

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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J. HEWAT MCKENZIE.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,150—VOL. XLII. [Registered as] SATURDAY, MARCH 25, 1922. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

Death is a gate of dreariness and gloom,
That leads to azure isles and beaming skies
And happy regions of eternal hope.

SHELLEY.

"THE FAERIE LEGEND."

In his address to the London Spiritualist Alliance on Thursday, the 16th inst., Mr. E. L. Gardner, discoursing on the "fairy photographs," gave a very clear and convincing statement. As one of the chief investigators of the question, with a knowledge, gained at first hand, of the persons and the locality concerned, he could speak with authority. No impartial observer could easily dispute the honesty of the little group of people to whom the experience of photographing fairies had come. The precise explanation of the episode is, of course, another matter. That something of a supernatural nature, actually occurred one may easily believe, while remaining sceptical of the reality of fairies as actual existences. On that point we retain an open mind, remembering that in the spiritual order there are many things with which the science and logic of the material world are ill-fitted to cope, and that the "realm of Psyche" is full of things which baffle the intellect, although clear enough to the spiritual vision. Two theories we have heard broached are: (1) the appearances were those of an order of creatures akin to the fauna of the earth; seen by certain types of clairvoyant but rarely physically visible; (2) they were projections or representations produced by spirit agencies as one of the many manifestations of their activity and interest in the life of humanity still in the flesh.

A NEW BRANCH OF SPIRITUAL SCIENCE.

We have a very friendly feeling for the elves, gnomes and pixies. They are part of "the poetry of earth." Out upon the Gradgrinds and Bounderbys who would exalt "facts and figures" over the creations of the fancy and imagination! But we do not include Science in our malediction. Science investigated the rainbow—much to the horror of Keats and Shelley—but it became, after analysis, only the more wonderful

and beautiful. We listened with interest when Mr. Gardner classed the fairy with the lepidoptera—a kind of butterfly existences just outside the physical order. The problem of their clothing was thus explained—their wings and costumes were a part of themselves. They were "homogeneous"—"all of a piece" so to speak—like the down, feathers and plumes of some of the gorgeously-apparelled types of bird and insect. These things, in the case of the fairies, it seemed, approximated to our ideas of the appearance of fairies by reason of the power of human thought acting on the ductile substance of the lower psychical world. They were sub-human existences, with a degree of intelligence much the same as that of our domesticated animals—the horse, the dog, the tame monkey. Here are new worlds for our psychical Humboldts and Alexanders to explore and conquer. We can cheerfully leave Gradgrind and Podsnap to sniff and scoff, while we study the fairies.

NAMES THAT DISGUISE.

F. H. sends us the following verses from a poem, "The Fool," in a recently-issued book, "Poems," by J. W. Feaver (Fifield). They are so good that we transplant them here:—

Said the terrible Lord of the Heavens, and His scorn
flashed as flame,
To the fool who knew all, though of nothing he knew but
the name:
"My Suns, and the eddying Worlds, now say what they be."
Said the fool, "Nebulae."
Said the Lord of this beautiful Earth, the great Father
of men,
To the fool who had solved all the secrets of things—with
his pen:
"The flowers of the field that cover each valley and hill?"
Said the fool, "Chlorophyll."

Loudly rang out the laughter of Heaven, as the Lord
stripped a star
And a flower of all matter and form; only vestures these
are.
But the fool falling flat to the earth put his hands to his
eyes,
And began to be wise.

It is a poetic parable that has several applications—one of them to our own subject and to some of its followers who know the name but miss the inner meaning of the thing which the name covers.

THE SUMMIT OF THE HILL.

Somewhere in space my darling wanders free,
Somewhere I know he lives and waits for me,
Somewhere his heart is calling to me still—
"I have but climbed the summit of the Hill."

Somewhere he works, his hands by God made strong,
Somewhere he prays, his prayer a joyous song,
Somewhere he calls, "I know no grief nor ill,
I have but climbed the summit of the Hill."

Then, thank my God that He refused my tears,
Born from my blindness, nourished by my fears;
Softly I say: "According to Thy Will,
He has but climbed the summit of the Hill."

—From "So Saith the Spirit," by "A King's Counsel."

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THE PROGRESSION OF MARMADUKE

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

(Continued from page 163)

May 13th, 1917.

THE ULTIMATE DESTINY OF MAN.

"You may think that we have already learnt as much as we ever shall on this great subject, for we know that he progresses from earth to Heaven, and through endless spheres, ever higher and higher, till he is lost to the view and consciousness of those who, like myself, are still in the lower stages of progression. How then can knowledge of the ultimate fate of man be obtained when he has been ascending and refining in the spiritual laboratory through long æons of years? Even we cannot get information at first hand, but down in endless sequence of higher to lower comes drifting to us the higher knowledge of more exalted spirits, given them by others still more advanced. We are led to infer that the body in which the soul is engaged becomes more and more refined as the outer envelope is again and again cast aside, until at length the body and spirit are one, and possibilities which are latent even up to a high grade of progression are now let free, and the man becomes one of the divine company of angels and can be and do what we should regard as impossible. We are told that from sphere to sphere as we rise, we shall throw off the density of body which though less than on earth, still hampers our spiritual powers, and we shall be admitted more and more to the knowledge of the mysteries of the future, and shall better understand the grand plan of the universe. You sometimes think that some of us seem to stand still and not progress at all, and that when we return to earth and speak to you, you perceive no change from what we were when you first knew us. The explanation is that we have been given special work to do which will last for at least one generation of the earth-dwellers. There may come a time when those who have passed over more recently will have more influence. Then the first company of helpers will pass on, and when we, or they, come back to you, you will recognise that they are on a higher plane than before; are more spiritual; and are not so much concerned with the affairs of earth. But those who are kept for a long time to the duty of guarding and influencing those still in the body are not kept back by this work, but it is given them because they are specially fitted for it, and when they do pass to a higher plane, their progress upward will be rapid, and they will not in the end have lost time through their unselfish labours. People of very active temperament too are not at once ready for the more contemplative life, and a slow progress is best for their true development."

May 20th, 1917.

THE EXTREMES OF BLISS AND OF MISERY PRODUCED IN OUR SPHERES BY THE MENTAL ATTITUDE.

"You do not like to think that there can be misery in our world, we know, but could there be the capacity for improvement unless the capacity for suffering accompanied it? Straight and narrow is the road that leads to permanent happiness, and how could a man cast off the sins that have followed him from the earth life unless he could feel remorse, and the pangs of a repentance which is so keen and unbearable at times that it seems impossible to exist under it. I have heard a vivisector pray for annihilation, and a murderer beg for death—the death of the spirit which, to their dismay, they find survives the bodily death; and although I have felt sorrow for their agony I have nevertheless rejoiced, because these were the 'healing sufferings' of the soul. We can help these penitents by giving them hope and showing them how they can turn their present pain into joy. The period of probation must be lived through, and we have all got to undergo it for a shorter or longer period according to our sins of omission or commission on earth, but once the probationary time is past, our joys begin. Never shall I forget leaving the First Sphere for the Second, and what I felt when I saw flowers and grass, hills and valleys, and ineffable light! Then came the glories of the still brighter Third Sphere; and so I have been guided on to my present abode in the Fifth, from which I hope to go to the next shortly. My experiences are what the generality of mankind pass through, but they could not realise the full bliss of the higher

spheres unless they had prepared themselves by a pure life on earth, or had had their natures refined in the lower spheres first. Sometimes a spirit, brought too soon to a higher plane, sees no beauty in it, and pitifully asks to return to his former denser atmosphere. We must educate ourselves to appreciate true happiness, for without education we resemble those whose untrained ear can find no melody in the sublimest harmonies in music. Without training all beauty of scenery, all nobility of thought, all perfection of form, are wasted on a man; but let him be ready for the higher things, and he will then appreciate them with a fulness of joy impossible in the earth life. Here, when we realise beauty we seem to be a part of it ourselves, we seem to live in it, and it in us. That is what we mean, I think, when we say that God is in all His creations; in the man, the animal, the plant, the landscape; they are all part of the great soul-spirit that gives life, and which therefore upholds the life of everything in the universe, whether consciously or unconsciously existent. And now, what is the highest form of bliss which from my present stage of progression I am capable of describing? I think it is when Love first fills the heart to the exclusion of every other emotion; not only love for God, but for His universe, for all mankind, whether on earth or freed from the earth-body; for all sentient life of animal, bird or insect; and for all nature. When we feel this love there is no room for hate, for distrust, for suspicion; we look for the best in our fellow-men, and even when we meet with temporary disappointments we know that they are but temporary, and we set ourselves to help the one who has inflicted this sorrow upon us. We may have tried to raise some sin-stained soul, and he may have slipped back into sin of desire. We try to make his reformation his own aim as well as ours and at last we succeed, and this time the success is permanent; or it may be we have ourselves failed in some work we have undertaken, and we feel that we have not worked with sufficient earnestness of purpose; but we are not dismayed as we should have been on earth, but recommence to roll our stone uphill, and this time it will reach the top, for we have put all our energy into the task, and that will bring its own reward. Could you but see the joy of our life you would be able, even better than at present, to console the bereaved and give them the uplifting knowledge of the happiness of their beloved ones who have 'gone before.'"

May 27th, 1917.

THE FORCE OF HEREDITY TENDENCY AND HOW TO OVERCOME IT, IF EVIL.

"I have had some experience, as you know, in these inherited evil tendencies, and have also studied them in others, as I wished to convince myself that it is possible, through force of will-power, to overcome them, even if implanted in us before birth. At first I should have denied the possibility of doing so, but further study and many living examples have proved to me the contrary. If a man is really in earnest in his wish to reform, then guides will come to his assistance, and their will-power will strengthen his own, and in this way he may achieve a victory which had he been left to fight the battle alone, would have seemed to him unthinkable. Yet I have known several men and women come over here with inherited tendencies for evil of different sorts, but by stern self-reliance and self-mastery they have eradicated their sins by themselves without aid from others.

"I told you recently that all are born with the possibilities of will-power. Whence then comes the difference later on? I think it is in the supine nature of some and the more active and forceful nature of others. You may argue that all should be born with the same natures, if these natures are responsible for their owners' sins or virtues. This is a point on which I cannot give you any accurate information. We do admit that if a man has a weak nature, he has less chance of shaking off his evil tendencies than has a stronger one; but we gather that he would not be responsible if he really did his best, for no one is called on for anything that is impossible. It is a great mystery to us yet: this inequality on earth in men's natures and surroundings; for we cannot maintain with truth that a slum-child has the same chance as the

child of a good middle-class family, where honour and responsibility are the watchwords. It is not so, and therefore there must be an explanation for these differences which we have not yet fathomed; but that does not take away from the necessity for everyone, to the best of his powers, working out his own salvation for himself. All finally reach this goal, but the man who struggles manfully towards it and gains it by his own unaided efforts will arrive at the higher life much sooner than the weaker man who casts himself on the help and mercy of others. I know you think the teaching in our school is hard. It is not so if a man has profited by the teaching on earth; but if he has not, then the schooling here certainly seems hard to him. Still, is it not more merciful to make a man endure a short and sharp penance than to cut him off from all the joys of our progressive life for hundreds, it may be, of years? That would be the case were he left without the corrective schooling."

(To be continued.)

SIR ARTHUR CONAN DOYLE AT BRIGHTON.

Sir Arthur Conan Doyle and Lady Doyle, who are on the eve of their departure on a mission to America, were entertained by the Spiritualists of Sussex at a complimentary luncheon at the Royal Pavilion, Brighton, on March 15th. Mr. H. W. Engholm presided over a thoroughly representative gathering in the Banqueting-room, the company numbering about one hundred, and including, in addition to the guests of honour, Mr. and Mrs. Bagzally, Mr. and Mrs. Ronald Brailey, Mr. Leslie Curnow, Mrs. Cripps, Mr. and Mrs. Paul Creswick, Mr. and Mrs. Courtney, Mrs. Foley, Mr. and Mrs. J. J. Goodwin, Mrs. Hotblack, Mrs. Yates Haggard, Alderman and Mrs. Isgar, Miss Davies Jones, Mr. Lecky, Mrs. Kilner, Mrs. Morris, Mrs. Neville, Lady Oakley, Mrs. Oldham, Mr. Sutton, Councillor and Mrs. Stafford, Mr. and Mrs. Monier Williams, Mr. and Mrs. Lloyd Williams, Mr. and Mrs. Whitfield, and Mrs. Wilson.

The general arrangements were carried out by a Committee of which Mr. G. Lloyd Williams was Chairman and Mr. J. J. Goodwin Organising Secretary, and at a reception in the South Drawing-room, preceding the luncheon, Mrs. Lloyd Williams presented Lady Doyle with a bouquet of flowers. Grace was sung by Miss Davies Jones.

In proposing the health of Sir Arthur and Lady Doyle, the Chairman claimed that the gathering was one of the most important in connection with the progress of Spiritualism in Sussex. In emphasising Sir Arthur's great and world-wide work on behalf of the cause they all had at heart, he said there was no need for the old religious faith to be shaken because a fresh light sprang out of heaven and illuminated it a little more. One day the Churches would realise they had in Spiritualism the greatest ally. Sir Arthur would find in the States a great number of men and women with a great knowledge of the subject, but while America's scientific investigations into it were carried out, if possible, on stricter lines than in this country, the motherland regarded it not altogether as a matter of the head but of the heart as well, a bond of brotherhood, sympathy and love in their endeavour to forward the great and tremendous truth for which the world was hungering.

