

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 8th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,152—VOL. XLII.

[Registered as]

SATURDAY, APRIL 8, 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.

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?

—CHARLES MACKAY.

INTELLECT AND INTELLIGENCE.

We suppose it is the result of modern materialism that the intellect has been given the highest place as a guide to life and its mysteries. It is natural enough in the circumstances, since the sole function of the intellect is to deal with the material side of things. To handle the problems of life at large is the province of the Reason, of which the intellect is only one component. Reason takes account also of the intuitions, and indeed intuition is a part of Reason. Some time ago a correspondent wrote of human survival and spirit communication as though they were simply intellectual matters. He spoke of the impossibility of some great mind of earth, after passing into the beyond, ever being able to come into communication with any person of low intellectual grade in this world. He left out of account the wonderful region of the affections and intuitions, which make up the wisdom of the truly child-like mind. The intellectual giant and the veriest ignoramus may meet in that region, and may even, as it were, change places. One occasionally finds children who rank higher in intelligence (not intellect) than many a world-worn, book-learned man, because their perceptions are clarified by sympathy and spiritual insight. The foot-rule of the intellect is a very poor measure for spiritual things. Not that we disparage the intellect. On the contrary, we are rather of the opinion that a greater degree of the intellectual faculty would have saved the Spiritualistic movement from many blunders and misadventures in its career through a world in which the cultivation of intellectual quality is an important matter.

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THE DECAY OF THEOLOGY.

Of especial interest to us in the current issue of the "Quest" is the article on "The Decay of Traditional Theology," by R. F. Johnston, C.B.E., M.A. (Oxon), whose catholicity of outlook is doubtless due in part to his life in China as tutor to the Emperor Hsuan Tung. It is indeed calculated to afflict the average theologian with cold chills, for Mr. Johnston, in the course of an incisive criticism of traditional Christianity, shows that present-day theologies, creeds and dogmas are breaking down—and he quotes a recent writer who maintains that "they are husks, shells, that the swelling kernel of religion must always break through." This dictum, by the way, comes from Miss Jane Harrison, the author of "Alpha and Omega," who describes herself as a "deeply religious atheist"! It is no jeremiad, this paper of Mr. Johnston, which was read before the Philosophical Society of the State University of Pekin. He tells us that, so far as Europe goes, he is not of opinion that deep religious feeling is a rarer thing now than it was in the Ages of Faith. Religion itself as being a larger thing than any of the forms in which it is temporarily embodied, is emerging and expanding. It is a question of the decay of traditional Theology, not the decay of Religion, which so far from being a shrinking force is a growing one.

* * * *

THE COMING RELIGION.

Mr. Johnston is careful to show that his remarks refer to traditional or conventional Theology. It is clear that we must always have Theologies. The spirit must always express itself through some form of embodiment. But he sees with convincing clearness that the Religion of the Spirit is coming to birth. It will not "be dependent on popes, councils, priesthoods or sacred books." If it comes to maturity in Europe it may still call itself Christianity if only as a matter of preserving historical continuity. So Mr. Johnston thinks, and we are much of the same view, holding that the essential spirit of Christianity has before it an infinity of progressively finer and nobler expressions. It is not so much a question of the name, however, and we observe that Mr. Johnston quotes the Bishop of Durham who (in a letter to "The Morning Post" in December, 1913) remarks that "Christian principles have sometimes been applied most effectively by men who are not themselves Christian." We are much fettered by names, and yet names are inevitable. Jesus uttered out of His purity the few cardinal principles of the religious life. He did not call them Christianity. His was indeed the Religion of the Spirit destined to pass as in a series of embodiments to higher and still higher forms of expression. Mr. Johnston suggests that the Spiritual Religion of the future may transcend all the surviving expressions of religion in the past. But it will still have to bear a name, and take a definite shape for the majority whose faith must ever "fix itself to form." So that it be the highest and best of which humanity is capable, the name matters little. Many serve Him who know not Whom they serve.

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 195.)

July 8th, 1917.

ENTRANCE INTO THE NEW LIFE.

"There are endless differences in the passing over of different people to this new sphere of activity. With some the change may be so sudden that, as in my case, one may be in life one minute and in the spirit the next, without being aware of the transition, or one may have a long illness, and gradually all that belongs to earth may lose its importance, and the new life may be the goal to which the man has long been aspiring. Such passing over is perhaps happier than the quicker one, for there is no sense of shock, but only an awakening to that which has been anticipated. Then there are those who strive against the transition and arrive here rebellious and only seeking for an opportunity to return to earth again. These are the saddest cases, next to the deliberate evil livers who, relegated automatically to companions of like calibre, feel only dissatisfaction and disgust at their surroundings, yet have not the moral courage to break away from old habits and commence anew. You often wonder that the accounts of different writers vary so much as to their experiences on first passing over. Everything depends upon the personality. All who have relatives or friends here are met by them on their arrival; but afterwards there must come a period of comparative isolation, or else of consorting with strangers, so that self-reliance may be gained. It all depends upon the degree of steadfastness of character, and a self-reliant person will have but a short time to wait before being able to live with relatives and share their activities. You may think all this sounds hard and cold, and that there is less love shown than on earth. This is not so: there is nothing but love here, but it is the love which can deny what is harmful and only grant what is beneficial, and so these restrictions are necessary. But anyone who has studied the conditions here while still in the earth-life will not be very much at fault after passing over, but will take up the dropped stitches of existence at once, and weave a new fabric, more intricate and beautiful than any seen on earth."

[Why, then, should not this knowledge be common to all?]

"Because mankind is sunk in materialism for the most part, and can rarely be made to think of the spiritual, until the earthly existence is nearing its end. But the knowledge does spread slowly, and generations hence it may be a knowledge shared by all the civilized world."

July 29th, 1917.

THE GAIN OF DEATH AS AN OPENING TO LIFE.

"In all cases the idea of 'gain' varies according to the standpoint. Take a man in the prime of life, healthy, busy, and having large issues of a business nature depending on him. Either an accident or a short attack of illness cuts short his career, and his friends say: 'What a loss; what a terrible thing!' The man himself at first takes the same view, for he finds he has no longer any power to control his business or order his earthly affairs. He may see them mis-managed by others, yet cannot interfere. At first he rages and fumes and wishes to get back to earth; but gradually the subtle influences of the spirit-world are brought to bear upon him, and he begins to reflect. He sees there is equally important work to do in the spirit-world, though of a different kind, and he perceives that his nature, which was unconsciously growing hard, and his conscience becoming somewhat less sensitive than in his younger days, are mellowed and softened by the new work which brings no money gain, but is simply for the help and benefit of others, and he thinks: 'Well, if I have to spend my future life here, it was better to come over before my character had become so fixed as to be unable to adapt itself to these new ways.' If he is a sensible man he reasons thus, and soon finds that money-making is not an essential for happiness, but that working for the good of others brings him greater satisfaction and joy. His song henceforth is 'Nearer, my God to Thee!' Alas, poor man, on earth he was forgetting that there was a God or a Heaven to which he could look forward, for he was rapidly making earth his Heaven. Then take, too, the women of fashion. At present most are leading a

useful life, working for the soldiers and sailors in different ways; but what have their existences hitherto been but a dreary round of so-called pleasure. To them this war has been most helpful, for they feel they are, for the time at least, doing something useful, and putting aside self. But suppose a woman such as these had passed the boundary of earth by accident or illness. She would at first have been like our man of business, fuming and fretting at uncongenial surroundings, and the change in all her habits and ways. Happiness, according to the only standard known to her, is no longer possible and she is incapable at first of entering into new interests. But the beauty and peace of the new life would ere long steal into her soul; she would see others busy and helpful and she would at last cry out: 'Oh, my sisters, I too would share in your work and your joy. Give me my work to do, if my long years of selfish pleasure can be pardoned!' And loving friends assist her, and wise teachers instruct her, and so she too awakens to the fact that what she formerly called life is death to the soul, and that the so-called death is the opening door to a new and glorious life. It is not so much re-birth as the true birth, for after it the soul of man for the first time lives its conscious existence. Many are the pure joys and pleasures of earth: the beauties of scenery, foliage, and flowers, the delight of well-spent days, and sweet slumber after toil, but they cannot compare with the joys here. It is not loss but gain when the earth life is exchanged for that of the spirit—the true life of the soul, where alone all its aspirations can be satisfied."

August 5th, 1917.

THE INFLUENCE OF SPIRIT ON MATTER.

"This can be taken in various senses. It may mean the phenomena of the séance room, or the spiritual part of man dominating the material one; or creative force evolving new forms and new life out of other forms, or perhaps dormant life; but whatever meaning one reads into it, one thing is certain; that spirit is stronger than matter, and that without it matter would be inert and dead. That is what is usually meant by 'death.' We say a man is 'dead' and we mean that the vivifying force that was in him has left him, and that therefore his body is mere matter, unable to restore itself to action, and liable to decay. When we take spirit to mean creative force, we apply it generally to the works of God. Science, the material creator, although it can give different forms to various substances, and amalgamate them in differing ways, has never been able to create life, or even to define what life really is, and what happens when the change called death takes place. Science knows that what was a clearly running stream becomes a stagnant pool, but it cannot explain the cause. Why is science so helpless before the mysteries of nature? Simply because it refuses to recognise spirit, and to admit that within the material body of man is enclosed the spiritual body, which alone is the life and directs the physical parts. It is the same as with those huge tanks of war: the latest devilish invention of science. To anyone seeing them moving and crushing through obstacles, it would seem as if they were living things, but let the man (typifying the spirit) come out of the interior, and the huge thing ceases to move or act and becomes, as we say, lifeless. Until the power of spirit is recognised, science will never deserve its name. Then again, in all the relations of life where pure materialism governs the actions of mankind, we find cruelty, fraud, deception, and deterioration. Let man recognise the spiritual in himself and he will be governed by spiritual laws: wars will cease, and strikes also, for there will be equal opportunities for a refined and happy life for the workman as for his employer. There must always be some inequalities of wealth, but when once men have arrived at a certain standard of education and comfort they will feel that the extra accessories which are not material, do not add to happiness but are often only an added cause of worry and care. The luxuries of life are not essentials and do not add to happiness. The employer, whirling along the road in his motor-car is probably not so happy as one of his employes, on foot, strolling by foot-paths through the heart of the country, gathering wild flowers, listening to the songs of the birds. No, happiness

cannot be bought with a price. Sufficient worldly goods are necessary, that anxiety shall not be present, but, after that, happiness depends upon oneself and one's own nature and, most of all, on one's knowledge of the future of mankind and the eternal life. Happiness is only possible to him who thinks that death ends all, when he stops his ears and dulls his brain and refuses to think, and such contentment is not worth the having, for a sudden sorrow will tear down the walls which such a man has built round himself, and leave him a prey to the storms and howling tempests of life, without hope of a future and better one to come."

August 12th, 1917.

THE SPIRITUAL ELEMENT BENEATH THE MATERIAL.

"This is somewhat a continuation of the subject of last week. Now, in all things, whether in their natural state, or given another form by the hand of man, there is a spiritual as well as a material element. Chemicals could not be mixed together to form some other compound were there not an inherent force in them enabling them to combine—this is the life-principle, the soul, which is really the mind of God working through all things. There is more of this life-force in plants and animals, but it arrives at its highest form—that is on earth—in man; but he has other faculties which remain dormant until he passes over to the spirit-world, and they then awaken and become as natural to him as his limited powers on earth were formerly. Men would not be so destructive of the beauties of nature, or of animal life, if they recognised the sacredness of the divinity given by the Creator to everything in nature; and all is nature when dissected: the ugly brick, when reduced to its component elements, contains delicate grains of sand which glitter in the sunlight—like diamonds, or raindrops after a shower. It is man's hand that converts beauty into ugliness, and he has yet to be taught that his divine mission is rather to convert ugliness into beauty again—the ugliness of sin into the beauty of holiness, and the waste places into gardens of surpassing loveliness. Can we wonder that eternity is not too long to accomplish God's purposes for mankind, and can we wonder that we fail to see progression which must be counted by centuries rather than by years? Have you ever seen a company of ants going over uneven ground? They come to an obstacle, try to surmount it and fail. They find a path round it, and though they have lost time, they finally arrive at their goal. This war is such an obstacle to man's progress, but it, and similar hindrances to civilisation and culture, will be overcome in the end. I would emphasise the fact that the nobler the goal to be ultimately attained, the longer and more difficult will be the road to it; and also that man can only see progression through the small end of the telescope, whereas the dwellers in our higher spheres have, as it were, a bird's-eye view of the progress of mankind which goes on continuously in spite of many stumblings and fallings by the way.

(To be continued.)

