

LIGHT

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A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JUNE 10th, 1922
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" " 6.30 p.m. ... MR. H. E. HUNT.

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" " 7.30 p.m. ... MRS. A. BRITTAİN.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,161—VOL. XLII.

(Registered as)

SATURDAY, JUNE 10, 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 incarnate. 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.

The sky was a dome of crystal bright,
The fountain of vision and fountain of light.
—JAMES HOGG.

"JAMES HITCHENS."

That entertaining writer, "The Londoner," who "gossips" quaintly in the "Evening News," informed his readers recently that Planchette had never told him anything. It had merely produced "zig-zaggings" out of which nothing intelligible could be made. None the less, he has "suffered much from a wandering ghost whose name is James Hitchens." This ghost, who may be a figment of "The Londoner's" vivid imagination, signs himself "Jas. Hitchens," using the hand and pen of "The Londoner" and spoiling his good paper with the irrelevant signature:—

I tore the sheet from the pad: I crumpled it and cast it on the floor. Before I could master my pen, James had possessed himself of it and had spoiled me another page with Jas. Hitchens in that flowing hand which you see upon invoices and upon demands for the payment of rates. I snatched away that sheet also before James could decorate his name with a thing like a cartwhip with a lash at either end of it.

But James has no message. If he had it would be "the dullest stuff," thinks "The Londoner," whose view of ghosts is that they are witless creatures. He tells us of a friend who was plagued by the ghost of an aunt. She rapped and lifted tables, and made foolish communications. Also "she threw an ivory paper-knife at her sister-in-law."

NOT ALWAYS WITLESS.

These examples of the freakishness of ghosts are interesting, because although they may possibly be merely weavings of the pleasant fancy of a writer full of quaint conceits, they are very typical of the on-goings of some of the ghosts we have ourselves encountered. If we had known no others we should be of "The Londoner's" opinion that ghosts are a folkless folk—the meagre essences of once-embodied intelligence, human residuals. Only we happen to have met many who showed the full complement of wits, and were quite purposeful and intelligent. Many volumes of LIGHT and many hundreds of books are

in existence to testify to the reality of spirits of this more intelligent order. We need not here do more than touch upon the question as to how much of apparent witlessness of the ghost is due to the conditions in which he may find himself on revisiting these glimpses of the moon. We have seen highly sensible people talk and behave very foolishly in awkward and unaccustomed situations: as for instance in a witness box under cross-examination. We suggest to "The Londoner" that the ghost may be a very sensitive creature, liable to behave curiously when not in his natural habitat.

PSYCHIC PHOTOGRAPHY.

We lately asked a leading physicist, who is not a believer in psychic photography but maintains an open mind on the subject, whether he saw any *a priori* reason why it should not be true and whether the photographic process might not be expected in special circumstances to detect the existence of grades of substance beyond the physical order. He replied, in effect, that considering how the sensitive plate, properly prepared, could now photograph a vast range of wave-lengths of light and ether vibrations, he saw no *a priori* impossibility in a suitable photographic plate revealing forms of matter less gross than ponderable matter and ether waves which may be excited by such subtle matter. Of course we do not really stand in need of such testimony in view of the great quantity of evidence gained apart from professional mediums for psychic photography who have been "exposed" continually during the last forty years without the reality of the subject being in any way affected, except in the eyes of those whose interest it is to discredit the subject and of their followers.

PSYCHIC SCIENCE AND THE PRESS.

Psychical science and commercial and financial journalism are not exactly strangers. We recall how some thirty years ago "The British Mail," a mercantile journal now defunct, published at least one article from the pen of a distinguished writer on communication between this world and the next. Later we had the "Financial News," with its leading articles, from the pen of Dr. Ellis T. Powell, in which the spiritual element in human life was set forth, in beautiful and dignified fashion. Those articles awakened a response in many quarters. Just now we have "The Insurance and Finance Chronicle," in which the editor, Mr. R. S. Penhall, is publishing a series of able articles, "Do we Forsake the Dead?" They deal with the work of Psychical Research and give a general exposition of psychical discoveries. The author affirms the reality of telepathy, and, referring to the great number of people who testify to the existence of psychic phenomena, expresses surprise at the small public interest which is taken in a matter of such profound importance to the race. The interest, however, is growing all the while and Mr. Penhall's articles, which are still proceeding, will do their part in stimulating its growth.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription.
22/- per annum.

THE PROGRESSION OF MARMADUKE.

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

(Continued from page 338.)

March 10th, 1918.

THE SPREAD OF THE FUTURE RELIGION.

"This must be a religion which will not only adapt itself to the needs of the present generation, but will suffice for all future generations as well. Religion need not mean a belief in one method of ruling the universe, more than another; a man may broadly believe in a God who is above all, and from Whom all things proceed. Or he may simply admit force or power without calling it God. Again, he may believe inherent forces in all nature which automatically guide and rule it without the possibility of altering the procedure, and that therefore prayer is useless. We should not call any of these men irreligious, but should rather call them undeveloped. The man we should call irreligious is he who denies any directing power at all, and asserts that all is blind chance; that life is created by chance; and that there are neither laws nor order in the universe. Such a man, if sincere, is hopeless, and must wait for his education till he passes on to the next world. But the beliefs of our first three examples fail to satisfy us either, for they lend neither warmth, colour, nor comfort to life. Therefore it is that we very much welcome what we think we see—possibly as an outcome of the war—a belief in a personal God, and His watchful care for the universe. We should like to see this belief the mainspring of the life of mankind, adding to it a belief in our duty to our fellow-men, and also our duty to ourselves, to fit us for the future that is before us in the next life. The belief in a personal God is spreading, and we think that the belief in duty will follow. Once get these, all the rest will join with them, for to fit ourselves ultimately for the presence of God we must refine and purify our natures. To do our duty to others would make it impossible to deceive or defraud them, and we should try to make their lives happy; and this we can only do by eliminating our own faults, such as selfishness and bad temper. As a part of this growing belief, surely unselfishness is increasing. Many now have given up home, comfort and material gain, to serve those who need their help, whether as doctors, chaplains, stretcher-bearers, or nurses, without any thought of reward, but merely from the knowledge that their fellow-creatures were suffering and needed their aid. This altruism is a noble thing, and where we find it I care not what a man professes to believe: in his heart he knows there is a God who is directing his life and showing him where his duty lies. Well then, is the future so dark when we have these noble deeds around us? No; wars may not cease for many a weary year, but men filled with such ideals of duty will not for ever tolerate war, and the spread of public opinion will in time make an end of it; for can men recognise their duty to their fellow-men and yet go out and kill them? In time human nature will revolt against these legalised massacres and will have them no more. The truth spreads slowly, but men who have lived near to death, as the soldiers have, will not be content without a deeper foundation on which to build their lives, and this foundation will take the form of what I have called 'the true religion': that of the heart and conscience as well as of the understanding. Each soldier who returns home with a strengthened belief in God will spread his belief amongst others. We think that progress is slow, because we cannot see the workings of eternity, but He who rules all shall in the end gather in His harvest; some bruised and battered by the storms of life, but all made fit finally for His eternal purpose."

May 5th, 1918.

THE GROWTH AND PROGRESS OF HUMANITY.

"A certain amount of competition amongst men is necessary in earth life, in order to arouse them from slothfulness and make them put out effort, but let the competition become too severe and there is neither time nor heart for mental or moral improvement, and the race begins to deteriorate. You see this in large cities, in the densely populated slums, where the dwellers seem to have lost all desire to raise themselves above their present level. You see it, too, in the hard-pressed workmen in munition factories at the present time, toiling for dear life, and too exhausted to think, read, or even to take recreation when the day's

work is over. All this is very bad for the people, and were the war to continue several years longer, there would be a distinctly lowered standard of health, morality, and mental attainments amongst the general populace. The progress of humanity has not been so rapid as one might have imagined it would be; and yet, if you compare the time immediately before this war with, say, two or three hundred years earlier, you will find a progression such as could hardly be conceived of in those dark ages. Knowledge has progressed, though it is not always the knowledge that will serve the best purpose; for book-learning does not mould character, and it is in character that the world must improve if there is to be real progress. One might have said that pure humanitarianism had also wonderfully increased; but then comes this war, and one of the foremost countries in knowledge, science, and art launches into cruelty and barbarity worse than that of savage tribes or wild beasts. What conclusion can be drawn from this? I think a logical inference can be drawn from it, and that is that so-called knowledge (or culture, as has been the word more generally used), is not only useless, but it is even harmful unless it is made the vehicle for the inculcation of true religion, with which are bound up the duties of citizenship and brotherhood, man to man, as well as the uplifting of the character and aims of each individual man or woman. The profiteering of many by this war shows what a long way the nation is yet from this ideal state, and it makes one wonder whether primitive man, knowing little, and acting by instinct, was not far less guilty than those of modern mankind who, knowing the right path, yet chose the wrong one for the sake of money, ambition, or influence. Can it be then said that the human race is progressing? Yes, in spite of all, there is, as I have said before, a force within mankind which will in the end urge him forward. This war has retarded progression and has probably put back the nations for more than a generation, but the backward tendency will not be a permanent one. Men must think over the causes of this war: they must consider the wrongs and evils that have been caused by it: and seeing all this, they must commence to devise ways and means of putting a final end to all wars and to substitute other methods less crude and barbarous. When once men have done this, they will be on the path of real, true, and lasting progress."

June 30th, 1918.

THE GROWTH OF BELIEF.

"When we look back to prehistoric times we find man was always a prey to terror of some vengeance-loving, all-powerful ruler (or rulers) of the world, having to be propitiated by gifts and sacrifices. Later on, this malevolent power became incorporated in the idea of a Devil, and even at the present day the old superstition of the existence of that Power of Evil remains in the minds of many people. Only the outspoken knowledge of those who have gained the higher belief will eradicate such errors. Even should those who cling to the old myths not be at once converted to a wider outlook, yet a new idea has entered their minds and gives food for thought. Religious beliefs have been kept too much in the background, and have been treated as if to have strong opinions were something to be ashamed of and hidden. And so men conceal their beliefs, and their positive knowledge even, and their fellow-men suffer from their reticence. It seems to us, when once we get over here, to have ignored the most important thing in life, has been insane folly, for what can be of such consequence as a knowledge of the bourne to which all men are travelling, and what it is like? Yet the whole subject, if discussed at all, is mentioned with bated breath, and a belief in the proven facts of Spiritualism stamps a man at once, to some minds, as a heretic, if not a lunatic! After the war there will be a great opportunity for the teaching of these facts, and proving their truth, but we much fear that the pall of supineness and carelessness will again fall on mankind, and that they will refuse to listen to what is antagonistic to their old beliefs, or the consideration of which may require some mental thought and strain. 'Let me be! Why did you awaken me?' will be the cry of many; and they would rather drift along in error than be shaken out of sloth and selfishness; for everyone who, having the opportunity, neglects to learn the truth, is selfish, for he is putting a

out of his power to be, in his turn, a pioneer, and pass on his knowledge to others. If, after the war is over, the truth is not vigorously preached, there will be little hope for the progress of true knowledge: the future world will again retreat into a hazy, nebulous place of mystery, where all who are 'good' are on one dead level of monotony, and the 'bad' suffer eternal punishment. How can anyone believe in such a Heaven, if he thinks at all? But mankind mostly does not think of these things, but sees relatives and friends pass away, and possibly never considers what really becomes of them when they cast off their old garment; the physical body! This is indeed a mistaken world, for there is much talent, much learning, much inventive faculty in it, but most of it entirely used for earthly aims, and nothing for the eternity which will endure long after the earth itself has passed away."

July 7th, 1918.

THE PLEASURES OF MEMORY AFTER A WELL-SPENT LIFE.

