

LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JUNE 24th, 1922

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"LIGHT! MORE LIGHT!"—Goethe.

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

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PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

THE Mother Spirit wakes to feel
Rotation of the eternal wheel.
And all the day she shapes the thing
To Nature's secret ordering.

There is no power may do her wrong,
In this she moves secure and strong;
Her eyes see visions, in her sight
Fields of inestimable light.

—PAMELA GLENCONNER.

AS OTHERS SEE US.

From the "Harbinger of Light," our Australian contemporary, we learn of the intensity of the interest which is now being shown in Great Britain at the present time in both the teachings and phenomena of Spiritualism. And we are told that all our leading journals "are metaphorically 'tumbling over each other' in their eagerness to 'scoop' the very latest development and win the prestige that accompanies the acquisition of exclusive information." Well, cooks-on, it is true, see most of the game, and we suppose that this is how the situation here appears when viewed from the Antipodes. For ourselves we should hardly have described it in this way. We are conscious of a tremendous advance in public recognition of psychic facts, and that we have made a tremendous breach in the walls that have hitherto guarded the popular Press. It is no reflection on the optimism of our Australian contemporary to say that we are still conscious of strong hostility on the part of some public journals, who only "tumble over one another" when it is a question of "scooping" something to our detriment—an "exposure" or a scandal.

THE VALUE OF "SET-BACKS."

These checks to the advance of Spiritualism, however distressing they may seem at first, are really blessings in disguise. They keep the necessary brake

on the wheels. We are witnessing just now the spectacle of persons who, having as they consider exposed a case of mediumistic fraud, are very frankly and honestly proclaiming that they have since witnessed in the presence of another medium phenomena which are absolutely critic-proof. We received the information with satisfaction but without enthusiasm. To us it was almost as though we had been told of those who, having long doubted the existence of wireless telegraphy, had at last been convinced of its reality by personal experiment. And we thought, with perhaps a little impish enjoyment, how the new converts, in proclaiming their convictions, would find their message received with much the same scepticism as they had themselves previously displayed. It is a very human frailty for a man to suppose that when he himself is convinced matters will take on a quite different complexion and that he will be listened to where others were not heeded. It is not so. That, again, is a good thing. There is danger in too much speed. We should rather go surely than swiftly.

A PRESSMAN'S VIEWS.

To return for a moment to the "Harbinger of Light," the editor of which is (or was) also the editor of a daily newspaper, and therefore speaks with some authority in journalism. We observe with interest his remarks as follows:—

Spiritualism, as it stands to-day needs no booming by a commercially-controlled Press. It has withstood, and beaten, all the attacks launched from this ridiculing and otherwise opposing source during the past seventy years, and is to-day of such sturdy growth that it will continue to flourish, whatever may be the views expressed by the editorial "We." The utmost the Press can do is somewhat to retard the progress of the movement by publishing mendacious statements and appealing to public prejudice.

True enough, but as we have said, this opposition is really a good thing. We want to see Spiritualism stand like a strong tree—"storm-stayed upon a windy site."

THE AWAKING.

I awoke in Thy sunlight,
I lived in Thy light:
Very good, very sweet has it been,
For all I have heard and seen
Has been songs and visions of Thee.
In the golden haze or the noon-white blaze
And the violet height of the brooding night
Were images—all of Thee.
I have found Thee, Master of life and Lord:
In all true voices Thy voice alone,
And written on star and stone
Thy scils of act and word.

May I, who awaken'd to Lear and see
The sounds so bless'd and the sights of Thee,
Pass off at last into states more deep,
The finding and keeping of perfect sleep,
And awaken after in Thee.

—A. E. WAITE (in "The Book of the Holy Graal.")

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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 371.)

November 10th, 1918.

THE REBUILDING OF A NATION.

"In the days that are to follow this war, England must not be too prone to think that all the rehabilitation is needed by her enemies. She too, has to look to her own house and set it in order. There is much to deplore in the past, for not only have we been often the oppressors of other smaller nations by taking their independence from them, but, until this last war, have tacitly ignored other nations doing the same. There will never again be a time so fraught with possibilities for good. Never will there be such opportunities for the discussion of national improvements. We have stretched out the hand of friendship to sister-nations, too, and we must not draw it back, but even more strengthen our hold and make them feel that we are indeed friends and co-workers in all that makes for good. There cannot, however, be true improvement while cancerous growths are eating out the very vitals of the nations. France is given over to vivisection and pseudo-science, and much worse is the case in the countries of our present enemies, where even children are not safe from so-called 'research.' England is not free from the same sin, and those dens of cruelty, the vivisection laboratories, must be cleared away. No good and perfect building can be raised where the foundations are rotten, and this must be the case where they are erected on the brickwork of self-interest and cruelty, where neither compassion nor mercy is shown to the weak and helpless; and where hellish tortures are inflicted on sentient creatures on the mere chance of discovering some new fact not necessarily of benefit to either medicine or surgery. The national responsibilities are great at present, but the very fibres of that nation must be probed into to see where there is deadly disease at work. Each man and woman must have the highest aims in life and preach them to others. Education is not truly educative as yet; morality with some is but a surface thing; and many are only concerned to make vice innocuous to the vicious. All these things must be changed, or the conditions which make for war will return, and a few years later will see another world-war like the present one. Until men realise that they have responsibilities towards all the weak and helpless, whether men or animals, whether 'our brothers' be white or black, mankind will not arrive at the frame of mind which looks upon war as a sin and a perversion of the fair territory given by God to man for his use.

December 15th, 1918.

A NEW ENERGY (FOR GOOD OR EVIL?) OWING TO THE WAR.

