

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JUNE 17th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,162—VOL. XLII. [Registered as] SATURDAY, JUNE 17, 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 disembodied. 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.

For dreams are now fading,
Old thoughts in new morning;
Dull spectres and goblins
To dungeon must fly.
The starry night changeth,
Its low stars are setting,
Its lofty stars dwindle
And hide in the sky.

—WILLIAM ALLINGHAM.

AVIATION AND EVOLUTION.

Those who find the world full of omens and signs, and especially those who are interested in the future of the race, will find food for reflection in the remarks of Captain Sievekling in an article on the "Psychology of Flying" in the "English Review." He is of opinion that flying is an unnatural state for a man, but he looks forward to certain adaptations and to the gradual evolution of a new type of mind. This will be observable in those who practise aviation and whose descendants carry on the pursuit. He points out that high in the clearer air of the skies the mind seems to be "purged of certain glutinous structures." It works with wonderful rapidity and precision, and "the idea of death is regarded with unconcern." There is a certain dulling of the memory but the general effect is towards a stimulation and development of the mind.

INTUITION AND TELEPATHY.

Further we are told in the article referred to in the previous note that

Such qualities as intuition and telepathy will develop more quickly with the influence of flight into powers as much at the command of the individual as hearing and tasting.

We find this very interesting and suggestive in view of what we have heard concerning the psychic experiences of certain airmen—experiences of a more unusual and striking kind than those ordinarily encountered. We are not referring to some highly-embellished and rather fantastic stories given occasionally in the popular literature of the day. Looking at

the matter along the lines of sober reason we can see that aerial flight would have just such results as those described. Doubtless the mystics would support the conclusion, for they tell us that the world is entering on the Aquarian age, in which the air will be a dominant element not only in the physical sense but in the spiritual one.

THE RIDDLE OF GENIUS.

A correspondent—not the only one of the kind—thinks that genius is the result of knowledge and skill obtained in former lives. It sounds a plausible explanation, but we do not find it all a necessary one. To us the secret seems to lie in sensitiveness and interior receptivity. Here and there amongst the hosts of humanity are minds peculiarly attuned to Universal principles. One reacts to the principle of Music, another to that of Mathematics, a third to Form, a fourth to Colour; and so on. The brain responds to the interior sense, and there is an almost superhuman capacity to express in the material world what is perceived by the psychic senses. It is observed of the genius that he is subject to frequent fits of abstraction—that is to say, he "dreams"; and this confirms the argument. His mind is often abstracted from the external world, and thus brought into contact with supraliminal planes. We say nothing here of the education gathered by such gifted minds in the sleep-state. But we may mention one great poetic genius, John Keats, who testified in one of his poems to his debt to Sleep for inspiration.

MOTIVES AND METHODS.

It is probable that even the Angel Israfel would have a cool reception in some so-called spirit circles unless he were prepared to enact the part of Punchinello or Simon Magus. It is needless to say that angel visits to such circles are few and far between, if they ever occur at all. Nevertheless, it is very human to wish for entertainment and to prefer pecuniary profit to the less tangible advantages of spiritual advancement. It is the fashion amongst serious students of the subject to denounce these tendencies vigorously, but although we are sometimes sorely irritated by their results, the matter has its compensations. In a word, we would rather see the unseen world sought for personal ends than denied altogether. Even the vendor of the trashy "good luck" amulet who sends you a circular containing the bare-faced assertion that your name has been mentioned to him by a mutual friend, has his uses, if only to excite mirth. Spiritualism, like commerce, has its spurious imitations, the recipient of which is often tempted to persevere with the task of obtaining the genuine things. It is better that the sham should lead to the reality than that the reality gained at first should, from lack of experience on the part of the seeker, pave the way for delusion and deceit.

"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 355.)

August 4th, 1918.

INTELLECT VERSUS SPIRIT.

"I desire to show that the spiritual is a thing apart from the intellectual faculty, and can exist either with or without it. If the intellect is cultivated without spiritual knowledge also, the former is apt to have a deadening effect upon the latter, and a man may grow hard and cold in his nature and have little sympathy with others. Nations should cultivate the intellectual faculty up to a certain point, but it should go hand in hand with spiritual aims, and the two should not be allowed to drift apart. We see in the vivisectors what science, cultivated at the expense of heart and sympathy, leads to, even were it real and true science they practise, which it is not. Call it scientific curiosity if you will, but not science. If we only open our eyes to the facts, we can see what a dangerous thing this pursuit of knowledge at all costs can become to the soul of a nation as well as to that of an individual. Can, then, science be brought into line and go hand in hand with spiritual progress? I believe so, but only by the ideals which mankind sets himself to attain. I would have everyone to so consult his conscience in the affairs of life that if some new invention has sprung into being in his mind, he shall, before carrying it into detail, ask himself whether it will be for the real good of humanity or not. All these war-inventions are suggestions of the evil which has been allowed to dominate mankind, and if the inventors of poison gases and other diabolical things had cultivated their spiritual nature they would never have put their inventions in force, but have said: 'From my brain shall no such instrument of death and destruction proceed.' The vast majority of schools cultivate the mental powers, but leave the spiritual ones to chance, as if mankind had no concern with any but the one world of earth. Sometimes I ponder these things and am almost inclined to despair, but then again I take heart of grace, for I see that the knowledge of the future life is slowly but surely spreading, and I look to the time when the little rivulets of knowledge shall have joined together to form a great river, and that river and its no less valuable tributaries shall be flowing steadily on and carry every human soul upon it to the open sea of divine realisation which shall be ours when we have cast out the last atom of dross from our souls and we shall be deemed worthy to be initiated into the eternal laws which govern the world."

August 11th, 1918.

THE REASONS WHY WAR STILL PREVAILS.

"Love of gain, of power, and of aggrandisement are the chief of these, and as long as they rule there will be war. But can it not be shown that prosperity is best maintained by peace? That a mercantile fleet is of more value to a nation than a war-equipment of vessels? To carry war-principles into daily life would soon make the world bankrupt, and if destruction were to replace upbuilding, all life would cease to exist. Yet men put into the hands of children books of history in which great wars are lauded as showing the courage of the combatants, and where the peaceful arts are spoken of as mattering little in comparison. It is what is taught to children now which will ensure peace in the future. Dress your boys in khaki and put guns in their hands, and you are preparing them to uphold war methods, but show them the cruelty and evils of war and you are preparing for peace. If duelling could be abolished, so can war. If a man is forbidden to kill another even in an equal chance, how then can it be allowed that he shall kill as many men as he can, if he does but put on military garb and go out to fight in company with others? Is this logic? Is it sanity? Is it even good practical business? No, it is inconsistency, cruelty, and error. But we are told that war cannot be abolished at once, but it must be by gradual means. Believe me, that gradual methods will never secure its abolition. What is wanted is, after this war is ended, to establish a World's Convention against War. The League of Nations is too diplomatic in its proposals, and also it will appeal to force if all else fails. What is needed is to say: 'War shall never be waged again!' and after that let details be discussed. If the 'arbitrament of force' is spoken of as a last

resource you will find it will soon be used as a first measure, on the principle of first kill your enemy and then see if your dispute was a just one! There has hardly ever been a war between civilised states which could not have been avoided by a little discussion, moderation, and fellow-feeling between the combatants; by whom I mean, of course, the Governments of the respective countries, for the people are not generally consulted until the war has been decided on, and then the lives of husbands, brothers, and sons are sacrificed for the ambition, greed, or blunders of some few men who hold the lives of the majority in their hands. I would have hung up in every school-room in England the words: 'All war is wrong; the devil leads the armies; the peaceful arts Christ leads'; and I would teach that all which a nation has got together in times of peace, is lost in war. Oh, when will men see the futility of all earthly gain which results in the loss of spirituality and uprightness. More light, and again more light, is what is needed, and every man and woman who has personally received the light should become a light-bearer to others. Let the torch of peace be carried through the land, and the dead and blackened torch of war be trampled under foot, and with light and love will come the happiness and true brotherhood which is the only real prosperity of a nation."

August 18th, 1918.

A FUTURE PEACE—SETTLEMENT BETWEEN THE NATIONS.

"I wish to see war abolished entirely, but not because peace is expedient, but because war is ethically wrong. If you look back on past wars you will see that the end only came with the exhaustion of the combatants. That is not what we want as the termination of the present war; we desire the safeguards for which your country is fighting, to be assured; but we must also use our influence to ensure that force alone shall not be the final arbitrament. We want conviction, not compulsion. Could there not be a series of articles written, published, translated into different languages and scattered broadcast, not only amongst the populace of England but of other countries? These writings should not deal with the present war—leave that on one side, but treat war from the ethical standpoint of abstract right, and show how it morally wrecks the nations who engage in it. Show the cost in money, life and above all in the undermining of moral principles. Get together all that has formerly been published on these lines; remodel it, and make it suitable for the present time, and such teaching would prepare the minds of the people and make them set their faces against war in the future. We hope little from the rulers of the nations, whatever their nationality, but we do put faith in the conscience of a people if it is once aroused. Any action taken such as this is sure to meet with opposition, and it would be called playing into the hands of the enemy and suing for peace. Yes, unless the plan is prudently carried out, possibly so; but care must be taken to avoid allusion to the present combat, and to make the whole argument an appeal to the general principles of ethics and humanity. We have a different standard of conduct here to that on earth, and we want to approximate the one to the other? Can this be done? Yes, by influencing individuals, who will in their turn influence others, for it would be impossible to convert everyone to our views at once. Science is the chief bar to real progress. Science has invented those demons of destruction—aero-planes with all their kith and kin. Science has brought into being poison gases and armoured tanks. True that science has improved surgical methods, and, by sanitation chiefly, has procured the better treatment of some diseases; but this is the true science which we do not wish to rule out of court. The 'science' which invents instruments and machinery for the dealing of death and destruction is not real science but its very antithesis; one is of God, the other of the (reputed) Devil! Even now the 'scientists' are busy over the invention of new diabolical instruments of warfare, and they will want them tried, and therefore they will oppose peace with might and main. Let a body of opinion then be raised which by force of its numbers and influence shall render their efforts futile. 'Wars will never cease,' men say. As well say that overcrowding, poverty, disease, and misery, with all kindred evils, will never cease either; for war is the forerunner of all these. Be not

content to let things remain as they have been, but rise up in your might, as civilised people, and say: 'These evils shall end!'

September 1st, 1918.

THE NEED FOR REFORM IN GOVERNMENT.

"I have honestly tried to think that the government of the country of my earthly birth was the best possible one, but lately I have been coming to a different conclusion, and am inclined to believe that a Republican form of government is preferable, as allowing of more individual responsibility. Is it that evils have grown up under monarchical government; or is it that the system itself is faulty? I am inclined to the latter view, since the masses of the people have much less power than under a Republic, and I firmly believe that the first and most important factor in the formation of an ideal state is to make every person in it feel that it lies in his or her individual action and aims to make for the weal or woe of that country. To give each man and woman a sense of moral responsibility for the good government of the land is an education of character. I would have all young people taught the duties of citizenship, and how each one is part of the great force for good or ill which sways a nation. And besides citizenship, I would teach the difference between money-getting as an aim in itself, and money-value as a means to higher and better things. Men are too apt to think that money can buy everything. But there are many things it is powerless to obtain. It cannot buy Love, unless indeed it has been used for the benefit of others. It cannot purchase health as an attribute of the natural man, but can only alleviate disease and pain. It cannot prevent our dear ones leaving us when their time for transition has arrived. Only make people realise for what it is worth while to live, and I think the ideal nation would soon be arrived at, for each man and woman would endeavour to so live and act that the best possible form of government would result, and the catch-phrase: 'Government by the people, for the people,' would become a realised fact. When will this ideal time arrive? Not while greed and covetousness rule the world. Not while the scramble for place and power lasts! but surely before long men will mend their ways and tread the paths of peace and brotherhood, and live the lives on earth which alone can fit them for the future life in Heaven."

October 6th, 1918.

THE MERGING OF THE TWO STATES OF LIFE INTO ONE HARMONIOUS WHOLE.