SIR ARTHUR CONAN DOYLE LEAVES FOR THE STATES.

FROM THE WHITE STAR LINE NEWS SERVICE.

"What a splendid ship!" was the exclamation of Sir Arthur Conan Doyle, the famous author, when he stepped on to the Prince's Stage at Liverpool to board the White Star Liner "Baltic" on Saturday, leaving the Mersey for New York. Sir Arthur stated in an interview aboard the ship prior to sailing that he was going out on a lecture tour and would give sixteen psychic lectures, opening on the 12th instant at the Carnegie Hall. He was continuing the work started over there two years ago by Sir Oliver Lodge, and was to visit all the principal States before returning in July next. Sir Arthur expressly stated that he was taking no profits from these lectures. This is only his third visit to the States, his first being some thirty years ago when he went over to lecture on literature, and his second was just prior to the outbreak of the war. Conan Doyle is accompanied by his wife, his two sons, Denis and Malcolm, and his daughter Jean, as well as the Governess and Tutor.

Sir Arthur has studied psychic matters since 1886, when he was greatly impressed by reading the memoirs of Judge Edmonds, of New York. Since then he has lost no opportunity of reading or experimenting upon the subject. He has investigated all the famous mediums available, and has studied the matter deeply, having two hundred and fifty psychic volumes in his own reference library.

He had convinced himself of the truth of the phenomena but had not understood the full possibilities of the movement until after the war broke out, when the question of death became a very pressing one. He was able then to come to definite conclusions which he explained in two books, "The New Revelation" and "The Vital Message."

Finding the great practical comfort which was derived from this knowledge, he determined to spread it to others, which could best be done by face-to-face talks. He therefore travelled over Great Britain, speaking in all the large cities, and devoting his earnings to the cause. After

meeting the champion of the Rationalists, Mr. McCabe, in public debate at the Queen's Hall, London, he proceeded with his family to Australia, where he delivered a series of successful lectures which he continued in New Zealand. A new book, "The Wanderings of a Spiritualist," described his adventures. So successful were the lectures that in spite of the almost prohibitive prices of travel, and the fact that he had seven in his party, he was able to leave £700 in Australia as a guarantee fund for the next missionary from England.

Returning to England, he did a round of the large towns with great success, and now proposes to give sixteen lectures in America, hoping that he may again earn a surplus for the cause, and that in any case he may help to spread the one form of knowledge which is a complete antidote to that materialism which is the real cause of all our world-troubles.

Sir Arthur does not consider Spiritualism to be antagonistic to any form of religion, but believes that every creed would be stronger and more effective if it has added to it a more accurate knowledge of death and of the life beyond.

CAPITAL PUNISHMENT.

Following the recent articles by P. H. F. and by Major Marriott (who deals with the subject from his experience as governor of a prison) we receive the following from "Barrister-at-law":—

Your military correspondent P. H. F., writing on the subject of capital punishment, makes some statements which must seem amazing to those whose professional experience brings them into frequent and close contact with murder cases and who are continually faced with arguments for and against capital punishment.

It is said to be "ineffective as a deterrent." This cannot really be known except by considering the growth of the crime in countries where there is no death penalty, and figures show that murders in such countries show an increase of an alarming character.

P. H. F. reads the daily newspapers and is appalled. This may well be the case, for the Press often panders to the taste for sensationalism. But if he looked at the official calendars for Assizes and the Central Criminal Court, he would see that Press reports bear no relation to the real figures, and never have done. More murders are reported nowadays, and this leads to the belief that there is a wave of murder prevalent in this country alone; such is not the case.

The statement that circumstantial evidence can never be conclusive is a hoary tag of doubtful value. It is after all the evidence of facts from which the truth may inferentially be drawn. Thus if A. express a grudge against X., buy a peculiar dagger and visit X.'s house by night, and X. is found stabbed in the morning with A.'s dagger, blood-stained, lying outside the front door, circumstances look black against A. If when A. is detained he is found to be in possession of X.'s jewellery, and to have bloodstains on his clothes, the matter is still graver. If in addition it is proved that A. denied all knowledge of the dagger, and gave an account of his movements which was untrue, one begins to think there is very small doubt as to his having committed the murder. Whilst assuming A. to have been seen running from the direction of X.'s house in a dishevelled and excited state at 1.30 a.m., and the time of X.'s death to have been fixed by the medical evidence at about 1 a.m. or later, one would think no further proof were needed. Yet all this is purely circumstantial evidence.

It is of course quite incorrect to say that the "most capable" Counsel are retained for the Crown, and that the defence is at a disadvantage in this respect; and, even if it were true, the traditions of the Bar are such that the most scrupulous care is taken especially by experienced Counsel to ensure that a conviction shall not be arrived at if there is a material doubt in the prisoner's favour. Barristers are not charged with the duty of obtaining convictions when they prosecute and judges are careful to see that justice is done. In addition to all this, the evidence in almost every murder case is carefully sifted again by the Court of Criminal Appeal.

One consideration which appeals to P. H. F. as of paramount importance must surely weigh to the thinking man very lightly. He contends that by inflicting the death penalty, mankind does irreparable harm to the souls of those who suffer it by plunging them into an abyss of vice, "with unlimited power to indulge in passions of the worst kind" and by "launching them into existence as ghouls." No one, who has learnt from a reverent and intelligent study of the psychic world the true character of the Power which pervades it, would contend for one moment that the sins of the State (if they be sins) could be visited upon the individual souls sinned against, beyond their deserts. To argue thus is to miss the whole value of the study of Immortal Life and to substitute a craven fear and distrust of the Great Purpose which lies behind it.

The next issue of the "Penny Pictorial" (8th inst.) will contain an article on "Spiritualism, the Affirmative Side," by David Gow, Editor of LIGHT.

THE PSYCHIC SIDE OF PALM SUNDAY.

FRESH LIGHT ON THE TRIUMPHAL ENTRY INTO JERUSALEM.

For years past Dr. Ellis Powell has occupied the platform of the Marylebone Spiritualist Association on Palm Sunday. He will, in fact, occupy it again this year on that day at the Eolian Hall, and will speak on "The Raising of Lazarus." A report of his address will appear in the Easter number of LIGHT. One of the earlier addresses, which consisted of an analysis, from a psychic point of view, of the Triumphal Entry into Jerusalem has been revised and elaborated by Dr. Powell for the benefit of the many thousands of readers of LIGHT who did not see it when it was originally published some years ago. In its new form we give it below.

At the outset Dr. Powell explained that he had been anxious, if possible, to connect his address with the event which the Christian world commemorated that day, as a striking incident in the life of the greatest of all messengers between the spirit planes and our own sphere, the most powerful Psychic of all time. "But," he added, "I could not for some time satisfy myself about the nature of the link between the subject and the occasion. The suggestion at length came from my intelligent son, who, some weeks ago, reminded me of the incident of the two disciples being sent to fetch the colt, and went on, 'I suppose Christ had a kind of secret service, so that He knew who was well affected towards Him, and could tell that the colt would be lent as soon as the owners were told it was for Him?' I replied that I did not think for a moment Christ maintained any 'secret service' in any modern sense of the word. But then I was, perforce, compelled to ask myself how He knew that the owners of these animals would offer no objection to His sending for them and using them as He did. And the answer to that query furnished me with the basis of the ideas which were expanded into the address I am going to give you."

The rest of Dr. Powell's address has been amplified to some extent from the results of later study and experience before being republished as it stands below. He said:—

Before I launch out on the main stream of thought, there is a subordinate point of psychic interest (especially to animal lovers) in this narrative which I will touch in passing. I was amazed this Palm Sunday morning to hear an almost fantastic explanation given from the pulpit with regard to the capacity of Christ to ride an unbroken colt, as He did in this instance. In His home in Nazareth, said the preacher, Christ had been accustomed to riding, and was, in fact, a first-class horseman, able not only to manage this unbroken animal, but even to keep him quiet amid all the noisy demonstrations of the excited crowd. This seems to me to be travelling a long way in search of an explanation which lies on your own very doorstep, if you will look for it. I should have thought that the colt was, in the first place, subdued (as we know animals can be subdued) by the tremendous psychic force of his Rider. In the second place, we are well aware that the visible participants of this scene were only a small proportion of the actual spectators. There would be thronging myriads of spirits in the procession, drawn thither by sympathy with the Central Figure, and by knowledge of the coming of the terrific Drama of which this entry into Jerusalem was the prelude. Animals—at all events, animals in the higher stages of evolution, like the horse and dog—are clairvoyant. What horse or dog lover is ignorant of the fact that the animals often see sights quite invisible to their owners? The narrator of the story of Balaam (whether the tale is historically true or not) knew of this clairvoyance when he made the ass see the angel who was invisible to the obstinate prophet. And the colt, in the story of the Triumphal Entry, was doubtless awed and dominated by the innumerable figures he was able to see, though they were invisible to the human spectators. It is quite unnecessary to credit Jesus with unique skill in horsemanship in order to account for the docility of the colt upon which He rode.

THE OWNERS OF THE COLT.

However, to turn to the acquiescence of the owners of the colt. Whence did it arise? We know from various incidents in the life of Christ that He was intensely sensitive to the spirit vibrations of other persons. He knew of the "power" drawn from Him by the faith of the woman who had spent her fortune upon unsuccessful medical treatment. By means of a judgment based upon that sensitiveness, He selected His disciples, and we need not suppose that the selection of Judas was a mistake. It was rather an instance of self-immolating foresight. The same faculty was at work when Zachæus was discerned in the branches of the sycamore, when Nathanael, as the reward of his unostentatious worship under the fig tree, was promised the clairvoyant power to see the spirits ascending and descending between this plane and those above. Once again it was employed when the woman of Samaria was reminded of her past five husbands and of the fact that "he whom thou now hast is not thine husband." The owners

of the colt were subjected, telepathically, to the crucial test. They responded to the wireless messages which were continually circling away from Christ, and they did it in a manner singularly analogous to that in which a ship answers a Marconi enquiry flashed through the ether of space. They were found, as we should say, well-disposed, ready to be utilised up to the limit of their humble ability and resources. They were in tune with the vibrations which circled around Christ in search of sympathy and response. We do not know their names, and outside this episode we are totally ignorant of their history. They are just flashed for a moment on the cinema-screen of the New Testament (like the "woman named Damaris," who was one of St. Paul's Athenian converts, but of whom nothing is known but her name), and then they vanish into mystery. But we may be sure that they, like a myriad others—forgotten, unknown, unrecorded, save in the Book of Life, yet responsive to the telepathic messages of the greatest of the world's Psychics—have never vanished from the all-embracing consciousness of Him Who judged that they would freely lend the colt when they heard that the Lord had need of him, and Who would allow neither that nor yet the cup of cold water to go unrecognised and unrewarded—

King of Saints, to whom the number

Of the starry host is known,

Many a name by man forgotten

Lives for ever round Thy throne.

And one of them is the name of him who put into immortal shape the Johannine reminiscences of the Lord, and, in the Fourth Gospel "produced a work outweighing all the folios of all the Fathers, but was content that His name should be written in the Book of Life."

THE TELEPATHIC COMPLEX.

The late Father Benson (who, of course, was a Roman Catholic) has a story which illustrates the kind of circumambient spiritual probing which I mean. He tells of finding himself in a chapel, where a nun knelt engaged in earnest prayer for the souls of the men in the work-a-day world outside. He was enabled to perceive that she was a centre of mighty forces, which ran out in all directions from her. He says:—

"I perceived that this black figure knelt at the centre of reality and force, and with the movements of her will and lips controlled spiritual destinies for eternity. There ran out from this peaceful chapel lines of spiritual power that lost themselves in the distance, bewildering in their profusion and terrible in the intensity of their hidden fire."

The "lines of spiritual power" in the case of the men are paralleled by lines of telepathic enquiry and investigation in the case of the great psychics, seeking out the spirits which they can enlist in the service of the greatest of all causes. Do you suppose that the discovery and development of a medium is any more the result of an accident than the knowledge of the disposition of the owners of the colt? Of course not. The great leaders on the next plane find out where your Mrs. Britains are, where your Mrs. Wesler Adams are, where your Mrs. Warren Elliots are, where your Tom Tyrrells are, in just the same way as Christ sought out His disciples, the eleven powerful mediums whom He needed to evoke the full manifestation of His own psychic powers.