"Ah, how few there are who can say they look back with pleasure on their past life! Yet, had we to live it over again we should make the same mistakes unless we could keep the knowledge and experience we have now gained. And yet there may still be some pleasure in looking backward. We may have had devoted friends who have loved us through all. We have the memory of a father and mother, and brothers and sisters. Some have memories of a dear wife and children. We did not disappoint them in our earth-life, for our worst faults were carefully hidden from them. The mother thinks her son—a young man of twenty-five—still a child, and believes him to be as innocent as then. She does not know of his tendency to drink or gambling, led thereto by bad companions. Should we have been better if we had been known as we really were? No, a thousand times, no! Not on earth. Here it is different, because the conditions are different, and all is arranged to facilitate an upward progression. But on earth, were a man's hidden sins known to his friends and relations it would give him the fatal push towards casting aside all striving after better things, for many a time he will refrain from some wrong-doing lest it should become known to his mother or his wife. Once let her know, and though she may forgive, she cannot forget, and nothing can wash him white again to her sight. Were our methods of reformation introduced on earth they would prove failures. It is a great shock, on coming over, to find all our hidden secrets known, but we, in our turn, find out the concealed faults of others, and so do not, after a time, feel there is injustice meted out to us specially; and when we rise beyond the lower spheres we find that those we consort with have probably been in the spirit-world much longer than ourselves and therefore their old sins and temptations have fallen from them and are half forgotten. One compensation we have is that we are not very likely to fall back into a lower stage than that we have once reached. We generally keep what we have gained, and precarious as our footing may be apparently, it is seldom that it fails us, or that what we cling to gives way. We may liken our passage through earth life as a travel over sand which sinks with us; whereas here we may have difficult climbing, but it is on rock—solid, hard, and reliable. I often wonder how I come to be so introspective, after the worse than careless life I lived on earth. I sometimes think my nature must have been a dual one, for I find myself reviewing my past life as if it were not my own but that of another. It is not a happy retrospect, but I have put vain regrets behind me, and try to live in the present and look beyond to the future. No one who is active can be unhappy, and we have such a busy life that it is only when I sit down to read through the book of my life, or open its pages to give you some of its details, that I feel the pangs of remorse for my former life gnaw at my heart again."

(To be continued.)

SOME QUEER COINCIDENCES.

The current issue of the "Occult Review," in its editorial notes, points out that the proclamation of Delhi as the capital of India was followed immediately by the foundering of the s.s. "Delhi" off the coast of Spain, while the sinking of the "Ireland" coincided with the passing of Mr. Asquith's Home Rule Bill. Promptly after the proclamation of Egyptian independence came the sinking of the s.s. "Egypt."

The "Evening News" of the 31st ulto. gives the following as an odd coincidence in connection with the Derby winner:—

Horse	Captain Cuttle	13
Jockey	Steve Donoghue	13
Owner	James Buchanan (Lord Woolavington)	13
Date	31-5-22 (add these figures)	13
Figure against horse's name		13

"A STUDY OF STAINTON MOSES."—Mr. A. W. Trethewey delivered a deeply interesting address on this subject before the London Spiritualist Alliance on Thursday, the 1st inst. Pressure on our space compels us to hold over the report until next week.

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

The Society for the Study of Supernormal Pictures has under its serious consideration the report published in the current issue of the Journal of the Society for Psychological Research, in which Mr. Harry Price, who is a member of the S.P.R. and closely connected with the conjuring profession, alleges fraud against Mr. William Hope, the Crewe photographic medium. Mr. Price carried out his experiment in testing psychic photography in conjunction with a Mr. James Seymour, familiar alike with photography and *leger-demain*. Both, we understand, are amateur conjurers.

Mr. Price claims to have detected the changing of dark slides and the substitution of plates. The plates, which were prepared with secret markings by means of an X-ray apparatus, were supplied by the Imperial Dry Plate Company at Cricklewood. An "extra" was obtained, but not on one of the plates supplied by Mr. Price, but on another plate of a quite different kind which it is alleged was cunningly substituted by Hope.

It would be clearly premature to pronounce on the case until both sides have been presented. For the present we can only say that if the facts are as stated by the investigators it is an instance of flagrant fraud, made the more nauseous by the pious ritual of hymn and prayer under which it was carried through.

Mr. Price alleges that a dark slide was adroitly changed by Hope, who returned to him during the course of the experiment a dark slide which was not the one which Mr. Price had at the beginning, and which he had marked indelibly on both sides. As for the plates, it seems that for two of these two other plates were substituted by Hope. One of the true plates apparently annexed by Hope came, however, afterwards into the possession of the S.P.R. We are left to wonder in what circumstances the plate was regained.

We are also left to speculate why Mr. Price, on detecting the changing of the dark slide, did not at once tax the medium with the trick and verify the suspicion that two slides were in use, one of them concealed on Mr. Hope's person. Mr. Price relates how he soothed Hope and his associate, Mrs. Buxton, with flattering words and statements calculated to mislead them as to the real intentions and character of their visitors.

There is much more to be said and written on this matter before any definite pronouncement can be made upon it—except by those who are given to judge a matter before they have heard it. If it appears that the charges against Hope are true and just, then the case should go before another tribunal than those of Psychical Researchers, Spiritualists and conjurers. We believe in a tough wedge for a tough log. The persons implicated in the fraud must come under the attention of the authorities.

If there is a valid case against Hope, let it be dealt with without compromise, weakness or evasion. But let us have the testimony on both sides—those who are anxious to uphold the truth of psychic photography and those who are equally anxious to discredit it and prove it to be all imposture. An accusation may seem to the inexperienced observer to be absolutely crushing and conclusive until the reply is heard: "One story is good till another is told."

It is in pity to His wandering struggling children that God has in these later days opened once more—and wider than ever before—the doors of communion between the two worlds. He is sending out again messengers to warn man, ambassadors to tell him of the better way, the truer path to the happiness of a higher life, and to show him that knowledge and that power which shall yet be of right his inheritance. As the prophets of old spake, so speak these messengers now, and if they speak with clearer voice, with less veiled metaphor, it is because man is no longer in his infancy and needs now that he should be shown the reason and the science upon which his beliefs and hopes must be founded.

—"A WANDERER IN THE SPIRIT LANDS."

THE PASSING OF DR. ELLIS POWELL.

As widely announced in the general Press, Dr. Ellis T. Powell passed away on Thursday, the 1st inst., at Siddington Manor, Cirencester, where he was the guest of Mr. Seymour Paskin. He was taken ill while addressing a meeting of the National Citizens' Union at Cirencester on the previous evening.

We give the following brief particulars of his career—one of the most remarkable in the annals of journalism.

He was born at Ludlow in 1869 and his remarkable talents were manifested in boyhood. After serving an apprenticeship to the principal draper of the town, he came to London, eventually securing a post on the "Financial News," from whose obituary notice of him we take the following:—

Ellis Powell was never idle, and once on this journal he realised the benefits of a knowledge of languages. By intense application he made himself master of six or seven different tongues, and could read fluently Hebrew, Greek, and Latin, in fact, as well as most Englishmen read English. He was, however, singularly modest, and never paraded his learning, or attempted to speak in another tongue than his native one.

When Mr. Harry Marks sought the suffrages of St. George's in the East and Thanet he relied upon Ellis Powell, whom he had appointed his election agent, to see him through. With his usual thoroughness Mr. Powell made himself acquainted with every aspect of election law, and not only became an authority upon the subject, but lectured to various societies upon its intricacies.

It was one of the deceased's ambitions to become editor of the "Financial News." During the last few years of the illness of Mr. Marks he was acting editor, and later was appointed editor-in-chief. With his extensive reading

—for in his spare time he had passed his examinations and had qualified as a barrister—Mr. Powell developed into an eloquent speaker. He was, in fact, what may be termed a magnetic speaker, for he could hold an audience as few men nowadays have the ability to do. He cultivated the art of speaking, and was popular on that account. He had a prodigious memory, and at various times in connection with the "Financial News" he performed some very remarkable feats. The public will remember him as a witness in the famous American Marconi case.

One of his desires was to see the outlying parts of the Empire, and he made two or three journeys across Canada, and had it in mind to visit the Antipodes, despite his dislike of the sea. He was a fellow of the Royal Colonial Institute, and of the Royal Historical and Royal Economical Societies, and as the result of his researches he published "The Evolution of the Money Market"; "The Management of Parliamentary Elections"; "The Essentials of Self-Government," and "Sheaves of Empire."

For many years Dr. Powell interested himself in the study of psychic affairs, and only a few days ago he took the chair at an important meeting. He died, as he himself had always wished—in harness, for there can be little doubt that his end was hastened by his untiring labours. A holiday to him was simply an occasion to devote himself

to some other form of literary activity. He will be missed by a wide circle of friends.

To that portion of Dr. Powell's work which brought him into intimate contact with the Spiritualist movement as speaker and writer, it is not necessary to make more than a brief reference; the main facts are already well known to readers of LIGHT, and much will yet be written on the subject. That he was a member of the Council of the London Spiritualist Alliance and an active worker on the platforms of this and many other Societies throughout

the country, a frequent contributor to LIGHT and a protagonist of Spiritualism in the general newspaper Press—with these things Spiritualists are well familiar. He was a worker as well as a leader and administrator. A barrister with a profound knowledge of the law, his searching criticism of the "barbaric legislation" of the Witchcraft Acts will be long remembered. As a theologian and Greek scholar, he did invaluable constructive work in showing how many obscure passages in the New Testament were made eloquent and illuminating by being interpreted in the light of modern psychic research.

Speaking to a large congregation on Sunday evening last, at the Chesham United Free Church, the Rev. Walter Wynn expressed the deep regret occasioned by the transition of Dr. Ellis Powell. He said: "This pulpit was honoured on more than one occasion by this lovable and gifted man, who lives in the heart of this church. Britain has lost one of her most distinguished citizens. His words were balanced, his vision clear, his knowledge of Evangelical Christianity and Christ as a personal Saviour incisive and clear. Dr. Powell understood the fundamental truths of the New Testament, and knew how

to apply psychical phenomena in modern life to the elucidation of the teaching of Jesus and His Apostles. He exerted a deep and far-reaching influence for good. I deeply deplore his loss, and I am quite sure you all share that feeling. I ask you to rise for one minute and stand with bowed heads as a slight mark of our love and gratitude." The congregation rose *en masse* as the organist played softly with great effect, "Peace, perfect peace."

At many of the Spiritualist Churches throughout the country on Sunday last tribute was paid to the sterling qualities of Dr. Powell, both as Spiritualist and as Churchman. The Rev. G. Vale Owen addressed the congregation at Orford on Sunday evening, when prayers were offered for Dr. Powell and his family. After the evening service at St. John's Spiritual Mission, North Finchley, which was conducted by Mr. H. W. Engholm, a collection was made for a floral tribute to be sent on behalf of the congregation.

* * * Since writing the foregoing we have learned that Dr. Powell died of cerebral hemorrhage. He was feeling unwell before he delivered his address, which he got through with difficulty, and was afterwards taken so seriously ill that medical attendance was summoned. Subsequently he became unconscious and passed away on the afternoon of the following day.



ELLIS T. POWELL, LL.B., D.Sc., F.R.H.S.,
Passed to the Higher Life on June 1st at Siddington Manor,
Cirencester.

THE FUNERAL SERVICE.

ADDRESS BY REV. B. G. BOURCHIER.

The remains of the late Dr. Powell were committed to earth on the afternoon of Tuesday last, 6th inst., at the Hampstead Cemetery in the presence of a considerable concourse of relatives and friends.

The service, the first part of which was held in the chapel attached to the cemetery, was conducted by the Rev. H. A. Collins, and a valedictory address was delivered by the Rev. B. G. Bourchier, M.A., vicar of St. Jude's-on-the-Hill, Hampstead Garden Suburb, of the congregation of which the late Dr. Powell was a leading member and acted as sidesman and lay reader.

In the course of his impressive and touching remarks, Mr. BOURCHIER said that he felt it a great honour and privilege to have been asked to take his share in paying tribute to the colleague who had so faithfully served the Church to which he belonged at Hampstead. The news of the passing of their friend Ellis Powell had come to them all as a severe shock. Dr. Powell was not only known in the world of Letters and Law, as the Editor of a great newspaper, he was known also as a man in every sense loyal and devoted to the Church. To have him as an official for some years and to be able to rely on his wise counsel was a privilege that the Church of St. Jude-on-the-Hill would long remember. It was remarkable that his passing from the body took place in that tremendous interval which elapsed between the Ascension of their Lord and the descent of the Holy Spirit at Pentecost. It was a tremendous interval because it was during that time that the Divine Master told His disciples to tarry at Jerusalem until the coming of the Holy Ghost, and it was because of their faithful waiting that the Pentecostal blessing descended upon them. He found something significant in the fact that Divine Providence had selected this time to give their friend rest from his earthly labours. He was of those who had taken of the things of Christ to give to the world—a mission for which he had been equipped by God with his remarkable powers of mind and outstanding ability.