"What is needed is more consciousness of the dual life even while on earth. Christ lived as much in the other world, mentally, as on earth, and if all men were to do the same as far as lay in their lesser powers, there would not be the break there generally is between the one life and the other. Say a man's aims have all been of a material nature in earth-life, then there can be no blending of the two states of existence, and when he suffers bodily death, his mentality practically dies also, for he has so to change his outlook that he has to become a different man altogether before he can fit himself for the new surroundings, and so there is no calm gliding from one life to the other as should be the case, but a violent wrenching of the man's whole nature, which caused mental, if not indeed physical pain in the process. Once let mankind realise the continuity of life, and that the next one is entering upon a higher stage of existence, and they will no longer be content with the trivialities of earth, nor tolerate its shams, deceptions, and pettinesses. These modern schools of thought—as men ignorantly call them, forgetting that the Bible is full of such teachings—will spread in time, slowly but surely, and when the ideas have reached the ear of all mankind, then will come the long-looked-for era of love and brotherhood. Everyone who makes a believer of even one man or woman is hastening the coming of that time. Press forward the truth, ignoring ridicule and incredulity. There is much in our world difficult to explain, and much that we cannot explain. Confess this boldly and you will make more converts than if you tried to give half-explanations of perplexities and contradictions. Do your part, and leave the rest, for no one can do all, but each one has his or her own share of duty. The war will end soon, but the war between good and evil is not likely to end with it, and men must still fight on, nor be dismayed because they see so little result from their life's work; for from it may be raised in the future a fair building which, set on a rock, will neither crumble nor decay, but will endure for all time."

"THE PRACTICE OF LIFE OF LOVE," by A. B. Dyal (A. L. Humphreys, 8s. 6d. net), is an Anthology of the writings and sayings of all the ages on the central theme of Love in its sacred aspects. It begins with some of the vital sayings of Jesus the Christ, following which come those of St. Paul and St. John; and so we are taken through the centuries with quotations from prophets, sages and poets. The Saints Ignatius, Augustine, Gregory, Bernard; the Mystics, Julian of Norwich, William Law, Eckartshausen, Brother Lawrence, and many others are drawn upon, and the collection is, although far from complete, a treasury of devotional thought. The record of the 19th and 20th centuries, it may be mentioned, contains the names of Tolstoy, R. J. Campbell, and Maeterlinck, and includes that of an old contributor to LIGHT, Mr. Arthur E. Waite.

THE CASE OF ALLEGED FRAUD WITH THE CREWE CIRCLE.

We are censured by correspondents on quite conflicting grounds. One party is indignant that LIGHT has not pronounced Hope to be innocent; the other is angry that we have not found him guilty, the case against him being to all appearance conclusive.

We could say much on both aspects of the matter, but we prefer to leave discussion to others in positions of greater freedom and less responsibility. We prefer to call it a case of *alleged* fraud and leave to a properly-constituted tribunal the decision whether the accused is innocent or guilty.

As the case stands in the journal which first gave it publicity, we see it is full of combustible material and that there are certain elements in it of which the layman is doubtless happily unaware, but which readily jump to the eye of the trained lawyer.

Certain criticisms are legitimate enough even when a case is *sub judice*. One may, for instance, deprecate the practice of finding an accused person guilty before his defence has been heard, on the one hand, or, on the other, condemn the course of attempting to condone on purely speculative grounds any offence charged against him.

In any event it should be remembered that LIGHT is not directly concerned in this particular case. Those more intimately associated with the matter will doubtless take such steps as they think proper. We are more concerned with the general principles involved, and our position on the question of the guilt or innocence of the person accused must necessarily be one of reserve.

SIR OLIVER LODGE ON THE NATURE OF ECTOPLASM.

We have permission to quote a recent personal letter from Sir Oliver Lodge in criticism of three propositions which were submitted to him about ectoplasm—the "psychic stuff" exuded by psycho-physical mediums.

The three propositions were the following:—

1. Ectoplasm is the protoplasm of the next world—its raw material.
2. It has its forms of polyp or amoeba, Protean in their changes and reactions.
3. As the nexus between the two worlds it responds to the influences of both, occasionally with confusing results.

Sir Oliver's reply was as follows:—

"To me tangible and visible ectoplasm belongs to this order of things, and is material stuff extracted from a medium; but it is temporarily animated, moulded, and manipulated by something from the next order which interacts with it, something which by itself does not appeal to our senses, but is perfectly and genuinely real none the less. This 'something' I conceive to have an ethereal embodiment and to be the real protoplasm of the next world. It only clothes itself with ectoplasmic material for the purpose of demonstrating its existence and powers to our material senses.

"This virtually touches upon your three propositions, and constitutes my present working hypothesis. It may be that you are using the term 'ectoplasm' in a wider sense to include both the sensible and non-sensible portions; but as the term was invented and was used by physiologists, I think it better to employ it for the material side alone, and leave its animating principle for subsequent consideration. Some better term will be needed to connote the entire phenomenon, something more analogous to the term 'man,' which signifies not the body alone but the guiding, moulding and manipulating principle also. Physiologists, however, study the material vehicle only, and have their own names for different parts of this, but if they ever designate their cellular and protoplasmic structure by the more comprehensive term 'man,' confusion is likely to result, and indeed has resulted. They ought to recognise that the spiritual and animating portion, and the way it is able to interact with Matter—as I think through the intermediary of the Ether—remains for subsequent consideration. Indeed, that is the main problem of philosophy."

Go, nor acquaint the rose
Nor Beauty's household with that grief of thine;
Stand not in wait with those
Who with their knocking trouble the divine.

—LOCKE ELLIS.

THE LATE DR. ELLIS T. POWELL.

TRIBUTES AND APPRECIATIONS.

FROM SIR OLIVER LODGE.

The unexpected death of Dr. Ellis Powell comes as a great shock. A few years ago, when I saw him, he seemed a man in the prime of life, full of enterprise and energy. And his position as editor of a financial newspaper, combined with considerable theological and classical knowledge, struck me as a curious and rather unique combination. His conviction of the truth of the phenomena associated with Spiritualism was unmistakable; and he rendered a real service by showing how these phenomena were quite in harmony with the doctrines and facts of Christianity. Indeed he went even further in that direction than most people are able to go. His familiarity with the Greek of the New Testament enabled him to translate and get the inner meaning of passages in a way which—whether or not they could always stand the test of scholarly criticism—was at least interesting and suggestive. And he seemed to find no difficulty in some of the miraculous occurrences, towards the elucidation of which he contributed in a way which enabled him to hold the sustained attention of large audiences. I suppose that in early days he had been a preacher; but he must have been a preacher of an exceptional kind, for his acceptance of the facts known to us lent an interest and reality to his full-hearted support of even the most ultra-orthodox of Christian doctrines. So that to those who feel that the two avenues of approach must lead ultimately to the same goal, and that when fused together they will result in a splendid unity of spiritual perception—such as in this material existence we are too apt to lose or fail to grasp—his loss will be a severe one. Their comfort is, what they doubtless hope and believe, that the still deeper insight into these problems which he will now attain will, by means of which we have but small conception, continue to assist the more feeble and hesitating explorations of the many friends that he has left behind.

SIR ARTHUR CONAN DOYLE.

Writing from New York Sir Arthur Conan Doyle says: Alas for him! Or rather, alas for us! since he is probably already engaged in what he so finely re-translated as "congenial occupations." That re-reading of the Biblical passage was a happy example of his insight and scholarship. I have no doubt he shortened his days by his splendid devotion to the cause of truth which filled all his thoughts and to which he so unselfishly gave all of his remarkable powers.

THE REV. G. VALE OWEN.

Ellis T. Powell was one of those rare souls who are able to see both sides of a proposition at the same time. Most men who take in hand the furtherance of a "cause" have a very clear vision of the merits of the truth they espouse, and as decided views of the faults inherent in the institution they are out to reform. Their course is simple. Their weapon is the bludgeon, and all they have to do is to wield it manfully. But this does not make for reform, but for revolution. Ellis Powell was one of those finer minds whose very breadth of vision made his task the more difficult. He saw as clearly as any man the stagnation which had come upon the Church he loved and of which he was a member. He realised the radical process of spiritualisation necessary to cleanse, uplift and revivify it. But he also saw that, if overgrown and stifled by officialism and inertia, yet inherent in that Church there was that true spiritual content which had enabled it still to survive in spite of the deathly miasma which had come upon it. No one was bolder than he in telling out what he believed; but his policy in dealing with his own Church was informed with that wide and Christianlike charity which he unfailingly extended to those who, while approving his "Spiritualism," yet could not but look askance upon his Churchmanship. In short, his was a greatness of soul which few could appreciate. But the high standard of thought and conduct which he set us is one which we shall do well if we try to understand and to follow.

THE REV. G. NASH (Torpoint, Cornwall).

The passing of Dr. Ellis Powell came with a great shock and leaves a gap in our movement hard to fill.

To many of us he was the outstanding advocate, especially by his brilliant expositions of psychic phenomena in relation to Scripture records. His wide knowledge of Occultism and his masterly powers of utterance lifted the theme to the loftiest levels. His addresses were of immense value, the clarity of thought illuminating many obscure

points, whilst the fact of his all-round knowledge and ability, was a constant refutation of the charge that the psychic movement was mainly engineered by faddists and cranks. We have met with many to whom his advocacy of the truths embodied in Spiritualism has been the main argument in its favour. It has been my privilege to have much correspondence with him concerning the "Gerontius Script" which, to use his own words, "is the most wonderful I have yet read." By a long quotation from it he refuted the charge of triviality brought against automatic scripts by Mr. James Douglas, and in his closing words at the great meeting in Queen's Hall he again quoted a paragraph.

May it not be that at this juncture of world-wide spirit awakening, he has been called to the "Other Side" to help in the direction of that work to which he brought so rich a mental freight. Now he has become one of those "invisible strategists" whose work and service so often figured in his thought and words. To him the words of Browning seem singularly appropriate:—

"One who never turned his back but pressed breast forward,
Never doubted clouds would break,
Never dreamed, though right was worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

DR. J. SCOTT BATTAMS.

I was much distressed on reading of the passing of Dr. Ellis Powell. I don't think any of us who knew him and realised how his great soul was wearing down its physical tenement could wish for a nobler end.

THE LONDON SPIRITUALIST ALLIANCE.

Mr. George E. Wright, Organising Secretary of the L. S. A., speaking at the meeting held at 6, Queen-square, on the occasion of Mr. Ernest Hunt's address on Thursday, 5th inst., said:—

We meet to-day under the shadow of a great loss. Since we were last here Dr. Ellis Powell has passed to the higher life, the wider existence. It is not for me to attempt any appreciation of his life and work, that is for others who have been far longer in the movement than I to do, for the best testimony to Dr. Powell's outstanding abilities and powers will come from those who knew him well and who were privileged to work at his side.

Spiritualism has had its supporters and its leaders, men eminent in every branch of science, art and literature, but never has she enrolled among her protagonists a man so many-sided in his knowledge, his interests and his sympathies as Ellis Powell. A man of science, a lawyer, a man of business, a writer of no mean power, a deep student of theology—all these and more were combined in him.

It is no new thing that Spiritualism should have its cogent appeal to leaders in every branch of human knowledge and activity. It has been a common argument of our opponents to discount the value of this or that eminent supporter of our movement by reference to the limitations of outlook which are said (probably quite untruly) to limit the critical faculties of the specialist. No such contention is permissible in the case of Ellis Powell. The fact that Spiritualism found a supporter and a leader in so veritable an admirable Crichton as he was is a testimony to the breadth of Spiritualism itself. It demonstrates that our evidence does indeed satisfy every demand which can legitimately be made upon it. For what greater demand, what more stringent criticism could be made by any one man than by Ellis Powell, who was at once scientist, journalist, lawyer, man of letters and theologian.

I suppose we may say that it is his work in theology—I use this word in its broadest sense—his remarkable study of the New Testament records in the light of psychical science, which have been his most valuable contribution to the literature of Spiritualism.

For many people Dr. Powell's work has shed a new and vivifying light on the old Gospel narratives. He might well have said, as said Frederic Myers more than twenty years ago, "We have shown that veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed as never before."

But it was not only by his pen that Ellis Powell laboured for our cause. As a speaker his services were valuable. In a movement such as ours, the spoken word often carries conviction where the written word fails to impress. No one who had listened to Ellis Powell, and had marked the strength and sincerity of the speaker, and the clear,

LITERATURE AND SPIRITUAL LAW.

SOME REFLECTIONS FOR AUTHORS AND JOURNALISTS.

Recently in a Sunday paper a well known writer of fiction analysed with consummate confidence the conscience of a convicted murderer belonging to the educated classes. There cannot be a wide appreciation of this sort of journalism, for we are a nation antagonistic to the hitting of a man when he is down. The murderer was a sordid and cowardly one no doubt, but the perpetrator has paid the extreme penalty which the law of a still backward civilisation demands. The psychology of murder has been insufficiently studied, and still more obscure are those apparently untraceable causes which, in a Universe of absolute Justice, create a criminal of one and a victim of another. How many of us can fathom the reasons for instinctive likes and dislikes, for the desire to help one and injure another, which all of us are conscious of experiencing at one time or another and constitute those actions and reactions upon life in all its forms which is the Doctrine of Karma, that seemingly endless chain of cause and effect?