"I want to argue out and follow up a train of reasoning as to whether mankind will have learnt good or bad lessons from the war. On the one hand you have all the savagery inherited from former ancestors coming to the front, and showing itself in the frightful atrocities of which the enemy, and to a lesser degree the Allies also, have been guilty, and we have to consider whether these relics of ancient barbarity over-ride the qualities of pity, mercy, and helpfulness which have been shown by many of the combatants, and except for some sad exceptions on the part of the enemy, by all the non-combatants. Even admitting that the allied soldiers have sometimes practised cruelties in warfare, these have not been deliberately planned, but have arisen when some wave of indignation has swept over them at the sight or knowledge of ruthless cruelty by their foes. Yet the very man who would bayonet an enemy without compunction, would in a calmer moment, risk his own life to save that of another. War transforms some men into demons, and therefore we must not judge them by acts committed during actual fighting. Many a man did not know he was killing, or how he was killing, he only struck blindly and furiously. We do not reckon a madman responsible for his actions, and similarly we must not too severely judge soldiers during a battle, when for the time they have lost all power of judgment and become like wild beasts. We must admit, too, that even amongst the civil population there has been a great wave of bitter hatred against the foe. But here again the loss of sons, husbands, and brothers, has taken away the power of calm judgment, and rendered women especially, who have been the greatest

sufferers, incapable of forgiveness, but desirous of vengeance at any cost. All this will die down and die out. Men will return and take up peaceful employments once more, and all they have gone through will seem like a bad and forgotten dream. The father, playing with his child, will no longer remember the German father whose glazing eyes met his reproachfully in death. He will not think of the blood-stained fields of France when he takes his children to gather daisies in the quiet meadows of his own country. Thank God he will be able to forget, and live a new life after the storms that have shaken his very being to its foundations. But with those who have stayed at home and have done the necessary work for the sick, the wounded, the maimed, the dying, and with those who have gone out as ministering angels of light to give help on the battle-fields or in the hospitals, with them, I say, will remain the consciousness of helpfulness, of love given and received, of true friendships formed; with them will remain the memory, possibly, of some wounded prisoner, no longer an enemy but only a suffering human being; and compassionate men and women will have tears of pity in their eyes when they recall these scenes, and their one cry will be: 'Let war cease! Oh, you who know not the horrors of war, raise your voices against it, not for-it! Let the word "glory" be banished. There is no glory in war, only misery. The deeds of which you boast, you would shrink from upholding in calmer moments. They may be necessary; they may show bravery; but they are not ennobling to the men or the race, but drag both down to a lower level. He who saves life is noble; he who kills is brave only.' Let men refrain from catch-words about war, and see it as it is. Even if we admit that some of the best that is in human nature has been brought out by this war, is it right, have men the right, to train the better nature of some by the demoralisation of others? No, a thousand times, no! If I have seemed to say so, then I have expressed myself badly. War can never be anything but an evil."

January 26th, 1919.

CAN THE SAME ENDS BE ATTAINED BY PEACE AS BY WAR?

"If nations had to start afresh and settle how international difficulties were to be adjusted, there could be no question of war being one of the means, for mankind would at once rebel against such wholesale slaughter. But it is much more difficult to eliminate the idea of war now that it has been condoned up to the present time. What then can be done to remove the pre-conceived idea that at the back of all treaties there must be armaments to enforce obedience? It is very difficult to make men realise that there can be binding treaties unless upheld by war or threats of war. Let moral force replace physical force. Let retribution be brought upon an erring nation by the scorn of its neighbours, and the boycotting of it by them as a trading community; and making it impossible for it to dispose of its commodities. Yet it should be assisted, so that its people should not suffer undue hardship owing to the faults of their rulers. Let that nation realise that only by raising the standard of national morality can it win back its place in the union of nations. We from here see all the difficulties in the way, but we do not admit that they are insuperable, only that it will take more than one generation to bring about a permanent change of ideas. No nation which has hitherto looked upon the chances of war as the arbiter of its destinies can be expected to at once recognise that permanent peace is possible. Such countries must not be judged too harshly, for as a man can only live up to the standard his conscience sets him, so with the national conscience, and a hitherto warlike nation has its war conscience, looking upon periodical warfare as its natural condition. Teaching, by propaganda and example, is the most valuable means of bringing about a change in the attitude of mankind towards war, and this course should be vigorously pursued in all schools and colleges. 'Reconstruction' is a word much in use now, but it generally means reconstruction of the material conditions of finance, life, and labour, but not of ideas and ideals; and valuable as may be the former, the latter is much more important, and must be pressed forward till it has broken through the crust of indifference and ignorance in which so many have been, and are, con-

tent to live. 'Thoughts of peace' spread, and so do thoughts of war, and when the latter have died out, the world will be a better place, and men, wounded and crippled in war, will no longer be seen.'

February 2nd, 1919.

THE IDEAL SERVICE TO MANKIND.

"There is a great deal of energy let loose on the world at present, for everyone wishes to do right and to make for good, but for want of the requisite experience I fear that some of the energy is misdirected. Many of the present mistakes and evils have arisen because they were not grappled with at once, but have been allowed to grow from small into large ones. To take strikes, for example; if the workmen had always known that any legitimate grievance when brought forward would be at once enquired into, possibly strikes might never have become the menace to trade that they are now. But, in many cases at least, the workmen have not been met half way, and while still continuing to work, their complaints have been ignored, till finally they have taken the law into their own hands. I am inclined to think that, if the right measures are taken to ensure justice, there will not be so much difficulty when once the labour market has recovered from the disorder into which the war has thrown it. But to bring about this result, the employers, both State and private, must keep their fingers off the safety-valve, and when the pressure is rising, instead of closing it and provoking an explosion, they must throw it wide open, see what is wrong, and remedy the defect. All this is easier said than done; but I am contending for the principle that grievances must be investigated and removed, and not allowed to rankle into festering wounds. In the past there have been too many class distinctions; let there be more love in the future. Let no class be condemned as a whole, whatever faults it may show, but look upon each individual member of it as a man or woman like yourself, and mentally put yourself in his or her place and see whether you would feel aggrieved were you in his or her conditions. If you would, then in God's name, remedy these conditions. No man or woman should earn less than will enable them and their families to live in comfort, and develop in education and character, and he or she who slaves all day long for a mere pittance insufficient for even material needs, can never rise in the intellectual scale. Give opportunities to all; some will take them, some will not; but all should be given the chance of rising."

(To be continued.)

CONCERNING CONTRADICTIONS.

Our contributor, Mr. B. M. Godsal, of San Diego (Cal.), writing in the "San Diego Union" of May 11th, in the course of some comments on an editorial "Lifting the Veil," in that journal of May 4th, says:—

Regarding "the reason for such contradictory information from the other side" I would suggest that the contradictions arise from the fact that many independent witnesses are speaking the truth according to their various capacities and circumstances. When half a dozen witnesses in a law court tell precisely the same tale, even about such a simple matter as a street accident, it is probably the result of a "frame-up" [a preconcerted arrangement]. Even the little world we live in finds room for both optimists and pessimists, and we have reason to believe that the next world with its "many mansions" is infinitely more complex and comprehensive than this world. And the apparent contradictions are not, as a rule, incompatible with one another. For instance, we read "There will be marriages in the after life, according to Sir Arthur, but no children will be born unto them." And yet Jesus said, "In heaven there is neither marrying or giving in marriage." Evidently the writer of "Lifting the Veil" recognises that no real contradiction is involved in these two statements, or probably would have pointed it out. Jesus was speaking to matter-of-fact Jews, who were questioning Him concerning carnal marriage, whereas Sir Arthur refers to what Shakespeare calls, "The marriage of true minds"—or its spiritual counterpart whose fruits consist of living ideas and heavenly conceptions.