Sir Arthur Conan Doyle, who had an enthusiastic reception when he rose to respond, said he was simply the instrument to interpret the message of Spiritualism properly, and if he was asked why he did this sometimes thankless and obviously unremunerative work his answer was a very simple one. He could not possibly help himself, nor, without an intolerable sense of duty undone, refrain from doing exactly as he did. What was this message to which he and others were devoting their lives? It was the reform of religion, the substitution for man-made promises of God given realities.

The message had many sides, but that was the very centre of all. The time had come when the human race demanded something more than faith, which was a dangerous thing without any real, sure guidance. And when they turned to the old scriptures for inspiration, as an honest student he could not disguise that those writings had been twisted, turned, forged and manipulated by designing men in every possible way, translated and re-translated, with many mistakes. How could they say that was solid ground on which to build? They had a right to knowledge by which they could shape their course. It concerned death and what occurred after death, and if they could only find out how far experiences in this life helped in the next they would have that solid religious teaching for which they sought. That was what they claimed to provide in Spiritualism, the message of which was the one most wanted by mankind. Before the century was over he believed every educated man would agree they had proved their point, both as to the carrying on of the personality after death, the possibility of communication, and finally, and most important, the explanation of religion and the universe which had come to them from beyond. Already, said Sir Arthur, they saw signs of their victory. That was taking

shape not so much in the formation of Spiritualistic bodies, although they were rapidly increasing, as by a peaceful penetration of all religions which, even while protesting against their views, were quietly adopting them. (Applause.)

Mr. Leslie Curnow gave "The Spiritualist Cause in Sussex," and, in replying, Alderman Isgar referred to his early experiences of Spiritualism, which took him back forty years.

Mr. J. J. Goodwin, who also returned thanks, commented on the progress of Spiritualism in the county. He also urged that the opportunity for extensive propaganda work throughout Sussex should be seized to the full.

The health of the Chairman was cordially pledged, and in returning thanks Mr. Engholm warmly acknowledged the services of the luncheon Committee.

SIR ARTHUR CONAN DOYLE AT HOVE.

Before an audience that filled every corner of the large Town Hall at Hove on Wednesday evening, March 15th, following the luncheon given by the Sussex Spiritualists, Sir Arthur Conan Doyle delivered the last of a series of lectures prior to his departure to the United States of America. The audience listened spellbound to the message and the evidence of Spiritualism and Psychical Research that Sir Arthur put before them. Now and again loud applause broke forth spontaneously as Sir Arthur displayed on the screen some photograph that plainly showed its psychic origin and veracity.

The "Sussex Daily News," the following day, devoted a considerable amount of space in reporting Sir Arthur's lecture, and in the opening paragraph described the scene as follows:—

"Ghosts haunted the Hove Town Hall last night. It was crowded; Sir Arthur Conan Doyle, always a 'draw' in psychicism and fiction, was lecturing on 'Life After Death.' For twenty minutes or so the lights were up while he explained 'the basis of these pictures.' Then the hall was plunged in darkness dark enough for a spiritualistic séance, and for nearly an hour this gloom was made uncanny by the projection of strange photographs on an enormous screen, mostly of dead people. Sir Arthur is very widely famed as an excellent lecturer. He has personality. He was tremendously serious. Only twice were there faint gleams of humour. The audience also was serious. Never perhaps has the Hove Town Hall been the scene of more startling revelations. It was evidently a fascinating evening to the majority of the vast audience. There was no free admission."

SPEAKING IN TONGUES.

SOME NOTABLE INSTANCES.

The Rev. Geo. Ward, Stapleford Tawney, Romford, Essex, writes:—

The fact that mediums under control speak in languages unknown to them in the normal condition is *prima facie* evidence that a personality, other than the medium, is speaking. In our little "home circle" of two, we have recently had evidence of this kind.

My niece has a half Spanish lady guide, and, for a test, I asked her (when controlling) to give a few words in her mother's tongue. The medium at once gave "Dios dispono," which, freely translated is, I believe, "God wills." The medium thought the words rubbish, but said them as prompted. On a later occasion a Scotch born nun, in a French convent, came through, giving her professional name as Elise, and reciting the "Agnus Dei." The medium is a Churchwoman, and knew the title of this ancient Catholic prayer, though not a word of the Latin. Sister Elise started well: "Agnus Dei, qui tollis peccata mundi," and here she stopped and cried, saying she had been placed in a cold cell because she could not learn the prayers. The medium showed all the symptoms of grief and extreme cold.

Last week, to our great surprise, a German gentleman (who had in 1913-14 been a paying guest in our Suffolk home) came through with, "Ach! ach! Gott im Himmel! Können sie jetzt Deutsch sprachen?" The German tongue is absolutely unknown to the medium. The visitor relapsed into English, which he was perfecting while staying with us. He confessed he was a spy, though unintentional. He was a sub-professor of chemistry and bacteriology, and being in poor health through overstudy, had been sent to England to recuperate. The only suspicious thing he ever did was to send away a sample bottle of the river Lark, which flowed through the garden. He passed over, he informed us, during the great fight, being either blown up or poisoned while in the laboratory. He said: "I made a trap and fell into it," and the medium had convulsions of the face, and a choking sensation.

We are anxious to verify the name of a legal friend who claims to have been a barrister of Lincoln's Inn and practised in the courts. He gives the name of Augustus Stavelling, and the number 131. We have his express sanction to any enquiry made, and should be glad to hear from any reader able to trace the name.

DR. ELLIS POWELL AND THE SPIRITUALISTS' NATIONAL UNION. AN EXCHANGE OF VIEWS.

In a recent issue we printed a letter from Mr. R. H. Yates, Secretary of the Spiritualists' National Union, Ltd., addressed to Dr. Ellis Powell, with reference to the Society of Communion and the attitude of the S. N. U. towards it. The following further letters have now been exchanged:—

DEAR DR. POWELL,—Your letter of February 2nd to hand. I regret that I have not had the opportunity to reply earlier. I have been away from home a great deal, and this is the busiest part of the year for us. It will be a great disappointment to my Executive that the reply is not an official one, and it was hoped that this courtesy might have been extended to us, even though it entailed some labour, and I am of opinion that the statements made and the position claimed warrant an official reply. Kindly allow me to review your replies, and request some greater measure of elucidation.

1. Spiritualists have never had any desire to disassociate themselves from Christianity, but they have disassociated themselves from certain dogmas for which Scripture held no warrant, and which in the light of later knowledge and newer revelation have become absolutely untenable. A considerable number of us were thrust from the Churches, ostracised by Christians, but I need not enlarge upon this; you are sufficiently aware of the attitude of the Churches in this matter. They have maligned us in every way. The Church and Law alike have treated us as spiritual outlaws, metaphorically speaking they have sent us to the Devil, and even now with their enforced acceptance of the new facts, they seem very desirous of keeping us out by hedging themselves around with their old dogmas and creeds.

Re deleting the name of Jesus from Hymns: You have admitted that Spiritualism is the basis of all Religions. The Buddhists and Mohammedans, etc., could with equal justice have made the same comment and asked the same question. Spiritualism is a much bigger thing than any one section of religionists, and we accept and revere all the great spiritual teachers of the past and present.

2. Definition of Religion.

We accept your definition as follows: "Religion is a system of doctrine and worship established by those who accept it as a means of developing Man's Spiritual faculties and collecting them into devotion to and union with God."

We have, as you are fully aware, our characteristic tenets, i.e., the Seven Principles. Hence, in view of your own definition as above, and your own knowledge of our characteristic tenets, we ask for the withdrawal of the statement, "That Spiritualism is not in itself a religion." It is a religion in the fullest sense of your own definition, and of hundreds of thousands of Spiritualists to-day. It is being taught as the most complete form of Religion we know to many, many thousands of children in our Lyceums week by week (with this added advantage over the teaching given to children in the ordinary Sunday Schools attached to the Churches) that they are taught the nature of those Spiritual faculties, which by development bring them into conscious union with God.

3. This question you do not answer. You merely make a qualifying statement, which makes your former statement absolutely untenable. To affirm that leading Spiritualists are turning to Christianity because they are taking greater interest in New Testament writing is a mere begging of the question. One of our most emphatic exhortations to the children in our Lyceums is, "Thou shalt search for truth in every department of Life," and I make bold to affirm that a far greater number of leading Spiritualists are studying the philosophies of the East than New Testament writings.

Twenty-five years ago I was giving the same significance to New Testament teachings, and so were dozens of others (but we were voices crying in the Wilderness), but not one of us ever dreamed of witting in our adherence to Spiritualism and its characteristic tenets or to re-embrace the fallacies that we had left.

4. I am afraid your answer is too qualified to be of real service. We will concede that Jesus was further advanced upon the path than we are, being an agent of the highest rank. We would be pleased if you would further elucidate by answering the following queries:—

(a) Was He Divine in any other sense than in the sense we are all Divine, the difference being one of degree only?

(b) Is the assertion of His "Individual pre-existence" an acceptance of the theory of reincarnation?

(c) If it means acceptance of the theory of reincarnation, does the same law apply to all?

(d) If not, what is really meant by "Individual pre-existence"?

5. If we, as individuals, accept the Divinity of Jesus in the same sense that we are all Divine (the difference being one of degree only) and refuse to accept the implications of theology as mentioned in my previous letter, could we become members of the "Society of Communion"?

6. Here there seems to be some ambiguity in so far as you are confusing two phrases and implying that they mean one and the same thing, namely, "A faith in the Divinity of Christ and Christian faith." The Christian faith embodies far more than the acceptance of the Divinity of Christ. In this discussion we are anxious to avoid the intricacies of theology or of politics. I think both are unsafe as standards of truth, and always tend to lead us into a morass of mere words.

7. I might say we are all proud of the work you have done and are doing, and we have never failed to pay fitting tribute to your work, and I want to assure you that we are not failing to do so now. This is not a mere empty enquiry, nor are we writing in order to find faults. We are anxious for a complete understanding of the situation that has arisen, and more especially so, as the officers of the Society of Communion do not seem to be agreed upon essentials.

Kind regards,

Yours faithfully,

R. H. YATES.

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

13th March, 1922.

DEAR MR. YATES,

I can assure you that the lack of an official reply from the Society of Communion is not the consequence of any want of courtesy. As I said, the framing of an official reply would require three or four Council meetings, and as the members are all extremely busy this would involve at least very great delay. In my personal capacity I gladly accede to your request for further elucidation:

(1) I am glad to have your assurance that Spiritualists have never had any desire to disassociate themselves from Christianity. They have, you say, disassociated themselves from certain dogmas for which scripture held no warrant, and which have now become absolutely untenable. Doubtless the abhorrent dogma of eternal punishment is one of the distortions of scripture which is in your mind. There are, however, other doctrines (mentioned later in your letter, and discussed below) which Christians consider to be warranted by scripture and by science. They would not agree with you that their opinions have become absolutely untenable. And this is a matter upon which their intellectual competence to formulate a judgment is equal to that of the members of your Union.

You add that a number of Spiritualists have experienced scurvy treatment at the hands of the Church. You are confusing the Church, as founded by Christ, with the Church as organised and exploited in the interests of scheming politicians. Ever since the days of Constantine, the Church has been utilised for political purposes. Even in our own day the chief pastors of Christ's flock, viz., the Bishops, are selected by a politician (a Prime Minister), who might conceivably be an atheist or a Mormon. From time to time throughout history these unscrupulous politicians have adjusted the doctrines of Christianity into consistency with their own degraded aims. They have done this, for instance, in placing a ban upon scientific enquiry; in exhorting men and women to be content with atrocious economic conditions in this world because the balance would be adjusted in the next; and in racking, torturing and burning the protagonists of freedom who protested against their diabolical policy. Religion and humanity at large have suffered from these tactics. But you should not write as if they were the devices of the Church. The Church has been an exploited victim, and she is only now beginning to realise the full extent of her degradation at the hands of those inveterate enemies of the human race, the politicians and the bureaucrats.

(2) You admit that the name of Jesus was deleted from the hymns. I do not see the point of your allusion to Buddhists and Mohammedans in this connection. If a Christian author writes a hymn containing the sacred Name, then any organisation which prints the hymn should

also print the Name. If the Name is deleted there is an obvious desire for disassociation from all that the Name implies. If, as you say, you accept and revere all the great Spiritual teachers of the past and present, then it was a pity to boycott the Name of the greatest of them when you were compiling a collection of hymns. I am glad to hear that this policy is being modified.

(2) I am naturally gratified to know that you accept my definition of religion, and I am sure that your Seven Principles will command universal sympathy among all progressive thinkers. Do not forget, however, that as soon as you lay down a "principle" you are enunciating a dogma, for a dogma, from the days of Plato down, has meant "an opinion, a judgment, a doctrine, an intellectual decree." Consequently, if you enunciate dogmas of your own you cannot complain if Christians do the same, nor can you be astonished if they offer the same eager allegiance to their own opinions as you do to yours. Your "Seven Principles" are simply a seven-fold creed. Some of its articles (the first, for example, which states your belief in the Fatherhood of God, and the fourth, which is concerned with the Communion of Saints) are simply re-statements of the corresponding articles in the creeds of the Church.