Perhaps the idea will gain in vividness if I put it in another way. All the consciousness that exists is included in the consciousness of God. In fact, philosophy would probably tell us that the sum of all consciousness, the aggregate of all sensation, is God. As a famous "control" has said: "We are but fragments of God's consciousness imprisoned in matter and working slowly out of it; we shall finally, therefore, reach the inconceivable consciousness of God, while being at the same time conscious of ourselves as distinct from Him." And every deepening of the spiritual life is a new development of consciousness, tending to the more rapid promotion of the spirit when it reaches the other plane. But if we are parts of God's consciousness, then it follows that He holds our consciousness in His, and that every vibration of our consciousness awakens a response in His. This is the reason why it has been said that "the Master Jesus holds in His consciousness all His disciples who belong to the Christian Church or who are outside of it: and so sensitive is He that the faint vibrations of a little child's prayer are instantly felt by Him." Much more easily, then, might He "sense" the goodwill of the owners of the colt, and their willingness to allow whatever they possessed to be used for the furtherance of the Great Cause, however imperfectly they might apprehend its real nature.

A WIDENING FIELD OF THOUGHT.

You will begin to see now what an enormous field of psychic suggestiveness is opened to us by the Palm Sunday story. For the faculty which is the key to the understanding of this episode of the colt affords us the explanation of every species of spirit communion. Let us remember, before we go further, that the existence and potency of this faculty are no longer evidenced only by the New Testament records. We are not concerned with a power which has ceased to

operate, a function which has become atrophied. The existence of the faculty of telepathy, in all its myriad forms, is nowhere seriously disputed. It has been the subject of crucial scientific experiment, with results that are on record in numerous authoritative treatises. And, therefore, in celebrating Palm Sunday by analysing some of its manifestations, we are engaged in no fanciful quest, we are following no spiritualist will-o'-the-wisp (as some of our critics would say), but are engaged upon an investigation just as truly scientific as the analysis of astronomical or biological phenomena. I follow out this line of thought with the greater confidence because my countrymen are much more religious now (1919) than they were five years ago. I do not mean that they have an enhanced appetite for dogmatic teaching, for I believe that the very reverse is the case. But what I do mean is that they are susceptible to religious inspiration in a sense far transcending anything of which they were capable as a people before the war. And therefore one may open a deeper aspect of religious experience with the certainty of a widespread sympathetic response, though the same view, disseminated five years ago, would only have evoked the appreciation of a mere handful of experts in psychic laws. To-day I am certain that there are hundreds and thousands who want to receive aid and guidance from the spirit spheres, if only they knew how to dispose their own spirits so as to obtain it. Christianity prescribes a method different from that of some other religions for the attainment of this end. You remember the priestess of Delphi, in ancient days, was brought into a state of intoxication—not alcoholic, of course, but arising from inhalation of a vapour which rose from a chasm in the ground. The dancing dervish whirls himself into receptivity. But the more excellent way is seen in the contemplation of the Buddhist and the crystal-gazing of the clairvoyant. Yet even these do not tend to produce that permanent attitude of receptivity to telepathic impressions which is essential if we are to keep the windows of the spirit always open towards Jerusalem. How is it to be done? I think St. Paul discloses the secret in that injunction to "Pray without ceasing" (I. Thess., v. 17), embodied in the first epistle he ever wrote, the earliest fruit of his wide psychic experiences. The Greek word rendered "pray" here really means "to wish towards" something, to have the mind strained in that direction. Employed in the religious sense, as here, it points to a continuous unintermittent willingness, at times energised into conscious effort, to bring the mind into harmony with the vibrations of a higher sphere. When the attitude of spiritual yearning puts the individual into psychic contact with the Being towards Whom the yearnings tend, then the spirit vibrations are quickened by the telepathic response from a higher sphere. That is the kind of prayer which is

"the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

That is a conception of prayer which is infinitely more lofty than the idea that it consists of petitions framed and repeated while the body is in a state of genuflection.

THE ESSENTIAL MEANING OF PRAYER.

For clearly a "wish towards" a person need not be a petition at all—and prayer, in this true and deeper sense, does not necessarily involve asking for something, as we erroneously imagine prayer to do. Whenever we think of some spirit, now among the great multitude which no man can number, but once dear to us in terrestrial life, and whenever we send out a "wish towards" that spirit, we may be sure that the thought goes home. Many of us know, thank God, that the passage of sympathy and affection does not take place in one direction only, but that the message brings a swift response. Every one of us has an individual psychic "note," a characteristic spirit vibration, which is unique for each, and is never duplicated. By it our telepathic message is recognised as easily as our face and figure in a crowd of twenty thousand people. By His knowledge of the characteristic vibrations of the owners of the cult Christ made His telepathic test of their disposition, without any possibility of error. By the same test your brother, your son, your husband, your sister, in the spirit planes, identifies the flashing "wish towards" him (or her) from this sphere, and is cheered, comforted, invigorated on the upward path. And if this interplay of terrestrial and celestial intelligences be a fact, and unquestionably it is; if it has been going on for countless ages, though millions have not realised it in all its fulness; if it be a divinely-elaborated device to link together the living and the so-called dead, and ultimately to eliminate altogether the frontier which divides them—why, then, there should be a name for it. And sure enough the earliest professions of Christian belief, descending to us from ages when the Church realised its truly psychic characteristics far more truly than is the case to-day, enunciate the telepathic system among the basic articles of faith—"I believe in the communion of saints." The unbroken fellowship of the souls here with the souls on higher planes is a necessary consequence of the same spiritual potency and principle which enabled Christ to discern the goodwill of the owners of the cult. Evidently our Palm Sunday re-interpretation is carrying us into lofty spheres of thought.

Look at the words of the late Rev. Professor Swete in "The Ascended Christ" (page 116). He says that Christ "is in constant touch and full sympathy with His Body (the Church) on earth; all the sufferings, physical and spiritual, of her members are, in some way unknown to us, telegraphed to the Head." But the way is not unknown to us. In telepathy, as scientifically analysed and demonstrated, we have the way explained; and no sooner do we grasp the fact (as part, perhaps, of this Palm Sunday re-interpretation) than we discern the flood of light—vivid, revealing, illuminating radiance—which is cast upon many a text that was previously vague and obscure. "Where two or three are gathered in my name, there am I in the midst of them" (Matt. xviii. 19). And perhaps even more emphatic is the pledge, "Lo, I am with you all the days, even unto the consummation of the age." And it is remarkable that early Christian writers tell us that where there are three met for common prayer or Eucharist, there is a church. Thus regarded, the promises cease to be, for the believer, the mere forecast of the operation of some influence which he does not comprehend, working in a fashion which he has no means of understanding. He knows the method. He realises that the pledge was given by One Who was the consummate Master of the forces He promised to use, and the words are transformed from nebulousity into definite expressions with regard to tested and demonstrated facts.

THE ILLUMINATION OF RELIGION.

When I look at these workings of the telepathic law—all of them suggested by our Palm Sunday re-interpretation—I cannot help wondering at the assurance (or possibly ignorance) of people who tell us that we Psychic Researchers are undermining religious faith. Now what is faith? There is a famous definition in the Epistle to the Hebrews, all the more acute, perhaps, because, as modern scholars are inclined to think, the author of that Epistle was a woman. Now faith, she says, in the words of our venerated English Bible, is the substance of things hoped for, the evidence of things not seen. A rather more full translation would be "faith is a well-founded assurance of that for which we hope, and a conviction of the reality of things which we do not see." What? A well-founded assurance of that for which we hope, and a conviction of the reality of things which we do not see? Is not that the Spiritualist creed in brief? We say that as the result of our Spiritualist experiences we certainly have a "well-founded assurance of that for which we hope." How can you better describe the intellectual attitude of the Spiritualist than by saying that he has "a conviction of the reality of things which he does not see"? And I am prepared, as a lawyer, to assert that a conviction based on evidence and experience and investigation, as is that of the Spiritualist, is infinitely more profound, infinitely more potent as the inspiration of a well-ordered life, than a mere vague belief, supported by nothing more than the mechanical repetition of a creed, with its affirmation of a credence which in many cases has no intellectual roots at all. I believe the Palm Sunday story, and have made it the basis of this re-interpretation, because the events displayed the operation of a great principle, a wondrous force, of which I have had actual experimental experience. My faith is infinitely superior to that of the man who says he believes it, but who, having had no actual experience of analogous phenomena, really only apprehends it as a kind of legend, not gripped by the intellect, but just vaguely floating into the consciousness like the events of some novel which he well knows to be mere fiction. And here, perhaps, is the best and brightest anticipation we shall have raised in our minds, in the course of this brief re-interpretation of the meaning of Palm Sunday. For the susceptibility to telepathic impression from other planes, once conspicuously displayed in a comparative few, and more or less dormant in the rest, is now in process of vigorous arousal. It would be superfluous for me to indicate how, or where, seeing that the cause which your Association represents is now the nucleus of controversy, the centre of public attention, the topic of half the newspapers in the country. And this, I am convinced, is all part of a Divine Plan, now in course of realisation, which contemplates the extension to all men of the telepathic inspiration and guidance once received, or at all events welcomed and understood, by a comparative few. For as Myers said, the law of telepathy not only adorns but itself constitutes the Life Everlasting. Yet who would have thought that some of the most pregnant lessons with regard to its character and working could be deduced from the familiar events of the Hosanna Procession?

A PILGRIMAGE OF WONDER.—"The soul of man is a pilgrim with the scrip of the body filled for his sustenance during his earth-tarrying. On his long journeying he entereth into the temple of Human-Life-on-this-Earth through the portals of Human Birth, and tarrieth for a while in crypt or cloister, in nave or chapel, in choir or chancel—marvelling, praying, begging, sinning, repenting, loving, worshipping, praising, delving, investigating; then passeth onwards, out through the portals of Human Death—still marvelling!"—"The Wood-Carver of Lympos," by MARY WALLER.

THE CATHOLIC CHURCH AND SPIRITUALISM.

By ORIVEL.

As a devout Roman Catholic and a convinced Spiritualist, I venture a few remarks on the relation between the Catholic Church and Spiritualism—generally supposed to be in antagonism.

Unfortunately, most Spiritualists know very little of the tenets and teachings of the Catholic Church, and are biased by education and surroundings against Roman Catholicism; on the other hand, the majority of Catholic priests and prelates summarily dismiss Spiritualism as the "work of Satan," thus showing the same mentality as their predecessors who sent St. Joan of Arc to the stake—they are no less conscientious, no more enlightened, about equally bigoted, and they will not look into the subject.

The average priest considers Spiritualism *a priori* as a subtle camouflage for Materialism, and therefore a danger to Faith which is the foundation of the Catholic Religion. The argument frequently advanced is: Faith is a Grace bestowed by God, Spiritualism is based on experimental evidence; therefore Spiritualism tends to destroy Faith and replace Religion.

Here we have the usual confusion—not uncommon among Spiritualists themselves—of Spiritualism and Psychic Phenomena, and the usual erroneous assumption that spiritual development is the result of psychic phenomena when, as is well known, the contrary is the case; which is the natural result of insufficient acquaintance with the subject.

Apart from this, however, Faith—which is the Power of Belief based on a very slender substratum of understanding—is as essential a requisite in Spiritualism as it is in Religion. One need only refer to the hundreds of disappointed investigators into Spiritualism and the thousands who, destitute of Religion, received the Divine Grace of Faith—the Power of Belief, through Spiritualism.

So much for argument, let us now consider the facts.

The Roman Catholic Church is the most thoroughly organised body of Spiritualists in existence—although, perhaps, some parts of this wonderful machinery have become rusty and clogged.

A few weeks ago, reference was made in LIGHT to Padre Pio, the Italian monk, who has given and is giving evidence of remarkable mediumistic powers—chiefly healing powers, I believe—and some surprise was expressed at the indifference of the Church or rather of the ecclesiastical authorities in respect of such manifestations.

I can assure fellow-Spiritualists that the Roman Catholic Church shows no indifference in such and similar cases. It may be taken as certain that the ecclesiastical authorities have investigated Padre Pio's case and, if the case warrants it, they are now reverently investigating and carefully recording all manifestations according to prescribed Laws—but of this later.

Similar and even more remarkable manifestations of mediumistic powers are frequent, though not exactly common, among Roman Catholics. This is especially the case among members of the religious orders—monks and nuns—who, free of all earthly cares, with their well-ordered and regulated lives of prayer, abstinence and meditation (concentration) have—as every Spiritualist will agree—all the elements for mediumistic development. Indeed, among members of religious orders cases of "extasis" (trance) are very frequent.

The Catholic Church regards all such manifestations with sympathy and reverence, but investigation is none the less strict for this. When an individual starts manifesting at more or less frequent intervals, the Bishop of the diocese, assisted by two or more experts, starts his investigations. Cases of "fraud," whether intentional or unintentional, are not infrequent and, in such cases, the Bishop at once takes the necessary steps to prevent abuse. With an apparently "genuine case," however, investigation is protracted and careful records are kept. The investigators are bound by the most solemn vows and constantly pray for guidance by the Holy Ghost. The records are studied and examined by the experts "ad hoc" at the Vatican, who help the investigators with their advice and, when necessary, themselves go on the spot.