Individual and mass crime, more callous than that of this convicted murderer, occur in war, occur indeed to-day in the heart of the so-called highest civilisations. Crime more brutal still, dictated by the extremes of avarice and lust, goes undetected and unpunished the world over, in less highly organised countries. Great fortunes have been and are built up on a framework of appalling ruthlessness and the right of might! Monarchs and Statesmen have plunged nations into the great wars of history, in which millions have perished, been crippled, bereaved and ruined. And the world has honoured the authors!

One man may lose his liberty for stealing a loaf of bread, whilst another may receive the homage of Society for being the possessor of riches accumulated within the law of a nation, but without the Laws of the Decalogue!

Until the conscience of the higher types of humanity prevails and knowledge increases to a recognition of the circumstances which underlie the phenomena of life and death, pleasure and pain, kindness and cruelty, selfishness and selflessness, such anomalies must persist.

For the orderly arrangement of our mutual obligations and for the protection of the weak, laws and penalties are necessary. But there is something singularly uncharitable and futile in a slashing and supposititious analysis of a man who has paid the utmost possible human penalty after a month of supreme mental torture. There is something brutal and enormously primitive in this latest hobby of psychologists, novelists, and dramatists, who crowd to a criminal trial in order to study the emotions and demeanour of a man fighting for his life—in order, many of them, to turn impressions into a few pieces of silver. It smacks so little of "nobility" and so much of the howls of a hungry wolf pack. Destructive criticism is so easy and so ubiquitous. We all of us have faults and weaknesses which clever Counsel could exaggerate into criminal characteristics! We ignore the words: "The greatest of these is Charity!"

Do these sensational writers realise their tremendous responsibility? I doubt it. Do their readers realise the subtlety of the written thought?

Do ninety-nine out of a hundred of us ever analyse the psychic results of reading and writing? The emotions of a reader absorbed in a book are probably as similar in rela-

tion to physical experience, as our ideas of physical life are to the acuter consciousness of the Astral Plane. Our emotions belong to that plane, but they are translated into physical sensation by the brain and dulled in the process.

Most fairly advanced occult students are aware that "thought" is a material creation visible to clairvoyant vision. If the mental energy of one person, in planning and executing a murder, creates forms of a wholly undesirable nature on the Astral Plane, why not also the author of sensational fiction, who concentrates upon his characters the force of a trained or specially gifted imagination, not in one sole effort but long drawn out and repeated?

If we eliminate the human and social aspect and consider the psychic side only, the murderer and the writer of murder fiction are not so very different! The murderer expiates something of his crime by mental torture and death, but can it be supposed that the energy expended by the author of blood-curdling fiction has no reaction? On the contrary he has created criminal intelligences on the lower Astral Plane, with, temporarily at any rate, the ability to affect any appropriately receptive human mentality; and further he has saddled himself with responsibility for all action which he may suggest in the minds of his readers and even for the evil thoughts which his writings may inspire.

Thus the writer upon the lower aspects of life may reap a far more unpleasant harvest than the man who thinks out and acts a physical murder!

Did authors realise this "snowball" effect when they weave out of imagination their tales of horror, surely we should have less sensational fiction and more wholesome and inspiring work. For here it is supply which has created demand. Authors of fiction are of two kinds: those who concentrate mentally upon the creation of their stories, living so to speak all the parts, and those who are natural psychometrists, unconscious media in fact, receptive to the mental "atmosphere" of places and articles. Many well-known novelists of both sexes can be identified with either of these categories.

No writer of clean and wholesome fiction can possess a miserable or dejected personality; and it is doubtful if any writer of sensational stuff based on the lower passions is a happy individual.

Thought in its higher aspects is a tonic, in its lower a poison to its creator. For every written thought of a helpful and noble character, which fails to effect an entry into the mental body of a reader, inevitably returns to its creator and benefits him, even as thoughts of a converse nature recoil from the mental walls of higher type humanity and injure the author.

For the written and unwritten thought are in this action alike; but the written evil or good continue to gather force with the number of readers and may even result in physical Hell or raise the author to a terrestrial Paradise in this world alone.

To sell dishonest, unclean, or evil thought, to suggest evil to the plastic minds of sensitive readers, for a few pieces of silver, is asking for the fate of Judas Iscariot and more—for it is selling humanity.

It is done, as we know, and will be done, until Ignorance gives place to Knowledge and we understand better how we all interact and react one upon another, losing so much by failure to co-operate in the Purposes of Evolution by discountenancing what is evil and injurious, and to realise that, sinners or angels in disguise, we are all portion of the Great Evolutionary Process.

For after all what is "Charity" but this?

P. H. F.

(Continued from previous page.)

scholarly and logical arrangement of his subject matter, could fail to be impressed.

No one, however initially sceptical, could have failed to recognise that in Ellis Powell there was nothing of illogical enthusiasm or irrational credulity.

If such an eminently sane and practical man found truth in Spiritualism, who could dare to assert that it was but a product of fraud and delusion?

Yes, in Ellis Powell we have lost from this planetary life one whom we can very ill spare. It is for ourselves that we grieve, for he has left a place that will not be filled. For him we cannot regret that he has passed to that wider and fuller existence of which, while he was yet in the body, he caught glimpses which are vouchsafed to few men. For him, his passing will have been no abrupt and soul-shaking passage from the known to the unknown, but a transition to a wider knowledge and a vaster experience.

We might say of him as Frederic Myers wrote of Tennyson:—

"Sun, star, and space and dark and day
Shall vanish in a vaster glow;
Souls shall climb fast their age-long way,
With all to conquer, all to know:
But thou, true Heart! for aye shalt keep
Thy loyal faith, thine ancient flame;
Be stilled an hour, and stir from sleep
Reborn, risen, and yet the same."

ALLEGED EXPOSURE OF THE CREWE CIRCLE.

"Lieutenant Colonel" writes:—

I have read the report of the "Journal for Psychical Research" on "A Case of Fraud with the Crewe Circle," and, as an agnostic in this matter, inasmuch as although I see no reason why supernormal pictures might not be obtained under certain circumstances, I am still waiting personal evidence of the fact, the report as published gives me the following impressions.

The investigators appeared to have undertaken the test with the full expectation and desire of proving fraud.

They conducted the operation with "suppressio veri suggestio falsi" methods to perfection.

They constituted themselves prosecution, judge and jury, without giving any loophole for possible defence or explanation.

Certain members have also made post haste in publishing their verdict in what they consider to be the most damaging quarters at considerable expense, without waiting for any independent investigation, or allowing any opportunity to unbiased investigators to confirm or refute their claim of fraudulent manipulation of the slides.

If this is the "impartial" method of the above society, I suggest the formation of another society to investigate their investigations—a guardian to guard the guardians of research.

A STUDY OF STANTON MOSES.

ADDRESS BY MR. A. W. TRETHERWY.

The outstanding feature of Mr. A. W. Trethewy's address in the hall at 6, Queen Square, on the evening of the 1st inst., was the evidence it afforded of its author's painstaking care in mastering an immense amount of material and subjecting it to every possible test which investigation and research could apply in order to arrive, as far as possible, at a sound judgment. Not every subject could deserve the expenditure of so much time and effort, but in the case of William Stainton Moses we have a man who, as Mr. George E. Wright, the Chairman of the meeting, pointed out, is held by many of us in the very highest regard, not only because he was in effect the founder of the London Spiritualist Alliance and is still one of its presidents in spirit life, but because he was one of the greatest Spiritualists and most remarkable mediums this age has known. It was not without reason, therefore, that Mr. Wright congratulated the meeting on the fact that Mr. Trethewy, who had been making a special study of Stainton Moses' life and work with a view to producing a monograph, was present to give them some of the results of that study.

MR. TRETHERWY began by acknowledging his indebtedness to the Alliance for having placed the manuscript books of Stainton Moses—"that great sensitive and champion of Spiritualism"—at his disposal. Others had worked before him in this field of study, notably F. W. H. Myers, whose articles on Stainton Moses in the Proceedings of the Society for Psychical Research, especially Nos. II. and III. in Volumes IX. and XI., covered much ground, and who apparently had had a further publication in view. He (the speaker) had tried to take up the inquiry where Myers' published investigations ended. His original intention was to publish the whole body of the automatic writing contained in the twenty-four manuscript books, with explanatory notes on the text, and to show the results of his enquiries into evidential statements; but this plan had to be relinquished as too costly. Much of the script had already seen the light in "Spirit Teachings" or "Spirit Identity," or in the Proceedings of the S. P. R. or in "The Spiritualist" and LIGHT. The most important part of what had hitherto been withheld related to the identity of communicating spirits. This would now be published with the results of his investigations and a short précis of the twenty-four books, which would show the subjects of the portions not yet printed. Typed copies of all the books except No. III., which was lost many years ago, were in the L. S. A. Library. It was on the question of identity that he wished to speak that evening.

Here Mr. Trethewy remarked, in passing, on the extraordinary degree of versatility which characterised Mr. Moses' psychic powers. Other mediums no doubt surpassed him in the particular lines in which they specialised, e.g., the direct voice—but none had a wider range of powers so notably exercised. There was never any scandal of suspected trickery, and there was no reason now to doubt his good faith.

The lecturer then proceeded to mention the classes into which the manifesting spirits might be arranged. The list began with eight Bible characters. In July, 1873, yielding to pressure on the part of Stainton Moses, "Imperator," the leader of the band of spirits, disclosed his earthly personality as Malachias, "the Messenger of Jehovah," who spoke in the days of Nehemiah, the author of the prophecies ascribed to Malachi in the Bible. He referred to Elijah, his "great master," as still guiding him, and to St. John the Baptist as having been controlled by him on earth. Both of these personages gave messages in the automatic script.

Of philosophers and sages "Doctor," who started the automatic writing and seemed to be second only in importance to "Imperator," had been an instructor of the Emperor Tiberius in the latter's youth, while "Rector" identified himself with an early Christian bishop who was banished from Tortus, near Rome, to Sardinia. The statements made by "Rector" about his earth life had been verified as far as possible, and though it could not be asserted that they were true, in no case did they seem to be false. One feature of his part in the manifestations was his power of reading books. The experiment recounted in "Spirit Teachings" was an extraordinarily successful book test under difficult conditions. "Prudens" gave some account of his life as Plotinus, which agreed with the authorities consulted without any serious discrepancy. He was responsible for the experiments when the spirit of Stainton Moses was taken from his body in London and photographed at Paris. Mentor was an Arabian philosopher

who lived in the eleventh century. His account of his earth life was correct except for a mistake in a date. His main duty was the management of physical phenomena; he was very successful with lights and scent, did wonders with apparatus, and frequently helped in photography.

Commenting on the fact that Mentor displayed a sense of humour which one would not have expected from the records of his earthly career, Mr. Trethewy remarked:—

"After all, very little is known of the characters of these ancient personages, and if on the 'other side' they have acquired a taste for working phenomena which they regard as scientific experiments one is hardly justified in rejecting their claims on the ground that they do not play their parts properly. If communication were established between the earth and Mars it is conceivable that in the early stages of the intercourse the inhabitants of that planet would regard with tolerant amusement the results of the experiments which interested our men of science and would refuse to believe that they were in touch with the finest intellects of the earth."

Among the English historical characters the most important control was Grocyn, a man of letters who lived in the fifteenth and sixteenth centuries. He gave information about his earth life which agreed in the main with the authorities, but included some statements which were certainly incorrect. He made musical sounds at séances and on one occasion, described by Mrs. Speer, he became so engrossed in producing musical notes of a special kind that he forgot to watch the medium's condition and drew too much power, with bad results to Stainton Moses' health.

Then there were the spirits of musical composers, attracted by the musical tastes of the Speer family; American spirits (the resemblance of whose handwriting in the script to their autographs on earth was in some cases striking); modern members of the band; and lastly modern spirits admitted for evidential purposes. This last class included the case of Blanche Abercromby, which had been exhaustively discussed by Myers and from the evidential value of which Mr. Trethewy had found nothing to detract.

Regarding the leader of the band, "Imperator," Mr. Trethewy remarked:—

"As Stainton Moses has said, the whole tone of Imperator's thought was different from his own. He has admitted, and the internal evidence of his writings shows, that his mind was inaccurate in matters of detail. On the other hand, Imperator was scrupulously exact. I can add nothing to the opinion implied by the statement of Myers that, though there is no proof of identity with Malachi, Imperator's communications are not out of harmony with his alleged personality."