(3) I am afraid I cannot agree that I did not answer the question. You say that "to affirm that leading Spiritualists are turning to Christianity because they are taking greater interest in New Testament writings is a mere begging of the question." Well, I should have thought the fact of a man beginning ardently to read philosophical works was a proof that he was taking an interest in philosophy. Similarly, I should have imagined that if a person purchased books on astronomy and also acquired a telescope, his acts would be excellent demonstration that the study of the stars was beginning to engage his mind. If you affirmed that these inferences were a mere begging of the question I am afraid I could not carry the argument any further, since it would be evident that our minds worked along different lines. It may be true that "a far greater number of leading Spiritualists are studying the philosophies of the East than the New Testament writings." That would indicate that they are studying the sources from which so many of the great spiritual principles of the New Testament were evolved. The Logos doctrine of St. John, for instance, is Platonic, but Plato drew a large part of his inspiration from the East. Consequently the very fact which you cite in opposition to me only clinches my argument. In St. Augustine's splendid words, "That which is called the Christian Religion existed among the Ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity."

Many of the New Testament teachings may, as you suggest, be "fallacies." The point, however, is that there are many thousands of persons, with an intellectual competence quite equal to that of you and your friends, who believe them to be something very different. Their view is strongly re-inforced by the undeniable fact that during a period of nearly two thousand years myriads of the best and bravest of the human race have lived and died for these "fallacies." This seems to indicate that they diffuse a spiritual inspiration and possess a spiritual potency which very largely modifies their alleged fallacious character. I fear there is some confusion in your mind between genuine New Testament teachings and the glosses with which politicians and hide-bound theologians have incrustated them. Let us unite to chip the barnacles off the ship.

(4a) I am sorry you think my answer on the Divinity question was too qualified. But you must remember that treatise after treatise has been written on this immense subject, and that to expect me to answer your question within the limits of a letter is to impose upon me an impossible task. I do not think I could do better than adopt the position of Dr. Bethune Baker, who says that the doctrine of the combined Divinity and humanity of Christ "requires continuity with the human race which is secured by birth through a woman—heredity through the mother, and at the same time a break in the continuity of the ordinary natural process, a fresh departure, a new Divine action, the introduction of a new power into the world, which is secured by conception without human paternity by the direct operation of God." Let me add that the whole of the original record in the New Testament, so far as it deals with the circumstances of the birth of Christ, refers in language of the most exquisite beauty and delicacy (obviously of womanly origin) to the operation of "pure spirit" upon Mary so as to produce the biological effect which was essential to the completeness of the transaction.

(4b) I do not think that the assertion of individual pre-existence in the case of Christ necessarily involves the acceptance of the theory of reincarnation. Nor do I think that reincarnation is inevitable in the case of every spirit, though I believe that it certainly does occur in a great multitude of instances. This answers your question (c). If, as I gather, you are opposed to the doctrine of reincarnation, your views are likely to be modified concurrently with the study of the ancient philosophies of the East, to which you allude earlier in your letter.

On the other hand, when you go on (d) to ask me what is meant by individual pre-existence, I reply that if, according to your own creed, there is "continuous existence" and "endless progression," then there must be pre-existence, for that which has no end can have had no beginning. In the language of Wordsworth:—

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

(5) This is a question which could, of course, only be settled by the Society itself, and if any application for membership is made on the basis which you suggest, it will receive the most careful consideration.

(6) There is certainly no suggestion that a faith in the Divinity of Christ means the same thing as Christian faith. Of course, the Christian faith embodies far more than the acceptance of the Divinity of Christ. On the other hand, the Divinity is the most crucial test which we could devise of honest acceptance of the Faith itself. For instance, an orthodox Jew might claim that he believed in the Communion of Saints and in the existence of God the Father, but he could not accept the Divinity of Christ without forfeiting his Jewish orthodoxy. You are quite right in desiring to avoid the intricacies of theology. At the same time, I think that you yourself and your friends tend to confuse theology with Christianity. It is quite a mistake to suppose that a person who accepts the Christian faith is under any obligation to accept it with certain incrustations which medieval theology fastened upon it.

I reciprocate most heartily the cordial expressions with which your letter concludes. Let us try to find a broad basis of co-operation, and be satisfied to leave differences aside, so far as we can possibly do so without any sacrifice of principle. You and your colleagues are doing magnificent work for our great Cause, and I have always considered it a pride and privilege to occupy your platforms. Let us keep our propaganda on the very highest spiritual and intellectual level, and at the same time strive for a catholicity of outlook which shall enlist under our banner all that is best among the aspiring legions of humanity.

Yours faithfully,

ELLIS T. POWELL.

**DR. LINDSAY JOHNSON ON THE
"SCINTILLATING PARTICLES" IN THE
KILNER AURA.**

I have noticed several articles by medical men and others in LIGHT (1921) respecting the origin and nature of the so-called scintillating particles, which everybody can see for himself when looking steadily at a bright sky. They consist of minute, and nearly transparent, whitish particles which dart about the centre of the visual field in all directions. They must not be confused with muscae volitantes, which are very disturbing bead-like threads, which all myopic persons are more or less troubled with when looking down a microscope. The latter are due to detached cells in the partly fluid vitreous. Now as regards these particles, the writers in your journal attribute them to various causes which are mere hypotheses.

I investigated them in the only scientific manner possible, which led to a conclusive and definite result.

I first of all watched the particles very closely with one eye and found that they invariably followed precisely the same direction. Then I made a drawing of them, and obtained a definite figure. Then going into a darkened room I moved a candle up and down at the side of the same eye (Purkinje's experiment). The macula or yellow spot appeared as a purple-red patch surrounded by a wide network of capillaries. With great difficulty I made a drawing of what I saw—photographed it and then compared it with the drawing I made of the particles. On turning the negative round and comparing the two drawings, I saw they were obviously the same. The experiment proved that these particles must be blood-corpuscles (most probably white ones) which pass with the bloodstream along the capillaries. They all go to or form the macula but only touch it, and then, turning round at a sharp curve, recede from it—none entered the macula itself except one tiny vessel which passed through it. There can be no doubt that this is the true explanation, which knocks on the head all the fanciful theories of your correspondents.

LINDSAY JOHNSON, M.D., F.R.C.S.,

Britannia Buildings,
Durban.
February 3rd, 1922.

The disintegration of personality as exhibited in trance mediumship, must have been familiar to the early Christians, and was ascribed to the operation of the Holy Spirit, not to the influence of the Devil.—From "The Church and Psychological Research," by G. E. WRIGHT.

THE PROCESS OF DYING WITNESSED BY EIGHT PERSONS. VISIBLE EVIDENCES OF THE SPIRIT BODY.

[Miss Dorothy Monk, who sends us the following striking account of the strange happenings at the death of her mother, was, it will be seen, not the only witness. We have seen her and other members of her family, who agree in their descriptions of the manifestations of light and colour which accompanied the mother's departure. The case is the more interesting as it is in harmony with many other accounts of the phenomena of the death process—the passage through what Andrew Jackson Davis calls the Triumphant Arch of Death.—Ed.]

In our home we had a strange experience at the death bed of our mother, who left us on January 2nd. It has impressed us so much that I am wondering if you could give us an explanation of what we saw. After a long illness, terminating with gastric influenza, mother died of heart failure. Our doctor gave her morphia to relieve the pain on Saturday morning, December 31st, and she slept peacefully until late afternoon, when she gradually roused, but never again became fully conscious. She was frightfully restless, and as the evening wore on she continually spoke the names of her father, mother, and three sisters, also my brother who died before I was born, and once she said "Jesus." All through the night our family, consisting of father, a brother, five sisters and myself, watched by her; an old friend of hers was also there, but no change occurred. It went on so until mid-day Sunday, January 1st, when I had an overwhelming desire to stretch my hands over her; I did so and almost immediately she became quieter. Her hands had continually been going to her head, and caught in her hair, but when I saw her hand going up, I put mine over her head without touching it, and her hands dropped again. For three hours I did this without feeling the strain. Very gradually she quieted down and only spoke once after I started, calling her sister's name twice. During the afternoon we saw bright blue lights, sometimes near her and sometimes about the room. We could only see them for a second or two, and usually only one or two of us at a time. I watched carefully, and three times out of four when I saw one near her she stirred and endeavoured to speak, but was past it by this time. At dusk that afternoon as she lay perfectly quiet, I and three sisters all at once noticed a pale blue mauve haze all over her as she lay. We watched it and very gradually it deepened in colour until it became a deep purple, so thick that it almost blotted out her features from view, and spread all in the folds of the bed-clothes like a purple fog. Once or twice she feebly moved her arms and the colour travelled with them. We thought it very wonderful, so called the two remaining sisters to see if they could see it too, and they could. At this time our sister saw a grey smoke-like object pass between two chairs; it was about three feet high and just glided away from the bed. I was sitting there, but did not see it. As we watched, very gradually patches of bright yellow light, like sunlight, appeared on the pillow; one at the left side of her head was particularly bright sometimes, and then would slowly dim and once more become bright again. Mother's old friend was also in the room during this time, but she neither saw the purple mist around mother nor the blue lights, and said that our eyes were tired with

watching and that we were over-wrought. We drew her attention to this very bright patch on the pillow and she saw it, but said it was the reflection of the fire or gas-light; we screened both, and she then went round the room and moved pictures and photograph frames and tilted the mirror, but without making any difference to the light. At last she came and put her hands directly over it, but without shading it in any degree; after that she sat down without saying a word.

Early in the evening I saw my eldest sister, and the other sister who saw the grey object before, both turn and look at the same time to the place where it had appeared, and they saw it once more; again I did not see it but they both did, and both agreed as to the description. The sister who first saw it about this time also saw a large blue globe-like light resting on mother's head, but none of the rest of us could see it. She claimed that the inside appeared all moving and gradually it turned to deep purple and faded out.

About seven o'clock that evening mother's lips parted and from that time we gradually saw a thick white mist collect above her head and spread across the head of the bed. It came from the top of her head, but collected more thickly to the opposite side of the bed to which she was lying. It hung like a cloud of white steam, sometimes so thick we could scarcely see the bed rails, but continually it was varying although it moved so slowly as to be scarcely perceptible. I and my five sisters were still with her and all saw it distinctly, also my brother and one brother-in-law. The blue lights continued about the room, also tiny flashes of yellow, like sparks, appeared sometimes. All this time mother's lower jaw gradually fell a little. For some hours we saw little difference except that a halo of pale yellow light rays came round her head; there were about seven in number; they varied in length from twelve to twenty inches at different times. By midnight everything had cleared off, but she did not die until 7.17 on the morning of January 2nd. At 6.15, one sister, who was resting in another room, heard a voice say, "Another hour now—another hour now"; it roused her, and she came back to mother who finally breathed her last one hour and two minutes later. The passing had been so very, very gradual that the last three breaths that were deeper than they had been came and went without the least disturbance.

We performed the last duties to her ourselves, and covered her body with a sheet, and the soft purple haze that we had previously seen, hung all over, and we came away and left it. We feel God has indeed been good to us to let us see so far, it has taken out the sting of parting and made us feel that mother was in reality received with such care when she got past our aid.

DOROTHY MONK.

* * * Next week we will give extracts from Andrew Jackson Davis' wonderful description of the psychic aspect of the process of the separation of the etheric body from the material body at death, a description which will explain much of the phenomena described by Miss Monk and observed by her and her relatives.

CLODIUS AND THE ISLANDERS.

A PARABLE.

On a lonely island dwelt a small community of people who at one time thought they occupied the only land in existence. This indeed was taught by some of the wise men of the tribe who thought thus to discourage vain dreams and adventurings. But as time went on there came stray visitors from other regions—it might be a shipwrecked mariner drifted thither on a raft, or some islander from afar blown out of his course in a frail canoe. Also there were stories of great ships dimly seen in the offing, although the isle was out of the track of shipping.

But these things were sternly discouraged by the sages and explained as the result of a false rumour or hoax on the part of those concerned. Long afterwards when the truth was known to all or most of the island's inhabitants, I chanced to pay a visit to the place, and, on entering its chief town, was surprised to behold an aged man mounted on a little

knoll holding forth with much eloquence to the listening air, for he had no audience. "That," said a friendly islander of whom I inquired the meaning of the strange spectacle, "that is Clodius. He was once amongst the foremost of those who declared us to be the only people in creation, and long after the actual facts began to leak out, he held tenaciously to his doctrine and had his following, for there are always people who are dull and obstinate of opinion. Long and hard did Clodius fight for his views, but at last the truth became known even to the stupidest folk amongst us. But Clodius still held on, and to-day continues his harangues, although there is none who will listen." "Then you do not try to prevent him?" I asked. The islander shrugged his shoulders and smiled. "Why should we?" he said. "It pleases him and does no one any harm."

D. G.

A GARDEN is earth's hymn of praise to Heaven,
Sung every season in some changing tune,
Where clouds are colours, and where odours sweet
Are tender symphonies.

—ESTHER.

LIFE AFTER DEATH.

RAYS AND REFLECTIONS.

SIR OLIVER LODGE'S REPLY TO PROFESSOR RICHTER.

The second and third of Sir Oliver Lodge's series of articles appeared in "John o' London's Weekly" of 18th and 25th March. This completed the series, the first article in which we have already noticed. Sir Oliver's treatment of his great theme may be described as combining gravity and grace. The matter is handled without ponderosity, and the articles, which are relatively brief, are written with a deftness of phrasing that packs whole volumes of meaning into a few sentences.