All the records are, however, kept secret, and no pronouncement is made by the Church during a "sensitive's" life-time.

This attitude is taken up for two reasons: first, as a safeguard against "fraud" which might escape and pass the human investigators; secondly, lest though "official" recognition the sensitive lose his balance and, being human, is tempted to resort consciously or unconsciously to fraud and thus destroy his powers.

But, as soon as a "sensitive" passes over, the Catholic Church encourages in every possible way his development on the other side. The faithful who knew him or who know of his work during life-time, are encouraged to apply to him for intercession and help; the results—and most wonderful they are in most cases—are carefully investigated and recorded in the same way as the manifestations were during his life-time and evidence of a posthumous character is thus collected.

After several years, the "dossier," if of sufficient importance and interest, is brought before a special commission of experts at the Vatican who, if satisfied with the evidence, declare the departed sensitive a "Servant of God."

This completes the first stage of the investigations and is the "official" recognition by the Church of a genuine case. As soon as a departed sensitive is recognised as a "Servant of God," his life and life-work are published throughout the Catholic world; accounts of the help received through his intercession, after passing over, are also given, and the faithful are now not only encouraged to apply to him for intercession, but to pray that results may be such as to warrant the closing of the second stage of investigation.

During this second stage, of course, results of a higher order are looked for by the investigators, who proceed as in the first stage by investigating results and keeping a faithful record of same. When this second stage of investigation is mature, it is again brought before a special commission of experts who, if satisfied, declare the departed sensitive "Blessed."

The third and last stage of investigation is then started, and undoubtedly it is the most difficult stage, leading to "canonisation" or the proclamation as "Holy" or "Saint." The process of investigation can better be understood when it is realised that according to Canon Law no case for canonisation can be heard unless at least one hundred years have elapsed since the death of the subject; another condition is that no case may be heard if relatives of a certain degree of affinity are still living; and every precaution is taken to avoid anything that might mislead or bias judgment.

The case for canonisation is tried before a special tribunal of experts, and it is here that the "Devil's Advocate," usually an eminent theologian, opposes the case. The "Devil's Advocate" is expected to utilise the opinions and evidence of the best known experts living, bearing on the case; and such evidence in opposition will be more appreciated if given by men who are known and declared unbelievers, atheists, etc.

It will be admitted that a case for canonisation must be a pretty strong one if it is to have the desired result; and so it is that very often three or four centuries pass by while investigation is going on and the case is being prepared.

So we see how the Catholic Church protects a sensitive during life-time and how it encourages the sympathy of the faithful to help the development of the sensitive on the other side until such time as he or she manifest the qualities of a "Saint" or "Guide." The extreme precautions taken against fraud or deception have been outlined, and I believe it will be agreed that nothing more stringent could possibly be devised. The "saint" or "guide" is proclaimed by the Church so that the faithful may apply for his or her intercession, and new-born babes are placed under the guidance and protection of such "guides" when at Baptism they are given the name of a Patron Saint.

MR. J. M. STUART-YOUNG, who has returned home from West Africa, is available for week-end lectures. His address is 6, Moscow-road East, Edgeley, Stockport.

MISS KATIE BLACKMORE, whose pictures are being shown at the British College, 59, Holland Park, has just had the signal honour of being elected an Associate of the R.B.A.,

and four of her pictures have been accepted for exhibition this season.

MR. C. J. HANS HAMILTON, of Le Pavillon, Mauzé, Deux Sèvres, France, would be glad to hear of a reader of LIGHT willing to exchange any back numbers of the journal for the monthly reviews "La Revue Spirite" and "Psychica."

LONDON SPIRITUALIST ALLIANCE.

RAYS AND REFLECTIONS.

ANNUAL GENERAL MEETING.

It was pleasant to note that the attendance at the twenty-sixth annual general meeting of the L. S. A., held in the hall at 6, Queen-square, on the afternoon of the 31st ult., was rather larger than usual. As the Chairman, Mr. Henry Withall, observed, when he rose to move the adoption of the Report and Balance Sheet, the presence of members on these occasions afforded a measure of their genuine interest in and appreciation of the Society's work. He felt that the Report showed that a great deal of activity had been manifested, and in his view it was activity on right lines. But it seemed to him that their Alliance was suffering very much as society at large was suffering at the present time. The housing difficulty was, as we all knew, a source of great uneasiness just now. Two or three years ago the Council concluded that the best way to secure good premises was, when they had found them, to buy them. After hunting all over London they came to Queen-square, and with the help of the Memorial Endowment Fund were able to purchase their present quarters at No. 5. But there were circumstances which precluded the Society from occupying the whole of the premises, and as a consequence they were much cramped for room. Anticipating the need that would arise for greater accommodation, they had, when they took No. 5, entered into negotiations with the landlord for the possession of No. 4. They had paid a small sum on account and might be called upon at six months' notice to raise the remainder of the purchase money. Towards this they had about £1,000 left of the Memorial Fund, but they would want to raise another £4,000. He suggested therefore that the fund, which had for some time been in abeyance, should be re-opened for this object, and he appealed to the generosity of members and friends who in these difficult times were still able to render financial help.

Mr. R. A. Bush seconded the motion, which was carried unanimously.

The three retiring members of the Council, Dr. Ellis T. Powell, Dr. Abraham Wallace, and Mr. D. Rogers, were re-elected.

Mr. G. E. Wright, Organising Secretary, on behalf of several members of the Alliance, suggested the names of three active helpers of the Society for co-option by the Council.

On Mr. Wright's proposal a vote of thanks was passed to the Chairman and to the following voluntary workers: Mrs. Pratt, Mrs. Garrett, Mrs. Cust, Mrs. Elphick, Mrs. Mathieson, Miss Grey, Mrs. Ernest Hunt, Mr. and Mrs. Leigh Hunt, Mr. and Mrs. Bockett, Mr. Dafydd Thomas, Major C. Peters, Mr. Harcourt Wynne Pugh, Mr. Gadd, and Mr. E. W. Horton.

Votes of thanks were also passed to the regular staff, and to the unseen helpers, to whose inspiration and guidance the Chairman attributed a large measure of the success of the Society.

PSYCHIC EVIDENCES: A RE-APPEARANCE.

We take the following extracts from a letter received from Mrs. Philip Champion de Crespigny:—

Some time ago I dined with "Pax" and met Mrs. Kelway Bamber. After dinner they suggested we should sit quietly and they might "see" something. They then told me jointly (I don't remember what particular part was said by them respectively) that a man was standing behind me—not English—something to do with music—in fancy dress—looked like Mephistophiles! M. was written above my head. He was an opera singer—Italian—wanted to thank me for something I had done—something to do with law.

I placed him as a man I had not met for quite twenty-five years or more. He was an Italian opera singer from Milan, called Mhanes, who had taken rooms in our village for about two years. He used to dine with us, and I would accompany him in "Faust," until the small hours. He had a law-suit in which my husband and I appeared as witnesses for him, and I think it had some effect. I had entirely lost sight of him for twenty-five years—didn't know if he were alive or dead.

I said so, and that I had no means of tracing him, and left it at that.

Lately I received a letter from the musical composer, Mr. Claude Trevor, from Florence, recalling himself to my memory and saying that as he often saw my name in *Light* he was writing to me through that office. I remembered him as a friend of Signor Mhanes. He said he hoped I would not mind but he had felt a curious urge to write for some time—he did not know why—but he wished to tell me his friend of a lifetime, Signor Mhanes—who passed away in 1918—had never ceased through all those years to reiterate his gratitude to me and my husband for what we had done for him in the law courts.

The presentation of spirits on the cinema film nowadays gives a new meaning to the poetic idea of the ghost as a "filmy phantom."

The protest of a recent contributor to *Light* against the death penalty receives support from the fact, as recorded recently in the Press, that the coroner at Durham referred to "the old barbarous system of carrying out the Mosaic dispensation" which required a life for a life. He "could not see what possible good was done by that."

"Coo-ee!" the Australian hailing cry, is recalled by the suggestion, made by Mrs. Champion de Crespigny, who presided at a dinner recently given to M. Coué at the Lyceum Club. "I am quite sure," said she, "that all the dictionaries of the future will contain the verb 'to Coué.' It is certainly a word that, like the Australian rallying cry, lends itself to popular use." "Coo-ee," it is said, was chosen because of its penetrating nature—it carried far; and "Coué" may possess the same quality. There is much virtue in a name. It may possess a power of suggestion in itself. We read of an Eton schoolboy who won a race lately after uttering the word "Coué" repeatedly as he ran.

A fortune-teller in Glasgow whose prosecution was recently reported in the Scottish Press, is described by a Glasgow newspaper as a Spiritualist leader. The fortune-teller must have lent some colour to this description by his statement in court regarding his playing cards that all Spiritualists used them (!) A female witness stated that the defendant told her (from the cards) that her son was idle. It seems that she had no children! This is a very typical instance in these fortune-telling cases, and suggests that the person who makes a livelihood in this very dubious way is quite as much a fool as a rogue; sometimes very much more so. A long time ago a magistrate, hearing one of these cases, suggested that fortune-tellers often tried to shield themselves under the plea that they were Spiritualists, and that is the fact. It is on a par with the claim sometimes made by a shady character when prosecuted, that he is a member of a Church, which is clearly only to add to his offence.

Lord Riddell, writing in "John o' London's Weekly," asks: "Does the fact that a man is a great authority on electricity, physics, or literature constitute him an authority on psychic phenomena and the credibility of witnesses and mediums?" The answer is in the negative; and I would like to reply with a counter-question: "Who said it did?"

Lord Riddell, I fear, is repeating the favourite fallacy of a certain type of critic who suggests or insinuates that a favourable judgment on Spiritualism must be invalid if the particular scientist who gives the judgment is known as a specialist or authority on some other matter. Why? Can a man be an authority on only one subject? Dr. Powell is a leading journalist, but he is also an authority on scriptural exegesis and economics, as well as on psychic phenomena, because he has studied them all. The same reasoning applies to the late Sir William Crookes, to Sir Oliver Lodge, and Sir William Barrett.

We have several times in *Light* exposed this perverse argument that a physicist (for example) cannot be an authority on psychic research; but it still persists. The explanation is pretty clear by this time. The authority of any scientist who investigates psychic phenomena is only disputed when he finds in their favour. If he pronounced against them we should hear no word against his competence.

Later in the article by Lord Riddell, I note his remark: "Not having examined the evidence I do not venture to express an opinion upon the merits of the controversy concerning Spiritualism and thought-transference." But it is not on the merits of a controversy that the educated public is waiting for instruction, and Lord Riddell is mistaken in supposing that reliance on "authority" of any kind is essential in arriving at a conclusion regarding the facts of Spiritualism. Thousands of people to-day have got their knowledge at first hand.

D. G.

I do not remember where I heard the story of the artist who, one fine Sunday morning, was seen by a pious busy-body sitting in the sunshine painting a rural scene. The man of piety, who was presumably on his way to church, asked the artist why he was not in "God's house." "I was not aware that I was ever out of it," was the artist's quiet reply, as he went on painting.—R. F. JOHNSTON (in the "Quest").

LIGHT,

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"WHERE THERE IS NO VISION."

TRUTH AND THE DAYSPRING.

The "Beacon," an excellent monthly, published in Oxford and now in its fifth issue, has been giving an admirable series of articles by Mrs. Edyth Hinkley, under the title, "Where There is no Vision the People Perish."

The series is so rich in thought that we are tempted to take it as a fertile theme for comment. It contains much probing criticism of that modern materialism which has so far worked destructively in blighting and baulking the ideals of the awakening spirit in mankind. It is a very necessary part of the treatment of the subject, in order to clear the ground. But we select here the affirmative and constructive side of the argument.

In the first article, Mrs. Hinkley touches upon a vital and practical issue, in pointing out that the future, being in the hands of the young, the training of mind and life lies primarily in the care of the mother. She refers to Mr. Clutton Brock's remark, in "The Ultimate Belief," that if he had to conduct the education of boys he would probably modify his views on their inherent capacity for idealism. That, indeed, is the attitude of many who contemplate the "soaring human boy," with his apparently Pagan outlook—the result no doubt of his abundant animal spirits. But if in such cases the prospect of awakening the spiritual perceptions and teaching "the young idea how to shoot" seems rather futile the reason is clear: it is "if the schoolmaster has comparatively but little chance it is because the mother has not begun the work."