On the question whether we were to regard the "controls" as secondary personalities created by Stainton Moses' subliminal mind, Mr. Trethewy observed that it was very hard to believe that the medium's personality, however deeply hidden, could of itself without his conscious knowledge show lights, make sounds, produce scents, move tables, and exercise other powers beyond his supraliminal ability. If it really had that power unaided, why was it that, as with many other mediums, some external agency professed to be the originator of every manifestation? Speaking generally and not with reference to Stainton Moses alone, Mr. Trethewy argued that sceptics in regard to the spiritistic theory who were now forced to admit the reality of alleged phenomena should be prepared with an explanation of this side of the question. He had seen no attempt to deal with it. Professor Richet appeared to ignore it. We were justified in asking this school of non-committal sceptics to state their case more precisely before we proceeded to consider it seriously as an alternative hypothesis.

Having gone through the whole of Stainton Moses' story testing the development of the plot and the various situations by the subliminal as well as the spiritistic theory, Mr. Trethewy could only say that to ascribe everything to the unaided subliminal self appeared to him an incredible explanation. If this view of his was correct they must recognise the controls as external entities. Were they the persons they professed to be or were they false spirits? Imperator argued that it was inconceivable that spirits entrusted with so high a mission would start with lies in their mouths about their own credentials. To put this argument in the opposite form: If they were not the persons they professed to be, who were they, and why should false spirits come with such a message? And why did they not avail themselves of the loophole afforded by Stainton Moses' suggestion of a symbolical meaning in their claims

TRIBUTE TO SIR OLIVER LODGE.

Miss Marion Bunner, of Philadelphia, a cousin of Henry A. Bunner, the poet (whose exquisite "Arcady" lingers always in memory) thus writes in a personal letter:—

"Well, I heard Sir Arthur Conan Doyle give his lecture on 'Psychic Phenomena,' illustrated with stereoscopic slides. Intensely interesting. . . . In the course of his talk he said: 'Now I am going to show you a picture of Sir Oliver Lodge. I am sure you all would like to see a picture of Sir Oliver.' The moment the likeness was shown, there was silence for half a second—then a deafening burst of applause and cheering. The audience instinctively rose, and remained standing and cheering, until the picture was turned off. Sir Arthur said: 'I consider Sir Oliver Lodge the greatest intellectual in the world to-day, and one of the bravest of men.' . . . I liked Sir Conan's personality immensely. He is whole-hearted, earnest and sincere. He won his audience at once."

LILIAN WHITING.

Naples, May 24th, 1922.

A "PSYCHIC PLAY" IN DUBLIN.

Abbeyte (Dublin) sends us the following notes on a psychic play, "The Tangle," written by Dr. W. M. Crofton and produced recently at the Abbey Theatre, Dublin:—

There is no disputing its right to the title, as the climax comes with a séance in which the spirit of a departed wife controls a lady who is to become the second wife. Not only that, she materialises and carries her baby boy from the nursery to the séance room.

Act I. leads up to the parting by mutual arrangement of Professor Bruce and his wife.

Act II. the Professor and Marjorie Jackson (who acts as his laboratory assistant) are making love among the test-tubes. They are caught in the act by Dr. Donovan, a mutual friend who dabbles in hypnotism and other things, and has lately become a widower. Dr. Donovan convinces the pair that their action will lead to professional ruin.

In Act III. the Professor and his wife have become happily re-united. Marjorie submits to Dr. Donovan's proposal to bring relief to her through hypnotic suggestion, and he asks her to marry him. She demurs because of his lately lost wife. Then follows the séance in which the spirit of his wife speaks through the lips of the entranced girl. It would give her happiness to see her boy safeguarded and cherished by such a loving mother-heart. Finally she materialises and carries in the child, placing him in the arms of the sleeping Marjorie.

"CLAIRVOYANCE AND OTHER PSYCHIC FACULTIES."

P. H. F. writes:—

If other readers share with Mr. W. Buist Picken (p. 341) the impression that I suggested psychic prevision and astrological calculation as being dependent for human utility upon the realisation of "The Great Devastation" prognosticated for 1926-30, may I be permitted to say that I qualified the assertion by the words "as commonly understood." No human error in translation of symbol, etc., can affect the reality of psychic vision, or alter the fact that mathematics can bridge the physical and astral worlds. It is the essentially human errors of unconscious media which may prove too uncertain a factor to permit of reliance upon its value.

(Continued from opposite page.)

when they found that to insist on their claims was, owing to his attitude of scepticism, an obstacle to the acceptance of their teachings? No theory could be proved true, and there were grave objections to every one of them. No doubt the easiest course was to suspend opinion and to attack the views of others, but if a choice had to be made there seemed to him less difficulty in supporting the claims of the "controls" to be truthful discarnate entities than in trying to make any other explanation fit the facts. (Applause.)

Mr. HENRY WITHALL, in seconding the vote of thanks moved by the CHAIRMAN, spoke of the affection and esteem in which Stainton Moses was held by all who knew him. Boys educated under Mr. Moses at University College said they went to him because they could trust him. Ever since his passing his influence had been with him (Mr. Withall) and every change made in connection with the L.S.A. had been made at his inspiration or request.

Mr. F. W. PERCIVAL, another intimate friend of Mr. Moses, described a wonderful sitting he had with him and the Speers in 1893 when from behind the curtained recess in which the medium sat entranced, solid globes of soft phosphorescent light, like full moons, came out one after another into the darkened room, rose and knocked against the ceiling, glided in and out among each other in rhythmic movement, and then returned in succession to the cabinet.

RAY'S AND REFLECTIONS.

I am asked to explain the experience of a newspaper man who, in a London street, saw a bee buzzing near him and at the same time became strongly conscious of the smell of flowers, although there were no flowers to account for the scent, which lasted but a moment but was unmistakable. Can there be the "ghost" of a smell? Was it a "psychic phenomenon"? I should hardly think so. If the perfume was really hallucination, I should rather account for it by "suggestion," or by the association of ideas. Probably when the Pressman had previously seen a bee it was in some spot where there was the smell of real flowers. A renewal of the experience with a bee may by some law of mental association have stimulated the nerves of smell to activity and the sensation of the flower-scent was repeated. I have known such cases. They are of course "psychical" in the larger sense, but not in the precise Spiritualistic one.

Quite a large book could be written on this subject of hallucinations of the physical senses, as well as on the psychic senses, of which Mrs. Leaning has written so charmingly in LIGHT. Meantime, an impish spirit tempts me to repeat Mark Twain's story of an experience in regard to the sense of smell in an "occult" connection. He tells the story of his visit to a professional medium in an American city. The hall of the house was in darkness, but the door was opened in answer to his knock and a woman's voice in the gloom apologised for the absence of a light in the lobby and invited him in. She was evidently in low spirits, for she sighed deeply as she spoke, and the air each time became odorous with the smell of garlic. Mark said that a light was unnecessary. If the lady would go in front and heave a few more sighs he would be able to find his way! Dear old Mark Twain! He was never tired of poking fun at Spiritualism, while often recounting experiences that showed that he himself was in close touch with psychical facts.

I have been listening with amusement to many discussions as to what constitutes an "adequate test" of physical phenomena, especially in psychic photography. The impression left on my mind by the opposition speakers is that no test could ever have been a proper test if it resulted in finding the medium genuine. But then I had arrived at this understanding of the position long ago.

I remembered how often in the past some man of scientific note has been selected to investigate the matter. There was usually much hallooing about it. "Now we have the man who will find out the truth." And his qualities of acuteness and his general abilities were praised to the skies. Well, the man would come in and make his investigations and discover that the thing was true. And then howls of chagrin and disappointment went up. The opinion of his capacity underwent a violent change. He was a crank, he was incompetent, he was utterly unfit to have undertaken such an inquiry! The old hands amongst us have seen it many times before. We shall probably see it again, but not to anything like the same extent. Things have changed tremendously during the last few years. The enemy is more vocal and more violent—but he is "not the man he was."

Mr. Ernest Hunt's address on "Spiritual Law in the World of Affairs" to the L. S. A. on the 8th inst. was an admirable exposition of the interior laws which govern the most worldly activities. He showed that every form of falsity in human affairs is a denial of spiritual law—a violation of the law of mutual service on which the whole of life is based. This applied as much to nations as to individuals, and the consequences were inevitably and invariably defeat and disintegration. The fact was tragically illustrated in the state of civilisation to-day. Such addresses are invaluable as showing the intimate bearing of Spiritualism upon every circumstance of life, however commonplace.

One thing about our "raging, tearing propagandists," while it moves the cynical to disgust, never fails to amuse the tolerant observer. It is their fixed conviction that Spiritualism being so good a thing, it is necessary that the public shall have it thrust on them in season and out of season. Now, rightly regarded, this is really an amiable trait. It means sincerity and philanthropy, even if in such excess as to overbalance judgment and discretion—rather tame virtues sometimes. But it often calls to my mind an amusing picture in a comic paper some years ago. A well-meaning man is seen rowing a boat in which two lady companions are showing signs of sea sickness, and demanding to be taken ashore. The man is obtuse, however. "I brought you out to do you good," he says, "and good I will do you whether you like it or not!"

D. G.

LIGHT,

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EXPOSURES AND EXPOSERS.

We find to-day, as we found more than a generation ago, that in the matter of psychical phenomena there is vastly more of "exposure" than of exposition. Little attempt is made to understand the laws of mediumship; there is in general only a study of the results, which, as regards Spiritualists and people of open mind, usually prove the case conclusively, just as where the sceptic and fraud-hunter is concerned, they serve as conclusively to disprove it. To the impartial observer there appears to be something wrong in this. A matter cannot be true and untrue at the same time. On each side are ranged people of high intelligence and strong critical ability, one party stoutly maintaining the reality of supernormal phenomena, the other as emphatically denying it. Each party can point to recorded cases for confirmation of its findings. What is wrong?

Let us pause at this point to relate a personal experience, very eloquent of the probable causes of some of the perplexity in psychical research. We have referred to it before, but it will bear re-telling.

In the middle 'eighties of last century, we occasionally attended circles in which the medium, a woman who eked out a livelihood by her gifts, gave séances for the direct voice, apports and other forms of objective phenomena. She was the centre of the usual sharp controversy as to whether her mediumship was real or not—that kind of dispute which to-day goes on as interminably as ever, each side having proved its case conclusively. We kept our own judgment of her in abeyance. But one evening two of our fellow-investigators—one is still living to testify to the fact—made up their minds to test the phenomena in their own way in our absence from the circle. So they themselves produced all the phenomena that occurred, speaking in the "direct voice," "levitating" objects and doing the other "supernormal tricks." One of them—an intimate friend—afterwards called on us to report the complete exposure of the medium. Their tricks, he said, had passed undetected, had been taken at their face value; it was a "thorough show up." So it seemed, until one paused to examine the case. What had the medium done? we asked—had she shown any signs of alarm or suspicion? That, it appeared, was the cream of the joke. The medium had been taken in like the rest of the circle. She had supposed (ha! ha!) that the spirits were doing it all! This appeared to us to dispose of the idea that the medium was a trickster. We asked, who, then, produced the manifestations when our two ingenious friends were not present? Our informant ruefully admitted that this was a weak point in the case. But, he asked naïvely, why did not the spirits interfere and repudiate the counterfeit activities produced in their name? We were very young then and could not answer the question. We find the problem quite a simple one to-day.

We leave the story to point its own moral, and proceed to offer suggestively some propositions which have grown out of a fairly close study and experience

of that borderland in which illusions and realities jostle each other and occasionally seem to be both real and illusory at the same time according to the temperament and mental attitude of the onlooker.

We recall that some of the most ruthless exposures of mediums in the past were made by convinced Spiritualists, whose later experiences showed them that they were sometimes entirely wrong in their judgments, as they sorrowfully admitted. They had been guilty of malobservation of a quite opposite kind to that of which they are usually accused. They had also been to blame for a dense ignorance of the nature of the forces with which they were in contact.

We have observed that in almost every case of detection and exposure the medium was one who took payment for his services and was given to admit all and sundry to his exhibitions. That we found very significant.

We have noted cases in which there seemed to be the clearest evidences of premeditated fraud, the medium having prepared his arrangements for fooling his sitters long before the sittings. But we have also found that these same mediums were reported, on equally good authority, to have on other occasions been the centre of manifestations utterly fraud-proof. We have found that in some queer way faith in a person's honesty begets honesty, and strong suspicion, coupled, as it sometimes is, with a desire to detect cheating, may produce or seem to produce the expected dishonesty.

