been directed upon that solitary planet of late years that it has become foremost of interest to those who are not of science, but of ordinary citizenship. . . . The reason is reflex. The people of Mars began it. They have directed a vast amount of thought-waves in your direction and you have

responded—no more than that. The reason of this intercommunion is found in the kinship between the people of Earth and Mars. Some of your astronomers speak of them so familiarly as to call them Martians. That would amuse them, as it also gives us a pleasant little shiver of happy mirth. Well, those who know the Martians so will tell you they be much ahead of you in intellectual development. Do they not so, my son? (Yes, quite correct. They do say so.) They are in error. The people of Mars are in some things ahead of you of Earth. In other matters, not a few, they lag behind you. I have been there and I know this. But these things you shall in time compass by your science normally, and then they shall be all your own, and you will be the more justly proud to know them. That is why we often refrain and bring restraint upon our clacking tongues. It is why I do so now. (You say you have been to Mars?) Even as they of Mars have been to us and to Earth. It was of moment to the able execution of my own part that I should know of the state and progress of peoples other than my own of Earth. To that end I went to one university after another, so to say it. One of those universities was at the Temple of the Holy Mount, one at the Tower, and the Five Domes, and another at Mars."—(From "Arnel.")

### GROWTH IN SPIRIT LIFE.

F. FINCH.—"Is it held by most or all Spiritualists that a spirit child grows until the age of twenty-one is reached and that adults go backwards until the age of thirty is reached? If so, this appears to me to contradict a good many clairvoyant messages." Your question is founded on some misconceptions. It is not a question of so many years. You mention twenty-one, but that is the age fixed by the law for what may be called a form of legal "maturity" for the individual. But it is by no means maturity in the natural sense, for that is a stage which does not come for many years later and re-represents the point at which the man or woman has arrived at the highest point of development—the acme of the physical powers. In short, it is taught by the wisest spirit teachers that in the next world that is the point of *exterior* growth which re-represents the standard of spirit age—the prime of physical life as shown in the spiritual body. The growth beyond that is spiritual and mental growth. The body of the child spirit develops to that point, but never, as in this world, passes it on the road to old age and decrepitude. As to the descriptions of clairvoyants these are commonly known to convey simply a representation of the spirit as it looked when on earth, in order to convey evidence of identity. For this purpose the spirit desiring to be recognised produces a picture or mental idea of himself with all his earthly peculiarities. Otherwise how could he be identified?

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W. H. CHESSON, in the "Occult Review."

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**MEDIUMSHIP AND HEALTH.****A MEDIUM'S TESTIMONY.**

Mr. J. J. Vango (Bayswater) writes:—

I should feel obliged if you would find room in your valuable paper for the following reply to the assertion which is so often made that mediumship is injurious to health.

I think in my case it has proved the contrary. I was always delicate from birth, and my parents never expected to rear me. As I began to grow up the doctor said I would not live after one and twenty, if I reached that age.

I commenced my investigation into Spiritualism at the age of nineteen, when mediumship began to develop rapidly. This caused great alarm in my family, as they all thought it would bring my career upon this earth to an end.

When my father controlled me to speak to my mother for the first time, he said, "Let the boy alone, it won't do him any harm as I am looking after him."

My health gradually but slowly improved.

The spirit people have been controlling me now for over forty-two years, and during that time I have gone on without a break. I have probably given thousands of sances, and I hope to some extent I have been the means of comforting suffering humanity, and proving that life is continuous. On the 18 ulto. I completed my fortieth year of public work, and I am still enjoying the best of health.

I think in my work I have had the same strain as most professional and business men, and with none of those nervous breakdowns from which they so often suffer.

**ANSWERS TO CORRESPONDENTS.**

K. D. S. (Stoney Stratford).—Automatic writing can only be judged by results. There is no royal road by which this power is acquired, and we cannot advise any attempt to work by rules or methods.

H. PARSONS.—Thank you. You will see we had already received and printed the explanation of the performance in the café.

E. M. S.—We have not heard of any case of the kind you mention, nor should we undertake to criticise the methods and policy of those who carry on the campaign "on the other side." Doubtless they are guided by a higher wisdom than ours.

W. H. WHISTON.—Write Mr. D. Morgan, 79, Fitzroy-street, Ashton-under-Lyne, the Secretary of the Manchester District Committee. There are several societies.

H. J. BREEZE.—Thank you for the account of the experiment, but it is hardly worth publication. The results were not very remarkable, and suggest only the first stage of hypnotism—response to suggestion. It would be unsafe to go further without expert advice, as the subject might not "come round" easily.

H. HODGE.—Very many thanks for the cutting, which you will see we have used.

G. D. PIDD.—Our thanks for the cutting, "Mysticism in a Local Café." We have very little belief in it, but have referred to it.

P. J. JEFFREY.—Thank you. The proposed League is worth keeping in mind, but at the moment we are unable to give any special attention to it.

**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, Mr. Wm. Ford.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Ald. D. J. Davis.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Geo. Prior; 7, Mrs. Mary Clempson; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. Wm. North, address and clairvoyance. Friday, 8, free healing centre. Membership invited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Percy Scholey. Thursday, at 8, Mr. Haywood, address on "The Power of Unity."

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Brownjohn. Thursday, 8, public meeting. Brighton.—Athenaeum Hall.—11.15 and 7, see local Paper. 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Curry.

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- 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. **Mr. H. W. Engholm.** "An Unpublished Vale Owen Script."  
The Rev. F. Fielding-Ould has been obliged, under Doctor's orders, to give up all public speaking for the present. Mr. H. W. Engholm has therefore very kindly consented to give an explanatory reading from an unpublished portion of the famous Vale Owen Scripts. Many requests have been received for a repetition of Mr. Engholm's masterly readings. We hope therefore, that all members will take advantage of the opportunity, as it is improbable that it will recur again during the present session.
- 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."

### OTHER ARRANGEMENTS.

#### CLAIRVOYANCE IN LARGE HALL.

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### MEETINGS FOR THE WEEK.

SPECIAL MEETING.—THURSDAY, MARCH 16TH, 7.30 P.M., **MR. E. L. GARDNER**, "The Coming of the Fairies."

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

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