The second article shows that "Memory and intelligence, thought planning and design, are affairs of the soul"—they "are not mechanical things, they belong to a different order, they only make use of mechanics to exhibit themselves." The proposition is self-evident to some of us; but the materialist has "elevated the brain into a fetish." He believes it is the seat and not the instrument of thought, and such articles as those under notice are still very necessary to extend the limited thinking of the man who is wedded to the idea of matter as the base-line of reality. In his third article Sir Oliver is definite on the facts which go to fortify his position:—

I know by direct experience. I adduce definite facts. I have proved, and many others have proved, that memory and character survive the body. The memory of a deceased person can be tapped; personal characteristics can be shown. These mental and psychic attributes cannot possibly be in the brain, for the brain has been buried or burned or disintegrated, and yet they persist.

Of some of the problems which he discusses Sir Oliver writes:—

We are as yet only at the beginning of the new science. If we can get help from both sides in our studies we shall progress more rapidly. What we have to do is to experience the facts and then proceed on the working hypothesis that they are to be taken very nearly at their face value. That is the simplest, the most fruitful plan. It leads to great developments. If we try to put blinkers on our eyes, and hamper ourselves with mere words and far-fetched doctrines of unlimited and inexplicable extension of human faculty, if we decline to make use of the opportunities for learning and the instruction which is being conveyed to us, we shall be straying from the road to truth.

After dealing with several aspects of the question as they relate to Professor Richet's position, Sir Oliver takes up the question of pre-existence:—

Professor Richet objects that if we survive we must have pre-existed, and we have no remembrance of it. Something pre-existed indeed, but not the individual. All realities are eternal, but they take different forms; and in the great arena of evolution new forms of beauty and power and achievement come into existence, and are then handed down to posterity—a continual growth in value, a constant step upward in the spiral cause of cosmic history.

He concludes the series of articles—in which he illuminates many questions relating not only to the large issues of the question, but some of the smaller problems of communication through mediumship—with a fine passage from F. W. H. Myers:—

"We look," as Myers said, "not backward to a fading tradition, but onward to a dawning experience. We hope that the intercommunication, now at last consciously begun—although as through the mouths of babes and sucklings and in confused and stammering speech—between discarnate and incarnate souls, may through long effort clarify into a directer communion, so that they shall teach us all they will."

DR. ELLIS POWELL IN SCOTLAND.

During Dr. Ellis Powell's short visit to Scotland his programme of lectures and subjects, so far as at present arranged, will be as follows:—

EDINBURGH: Sunday, March 26th, 11.30 a.m. "Spirit Identity." 6.30 p.m., "Psychic Side of the Life of Jesus."

GLASGOW: Monday, March 27th, Glasgow Society for Psychical Research (Hall of the Philosophical Society, Bath-street, 8 p.m.) "Psychic Research and Pre-historic Man."

GLASGOW: Wednesday, March 29th (Barclay Hall, Glasgow, 8 p.m.). "Psychic Research in the New Testament."

DUNFERMLINE: Thursday, March 30th, or Friday, March 31st (date not definitely arranged). "Psychic Side of the Life of Jesus."

GLASGOW: Sunday, April 2nd, 11.30 a.m. "The Raising of Lazarus." 6.30 p.m., "Spirit Identity."

MR. H. STROMBERG, Kramfors, Sweden, would be glad to correspond with some British reader with practical knowledge of psychic science.

There was an old saying that the optimist is a man who does not care what happens as long as it doesn't happen to him, and the pessimist a man who has to live with an optimist. But I have just read a newer description.

The witty originator of this later account of the matter is that the optimist is a man who orders a luxurious dinner without being able to pay for it, trusting that the first oyster he opens will contain a pearl that will provide enough money to pay for the feast. The pessimist is the man who dines with him. Both descriptions are cynical but amusing. My own idea is that the true optimist is the man who can live with them both and retain his peace of mind.

Just now we have to live with the optimist who finds in psychic phenomena the be-all and end-all of creation, and is passionately desirous that everyone else shall come to the same conclusion. And we have also to rub shoulders with the pessimist, who either declares that these phenomena do not happen, or that if they do, they mean nothing in particular and lead nowhere. This is precisely what might be expected where the question is based solely on the consideration of supernormal or abnormal happenings in the physical order. Fortunately, it is a vastly larger matter, and those who can survey the whole field may continue with unshaken faith not only to believe in the soul, and to "think nobly" of it, but to be led by that Vision which is above and beyond all circumstances of physical proof or disproof. For many the assurance of the reality of psychical phenomena has opened the way to this attitude, and that is the purpose and supreme justification of these latter-day "miracles."

At a recent public meeting, held by one of those amusing persons who, with a large capital of blumious ignorance, are out to expose the "fraud" of Spiritualism, an amusing episode took place. The vote of thanks to the lecturer was proposed by a lady prominent in Spiritualism, and seconded by a gentleman who is a whole-hearted adherent of the movement! This was as it should be. It showed not only a largeness of spirit and that humorous sense which is the salt of life; it revealed also a recognition of the fact—not too well known—that true Spiritualism is immensely helped by its enemies, who, in trying to "expose" it, usually succeed in exposing a great deal that they had better for their own personal interests have kept unknown.

Some of our friends very naturally and humanly feel a strong resentment against those who, as public opponents of psychic facts, show themselves intellectually dishonest, slanderous and vindictive. But one need not be gravely concerned about the malice of little minds; even when, as sometimes, they follow the calling and wear the garb of the priest. I have met and known several of these persons and found them sometimes very likeable people—folks one could fraternise with along the ordinary lines of life. It was only when the "bone of contention" came up for discussion that they showed all these deplorable traits of the animal man, snarling and fighting like an ill-conditioned cur. Even then it was possible to "manage the situation" if they had a sense of the ridiculous, by showing them some of the absurdities to which by their unbelief they were committed.

Of course not all of them have any infusion of humour, and hence follows a degree of pomposity and self-conceit which, in the popular phrase, would "make a cat laugh." I have been deriving much amusement from an inflated deliverance in a psychic research journal. The superior person who issues it—as a kind of imperial ukase or rescript—deplores the ignorance and credulity of Spiritualists. He foresees grave dangers from the "dangerous course" they are following. He pleads to those who have the sense to view the problems of psychical research in a calm and dispassionate manner—like himself—but that last is, of course, as we used to say in our Latin lessons, "understood." It is clear that he regards himself as the person who can "save the situation." As I read the appeal I recalled the story of Mark Twain and the great comet of 1881. It was feared that the earth might suffer if it chanced to come into contact with the comet's tail, which extended for many millions of miles in space. And one night in that year, so the story goes, Mark Twain was discovered on the top of one of the great sky-scraper buildings in New York with a long pole in his hand, anxiously scanning the comet. He explained his proceedings by referring to the danger the earth was in. At such a time, he said, it was necessary that a cool, level-headed man should be "on deck" to watch the comet, with a steering pole to "fend off" in case its tail switched round the wrong way!

D. G.

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JUSTICE.

NATURE'S PENALTIES AND GOD'S COMPENSATIONS.

From a well-known writer, who has been for some time past making a careful investigation into psychic evidences, we occasionally receive requests for further information on subjects handled in LIGHT.

His latest inquiry refers to the subject of premature death, and he quotes one of our remarks in "Notes by the Way" recently, in which, dealing with the question of suicide, we pointed out that it involved a premature and forced entrance into the next life for which the person concerned was not ripe. With this view he agrees, but he correctly points out that this would apply to other cases, e.g., a young man killed in the war.

It would, but not in the same way, for in that case the question of a breach of the moral law would not apply, and there would not be any guilt to be expiated in the pains of remorse. But the general principle would remain unaffected, viz., that every death before the full purposes of life on earth have been accomplished is a misfortune.

Against this proposition has been urged the charge of unfairness, for the great majority of premature deaths are not self-caused. We see no force in the argument. A child is born into a slum and lives in dirt and destitution, equally through no fault of its own. That, on the argument, is similarly unjust, but, unjust or not, it happens. It is one of the many painful facts of existence, one of the multitude of "evils" for which the rash moralist is inclined to arraign Providence; while a certain school of philosophers builds up an elaborate theory of reincarnation by which the matter is supposed to be rectified. In this way "justice" for the individual is secured by a mechanical system of equality.

We solve the question for ourselves by two reflections: Nature knows nothing of moral codes, as we understand them, and the breaking of any of her laws is penalised without reference to the question whether the violation was voluntary or involuntary. A man falls, or jumps, from a great height, and whether he be a saint or a sinner the result is a broken neck. Nature is divinely impartial, and the consideration of human views as to what is "just" or "unjust" does not concern her in the least. To raise the question of moral justice where natural laws are concerned shows some confusion of thought.

It is a natural law that the soul's passage into the next world before it is fully matured for death is a deprivation—from whatever cause the premature death may have arisen. The question of justice as understood between man and man (but not between man and Nature) does not come in. But there is a moral law in the Universe, none the less. Nature is under government, not the capricious government that will interfere with the working of natural laws to save one or punish another, but a Supreme Wisdom which ordains that all the so-called evils of life shall be made to fulfil the Great Design in the end. And so we have

compensation, perfect and exact. The "evil" in the end is converted into a "good," for the resources of Life are infinite. The crooked lines are all rectified at last; but it is part of the Divine purpose that man shall grow in wisdom and intelligence until having learned his mistakes by experience he shall at last direct his own course and avoid those mistakes by his own power of self-direction. He shall be able to draw his lines straight so that they shall not need subsequent rectification.

And here the other consideration arises. The individual man, undeveloped in mind, is very apt to regard things from his own personal standpoint, and loud are his complaints about the various forms of "injustice" of which he is a victim. Why should he be poor and ailing while his neighbour is well-off in money, and blest with abundance of health? And so on *ad infinitum*. He has not learned that humanity is a unit; that he is part of it, and not, as he fancies, an independent existence entitled to set up an individual Debtor and Creditor account with the Universe. When he realises that truth he will come under Spiritual Law and understand things vastly better. He will see himself as part of a great organism—the life of Deity. But, whether or not, he will get the fullest justice, the most perfect compensation for all that he has suffered through no fault of his own.

Even those sufferings entailed by his own personal faults will not have been visited upon him by any power outside himself, for the whole machinery of reward and punishment lies in the individual soul. All man's present tribulations are due to the fact that he lives under mechanical and not under spiritual laws. He has not yet arrived at the stage where he can put "things" under his feet. Emerson saw this when he wrote: "Things are in the saddle and ride mankind." They do indeed! To-day men are slaves to all kinds of laws which they permit to control them—political canons, economic and industrial laws, social conventions—things which they have made themselves and worship as fetishes and of which they are afraid. Frankenstein was afraid of the monster he himself created. The things are often arbitrary, cruel and unjust. Yet even these abuses will be in time adjusted. The mischief they do will at last be transmuted into good. But whether that time shall be sooner or later depends upon mankind—upon ourselves. It is part of our responsibility as intelligent beings, for we are not to think only of what is due to us, as "justice," but also what is due from us, as duty.

The problem is simple enough when it is looked at simply, from the standpoint of mankind at large and not solely from that of any individual member of it.

DR. JOWETT AND OCCULTISM.

An interesting paragraph from the "Life of Benjamin Jowett, the famous Master of Balliol," published in 1897.

"All claimed his observation that entered into the genius of the time. His strong conservative instincts remained averse to 'new moralities,' and to æsthetic or sentimental fancies, but he looked calmly and steadily at all. To one set of so-called phenomena, indeed, he deliberately closed his eyes. In one of his earlier Essays he had spoken by way of illustration of 'Clairvoyance, if there be such a thing.' But in the end he refused to listen to the whisperings of occult doctrine which from time to time prevailed. He loved the open day. 'I do not mean to say that I can account for everything; and I feel that there is something in me to which such things appeal. But they are so inextricably mixed up with charlatanism and lies that it is mere waste of time and intellect to inquire into them.'"

Things have changed a good deal since then, and doubtless if Jowett were among us in the incarnate sense to-day he would be foremost among the enquirers into the science of survival and its allied investigations.

"Eternal process moving on
From state to state the spirit walks.
And these are but the shatter'd stalks,
Or ruin'd chrysalis of one."

—TESTES.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Dr. Donaldson, Bishop of Salisbury (lately Archbishop of Brisbane, Queensland), recently consecrated a new burial ground at Steeple Ashton, Wiltshire. The "Wiltshire Times," in reporting the event, described the ceremony as follows:—

"When the procession arrived at the bottom end, where a marquee had been erected, the service followed the prescribed form for the consecration of a churchyard, the Bishop pronouncing the sentence of consecration in the following words: 'By virtue of our sacred office in the Church of God, we do now bless, hallow, consecrate and for ever set apart from all profane and common uses, this ground, to be a quiet burying place of the dead until the glorious Resurrection of the Last Day. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' The procession returned to the church through the west door. A short address was given by the Bishop from the pulpit, in the course of which he said death was not the end, but rather the beginning or dawn of a new life. Death was only the passing through a gateway into a higher and more glorious life, and it was a source of great comfort to know that their friends, those they had known and loved on earth, who had passed through that gateway, were just as much alive as they were. Their faith triumphed over death, it was even more than that. They believed in the resurrection of the dead, but of course, that did not mean that they believed the actual body which was laid in the grave was coming to life. That would be a poor destiny, indeed, if they had to believe that the terrible remnants of mortal life which they had sometimes to leave in the grave, emaciated with disease and sometimes torn and mangled with shot and shell, was to be resurrected. Their faith did not teach them that; it simply meant the revival of their personality. They believed that the personality of themselves survived after death. Their faith triumphed over the great facts of sorrow and death, and what they had done that day was a good thing, in providing the addition to their churchyard, and God had blessed their act."