Spiritualists will thoroughly agree with the writer when he says that a less exclusive heaven "will tend to encourage an effort to be as good as possible in this life." Preachers have long since exhausted their imaginations depicting the torments or hell, and sinners (worthy of the name) have reacted with a further hardening of their hearts. But no man wishes to pose as a blot in a beautiful picture especially when he learns that he, too, can contribute something toward the picture's wonderful perfection.

THE INTERNATIONAL CONGRESS.—Mrs. Cadwallader, editor of the "Progressive Thinker," and Dr. George B. Warne, President of the National Spiritualist Association of the United States, have arrived in London, and we have been favoured with a visit from both.

THE CHARGES AGAINST THE CREWE CIRCLE.

Mr. Richard A. Bush (Morden, Surrey) writes:—

Your attitude in this matter is, I think, the only one that a journal in the position and of the standard of LIGHT can take, but will you please allow me to state a view that one may reasonably hold—be he Spiritualist or not? You remark, "If there be a valid case against Hope let it be dealt with without compromise, weakness or evasion." Good; but may not Mr. Harry Price and Mr. James Seymour be the real deceivers?

Upon what ground must we take their words? They were not subject to any test conditions. They came in circumstances under which they should be suspect from the very start. Membership of the S.P.R. is no guarantee of honesty nor is aptness for conjuring. The onus of proving bona fides is as much upon them as upon Mr. Hope, who has after many tests acquired a reputation for such. Are these gentlemen cleverer than everyone else?

Everybody who knows Mr. Hope knows that it would be the easiest thing in the world to trick him. He takes no precaution, imposes no conditions, receives all visitors openly. There would be nothing clever in tricking him—a novice in legerdemain could do it.

What means are available now for Mr. Hope to defend himself against this particular accusation? Absolutely none. It was a test of no value in the cause of truth.

Mr. F. W. Warrick writes:—

The tone of the article in larger type in your issue of the 10th concerning Mr. Hope, of Crewe, came as a shock to me, and I trust that before you join those who see conscious fraud in Hope's productions you will pause and seriously consider the gravity of the step you may be taking. Up to the present you seem to me (an impartial outsider) to hold the scales very evenly.

There is a point of view from which these phenomena may be regarded and which has not yet been made use of in psychic literature as far as I know. From this point of view one sees indeed a very fantastic explanation or hypothesis of the foundation of many of the things reported by so many witnesses during very many years. But biology adds daily to our knowledge of the fantastic things the world contains.

As regards Hope, it is quite impossible for you, with your great knowledge of his photographs, far less possible even than it is for me with my lesser knowledge, to believe that all his work has been the result of legerdemain. No! one's mind refuses to digest such a proposition. What is the alternative? Whereas most of us are only gifted with stationary minds it is conceivable that Mr. Hope has a travelling mind which, in producing photographs of persons and things recognised by his sitters, reproduces simply the pictures which are contained in their memory cabinets. This same migrating mind may be influenced in other ways by the neighbouring mental islands.

When his sitters are exercising their brain power consciously or unconsciously upon the various methods which might be adopted by the medium to deceive them, the travelling portion of the medium's sub-consciousness may appropriate these imaginings and convert them as far as possible into facts.

It is a far-fetched theory, but only a far-fetched theory will account for even a part of psychic phenomena recognised as genuine by the best authorities.

Seeing that it is inconceivable that all Mr. Hope's work has been trickery, some explanation must be held tentatively of the apparently damaging observations reported recently.

The view sketched out above could of course be greatly elaborated and supported. Some such way of looking at things seems to be held by Continental thinkers such as Dr. Schrenck-Notzing, Morselli and others.

I send this short note simply that you may know one of your readers hopes you will suspend judgment in this matter. Was it not lack of knowledge (acquired centuries later) on the part of the judges which sent witches to the stake in olden times?

* * It is precisely because we hold our judgment in suspense on this particular case that we are reproached for our attitude by those who take a decided view on one side or the other. Yet it must be clear that it is at present impossible to arrive at a final decision as to what actually happened at the experiment on February 21th, as described in the issue of the Journal of the S.P.R. for May. We can only testify to our conviction of Mr. Hope's honesty and the reality of the supernormal photographic effects produced by and through his agency on other occasions.

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
W'en God sorts out the weather and sends rain,
W'y, rain's my choice.

—JAMES WHITCOMB RILEY.

THE L.S.A.: ITS PAST PERFORMANCE AND FUTURE POLICY.

ADDRESS BY MR. GEORGE E. WRIGHT.

The hall at 6, Queen-square was filled on the evening of the 15th inst., with a greatly interested and appreciative audience when Mr. G. E. Wright, the Organising Secretary of the London Spiritualist Alliance, reviewed the Society's activities during the past few months and outlined its future policy.

Mr. H. W. ENGHOLM, who occupied the chair, in the course of some introductory remarks, said that their meeting that night would ring down the curtain on the first portion of the session of the London Spiritualist Alliance for 1922. That the Alliance had stepped into the forefront of the activities of Spiritualism throughout the country was largely due to the enterprise and energy of their Organising Secretary. The L.S.A. was now a very important body, the most important of its kind, associating itself with every form of activity in Spiritualism and Psychical Research throughout the country. This was necessary for the reason that, if it were to confine itself to some one phase or other, it could not give its members a true perspective of the whole subject. As conductors of LIGHT, he and his colleague, Mr. Gow, had gained some little knowledge of what was going on in connection with their subject in all parts of the world, so that they were able, by their close touch with the Alliance, to assist the officials of the L.S.A. and keep them *au courant* with everything going on in this country and in other countries in connection with the movement. He hoped to live to see the day when the L.S.A. had its branches all over the United Kingdom. It might seem a dream, but if they kept on the straight path with their objective of the spiritual side of life, that would be their warrant and would lead them to great heights of attainment.