He was a faithful friend and he laid the Church under an immense obligation for his devoted and self-denying labours. Never before in all its history had the Church stood in greater need of men who were capable of re-stating in the terms of to-day those truths of God which are eternal. One of his (the speaker's) treasured possessions was a letter from Dr. Powell in which he made an earnest appeal for such a re-statement of the Church's message. Surely it was that mission which sent Ellis Powell up and down the

country for the glory of God. I could tell you (continued Mr. Bourchier) of not a few persons who are to-day staunch members of the Church of Christ entirely through the message of Ellis Powell. He had that gift from God which enabled him to re-state in the language of to-day the Faith of the centuries, and if he had done nothing more in his lifetime he would have earned the gratitude of us all. I am certain God endowed him with that great gift of discovery.

Proceeding, Mr. Bourchier referred to their arisen friend's love of St. Jude-on-the-Hill. That was because St. Jude's had stood for what might be called a sensible presentation of Christianity. He also made grateful allusion to Dr. Powell for his defence of the lower animals. Again and again had their friend condemned the intolerable wrong that permitted without protest any cruelty to those dumb creatures who formed part of the great community of life.

God had ever raised up faithful servants who discovered His hidden truth and revealed it to men. Ellis Powell was a discoverer of some of that truth. He as ever striving in the later years of his life to do what he had every right to do: to promote a reverent curiosity with regard to the state of the departed. He gave his last address on that subject, at St. Jude's, on Trinity Sunday last year, and at that church they were always delighted to welcome him in their pulpit and on their platform, in order that he might impress upon them the truth that there are no dead. "I am sure he would say—I am sure he is saying now—that those whom we call dead are a thousand times more alive than those who are still on earth." Addressing Mrs. Powell, Mr. Bourchier said: "Dear Mrs. Powell, you must be proud of him to-day," and he proceeded to refer to Dr. Powell's noble qualities of head and heart and the signal services he had rendered to his country. His name was that of one who had given fresh energy to the life stream of the world.

"We pay him a respectful farewell until the day breaks and the shadows flee and we are re-united with him."

Amongst the mourners in the church and at the graveside were Mrs. Ellis Powell, the widow, with her son, Sidney, and her two daughters, Mrs. Sturt and Miss Agnes Powell, Mr. Sturt (son-in-law), and other members of the family. Amongst others present at the graveside were: Mr. Percival, Mrs. Philip Champion de Crespigny, Mrs. Drakoules, Miss Felicia Scatcherd, Miss Julia Smith, Mrs. Wreidt, Mr. and Mrs. Brittain, Mr. George Craze, Mr. Ernest Meads, Mr. H. Osborne, the Rev. J. W. Potter, Mr. H. Fielder, Mr. and Mrs. William Buist Picken, Mr. and Mrs. David Gow, Mr. H. W. Engholm, Mr. and Miss Morgan, Mr. Hayward, and Mr. Dawson Rogers.



THE PASSING OF DR. ELLIS T. POWELL.
Scene at the Graveside. Hampstead Cemetery, London, June 6th.

THE PURPOSE OF SO-CALLED EVIL.

By QUÆSTOR VITÆ.

We live in the field of opposites: of good and evil, rectitude and sin, happiness and misery, joy and suffering, knowledge and ignorance, purity and impurity, life and death, light and darkness, heat and cold, etc., which are all the opposite poles of one and the same thing. They are all included in the outworking of the life of the One Infinite-Self, whose Infinite Wisdom and Love is in all that is.

We live in this field of divided opposing forces, because self-conscious being in the personal degree is itself a state of divided, segmented, incomplete, non-equilibrate being, in which the positive element or aspect is divided from its own negative, or masculine from the feminine, or intellect from love.

This severance of conscious life consequently conditions the phenomenal world in which it is reflected, and entails the constitution of the field or planes of opposites, in which the personal degree of conscious life has its existence and it is only in the conditions of personal divided being that evil obtains, as will be seen from what follows.

The Infinite-Self, a fraction of whose life is immanent within the inmost, central degree of all Its finite-selves, cannot be disturbed by what pertains only to the outer world in the Time order, because while in laws of spiritual being the outer is subordinate to the inner and interpenetrable to it, the inner ever transcends the subordinate, which cannot ingress upon or compass the inner or higher. Consequently the Infinite while present in the finite, can contemplate with equanimity the effects of the evolutionary process imposed by It on Its own finite-selves (i.e. on Itself) for their educational development, as It sees the end achieved, or the accomplishment of the process in its accomplishing, while we only see the stages of the process here, which are sometimes apparently terrible in their aspect in the Time order.

This is illustrated in the inmost, central principle within us, which transcends the cognition of our personal degree of consciousness and remains unaffected by the conflict in its own outer degree, through which its personal consciousness has to evolve, in order (unbeknown to the latter) to explicate its implicit purpose in actuality. Evil does not pertain to that inner level and does not reach it, for the reason as given in the previous paragraph that the outer (or lower) cannot ingress upon or peer into the inner (or higher), consequently the inmost principle remains unaffected and the light shineth in the darkness while the darkness knoweth it not.

INNER DEGREES OF CONSCIOUSNESS.

To make this intricate position clearer it must be stated that this presentation implies the presence in man of degrees of consciousness which are internal or higher in mode to that of the personal degree which functions in our present life and relates us to this external world. These inner degrees which relate us to correlated inner states of being in our Cosmos, are, however, normally present only in germic condition in this stage of our becoming and only unfold into responsive functioning when we ascend into their correlated states or planes of being in our Cosmos and become endowed with transmuted forms constituted in life in equivalent, consonant degree. Our experience in this outer world comes to us through reactions in the outer or personal degree of consciousness solely, and is confined to that level. Even when, in some exceptional cases, an inner degree is slightly developed during our life on earth, the reactions on that level have still to be communicated outwards through the personal degree, so long as we remain embodied in a physical organism.

We have to realise that the above process of contact with evil is the system instituted by Divine Omniscience and Omnipotence by which Its self-consciousness innate in Its finite-selves, is unfolded and developed. It does not, therefore, involve the restriction of that Divine Omnipotence which has thus determined and which ever transcends Its finite-selves. The restriction exists only in our finite apprehension, when we fail to grasp that it is by this process of contrasts in opposition, that the recognition of good is unfolded in finite consciousness here, by experience of evil.

Consequently these opposing forces must ever continue as long as the earth exists. Both poles are equally essential and one could not be without the other. They are absolutely necessary for the development of conditions whereby finite self-consciousness can be unfolded. Evil is but the negative pole of good, and the Infinite Love, Wisdom and Power are in both. It must be remembered

also that the whole of the physical universe, including our own majestic solar system, is kept in its form and being by the action in that domain of these so-called opposing forces. That physical plane of the Universe is the one which is brought into relation with the consciousness of the external personality by our senses. It passes out of cognition when the finite-selves ascend by transmutation into inner states, which fact brings them into relation with an inner plane (or aspect) of the same universe.

As already stated, this presentation implies the presence within us of inner degrees of consciousness and of correlated states of being in our Cosmos. It consequently implies that there is in the spiritual universe a state related to the inmost, central degree of consciousness in finite-selves, in which the limitations entailed in the segmented personal consciousness and being are transcended, when the field of contending opposites, with concomitant evil, cease to obtain and are replaced by equilibration.

That inmost degree within us transcends our personal degree of consciousness. Its correlated state of being in the Cosmos consequently also transcends our personal consciousness. But that inmost degree ultimately unfolds into functioning (in the inner correlated state) and brings us into relation with the equilibrated state of being in the Cosmos or state of Identity. We all, without exception, ultimately evolve to that state.

THE LINKS IN THE CHAIN.

So evidently we over-estimate the importance of what occurs to us in this external world, because we have known nothing with regard to the sequences entailed in our subsequent life in inner states. These are interdependent and interlinked to an extent of which we have had no conception. Our life here is but a link in a chain and cannot be dissociated from its sequence in inner degrees of being, where the accomplishment of the accomplishing is realised. Further, this world is not a plane of causes but of effects. The causes have to be traced back to our source of origin, of which our life here is the sequential effect and cannot be dissociated from its original determination at differentiation. It is there that the cause and purpose of our lives originated. All finite-selves are projected and ultimated here for the purpose of accomplishing certain work, which, unconsciously to themselves, they actually carry out. So the current conception that all our future in eternity is determined by our life here in the time order, is based upon appearances pertaining to one stage in a circuit, while omitting to take into account the prior links in the chain and the original cause.

Consequently evil assumes a new aspect in the light of these considerations and must be recognised as one of the means comprised in the process of becoming of finite-selves, as ordained by the Supreme for the unfolding of their self-consciousness in Its finite-selves, and it is evidently a necessary means where the desired result cannot be obtained without the suffering that ensues.

In view of the indefinite variety in quality of human faculties, we must recognise that as it is by experience of evil that good is made known to us, evil has a use to perform and contains in itself the germ of future good. Consequently, evil can only be such to finite personal consciousness. To the larger consciousness it is evidently an experience by means of which some finite-unit of the Infinite-Self is developed, and is therefore an aspect of good.

Further, we have to realise that as all finite-selves are determined here to accomplish a certain purpose, while all external things are effects governed by primal and intermediate causes, and as we see some of these selves are determined into loathsome conditions, it follows that they are sent there to do some necessary work, without which the whole integral unity would not be complete. Moreover, it must not be overlooked that:

From the direst and most repulsive forms of human wickedness and folly the perfected Angel is ultimately evolved and developed. Take away the hells of this earth and there can be no heavens, for these are as essential to each other as are light and darkness, birth and death. Also, the work such selves have to do is hidden from them, while in such conditions, in order to enable them the more easily to perform the apparently loathsome work that is given them to do. But when they evolve into the state of equilibration, they see that their mission was in perfect order.

Ample compensation ensues, however, by irrevocable

laws in our subsequent life in inner states, for what we endure here, as is shown in the book referred to below.

Meanwhile, the only portion of the universe which comes within our human cognition is that in which the contending forces of opposites are in action. But there are vast fields of being in transcendent, equilibrated states, where contention, strife, competition and evil cease to be and in which the selves work in associative unison for the common good of all. Of that portion of the universe, this world knows nothing, because it is only the personal degree of consciousness that functions in man here.

WISDOM, LOVE AND POWER.

The explanation of this distinction existing between these two modes of being, that is between the planes in which the conflicting opposites have their field and the planes of equilibrated being, comprised in the universe, is found in the fact that the foundational Reality or Great First Cause: the Infinite-Life or life of the Infinite-Self is a dual-unity, comprising conjointly both masculine and feminine elements in its constitution. It is not Father solely, but Mother also, intellect pertaining to its masculine element and Love to the feminine. It is electromagnetic in its constitution and consequently carries propulsion and attraction inherently, or positive and negative polarity (again illustrating its dual-unity), thus entailing power or force or energy (which throws light on Its Omnipotence). So in manifestation it may be described as a tri-unity of Wisdom, Love and Power.

Every finite-unit of this Infinite-Life when differentiated into germic selves, inevitably carries the same constitution, consequently is inherently and conjointly masculine and feminine.

The process of becoming is so ordained by the Infinite-Self that in order to unfold the consciousness inherent in the finite-units of Its life to the maximum extent, when differentiated, in the course of their descent to this external world the two poles implicit in each unit-self become segmented into a masculine and a feminine entity, thus constituting personal selves.

It is this division in conscious life into two opposites: masculine and feminine or positive and negative or intellect and love, that is reflected in the outer universe in conflicting opposites in the forces working in the planes in which life in the personal degree has its existence, and it is for this reason that it is only this aspect of the universe that comes within the cognition of consciousness in the degree of personal being.