We know intimately one physical medium who gave up his avocation in disgust at the treatment he received, and turned to another profession in which he rose to eminence. We learned from him of his conviction that although all his phenomena were perfectly genuine, humanly speaking, they came from some obscure and mysterious region in the human personality. In short, he did not believe in spirit agency. To-day he has revised that view, having found the key to his problem. That key lies in the consideration that except on the spiritual side of his nature man never comes into touch with the spiritual world at all. So long as he confines his investigations to the borderland where the psychical and physical interact—frequently with strange and confusing results—his tendency is to go round and round like a squirrel in a cage, or a mill-horse—for ever on the move, but never arriving anywhere. Mediumship and psychic phenomena provide a multitude of clues to the nature of man and what awaits him at death. But they are not ends in themselves. They are just sign-posts to be left behind when their purpose is served. There is a story of a humorist on tramp who, being told that the road on which he was walking would take him to York, remarked that this was very convenient, and he would therefore sit down and be taken there. Some of our investigators seem to be pursuing the same method on the road to discovery of the truth. Only they are not humorists.

"FORGET-ME-NOT."

The flowers sleep:

Deep in the silence of th' ethereal sea
The stars, those guardians of mystery,
Their vigils keep;
And some being so enamoured of their grace
Are springing from their bed as to embrace
Their sweet reflection in the silent sea,
That they have loved from all Eternity.

The heavens weep, and silver tears are shed
In midnight showers
Upon the slumbering earth, and from o'erhead
A star descends and seeks a scented bed
Amid the flowers.

Anon they rise,

And in the quivering twilight of the morn
They spy a little blossom newly born,
With wond'ring eyes.

"What art thou called, frail one, with starry head?
Whence comest thou?" The floweret answered,
"From thy Creator, whom men have forgot,
My name—His message, 'tis 'Forget-me-not.'"

—HENRY COLLETT.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

There were many references on Monday last, June 12th, to Sir Oliver Lodge, who on that day celebrated his seventy-first birthday. "The Daily Mirror," in offering its congratulations to Sir Oliver, remarked that "He is also the inventor of machinery for dispelling fog, and throughout his life he has been prominent in psychical research, with a profound faith in the ultimate unity of science and religion. One of his most remarkable books is the memoirs of his son Raymond, which he published in 1916."

"The Sunday Illustrated" of June 11th published the following tribute and anecdote: "Whether we agree with Sir Oliver's latest theories or not, he is a man of common sense, and his practical methods command respect. The best example of this occurred once when a high-brow student was explaining elaborately how to draw water up through a tube. Sir Oliver listened patiently, and then gave his own explanation in two words: 'Suck it.'"

On Tuesday last the "Daily Mail" published an interview with Sir Oliver Lodge who, so the journal states, celebrated his birthday in making wireless experiments at his beautiful home in the country near Salisbury. In the course of the interview with the "Daily Mail" reporter Sir Oliver said: "I spend a good deal of my time on wireless research now. With an assistant I have been carrying out a number of interesting experiments—but for the moment I am keeping them dark. I have been particularly interested lately in what 'The Daily Mail' has been saying in regard to broadcasting. I expected broadcasting would become popular a long time ago, for I then thought, and still think, that there is a wonderful future for it. A great deal of good has been done for the cause of wireless by the encouragement given to amateurs. It is through them, in their enthusiasm, that new developments in wireless are to be looked for. Means should be devised of placing apparatus cheaply on the market. On Wednesday," Sir Oliver added, "I am to address the Wireless Society at the offices of the Institution of Electrical Engineers, in Savoy-place, London." Discussing the drought, Sir Oliver said that it was due to the non-electrical state of the atmosphere. "The atmosphere wants electrifying. Some day, I have no doubt, a method will be found of electrifying the atmosphere to produce rain at will. I have thought about this a good deal, but I have not yet made any definite conclusions capable of being set out. It is one of my dreams for the future!"

In a recent issue of the "Newspaper World" the following interesting reference to Mr. W. T. Stead was made:—

Mr. John Leyland's article in "The Observer" describing the rehearsal of the Passion Play at Oberammergau, recalls the fact that, thirty odd years ago, the sacred drama in the Bavarian village was one of W. T. Stead's "enthusiasms." In the first year of "The Review of Reviews" he visited Oberammergau, and in July, 1890, published a book entitled "The Passion Play as it is played to-day." Writing from Oberammergau, in June of that year, W. T. Stead records that the words: "This is the story that transformed the world," kept ringing like a church bell in his ears, forbade sleep, so he got up and wrote his introduction, the concluding words of which are worth pondering to-day: "If transformation is to be effected, and the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross lies the secret of the only power which can save mankind."

The "Sunday Times" of June 11th, in the course of a review of the recent work, "Some New Evidence for Human Survival," by the Rev. Charles Drayton Thomas, observes:—

This book is certain of a warm welcome from the already considerable, and fast growing, portion of the reading public which takes an interest in its theme. Sir William Barrett claims for it that it is one of the most important contributions yet made towards an experimental solution of the problem of survival after our life on earth. It is the result of a collaboration between a father and son, both ministers of religion, the latter of whom is the living writer, whose name appears upon the title-page, the former a disembodied spirit who "passed over" several years ago. Its especial appeal to psychic inquirers is found in the circumstance that it is the first book which claims the possession of prophetic power as a possession of the enfranchised spirit, and the ingenuity of sceptics will certainly be severely taxed to find solutions of some of the cases adduced alternative to that propounded by Mr. Drayton Thomas. On several occasions his deceased

collaborator predicted with striking accuracy names and facts which would be found in the columns of the following day's "Times," and that at hours when the type of the issue in question had not yet been set—conceivably when the copy had not yet been written. Both Mr. Drayton Thomas and Sir William Barrett admit the tantalising, perverse incompleteness of the communications, but they claim that they are sufficiently exact and sufficiently mysterious to deserve our grave attention.

The second of the new series of answers to questions by the Rev. G. Vale Owen appeared in the "Weekly Dispatch" last Sunday. The Vicar of Orford, in dealing with the oft repeated question: "How can I get into communication with those who have gone Beyond the Veil?" replied as follows:—

"My answer is that it depends on how the individual is constituted. There is little doubt that all the psychic faculties are latent in every human being. But in some one faculty is more easily awakened into activity, and in others another faculty. This is why some people are clairvoyant, or given the faculty of seeing into the spiritual world, which is all about us, while others have the gift of hearing their spirit friends speaking to them, which is called clairaudience. This being so, it seems to me that the best way to get into touch with those who have passed on is not to rush off to a medium, but to see if we cannot develop one or more of these powers ourselves. Some, adopting this advice, however, without more ado, invest in a planchette and try to get automatic writing, or plunge into some other adventure with little or no preparation. But there is a more excellent way. The best thing to do is to make it a matter of quiet thought and prayer. Do not be in a hurry. Do not rush in where angels go softly and with reverence. If you are in the habit of attending a place of worship, keep your desire in mind while you are there. Be patient. You cannot hurry matters with any degree of success. Then follow what guidance is given to you by intuition. Your good friends on the Other Side will know your wishes and also which faculty they can best help you to develop. You will feel their influence. If your own judgment coincides with what you feel they are trying to advise you, do what they wish. This is the method I myself have adopted with satisfactory results. This is the first thing to do. Next step I shall have something to say about next week."

Dr. J. H. Jowett, preaching on Sunday last at St. Matthew's Church, Croydon, before the Mayor and Corporation and ministers and clergymen of all denominations as well as representatives of many public bodies, declared that modern Spiritualism had not yet indicated a life beyond the grave which seemed worth living. We recommend the Doctor to read the story entitled "The Arrival of a Minister of Religion in the Second Sphere" from Vol. III. of the Vale Owen Scripts.

Mrs. D. Grove, in the course of an address recently given by her at the New Thought School, Manchester, said: "The idea of healing from the unseen world, healing by means of those who had passed beyond the veil of death, was not generally familiar. People, however, were all spirits, some dwelling in physical bodies and others in finer bodies. She mentioned a book, 'One thing I know,' written by a woman who had been bed-ridden and helpless for fifteen years and whom no medical aid had been able to cure. The writer eventually got into touch with a 'spirit-doctor,' who after his death had come back to serve humanity, and functioning through the body of a nurse who was a medium, this 'spirit-doctor' in the course of a few months completely cured her. Following this, the lecturer went on to describe how she herself had been healed by the same 'spirit doctor.' Her trouble had been variously diagnosed by both specialists and general practitioners, but no relief had been given, and she at last reluctantly sought the advice of the nurse mentioned. Speaking through the latter, the doctor promised a cure of the lecturer if she would place herself under his care, but said that otherwise the complaint might prove fatal. Consenting to follow his instructions, she entered the nursing home established by patients whom the doctor had already healed and underwent a prolonged fast of four weeks, taking only a little herbal medicine and keeping silence during that period. At the end of five and half weeks she was completely cured. The doctor had many other methods, amongst which was massage. The nurse, not then directly controlled by the doctor, would massage patients, her movements being guided by the spirit force, of which the lecturer had been conscious whilst undergoing treatment. With regard to medicines used by the doctor, these were mostly herbal and frequently of very simple nature, such as dried raspberry or violet leaves. Colour entered largely into the treatment, different rooms in the house being decorated in different colours to suit different types of complaints. Treatment was always prefaced by prayer."

PROBLEMS OF THE RESURRECTION.

DR. POWELL ANSWERS SOME CORRESPONDENTS.

Miss Ruth Canton raises the following question on a subject recently dealt with by the late Dr. Ellis Powell in these pages:—

What was the object of dematerialising the body of Jesus when the fact of its remaining in the tomb, notwithstanding the appearances of His spirit to His disciples, would have helped so much to impress, not only upon them, but upon us all, the spiritual quality of His resurrection? The disappearance of the body has led many to believe that Jesus did not actually die upon the cross. This was the view taken by the founder of the Theistic Church, the Rev. Chas. Voysey, who told us that crucifixion was by no means always fatal. The same idea is carried out in Moore's "Brook Kerith." Moreover, where was the necessity for the removal of the stone of the sepulchre for either the exit of Christ's spirit or the entrance of angels to dematerialise His body?

The several appearances of Christ to His beloved ones have of course all the character of spirit manifestations, but I never could see the use to us of Christ's bodily resurrection; whereas the testimony to the continuity of the character of His spirit, while His body was disintegrating in the tomb, would have been invaluable.

J. K. puts a further question arising out of Dr. Powell's reply to him (p. 280). He says:—

Writers, like the late Rev. H. Latham, of Cambridge, have laid particular stress upon the fact that the evidence for Christ's resurrection was to be found in the tomb itself—namely in the peculiar position of the grave clothes. These were in no disorder, but still preserved the folds in which they had been wrapped round the body by Joseph of Arimathæa and the others. The body exhaled from them, and when its support was removed, the clothes simply lay flat on the slab, borne down by the hundred pounds weight of spice which was enclosed in them. This view seems to receive striking confirmation by the attitude of the first visitants to the tomb after the resurrection.

Peter and John set out for the garden, as a result of Mary Magdalene's message—namely that the body had been stolen. Doubtless they were prepared to believe it, for, at this time, they had no expectation whatever of a resurrection.

But when they arrive at the tomb, and make their inspection of it, the Gospel history affirms that they saw and believed.

Further, the women who came out in the early dawn of the first Easter to complete the embalming of the body, are met by certain angelic attendants, who announce to them the fact of the resurrection, and also give them this pointed invitation, "Come and see the place where the Lord lay." Is it reasonable to suggest that this invitation was inspired by motives of mere sentiment? Must it not have been offered because there was something there to see—something corroborative of the truth of the resurrection, which had just been declared.

Dr. Powell has noted an interesting fact regarding the head cloth. If I understand him aright, he seems to suggest that, after the removal of Christ's body, the folds of the cloth actually preserved the shape and features of the face. This, of course, is only a theory—but has he any grounds upon which to build it?

An important point of the Gospel story is that the head cloth was found in a place by itself—that is to say, that there was a certain space between it and the rest of the clothes. This would certainly be the case if we imagine it to have been in the form of a turban—but if it had covered the face, it would most likely have overlapped upon the other garments, and when the body dematerialised, there would have been no space between them at all.

Finally, we have a question from Mr. W. J. Read (Poole), who says:—

Spiritualism tells us that the physical body does not rise again. Christ's body, it says, was dematerialised: as a rule, ours becomes dust. In whatever way it comes about, this physical body is cast off for good.