The Bishop in pronouncing the prayer of consecration in the new graveyard at Steeple Ashton was of course obliged to conform to the words contained in the official order of service ordained by the Church authorities of an age long past. These words he addressed to Almighty God. Then in his address to the people, given a few minutes later, he proceeded to express his own convictions on the question of the resurrection. Dr. Donaldson must have realised the quandary he was in. There are large numbers of the clergy to-day who realise these anachronisms too. Such contradictions are necessarily, in view of modern knowledge, of daily occurrence now throughout Christendom. When will the Archbishops have the courage to use the blue pencil freely in the present archaic Prayer Book, and bring it up-to-date in eschatology? We wonder.

According to the "Daily Mail" correspondent at Danzig, the police have employed with success the services of a clairvoyante in the case of the murder of a gamekeeper at Reisterbruck. A man indicated by the woman in question has been arrested. The services of the clairvoyante are stated to have been used by the authorities with success in the past.

A. V. E., the London clairvoyante, concluded her interesting and instructive series of articles in the "Weekly Dispatch" on Sunday last. In the concluding instance related of her many experiences in clairvoyance, A. V. E. told of a case in which a young officer in the Royal Air Force whilst still alive, but laying dangerously ill in Egypt after a crash, manifested to her in London when the boy's father was consulting her. At the time both the father and A. V. E. concluded the boy had passed over, but their conclusion proved later to be wrong. In commenting on this case, A. V. E. wrote: "I am told that it is a fact well authenticated in the records of the Society for Psychical Research that at death the spirit which is about to leave its body behind on earth permanently is sometimes seen by relatives or friends at a distance far removed from the death-bed, so that the experience I have outlined would seem to belong to the same kind of phenomena. In this case, however, the spirit, though it left the body hundreds of miles away, returned as the illness was shaken off and the body resumed normal activity. I have only to add that when I saw the spirit of the boy at the first sitting, it was exactly like all other spirits I see clairvoyantly and who are permanently living in spirit world. By this I mean there was nothing about the boy's spirit which could indicate to me that his body was only seriously ill and that he had not actually died or left his body permanently. This case, to my mind, clearly shows that we are spirits, here and now, and that nothing miraculous takes place when we 'die' or cross over into spirit life permanently. There

should therefore be no reason why free communication between spirits in this world and spirits in the next world should not become a matter of everyday experience for everybody who takes the trouble to obey the necessary conditions. Inter-communication should not be hedged about with groundless fears and unreasonable prejudices, but should be taken up with that bold common-sense which it is every man's pride to possess and display."

The following letter, addressed to the editor, was published in last week's issue of the "Church Family Newspaper":—

SIR.—Recently the Archbishop of Canterbury appointed a committee to investigate spiritual or psychic healing, and during this week lectures have been given twice daily on this subject in Bradford Cathedral. It is very interesting to note how the things which I have discussed and advocated in my books and pamphlets for many years past are gradually gaining ground and being taken up. Psychic healing is only one of the psychic or spiritual gifts described in I Cor., xii. There are many others. For years past I have advocated the restoration of the real and practical communion of Saints in the Church—neglected and ignored for ages. Some time ago I founded 'The Society of the Communion of Saints' for the reverent study of psychic things. This Society has now been placed on the list of societies in the Church Year Book. The day will come when the actual practical communion of saints will be restored in the Churches, and when those things, which I have described and advocated in my book, "Man's Survival After Death," and in my pamphlet, "Present-day Spirit Phenomena and the Churches," will be generally received and practised. This is as certain as the rising of tomorrow's sun, because what I have dealt with and borne witness to are fundamental facts, part of the phenomena of the Universe, underlying all revealed religion, and verifiable by the experimental method. My book, "Man's Survival After Death" (declared by Bishop Govett and by Sir Arthur Conan Doyle to be the best book yet written on the subject) has been published here and in the United States, translated and published in the Scandinavian language for the benefit of the Northern peoples, and preparations are in progress for its publication in French and Italian. The pamphlet, "Present-day Spirit Phenomena and the Churches," has been published in Australia, and has attained its nineteenth edition. A copy of it was placed by the secretary in the hands of every bishop present at the last Lambeth Conference, with the knowledge and consent of the Archbishop.

CHARLES I. TWEEDALE.

Weston Vicarage, near Otley.

Sydney T. Klein, writing in the current issue of "The Beacon," on "Spiritual Regeneration as the Basis of World Reconstruction," says: "It seems to me that we have wandered far from the simple teaching of Christ. If we look round and examine Christianity, as we know it now, we cannot help seeing that it has, under the influence of intellectualism, become too complex and cumbersome as a working hypothesis; it has been warped into the form of an intricate Science; overloaded by rules of hard-and-fast dogma and ritual, the absolute belief in which, according to many of our teachers, is essential to salvation. Some of these dogmas, such as those of the Trinity, the Virgin birth, and empty tomb, have unfortunately become subjects of controversy and have been treated from the physical aspect as though the very truth of Christianity depended upon their proof by intellectual gymnastics. But surely the one great essential aspect of Christianity is the simple and beautiful human life of Christ as narrated in the Gospels, from which we see that His one persistent endeavour was to help the human race to realise the wonderful Truth that God is actually our Father, and that the Kingdom of Heaven, in which that Father dwells, is within us. He tells us that that knowledge is open to all, but it must be spiritually discerned; it cannot be attained by intellectual controversy; we must look inwardly instead of outwardly."

"When once it has been realised that the invisible spiritual world is the only real one, and that the visible is only its outward form as presented to our senses in this life, we at once become aware of the Immanence of God in all our surroundings. How can we encourage this awareness of the unlimited in our limited world of time and space? To know and therefore love God we must realise that the whole of Nature, including ourselves, is actually the manifestation of the presence of the Divine Spirit as presented to our consciousness through our finite physical senses. As letters and words are the outward physical clothing of the real thought contained in a book, so every blade of grass, flower and tree is an integral expression of the sublime thoughts which the All-loving is ever trying to divulge to us, if we will open our hearts to receive the message."

THE COMING OF THE FAIRIES.

LANTERN LECTURE BY MR. E. L. GARDNER.

Mr. E. L. Gardner, of the Theosophical Society, gave his well-known lecture on the Yorkshire Fairies to a deeply interested audience of members of the London Spiritualist Alliance at the hall at 6, Queen-square, on Thursday, March 16th. Mr. George E. Wright presided.

MR. GARDNER said he wished to give a plain, unvarnished account of his investigations in connection with the fairy manifestations in Yorkshire, and then to consider the function of fairies in the economy of nature—their habits, mode of life, and so on. It was in the latter part of 1919 that a lecture was given in Yorkshire in which fairies were mentioned. At the close, a lady came forward and asked whether fairies really existed. She was assured that to the best of the lecturer's belief they did. She then said that if that was the case perhaps a photo of fairies taken by her daughter might be real. She brought the photo, and it was submitted to him for his opinion. Mr. Gardner was not at first impressed by it, for it looked rather like a copy of a print than an original picture. There were certain peculiarities about the pose of the figures which did not convince. They were too sharply cut. He wrote to the address given, asking for the negatives, and in two or three days' time they came to hand. He took them to a friend, an expert photographer, who had been engaged in the study of "fake" photography for many years. On examining them he uttered exclamations of astonishment, asked Mr. Gardner where he had got them, and declared that they showed no sign of double exposure, but were genuine negatives. Among others who became interested in the matter was Sir Arthur Conan Doyle. The negatives were submitted to close analysis, but no trace of any faking process known to photographers could be discovered. As a result Mr. Gardner decided to visit Yorkshire, and investigate for himself. The lecturer described his visit to the Carpenter family and his talks with the parents, and with the girls who took the photographs, as well as his examination of the locality. In the end he became thoroughly convinced of the entire genuineness of the story.

It appeared that in 1917 two girl cousins, Alice and Iris, aged sixteen and ten, living in a Yorkshire village situated close to meadow-land and a glen in which they had often seen fairies, borrowed a hand-camera from the elder girl's father, and went into the glen for the purpose of trying to get a photograph of the fairies. The father developed the single plate exposed, and was so astonished at the result that no further attempt was made for some time.

In a series of beautiful pictures on the screen, Mr. Gardner showed the different fairy photographs obtained. Many of the slides were coloured in accordance with the descriptions given by the girls. As a rule the wings of the fairies were green, pink, or lavender. A gnome, said to be about ten inches high, was clad in black knee breeches, brown jersey and scarlet cap. He had butterfly wings, and carried a pair of pipes. Greatly enlarged pictures of the fairies were shown to bring out certain points more clearly.

It might be asked, the lecturer said, why no fairies had been photographed before. The question assumed as a fact what was not quite true. But certain conditions were needed which were seldom present. It was not possible to photograph anything that was not in some degree material. A medium was, therefore, necessary. In this case it was the younger girl who provided the conditions which enabled the fairies to manifest their presence. Both children could see them quite plainly. In explanation of the fact that in one picture the younger girl, Alice, was

looking over the heads of the fairies around her, and seemed to be unaware of their presence, Mr. Gardner explained that, strange as it might seem, she was more interested for the moment in the camera than in the fairies. She had seen fairies all her life, but she had never before seen a camera used.

The lecturer said that the function of the fairies in the economy of nature—they were nature spirits—was concerned with the colour, growth and shape of flowers. They had a definite task in the scheme of nature, and were subject to evolution. The matter composing their bodies was plastic to thought, and they could become partially materialised. That was how they were able to be photographed. When they came into human ken they were either hovering in the air without apparent effort, or swaying slowly as in a stately dance. Their wings were not for purposes of propulsion. In appearing they responded most readily to those who from their love of nature were most in sympathy with them. Ordinarily they were not visible, but when children who were nature-lovers were present they left their work and for a moment or two flashed out into the forms which the photographs showed. In remarking that these nature spirits could respond to loving thought, the lecturer said that cut flowers would live longer when tended with this feeling. He believed that the development of a fuller and finer understanding of this nature spirit life would result in the production of flowers and plants such as we could not conceive of at the present time. (Applause.)

At the close of his lecture Mr. Gardner replied to a number of questions.

Mr. H. Blackwell asked whether the covering of the fairies showed, when magnified, the apparently woven texture to be seen in photographs of materialised spirits and in psychic photography.—Yes, in the fairy fabric the texture seemed to be of the same nature as in the manifestations mentioned.

Mr. Macdonald Smith inquired if it was common experience to see fairies.—He believed it was, among children, to whom more was revealed than to the wise and prudent.

Mr. Eric J. Dingwall was informed that the original negatives might be inspected at Mr. Gardner's home. To the same gentleman's inquiry whether the fairies would have been visible to other people when the girls saw them, the lecturer thought not, but he considered that at the time when they were photographed anyone might have seen them. On one occasion in Yorkshire he had with him a friend who was clairvoyant, and he was able to see the fairies and verify the description of them given by the girls.

In reply to further questions Mr. Gardner said that the form assumed by the fairies was largely due to human thinking. They conformed to our idea of them. The gnomes and brownies were a relic of the very ancient thinking of primitive man, the more æsthetic forms of to-day were the outcome of modern artistry. In a word, their appearance was the result of conventional thinking.

Mr. Wright, in moving a vote of thanks to the lecturer, said he was glad that Mr. Gardner had treated his subject from the evidential point of view. His lecture was deeply appreciated by all present. (Applause.)

Dr. Abraham Wallace, who seconded the motion, said that he had been associated with Mr. Gardner in the investigation of these remarkable supernormal pictures. He thought that all honest-minded people would agree that the photographs shown could not have been faked. (Hear, hear.)

PROFESSOR NIELSSON, of the University of Reykjavik, Iceland, has been giving lectures on Spirit Photography in the Cinema Theatre at Reykjavik, the lectures being accompanied by lantern illustrations of psychic photographs, of which, we understand, the Professor possesses a collection of some 160 examples from all over the world. It is pleasing to hear that the lectures excited intense interest and were a great success.

THE APPEAL TO REASON.—A correspondent calls our attention to a review of M. Cornillier's "Survival of the Soul," which appeared in the "Sunday Times" of March 5th. "In the course of his notice, the reviewer observes that, 'The tenets of Spiritualism have received the complete or partial endorsement of too many people of high intellectual claims and of indubitable intellectual honour' to be treated with contempt. 'It is a case if ever there was one,' continues the reviewer, 'for that 'suspense of judgment' which Thomas Henry Huxley so strongly insisted on as the highest of all intellectual duties.'

SOCIAL SERVICE.—Some time ago we published an appeal by a London reader, E. B., on behalf of a friend in Hungary, Madame Emka Buchinger, an ardent reader of LIGHT, who had formed a group of friends who were all greatly interested in our journal. This lady was suffering acutely from the distress occasioned by the war, which has reduced so many thousands of the population to poverty. We have now heard with pleasure that Madame Buchinger has been enabled, with the assistance of persons whose attention was thus called to the matter, to remove with her little family to Roumania, where she is in a state of comparative happiness, and very thankful to LIGHT and to those who so kindly interested themselves in her case. The change came about in a curiously roundabout fashion (via Vancouver, Vienna, and Budapest) and partly through the agency of a Quaker minister, Mr. HAWKINSON, who is engaged in relief work in Budapest.

PROFESSOR RICHEL AND SPIRITUALISM.