When the consciousness of the two segmented aspects of the originally dual-units of life has been sufficiently unfolded by their experience in the fields of contending opposites, they become attracted to each other (after leaving this world and entering into a much higher state) and coalesce in identic-union, thus re-entering into the state of equilibrated being from which they emanated in germic condition, having been differentiated there from the life process of the Infinite-Self. (They seldom meet in this world.) The accomplishing of this process of indissoluble identic-union is accompanied by an intensification of consciousness and an expansion of perception (based on a radiating life process, which establishes also the basis of communion at incomprehensible distances) to an extent that is almost inconceivable and entails at-one-ment with the whole unity in which they are integral units, with retention of individuated self-consciousness, as unfolded in their circuit of becoming.

"Equilibrated," as used here does not entail rest or a static condition. It refers to the reunion of two poles which had been separated and which when conjoined generate a current, as in a battery, thereby becoming potent and puissant to a degree that was impossible to them when they were separated. It is the current thus generated that constitutes the radiation referred to as the basis of expanded perception and of communion. These living batteries are being recharged permanently by the current or life-process of the Infinite-Self, that flows into them.

THE CENTRE OF BEING.

To sum up this argument: the process of becoming as here presented involves not only self-differentiation on the part of the Infinite-Self, as is now generally accepted by philosophical thinkers, but also the additional segmentation of the finite unit-selves thus constituted, into masculine and feminine personal beings respectively, which again entails the constitution of the field of contending opposites in the outer planes of being in the universe, in which solely evil obtains.

The ultimate coalescence of these segmentary personal selves into their primary condition of dual-units, entails their equilibration and transcending of the outer planes of contending opposites and their entry into the planes of equilibrated being, with accompanying at-one-ment, while retaining their individual self-consciousness.

Some readers may find it difficult to accept this presentation unaccompanied by any evidence, as it perhaps appeals more to an inner degree of consciousness than to that of personal being, but as the inner degrees of consciousness present in man in germic condition, become un-

(Continued at foot of next column.)

RAYS AND REFLECTIONS.

The current issue of the Journal of the S.P.R. publishes an account of "A Case of Fraud with the Crewe Circle," in which cheating seems to be clearly and conclusively proved against Mr. Hope. It is, of course, a very old tale—this of exposure. It was going on fifty years ago "just in the old sweet way," but neither psychic photography—nor any other form of physical phenomena—was destroyed by it—the witnesses for them merely became more numerous than ever.

I leave the discussion of the "Case of Fraud with the Crewe Circle" to another time and place. Meantime I may be forgiven for wondering what particular public entertainment is being led up to this time. I have grown so distressingly familiar with cleverly-worked publicity schemes in which respectable but very innocent psychical researchers are made the unsuspecting tools of smart showmen. In this way a lot of free advertising is obtained. It is quite natural that conjurers and fraud hunters should gain the results which they do gain. It is conceivable that they do find fraud. To me it is a weary old tale by now. So few of the people who pursue the matter have the least acquaintance with the psychology involved in psychic experimentation.

In regard to these exposures of fraud, which may or may not be real exposures—I remember that conjurers are adepts at producing illusions—I am rather wondering how the present cases could be legally described. Is it "The Magic Circle versus Psychic Photography" or "The Magic Circle versus John Doe and Richard Roe"? If it is simply a personal question, there is a proper arena for the trial of fraud. If not, then the legitimate arena is the Press, the Platform and the Discussion Forum. Conjurers are very clever in manipulating people as well as things. They can distract attention from one point to another for their own purposes. But they will not distract our attention in this case from the main issue, which is not the honesty of some particular Noakes or Styles, but the validity of a general principle.

When we hear of so many "explanations" of psychic phenomena which explain nothing we need be under no surprise, seeing that there are certain natural phenomena about which the orthodox explanations are sadly at fault. For example, Professor W. J. Humphreys, of the American Weather Bureau, finds it difficult to explain the rain. Taking the familiar theory as to how rain is formed and tracing the process through, he shows that it fails to account for what actually takes place. I need not go into it all. I merely mention the matter as a warning against a tendency to assume that the natural world is all plain and simple and only the extra-natural region confused and uncertain.

Someone has sent me some sun-dial mottoes mainly concerned with the fleeting nature of time. There is comfort in these for people who have to live through periods of pain and trouble, but they are not of prime importance to minds conscious of immortality. "Shadows we are and like shadows depart" is a good lesson for those who do not realise how shadowy is the world of matter. I like also a French motto, which may be translated, "When I do not see clearly I say nothing," in reference to the fact that the sundial makes no sign when the day is dark. An excellent precept for those who are given to speak without knowledge.

D. G.

folded, man will realise that the seat of power within himself is occupied by the Great Infinite Life Itself, of which every specific finite-self forms an integral part and which Infinite Power, while comprising temporary contact with apparent evil in the educational process of its own finite-selves, nevertheless, in Its Supreme Wisdom, doeth all things well.

This article deals with one of the many problems presented in our life upon this external earth and is based upon information conveyed by thought-transmission from Beings in the Central equilibrated state of our Cosmos, to some human recipients in whom responsiveness in that degree had been sufficiently unfolded to entail reciprocation. These communications were based upon knowledge resulting from actual experience of their own differentiation, of their process of descent from their source and of their subsequent re-ascent to that source, whence they emanated as germic selves and to which they returned "become into the image of their Makers." This information is summarised in the book already noticed in this paper: "The Process of Man's Becoming," which shows, not how the plan of the Universe as determined by the Infinite-Self can be improved upon by inflated personalities, but explains Why things are as they are.

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DR. ELLIS POWELL.

"HAIL AND FAREWELL!"

By the passing of Dr. Powell we have lost, in the physical sense of the word at least, a leader and a strong, true, helpful friend. He was a man of brilliant mind and many and various activities, some of them so diverse that it seemed strange to find them all united in the same personality.

Journalist, financial authority, lawyer, scientist, scholar, theologian, psychical investigator—the list does not exhaust the full tale of his gifts and avocations. Even to those familiar with the intellectual life it seemed wonderful that one man should possess so many outstanding powers of mind, wielding them all so modestly and so lightly. His capacity for work was enormous, for he combined the ability of swift understanding with that of rapid execution. He would pass from the quick unravelling of some legal or financial problem to probe as with a lightning glance to the core of a philosophical question. He was equally at home with the use of pen or tongue. He would turn from the composition of some article or treatise—always concise and graphic—to harangue a great meeting on a question of the hour. A distinguished writer, he was also an eloquent speaker on many themes, all of which he had thoroughly mastered.

He showed conspicuously some of the secrets of true power—quietness, firmness, patience and sympathy. He had a wide tolerance, combined with deep insight into men and motives. Vain pretence, imposture, and all forms of tyranny met with short shrift at his hands. He was accustomed to the battle of wits, but always he was found on the side of the victim against the oppressor.

For a time he wisely veiled his identity as a speaker and writer on behalf of Spiritualism under a pseudonym—he was the "Angus MacArthur" of many speeches at meetings of the London Spiritualist Alliance, and some of his work in LIGHT was so identified. But the time came when he felt justified in casting aside any disguise and standing openly for the unpopular truths he had espoused.

Of his character and career much more remains to be said, better than we can say it now, writing under the first shock of the news of his sudden and unexpected removal from our midst while still comparatively young in years and with the hope and promise of adding abundantly to a great harvest of achievement.

He has gone on a little journey, which is also a great and glorious adventure. He has gone to a country in which he will find nothing to dismay him, for he had surveyed it already from afar, being at once its historian and geographer. It had its place on the chart of his voyage through life. He will find rest from his irksome labours, but his congenial activities will follow him. We say our Good-night to him here—those in that brighter clime will bid him Good-morning.

He died in his harness, a true knight, leaving his body by the walls of the strongholds of Ignorance and Folly. As we thought of his splendid career of self-sacrifice, royal courage and devotion, there came into our mind the words of Charles Reade, written of the hero of one of his famous novels:—

"He was a blood-horse and he ran till he dropped."

AS SPIRITS SEE US.

You appear to us like a double man. We see the physical body precisely the same as you see yourself, only instead of being solid and material it is transparent and shadowy to our eyes, and we see you seated on a transparent or shadowy chair, surrounded by shadowy papers, and equally shadowy furniture; in fact, you present the appearance of a ghost to us. So much for the physical body and its material surroundings. Your savants, who imagine that there is nothing but matter, may perhaps be surprised to hear that there is a spiritual duplicate or counterpart (we will call it a counterpart) of the foregoing objects, including yourself, and that this counterpart, though spiritual from your point of view, and therefore invisible to your senses, is tangible and material to our touch. The physical body and material objects are not, however, distinct from the spiritual counterparts, but are inter-blended, the former being attached to the latter by a sort of silvery thread, which causes them virtually to be one inseparable substance so long as this spiritual tie is maintained. When, however, by the death of the physical body the spiritual counterpart becomes independent of the former, it begins to exist alone, and so also with the furniture, etc. When the spiritual tie is severed which attaches your articles to their spiritual counterparts, the latter can be displaced and moved away, and become thenceforth, in the spirit world, separate and distinct objects. The spiritual counterpart being to us the most material, of course conceals, for the time being, the material object from our view. The latter *per se* offers, of course, no impediment to our movements, being transparent to our senses, but the spiritual object, whether connected or disconnected, impedes our locomotion, and requires to be displaced before we can pass. Thus, you see, that entering your rooms we have to come in through the door like other human beings. We do not care to break through your walls, or come in at the window, or through the ceiling, though we are aware that such is reputed to be the orthodox mode of locomotion in our world. Since we told you the spiritual counterpart of your walls and your doors is solid to our senses, of course we must either open the door or break through. The latter we can do if we like; not by physical force, as with you, but by the exercise of will-power, which answers the same purpose with us, where the strongest man is he who has the most powerful will.

—From "LIFE BEYOND THE GRAVE."
(The Undiscovered Country.)

PERSISTENCE.

"Still am I living!" dream the dead:
"I need not know where Earth exists—
Simply I dwell outside, instead
Of inside Time—and Love persists!"

"For Life's unwearied warp and weft
The Loom of Darkness weaves and weaves;
While, span by span, my soul bereft
Ever a deeper joy achieves!"

"Shadows of perfume, wraiths of song,
Like voiceless visions come and go;
Fainter and fainter yet, prolong
Dreams of the earth I used to know!"

"So evanescence aye endures;
So Loveliness for ever burns;
So Beauty's immemorial lures
Possess each soul that throbs and yearns!"

"So light and colour, scent and sound,
And passion, which is kin to peace,
Die on their birth; and yet are found
Eternal as Life's Mysteries!"

"I have great joy and gladness yet:
Sweet friends to love me, and to love!
Dim dreams within my dreams are set,
And Longings for a God above!"

"For God is Love, and Love is God!
No language may His deeds express:
Him do I find in cloud and clod—
Him do I breathe in Blessedness!"

J. M. STUART-YOUNG.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Amongst other newspapers on Whit Monday, the "Daily Mirror" and the "Daily Express" published the following information issued by Reuter last Sunday from Paris: "M. Camille Flammarion, the well-known astronomer, in a book which he has just published cites hundreds of cases which he has personally investigated, and which, he claims, 'show indisputably the existence of the soul after death.' Interviewed on the subject, he said he could not attempt to say whether the soul was immortal, but he knew personally of cases where it had survived for many years."

Viscount Grey of Fallodon and Lady Glenconner were quietly married at the little parish church of Wilsford, Wilts., on Whit Sunday morning at eight o'clock. The only persons present at the simple ceremony were the vicar, the bride and bridegroom, Lord Glenconner, the bride's eldest surviving son, and Earl Grey's sister, Lady Glenconner has written several books and has encouraged psychic investigation.

The Rev. G. Vale Owen, writing in the "Weekly Dispatch" last Sunday on the question, "Why cannot séances be held in the light?" stated that: "The answer is that they can and are. Indeed, the percentage held in the darkness is comparatively very small. These are principally: (1) Those in which voices are heard 'in the air'—that is, which do not come from the lips of the human instrument, the medium; (2) those where 'spirit' lights are seen; and (3) those in which materialisations take place—that is, where our spirit friends are able to gather particles of matter from the bodies of the sitters, and from the atmosphere, with which particles they clothe their spirit bodies to a degree which renders them visible and tangible."