Now in I. Cor. xv., St. Paul appears to teach that the physical body does rise. In the original text, however, there may be some explanation of this apparent discrepancy. The words to which I refer are verses 42-44. In my opinion the translation is not at all clear. "It is sown." With what substantive is the pronoun connected? Is it the abstract fact—the resurrection; or the concrete fact—the body? And is it the physical body? Because, if so, what can "It is sown" and "it is raised," in conjunction, mean but the same body, and not another? The same body in which, of course, some great mysterious change has taken place, yet the same; just as the plant is of the same nature and essence as that of the seed from which it springs, although of a different form.

DR. ELLIS POWELL'S REPLIES.

In reply to Miss Canton, surely if the Body of Christ had remained in the tomb the ancient prophecy must have been falsified and the body would have seen corruption. Moreover, it would have been quite easy for the enemies of Christianity to have produced the decaying body as a conclusive answer to the suggestion that Christ had risen from the dead. Again, there was no necessity to remove the stone for the exit of Christ's spirit or the entrance of the angels. What was necessary was to admit the disciples and so to convince them that the body had been dematerialised from inside the grave clothes in such a dexterous fashion as (for instance) to leave the napkin moulded up with the impress of the face. This fact is in the original record though it is lost in our translation. The whole matter is beautifully worked out from the orthodox standpoint in the Rev. H. Latham's "Risen Master," which is well worth perusal by every Spiritualist.

What your correspondent, J. K., calls the head cloth is in Greek the *soudarion*, really a sweat rag, or a cloth for wiping the perspiration from the face. It is quite likely, as my correspondent suggests, that it did not completely cover the face, but it must have covered enough of it to have enabled the *soudarion* itself to receive the mould of the features. The verb used by St. John is not, as our translation has it, "wrapped together in a place by itself," but rather "moulded up in a place by itself." The Greek verb is derived from a noun signifying the hump which comes on a porter's back as the result of carrying many burdens. This delicate touch, pointing us clearly to a dematerialisation of the face from underneath the *soudarion*, is one of the points that is completely lost in the course of translation, but I have brought it out in my little pamphlet on "Psychic Research in the New Testament."

Reference to the original Greek will clear up instantly the difficulty to which Mr. Read refers. This translation is a very unfortunate one, suggesting as it does an identity between what is sown and what is raised, whereas in the original the words are a series of impersonal verbs not suggesting any such identity whatever. Therefore we should render "There is a sowing in dishonour, there is a raising in glory; there is a sowing in weakness, there is a raising in power; there is a sowing of the body as moulded by its physical environment, and there is a raising of a spiritual body." Another rendering, not quite so accurate but much better than the Authorised Version, would be to say, "So with the resurrection of the dead. What is sown is mortal, what rises is immortal. What is sown is inglorious, what is raised is in glory. What is sown is in weakness, what is raised is in power." Mr. Read will see that this entirely alters the whole aspect of the Pauline doctrine as represented in the New Testament.

MUSIC AND COLOUR.

Miss S. Ruth Canton, the well-known artist, writes:—

I cannot resist recording a most curious coincidence which may interest your readers. Last Saturday some friends took me to see the wonderful display of bluebells at Kew Gardens. The beauty of it all was, to me, almost overwhelming. As we were leaving the scene I said to my friends: "I feel as if I had been listening to Beethoven all

this time!" They seemed somewhat amused at such an idea. But when on Sunday I opened LIGHT I read on p. 310 how Sir William Barrett found that the ratio of the wave-lengths of the colours of the solar spectrum is almost identical with the ratio of the wave-lengths of the notes of the diatonic scale. Thus "a sunset can be translated into a sonata," and "the colours of paintings by Rubens and Raphael transposed into musical chords." When I told my friends of this remarkable coincidence they begged me to send an account of it to LIGHT.

DR. ABRAHAM WALLACE IN EDINBURGH.

SPIRITUALISM IN THE WORLD OF AFFAIRS.

ADDRESS BY MR. H. ERNEST HUNT.

[This report was crowded out of our last issue.]

On Sunday evening, May 28th, the Edinburgh Association of Spiritualists had the good fortune unexpectedly to obtain the presence of Dr. Abraham Wallace upon its platform, in addition to Mr. Harvey Metcalfe, the speaker and clairvoyant for the day.

Dr. Wallace referred to the fact that it was twenty years ago since he had occupied the platform of this Society. He was in Edinburgh on the present occasion as the invited guest of the Moderator of the Church of Scotland Assembly and, as such, had had a seat in the Moderator's gallery, where he had an opportunity of both seeing and hearing those who took part in the discussion on the Report of the Committee on Supernormal Psychic Phenomena.

Many of those who took part in the discussion, it was very easy to see, knew little of the subject themselves, and moreover their speeches lacked sincerity. Dr. Wallace read the newspaper report of the Rev. Professor Paterson's speech, and drew attention to the way in which the Professor blew hot and cold. The Professor, he pointed out, preferred to go back to Acts of Parliament in the seventeenth century for the position of the Church rather than take account of the evidence of the present day.

Even supposing spirits existed, they were not sure about their character. One man whom he (the Rev. Professor) knew, who had investigated the subject, said he was sure that most of them were of the very dregs and lees of the spiritual universe; and if people trafficked with them, they might be getting into touch with malicious imps that might take pleasure in deceiving them, and might lure them to their ruin.

Dr. Wallace's prompt retort as to "the very dregs and lees" was—as he said he had told a number of the clergy to whom he was lately speaking—that "like draws to like," while those who would allow themselves to be lured to their ruin had no business to be there at all. He agreed that not everyone should investigate the subject but—and this point he strongly emphasised—what the clergy missed was the ability to be able through clairvoyance to give its members conviction and reassuring messages from those who had passed on.

To answer a criticism often levelled at Spiritualism as to why this or that medium or control could not "give more," Dr. Wallace referred to the tenth verse of the twenty-second chapter of Acts, where Paul was told to "go into Damascus and there it shall be told thee of all things which are appointed for thee to do." In this instance the remainder of the message was given to "one Ananias" in a vision.

A personal experience which he related was remarkable because he had been trying for several years to get a supernormal photograph of a certain spirit. About two years prior to the War a professional brother of the speaker was upon a skiing holiday in Norway. One day a party of men, including his friend, set off for a range of hills some miles away. During the journey they were overtaken by a blizzard which raged for some days. It was quickly discovered that two of the party were missing. Four days afterwards a sister came and informed the doctor that his friend had been missing for four days. He at once asked her for something he had lately worn, and, obtaining a pair of gloves, took them to a clairvoyante to whom he had been recommended and whom he had not previously visited. On taking the gloves the clairvoyante at once complained of cold and said there was a great quantity of snow. While speaking, a deep voice took control and described his medical friend and the position of the bodies—for there were two—and said they would be recovered in four days' time. This later took place on the fourth day from the setting. Later on at a Direct Voice sitting his friend spoke and on being asked why he, a strong man as he was, had not dug a hole in the snow, he replied he was so tired and sleepy he sat down and fell asleep—and then he awoke and saw his own body and ejaculated, "Why, this is what Wallace was always telling me about. I'm in the spirit world, and don't know it."

This spirit form is frequently described to him, he continued, and yet he has so far been unable to get a photograph. The particular point Dr. Wallace brought out was that when he had the sitting four days after the first word of his friend being missing, it was thought that probably the two men were in one of the huts on the mountains specially placed there for such occasions, therefore no one on earth knew whether his friend was then alive or dead.

For the report submitted by the Church of Scotland Committee we could at least be grateful even if it did not say what we should have liked it to say. It was a great thing that a Committee from the Churches of Scotland should have considered the matter at all. Many people in high positions knew of it and believed in it, and though he had suffered a little from his opinions being known, he found it always came all right in the end.

G. D. W.

No one felt inclined to ask questions or raise any points of criticism at the close of Mr. H. E. Hunt's stirring address in the hall at 6, Queen-square, on the 8th inst. The spell of his sustained eloquence and of the lofty ideals by which it was inspired was still upon us. Before the lecture, the Chairman, Mr. G. E. WRIGHT, paid a fine tribute (which will be found on another page) to the memory of Dr. Ellis Powell.

MR. HUNT, in introducing his subject, said that people asked: "Has Spiritualism any bearing on things to-day?" His reply was, "Profoundly it has." If we refused to think of ourselves as spirits and regarded ourselves as simply bodies we were perfectly justified in living for the things of the body—the things that would make the body satisfied. But the man who did so, who was out for getting rather than giving, would find that there were many others animated by the same selfish aims, and there would be the inevitable clash of opposing interests. Following on the doctrine of materialism there came strife, enmity, hatred, malice—everything that led to warfare, confusion, and disintegration. Primarily we were not bodies. Man had a body, but he was a spirit, and the world in which he lived was basically a spirit world. As spirits we were here to evolve and grow. That was the object of our very existence—that we should come down as spirits into these earthly surroundings to go back greater spirits, having added to the glory of God by our spiritual increase. Spiritual evolution was the very foundation of our life. As soon as we ceased to evolve, disharmony came in. In the world of affairs social disorder and industrial trouble were the reflex of our disobedience to spiritual law. We should never build the fabric of society aright till we built on a spiritual basis. "God is a spirit, God is love, and to my thinking we must identify spirit with love; and love in action is service."

Service was a natural law. If a thing did not prove its right and title to exist by being of some service in the scheme of things, Nature said it must be eliminated. Behind evolution there was always spirit. Always a process of variation was going on. Nature, spirit, in every form of creation, was making its variations. Some of them were proving by their utility their fitness to survive, others were being snuffed out in favour of higher forms. The same law held good in our own being. As with muscle and brain and memory, so with our spiritual nature, the penalty of neglect was atrophy and loss.

And as with the extinct mammoths of the past, to whom we could imagine, Nature had said, "You are no use: out you go!" so there were men to-day who were being eliminated from the scheme of things. The "won't works," in whatever class of society they were found, were gradually being eliminated. Nature took her time over it, but it was happening all the same.

Service was also a business law. Mutual service was the fundamental law that underlay every transaction between man and man. But were we building on the realisation of this law? Did we not see it being violated on the one hand by strikes on the part of the employed, and on the other by oppression on the part of the employer? Limitation of output was immoral, but equally so was the tyranny which put people to work in impossible conditions, got the last ounce of labour out of them, and pared down their wages.

Again, not only was service a natural law and a business law: it was a spiritual law. "He that is greatest among you let him be your servant."

But mutual service was impossible without faith. The whole of our ordered existence was based on faith. We slept in the faith that the sun would rise on the morrow, and our business transactions depended on faith in our fellows. Without it all these transactions would come to an absolute stoppage. Unhappily, not only had faith among nations been largely destroyed; it had been gravely broken in the social and industrial world. With all our manifest differences we might surely believe in the essential goodness of our fellow men!

This faith would in itself contain much of the element of love, and love was the one integrating force in the whole world. With love would come a finer view of life, a wider outlook, and a tendency towards optimism rather than pessimism. Work would be no longer unpalatable. We should recall the great precedent, "My Father worketh

(Continued at foot of next page.)

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THE CHURCHES AND PSYCHIC SCIENCE.

By J. W. MACDONALD.

The Reports of the Churches of England and Scotland on Spiritualism suggest the reflection that the Churches' outlook on the works of God is very limited; the Report of the Church of Scotland opines "that the Church is in no sense dependent on the result of fresh discoveries: faith, hope and charity will not be superseded by successful psychical research." Does anyone say they would be? At the back of this statement lies the idea that man lives by Homiletics alone, and not "by every word that proceedeth out of the mouth of God," as the Churches' text book says. There are more "words of God" than are dreamt of, or mentioned in the Churches' Homiletics: and by these man ought to live, as well as faith, hope and charity, for the larger and grander his knowledge of God and His works, the richer will be his faith, hope and charity; but these are kept from man by the Churches, and he has to seek them elsewhere. St. Paul said he determined to know and preach only Christ and Him crucified—but that included the phenomena and facts of the spirit world, as his writings abundantly show. Over one thousand years ago Chrysostom said that the Church had lost these gifts and powers: and the present state of the Churches prove it.

The fact is that the study of theology dwarfs the scope of the mind, and makes men narrow minded. Christ was always looking forward—the Churches are always looking backward, with the result that instead of expanding they have been contracting.