Mr. Frederick Stephens (27, Avenue Felix Faure, Paris (16e), writes:—

The excellent translation of Professor Richet's recent article on "Le Progres Civique," which Sir Oliver Lodge has contributed to last week's LIGHT, will do much to explain to the general public the exact attitude which the distinguished psychologist adopts concerning psycho-physical phenomena classed usually as "supernormal." For the benefit of certain journalists and newspaper editors who have recently undertaken to instruct their readers upon this subject, it may be pointed out that Professor Richet admits that the phenomena of "ectoplasm," "telekinesis," etc., may be reckoned with as *objective facts*. Let us hope, therefore, that we shall have no more of the exceedingly foolish attempt on the part of self-styled investigators (who have spent perhaps as many days in the work as Professor Richet has spent years) to deny the reality of these facts.

The real question to solve is the interpretation of the facts, and the attitude of mind of this distinguished savant is interesting and instructive.

He is unable to accept the "spiritist" explanation as a working hypothesis, and the reason he gives for his refusal is that investigators who *do* accept that hypothesis have proceeded rather like the savage who postulates as an explanation of the great natural forces a beneficent or malevolent deity, in a word a personality, "behind" them. But Professor Richet argues as though modern scientific investigators had almost "jumped" to this hypothesis, whereas those of them who have accepted it, *viz.*, Myers, Hodgson, Hyslop, Bozzano, Sir Oliver Lodge and Sir Wm. Barrett, and others have done so simply because they consider that this hypothesis, after all that may be urged against it, explains the phenomena best. Not one of these men started with the spirit hypothesis and they have all given it a more or less qualified acceptance as a sort of "residual hypothesis" which the facts forced them to accept after long inquiry. There is no doubt a very distinct antagonism on the part of many scientists like Professor Richet to this, and upon analysis it shows itself to be a deep-rooted antipathy to "paleolithic psychology" which Myers was reproached for adopting.

Dr. F. S. Schiller has very acutely criticised this antagonism to anything which appears to resemble the processes of "savage thought," and says that it is difficult to understand why such critics should find their confidence in human knowledge *enhanced* by the thought that immemorial traditions should be wholly wrong—or why it should *destroy* their confidence in it, if they should find that from the first man had possessed *some* inkling of the truth.

But the causes of belief are hardly ever rational in their entirety and the scientific mind is liable to entertain just as much emotional bias as the ultimate justification of its major premises as the so-called "unscientific" mind. It very often reduces itself to a deep-seated antipathy which no amount of "reasoning" will overcome. It cannot "stand" spirits on any account. The explanation is too "simple," and therefore must somehow be wrong! "Let us look for something else instead" is the attitude adopted, and so we take refuge in descriptions of these phenomena in technical formulas. Besides Professor Richet rather cuts the ground from under his own feet. He asks, "Why suppose that with our miserable five senses we have exhausted the universe?" Precisely—but *then* why proceed to rule out the hypothesis of spirits? The reply is that it is "premature" and that in all probability we shall find that the psychic powers of the medium's organism will suffice as an explanation. But even then we shall probably fail to escape the "sphere of influence" of the spirit hypothesis. If we are going to endow the "subliminal self" of the medium with these transcendental powers of lucidity, telekinesis, pre-cognition and materialisation, etc., as belonging to a self, which apparently dominates his organism, and seems to be unlimited by Space and Time conditions, we have surely come round to the conclusion that "man is a spirit"—which controls or uses a physical organism much as an artificer controls or uses his tools (subject, as he always is, to the "limits" of the said tools). Mediums in this case might be individuals so peculiarly constituted that these (otherwise cryptic) powers would be evident and observable. But rather than adopt this hypothesis—which is too simple for the ordinary savant—we are to have recourse to long descriptions of these powers grouped together under some ponderous name. "These facts are explained by cryptomnesia, or by a general crypt-esthesia with which human intelligence is endowed." But is this much more *au fond*, than explaining the cause of the phenomena by giving them a general class name? If we knew far more of the universe than we do, there might perhaps be some justification in ruling out "spirits" as a "vera causa"—but seeing that, on Professor Richet's own showing, we are so abysmally ignorant of it surely we are

THE MEDIUM'S POINT OF VIEW IN SPIRITUALISM.

Mr. A. Vout Peters gave an interesting address on the above at the British College, on Wednesday, the 15th inst.

Beginning with his early recollections, Mr. Peters spoke of extraordinary powers of hearing, seeing and "sensing" as a child, which were quite normal to him, but which he speedily found were foreign to others. These powers seemed to leave him for a time, but later returned in the form of clairvoyance which manifested first during attendance at a Friends' meeting, and was often repeated. Only later did he touch what was called Spiritualism, and connected his own experiences with it.

After long and often disturbing thoughts regarding the various happenings through his mediumship, he was able to prove satisfactorily that the entities who claimed to be his guides were separate personalities from his own, and this gave him greater confidence to go on with what has proved to be his life's work. Physical phenomena have not been unknown in Mr. Peters' case, but his greatest gifts have been exercised in the trance condition for private sitters, and in the normal conditions for public audiences. Through the exercise of these he has brought remarkable evidence and profound comfort to inquirers and to many sorrowful hearts, and he values his gift accordingly.

He recognises the part the sitters play, and how delicate is the power used. Worry, excitement, animosity, over-exertion, may all act as a stop. Attention to personal health was also required, and abstention from liquors and nicotine he had made a definite rule. His health had steadily improved and his constitution strengthened during the exercise of his gift. He had also found it necessary to cultivate his mind, as his guides stated that they could not pass certain ideas through him unless the channel was prepared by study.

Many questions followed, one extremely interesting one being in what country Mr. Peters thought that he obtained the best results. The answer was Scotland, where it was comparatively easy both for himself and other clairvoyants to get first and second names in public meetings. The reason for this Mr. Peters could not give, although various theories have been suggested. Denmark and Russia also gave excellent conditions.

Mrs. Hewat McKenzie heartily thanked Mr. Peters for his excellent and illuminating address, which gave members a peep from the inside of the house as to what the gift of mediumship meant.—B.

(Continued from previous column.)

not to be taxed with credulity if we adopt Frederic Myers' dictum: "After all, what definite reason do I know why this should *not* be true?" We are not in the position to make any general *negative* statement that "spirits do not exist," for we lack the necessary knowledge to exclude them from the unseen universe. Anything may be possible in a realm beyond our normal ken, and the sceptic who replies, "Yes, but you must prove that they *do* exist" is not on so sure ground, for he is by implication *practically* making his knowledge of the universe co-extensive with its capacities—however much he may deny the right to thus interpret his words. Dr. Geley points out in his recent criticism of Professor Richet that an "absolute certitude, or proofs, is not to be hoped for," as Professor Richet admits. "But," says Dr. Schiller, "what do you mean by 'proof'?" All we can hope to show is that the spirit hypothesis explains the facts best. The process will consist in exact and controlled experiments to ascertain the facts, and the subsequent interpretation of these facts—so building up a consistent body of interpretations which will resume the facts, which can then be adopted as "one whole," even though *no single member of the system taken in isolation will be sufficient to compel assent.* (Dr. F. Schiller.) This will simply be proving the facts and the hypothesis, summing them up in the same way we have to adopt in any other human inquiry—the "truth" of the same being regarded as possessing a high degree of probability—which will affect our conduct in this life. To ask for more than that is to ask for better bread than can be made from wheat. Some of us think that these conditions have already been fulfilled. And it is on this point that Sir Oliver Lodge parts company with Professor Richet.

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AN AMERICAN SCHOOLGIRL AS CLAIRVOYANT.

A "PSYCHIC EYE" THAT "BAFFLES SCIENTISTS."

A young lady residing in Kansas, but at present a pupil at a high school in Omaha, Nebraska, is causing a sensation in the United States by showing the possession of powers which we easily recognise as clairvoyance, although the Boston "Sunday Herald," which describes them, has developed the theory of a "psychic eye." It is described as something which baffles scientists, as it might easily do, unless it happens that they are versed in psychical research. Mr. David Abbott, the famous conjurer, has had the young lady under close observation, and is said to have been unable to explain her gifts, and it is reported that her case is to come under the attention of the American S. P. R.

We give some extracts from the journal which describes her feats:—

Miss Dennis began to startle her immediate friends a year ago. It is told of her, with considerable amusement, that it was a young suitor who first spread the rumour that Eugenie "could talk to spirits."

It seems that he was taking her for a drive in his car, when she suddenly "became tense" and "appeared to act strangely." She lifted her arms, and "her lips tremblingly repeated words she seemed to hear":—

"A man—hurt—an automobile—quick—if they do not—hurry he will die—send a message—to the hospitals—quick."

There were other words—the uncanniness of them and the situation in which he found himself unnerved the boy. He grasped Eugenie by her arm and shook her—suddenly she collapsed. When she revived her first words were, "Did they send to the hospital for the doctors?"

Then, her full consciousness returned, she begged her companion to drive quickly into town—to the beginning of one of the avenues where the street car line came to an end. "Drive fast," she cried, "there has been an accident—a man may be dying." The boy, awed, drove fast, following the girl's directions. When they reached the avenue Eugenie had described they saw two shattered automobiles at the intersection of a street. One driver had been careless and had turned at too high a speed. The other had crashed into him. There still was a little group of neighbourhood people standing near, talking of what they had seen—of the man who had been mangled and who had been taken to the hospital.

Eugenie explained later that her collapse in the automobile when the terrible sight was thrown before the eyes of her mind—her "psychic eyes"—was not a trance at all. It was as if she had been at the very scene of the accident, she said, and the horror of it overcame her. She had simply fainted as any woman of a nervous, delicate disposition would have been likely to do at the sight of the man lying dying and at the ominous sound of the crash of the collision.

She could not explain how the terrible vision had come to her. She cannot, and makes no effort to, explain any of the far off, weird sights that come before her "psychic eye"—if "psychic eye" there be.

She was subsequently invited to the home of Mr. David Abbott, of 3316, Centre-street, Omaha, who rigorously tested her powers. On one occasion he assembled twenty-five guests to meet the girl and "observe demonstrations of her unusual tendencies"; and we read:—

Soon after the spectators had assembled, Eugenie went into that perfectly normal, entirely human and not at all extraordinary state of normal concentration which precedes the "revelations." She was soon reciting interesting and truthful things about the personal affairs of each of her guests—recitals which amazed the hearers.

With the suddenness of a craftsmanlike climax of a

thrilling melodrama, Eugenie raised her hand and cried in shrill and excited tones:

"Wait! Wait!"

That repeated exclamation broke sharply into the personal demonstrations she was giving to Mrs. C. W. Kalteier, of 2211, Ohio-street, and Mrs. I. C. T. Wulff, of 3314, South Nineteenth-street, both of Omaha.

"I'm getting something!" Eugenie cried, "Something awful is happening. A man is being killed, right now—right here in Omaha, I see a street car. I see three dark-faced men running through the streets. The man is dead."

That was all. Then she went on giving her message to Mrs. Kalteier.

Fifteen minutes later the guests left the Abbott home. They went to a trolley station near by and boarded a home-bound car. Having taken their seats in the trolley, they observed that the conductor—whose name is Edward Harrington—and the passengers were all much excited and were talking of a murder which, it seemed, had taken place in close proximity to them.

"What happened?" Mrs. Kalteier asked Harrington.

"A policeman was just killed at the end of the car line—about fifteen minutes ago," the conductor replied.

The policeman who had been killed was Patrolman James E. Scott.

An investigation showed that the murder had taken place exactly at the minute Eugenie had seen it with her "psychic eye"—that the three negroes had been overheard plotting to commit the crime, and that the dead policeman had been shot by each of the plotters. This story is on record, signed and sworn to, and will be presented by Abbott to the Society for Psychical Research:

After some quite intelligent theorising on the mystery of Miss Dennis's powers, which suggest to him that "the cosmic mind is somehow related to every other machine of thought under heaven," the "Sunday Herald" writer proceeds:—

At the recent national convention of the American Legion in Kansas City, Eugenie appeared, and her "readings" on that occasion were mysterious in the extreme to some of the veterans who "got into communication with comrades who had been killed in France." She proved definitely to the minds of some of these veterans that she was conveying messages from dead soldiers, for the "voices" gave reminiscences of incidents which were dear memories and of which she personally could have in no wise known.

In Omaha, she has located long lost papers; she has recovered lost jewelry; she has told mothers where wandering children might be found. She has repeated a "test conversation," agreed upon years ago between Abbott and a dying friend, who promised to fulfil the agreement whenever he found a medium of communication.

Some will believe that it is "spirits" that call to the schoolgirl and reveal to her those things hidden to others; the majority will not. Many of those who have witnessed extraordinary demonstrations do not believe that it is aught of the occult or supernatural. They merely admit they have witnessed what they cannot explain, but insist, of course, that there is an explanation. But all are agreed that the little schoolgirl is innocent of all pretence. None have discovered grounds for an "expose." She seems to be above suspicion.

Why should she not be above suspicion except, of course, in the minds of persons who in their anxiety to avoid the supernatural, will adopt all kinds of supernatural explanations of happenings perfectly natural but not within their very limited experience? The "Sunday Herald" writer is, of course, quite correct in his theory of a psychic eye, or eyes. The original seat of the vision is there, and it is brought by reflex action into the physical consciousness.

THE "WAKING SLEEP" OF EARTH LIFE.