MR. G. E. WRIGHT.

Mr. WRIGHT commenced by reminding his hearers that as the L.S.A. was the chief and most representative organisation of Spiritualism in the Metropolis all outstanding events in the movement were matters of direct interest to it, and any review of its activities must therefore involve some references to such events. To one of them he had already alluded. The passing of Dr. Ellis Powell left a blank which could not be filled. His services to their movement were unique, and never were his strength, his steadfastness, his balanced judgment and his robust faith more needed than to-day. Another outstanding event had been the memorable meeting at Queen's Hall on the 22nd of last month. No one who was present at that meeting could have failed to recognise that in Mr. Vale Owen's work they had a tremendous spiritual dynamic which must operate powerfully to lift forward the progress of the movement. Such a meeting was a portent on which it was wise to ponder. They would do well to realise that there were many of their fellow-countrymen whose first need was not perhaps so much for evidence of survival and spirit communication as for a spiritual philosophy which drove straight home to the hearts and emotions, as did the teachings which had been given to the world through the hand of Mr. Vale Owen.

Considerable interest and importance attached to the recent alleged exposures of certain sensitives through whose agency supernormal photographs had, there could be little doubt, been frequently produced. The most recent was contained in the May number of the Journal of the S.P.R., issued only a fortnight ago. An account was therein given of a sitting with the Crewe Circle which purported to show that Mr. Hope substituted prepared plates for the plates brought by the sitters. While admitting that anything which appeared under the auspices of the S.P.R. was entitled to be treated with respect, Mr. Wright urged a suspension of judgment in the matter. Spiritualists had no other desire than to find out truth. They of all people were vitally concerned that Spiritualism should be above suspicion. But they had every right to demand in such a serious matter definite and conclusive proof. The history of the past had taught them that very many alleged exposures of mediumistic fraud had broken down when submitted to searching and critical analysis and been found to be exposures only of the ignorance and prejudice of those who had published them. In view of this experience were

they unreasonable in declining to accept the statements of any investigators, even those of the S.P.R., as final and conclusive until those statements had been exhaustively analysed and until they had heard all the evidence which might be offered on the other side?

The speaker treated with less respect the alleged exposure of Mrs. Deane by the body calling itself the Occult Committee of the Magic Circle. A small Committee, formed under the auspices of the Alliance had examined Mrs. Deane and had obtained from her statements which definitely contradicted the statements in the Occult Committee's report and provided a circumstantial explanation of the charges made against her. That report, read at a meeting of the Magic Circle on May 11th last, was so loosely and carelessly put together and contained passages which were so obviously prejudiced, that in Mr. Wright's view, it was open to question on that ground alone. Another point to which he called attention was this. The sitting on which the report was based took place at the British College of Psychic Science by permission of the hon. director of the College. Obviously, therefore, the report should have been submitted in draft to Mr. McKenzie before publication. This was not done—indeed Mr. McKenzie's request for a report was refused and certain most reasonable questions which he addressed to the investigators were unanswered. Mr. Wright thought that it might legitimately be said that investigators who behaved like that had no right to complain if the accuracy of their report was questioned.

Passing on to the matters more directly affecting his hearers as members of the Alliance, Mr. Wright referred to the most important item in the Society's weekly programme, the Thursday evening meetings. A session in which the platform had been successively occupied by Mr. Wake Cook, Mr. Albert Stuart, Mr. Engholm, Mr. Trethewy, and Mr. Ernest Hunt might be considered notable. Miss Bazett's address was also of the greatest interest. He would be delighted to send complimentary tickets for a Thursday evening meeting to any friends of members who were considering the question of joining the Alliance but wished first to obtain some idea as to the nature of the meetings. The Tuesday and Friday afternoon meetings called for no remark except that they might consider themselves fortunate in still having the valuable spiritual teaching they were privileged to receive through Mrs. Wallis.

A new and most successful feature of the past session had been the Wednesday afternoon lecture classes for beginners, so ably conducted by Miss Phillimore. Another new feature had been the provision of a small room for personal experiment, equipped with apparatus including a psychic telephone. The Society owed the provision of this room and its equipment to the generosity of Major Peters. The room was at the free disposal of members and they could form their own circles if they so desired it; but it was hardly necessary to point out that if good results were to be obtained by the organisation of circles for experiment in mental phenomena it was desirable, indeed almost essential, that these circles should be of constant composition. If a circle was formed of four or six persons and the attendance became irregular it meant that those who did attend were deprived of any chance of a satisfactory sitting.

He could not leave that brief review of their Society's activities during the past session without an expression of heartfelt thanks for the immense amount of voluntary assistance which Miss Phillimore and himself had received. With one or two exceptions, due to unavoidable causes, every one of the members who had offered him help in the early part of the year had continued to give that help. He was strictly forbidden to mention their names. Some of them, indeed, were giving more help than they offered to do in the first case. There was, however, still plenty of room for more workers, and any offer of service would be gratefully received. He had also been forbidden, under the most severe pains and penalties, to acknowledge the immense help, support and inspiration he had received from his colleague, Miss Phillimore, but his hearers could guess what the Alliance owed to her. Before turning to the future he must allude to the approaching retirement of Mr. F. W. South, the manager of the Book Sales Department, who had, indeed, grown up with the Alliance, having served it loyally and faithfully for no less than forty-one and a half years. He would take with him the esteem and regard of a whole generation of its members.

The Autumn Session would commence with the opening Thursday evening meeting on September 28th. He hoped to secure a strong list of speakers for these meetings, including one or two who, though not actually identified with

the movement, were yet keenly interested therein. It was a good thing sometimes to see ourselves as others see us! The other features of the programme would be as usual except that he proposed to introduce a new one, viz., a sort of question class which should meet in the members' room on Wednesday afternoons and at which members might put forward questions and have them answered. The questions should, if possible, be sent to him in writing, before the meeting, and need not be signed. Oral questions might however be asked. He wished these meetings, which he would call "Doubts and Difficulties Meetings," to be quite social and informal. They would therefore commence at 4 p.m. with tea; and tea and lecture would be provided for an inclusive charge of 1s. per head. If the number of members wishing to attend was more than the room would accommodate it could easily be arranged to have another "D.D." meeting on Monday afternoons. He would also be pleased to arrange an evening meeting, probably on Tuesdays at 7.30, if there was any demand for it.