Theology has now got into a *cul-de-sac*, and cannot get any further forward, as is evidenced by thinking men turning to the comparative study of religion in the effort to discover larger and richer ideas of God: for this to have its full value they will need to take into account the knowledge disclosed by Spiritualism. Another defect is the theological interpretation of the Bible, which results in the neglecting of large tracts or portions of the Scripture, which are bigger than the theological conceptions which prevail. Although many of these portions are read in the Churches, the plight of readers and hearers is like that of the Jews described by St. Paul in II. Cor. iii., 14, 15, "the veil is untaken away in the reading." Orthodoxy is vaunted in most quarters, as the great desideratum, oblivious of the fact that orthodoxy put Jesus Christ to death, and since then has put to death as many of His followers as it could, until stopped by the Civil Power.

These enquiries into Spiritualism are a better sign, and may awaken the Churches to see that they are in some measure dependent, not upon "the result of fresh discoveries," as some think is the issue—but the recovery of what St. Paul says belongs to and is the native property of the Churches, and which Chrysostom candidly says they had lost; also to the fact that the Church is, or ought to be, an organism and not merely an organisation, into which it has too often degenerated.

Another encouraging sign is found in a book recently published, "The Spiritual Gifts," by Rev. J. R. Pridie, M.A., who deals with the fact that no part of the Bible is more perplexing to the modern mind than the early chapters of the Acts of the Apostles. Throughout these chapters the Church is not the Church as the modern mind conceives it: the fundamental idea of the Church there, as in all the New Testament, is that of a corporate life lived in definite conscious relation to God and in definite conscious relation of mutual brotherhood among its members. It is an organism rather than an organisation, and as an organism the law of its being is the expression of that Divine life with which it is endowed, by which it lives. For if the Church is an organism, a corporate life, the carrier of the power which proceeds from the risen Redeemer, two things become intelligible. First the victory of the Risen Redeemer must be made good on earth where the Church has its visible sphere of activity: and secondly it must be made good in those heavenly places where the principalities and powers are. The living Church of the living Christ has a double function to perform. She has to carry on Christ's work of setting free the souls and bodies of men on earth, and by so doing she has to act as the organ of revelation to supra-mundane beings. In the Epistles (for that which is taken for granted in the Acts is explicitly declared in the Epistles) nothing is more clear and remarkable than the consciousness of the "super-

natural," which is continually making itself felt. On the one hand, the Christ fulfilling Himself through the Church "As the body is one and hath many members, so also is Christ" (I. Cor., xii., 12): on the other, part of that full filling is the making known *through the Church* (Eph. iii., 10) to the principalities and powers in the heavenly places (*i.e.*, making known to the spiritual sphere in which there are evil powers as well as good) the manifold wisdom and the eternal purpose in Christ Jesus. For this purpose the early Church discovered that the necessary power had been given her—not the authority only, but the power. And next she discovered that she had been endowed with special spiritual gifts. These gifts included such "natural" endowments as teaching and exhorting; but they also included "supernatural" endowments as exorcism and the working of miracles.

The writer holds that these supernatural endowments or spiritual gifts are still necessary and available, or ought to be—and one would add, that so far as they are not, the Christianity of the Church or Churches is not the Christianity of Christ. He deals with the difficulty for the modern mind to believe in spiritual personalities other than the one living and true God: it takes both a religious and a theological form. As to the latter, it is difficult for Western theology to realise "any kind of limitation to Divine power, or to make room in our thought for any other personalities besides the Deity and ourselves. It is due to this attitude that any discussion of our subject has for long been ruled out of Court. Science has been called in to supplement by her doctrine of natural laws the defects of theological discussion." "But," Mr. Pridie replies, "the newer philosophy of vitalism has shown that natural laws are not the whole account of the matter—that there is a *causa causans* which has still to be taken into account, and this has directed our thoughts to new ideas of personal and spiritual elements in the development of human nature. And theologically there has been a welcome movement towards re-examining our conception of the attributes of Deity in the light of the broader Pantokrator of the Nicene Creed rather than in the narrower and less adequate Omnipotens of the Western creeds."

The theology of Augustine, whatever its good points, has had a bad result on Christian thought and development from which the Churches are still suffering. The idea of Greek Theology that Revelation is an illumination of human reason, rather than a break in reason, as Latin Theology has it, shows the way to the Churches to recover their lost birthright.

Dr. Margaret Vivian writes:—

The report in LIGHT of the address given by the Rev. G. Vale Owen at the Queen's Hall is of great interest, and the account given by the late Dr. Ellis Powell of the attitude of the Archbishop of Canterbury and of the Bishop of London towards Spiritualism is specially noteworthy, inasmuch as it demonstrates the tendency of modern ecclesiastics to "sit on the fence" after the manner of the Laodiceans. Within the last few months the Primate has been approached by deputations of High Churchmen, Low Churchmen and Broad Churchmen, each seeking his authority to crush the other two. It says much for the Archbishop's diplomatic skill that he apparently succeeded in pacifying them all. But is diplomacy really and truly a virtue when evinced by the head of the Anglican Church? Would it not be more consonant with the dignity of his office if he were to lead boldly in the search for Truth rather than follow with obvious reluctance in the rear of spiritual progress?

Where Spiritualism is concerned, he does not disapprove of our investigations, but at the same time he thinks it inadvisable to give the movement his official blessing. The Bishop of London similarly blows neither hot nor cold. He is willing that a few (it is not clear why the number of inquirers should be so limited) should investigate these matters, but bishops must not yet be asked to be patrons. How much longer must his Lordship wait before deciding on which side to range himself? Not a few have been experimenting for many years, and yet the ecclesiastical mind still hesitates!

Spiritualism is either good or bad. Its phenomena are either genuine, or they constitute the most monstrous fraud that has ever been perpetrated. If it is good, and likely to help Christianity, the heads of the Church should say so without hesitation. If, on the other hand, it is bad, and they believe it to be based on fraud, then they should do their best to stamp it out. Truth will prevail in spite of

(Continued from previous page.)

hitherto and I work." We should think of it not as slavery but as salvation, for the less work *ōne* did, the more the mind revolved round its own personality and the nearer it got to insanity. There was, too, this spiritual principle involved, that we had to undo the wrong things we had done—to atone for the disaster and destruction we had wrought by rebuilding on a surer and sounder basis—and that would be a long and wearisome process.

Intense responsibility rested upon everyone. We wanted no muddle-headed efforts—one man thinking he was helping

another by doing less work, when he was really denying a spiritual law and making everybody suffer. We wanted no quack panaceas. Mr. Hunt did not think the world was sufficiently evolved for Socialism to-day. But was it possible in the business world to introduce spiritual ideas? He thought it was. Several of the great leaders of industry were already doing so. "Seek ye first the Kingdom of God." It was for Spiritualists to foster and inculcate the spirit, to see that it entered into every fibre of our national existence. Unless they did this they were not doing their duty. (Applause.)

A hearty vote of thanks to the speaker concluded the proceedings.

the bishops, but it is hard to understand their half-hearted attitude in so vital a matter. By throwing their weight on the side of spirit communion, the bishops would immensely strengthen the hands of the clergy, and would gather into their fold thousands who now stand aloof owing to their distaste for the antiquarian doctrines preached in most of the churches.

By FREDERIC STEPHENS (Paris).

The excellent articles by Mr. De Brath dealing with the "Church of Scotland Enquiry" reveal a slow but significant advance on the part of that section of organised Christianity. It is said that "outsiders see most of the game." To one, like myself, who for many years has been outside all forms of current Christianity, the attitude taken up by the various Christian sects towards the subject of Spiritualism is simply amazing. It betrays an almost pathetic inability to understand the real cause of popular indifference to Christianity as a valid scheme or explanation of life and conduct. Here are people who base their appeal upon phenomena said to have occurred two thousand years ago in an obscure province of the Roman Empire, adopting an attitude of extreme scepticism when confronted with very similar alleged phenomena of much later date. This attitude belongs logically enough to the philosophic theist or the scientific materialist and to them only. For they may rest assured that *could* psychical supernatural phenomena be shown unworthy of credence by these schools of thought, nothing will eventually save Christianity from becoming obsolete. Mr. de Brath quotes the conclusions of the Committee. The twelfth reads, "But it must be made clear that the Church is in no sense dependent on the results of fresh discoveries; faith, hope and charity will not be superseded by successful psychical research." Well, with all respect to the Committee—the first part of the conclusion will be shown to be a complete illusion—it is living in a fool's paradise if it believes that. The second part means nothing to the point and is merely rhetoric. No *ex cathedra* announcement that the "Church" can outlive the relegation of psychic phenomena to the incredible will be of any use in such a case. You are dealing with the average man's mentality, and if he ultimately reaches the conclusion, rightly or wrongly, that these things "do not happen" (as Matthew Arnold used to observe) he will mete out exactly the same judgment to the supernatural "facts" of the New Testament, to which defenders of Christianity always make their appeal.

No doubt the practice of "faith, hope and charity" in human dealings would somehow survive the collapse, but the kind of "Christianity" left behind would be very much like Arnold's pale "morality touched with emotion," and the great subject of the immortality of the human soul would become little more than a nice speculation upon which metaphysicians would continue to expend their intelligence and arguments. The belief of the crowd is not to be preserved by empty assurances that "these things belong to a past epoch"—"you must not expect to encounter them to-day." The ordinary man will reply, "Why not? If you are right, and they cannot, or do not happen now, I'm inclined to draw a different conclusion, and that is I suspect they did not happen then." He would refuse to limit his conclusions to modern times to suit the convenience of established creeds. The leaders of these have strange allies to-day. They remind one of the:—

Young lady of Riga
Who went out for a ride on a tiger;
They returned from that ride with the lady inside
And a smile on the face of the tiger.

The Churches and popular Materialism stand in the shoes of young lady and tiger respectively. If Christianity is to escape being refined away into a sentimental and vague "cosmic emotion," something more solid than metaphysical reasoning on one hand, and appeals to traditional dogmas on the other, will be necessary. But if this something prove to be an illusion, the declarations of Church councils as to "independence" will not save their creed. Men saw this clearly enough. It is extraordinary that men can be so blind as to try to saw off the branch on which they are sitting; yet we find scholars like Dr. Ellis Powell and others, whose vision is clearer than their colleagues', whilst doing their utmost to make Christianity "credible to the modern mind," constantly encounter open hostility or frigid indifference amongst those who would, logically, be their sincerest collaborators.

A MUSICAL "CONTROL."

It was particularly interesting to me to read the late Dr. Ellis Powell's article in LIGHT (p. 331) with the above title, as I have been a teacher of singing in Florence for nearly thirty years and used frequently to hear Patti (whom I knew) when in England. It seems very strange that the entity claiming to be Patti should choose a song such as "O, Rest in the Lord," from "Elijah," for Dr. Ellis Powell's benefit, since it is the principal contralto air in the work and she herself never, as far as I know, sang in "Elijah," though she sang in oratorio a good deal at one time, but not since 1880. Her name is, of course, much more associated with opera, and it seems odd she would not select one of her famous airs, say, "Una voce poco fa," from the "Barbiere," particularly as the medium had, in her normal state, apparently, no voice of her own, so contralto or soprano music would be the same to her. It is hardly necessary to add that Madame Patti was a soprano, and that therefore, while here, never sang "O, Rest in the Lord." I hope we may hear of some explanation.

CLAUDE TREVOR.

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FORTUNE-TELLING IN HISTORY.

King George I. of England was told by a fortune-teller, when he was a boy, that he should take care of his wife, "as he would only survive her a year." Whether he paid much heed to it is not known, but it is certainly a curious fact that, exactly twelve months after her death, he died, almost suddenly, while on a visit to his brother, the Prince Bishop, at Osnaburg.

In the year 1671 a woman soothsayer, Marguerite Marie, of Paray-le-Monial, prophesied to Louis XIV. that after the year 1793 no crowned ruler would ever die in his bed in France. The fateful year 1793, as everyone knows, proved to be the year of the murder of Louis XVI. and Marie Antoinette, and history has since shown that no crowned ruler of France, subsequent to that date, has died in his bed in that country. Louis XVIII., who did do so, was reminded of this sinister prophecy just before his coronation was to take place, and, although most extravagant preparations had been made for it, he heeded the warning, and was never officially crowned!

—"John o' London's Weekly."

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GENERAL PROGRAMME

For Annual General Meeting, 1922, and International Congress.

THE TWENTIETH

Annual General Meeting

will be held in the CAXTON HALL, WESTMINSTER, SATURDAY, JULY 1st, commencing at 10 a.m. prompt.

Please Note—In previous advt. the address of Caxton Hall was given as Charing Cross Road. The correct address is as above.

Saturday Evening, July 1st—RECEPTION TO OVERSEAS DELEGATES, 7 p.m.

Music and Light Refreshments.