There is much food for thought here. We pass on with the reflection that doubtless the awakening of the Feminine Principle, and the advancement of women, is designed to synchronise with a world-need for that expansion of the maternal soul which will assist in the solution of the problem. They have come at the right moment. "The chronometer of God never errs."

In the second article, Mrs. Hinkley passes from the education of the young, as a vital point in social reconstruction, to the religious ideals which influence human thinking. She sees how imperative it is that the religious outlook shall be enlarged, so that it may bring the "life more abundant" and the "transfiguring vision." It all comes back to the question of that active living present ministry of the Spirit of which Jesus spoke.

The wisdom that is so essential to the religious teachers of men will not be produced by a meticulous study of theology from within.

And in this part of the article we come upon an arresting reflection. Mrs. Hinkley, dealing with the training of ministers of the Church, observes:—

We recognise that, easily first among his needs, is a profound and overmastering conviction that his message is true.

There we have it—a touch that goes to the very core of the question. All the confusion and futility in religious teaching come from a weakening consciousness within the teacher that he is proclaiming something of which he is dubious, which he only half believes or which his intuitions tell him is untrue. That principle of Truth in the Universal Order is very probing and insistent. It resents all falsity and in the end brings its Nemesis, as by fire. We look round to-day on a social fabric, warped and burned and blackened, by reason of the violation of that interior principle which demands fidelity to truth as a condition of life.

Mrs. Hinkley deprecates the attitude of religion to modern life as being "apologetic and defensive." This is easily understood. No man or institution conscious of inherent weakness in itself can be confident and assured. Truth, like strength, "goes straight." That is a consideration which arises naturally and directly out of the point previously made that ministers should be fortified with the conviction that their message is true.

In the third article of the series, Mrs. Hinkley draws a powerful moral from the downfall of Germany. It is, indeed, an object lesson for all the nations which, sharing the same faults and fallacies, never drove them so relentlessly to their logical conclusion. She quotes Count Herman Keyerling who in a lecture delivered in the University of Berlin indicted the nation, asking: "What brought about the overthrow of Germany? Why is she to-day in a pitiable condition? Why does she stand paralysed before the shattered ideals of her own working?" And he answered his questions by pointing to the fact that she had been false to herself. It was not the superior might or the malice of her enemies that broke her spirit. It was the weakness of an interior falsity, and there could be no complete recovery except by a change in the soul of the people. An eloquent lesson indeed, and enriched and illuminated by a passage which Mrs. Hinkley takes as one of her concluding reflections:—

Only the deepening of the inner life, with an increased sense of the might of spiritual forces, will avail: and each man must make the change for himself.

These things are all of happy augury for the future. The renunciation of the false is the first step to the acceptance of the true. We are to-day very near the time when, as Milton wrote, "daylight and truth meet us with a clear dawn."

THE GUARDIAN ANGEL.

God sent a Guardian Angel
To guide me upon my way;
His eyes are bright with a wondrous light
Poured forth from Eternal Day.
And when I'm tired, and stumble
On life's uncertain road,
He takes my hand, and bids me stand,
And helps me bear my load.

Strong with the power of goodness,
And true with its tender grace,
He sheds abroad the love of God
Which glows on his radiant face.
He braces me for battle,
And nerves me for the fray,
When good and ill come forth, with will
To fight and win the day.

For life is a time of testing,
And growth of the human soul;
But I've nought to fear with my Guardian near
To help me attain the goal.
So I go my way rejoicing,
And praising God Who's given
A Guide so strong to help me along
The path which leads to heaven.

—OLIVE LINNELL.

(Musical rights reserved by the author.)

THERE are men who suffer terrible misery, and cannot tell what is in their hearts, and they live on full of distress. If they meet a man with a laughing face he may enliven them with his joy. And this is no small matter to enliven a man.—RABBI NAHMAN BEN SIMCHA.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sayings of the week. From the "Observer" last Sunday:—

"Every advance in science leaves morality in its ancient balance; and it depends still on the inscrutable soul of man whether any discovery is mainly a benefit or mainly a calamity."—Mr. G. K. CHESTERTON.

In the realms of Psychic Science these words of wisdom are particularly true.

In the course of a lecture on "Psychic Research and Prehistoric Man," given by Dr. Ellis T. Powell before the Glasgow Society for Psychical Research, on March 27th, according to the "Glasgow Herald" report, Dr. Powell said: "They were prone to think that the end of psychic science was the demonstration that the human personality survived consciously after the process of physical death, but it must be obvious that the demonstration of such survival would open up such a tremendous field of investigation as almost to appal the intellect. . . . It has been said that no higher type of man could be evolved, that his development had arrived at the stage of arrest. If so, his further evolution must tend to bring him more and more into contact with non-physical spheres of existence. Psychic research, the lecturer claimed, was destined to become in the course of time the leader of all the sciences."

In a recent article on Auto-Suggestion "The Times" medical correspondent writes: "The treatment of disease by suggestion is as old as civilisation. Its practice has not ceased for a day from time immemorial. But there have been moments when fresh impulses towards belief in it have manifested themselves. Such a moment is the present. The reception accorded to M. Coué in London illustrates sufficiently the strength and extent of popular interest in the views which he represents. And this the more in that he brings with him no new doctrine. All that he teaches has been taught before, as indeed he would be the first to allow. Nevertheless where others failed to arouse a spark of enthusiasm he has set thousands of hearts aflame. That fact is perhaps of greater significance than any other. For it shows that men's minds were prepared for this visitor; that, unconsciously, they have been turning away from the materialism of the last two decades. Healthy and sick alike crave for something more than a mechanical and passive conception of vital processes."

The "National Spiritualist" of Chicago, in its issue of March 18th, publishes the following letter from Sir Oliver Lodge that appeared in the "Chicago Tribune":—

"I want to tell America that the widespread rumour that my son Raymond has reappeared is a lie," Sir Oliver Lodge told me to-day at Normanton, Lake, his country estate here. "It is a malicious lie, which would cause thousands to hope fruitlessly for the return of those who have passed to the other side. The belief that my son has returned apparently is current in America, as I have received numerous letters of inquiry from my American friends, and I have written them, asking them to deny this report. I believe these lies were started by enemies, who wish to discredit me. I know of no case in which those on the other side have appeared incarnate here. Of course, I am in close touch with Raymond, with whom I have conversations about once a month, generally an intimate family chat, for you know Raymond is a member of our family circle. He is well and happy over there, but absolutely he has not returned."

It is also stated in the "National Spiritualist" that Mrs. Enrico Caruso, widow of the famous opera star, announces that she is interested in Spiritualism, and has enrolled in a small group of society and stage people who have been attending various seances recently. "I am not seeking any message from the dead," she explains, "but I have become tremendously interested in the subject in purely an impersonal manner."

An article written over the signature "Merlin" in last Sunday's "Referee" deals with a question that every Spiritualist can answer, viz.: Where do we go to when we die? and the writer, in asking, and very naturally too, "Why is the Church dumb on such a vital matter?" is in great perplexity at failing to find the answer from those who apparently ought to know. He writes: "Whatever may or may not have been proved regarding communication with the dead, there has been revealed, with continual emphasis, one important fact—namely, that the Church of England, not to mention other Protestant Churches, has simply no answer to give to a question with which the very life of the Christian faith is bound up. To all intents and

purposes it is dumb upon the adventures of the soul during a period which is of immediate interest to every Christian mind! . . . It is a dusty answer that one gets even from those who are called 'advanced thinkers' in Protestant theology—though why 'advanced thought' should be needed for what must have been ordained before the beginning of days it is difficult to conceive. One may read Dean Inge on Christian mystics and listen to all his after-dinner speeches, and one will hear nothing to the purpose. One may admire the Bishop of Durham's lively dialectic, but can he tell us? Not a thing that matters! From many Protestant divines we have been favoured with whole volumes kind-heartedly challenging the doctrine of eternal punishment. But the other end of eternity is a long way off. The question is, what is happening now?"

The "Daily Mail" of March 24th published the following story: "The 'Times of India' gives an account of an exhibition of 'black magic' or 'a remarkable feat of strength' recently performed before the Maharajah of Holkar by a 'puny-looking man' of forty-five, slightly lame, who dragged a long line of sixty-nine country carts for several furlongs, following a seven-days' fast. In front of the palace, says the newspaper, was arranged a train of sixty-nine heavy bullock carts all fastened together, from each of which the bullocks had been unyoked. The first fifty carts were heavily loaded with about twelve adults in each; the remainder were empty. The spectators were eager to see this little man, who had announced that he would drag all these carts unaided, and presently his thin figure was seen limping at the head of a band of drum-beaters who filled the air with weird sounds. The drum-beaters were dressed in deep yellow, and threw packets of yellow powder about them. Led by the 'magician,' they circled the train of bullock-carts seven times, and then stopped in front of the first cart. Then the 'magician' took up the heavy rope tied to the first cart and, to the amazement of the spectators, who 'rent the skies with their yells,' the long line of carts moved. They moved slowly at first, but soon they were rattling along at every pull. The 'magician' dragged them for several furlongs, and left them in a road far from the palace. The popular belief appears to be that the 'magician' is a staunch devotee of the God Malharri, the maharajah's family deity, who has taken him under his wing. It is also believed that he invariably fasts rigidly for seven days before he performs the feat."

Mr. Robert Blatchford, the well-known author and journalist, last Sunday contributed an article to the Manchester "Sunday Chronicle," entitled "Reunion with Lost Ones." This great master of language, in passages that are deeply moving, declares his materialistic standpoint is shaken. He has been reading "Death and its Mystery," by M. Flammarion, and as a result declares:—

"The fact is I have had to abandon my positions. Materialism seemed to be an impregnable fortress so long as there remained a material foundation for it to stand on. But how can one hold to materialism if there is no material? It seems to me that the division of the atom shook the materialist fabric dangerously. If the infinitesimal atom is divisible into millions of electrons, all of them in motion, there is no such thing as material substance. And, unless I am mistaken, the latest trend of science is towards belief that matter is motion. I have been driven out of my materialist philosophy and am now, in a manner of speaking, in the air—standing on nothing."

He then sums up the pros and cons of the Quest as far as he has gone in these words: "Those who have believed in a life hereafter, and those who have not, have been equally dogmatic, though not equally intolerant. Swinburne, in his wonderful 'Illicit,' does not argue with us, he tells us:

Wind wherein seas and stars are shaken
Shall shake them and they shall not waken;
None that has laid down shall arise;
The stones are sealed across their places;
One shadow is shed on all their faces,
One blindness cast on all their eyes.

Swinburne said more than he knew. "The days rose-red, the popped hours, blood, wine and spice, and fire and flowers, there is one end of one and all," he tells us. Who told him? For my part, I would rather trust Monsieur Flammarion on a matter of this kind. For the subject is more important to human beings than any other with which the human mind has concerned itself. As a hope, it means more to us than any earthly dream of power, or wealth or fame. As a promise, it is the most princely ever made to women and men. It is not the delight or glory of a happy heaven that excites and lures us, nor the prospect of another life for ourselves. No, what draws the wistful gaze of bereaved mothers, friends, lovers, and wives is the thought that somewhere, sometime, they shall meet again those whom they have loved and lost. That, I mean to say, is a tremendous hope, a prize worth a thousand battles and defeats, a reward for a dozen lives of thorns."

F. W. H. MYERS. A SPIRITUAL MESSAGE.

ADDRESS BY MR. GEORGE E. WRIGHT.

Owing to extremely inclement weather the audience assembled in the hall at 6, Queen-square, on the evening of Thursday, March 30th, was smaller than usual. Those who did attend were, however, well rewarded for their courage. The Chairman, Mr. H. W. ENGHOLM, in introducing the speaker, confidently predicted that this would be the case. It was, he said, a double pleasure to him to preside on that occasion—first, because he was taking the chair for his colleague, Mr. George Wright, and second, because he knew that Mr. Wright had made a deep study of his subject—the life of a very great man. Sir Oliver Lodge, writing in memory of F. W. H. Myers in the S. P. R. Proceedings for May, 1901, said: "I was honoured with his intimate friendship. I esteem it one of the honours of my life." Myers' grasp of science was profound. He was the first to deal philosophically with the facts of hypnotism—that at one time derided science. There was nothing narrow in his outlook. His life was an attempt to grasp the greatness of the cosmic scheme, and his approach was through the avenue of science, philosophy and religion combined.