Mr. George R. Sims, writing over his *nom de plume* "Dagonet" in the "Referee" last Sunday, describes a remarkable direct voice séance he recently attended as follows:—

Last Tuesday morning at eleven o'clock, I walked out of the bright sunshine into a charming house in the West of London. I was accompanied by the blue-eyed and benevolent ex-amateur boxing champion who has kindly undertaken to act as my personal guide to the borderland. An American lady whose fame as a direct voice medium is as great on the west side of the Atlantic as on the dry greeted us cordially, and conducted us to a small apartment on the second floor. The only instrument in the room was the trumpet, or horn. As soon as we were seated the room was darkened. There were no preliminaries; no Lord's Prayer, no musical instruments, no singing—just we three and the trumpet. The first spirit that arrived told me that he was William Sims. There may have been a William Sims in my family, but I have no record of him. And then suddenly the room was filled with sound, and a strong, resonant voice exclaimed, "Well, my dear Sims, I am glad to see you again! I never thought we should get you into our circle." I asked the gentleman his name, and he said, "I am William T. Stead." And then my old friend William T. Stead let himself go on the present condition of affairs. And he was top note all the time. He informed me that he had attended the Conference at Genoa, and he told me certain things that had happened, and he expressed his views of the situation generally in the fearless manner for which he had been famous in his lifetime. Then he said, "But I don't want to take up the whole of your time. I have brought a friend with me, who, learning that you were here this morning, said he should like to come and have a chat with you." Then another strong and manly voice exclaimed, "Good morning, Mr. Sims! I have come here because my old friend Stead wanted me to meet you. I am William Ewart Gladstone." And then, for the space of nearly half an hour, the spirit of William Ewart Gladstone orated in quite the old Gladstonian manner. There was a considerable amount of emotion in his eloquence, especially when he came to deal with Ireland, a matter which was causing him, he assured me, the greatest distress and anxiety. He gave me a message for Mr. Winston Churchill, and he wound up his address with a peroration which was quite in the grand old style. Now, my attitude towards Spiritualism and direct voice demonstrations is still that of the honest inquirer. I am not accepting anything as first-class evidence until I have satisfied myself that it cannot be produced by any other means than those to which the Spiritualists attribute it, and so I am content to leave it at this—that the spirits who addressed me that morning were alleged to be those of William T. Stead and William Ewart Gladstone.

The "Evening News" of June 1st published the following story from Dundee:—

A remarkable fulfilment of the Highland belief that seventh sons of seventh sons are endowed with "second sight" is afforded by the experience of the Rev. W. Cuming Skinner, of Hilltown United Free Church, Dundee. One night Mr. Skinner dreamt that he saw one of his church elders struck down by a motor-lorry when crossing the road. The following evening the dream was fulfilled in part. A fire brigade motor-tender got out of control at the very spot indicated in Mr. Skinner's dream, killing a baby and injuring three other persons. This is not the strangest part of the story, however. Mr. Skinner was walking along to his church and, by some freak of sub-consciousness, avoided the spot where the accident occurred, although he usually crossed over it. The elder he saw knocked down in his dream was walking up the road, saw the minister divert his footsteps, followed him, and was safely out of reach of the motor-tender when it crashed on to the pavement. This is not the first instance in which Mr. Skinner's powers have been displayed, but he refuses to admit the theory of spirit guidance.

According to the "Liverpool Echo" of May 31st, Sir Arthur Conan Doyle is stated to have recently said, when contrasting the audiences that attended his lectures in New York and those in the Mersey City, to an "Echo" correspondent who called upon him in the Ambassador Hotel, New York: "I have never been in a more unspiritual place than Liverpool. The only other place with a psychic atmosphere as unsympathetic as that of Liverpool is Melbourne, in Australia. In Liverpool my audiences were all right, but the atmosphere of the place is not at all sympathetic. In New York all my lectures were well attended, and people have been sincerely interested. I have had thousands of letters. I came to New York expecting to find a dollar-hunting crowd. Instead I found people who were really anxious to know something about Spiritualism."

The "Eastern Morning News," in an outspoken leading article published by that journal on May 30th, reviewing the findings of the Church of Scotland on Psychic Phenomena and Spiritualism, stated:—

If they should happen to treat seriously the findings of the Church of Scotland on the report of the Committee on Supernormal Psychic Phenomena, Sir Oliver Lodge, Sir A. Conan Doyle, and all the other leading lights of Spiritism may feel that they have had administered to them the great snub of their lifetime. But they will not so feel. Rather will they be inspired by sorrow that the spokesmen of the Church of Scotland have so contemptuously turned down the report presented to them, as revealing strangely bad judgment. When the Church Congress two years ago had under discussion the subject of the after life and the possibility of communion with the departed, it did at least treat it with a certain measure of respect. Not so the Scottish professors. "The people must be told that they must have no traffic with the bastard mysticism," says Professor Paterson, of Lumburg. That is sweeping enough in all conscience, and we can see the editor of our contemporary *LIGHT* girding his loins in appropriate retaliation. Another reverend gentleman deprecates that by discussing the report the Church of Scotland should be giving so great "an advertisement to Spiritualism, which is full of fraud, and attended by most disastrous results in the case of highly strung people." No; they did not mince their words, these Scottish divines. We are not here interested in defending the Spiritualists in this their (more or less) dark hour of attack, they are able enough to defend themselves: all our purpose is to show what the attitude of a great Church towards them is. But we do think, as the result of observation, that the Scottish denouncers of supernormal psychic phenomena are mistaken in thinking that the expression of interest in these things is "unusual or unlikely to be lasting." Nor do we think that the present interest in the matter of an after-life is altogether due to the wholesale bereavement brought about by the war, though the war may have been a stimulus to it. The fact is the people of the world have had their eyes opened by certain manifestations and phenomena, and though there may have sprung up a great deal of fraud, and though the conjurer can apparently produce similar effects to those of the spiritistic medium, there is a growing tendency to refuse to condemn everything because some things are open to charge of falseness. The Scottish Church will not have ghosts or spirits at any price. Strange things brought before its notice are explainable another way. That way is to be found in connection with what Professor Paterson calls "the extremely interesting and elusive entity known as the sub-conscious self." Well, this sub-conscious self in itself is so wonderful a phenomenon that some people not unreasonably imagine there may be another equally wonderful. So the Church of Scotland settles the matter, for itself, by dubbing it "a bastard mysticism." It has to be seen yet whether the people of Scotland are in the mood to agree.

RECORDS OF A CANADIAN CIRCLE.

A STUDY OF PSYCHIC MESSAGES AND PHYSICAL PHENOMENA.

We have received the following notes of sittings held at the house of Dr. T. Glen Hamilton, of Winnipeg. In the letter (from Mrs. Hamilton) which accompanies the records we learn that one of the sitters (Mrs. P.), a Scotswoman, has developed considerable power for physical manifestations, and that the circle has obtained frequent non-contact movements of the table, complete levitations and many non-contact raps, varying from "ticks" to loud firm knocks.

Mrs. Hamilton also writes:—

"In regard to the 'Myers' message, we think there is some internal evidence suggesting that his mind may be the controlling agency, but we feel that the greatest caution should be shown when the genuineness of the identity of famous men is concerned. . . . Dr. Hamilton has recently made arrangements to hold a series of sittings at which he plans to carry out some experiments along the lines of those of Dr. Crawford.

The sittings began, as will be seen, with a table-sitting held in October, 1920, without pre-arrangement, the message purporting to be from Mr. F. W. H. Myers leading the sitters to continue their investigations.

IMPROMPTU SITTING OF OCTOBER, 1920.

SITTERS: Mrs. Poole, Mr. Court, Peggy Court (school-girl), Dr. and Mrs. Hamilton. Recorder: Mrs. J. Forrester (Mrs. H.'s mother).

Alphabet called over by Dr. H. Hands in contact with table. Table leg knocked at desired letters, following message given:—

"Plato, book 10, allegory very true. Read Lodge; trust his religious sense. Myers."

(Dr. and Mrs. H. were the only sitters who realised the import of the name, mentally asking: "Can this be the Myers?")

Knocks continued: "Stead answers Dr.'s question; Myers and Stead are here."

NOTES:—

- (a) The word "ten" was counted to, not spelled.
- (b) The eleventh word was first recorded "religion." Knocks indicated this to be wrong; gave instead "religious."
- (c) All of the sitters, with the exception of Mr. C., knew absolutely nothing of the works of Plato.
- (d) Mr. C. at that time knew nothing of Myers.
- (e) Mr. C. tried to interpret the myth referred to; he told us the story of a famous myth which we afterwards found to be in Book 7.
- (f) Lodge's book, "The Substance of Faith," had just been purchased, but not read.
- (g) The surprise and wonder caused by this message cannot be over-emphasised. There had been nothing in our conversation or thoughts to even remotely suggest either the subject matter or names.

Dr. and Mrs. Hamilton were much impressed by the beauty and pertinence of the message as conveyed by this reference: "the immortality of the soul, and the unerring equity of the Divine Judge, are revealed in a magnificent myth, or vision of judgment." (Introduction by W. C. Lawton to Jowett's translation of "The Republic of Plato.")

REPORT OF MYERS' AND OTHER COMMUNICATIONS, AUGUST, SEPTEMBER, OCTOBER, 1921.

PLACE: Home of Dr. T. Glen Hamilton, 185, Kelvin-street, Winnipeg, Manitoba, Canada.

SITTERS: T. Glen Hamilton, M.D.; Lillian Hamilton (L.); Mrs. J. Poole, Noble Court, Winnipeg, medium (P.); Mr. E. Court, Associate Sec., Manitoba Medical Soc., Boyd Building (C.); Mr. H. Metcalf, 272, Aubrey-street; Mrs. A. Saddington, 288, Talbot-street.

OBJECT OF SITTINGS: Development of medium's physical power along same lines as the Belfast Circle.

TIME: Weekly sittings, usually Sunday evenings, after church, 9 to 11 p.m.

PROCEDURE: Sitters around table in chain formation; table weight, 12½ lbs.; red light, used, at times all light turned off, table illuminated with phosphorous paint. Power built up through P. and L. contact; hands then removed, chain again formed—then non-contact phenomena followed with hands on knees, or chain continued.

Alphabet called over by Dr. H.

Recorder of letters, indicated by raps: Mr. C.

All messages taken under strictly non-contact conditions. A rule of the séance, which was carefully obeyed, was

that no names were to be asked for. (One exception, see September 28th.)

Medium has not been allowed to read any psychic literature, or to suggest "conditions"; control of sittings under guidance of Dr. H. and unseen operators.

Very little singing at sittings; obtained equally good results without music.

Code used: One rap, "No"; three raps, "Yes"; a series of four or five raps given in quick running order indicated "Hit the wrong number; please start alphabet over again." This signal was first given by operators and frequently used by them (R. R. 4).

AUGUST 7TH, 1921.

First non-contact phenomena. Table lifted, twisted, and moved closer to medium. Knocked leg on floor answering questions, counted at our request, code of "Yes." "No," and "Doubtful" suggested by L., accepted by operators.

AUGUST 14TH, 1921.

N-C. P. (non-contact phenomena): Table leg tapped, indicating desired letter.

Taps: "Live your lives pure."

Dr. H.: "Anything else?"

Raps: "Yes-ly." (All were so interested that we had not noticed the grammatical error.)

Faint raps heard for first time.

AUGUST 21ST, 1921.

N-C. P. took the form of clear hard raps on the underside of table and on legs. A new signal was added to the code by the "intelligence" communicating; this was frequently used, and always at the will of the unseen operator. This signal (R.R.4) is explained above.

NOTE: The sitting had been delayed as members of the family were away, and sitters late in coming; we were disappointed when the "intelligence" took time to refer to the fact. Partly because of the seeming unimportant nature of the communication, and a resulting indifference on part of sitters, and partly because of the rapidity with which the raps came, it very soon became meaningless to us. No one, until informed by the recorder, had had the least conception of the fact that a very real message had been "put through," nor of the name attached to it.