In regard to the general aims of the Alliance, Mr. Wright said:—

We have two chief aims. First, we address our appeal to the enquirer. However sceptical he may be, he is welcome to this Alliance, subject to the sole qualification for membership, which is a serious interest in the great subject of the powers and processes of the spirit of man. I use the words "serious interest" advisedly, for our subject, however we look at it, is a serious one—though that does not mean that it is a dull subject, or that Spiritualists are solemn, sour-faced people, with no sense of humour or cheerfulness. I hope that we do not give that impression. If our belief is real, it is something to be very cheerful about, and I hope that we both feel and look cheerful. Still we have no use for people who take up this subject in a mere spirit of frivolity. Be as sceptical as you please, but at least admit that the subject is one worthy of serious investigation.

For this investigation, the Alliance offers unique facilities. There is no collection of works on psychical science and all subjects connected therewith equal to our library, and there is no institution anywhere in the Metropolis that gives so many advantages for so small a subscription.

I do wish to impress upon enquirers that by joining this Alliance they will not be shot into the midst of a collection of long-haired, wild-eyed visionaries and cranks, but will have as fellow members a number of sound, practical people, who have reached a belief and a knowledge of the truths of Spiritualism from an initial position which was as sceptical as their own.

Secondly, we address our appeal to those who are already Spiritualists. We claim that we offer facilities which no other organisation can give. But we go further, and we base our claim on higher grounds. The L.S.A. is, surely, something more than an institution for lectures, a lending library, and a social organisation?

An ordinary literary and scientific society has a responsibility, a sphere of usefulness, limited to that particular department of science or literature to which its members belong. It has not, except indirectly, any responsibility towards the public at large. Such a society does not claim that its activities are of vital interest to mankind as a whole. It is quite otherwise with the L.S.A. We believe, nay, we assert, that our great inquiry is of vital interest

to every man. And we go further, we make a perfectly clear and definite assertion. We, who are Spiritualists, state that we believe in the existence of the spirit of man, independent of the physical organism, and we also believe in the reality of communion between ourselves and spirits ex-carnate.

Is it possible that this assertion is without interest for any man or woman? Is there a man or woman who can say, "I don't care whether we survive the death of the body or not?" I don't care whether we can speak across the veil or not." Impossible! A man may so fill his life with the affairs of this material existence that he leaves himself little time to think about the matter. True, "and pity 'tis, 'tis true." Yet there can be very few men to whom that question, "Does human personality survive the grave?" does not sometimes irresistibly pose itself in his quiet moments. There can be few men who do not at times feel that if this earthly life is the beginning and the end existence becomes a mockery, and ideals, aspirations, goodness, beauty, love, are all but vain things. If the grave brings extinction, "what profit has man of all his labour?" How futile is all endeavour, all striving, all climbing of the upward path! There is then nothing better for men than mere animalism. A refined animalism if you will, but yet in truth a life of the body, not of the spirit.

And so we may in very truth assert that we have a great mission, a great message to humanity. A message which, if we are true to ourselves, we must at all times strive to deliver. Yet how little have we done, how little can we do at present, for lack of material means, in carrying forward our great mission. I fear that some Spiritualists take a very narrow and personal view of Spiritualism. We have had people say that they do not support this Alliance because they themselves have already received all the assurance of survival and spirit intercourse which they need. Is not this a very selfish, a very unspiritual point of view? Should we not all, every one of us, if we have received such assurance, strain every effort to bring this assurance before every man and woman?

I am not speaking to you here present, for I know that most, if not all, of you feel as I feel in this matter. I am speaking rather to others, who will read these remarks in the columns of LIGHT, and who now stand outside this Alliance, who do not join us, not because they disagree with us, but just because they do not think that they can get anything out of the Alliance. To such people I would say that Spiritualism is not getting but giving, and that if they are true Spiritualists their first thought will be not what they can get out of the L.S.A., but what they can give to it for the furtherance of its great work.

Last week, on this platform, we were told how the ideal of service is slowly yet surely being recognised in the world of affairs. Is it too much to ask that this ideal shall receive a greater, a more insistent place in Spiritualism? Surely every true Spiritualist should consider it both a privilege and a duty to help forward our great movement. In this, as in every movement, it is organised effort that is needed, and there is no organisation which can more potently exert that effort than the L.S.A., if only it is properly supported. (Applause.)

Mr. Wright having replied to a few questions from the audience, the Chairman voiced the meeting's hearty appreciation of the efforts their Organising Secretary was putting forth to increase the Society's usefulness and strength. The meeting then closed.

THE LATE DR. ELLIS POWELL.

TRIBUTES AND APPRECIATIONS.

THE REV. CHAS. L. TWEEDALE.

It was with great surprise and regret that I heard of the transition of Dr. Ellis T. Powell. Of one thing we may be certain, and that is, that he will still continue to labour in the cause which he had so much at heart.

Weston Vicarage. CHARLES L. TWEEDALE.

MRS. PHILIP CH. DE CRESPIGNY.

Dr. Ellis Powell was to Spiritualism a tower of strength. His reputation for sound sense, unbiassed judgment and unusual penetration was unassailable by even the most prejudiced scoffer, and his loss to us all is difficult to estimate. Dr. Powell was one of the least assuming, most sympathetic personalities it has been my good fortune to meet, always ready to meet enquirers half way and to listen with patience to suggestions put forward by the humblest seekers after truth. It was a marked characteristic and a rare one, that with all his learning he never brushed aside the suggestions of the less well-informed as negligible or unworthy of consideration, showing a wide sympathy and understanding of the point of view of others. Through his knowledge of Greek and Hebrew he was able to carry conviction in the reconciliation of Spiritualism and Christianity where others failed. We must inevitably have regarded his passing as an irreparable loss in the search after truth, were we not sure that he has only been removed from his many activities

here, because those of more importance and still more vital to advance, were calling him from the world beyond.

DR. ABRAHAM WALLACE.

The news of Dr. Powell's passing came to me while in Edinburgh as a great shock. We have sustained a severe loss, for he was a man of extraordinary capacity, and his services to us as speaker, writer, scientific investigator and general adviser on every phase of our subject, were inestimable. I had the pleasure of his confidence in my position as a medical man. Some time ago I took him to one of the leading London physicians in order to test his general health and fitness, when no disease of an organic nature was discovered, but it was evident that his nervous forces were being expended too rapidly. When I saw him about six weeks before his decease, I noted that he seemed in a very depleted condition, and advised him to conserve his strength. From the description of the circumstances of his death, I am inclined to believe that a heat stroke had a good deal to do in determining the blood to the head, which, in his then exhausted state of health, led to the result we all deplore.