Mr. WRIGHT began by recalling the noble passage in Ecclesiasticus commencing, "Let us now praise famous men and the fathers that begat us," and remarked that it was well that Spiritualists should cast their eyes backward and praise famous men, those pioneers who begat the great movement in which they were to-day working. Of Frederic Myers' claim to be described as a famous man, in the truest sense of the term, there could be no doubt. As scholar, poet, and man of letters, his place was assured. He was one of the most brilliant classical scholars at a time when the level of classical scholarship was at its highest. As a writer of prose he was distinguished, as Lord Morley said, by "admirable literary grace and power." Spiritualists, however, were rather concerned with his activities in their great enquiry. It was his "Spiritual Pilgrimage," as the lecturer had ventured to call it, that was of special interest to them, to them who were each making his own spiritual pilgrimage. And they might be sure that the study of the footsteps of such a man would have much of instruction, help and comfort for those who followed him. With this introduction, Mr. Wright proceeded:—

Frederic Myers was born in 1843. The son of the incumbent of a country parsonage in Westmoreland, he passed his early years in the environment of a Church of England family of the old Evangelical school. Although even at that time the spirit of enquiry into the fundamentals of the Christian faith, as embodied in the formularies of the Church of England, was stirring, yet nothing more than the distant echoes of the strife could have penetrated into that quiet country parsonage. It was however, very different when he passed to the larger life of an English University. At both our great Universities, but more especially at Cambridge, which Myers entered in 1860, the spirit of enquiry was awake, and for the first time for more than two centuries the fundamentals of Faith and Philosophy were being summoned to state their case before the Bar of Reason and Fact.

It was, then, in an atmosphere such as this that Myers found himself when he went up to Cambridge. To him—or indeed to any young man who did not deliberately avoid the most urgent question of the day—there would have seemed to be only two courses open, Christianity or Agnosticism. It would have then seemed that a man had either to make a deliberate act of faith, to say, "I will believe in the infallibility of the Bible and the whole Christian faith in spite of everything that science may have to show to the contrary, because I believe that Revelation is above Science"; or, on the other hand, frankly to adopt the Agnostic position, and say: "Experimental science has shown that part of the so-called revelation of Scripture is untrue, hence I can no longer accept the Christian faith as founded on Scripture."

There seemed indeed to be no middle course for the man who was really honest with himself, and even for those who still held firmly to the Christian faith, some reconstructions were necessary. A purely "Bible religion," if the phrase may be used, was clearly impossible. The Bible without something behind it, or at least without a supporter at its side, could not stand against scientific fact and textual criticism. Hence the more thoughtful Churchmen felt that, besides the written word, there was a need for the authority of the living Church. And so at the sister University of Oxford, we had that great movement which maintained that the Church of Christ was indeed a Divinely consti-

tuted institution, and as such, bore an authority handed down to its ministers through an historic and continuous episcopate.

All this stirring of the waters was not without its profound effect on Frederic Myers. Though a poet, he had yet that reverence for proved truth, that reliance on observed fact, which are the hall-mark of the true man of science. This being so, it was perhaps inevitable that his first movement should be towards the Agnostic position. In an autobiographical fragment we can partially trace that movement. We can see how hard a thing it was for him to abandon the faith of his fathers, how great was the upheaval in the severance from that Church, whose venerable antiquity, whose majestic liturgy, and dignified ceremonial made so cogent an appeal to his feelings. There must indeed have been much—family ties, friends, social environment—which would have constrained a man less intellectually honest than Myers to have remained within the orthodox fold. But for him there could be no paltering with the truth that was in him. And so, slowly and regretfully, yet inevitably, he passed to Agnosticism. Yet, in his innermost heart he still cherished the hope, a small shadowy hope it seemed—but still a hope, that a way might be found by which in spite of all the apparent negations of scientific enquiry, some proof of the reality of man's spiritual nature might be attained.

Help came from what must have then seemed a totally unexpected quarter. It was as the result of earnest conversation with Professor Sidgwick that he seemed to find a possible clue to the riddle of human personality. He writes as follows: "That clue was destined to be followed far; nor could I have found a more sympathetic yet cautious guide. Tranquilly, seriously, he seemed to have passed through all intellectual experiences—to know in every problem where the possible answers lay. He was a man who neither overrated the importance of any task which he found to do, nor shirked the doing of it for opposition of other men, but discerning clearly what measure of usefulness each effort might attain, he was persistent without eagerness and efficacious without enthusiasm. The first scene in the long struggle consisted in the slow growth of a resolve within me to spend all life's energy in beating against the walls of the prison-house, in case a panel anywhere might yield. To these wild hopes Sidgwick replied with modified encouragement. It was possible, he thought, that where the German had been satisfied with embracing the cloud—where the Frenchman's logic had lightly accepted negation—the dogged Anglo-Saxon might yet wrest some secret from silent fate."

And so, in 1873 were taken the first steps in that great inquiry which we call Psychological Research when, to quote Myers' words, "It became the conviction of a small group at Cambridge that the deep question at issue must be fought out in a way more thorough than the champions either of religion or of materialism had suggested. . . . That if anything were knowable about an unseen world in such a fashion that science could adopt and maintain that knowledge, it must be discovered by no analysis of tradition, no manipulation of metaphysics, but simply by experiment and observation." And Myers and his associates took as their watchword that momentous declaration which every Spiritualist should remember: "If a spiritual world exists and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now."

From that small group at Cambridge sprang the Society for Psychological Research. We Spiritualists of to-day are apt to criticise with some severity the attitude of the Society for Psychological Research in many departments of psychological enquiry. I am very far from saying that the criticism is unjustified. But while we criticise, as we have every right to do, the present attitude and policy of the Society, let us not forget its beginnings, let us not forget the great men who founded it, of whom only one, that great scientist, Sir William Barrett, is still with us in the body. And if the Society for Psychological Research had in those early days a breadth of outlook, a power of imagination, a clarity of vision which it has now lost, it was in a great measure due to the spirit of Myers that it had those things. As an old member of the Society once said to me: "The presence of Myers at a meeting at once lifted it out of the commonplace and inspired it."

When Myers had satisfied himself that in the inquiry which we call psychological research, lay possibilities of solving "the question, for man most momentous of all, whether or no he has an immortal soul; whether or no his personality in-

volves any element which survives bodily death," he first turned to the Spiritualism of that day. Spiritualism as then presented was to him almost repulsive. Thus he writes: "Yet I had at first a great repugnance to studying the phenomena alleged by Spiritualists; to re-entering by the scullery window the heavenly mansion out of which I had been kicked by the front door." To one of his poetic and artistic temperament such reactions were no doubt inevitable. Yet—and this is to be clearly noted—he did not allow them to prejudice his inquiry. In this he set an example which his successors have but imperfectly followed. Many who profess and call themselves psychical researchers turn away from phenomena because they are produced under conditions which appear sordid, mean, and suspicious. But the true students of psychical research must not be afraid of soiling their hands, or their academic gowns, by digging in unsavoury places. For it has often been that in the muck heap we find the gold of truth. And it is as Myers said, by doing the small, mean, distasteful things that we shall find how great things there remain for us to do.

Frederic Myers' first considerable work in psychical research was in that monument of careful research and brilliant analysis, "Phantasms of the Living," in which work Edmund Gurney bore the chief share. Myers' individual contribution to the book was the introduction which, in itself, is a most remarkable and eloquent document.

In reading it, we need to bear in mind the time at which it was written. In 1886 it was indeed a new and remarkable thing for a group of distinguished Cambridge scholars to place before the public an elaborate research on a subject which was definitely connected with the supernatural, so-called. We who live in somewhat more reasonable times, when telepathy is practically accepted by all open-minded people, when it is only ignorant journalists, disingenuous conjurers, and hide-bound materialists who dismiss the supernatural as rubbish, we, in these more enlightened days, can hardly realise this.

Tact, moderation and discernment were all needed to introduce such a research to the scientific and to the general public. Myers' introduction eminently displays these qualities and—as in the case of so much of his work—is a mine from which we can draw most excellent material from which to frame arguments to confute our opponents.

Listen to the eloquent and noble passage at the close of the introduction to "Phantasms of the Living."

"Attempting, as we do, to carry the reign of Law into a sanctuary of belief and emotion which has never thus been invaded in detail—lying in wait, as it were, to catch the last impulse of the dying, and to question the serenity of the dead—we may seem to be incurring the poet's curse on the man 'who would peep and botanise upon his mother's grave,' to be touching the Ark of sacred mysteries with hands stained with labour in the profane and common field.

"How often have men thus feared that Nature's wonders would be degraded by being closer looked into! How often, again, have they learnt that the truth was higher than their imagination; and that it is man's work, but never Nature's, which to be magnificent must remain unknown! How would a disciple of Aristotle, fresh from his master's conception of the fixed stars as types of godhead, of an inhabitation by pure existences of a supernal world of their own, how would he have scorned the proposal to learn more of those stars by dint of the generation of fetid gases and the sedulous minuteness of spectroscopic analysis! Yet how poor, how fragmentary were Aristotle's fancies compared with our conception, thus gained, of cosmic unity! Those imagined gods are gone; but the spectacle of the starry heavens has become for us so moving in its immensity that philosophers, at a loss for terms of wonder, have ranked it with the Moral Law.

"If man, then, shall attempt to sound and fathom the depths that lie not without him, but within, analogy may surely warn him that his first attempts to give precision and actuality to thought will grope among 'beggarly elements'—will be concerned with things grotesque, or trivial, or obscure. Yet here also one hand's-breadth of reality gives better footing than all the castles of our dream; here also by beginning with the least things we shall best learn how great things may remain to do."

What a magnificent answer this passage is to those who accuse us of want of respect for the departed, and want of reverence for Almighty power! And what a needed caution for us Spiritualists lies in the last words that I have read!

That great work, "Phantasms of the Living," proved—at least to all except those who obstinately shut their eyes to facts—the reality of that form of extra-sensuous communication which we call telepathy. And—in the light of our present knowledge—we can assuredly say that it proves still more than this. For it made the first contribution to the evidence for the fact that those who have left the mortal body can indeed manifest themselves to us. The time has not yet come when we can prescribe the limits and bounds of the telepathic faculty, or even approximately lay down definite rules by which it can be decided whether this or that communication (apparently from the spirit world) may or may not have had no more remote

origin than a human consciousness. Yet, when that time does come—and perhaps it is not far distant—the painstaking accuracy of the records in "Phantasms of the Living" will make the decision much easier than it might otherwise have been.

After the issue of "Phantasms of the Living," Myers was a constant contributor to the Proceedings of the S. P. R. The earlier volumes of those Proceedings contain many brilliant articles and papers from his pen. But his next work—in very truth his Magnum Opus—was not to appear until after his passing-over. Though indeed it was practically complete in MS. when, at the age of fifty-eight he passed to the wider life.

There is no need to say much in regard to "Human Personality." It is, by universal agreement, the greatest book which has ever been written on Psychical Research. In its style it displays Myers' rare gifts of literary expression at their best. It is a mine of priceless teaching, a store-house of evidence and argument. Nothing finer than the Epilogue which concludes the work has ever been written on the subject of our great inquiry. Every page is sprinkled with gems which should find a resting-place in the treasure chest of every Spiritualist.

Does a clerical obscurantist tell us that our enquiry is subversive of Christian Faith? We can answer him with these words:—

"It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world; to find thus at last 'the substance of things hoped for, the evidence of things not seen.'"

Does another tell us that it is wrong to disturb the peace, and trouble the repose of our departed friends? We can correct him with another of Myers' luminous passages, which should be at all times in our minds:—

"It is not we who are the experimenters here. Experiments there are, but they are not the work of Earthly Skill. All that we can contribute to the new results is an attitude of patience, attention, care, an honest readiness to receive and to weigh whatever may be given into our keeping by intelligences beyond our own."

But I will not weary you with quotations. I will only say that if there are any here who have not read that great classic, "Human Personality," I would urge them to do so without delay.

Let us pause for a moment to consider what was the result on Frederic Myers himself of his laborious researches, his patient study. He began life, as we have seen, as an orthodox Churchman of the Protestant Evangelical School. He passed from this by gradual steps to Agnosticism, to a state of mind in which he was unable to believe—though, always, he tried to believe—in survival. Brought up as a Churchman he became Agnostic. Did his psychical researches and study lead him back to his early faith in Christianity? That is the question to which we desire an answer.

If by Christianity we mean the narrow dogmatic position of his youth, we must answer in the negative. But if we use the word Christianity in its widest sense we may truly say that he did return to—or at least towards—that wider Christianity that Spiritualists more than any other are able to grasp and to comprehend.

But let us hear his own words:—

"We have shown that veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier Spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the devout conviction that He, of his own act, 'took upon Him the form of a servant,' and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown."

And with this noble passage we may fitly conclude our brief survey of Frederic Myers' Spiritual Pilgrimage while here on earth.

But was his work done when his spirit put off the garment of the flesh? I think we may well say that it was he—aided by others of like mind and abilities, who had joined him on that further shore—it was he, Frederic

(Continued at foot of next page.)