Soprano: Miss MAUD BAILEY. Violin: Miss DOROTHEA WALEM. Piano: Miss EMMELINE BROOKE.

Sunday Sessions in the (LARGE) QUEEN'S HALL Morning, 10.30 o'clock, Afternoon, 2.30 o'clock.

Essayists: Dr. GEO. B. WARNE, U.S.A. Chevalier CLEMENT De St. MARCQ.

EVENING MASS MEETING, 6.30.

Speakers: Sir ARTHUR CONAN DOYLE, Dr. GEO. B. WARNE, Mrs. CADWALLADER.

Monday Sessions in the SOUTH PLACE INSTITUTE, 11 a.m. and 3 p.m.

Essayists: Dr. ABRAHAM WALLACE, M.B. Mr. STANLEY De BRATH, M.Inst. C.E.

Final Rally, Evening, 6.30. Short Addresses and Musical Items.

Tickets for Queen's Hall, Sunday, July 2nd, may be obtained at all the Spiritualist Churches in London area, or at "LIGHT" Office, or direct from Mr. Chas. J. Williams, 115, Tanners Hill, Deptford, London, S.E. 8.

Prices: Single meetings, 2s. 6d., 2s., and 1s. 6d. Tickets for Three Meetings, 5s., 4s., and 3s. By purchasing the three tickets together one third of cost is saved.

CHURCH AND STAGE.—David Garrick was once asked by the bishop of Canterbury, "How is it that you gentlemen the stage can affect your audiences with things imaginary as if they were real, while we of the Church speak of things real find that many in our congregations receive them only as things 'imaginary'?" Garrick replied: "The reason is very plain. We actors speak of things imaginary as if they were real, while too many of the pulpit speak of things real as if they were imaginary." Archbishop is said to have received the criticism as a compliment.

THE VISION OF DOOM.

A SEAMAN'S STRANGE STORY.

["Finisterre," formerly of the Mercantile Marine, sends us the following singular story of an experience at sea, for the truth of which he vouches. He prefers to withhold his name from publication, but letters from those who may wish to enquire further into the account can be forwarded to him.]

With reference to the article on apparitions by Mr. Robert A. Whitmore in a recent issue of *LIGHT*, I think I can quote an instance quite as wonderful as the one he gives. Many years ago I was a young officer on a ship coming home from the West Coast of South America, and when about three hundred miles off the Falkland Islands a young cadet, walking up and down under the bridge, came running up to me saying, "Did you see that, Sir?" Thinking he might be half asleep I told him to go down and keep on the move.

He did as I asked him, but could not compose himself, and, after a time, seemed to be allowed to stop on the bridge with me. I consented, and seeing that this boy was greatly disturbed in his mind, questioned him closely. The story he told me led me to try to soothe him with the idea that he was under some delusion, but without avail. I then made him solemnly promise that he would not mention his experience to anyone else on board, for I knew he would be ridiculed by his shipmates. This is the story he told me. He was, as I have already said, walking up and down under where I stood on the bridge, when a figure clothed in white approached him and beckoned him to follow! Being at first dumbfounded, he only stood still, but afterwards he was unconsciously led along the deck to a spot where the apparition left him and climbing the ship rail jumped into the sea. The whole thing so impressed me, and the boy's sincerity was so profound that I made notes and measured distances. The time was 12.15 p.m. The boy kept his promise not to divulge the matter, but would on many occasions refer back in conversations with me on our homeward voyage. He belonged to New Brighton, and his name was Thomas Hughes.

Before leaving Liverpool again, outward bound, the boy's mother came on board and asked me to take him into my watch and generally care for him, which naturally I promised to do, for I had a great regard for the high and pure character of this lad.

We followed the usual route to Cape Horn for the Pacific, and when off the Falkland Islands ran into broken ice and severe storms lasting three to four days. At 12.15 a.m. on one of these days the captain called all hands on deck to reef the fore topsail. I took the port watch aloft and, sitting on the yard arm, the ship being half over, I made the men take in sail. Looking along the yard I saw a figure suddenly fall and, striking the deck rail, roll into the sea. I called to the captain on the bridge and sent men below to man a boat, remaining aloft myself to direct the course and watch for the man.

Everything humanly possible was done to get a boat away, but every attempt was frustrated, the boat being smashed against the ship's side. Losing sight of the man, the captain gave up hope and we hove-to for several hours, after which we proceeded on our course. It was the young cadet who had fallen into the sea, the boy whose mother had asked for my safe custody of her child, but I did not know he had followed me up aloft. Naturally I felt the loss of him very keenly. I had quite forgotten the vision described by the boy on the previous voyage until nearly three weeks afterwards, when walking up and down on the bridge about 12.15 p.m., thinking of other matters, a voice said to me, "Remember!" I looked round but all was still, no one in sight except the man on the lookout over a hundred feet away.

I stopped to collect myself, and it was then that I remembered the boy and his story. I rushed off the bridge to the spot where the lad had pointed to me the approach of the apparition, and followed the track along deck to where he said it had climbed the rail and rolled into the sea.

I again took careful measurements and found that where the apparition jumped into the sea was exactly where the boy had struck the side after falling from aloft and rolled overboard, the position of the ship being within a few miles and the difference in time twelve hours, the vision being 12.15 p.m. the disaster 12.15 a.m. I wonder how many could quote so singular a story from actual fact, one as sacred to me as any incident in life could possibly be. There is one thing I would like to do before I die, if it were possible, but I am afraid I have left it too late, and that is to see and tell his mother, if she is still alive, but it was nearly twelve months after the boy passed over before I came to England, and I did not wish to open the wound again, and so let the matter drop.

Life is mostly froth and bubble;
Two things stand like stone;
Kindness in another's trouble;
Courage in your own.

—ADAM LINDSAY GORDON.

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QUESTIONS AND ANSWERS.

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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.

SPACE AND TIME IN SPIRIT LIFE.

H. W. H.—As to the question of Space, we can best reply to you in the words of Sir Oliver Lodge in his book, "The Survival of Man":—

Let us not jump to the conclusion that the idea of "space" no longer means anything to persons removed from the planet. They are no longer in touch with matter, truly, and therefore can no longer appeal to our organs of sense, as they did when they had bodies for that express purpose, but for all we know, they may exist in the ether and be as aware of space and of truths of geometry, though not of geography as we are. Let us not be too sure that their conditions and surroundings are altogether different from those of mankind. That is one of the things we may gradually find out not to be true.

As to the question of "Time," that has been dealt with very fully on several occasions in **LIGHT** of recent months. We will only suggest here that Time is inseparably connected with the idea of change. If nothing changed there would be no Time as we apprehend it.

THE FOURTH DIMENSION.

C. COOPER.—This question seems to be a kind of "hardy annual"—it crops up from time to time and never seems to be quite settled. The "Fourth Dimension" is, of course, a theory with a great deal in its favour, but even if it were proved true it would be like some of our other classifications—something more apparent than real. There are those who say that there is no fourth dimension—that once the human consciousness is outside of material boundaries "dimensions" do not exist. That of course we cannot accept, holding that forms and limits of some kind must always condition the spirit, however exalted it may be. But if you want to study the question along ordinary scientific lines you might read "A Theory of the Mechanism of Survival," by Mr. W. Whately Smitū. But there are quite a number of books on the subject.

CAN THE SPIRIT BODY BE INJURED?

D. P.—We have dealt with this question before. It seems that the spirit body being is of such a substance that it is proof against injury, decay or death. It is not easy to deal with this question along the lines of physical reasoning but we can see that the grade and sensibilities of the spirit body may be affected by the kind of life lived by its possessor on earth. It is clear, for instance, that a man of pure life will possess a spiritual body of greater beauty than one whose thoughts and habits have been gross or vicious. But we are assured that, whatever its grade, the spirit body cannot be injured or mutilated, as it is the pro-

duct of higher laws than those which obtain in the material world. Physical deformities simply mean that the life has to run temporarily in those channels. At death the normal shape is attained. But it is too large a question to be dealt with here except thus briefly.

SUFISM.

"ORIENT."—It is a mystical doctrine, and regarded by many, even in the West, as one of the most beautiful of Eastern doctrines. We have not space here to go into its history. It is sufficient to say that it dates from the eleventh century, and arose out of a branch of Islamism—a sect known as the Ismaelites. Hassan Sabbah, a man of great influence and ability, seems to have been the leading figure in the movement which was to preach what was afterwards known as "the way of the Sufi." As to their doctrine, the Sufis regard the Soul as a spark of the Divine Fire—the Solar Centre and source of all spiritual life. The body they look upon as a place of temporal bondage, the soul being thus banished from God to be afterwards reunited with Him. This idea connects, of course, with other great doctrines, Neo-Platonism for example. We do not know whether there is any recognition in Sufism of the philosophic conception that it is necessary for the spirit to pass through matter to become individualised and attain a state of self-recognition, but as many leading Sufis are thinkers as well as devotees, it is quite likely that they have arrived at the true reason for what might seem a calamity and deprivation arising out of a fabled "fall" from the Heavenly state.

HAUNTED HOUSES.

R. A. W.—The question of haunted houses is very like that of dreams, for instance, a mixture of false and true cases. In some instances the "haunting" has been found to have a quite natural explanation—reflected lights, disused drain-pipes conveying sounds, the pranks of the wind, rats, and scores of other commonplace causes. None the less there are many examples of hauntings for which the only explanation is the psychic one, and in the literature of the subject you will find many examples. The reality of hauntings, in short, is overwhelmingly proved. We have ourselves tested the matter at first hand. Those who have investigated the question with sufficient thoroughness find that hauntings are due to the presence of earthbound spirits—spirits who are so strongly attracted to earth that they are unable to enter upon the normal conditions of spiritual life, and so remain, as it were, in a mid-region. It has also been found that many of these earthbound spirits are so involved in physical conditions that they produce curious effects on this side without being aware of it.

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SUNDAY'S SOCIETY MEETINGS.

Following are the Nominations for Officers for the year 1922-1923:—

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R. A. OWEN.	Liverpool. 2 other	J. T. Horsfall. papers.	C. Hart.
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R. WOLSTEN- HOLME.	Blackburn.	L. Nurse.	A. Pollard
MRS J. GREEN- WOOD.	Hebden Bridge 1 other	C. Hart. paper.	J. T. Horsfall.
W. G. GUSH.	Huddersfield.	J. K. Jones.	H. J. Webster.
Treasurer. T. H. WRIGHT.	Sowerby Bridge. 35 other	S. B. Brown. papers.	J. Venables.

In another column will be found the advertisement of the general programme of the S.N.U., in connection with the International Congress. We are asked to state that special Souvenir Programmes are being prepared with photographs of the principal speakers.

ANSWERS TO CORRESPONDENTS.

L. VAUGHAN (South India).—Your letter is received and has attention. The L. S. A. has no branch in India, and we know of no Society or group in your district.

N. GILLESPIE (Co. Tyrone).—No one knows exactly what the subconscious mind is, and some dispute its existence. Professor Coué wisely confines himself to the practical results of certain exercises. As to Christian Science you had better write to the "Christian Science Monitor," Amberley House, Norfolk-street, London, W.C.2.

A MAGIC STONE.—Mr. S. P. B. Mais, writing in the "Daily Express" of June 8th, quotes a curious story concerning the famous novelist William de Morgan. At the time of his engagement de Morgan was too poor to buy his fiancée a ring, but later, when prosperity came, he bought for his wife a magnificent sapphire from an Italian, who told him it was a magic stone and would "never pass to another." When Mrs. de Morgan died they took the stone from her finger, only to find it shattered.

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Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15 open circle, Mr. Cowlam; 6.30, Rev. Robert King.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Thomson; 6.30, Mr. H. E. Hunt.
Brighton.—Athenæum Hall.—11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. R. Gurd.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, annual flower service, conducted at 11 by Mr. Ernest Meads; and at 7 by Mrs. Mary Crowder (with address and clairvoyance); 3, Lyceum, Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. Edey. Free healing: Thursday, from 5 p.m., children only; Friday, 7, adults. Membership solicited: subscription, 6/- per annum.

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

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. R. C. Jones. Thursday, Mrs. Haddesley.
Peckham.—Lausanne-road.—11.30 and 7, also Monday at 3. Thursday, 8.15.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday June 18th, Mrs. Redfern.

Worthing Spiritualist Mission.—17, Warwick-street.—June 18th, 6.30, Mr. Tayler Gwinn. June 21st, Alderman Davis.

St. Leonards Christian Spiritualist 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 16th, 7.30, Mrs. Jennie Walker. June 23rd, Mr. T. W. Ella.

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THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

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