We have before us one sole aim, and that alone has brought us to your earth. You know our mission. In days when faith has grown cold, and belief in God and immortality is waning to a close, we come to demonstrate to man that he is immortal, by virtue of the possession of that soul which is a spark struck off from Deity itself. We wish to teach him of the errors of the past, to show him the life that leads to progress, to point him to the future of development and growth.

—"SPIRIT TEACHINGS."

THE MEDIUMSHIP OF MISS ADA BESINNET.

A REMARKABLE SITTING IN TOLEDO (U.S.A.).

During his visit to Toledo, while on his American tour, Sir Arthur Conan Doyle and his party had a special sitting with Miss Ada Besinnet, who resides in that city. A representative of the local journal, the "Toledo News-Bee," was present, and we take the following extracts from his account of the séance published in that journal of May 22nd.

I was privileged to be one of the circle, because, four years ago, I had made an extended investigation for the "Toledo News-Bee" of the phenomena produced through Miss Besinnet and had been interested in the development of her psychic powers since that time.

Sir Arthur said that he thought it my duty to report, and his duty to give for report whatever happened during the séance, which lasted from 7.45 to 10.15.

It was probably the most interesting séance that anyone there ever had witnessed. All of the usual physical phenomena were produced with more than ordinary vigour and distinctness, and there were some very unusual developments.

The face of the late Sir Ernest Shackleton, Antarctic explorer, was seen and positively identified by his personal friend, Lee Keedick, who was experiencing his first Spiritualistic séance.

Sir Arthur Conan Doyle saw and talked with his son Kingsley, and with his nephew, both killed in the World War. He saw his mother's face and many other faces, some of which he was unable to identify. Lady Doyle saw and talked with Kingsley and with her mother and recognised the faces of other relatives.

All members of the Doyle party received spoken messages and Sir Arthur and Lady Doyle had written messages which, according to their custom, they reserved to read and consider later.

"It was one of the most remarkable experiences that I have had," said Sir Arthur. "Miss Besinnet's powers were great when I first saw her work in England and were stronger before she left England, but they were much stronger to-night than I had even seen them before. She should be guarded and looked after very carefully, for she is very valuable."

Lady Doyle said: "We have seen nothing to compare with this," referring to their American experiences. "Miss Besinnet is a truly wonderful medium and so fine a character that the work produced through her carries tremendous weight."

The Doyle party consisted of Sir Arthur and Lady Doyle, Captain Widdicombe, who is Doyle's secretary, and Lee Keedick, manager of the Doyle tour. The latter made special plea to Miss Besinnet to be included. He knew nothing of the work; but said, "One could not associate with Sir Oliver Lodge and Sir Arthur, as I have done, without having a hearty respect for their opinions and beliefs."

The other six members of the party were a little group that has been working for development and research with Miss Besinnet for the past two years.

Neither Captain Widdicombe nor Lee Keedick is a Spiritualist, and neither had ever been in any kind of séance before.

We were seated round a large oaken dining table, which had been extended to accommodate the eleven members of the party. A Victrola furnished music, instrumental and vocal, almost constantly throughout the evening.

The lights were turned out and the room was in perfect darkness. Almost immediately flitting lights appeared, some coming from the direction of the medium, others going toward her; some high in the air, some below the level of the table. Some were mere sparks of light, others were luminous, gaseous appearances as large as a half-dollar.

"I never have seen the lights so numerous or so brilliant," said Sir Arthur. Miss Besinnet was still conscious and commented on the appearance of the lights. They hovered about the sitters, and at times were reflected in the surface of the table.

The Victrola was giving a vocal record, "Where the Four Leafed Clover Grows," and a low but sweet and strong contralto took up the refrain. The extra voice swayed all about the circle and soft hands stroked the hands of several of the sitters. Then there was an instrumental record with strong whistling accompaniment.

Someone asked whether the whistling might not be a part of the record. By way of test, Sir Arthur called out: "Will you please stop the whistling for a moment?"

The whistling stopped, while the Victrola played on. "Will you resume now?" The whistling broke out again. In response to requests the volume of whistling was di-

minished or increased, and was produced from different parts of the circle.

All of the sitters, at one time, or another, had reported touches of soft hands.

The next record was Kipling's "The Gipsy Trail," and a very strong baritone that filled the room and fairly drowned out the record, sang the first verse. The second verse was sung by a high soprano, and the closing verse by the baritone.

The first face materialised was seen by the medium; an unusual occurrence, as ordinarily she is unconscious during the entire session. Only the light was visible to the other sitters, but Miss Besinnet's voice was heard: "Why, it's a face, a woman's face," but the next moment she was taken into unconsciousness.

Very distinct voices, soprano, contralto, treble, sang various songs with the Victrola, "Roamin' in the Gloamin'," "Little Town in the Old County Down," "Let the Rest of the World Go By." To a song by Olive Kline, rendered on the Victrola, there was a double accompaniment, a soprano and a contralto, quite distinct.

A face flashed out of the darkness three times before Sir Arthur and Lady Doyle, but they said they could only see a part of it. The light fell on it from the side and part of the features were obscured by what appeared to be wraps of ectoplasm. The voice of the Indian control, Black Cloud, who uses the vocal chords of the medium, said: "Will show again when get more strength."

Sir Arthur said: "A hand has taken my hand and placed it on that of the medium; my hand is being tied to that of the medium." The red light was ordered on by the control, and the sitters were told to leave their chairs and examine the medium. They found her right hand tied to that of Sir Arthur and her left hand to the centrepiece of the table. In both cases the cords were deeply indented in the flesh.

Lady Doyle and others of the sitters saw a dimly visible figure back of the medium and close to the Victrola. Then the materialised faces began to come in quite rapid succession.

The Toledo members of the party asked that whatever strength developed might be used to bring faces and messages to the members of the Doyle party, and vigorous raps on the table signified assent. Many of the materialisations, however, were made visible to all the sitters, especially where the full form to below the waist was shown.

"When touched, stand up," said the voice of the control. A moment later Sir Arthur was touched and stood erect. The control said: "Two faces trying to show. Went out close together." The faces materialised again and Sir Arthur said: "I recognise them, my son and my nephew." He requested their re-appearance, and they came several times.