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MYSTIC AND MUSICIAN.

THE SAYINGS OF FRANCIS GRIERSON.

We have more than once in these pages referred to the work of Mr. Francis Grierson, distinguished not only as an author but also as a seer and musician.

The following article from "Boston Ideas" will give some further information regarding Mr. Grierson's recent activities.

For some years before the war he resided in London and foreseeing the coming of the war and being a man well advanced in years, he went to America where, as will be seen, he has been making a great impression by his many gifts.

For the past two years Mr. Francis Grierson has been lecturing and holding classes in Psychology in Los Angeles, and his answers to questions have aroused the keenest interest among the more cultured and scholarly portion of the community.

His answers are frequently enlivened by epigrammatic flashes and repartee that surprise and delight his more critical hearers.

The subjects treated cover a vast range, including world politics, mysticism, the sub-conscious mind, prophecy, literary style, vibrations, rhythms, cycles, personality, inspiration, the fourth dimension, the old and the new dispensation, psychometry, the human aura, psycho-analysis, and innumerable other subjects.

In November he was asked about the future of China, and the answer came: "China is like a pudding waiting to be eaten at Christmas. Japan will get the plums, England the raisins, France the currants and America the lemon peel."

People are asking: "Where and how does Francis Grierson get his knowledge?" His answer is: "Through intuition coupled with practical experience." He has known most of the famous people who have lived during the past sixty years both in Europe and America. Yet this will hardly explain his prophetic faculty, which seems to be something apart from everything else. Neither will it explain his supernormal musical powers at the piano.

Edwin Bjorkman, in his "Voices of To-morrow," has pointed out how Grierson, the Seer, prepared the way for Maeterlinck and Bergson long before they were known to the public; but in spite of all Francis Grierson is now doing the work of his life.

Elbert Hubbard once remarked that Brand took the English language by the tail and snapped its head off for the delectation of the onlookers. Francis Grierson has

taken popular psychology by the head and dislocated its vertebra. "No man," says Grierson, "has a right to teach what he does not understand; and the two things that make for perfection are practice and knowledge."

Here is an aphorism which I heard him give in answer to a question touching religion: "Christian simplicity evaporated through the pores of theology, Buddhism through the mazes of metaphysics."

On another occasion he said: "There are things so subtly balanced, and of a quality so rare, that calling attention to them seems like a desecration of the innervale."

He answered another with this: "There is no relation between eccentricity and originality. Eccentricity means weakness. All personal and original work radiates an aura of power."

Asked to define the difference between sentiment and emotion, he answered: "Sentiments are the expression of opinion and conviction; emotions are caused by feeling. We can explain our sentiments, but not our emotions."

"In what way is imagination related to illusion?"

Answer: "Imagination is necessary in the highest arts, and even in great business affairs, but when it is not directed by reason and logic it degenerates into illusion and becomes a danger both to mind and body."

Here is another: "If you have real talent, get rid of fear. The timid are satisfied with medallions and mediocrity; the fearless carve their names on the tablets of history, along with the law and the prophets."

"Mystics, like ghosts, are discussed by millions of people who have never seen one."

"Prophecy is the rhythmic sense applied to the future. When the vibrations and rhythmic waves harmonise, future events are as plain as those of the past."

"The diathesis of decadence in the body politic of Europe is apparent on the surface and prescriptions written on 'scraps of paper' designate the amount of diplomatic dope required for each patient."

"Chronic doubters," he says, "are like agnostic woodpeckers flitting from tree to tree, tapping the withered trunks of theology to find but wormwood."

I have recently attended three piano recitals given at private residences in Los Angeles, by Mr. Grierson, and although I have heard him many times in Paris, London and New York, I never heard him produce such dazzling combinations of harmony or such entrancing melodies.

* * * The article is from the pen of Mr. Waldemar Tonner.

(Continued from previous page.)

Myers, who was responsible for that great scheme for providing conclusive evidence for human survival which we call the Cross Correspondences. And we may well believe that it is he who is inspiring—though no doubt indirectly—those other plans for providing simple yet indisputable proof of Spirit Communication which we call Newspaper and Book Tests.

But it is not only with the evidential side of our great enquiry that we wish to deal to-night. We wish—do we not?—to catch some personal message from that great spirit whom we knew as Frederic Myers.

It would seem that it was not until some two years after his passing that Myers found a fitting instrument for the translations of personal messages across the veil. That instrument was found in the hand of a lady known as "Mrs. Holland," whose script often purported to emanate from him.

Some of the scripts are of rare beauty, and seem to breathe the very personality of Myers himself. I will quote one:

"If it were possible for the soul to die back into earth-life again I should die from sheer yearning to reach you, to tell you that all that we imagined is not half wonderful enough for the truth—that immortality instead of being a beautiful dream is the one, the only reality—the strong golden thread on which all the illusions of all the lives are strung."

For my own part I find it impossible to doubt that in Mrs. Holland's scripts we have indeed the inspiration and impress of Frederic Myers. "Who, being dead, yet speaketh."

But as we should have expected from our knowledge of his early life, it was to the evidential proof of spirit com-

munication that Myers, when himself a spirit, turned his chief energies. As I have said, we can trace his hand, guiding, inspiring, and arranging three great schemes of evidential communication. The ingenuity, the care and the patience which are displayed in these schemes are as worthy of Myers in spirit as was any of his work while he was in the body. And is it not work worthy of the highest spirit intelligence? To give so that all men can receive and accept it, indisputable and final proof of the great fact that man's spirit survives the grave.

I will conclude with some of his own words, lines, the most beautiful which he ever wrote, which few if any of our English poets have ever excelled:

And such a sight as this is, I suppose,
Shall meet thee on the morrow of thy death;
And pearl to sapphire, opal into rose
Melt in that morn no heart imagineth;
Fair as when now thine eyes thou dar'st not close
Lest the whole joy go from thee at a breath,
And the sea's silence and the heaven's repose
Evanish as a dream evanisheth, . . .
Thy phantom past shall in a shadow flee;
And thou be in the Spirit, and everything
Born in the God that shall be born in thee.

In moving a vote of thanks to Mr. Wright for what he regarded as the really wonderful insight he had given his hearers into the soul of F. W. H. Myers, the CHAIRMAN said that it was Myers' work as a pioneer in clearing away the undergrowth that blocked the road to the discovery of a great spiritual reality which enabled us to enjoy that reality without the labour which he went through. His faith in a life after death was supreme, and he died as only a man can die who has long realised that death is but an episode in the eternal progress of the soul.

The resolution was carried with acclamation.

FALLING PICTURES AS DEATH SIGNS.

—AN OMEN THAT FAILED.

A correspondent suggests that this subject savours of superstition. Of course it does, unless one frankly recognises that only in a few special instances can the fall of a picture be taken as one of the many tokens of "interposition" from the Unseen World; and we made it quite clear in previous allusions that we approached the subject with befitting caution. Many families have their traditional death warnings of one kind or another, and the fall of a picture is occasionally a well-recognised and unmistakable token in virtue of the peculiar circumstances accompanying the incident.

Mr. A. W. Trethewey has kindly sent us a letter written many years ago by the Rev. William Stainton Moses, better known as "M. A. (Oxon.);" to the late Mr. C. C. Massey, of which we take the following extract bearing curiously on this question of the omen of the picture:—

I am less uneasy about immediate danger to my Mother. The fever is subdued and now the extreme exhaustion is the only thing to fear, unless a relapse takes place.

If I were superstitious I should give up the fight. When my Father died a large framed print, "Pharaoh's Horses," fell, the nail that supported it being torn out of the wall. It was not hurt, nor did it break any object on the mantelshelf over which it hung. When I got home on Friday my Mother's maid met me with a very long face, and told me that "Pharaoh's Horses" had fallen again! I confess to being staggered as by a blow, especially when I found an old lady of eighty with a temperature of a hundred and two degrees, and in great stress of breathing. I set myself to work, however; have not left off day or night, giving food hourly, conscientiously willing (any good I wonder?) and doing all I could to fight off the foe. The result up to now has been most striking. The fever is gone, temperature normal, breathing regular, pulse good, and nothing the matter but extreme prostration. Will that beat me? I have looked carefully at that. I have looked carefully at that blessed picture. It is, or rather the frame is smashed; but the cord is whole, and the nail unremoved. How it got down I can't tell. Again, it fell without injuring any object on the mantelshelf.

Did the "spirits" want to warn? I was not in the house. Did they make a mistake? We shall see.

*. The letter bears no date, so that we cannot say exactly the year in which it was written, but as we understand that Mr. Moses' mother recovered and lived for some years after the incident described, it could hardly take rank as a "death warning."

SCINTILLATING PARTICLES IN THE KILNER AURA.

I do not think that Dr. Lindsay Johnson's explanation will have anything to do with the Kilner Aura. I know Kilner speaks of *granular aura* as distinct from the *striate aura*; but the Kilner Aura is visible around the whole body. As regards the eye phenomenon described by me in LIGHT, I had looked through, first, some coloured glasses, and then through a bottle of Fehling's Solution, and found that which I thought the localised Kilner Aura of the two thumbs approximated, was a copper haze, or permanent spectrum in the eye itself, i.e., I recognised it was probably a radioactive effect of the alkaline copper solution on the interior of the eye ball. Dr. Lindsay Johnson's explanation may be exact for the phenomenon of what is seen on looking steadily at a bright sky, but I do not think those *scintillating particles* which, sitting under a gas jet with mantle and approximating my thumbs, I can see at this moment, are explained by Dr. Lindsay Johnson. Of course these scintillating particles, which are in the eye and, possibly, in the vitreous liquid, may be normal and not from damage done, although the permanent spectrum produced by the copper solution is not normal. I do not wish Dr. Lindsay Johnson to produce a permanent spectrum (although it is very faint after five months) in his own eye to see the *scintillations* which I can see, looking intently as a microscopist at the haze. However, if Dr. Lindsay Johnson is correct in referring the particles which he has seen to the blood in the capillaries, i.e., to the blood-corpuscles which are about nine or ten micromillimetres in diameter, he can probably tell your readers what power the eye has as a microscopic instrument. It may be that the *colloid flocks*, seen with the *scintillating particles*, are parts of the vitreous humour; at all events I am obliged to Dr. Lindsay Johnson for his interesting experiments, and hope that he will give us further information. The position of the observing "Ego" might be possibly determined by his method.

J. BARKEE SMITH, L.R.C.P.

A SINGLE glance may pour a great light into a soul. But the fear of man builds walls against the light.—BA'AL SHEM.

A CASE OF PREVISION.

In "La Revue Spirite" M. Camille Flammarion gives the following interesting case of prevision as received from his friend Mr. Warrington Davis, an American diplomat. In January, 1908, it was necessary to find new apartments and, accompanied by his mother, he visited some which appeared satisfactory; but on coming to the bedroom his mother became very pale while staring at a certain spot; she however put off his questions by explaining that she felt a chill. Several weeks later, after they had occupied the apartments, he learned from friends that his mother was very much afraid of the house, and on confronting her with this fact, she admitted that on first entering the bedroom, she had seen herself lying dead on the bed, and begged him to cancel the lease, as she was sure, otherwise, that she would leave the room in a coffin. Accordingly he arranged to transfer the lease; meanwhile he went to Africa with President Roosevelt, leaving his mother to pack up and move. In the last letter written before her death, a letter which was not received till some time later, she included that very cryptic remark, that she "was preparing for the grand Exodus." In the meantime friends had cabled the news that she had been taken very ill with pneumonia, and day by day Mr. Davis expected a cable with fatal news.

On the 5th May, he suddenly felt an indescribable relief, as if there were some comforting presence, and remembering certain telepathic experiments with his mother, jumped to the conclusion that the crisis was over, that she was better, and had given him this information.

That evening he received a telegram to say that his mother was dead.

On comparison of times, Mr. Davis found that his experience had taken place several hours after actual death, and that his mother had evidently been present in spirit, and had tried to impress him with her freedom from pain, and her continued loving presence.

M. Flammarion concludes that although the manifestation was not objective, and while he had met more remarkable instances, the present one showed the psychical affinity which obtains between mother and son.

GLASGOW SOCIETY FOR PSYCHICAL RESEARCH.

We have received a copy of the first Annual Report (1921) of this Society. It records the origin of the Society on October 27th, 1920, when, after the reading of a paper on Psychical Research, by Mr. J. Arthur Findlay, a resolution was passed that the Society be formed from those present with power to add to its numbers. A further resolution appointed a Provisional Committee to draft a Constitution, outline a scheme of work, and nominate officers. The proposals of this Committee, together with the Constitution, were adopted at a subsequent meeting of the Society, held on December 14th, 1920.