Raps: "Nobody-home earlier. Myers helping efforts in interests of humanity. Wonderful land here. Never fear. Circle in circle of radiant —"

(Power became weak—unable to finish message. After short interval built up again.)

Dr. H.: "Can you give us Myers' initials?"

Raps: "Yes; F. W. B."

(Much difficulty in securing the last initial as power almost gone. No remarks made about last initial. Dr. and L. only ones present who know the proper initials.)

AUGUST 28TH, 1921.

N-C. P. very strong.

Raps: "estlightmyers."

(At first it was thought that there had been mistakes—letters did not appear to make sense.)

Dr. H. (recalling that previous message was unfinished): "Does this belong to last Sunday's message?"

"Yes" (raps very loud).

SEPTEMBER 2ND, 1921.

Raps: "Pity M. not here."

Dr.: "You mean Mr. Metcalf?" (He was not present.)

Raps: "No"—very emphatic.

Dr.: "You refer to Myers?"

Raps: "Yes."

SEPTEMBER 11TH, 1921.

Raps: "M. not here." Dr.: "Do you mean Myers?"

"Yes." "Was he Sir Oliver Lodge's friend?" "Yes."

"Author of 'Human Personality'?" "Yes." "We must be sure of this; can you give his initials?"

Raps: "Yes; F. W. H." (Raps clear and firm.)

Power waned, P. and L. contact built up again, hands removed, raps resumed; conversation. Dr. H. recorded, put the paper in his pocket, and did not open until after the séance. Sitting continued with new phenomena—partial control and clairvoyance of P.

Later, when having tea around grate fire:—

Mr. C.: "Did those last letters spell anything?"

Dr. (unfolding paper and reading for first time): "Stead, W., interested in circle."

(A telegram from the other side of the world could not have been more unexpected.)

NOTE: No reference was made to the initials given on August 21st, either before or after they were received.

SEPTEMBER 18TH, 1921.

Raps weaker than at previous sittings.

Message: "Hold hands lightly."

SEPTEMBER 28TH, 1921.

First complete non-contact levitation of table.

Raps: "mhmhm" (we could make no sense of this, but continued).

Raps: "Message fai"—

Dr. H. (to C., who recorded): "Do they spell anything?"

Mr. C.: "I think they mean that we failed to get their message."

Dr. H.: "Failed? They have not given us one yet. An idea suddenly comes to him." "I wonder if it stands for 'Myers not here'?" (See September 2nd and 11th.)

Mr. C.: "Just what I have been wondering, too."

Three very loud raps broke into the conversation: "Yes."

All much amused at ingenuity shown by operator. Raps continued as if there had been no interruption—

"led you missed it."

(Sitters all laughed heartily at teasing spirit of communicator.)

Mr. C.: "They were bound to drive it home."

Dr. H.: "We were slow all right, but we 'got there' all the same."

Raps: "Yes."

Sitter: "Will you give us your name?" A pause—

"Yes." Raps: "Rayldogeamen." (Sitters surprised when informed by C. of name.)

L. H.: "Isn't that interesting? I have a letter partly written to Sir Oliver Lodge." (This was not known to rest of sitters.)

Raps (breaking into the conversation): "Yes."

L. H.: "Do you wish this sent to him?" "Yes."

NOTE: The letter was delayed hoping to receive something more evidential of R. L. Except for a reference to him (see October 16th and 23rd) nothing further has come through. It would seem that the "Amen" carried with it, not only a boylike sense of humour, but it also signified the end of that series of messages; for although we have had strong physical phenomena, and raps from time to time, there has been no further attempt to communicate.

OCTOBER 16TH, 1921.

(October 2nd and 9th. No attempt to give message.)

Raps: "Raymond Lodge, Stead, Myers, can't attend."

[Three visitors present.] Tests hard to manifest, emotion too strong.

OCTOBER 23RD, 1921.

Again a reference was made to these three men; questions were answered; a name given that was evidential to us personally, a name was given that we are unacquainted with—Rajahstagore—and then came the name "Crawford."

(Last three names given under P. L. contact.)

Dr. H.: "We must get the Crawford in it without contact; can you give them to us?"

Raps: "Yes, Doctor Wm."

(Second initial asked for, but power too weak.)

NOTE: We did not know whether the "m" was meant to indicate "William" or was an attempt to give second initial. "Se" was also given, but as there was insufficient power to make the raps at the last firm enough, we refused to accept the last two letters as reliable.

SECOND MYERS' MESSAGE.

"Myers helping efforts in interests of humanity. Wonderful land here. Never fear. Circle in circle of radiantest light. Myers."

QUESTIONS SUGGESTED BY TEXT: (a) What does "circle in circle" signify? Is it possible that in it may be an indirect reference to his sign? (See Hyslop's book, "Contact with the Other World," page 170.) "Mr. Piddington at a sitting on January 16th, 1907, with Mrs. Piper, suggests to Mr. Myers that he attach a sign to any message he got through as cross-correspondence, and suggested that this sign be something like a circle and triangle." (L. read this in January, 1922, for first time.) (b) Is that form of the superlative as used in "radiantest" evidential of Myers as a writer? (c) Is not the same type of personality suggested in the thought "in interests of humanity" and in the following: "I am as if we were actuated by the missionary spirit, and the great longing to speak to the souls in the prison of the flesh."—"Not Through Eastern Windows Only."—Hinkley. (d) Or again compare "Wonderful land here" with "The reality is more wonderful than our most daring conjecture"; and again, "and only here, my Soul is in a flame" with "radiantest light."

PLATO MESSAGE OF 1920. Points which suggest the Myers personality, in comparison with other messages: (a) "Plato, book 10, allegory"—here we have a reference to the vision of Er; through Mrs. Piper he has made reference to the visions of Socrates and of Plotinus. (b) "Allegory very true." Here our attention is drawn to the teaching or truth contained within the myth—"and we shall pass safely over the river of Forgetfulness" . . . held fast ever to the heavenly way and follow after justice and virtue alway, considering that the soul is immortal

(Continued at foot of next column.)

PSYCHIC PHOTOGRAPHY: THE IDEOPLASTIC THEORY.

A PROFESSIONAL PHOTOGRAPHER'S OPINION.

[The writer of the following account is a retired professional photographer with a life-long experience of photography, and several years' knowledge of psychic occurrences.]

The ideoplastic or thought form theory is not sufficient to account for extras appearing on photo plates. Many times when wishing to see the face of my wife who passed over nearly four years ago, other faces have appeared to me which I have neither seen nor thought of, but faces they were, nevertheless. My wife's face I have seen, and heard her voice, but other faces in and of which I have not the slightest personal interest or knowledge frequently appear clairvoyantly.

Now as a practical photographer I know quite well that these violet light visions, emanations, or whatever this exact phenomenon may be, are quite sufficiently actinic to impress a sensitive photo plate either through the lens or otherwise. These visions are very fleeting to my mind, but on a sensitive photo plate they are caught and held.

I feel positive it is the same mode of impression, whether on the photo plate or on the mind. I wonder how many of your readers know that the chemical bromide of potassium has a restraining action equally on the human mind or body and on a photo plate? This is so as all photographers and doctors well know, then surely the same phenomenon can be applied to both mind and plate. They are both recording agents. The subconscious mind and sensitive plate can be and are used by discarnate entities.

My personal experience in regard to these visions, which to me occur first as a violet light or violet cloud and then open, when a face or figures are seen, is that they are thought forms, transmitted from those who have passed to the other condition of life. With me they are usually very fleeting, for directly my conscious mind takes them in or is cognisant of them they at once disappear. It would be exactly the same on a photo plate, only the impression is left, and on the plate being developed the image is retained, while as to our minds we have only the memory of the occurrence, while the plate is a permanent visible memory.

During my experience as a photographer no extras ever occurred. At that time I was not interested in the psychic side of the question.

It would be interesting to know just exactly what there is akin to a photo plate in the human body or mind for bromide to react on the same as a restraining influence.

Too much bromide in the developing solution would cause no image to appear at all, while bromide taken by the body causes sleep, or inaction of the mind. An alkaline solution added to photographic developer has an accelerating effect to the photo image; does this also apply to the human body or mind?

The violet sparks and light I have seen both in daylight and in darkness and gaslight would readily impress a sensitive photo plate, for violet is the most actinic light known.

C. G. HAYWARD.

Gurnard, Isle of Wight.

. . . when like conquerors in the games . . . we receive our reward." Plato, book X. "Immortality, instead of being a beautiful dream, is the one, the only reality."—"Not Through Eastern Windows Only." (c) "Read Lodge; trust his religious sense." In these two condensed sentences our thoughts are directed to Lodge the great religious thinker, as well as Lodge, the great scientist—or to Lodge as the symbol of the union of science and religion. In Myers' "Human Personality" we find the following: ". . . an ultimate incandescence where science and religion fuse in one."

NOTE: At sittings of March 3rd, 9th and 12th, conversational raps were again heard. This is the first time since October 23rd. Intelligent answers were given to questions; raps frequently broke into the conversation either in affirmation of some statement, or with a most emphatic "No." Two messages were given: "requiscating pacerl." The operators said that the last two letters were initials. The other was "loveisallternity."

The signal R.R.4 was used frequently to correct their mistakes; they quite often struck either the letter preceding the one they wanted, or the one following.

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THE CHURCH OF SCOTLAND ENQUIRY.

BY STANLEY DE BRATH.

III.

The first of my articles on this subject summarised the somewhat meagre fruits of this enquiry, begun two years ago; the second traversed two of its conclusions: (a) that the genuine phenomena are very few, and (b) that the Church is in no sense dependent on fresh discoveries. This, the third and last article, will discuss certain practical inferences, more especially the results on young minds of the decision to hold these phenomena as "not proven" instead of applying them to the pressing problems alluded to in the Petition for Enquiry.

There is no need to advert again to the very various teaching presented by the Churches to the general public, and especially to the rising generation. The net result is that one clerical pronouncement is set against another, and Religion is held to be a matter of opinions and temperaments. While Bishop Gore, D.D., D.C.L., and the Very Rev. H. Rashdall, D.D., D.Litt., D.C.L., LL.D., the Dean of Chester, array their great classical and patristic learning in controversy on the Virgin Birth and the Divinity of Christ (*vide* "The Modern Churchman," March and April, 1922), the youth of the country between the ages of fifteen and thirty-five frankly disbelieve the whole. They turn from all theological discussions with undisguised contempt and boredom, asking, whenever they think it worth while to speak their minds, Is there a God at all? Is there any proof of moral government of the world, or of the soul, or of its survival? Outraged in their moral sense by the idea of eternal punishment in the fiery lake, and aware that this doctrine, once the sheet anchor of divines, has been given up *sub silentio*, feeling no attraction for the ideal of worship conveyed by the apocalyptic imagery, they turn both into ridicule. Seeing no moral purpose in the world, and feeling dimly that the only personality of which they are conscious is not worth preserving, they disbelieve survival and do not want it. They want "a good time" here, and intend to have it at whatever cost; as the Roman said, *Honeste si possis, sed quocumque modo, rem.* Their philosophy is Omar's, without his insight and without his mysticism:—

Oh threats of Hell and Hopes of Paradise!
One thing at least is certain—This Life flies!
One thing is certain and the rest is Lies,
The Flower that once has bloomed for ever dies!

Some of those members of the younger generation are now fathers and mothers themselves. In the course of my scholastic experience I had to deal with the children of several. One instance is typical: Two quite healthy, honourable, sporting, and entirely agnostic parents confided their boys to my care. The father told me that he had impressed on his boys the need for truthfulness, honourable conduct, and clean living. "Neither my wife nor myself have any religion," he said, "and if the boys want one they can find one for themselves when they grow up." This, often unexpressed, was, I found, practically followed by some sixty per cent. of parents. In this particular case, neither the truthfulness of the parents nor their instincts of honour were repeated in the children.

Arrived at University age, these young people look round the world, and see the result of politics based on opportunism and devoid of principle, in a confusion so hopeless that they feel they might do better and could not possibly do worse.