Why describe our life-history as a state of waking rather than of sleep? Why assume that sleep is the acquired, vigilance the normal condition? It would not be hard to defend the opposite thesis. The newborn infant might urge with cogency that his habitual state of slumber was primary, as regards the individual, ancestral as regards the race; resembling at least, far more closely than does our adult life, a primitive or protozoic habit. "Mine," he might say, "is a centrally stable state. It would need only some change in external conditions (as the permanent immersion in a nutritive fluid) to be safely and indefinitely

maintained. Your waking state, on the other hand, is centrally unstable. While you talk and bustle around me you are living on your physiological capital, and the mere prolongation of vigilance is torture and death."

A paradox such as this forms no part of my argument; but it may remind us that physiology at any rate hardly warrants us in speaking of our waking state as if that alone represented our true selves, and every deviation from it must be at best a mere interruption. Vigilance in reality is but one of two co-ordinate phases of our personality, which we have acquired or differentiated from each other during the stages of our long evolution.

—F. W. H. MYERS.

"THE RAISING OF LAZARUS."

AN ALTERNATIVE THEORY.

Miss H. A. Dallas writes:—

Dr. Ellis Powell's addresses on the New Testament are always stimulating, and often suggest new and valuable interpretations. His interpretation of St. John xi., 33, is certainly new, but in this instance it is not, to me, convincing. I will venture to suggest another interpretation which seems to me more consistent with the character of Jesus and the narrative as a whole. The expression, "He groaned in the Spirit and was troubled," is an unusual one. Bishop Westcott, in his commentary, says that the same Greek word occurs in St. Matthew ix., 30, St. Mark i., 43, xiv., 5, and it denotes in these places

the notion of coercion springing out of displeasure. The feeling is called out by something seen in another which moves to anger rather than to sorrow. . . . So much is clear, that the general notion of antagonism or indignation, or anger, must be taken.

We are distinctly told that this emotion was caused by seeing Mary of Bethany and the Jews *wailing*. The Revised Version gives this word in the margin as the correct rendering of the Greek; it is a pity it was not inserted in the body of the text, for it gives the clue to the interpretation of the verse. The artificial custom of wailing on the occasion of a death must have been altogether repulsive to the spirit of Jesus. When the same unseemly noise was made in the house where the daughter of Jairus had ceased to breathe, the Master sternly turned out the wailers. Anything untrue and artificial must at all times have been repugnant to Him; more particularly must this have been the case when the custom was not only artificial, and devoid of spontaneity, but was one which sprang from a totally false conception of the significance of dying.

Jesus continually proclaimed that the person that quits the physical body is not *dead*; He repeated this utterance again and again. It evidently distressed Him when He came into contact with materialistic conceptions of death, and with the distress there was a sense of indignation. "Why make ye this ado, and wail?" He said on one occasion. The unreality of it jarred Him. Untruth in all its forms was an alien thing which repelled Him.

This interpretation seems to me much more consistent with what we know of Him than the suggestion that at such a moment, when He *knew* that the Father had heard His prayer and that Lazarus would be restored, that at such a moment He should have regretted the delay in coming, which had evidently been deliberate.

As this subject is under consideration, I should like to comment on verse forty-two. Martha had feared to open the tomb because she supposed that the body was already decomposing. When she *had* done so, in obedience to the Master, Jesus said: "Father, I thank Thee that thou *hast heard me*." Lazarus had not yet been restored, but the opening of the tomb gave evidence to the bystanders that the body had not decomposed, for presumably there was no scent of death issuing from the tomb; therefore Jesus at once gave thanks. Not because He had doubted until then that His prayer was heard, but because the people who stood by had now the evidence of the fact, and could therefore recognise that this was so. There are other cases in which a body appears to have been again used by a spirit immediately after it had, apparently, died; notably the case of F. D. Maurice. In the second edition of his *Life and Letters* there is a letter from the doctor who narrates this experience. In all such cases we may suppose that some sort of nexus, or link,* between the spirit and the body has remained unsevered. If so, the prayer of Jesus may, in all probability, have been a prayer that decomposition might not set in. Miracles are not acts contrary to physical laws, but acts which control physical laws by mental or spiritual laws, beyond our present comprehension. The works of the Master were always done in complete dependence on the Father; this He constantly affirmed. His prayer (which is the expression of dependence and faith) was always effectual because He was always in harmony with the Will of the Father, and therefore His prayer put into operation unseen activities, which activities were not a contradiction of nature's laws, but controlled them in obedience to Spiritual law.

I append a copy of the letter of the doctor who attended the death bed of the Rev. F. D. Maurice for the benefit of those who have not read the "Life and Letters":—

Extract from a letter of Dr. Radcliffe's on the death of F. D. Maurice:—

After describing the symptoms which showed that death was close at hand he writes:

"From this time it was very difficult to catch the meaning of what was said. The word 'communion' was uttered more than once. Now and then he was evidently speaking to me particularly and about me. On my wishing him to speak slowly he said quite audibly and almost testily: 'You do not want me to speak!' and almost

immediately afterwards, without any struggle, all was over as it seemed. We . . . remained kneeling round the bed. No sound came from the motionless chest, the beating of the artery under my finger was no longer perceptible—the hand which a moment before had been grasping mine relaxed its hold, the countenance was no longer scored with lines denoting difficulty in breathing, the spark in the eye had gone out and nowhere, so far as I can see, was there any reason for thinking that the fire of life was still smouldering; I could find no such reason then, I can find no such reason now; and yet shortly afterwards, he who seemed to have died and to have been dead for several minutes or moments, minutes rather than moments as I remember them, slowly raised himself upon one of his elbows into a half sitting posture and said distinctly: 'The peace of God which passeth all understanding keep you—our—hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst us and remain with us always.' And having so said he lay down and died—again. The voice in which these words were uttered was the old familiar voice, clear and solemn, so often heard in giving the Benediction. Between them and the preceding words which were hurried and scarcely coherent and almost lost in distracting sounds connected with lack of breath, a broad line of separation must be drawn. In uttering these last words no difficulty in breathing or speaking was noticeable. At the time it seemed as if the speaker had come back to us refreshed, if I may say so, by having been away, and I am still in the same mind. At all events I cannot confound these last words with any ordinary death-bed utterances, and I leave you to decide for yourself whether their proper place is before death or after it."

In the basement of the National Gallery will be found a mask of F. D. Maurice taken after death. It is most impressive, bearing the stamp of wonderful Peace.

AN EXPERIENCE IN A HAUNTED HOUSE.

BY NITA O'SULLIVAN-BEARE.

[Mrs. O'Sullivan-Beare is the widow of the late Colonel The O'Sullivan-Beare, famous for his consular experiences and other public work. From 1919 almost to the time of his death he was the British Consul-General at Rio de Janeiro; he also came into prominence as the discoverer, while in Africa, of a remedy for Black Water fever. We give Mrs. O'Sullivan-Beare's ghost story as a very typical example of a haunted house, of which we have the necessary authentication.]

It was a charming view that met my sight, as I drove from the station to the home of some friends resident in Hampshire: a long avenue with an old ivy-covered house in the distance, on one side rhododendrons in bloom, and on the other a beautifully kept lawn. Under some large trees shading part of the lawn, was a hammock, inviting a siesta on a sunny afternoon. Beyond the garden could be seen fields dotted with cattle. Large French windows opened out on to the lawn and well-kept flower beds.

Altogether it struck me as an ideal place to recover one's health and strength, and I was well pleased that I had accepted the invitation to spend a month in such charming surroundings.

My friends had only recently moved in, and had gone to very considerable expense in re-decorating the comfortable old house.

It had been at one time a fine old Queen Anne mansion, but had been turned by former owners into a large farmhouse. The present owners had again turned it into a splendid residence.

I had brought my dog with me, a small Maltese terrier named "Pickie," who had been my constant companion for many years and always slept in her basket in my room.

On the first day of my arrival, my hostess showed me over the house, and pointed out that while it was a very old house it had not a dark corner in it.

On retiring that night, as it was rather chilly, I found a bright fire in my room, a little brass kettle simmering on the hob, and a tray with all the requisites for making hot toddy should I feel so inclined.

Nothing could have looked more cheerful and cosy, and after my hostess had bid me good-night and left my room, I remained seated in front of the fire reading, with my little dog lying asleep in my lap.

About twenty minutes later, a distant church bell began to strike the hour of eleven, whereupon my dog jumped down and seemed uneasy. Shortly afterwards she suddenly pricked up her ears, and at the same time I heard a tremendous crash overhead, as though some heavy chairs, or fire irons, had fallen on a steel fender; then began a noise as of the wheeling of heavy chairs backwards and forwards, which lasted about two or three minutes. I felt rather surprised at the servants making so much noise over my head, and being tired, I put my dog in her basket, covered her with her little blanket, got into bed and was

* Ectoplasmic, perhaps.

soon fast asleep. I slept very soundly until something, I knew not what, woke me up, and I sat up in bed looking round. The sun was shining brightly, entering the room through the sides of the window blinds, and, to my surprise, my little dog was sitting up in her basket staring into the dressing room. Glancing at my watch, which lay on a table beside my bed, I found it was just 5 a.m. I looked into the dressing-room, but saw nothing, and found both bed and dressing-room doors locked, as I had left them overnight. I went back to bed and slept until the housemaid knocked at my door to bring me an early cup of tea. On asking her why the servants had been up so late, and telling her of the noises overhead, she seemed much surprised, and said the servants were all in bed by 10.30 p.m. and there were no rooms above mine.

The second night, at exactly the same hour, the same noises occurred, my little dog rousing herself to look round the room, and then came the same sudden awakening at a few minutes to 5 a.m. This time I sat up in bed listening, and distinctly heard a movement in my bed, as of a heavy person getting out of an old creaky wooden bedstead. I did not stir, but the noise increased. I looked across at my little dog, and I saw that she was looking straight at my bed, but not at me: and then she followed with her gaze something which was passing her, and at which she snarled—something which was going through the dressing-room door, and beyond, and which I did not see, but could plainly hear the heavy footsteps of an apparently aged person: shuffling along in a pair of down-trodden slippers on a bare, wooden floor. As I mentioned before, my room had a thick velvet pile carpet.

The dog's face seemed to express more astonishment than fear; however, she evidently saw nothing more, for she looked at me enquiringly and hopped out of her basket on to my bed.

The third night I began to feel so nervous and terrified lest I should see as well as hear something, that I hardly slept.

I was lying fully awake before the usual noises in the morning began, and which had aroused me before. I then plainly heard a sound as though someone was turning restlessly in my bed, and so vivid was the impression, that I could even discern the rustling of sheets; a repetition of the previously-mentioned noises then occurred, followed by a subdued growl from my little dog.

I had intended telling my hostess my experiences, but as she was herself nervous and had evidently neither seen nor heard anything, I refrained from doing so; but I mentioned it to my host, who laughed and implored me not to tell his wife.

One afternoon, some days later, I was in the drawing-room playing with my dog on the hearthrug. Tea had just been brought in at four o'clock; the sun was shining brightly, and birds were singing, when my little dog suddenly stopped romping and ran sniffing all round the room. Thinking she was only sniffing the tea-cakes, I laughed and called her back—I was quite alone in the room waiting for my hostess to come to tea—when the dog suddenly ran back to me yelping with her tail down: immediately after, I heard a great crash as if the whole tea tray and the china on it had fallen down. I rang for the butler and explained that I feared something had fallen and broken, but though he carefully looked all over the large room with its many cosy corners, he could find nothing to account for the noise. "It's only the 'aunting, ma'am," he said. "What do you mean?" I asked. He then explained that he knew the house was haunted. "The dairy-maid can tell you all about it; she comes from the village." After tea I hunted out the dairy-maid, who gave me the following account of the matter.

The house was very old, even her great-grandfather remembered it as being very old when he was a child, but it had only of late years been known that it was haunted.

The last owner but one was a wealthy farmer born in the place, who had only one child, a son, who disliked farming. When he grew up his father wished him to take over the work, but he declined and wished to go to London, whereupon they quarrelled, and the father said unless he stayed at home and looked after the farm he would cut him off with a shilling. The son replied that he could do so, left his father in anger, and went to London where he became an assistant at a large draper's shop in Oxford-street.

Some six months later he was telegraphed for, but arrived too late to see his father alive.

After the funeral he immediately made arrangements to sell the farm, finding to his surprise that there was only some £200 in the bank, though his father was reputed to be rich. After selling everything he is supposed to have gone to New Zealand, and had not been heard of since.

The new owner, wishing to improve the property, started to have the old kitchen and scullery pulled down. While pulling down an old chimney that had never been used as long as the villagers could remember, an oblong oak box—a child's coffin—nearly fell on the owner and two working men who were helping him. On being prised open it was found to contain, tightly packed in rows, guineas of the time of the Georges, bank notes tied in bundles, in fact quite a

(Continued on page 192.)

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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.

SCIENTIFIC CLAIRVOYANCE.

H. (Isle of Wight).—You are one of several inquirers who write to us on the question of their experiences in the way of visions of forms, lights and the like. It is nearly always a difficult matter to advise upon when at a distance and with no direct acquaintance with all the facts. We have to be careful not to assign psychic or spiritual causes to things which may have some other explanation. But you speak of violet lights, etc., and the colour is significant, for it is often a marked feature of psychic phenomena at their beginnings. And the other matters you mention seem to be full of meaning. We counsel you to proceed with care, keeping your mind placid and watching the progress of events, trying neither to force the pace nor to suppress what may be the beginning of a chapter of psychical experiences. Keep the golden mean between a too eager acceptance of the experiences on the one hand and that harsh scepticism which shuts off from a sceptic quite as much of blessing as of possible injury, perhaps more. Try and get in touch with those in your own neighbourhood who have learned more of the subject and would give you advice and assistance.