The Report expresses its recognition of the honour conferred upon the Society by the acceptance of its Presidency by Sir Arthur Balfour, and records the series of addresses delivered to the Society by Sir Oliver Lodge and Sir William Barrett, amongst others. The generosity of Mr. Edward J. Thomson, one of the Vice-Presidents, Mr. J. McLennan Boyd and other members and friends has resulted in the establishment of a library of substantial size, which is growing daily under the direction of Dr. Knight. Of the work of the Investigations Committee it is stated that it has been so far without substantial results. The Council acknowledges with thanks the services of the Honorary Secretary, Miss Irwin; of Mr. John G. Findlay, the Honorary Treasurer; and of Mr. J. Ronald Young, C.A., for auditing the accounts. The Balance Sheet shows that the financial position is very satisfactory.

UNREASONABLE DEMANDS.

Our contributor, Mr. B. M. Gdsal, of San Diego, in the course of a reply in the "San Diego Union" to a critic of psychic phenomena, whose views received wide publicity in the Press of the United States, says:—

"He complains that 'the dead poets do not transmit any great poems,' that 'there is no attempt to communicate any solution of the great enigmas of science,' etc., etc. But the veriest beginner in Spiritualism should know that all spirit messages are coloured and limited by the medium through whom they come—some more and some less.

"Nevertheless, many of the messages received are very beautiful, whether couched in poetry or in prose. Spirits are unable to express through mortal man truths that are beyond his capacity; for spirit-power stimulates and unfolds, but does not create. Spirits can convey their identity, and have done so in a thousand instances. But it is sheer folly to ask that 'the great enigmas of science' be communicated to us, when all that we lack is sufficient understanding. The secrets of nature are daily spread before our eyes and whispered into our ears, but we fail to apprehend them. As well ask a mother why she does not immediately reveal the enigmas of life to her child!"

"THE EK-KLESIA TEACHING."

Under the above title a course of lectures has been given during March at Mortimer Hall by the Rev. Holden Edward Sampson, an Anglican clergyman who has recently returned to England after sojourning in America and other parts of the world. These lectures have drawn large audiences of interested hearers. The subject of his lectures is described as "The Path of the Divine Mysteries: Mysticism, Plain and Practical," a subject on which he has written many books, and taught in many places to large circles of earnest students, who are identified or associated with what is denominated "Ek-Klesia," a word meaning "called out," and used in the New Testament for the body of disciples and Christians banded together under Apostolical leadership and instruction. The "Ek-Klesia" is a bold effort to revive the ancient Ek-Klesia of the Apostles, founded by their Great Master, and to restore the "Mysteries of God" as expounded by them, but which lapsed from the Christian Church in later days. The general thesis on which these lectures are based, and which they boldly declare, is suggestive, to the most casual hearer, of sound reasons for the unquestionable decadence of what purports to be Christianity, so self-evidently lacking in those essentials of its truth that an unprejudiced mind would naturally look for after nearly twenty centuries of its testimony. In these days of troublous questionings of Christian fundamentals, it is not without reasonable cause that many people all over the world are discarding Christianity, or sincerely recognise that Christianity to-day is not that of Christ or of the Apostles. Based as the lecturer's teachings are on the literal text of Holy Scripture, being a deeply Spiritual interpretation of the Sacred word, it is not without good grounds that this teaching strikes a lost chord in the human soul, nor is it surprising that the "Ek-Klesia" is courting increasing numbers of adherents and "disciples." It is understood that Mr. Sampson will continue his lectures at Mortimer Hall during April.—W.

RECENT BOOKS.

"LIFE IN THE SUMMERLAND." By Mabel Corelli Green. (Stead's Publishing House, 1/- net.) A very attractive little book and delightfully written. It purports to be given by "inspirational writing," which, being the least evidential method of communication, may not appeal to the serious investigator.

"SHADOWLAND." By E. P. Larken. (Selwyn and Blount, 2/- net.) A clever if somewhat fanciful allegory, in which the author designates spirits as "owners," and the hereditary and acquired personal traits as "shadows," the "owners" acquiring merit through the experiences of their shadows. Reincarnation is assumed, but with a different personality on each occasion, while that part of the old personality which is not advantageous to the spirit, gradually fades out of existence and becomes the source of communications of an undesirable kind—a theory which Spiritualists know to be untenable.

—W. H.

ANSWERS TO CORRESPONDENTS.

SOMESET.—"The Ghosts and Legends of South Somerset" is by Mr. G. F. Mumford, editor of the "Western Gazette." It was published by the Somerset Folk Press. We think the price is 1s. 6d., but are not certain.

A NEW READER.—While we are glad to note your appreciation of the leading articles, we hardly agree with you that they should all be published in book-form. But a selection of them has been issued in a small book, "Spiritualism: Its Ideas and Ideals," published by J. M. Watkins.

M. BENSON.—Thank you. We sent your protest to the author of the article, who rightly points out that one's opinion is the result of the total estimate; but he appreciates your attitude, although not agreeing with it. As it is rather a side-issue, we do not think it worth while initiating a discussion in LIGHT.

N. G. F.—We have not heard of the lady in question for some years, and have no trace of her present address if she is still living.

J. W. GILMOUR (Dublin).—Many thanks for the cutting. We are deluged with newspaper cuttings from all over the country dealing with "ancient history" and matters not only out of date but long since exploded. They are "flat, stale and unprofitable," and life is too short to pay them any serious attention.

HERMES EGYPTUS (Auckland, N.Z.).—The verses are not without merit, but are hardly up to our standard in the matter of technique.

G. R. R. (Pietersburg, Transvaal).—We thank you for your appreciation of LIGHT, and for the verses on "Light." The theme is good, but the technique is not quite up to publishing standard.

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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.

A NOTE TO INQUIRERS.

Will those who send questions kindly note that as the reply to one inquirer sometimes answers the queries asked by others we do not in such cases reply specifically to each question sent.

THE LONDON SPIRITUALIST ALLIANCE: ITS ORIGIN.

M. L.S.A.—Told very briefly, the circumstances which led to the formation of the London Spiritualist Alliance were these: In 1873 at a meeting of Liverpool Spiritualists a resolution was passed asking Mr. Thomas Everitt to form a National Association in London. Mr. Everitt accordingly consulted some London friends, including Mr. E. Dawson Rogers, and in the result the British National Association of Spiritualists was founded. It occupied rooms in Great Russell-street, and the first President was Mr. Martin Ridley Smith, the banker, the second being Mr. Alexander Calder. In course of time, owing partly to divisions of opinion on the Council, the Society was dissolved and a new one called the Central Association of Spiritualists started. This also had a brief career, and it remained for the third attempt to establish a lasting Society. There is much virtue in the number three apparently, for the third Society was the present London Spiritualist Alliance, established in 1884, and in 1896 incorporated as a limited company not conducted for profit. The Rev. William Stainton Moses was the first President. On his death, in 1892, Mr. E. Dawson Rogers succeeded to that office. When he, too, passed on, in 1910, Mr. Henry Withall, who had for many years been identified with the Alliance, took control of the Society as Vice-President and Honorary Treasurer, the office of President being held in abeyance. With the more recent history of the Alliance we gather that you are familiar.

A QUESTION OF CRIMINALITY.

ALLEN SIMS.—If you know Dickens' "Old Curiosity Shop," you may remember the scene in which the boy Kit is brought before a judge on a false charge of theft and the counsel for the prosecution artfully contrives to convey the idea that Kit's baby brother waiting outside the Court is a big, hulking, whiskered ruffian, a partner in his crimes. He does this without saying a word that is technically untrue. These are very old tricks. A murderer found guilty is a criminal; so is a shopkeeper who is fined for some trifling and perhaps unintentional infraction of the law. In the case you mention the medium was con-

victed of fortune-telling, and the description of her as a malefactor convicted of fraud is correct enough technically, but obviously designed to convey a false impression. That is the simple explanation. We once heard a barrister in Court ask a woman whom he was cross-examining whether her son was not a convicted criminal, the obvious intention being to convey the idea that he was a burglar or a forger at the very least. He was simply a medium who had been punished for fortune-telling—not a worse offence, we think, than malicious statements designed to convey false impressions but made under the protection of the law. Such statements impose only on the ignorant and foolish who make no attempt to discover the true state of the case, which you are careful enough to do.

RECOGNITION AND FORM IN SPIRIT LIFE.

R. P. (Liverpool).—The fact that in some cases a dear and earnestly desired friend in the next world makes no sign should not occasion such anxiety and distress as you are experiencing. More than one of the leading minds in Spiritualism has stated that the proven return of a single human spirit from "the other side" proves the survival of all. We cannot always tell why it is that some special friend from whom we desire to hear does not (apparently) return to tell us of his continued life and activity. But we do know that in many cases undue anxiety and intense desire form a barrier against the returning spirit who cannot then "get near" to us. Several spirit communicators have told us as much and explained that the wave of emotion in the minds of those on this side who passionately desire the presence of some dear one prevents any manifestation of his presence. Be patient then, and remember that quietude of mind is the best preparation for tokens of spirit presence. As to your other question of form in spirit life you are quite needlessly disturbed by a misunderstanding of what is rather a difficult question. It is one that occupied the mind of Sir William Crookes, this matter of the retention of the human shape in the next world. It is at best a speculation. Form there must always be, but it need not be for always the precise duplicate of the forms worn on earth. But there will always be "recognition in eternity," and all will know their own. We sympathise with your bereavement, but advise you to take a brighter view of things. The future life is assured, and as the Bible tells us, "the Spirit doeth all things well." We suggest that if you read such books as "The Undiscovered Country," "The Life Beyond the Veil" and "Spirit Teachings," you would learn a great deal that would be of interest and comfort to you.

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- "The Practice of the Life of Love." By A. B. Dyall. (A. L. Humphreys, 8s. 6d. net.)
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- "Commentaires sur les Evangiles." By H. Henry —B. Librairie des Sciences Psychiques (10 francs).
- "The Fallacies of Spiritualism." By A. Leonard Summers. A. M. Philpot, Ltd. (2s. 6d. net.)
- "Early British Trackways." By Alfred Watkins. Simpkin Marshall. (4s. 6d. net.)
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There are men who have no power in the manifest world; but in the secret world they rule their generation. —RABBI NAHMAN BEN SIMBA.

A DISCREET ANSWER.—A wise Rabbi once asked a man what he would do if he found a purse of gold in the street. "I would seek the owner without delay," said the fellow. "Thou art a fool," said the Rabbi, and asked the same question of another who, being a bold rogue, answered, "I should not be simple enough to give up a purse of gold which came into my hands." "Thou art a rascal," said the Rabbi; and he put the question to a third man who replied, "How can I tell? I might not be able to resist the temptation, but I would hope by the blessing of God to do so." And the Rabbi said, "Truly thou art a wise man."

SUNDAY'S SOCIETY MEETINGS.

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

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- Croydon.*—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. M. H. Wallis.
- Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mr. E. W. Sharp; 6.30, Mrs. A. De Beaurepaire.
- Holloway.*—Grovevale Hall, Grovevale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. W. W. Drinkwater; 7, Lyceum Service; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Jennie Walker, address and clairvoyance. Friday, 8, free healing centre. Easter arrangements: Good Friday, April 14th, public circle open to all, commencing 7. Easter Monday, April 17th, tea and social; tickets, 1/- each (children, 6d.); tea, 5. Membership invited: subscription, 6/- per annum.
- St. John's Spiritual Mission, Woodberry Grove North Finchley (opposite tram depot).*—7, Mr. J. Harold Carpenter. Thursday, 8, service and address, Mr. Austin. Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. H. Fielder. Thursday, 8, Mr. and Mrs. Gribble.
- Brighton.*—Athenaeum Hall.—11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8, President, Mr. H. S. Everett. Thursday, 8.15, Mr. R. Gard.
- Peckham.*—Lausanne-road.—7, Mr. T. W. Ella. Thursday, 8.15, Mrs. Kingstone.
- Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, April 9th, at 7, Mrs. Redfern, address and clairvoyance.
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Haven't they as much right as us—as our dear children to know something of life's sunshine? Were they born but to perish like dumb brutes? Made in the image of God—must their whole experience of human existence be but one unending period of woe and want?

When the Great Redeemer of the human race spoke those gracious all embracing words "Suffer the little children to come unto Me"—He meant the children of the Universe, Russian as well as British—and He looks to His disciples to follow in His footsteps.

And have you heeded His example and command? Have you yet given expression to the Divine Gift of Love—or, if you have given once—do you think your duty and service is ended?

Why it is a sheer mockery just to prolong life for a few short days. It were better far to pass by on the other side—to close your ears and to harden your heart against the beseeching sobs of these starved innocents.

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