It is of course no new thing that old men should give good advice when no longer able to set bad examples, nor that young men should claim the right to buy their own experience; but the present situation goes much deeper than that. What the Churches give them by way of answer are creeds and catechisms devised in an age when men regarded the earth as the centre of the Universe and sun, moon, and stars as its satellites; when the conservation of Energy and its very existence in the modern sense was unknown and biology not even thought of. Theology is still founded in the notion of a geocentric God. It does not fit the modern world. Catechisms are the conclusions of other minds without the data. Secularists do no better; even so respected a rationalist as Mr. Frederic Harrison would have "a new catechism of civics ground into the young from their earliest days." Does he really think that those who ignore Christ are to be moved by moral platitudes?

Now boys and girls, who are so very different from "the young" of philosophers and divines, have no use for catechisms. They do not want other people's conclusions; they want data on which to form their own. And it is the business of teachers, whether lay or clerical, to give them those data—physical, humanist, and spiritual facts, i.e., Science, History cum Literature, and Religion—without in-

sistence on any interpretation of those facts, which, if logically selected, will bring the right conclusions. A knowledge of the psychic phenomena enables the teacher, whether lay or clerical, to supply those data without going into any abstruse arguments whatsoever.

It is worth while to show how the new facts bear on the problems of the day. What is the attitude to Science and Religion actually taken up by those who accept them?

Professor Richet, after thirty years of sceptical investigation, while neither accepting nor rejecting survival of death, regards the evidence as conclusive that there are cryptic faculties giving cognisance of events distant in Time and Space, independently of the normal senses; i.e., that the human mind possesses latent faculties independent of Time and Space as we know these. He adduces an immense mass of observational and experimental evidence in support.

Dr. Geley considers that the facts prove the real existence of (a) primary substance; (b) creative and intelligent subconscious energy, and (c) pre-existent Mind. He shows by undeniable experiment that one form of this primary substance (ectoplasm) can exist in the invisible state but can acquire forms which to sight and touch do not differ from normal flesh, bone and organic tissue. As the larva is normally transformed in the chrysalis from nearly amorphous pulp into a being fitted for aerial life by a psychic energy conforming to the archetypal Idea of the perfect insect, so it is with the abnormal results in the metaphysical laboratory—there is amorphous substance, and psychic energy producing form under a directive idea of what that form is to be. Human beings are individualised portions of the universal cosmic Power and Intelligence. Mind is therefore not a product of Matter, but creates and conditions it. This agrees with the work of another distinguished evolutionist, A. R. Wallace, who has shown in his "World of Life" that Darwin's "Unknown cause of Variation" must be psychic, that the recognisable purpose of evolution is the development of a spiritual being; and that the universal creative energy is God under the creative aspect alone. Sir Oliver Lodge, as distinguished in Physics as Richet in Physiology, Professor Hyslop, F. W. H. Myers, the astronomer Flammarion, and a great number of men and women less skilled in experiment but as fully sane and competent, consider that only the theory of the real existence of the human soul and its survival of bodily death covers all the facts, though many of them are due to the inherent powers of that soul during its bodily life.

These are scientific inferences supported by facts and resting on them, not on rhetoric.

The Spiritualists' National Union, which is the largest body of its kind in the British Isles, and devotes itself more to the religious aspects of the phenomena, has laid down its inferences in Seven Principles descriptive of its conclusions. These are:—

(1) The Fatherhood of God (practically accessible to every soul for guidance and growth); (2) The brotherhood of men (human solidarity of interests being the result of that ethical filiation); (3) Continuity of Life (the Self surviving the personality); (4) Experimental contact with a world of Spirit; (5) Personal responsibility for the good or evil results of our actions; (6) Government by God is through the Law of Spiritual Consequence in this life or any other and not by judicial sentence; (7) Eternal progression (in joy by good will, by pain in its absence).

Are not these principles the undogmatic Christianity that so many profess to desire? Is not the claim that these inferences rest on facts well borne out? Is not the present state of the world a revelation of the Law of Spiritual Consequence? Do not nine-tenths of its troubles arise from the characters of the individuals composing it? Can there be any remedy for these troubles but the improvement of personal character, not by adopting the conclusions of other minds, but by personal conviction that Righteousness exalteth a nation and righteousness alone? Was not this improvement of the mass by improving individuals, and not by religious or political theories, the secret and method of Jesus? How can the Scottish or the English Church set aside phenomena whose reality is testified to by such witnesses, and that do actually produce such beliefs? These beliefs may threaten some theologies, but they are the essence of all real religion and the true basis of unity. Is it nothing to have a cognisable basis for the faith which does not mean adherence to theological propositions, but trust in God? Large and increasing numbers of young men and women are convinced of the facts. Their numbers will increase with or without clerical support. They would welcome guidance based on that knowledge and would be glad to see the Churches recognise the new forms of very ancient truths, just because they are truths; and because all that is needed for the peace of the world is that men should know themselves to be spirits here and now, and therefore that their true evolution is by the practice of truthfulness, honesty, self-restraint, and kindness of heart towards that nobility of spirit and awakening of faculty that Christ called Life.

"CRITICAL POINTS," IN EVOLUTION AND THE LAW OF INFLUX.

By E. SOLLOWAY.

"INSTINCT."

As to what is meant by "critical points," take a simple illustration. Apply heat to a block of ice. At a certain temperature a critical point is reached and there is a change of state from ice to water. Apply more heat until the water boils and another critical point, with a change of state from water to steam, takes place.

The origin of instinct may be considered to be a critical point in evolution. Should a satisfactory explanation be possible for the sudden origin of instincts in insects and animals, a key would be found which would probably unlock the doors of other critical points in evolution, such as the origin of new species and abrupt transformations.

Instinct has been described as a habit acquired little by little and transmitted by heredity. But this definition does not cover all the facts of the case. That involuntary and unreasoning impulse, by which animals and insects are guided apparently without training, reason or experience, requires other explanations.

Let us take an example of this wonderful faculty in the insect. Its complete change from one state to another with its corresponding change of instinct, shows that the cause of evolution is to be found neither in the influence of environment, nor in the reactions of organic matter to that environment. Its marvellous primary instincts cannot be explained completely by the inherent powers of selection and adaptation.

Bergson gives the *Sitaris* as one of the most remarkable insects:—

The *Sitaris* deposits its eggs at the entrance of the holes which a certain species of bee, the *Anthophora*, digs in the earth. The larva of the *Sitaris*, after a long wait, seeks the male *Anthophora* as he leaves the gallery, fastens on him and remains attached until his nuptial flight; it then profits by the occasion to pass from the male to the female and waits until the latter lays her eggs. It then fastens on the egg, which will support it in the honey, devours the egg in a few days, and resting on the empty shell, undergoes its first transformation.

Now organised to float on the honey, it becomes first a grub, and then a perfect insect. Everything happens as if the larva of the *Sitaris* when hatched knew that the male *Anthophora* will emerge first from the hole, that the nuptial flight will give an opportunity of passing to the female, that this latter will convey it to a reserve of honey fit for its nourishment when transformed, and that previous to that metamorphosis it will have fed on the egg, so that the empty shell may float with it on the surface of the honey, and incidentally that it will suppress the rival which would have come from the egg. And similarly everything comes to pass as if the *Sitaris* knew that its larva would know all these things.

Dr. Gustave Geley, in his book "From the Unconscious to the Conscious" (as translated by Stanley de Brath, M.I.C.E.), remarks of the above illustration and others: "How can the origin of this instinct be explained by any of the classical factors of evolution? The chasm which separates the perfect insect from its larva—an abyss in which the Darwinian and Lamarckian theories are hopelessly lost—is testimony against its evolution by the classical factors of selection and adaptation." It is as difficult to account for the origin of primary instincts as it is to discover the origin of species and the cause of abrupt transformations. "A reptile," says he, "with embryonic wings, or wings indicated at the beginning of their development, has never been found." The change from life in water to terrestrial and from the latter to an aerial mode of life cannot be explained by "adaptation," for this is never a "sufficient and essential cause" for the transformations and the sudden change of instincts. Neither does the "élan vital" (surge of life, i.e., an implicit power inherent in life itself) of Bergson solve these problems.

By its whole biology (continues Dr. Geley) the insect presents the symbol of what evolution really is. It proves that the essential cause of evolution should be sought neither in the influence of the environment, nor in the reactions of organic matter to that environment; but in dynamism independent of that organic matter directing it and superior to it.

But what does he mean by "dynamism"? Here are his own words (as translated by Stanley de Brath, M.I.C.E.):—

We may understand how the greater can proceed from the less, since the creative Immanence which is necessarily the essence of all things, contains all potential capacities for realisation. We may understand the origin of species and instincts by the vital surge of creative evolution. The directing dynamism itself obeys a directing idea. This directing idea is found in all biological creations

In relation to "ideoplasticity," he says:—

It means the modelling of living matter by an idea. The notion of "ideoplasticity" forced upon us by the facts is of conspicuous importance; the idea is no longer a product of matter. On the contrary, it is the idea that moulds matter and gives form and attributes to it. In other words, matter—the unique substance—is resolved by final analysis into a superior dynamism which conditions it, and this dynamism is itself dependent on the idea.

Now this explanation of Dr. G. Geley, whilst an advance on material philosophy, is not sufficiently clear as to the origin of the "directing idea." It is as necessary to account for the idea as to explain the origin of instincts and the cause of new species. To state that there is an inherent psychological element in everything does not completely elucidate from whence the directing idea proceeds.

Everything points to the fact that life carries knowledge inherently with it. Each form of life has that which enables it to act spontaneously, without reasoned thought. With quickness and certainty the animal and the insect know what to do for defence, attack and the obtaining of food.

In order to obtain some harmonious view of evolution, with its difficult problems, it is necessary to assume that wherever there is life in form there is intelligence to some degree.

This is also true, to some extent, of what is called matter. As Flammarion says in "Les Forces Naturelles Inconnues": "These manifestations confirm what we know from other sources: that the purely mechanical concept of nature is insufficient; and there is more in the universe than matter. It is not matter that governs the world, but a dynamic and psychical element."

Life and intelligence pervade the universe. This is a conception which unites the mental and material and gives meaning to the whole scheme of things. The discovery of the electron has given us a finer world than was thought to exist. Some day it may be understood and demonstrated how thoughts and emotions are related to so-called matter. The process of condensation from thoughts and mental states to material things may give us the key to the mode of creation.

What has psycho-philosophy to say on the subject? Does it throw any light on the question? Let us investigate. To arrive at the truth the part must be viewed in its relation to the whole. This earth and its many forms of life must be considered in relation to the Solar Universe to which it belongs. To do otherwise is like trying to understand the growth of a plant without considering the influence of sunlight. As light flows to plant life to sustain and develop, so life flows from unseen spiritual sources and is received according to the states of reception by the atom, the plant, the animal and the man.

The key to unlock the door is to be found in the Law of Influx. What is meant by this? It means that all forms of life in the four kingdoms receive their life from the Great Source of Life. The knowledge required by each is within the Life Influx, call it instinct or otherwise; each form of life is a receptive agent according to its specific place in the scheme of things. But in due course, *volens volens*, the evolving form of life demands new forms of expression and manifestation. The urge from within bursts the encrustment, disrobes itself of its outward clothing, and seeks new and better forms. The process of evolution develops greater capacity of reception; and the new influx with new knowledge, and sometimes new life principles, always, seeking new and favourable conditions, finds a welcome home in the increased capacity of reception of the new form.

The Great Reality—Life, with its inherent knowledge, is always pressing on our consciousness, trying to send rays of light through the crack in the walls of our dense mentality. But it has to wait for favourable conditions of reception.

The Law of Influx is of universal application. It is applicable to the mineral kingdom, the vegetable, the animal and the human. In all four the same law may be seen in operation.

The chemist explains to us how one atom has an affection for certain other atoms—how they attract and repel each other. How they love and coalesce forming new combinations. The attraction he calls chemical affinity.

The physicist pictures to us a miniature universe within the atom. He describes how the electrons revolve round a central one presenting a microcosm of planetary life.

The Botanist tells us of the power of selection which plants seem to possess. How they select from the soil the specific nutriment required. How two plants will grow in the same restricted area, although what is nutriment to the one is poison to the other.