ECTOPLASMA: MISLEADING STATEMENTS.

VINDEX.—It would be an impossible task to follow up and expose all the misleading and mendacious statements made by irresponsible people in the Press. While you rightly deplore these abuses, we suggest that in the end they will work their own cure. Indeed, the letter in a recent issue of the "Daily Mail" to which you refer is an evidence of this. In that letter, the writer, "Inquirer," referring to the Conan Doyle-Filson Young controversy, says it makes the layman wonder "whether Mr. Young is as suitable and unbiased an inquirer as he would have us believe." As the remainder of that letter covers the question you raise, we quote it here: "Assuming the prime essentials of an investigator to be a thorough knowledge of the subject he is about to tackle, it is difficult to believe from Mr. Young's humorous comments on 'ectoplasmic contact' that he is even aware of the existence of such manuals on psychic phenomena as Myers' 'Human Personality,' or the works of the late Dr. Crawford, of Belfast. I am no Spiritualist, have never attended a séance, and hold no brief for Spiritualism; nevertheless, in the interests of research, I venture to suggest that such weighty problems as unexplained psychical phenomena require quite as much highly technical knowledge as is necessitated by chemical, biological, or other scientific research, which qualified engineers or specialists of the same high achievements as Sir William Crookes or the late Dr. Crawford alone are able to bring to bear on the subject." We may just add that amongst the other witnesses to the existence of ectoplasma are Professor Richet, Dr. Geley, and Baron Schrenck-Notzing; and that is but to mention three out of a large group of Continental savants. The ignorant misleaders of the public on this question either do not know this or dishonestly ignore the fact.

MYSTERY: A PEEP BEHIND THE VEIL.

By Rhoda O. Coates.

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THE "LACK OF DIGNITY" IN SPIRITUALISM.

H. G.—This is a very old complaint, and sometimes justified by the ongoings of people with little thought or reverence. But that is not the fault of Spiritualism; it is one of the failings of human nature. Chemistry is a very noble and dignified study, but we have seen chemistry classes turned into very frivolous affairs of little sensational amusement rather than instruction. As we were amongst those light-minded students we can speak with knowledge, and perhaps a little becoming shame. Something of course turns on what is meant by dignity. It is not necessarily solemnity and dullness. Remember the group of laughing philosophers who suddenly checked their mirth on one of their remarking, "We must be serious, here comes a fool!" Wholesome laughter and jest are good things in their season, even at a séance. In fact they are often necessary in order to lighten a dull atmosphere, and liberate the psychic powers which are weighed down by leaden temperaments. There is a great difference between mirth and flippancy. A light heart need not mean lightness of head. When things which should excite reverence are treated with levity it is not Truth which suffers, but only those who mock at her. Nevertheless we are with you in the demand that the things in Spiritualism which are sacred shall be treated with reverence.

THE REPORT OF THE DIALECTICAL SOCIETY.

G. WILSON.—The Dialectical Society was formed in 1867 with Sir John Lubbock (afterwards Lord Avebury) as President. It was founded for the discussion of those philosophical problems which divide mankind. Naturally Spiritualism, as one of those questions, came up for review, and in 1869 a committee, numbering several legal, medical and professional men of standing, was formed to investigate the subject. Amongst them were Charles Bradlaugh, Alfred Russel Wallace, Dr. Maurice Davies, Dr. Jas. Edmunds, H. G. Atkinson, Robert Hannah, Serjeant Cox, and H. D. Jencken. The committee gave two years to the inquiry and presented a report strongly in favour of the reality of the phenomena. That is to give you the story very briefly. If you wish to go further into it, you can obtain a copy of the Report itself, or borrow it from the Library of the London Spiritualist Alliance.

WHEN SPIRITS BECOME VISIBLE.

W. PARKINS.—Your question as to the visibility of spirits is not to be easily answered. Spirits certainly can make themselves visible, but not all of them, nor at any moment. It can only be in certain conditions where the means of visibility are at their command. The substance used for this purpose is the mysterious element which we know as ectoplasma. But it does not follow that when we see a materialised form, or even an apparition, that we actually are seeing a spirit. What we observe is simply a projection from the Unseen World of a physical or quasi-physical nature, conditioned by the laws of the material world. We cannot with our physical sight see the spirit as he is in his own realm.

Brighton.—Boarding Establishment: All bedrooms hot & cold water, electric light, gas fires, pure, varied, generous diet, inclusive terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.

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

Companionships formed, either sex, social or business, Home or Abroad. Env.—Imperial, 69, L. High Holborn, London.

THE THURLOE ART ROOMS, 123, Fulham Rd., S.W. 3 (Opposite P. Ham Crescent) (Station, South Kensington). Now open, Exhibition of Psychic and Inspirational Drawings and Paintings, by Macy B. High Bond, Angelica Patterson, Arild Rosenkrantz, & others. Short addresses will be given on Wednesdays and Saturdays at 5 o'clock. Speakers.—Wednesday, March 29, Miss Angelica Patterson. Saturday, April 1st, Fredk. Bligh Bond, Junr. Closing Date, April 18th. Further announcements will be made in "Light." Open 11 to 6. Admission by Catalogue 1/-.
 THE THURLOE ART ROOMS, 123, Fulham Rd., S.W. 3

AN EXPERIENCE IN A HAUNTED HOUSE.

(Continued from page 190.)

fortune. The owner then arranged with the two men to keep silent about the find, and gave them each a handsome sum out of it. He himself again sold the place almost immediately and disappeared, but from that time onwards the place seems to have been haunted. I may mention that the noises overhead and in my room (which I discovered had been the room in which the old farmer died) were repeated daily and nightly during my week's stay in Hampshire.

Finding that I was getting unnerved and receiving no benefit from my stay there, I wrote to my people at home to telegraph for me, and I shortened my stay in Hampshire to one week, instead of remaining a month, as originally intended; fully determined never to visit again anyone living in a reputed haunted house.

AS ANNOUNCED in the advertising columns, the Marylebone Spiritualist Association, Ltd., is holding a Conversation and Dance at Mortimer Hall, Mortimer-street, W.1, on Wednesday evening, 29th March.

MRS. E. A. CANNOCK will leave London on April 1st for her Scottish tour and will be absent till May 14th.

HUMAN RADIANCE.—A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Liveableness of Life.—R. L. STEVENSON.

"QUILLITES" AND SPIRITUALISM.—A meeting of members of the Quill Club interested in Spiritualism was held at Doctor Johnson's house on Friday, the 17th inst., to hear a very interesting and impressive lecture delivered by Mr. H. W. Engholm, of LIGHT. Although the meeting was a private one and much of the matter communicated was of a semi-confidential and privileged character, it may be said that the cause of Spiritual Progress lost nothing by the occasion. Many of the Quillites present came to the meeting with a previously declared scepticism of and hostility towards Spiritualism; but at the close of the meeting not one of them ventured to express any hostility still retained. On the contrary the general note was one of high appreciation for the "sweet reasonableness" and lucidity of Mr. Engholm's address. There was also considerable discussion and many questions were asked and answered to the apparent satisfaction of all. There is very much to be said in favour of these heart-to-heart talks; they are really more convincing than a whole library of printed matter.

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 **o** f the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle (Mr. Cowlam); 6.30, Mr. T. W. Ella.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Barbara McKenzie.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Mr. Ernest Meads.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. G. W. Sharpe, address and clairvoyance; 7, Mr. Geo. Prior; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, 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. H. Carpenter.

Thursday, at 8, Mr. Haywood.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. S. D. Kent. Thursday, 8, Mrs. Golden.

Brighton.—Athenum Hall.—11.15 and 7, Mr. A. Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Fred Curry.

Peckham.—Lausanne-road.—7, Mr. W. Turner, address; clairvoyance by Mr. C. J. Williams.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Opening Service, Sunday, March 26th, at 7, conducted by Mr. R. Boddington, President of London District Council of S.N.U.; subject, "The Message of Spiritualism." Clairvoyance by Mrs. Edith Clements. Chair: Leslie Curnow, Esq.

NOTICE.

The Annual General Meeting of Subscribers to the Britten Memorial will be held in the Onward Buildings, 207, Deansgate, Manchester, on Wednesday, the 29th inst., at three o'clock (p.m.). All subscribers are invited to attend. A. W. ORR, Hon. Sec.

NEW PUBLICATIONS RECEIVED.

"Life in the Summerland." By Mabel Corelli Green. Stead's Publishing House, 1922. (1s. net.)

"Shadowland." By E. P. Larken. Selwyn and Blount. (2s. net.)

"Through the Gateway of Dreams." By a Dreamer. "Bazaar, Exchange and Mart" Office. (1s. 6d. net.)

"The Business of Life." By Edward Earle Purinton. A. M. Philpot, Ltd. (5s. net.)

"The Other Side of Death." By Chapman Cohen. The Pioneer Press. (2s. net.)

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ARRANGEMENTS FOR THE REMAINDER OF THE PRESENT SESSION.

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

- March 30th. Mr. GEORGE E. WRIGHT. "F. W. H. Myers—A Spiritual Pilgrimage."
This address will be given in place of that previously advertised, since "A. V. E." (Mrs. Warren-Elliott) has been obliged to cancel her address owing to ill-health.
- April 6th. Miss H. A. DALLAS. "A Study of Hauntings."

OTHER ARRANGEMENTS.

- CLAIRVOYANCE IN LARGE HALL.**
TUESDAY AFTERNOONS, 3.15 p.m. MARCH 28TH. APRIL 4TH.
WEDNESDAY EVENINGS, 8 p.m. MARCH 29TH. APRIL 5TH.
- CONVERSATIONAL GATHERINGS.** Trance Address, Talks with a Spirit Control. Answers to Questions.
FRIDAY AFTERNOONS, Large Hall, 3 to 5 p.m., MARCH 24TH and 31ST. APRIL 7TH.
- LECTURE CLASSES.**
MONDAYS, TUESDAYS and FRIDAYS.
The Session will close with MRS. WALLIS'S Final Meeting on APRIL 7TH.

MEETINGS FOR THE WEEK.

- SPECIAL MEETING.**—THURSDAY, MARCH 30TH, 7.30 P.M., MR. G. E. WRIGHT, "F. W. H. Myers—A Spiritual Pilgrimage."
LECTURE CLASSES.—MONDAY, MARCH 27TH, AT 7 P.M., MR. G. E. WRIGHT; TUESDAY, MARCH 28TH, AT 7.30 P.M., MR. H. ERNEST HUNT; FRIDAY, MARCH 31ST, AT 7 P.M., MRS. F. E. LEANING.
- CLAIRVOYANCE.**—TUESDAY, MARCH 28TH, AT 3.15 P.M., MISS MCCREADIE; WEDNESDAY, MARCH 29TH, AT 8 P.M., MR. HARVEY METCALFE.
- TRANCE ADDRESS,** "Educational Conditions in Spirit Life," by MRS. M. H. WALLIS'S Spirit Control, FRIDAY, MARCH 31ST, AT 4 P.M., preceded at 3 P.M. by Conversational Gathering.

The Library and Offices of the Alliance will be closed from WEDNESDAY EVENING, APRIL 12TH, for the Easter Holidays, and will re-open on THURSDAY MORNING, APRIL 20TH.

The Summer Session will commence on THURSDAY, APRIL 27TH, with the opening meeting in the Large Hall at 7.30 p.m. Musical programme and brief addresses. Light refreshments provided.

BOOKS ON SPIRITUALISM & PSYCHIC SCIENCE.

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

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But pity of pities! Funds were insufficient and, daily, scores of starved children were carried to their yawning graves. The bodies were pitched into common graves—while those who still lived stood by, knowing that their doom also was near at last.

There are hundreds of thousands of children in Russia to-day living agonised lives—passing through torture daily—experiencing all the pangs of Hunger—the gnawing, incessant pains of Starvation.

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WAITING FOR DEATH.

Their weakened bodies daily grow thinner—their bones become more prominent, and with despairing resignation they simply lie and wait for Death—aye, welcoming the coming of grim death, for they are too feeble to struggle longer for the vegetable refuse, the noxious plague-creating fragments of decayed matter which they have hitherto scraped from holes and hidden corners.

HARROWING SUFFERINGS OF INNOCENT CHILDREN.

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If you have never given—if you have heard and ignored the call in the past, surely you cannot ignore it now? Children's arms are extended to you—they wait for food—their tiny voices are almost hushed by death. Listen—their call is in the air—every moan of wind in the trees is but the echo of the waning voice of a dying child. Is your conscience clear? Can you let little children die when Christ Himself appealed for little children? Even now babies are dying—even as you read these words tiny toddlers succumb—every hour boys and girls wilt and die just like roses from Nature's garden. Can you ignore the small child's voice that says "HELP! and HELP QUICKLY!"?

YOU CAN HELP IF YOU WILL.

You are not asked to give to a fantastic cause—your money is wanted to stave off starvation—1/- will feed a child for a week—on pound will save a life!

HELP—IN HEAVEN'S NAME, HELP!!

Can you stand by another hour and let innocent little children suffer? When you pass to the "undiscovered country from whose bourne no traveller returns," will you be able to say "I helped to save the starving and the dying? I heard the little children call and gave out of the fullness of my heart—freely, willingly and gladly in Christ's name." Or must you stand before your Maker accused by the ones you might have saved?

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"LIGHT," 25/3/22.

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