Then Lady Doyle was touched by an invisible hand and stood beside her husband in the darkness. A face came which both said was clearly that of Sir Arthur's mother.

Then Lee Keedick's voice was heard as a light appeared before him: "It is the face of an elderly woman with grey hair," and the sitter beside him made the same report.

A face came to Lady Doyle which she said was that of her mother and Lady Doyle said: "Oh, Mumsie, you are patting me on the cheek and on the head." Faces of other relatives were shown and recognised.

Several faces materialised before Lee Keedick and he asked for better light and more time to observe. Suddenly there was a very brilliant light which was sustained for several seconds. Keedick ejaculated in a startled voice, "Shackleton," and seemed much disturbed.

He said after the sitting, "I recognised clearly and beyond any doubt the face of the late Sir Ernest Shackleton. I conducted his lecture tours and he was one of my most intimate friends. I could not be mistaken. It was wonderful, but it startled me very much."

The sitters on either side said that the face shown Keedick was that of a clean-shaven man. Keedick saw also the face of a man with heavy white beard and moustache.

The voice of the control said: "All stand," and the ten sitters rose, keeping the tips of their fingers on the table. The first phenomenon was a white, illuminated and rather shapeless perpendicular appearance in the centre of the table. It vanished without taking definite form.

Then came a figure of a woman, showing as far down as the waist, and under a light so brilliant as to be dazzling. It brought exclamations from all the sitters. The body was draped in white and the face surrounded by white

RAYS AND REFLECTIONS.

draping. The face appeared under the "arch," described by Sir Arthur in his lectures and shown in his photographs. The features were clearly outlined, but were not recognised.

All of these appearances were visible fully to only three or, at most, four sitters at one time. The others saw only the lights illuminating the apparition. But the materialisations appeared several times at different arcs of the circle, so that all had a view.

Now came a vision for Lee Keedick and the sitters on either side of him. He gave a little gasp, but said nothing. The same vision showed to the other sitters.

Lady Doyle cried: "Why, it is Katie King." The vision was an exact reproduction, each sitter testified, of the photo of Katie King taken by Sir William Crookes years ago and now being reproduced by Sir Arthur in his American lectures.

Ordinarily, the materialisations are illuminated from one side only. In the Katie King apparition, two naked arms were apparent, from each of which brilliant light was emitted, making every feature and detail of the apparition clear and distinct.

"It is a marvellous thing," said Sir Arthur, and Lady Doyle added: "Is it not wonderful how they try to aid us? Sir Arthur can tell now of having himself seen Katie King whose spirit picture he has been showing." Keedick said later that he had at once recognised the reproduction but had said nothing until he heard from the others.

There were several other vivid materialisations, visible from two to five seconds; one of a boy, one of a man, one of an elderly woman and several of younger women. Some of these were recognised; others were not.

At intervals during the sitting, the voice of a child spirit known as Pansy, one of the band that works through Miss Besinnet, was heard. Sometimes she directed the music; sometimes she talked with the sitters.

Now came the voice of the Indian control instructing, that if the trumpet touched the hand of a sitter, that sitter should stand and place the large end of the trumpet to his ear.

Each member of the Doyle party received communications in this way. The words were audible only to the holder of the trumpet, but the general tenor of the communication could be roughly judged from the response of the recipient.

Sir Arthur and Lady Doyle talked with their son, Kingsley, manifestly to their great delight. The boy assured his father that he was aiding in the work which Sir Arthur is carrying on, as were many others who have passed on but are still deeply interested in human affairs and anxious to perfect definite and more complete communication.

The deep voice of the Indian control told Keedick that a "medicine man" was trying to send a message through him to a lady not present, and gave initials in both cases, promising to get the message later in spoken or written form if the strength would permit. The spoken message came later through the trumpet, but parts of it were indistinct. It was supplemented by a written message which was of a personal character.

The control ordered soft music on the Victrola and written messages came for the members of the Doyle party.

These messages were written through the hand of the medium. The handwriting was scrawly and non-characteristic. The evidential part was in the subject matter and the signatures. None of the messages was given for publication. Those of Sir Conan and Lady Doyle were merely glanced over when the lights were turned on, and reserved for later consideration. "I find," said Sir Arthur, "that they demand careful consideration and leisurely interpretation for the full results."

As each message was completed it was torn from the tablet and, in the darkness, placed in the hands of the sitter for whom it was intended.

One interesting feature of the Besinnet phenomena did not develop. Occasionally the control, Dan, talks to the sitters and answers questions as to conditions on the other side. Evidently the available strength had been exhausted by other phenomena, for Dan did not talk.

As the last message was handed over, the guttural voice of the Indian control said, "No can do more." It was the signal for the close.

The sitter on either side of the medium took possession of her hands. The other sitters removed their hands from the table. There was a pause of a few minutes. There was a convulsive trembling of the hands and arms of the medium, then Miss Besinnet's voice was heard, "I am all right."

The lights were turned on and the séance was over. The medium appeared slightly dazed and very tired, but quite anxious to know about the results of the sitting.

A feature of the séance was the regulation of the music by the spirit forces. Sometimes this was done by orders from the control to the sitter in charge of the Victrola. More frequently the Victrola was stopped or started or the records changed without reference to the sitter.

Sir Arthur himself was evidently the centre of consideration. Repeatedly his arms were stroked by invisible hands. The control explained: "It is to get strength from him." Lady Doyle said: "That occurs wherever we have a sitting. The forces seem to be able to get strength from him. I suppose it is because of the work he is doing."

Sir Arthur himself was very solicitous as to the welfare of the medium. Repeatedly during the latter part of the

A correspondent writes quoting an ancient mystical aphorism to the effect that those who talk don't know, and that those who know don't talk. There is a good deal in it, although, like other epigrams, it has its limits. "Silence is golden"; but not always. One remembers the strange man who stood beside the poet Southey contemplating the falls of Lodore. He was a very silent man. He uttered but one word, "Majestic!" and the poet was enraptured. It was the very word Southey wanted to express his feelings. He invited the stranger to dinner, concluding that he was a man of profound wisdom. All through the dinner the unknown maintained his impressive silence until apple dumplings were placed on the table. Then he broke through his reserve. "Them's the boys for oil!" he said, and the poet's dream was rudely shattered.