The Biologist takes the amoeba and shows us that this speck of protoplasm having no "end organs"—without eyes, mouth, ears, hand or brain, yet acts with intelligence and develops what is required.

The knowledge seems within the life. In each kingdom, when the life within the temporary form has run its course, the barriers are burst by the unfolding within. The life within answers to the Influx from without. The

new states of reception are seized, as it were, by the awaiting Life Influx now that the right conditions are present for its manifestation. New knowledge and new instincts are exhibited by the evolved life suitably clothed in its new environment. The influx changes with each change in conditions of reception. *The Law of Influx must never be dis-associated from that of reception.*

In "The Process of Man's Becoming" "Quæstor Vitæ" is very explicit as to the source of the "directing idea." He emphasises the truth that Involution must precede Evolution and that new species originate as the result of The Inflow of Life from Spiritual Sources. To quote from his book:—

When the conditions had thus been provided by the mineral kingdom, then came the influx containing life thoughts from another section of Solar Beings. That being received by the World-Soul, was projected and ultimated in the first and lowest forms of the vegetable kingdom. Gradually the conditions were established for the insemination of higher and more beautiful vegetable forms. The process was continuous, each new species being an advance upon what had preceded. . . . At a certain stage in the development of the vegetable forms, the animal form of life was introduced, and in precisely the same method that the prior forms of mineral and vegetable life had been generated, developed and ultimated, were the animals brought forth. . . . The life-thoughts that originated the animals were from another and more interior section of the great Solar Life. . . . The truth is that no form of organic life, in any kingdom, of whatever species or genus, can of itself, by its own inherent power of will, propagate a form superior to or diverse from its own. Nor can it cross the dividing line which separates one species from another. The resultant of the operation of the law of evolution is not by the will power of the animal, but by the action of intelligent powers. . . . *It is this involution of the directive idea, emanating from invisible Beings, that solves the great problem.* . . . Evolution is the external presentation of the inner and spiritual law of Involution.

Here, in the Law of Influx and the law of conditions, is the solution of the enigma—the key to unlock the doors of all critical points in the process of evolution. All life forms are sustained and evolved by Influx from the most Interior Spiritual Sources.

Thoughts are living things. The current of Life is composed of an infinitude of life-thoughts, that are being brought into ultimates and atomised.

CLAIRVOYANCE: A VERIFIED DESCRIPTION.

Mrs. Rose A. Marrian (West Hampstead) writes:—

On March 1st at the L. S. A. Wednesday evening meeting, with Mr. Wright in the chair, Mrs. Cannock, the clairvoyante, said she saw a little child building up between myself and my daughter, giving at the same time a clear description of the daughter of some friends of ours. The child had passed over at the age of six, about fourteen years ago. The details were most accurate, especially the wistful, little mouth and extraordinarily beautiful brown eyes.

"She comes," said Mrs. Cannock, "to give you a message."

"She is full of love, very, very happy, is with her Grannie. It is very nice where she is and she is getting on very well."

Mrs. Cannock then went on to say that the child held up persistently for her attention what looked like a piece of needlework, done up in a roll, and she thought unfinished, such a thing as the mother might have kept as a treasure, a little bit of work left half done.

After the meeting Mrs. Cannock said that as I knew nothing whatever of a roll of work, it would be an excellent test if I could find out if such a thing existed. The mother was very sensitive upon the matter and did not speak about it at all, so I had not heard any details.

I wrote the message which was clearly intended for the parents. Their form of belief would not allow them to accept it, and by their minister's advice they burnt my letter and tried to put it out of their minds.

But the mother rather reluctantly admitted to a sister-in-law of mine to whom she had shown my letter, that she had such a little roll of needlework unfinished, amongst her treasures!

I can truly say I had never thought of hearing of the child through a clairvoyante and was really filled with the hope of "seeing" my father and mother; so it was not thought reading.

As I feel sure the parents would not wish their names mentioned, I must not give them I suppose. I hope I have made the case clear to you. We are most interested in LIGHT, and find it clears up so much in so readable a way. It is the most businesslike and best all-round paper issued on the subject.

Not even freedom in itself brings happiness. Happiness lies in breadth of heart.—JOHN GALSWORTHY.

HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

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

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

VICTOR JONES.

SEND NO MONEY.

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

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

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

ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,

(Dept. L.) PATERNOSTER HOUSE.

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.

AUTOMATIC MESSAGES.

M. O. (Cookham) sends us the following psychic message, received by a mechanical device:—

MESSAGE FOR ALL.

Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose—
Whate'er it may be—
Stand, and be brave, too, always,
And fight manfully.

The sentiment is certainly laudable, however poor the verse. Our correspondent asks if the message is original, and also, what is the force which produces it? The first question we cannot answer. We have never seen the lines before. But if the recipient or recipients of the message are unacquainted with the lines and had no conscious part in producing them, it may well be that the force was an intelligent one. We have had experience of several messages of this kind which surprise the experimenters as being of a kind new and strange to them and sometimes in the form of verses which they themselves are confident they could never have written. It is to the credit of their critical judgment when they seek to discover in such a case if the verses are original or merely copies of stanzas which have been published.

THE NEW TESTAMENT AND MODERN SPIRITUALISM.

C. J. P.—It is now recognised by most people that no part of the Bible can be taken as "literally" true. Remember it is a translation of records of events which were handed down by word of mouth for many years before being committed to writing in any permanent form. The events you mention, although of the greatest importance to mankind as far as this life is concerned, belong essentially to this life, and the personality of the Christ appears very different to those who have passed over. We look on Him from the one point of view; they from another; and His human life is to them as but an incident in His vast work of infinite magnitude. In their communications with us they naturally dwell on the greater, as far as it is within their conception. "Arnel" and others have repeatedly said that it is impossible to explain His personality, as known to them, while even they have only a partial knowledge, or power of knowing, what is infinitely greater than themselves. Thus it is evidently for each to realise the Christ according to his own capacity, and the sphere of existence in which he is living.—H.

ACTION AT A DISTANCE.

"MORTIMER LIGHTWOOD."—Do not take anything you read in LIGHT (or elsewhere) as the "last word" on any subject, but simply as representing the view of the particular writer concerned. It may be the best result of his thinking, but it is far from final. You mention the attraction exercised by the magnet on a piece of steel as an example of "action at a distance," but in that case, remember, the physical scientist is ready with his explanation, *viz.*, the power of magnetic force. But if it is a question of, say, a match-box being moved in the presence of a physical medium and without contact of any kind, then he has no explanation and would probably deny the possibility, if he had not himself seen the phenomenon, and, in a few cases, even if he had! We have seen such things in full light. So have many others. But until we have mastered the laws under which they occur and can demonstrate the phenomenon at will, it will continue to be denied. If it is shown to be the result of physical laws then it will be a subject for the physicist to examine. But if it is a psychical matter it will be outside his department, although he may not then dispute its reality.

THE QUESTION OF EVIL.

"B. HEATH."—We do not agree with the proposition that morality is entirely a question of a man's conduct as it affects others, since we hold that a man has also a duty to himself as part of the community of life. Consequently self-neglect or other faults which may appear to affect him alone really react injuriously on the general good. As Shakespeare put it:—

"To thine own self be true,
And it must follow as the night the day
Thou canst not then be false to any man."

As to the question of evil spirits, which inevitably arises in psychical considerations, and which is so hotly debated, we have no reason to suppose the existence in the next world of beings more evilly-disposed than we find in this world. To us it is purely a human question. Infinitely more mischief is worked by malicious people in this world on their neighbours than ever takes place by the machinations of "evil spirits" against their brethren in the flesh. There is a great deal of superstition on this matter. We find that the powers of ill-disposed spirits are very limited indeed. They cannot do so much harm as when they were in the flesh, being cut off from many opportunities of mischief which they possessed while on earth. We could say much more on the subject, but this must be sufficient.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

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

"EVERYONE HAS SOMETHING TO SAY."

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

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



"PSYCHIC PHENOMENA IN THE OLD TESTAMENT."

THE "WITCH OF ENDOR" EPISODE.

Mrs. Sarah A. Tooley writes:—

May I trespass on your valuable space, in reference to the review of my booklet, "Psychic Phenomena in the Old Testament"? "G. V. O.," in his kindly notice of the book, takes exception to the classification of the Witch of Endor incident under the heading of "Materialisations," and raises the point that it might have been an example of clairvoyance. It is the subject of much divergence of view. A Gloucestershire rector writes to me: "I notice that you take the Witch of Endor as being thoroughly genuine as a medium: others, as you probably know, have assumed that she was a fraud but that on this one occasion she was successful in re-calling a spirit and that this was the main cause of her fear. Whichever way it is understood, there is a psychic phenomenon."

NEW PUBLICATIONS RECEIVED.

"Royal Magazine" (June).

"Pearson's Magazine" (June).

"The Occult Review" (June).

"Current Opinion" (New York) for May.

"The Misuse of Mind." By Karin Stephen. Kegan Paul. (6s. 6d. net.)

"Le Voile D'Isis." Revue de Philosophie Esotérique. Bibliothèque Chacornac (Paris).

"Revue Métapsychique." Librairie Felix Alcan (Paris).

"Manifestations du Fantôme des Vivants." By Henri Durville.

"Seul le Spiritisme peut Rénover le Monde." By Henri Regnault.

"La Réalité Spirite." By Henri Regnault.

"Le Problème de la Survivance de l'Homme devant les Savants." By Dr. L. S. Fugairon.

(All published by Henri Durville, 23, Rue Saint Merri, Paris IV.)

THE MEETINGS AT SOUTH PLACE.—Referring to the report of the meetings of the London District Council of the S. N. U. (page 323), we are informed that Miss Joan Mather, whose name was on the programme, was not one of the singers, being indisposed. Her place was taken by Miss Maud Bailey.

A WEATHER PROPHET.—A correspondent tells of a Mr. W. Wheeler who, claiming to be a weather prophet, wrote to him some weeks ago predicting a heat wave for London between May 10th and 20th. Our correspondent sends us the letter. It must be admitted that the prophecy turned out to be correct.

BRITISH SPIRITUALISTS' LYCEUM UNION.—CONFERENCE REPORT.—The thirty-third Annual Conference of the Lyceum Union was held at Manchester at Whitsuntide, Mrs. M. E. Pickles (Blackpool) presiding. The various reports showed a year of hard and useful work, an increase in the number of affiliated Lyceums, and also an increase of over 3,000 Lyceumists. The Education Report showed a large increase in the number of students, and an extension of the scheme was approved. The new Joint Trust Deed with the Spiritualists' National Union was approved; the areal system of election to the Management Committee was retained, and necessary alterations to the Constitution were adopted. A committee was appointed to consider the thorough revision of the Lyceum Manual. The officers for 1922-23 are: President, Mr. C. J. Williams (London); Vice-President, Mr. G. A. Mack (Runcorn); Treasurer, Mr. R. A. Owen (Liverpool); General Secretary, Mr. G. F. Knott (Rochdale); Adviser, Mr. Aired Kitson (Batley Carr).—C. J. W.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, special mission service, Mr. Edward Spencer; 6.30, Mr. and Mrs. Brownjohn. Tuesday, June 13th, 7.45, Mr. Edward Spencer.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Kingstone; 6.30, Mrs. M. Crowder.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, President, Mr. H. J. Everett.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, 3 and 7, Lyceum anniversary. During afternoon and evening services the Lyceumists will render the Hallelujah Chorus. Monday, 8, developing circle (members only). Wednesday, 8, Mr. William North, address and clairvoyance. Friday, 8, free healing centre. Membership invited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, 8, service with clairvoyance by Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. W. E. Walker. Thursday, Mrs. E. Smith.

Peckham.—Lausanne-road.—11.30 and 7, Mrs. Harvey, also Monday at 3. Thursday, 8.15, Mrs. C. O. Hadley.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, June 11th, Mrs. Nellie Melloy.

Worthing Spiritualist Mission.—17, Warwick-street.—June 11th, 6.30, Mr. Punter. June 14th, Mrs. Ormerod.

St. Leonards Christian Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

London Central Spiritualist Society.—144, High Holborn (entrance, Bury-street).—Friday, June 9th, 7.30, Mrs. A. Jamrach. June 16th, Mrs. Jennie Walker.

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