My excellent but misguided friend, Mr. Harry Price, has published as a pamphlet his account of the alleged fraud imputed to the "Crew Circle" in the matter of psychic photography. Having a pretty wit he adorns it with a motto from Dryden:—

"When I consider life, 'tis all a cheat,
Yet, fooled with Hope, men favour the deceit."

He might have gone to Byron for another:—

"And when his frown of hatred darkly fell,
Hope withering fled—and Mercy sighed farewell."

I do not pretend—here or elsewhere—to be able to solve the riddle of precisely what happened on the occasion of Mr. Price's test. I have known Hope for some four or five years, and have never seen the slightest reason to doubt his honesty or sincerity. Others who have known him much longer give the same testimony. Careful inquiries show that he bears an excellent character in the town where he has resided for many years. I know, too, that he has been put successfully through rigid tests in the past.

I observe that Mr. Price's pamphlet, which is entitled "Cold Light on Spiritualistic Phenomena," bears on its cover a quotation from Johnson's "Rasselas": "Ye who listen with credulity to the whispers of Fancy, and pursue with eagerness the Phantoms of Hope." But Johnson also said, in the "Rambler," "Where there is no Hope there can be no Endeavour."

I really cannot think that Mr. Price is so cynical and misanthropic as his quotations suggest. Otherwise he might challenge comparison with the roguish Antolycus in "A Winter's Tale": "Ha, ha, what a fool Honesty is! and Trust, his sworn brother, a very simple gentleman!" But this is not a question that will be settled by quotations, however apt. There is a problem in it that is not likely to be solved by discussions—it may be a moral problem or a psychological one. But it no more touches the question of psychic photography than the manufactured pearl affects the reality of the natural one.

Speaking at the Lyceum Club recently, Mrs. Philip Champion de Crespigny is reported to have remarked on the influence of amber in promoting eloquence. She gave as an example the case of a friend of hers, a shy lady, who discoursed fluently for hours under the influence of an amber necklace. No doubt there is a good deal to be learned in connection with the occult properties of precious stones, although amber, of course, is not a stone but a fossilized gum, and its connection with early electrical experiments is well-known. Amongst the poetical allusions to it, I recall the allusion to Damaris in Myers' noble poem "St. Paul"—"bright in a light and eminent in amber." As to the question whether it conduces to eloquence (which the cynics call loquacity) it might be worth while experimenting. The best subject as a test would perhaps be a normally reticent man. I distrust tests made with the other sex! By the way, Mrs. de Crespigny tells me her remarks on amber were made by way of a jest, but that people with a deficient sense of humour have taken them seriously. D. G.

(Continued from previous column.)

session he said: "We are having most marvellous results. Are we not in danger of overworking the medium? We cannot be too careful of her. Her gift is too valuable to be endangered by overwork." He was assured that the forces that work through Miss Besinnet would be very considerate of her strength.

There was nothing mysterious about the sitting. There was no stagecraft and no preparation other than the darkening of the room. It was like a social gathering. The guests arrived, were introduced to each other, chatted a few minutes and then sat around the table. The medium was simply one of the group, a wholesome-looking, well-bred, soft-voiced young woman, very earnest in her belief in the forces that work through her and very anxious to be of use in the solving of the problem of intelligent communication with the spirit world.

LIGHT,

THE LATE DR. ELLIS POWELL.

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THE ALLIANCE AND ITS WORK.

The L. S. A. was once an outpost. It is now a headquarters. We could say much on the subject of its career, its periods of storm and calm, its defeats and its victories, of the fine brave spirits who founded it and those who in after years followed its fortunes and stood by it as a sacred trust, through periods of adversity when it sometimes seemed to be trembling on the verge of dissolution. But it was always under strong and wise guidance from both sides of life; it outlived every peril and disaster; it survived the war that brought so many other enterprises to the ground, and to-day it is, in popular phrase, "going strong," howbeit finding with each advance the necessity of larger support that its work may be extended and its foundations made sure.

We need make but a passing allusion here to the two men whose names stand amongst the highest on its roll—Edmund Dawson Rogers and William Stainton Moses. They were men of wholly different mould—the stout old journalist and man of affairs, founder of a great daily newspaper and of a leading Press organisation; and he who was at once clergyman, scholar, literary man and medium. But they were united in aim and purpose, and their influence remains. The L.S.A. has grown from small beginnings, but its old tradition remains with it. It is an independent, non-sectarian body, catholic in view but holding firmly by the faith and conviction that Spiritualism is a philosophy as well as a science, a means to higher living as well as larger knowledge.

It was under the impulse and direction of its old leaders in the Unseen World that several years ago an appeal was made for funds to enlarge its work by securing a whole house instead of rooms. It seemed then as though we were working in the dark. The objective was dim and distant. We were in the stress of war, when it looked as though civilisation itself would go down. But the day came when the funds generously contributed came in the nick of time to save it from the struggle in confined offices with no security of tenure. To-day it owns a house, not yet having the power to occupy the whole of it, and it has prospects of such increasing strength and influence as to justify the appeal now being made to enable it to take up the house adjoining which it has the option of securing.

Some of those associated with the Alliance are trained, practical men of business experience, as well as men with a vision and a faith in the spiritual order. They know that they cannot be supine, relying entirely on Providence. They must do their own part, for the Lord most helps those who help themselves. We do not think the appeal will be in vain, but that it will be with the L.S.A. as it is with the man who confides in the promise—"As thy days so shall thy strength be."

A pathetic interest attaches to a letter from the late Doctor Powell, an extract from which we print below. It appeared in the "Newspaper World" of May 13th and is, we believe, the last letter published by Dr. Powell before his untimely decease. Although it has no connection with psychic subjects, it serves to reveal his great experience of the world and his amazing energy and versatility:—

BLACKMAILING LIBEL ACTIONS.

I suppose I have been through more newspaper libel actions than nearly any other living journalist. The bulk of them were handled with the assistance of the late Sir George Lewis, by far the most astute solicitor of his day. Among the counsel with whom I have been associated in this way are the present Lord Chancellor, Lord Carson, Sir Henry Duke, Lord Justice Eldon Bankes, and Mr. Justice Shearman, to say nothing of departed leaders of the Bar like the late Mr. Justice Jelf, the late Mr. J. Lawson Walton, Mr. Cock, and others. I would lay it down as a guiding principle that, where there is anything like a decent defence—not necessarily complete and conclusive, but a fighting case—the action should always be fought. And if it is won, payment of the defendant's costs should always be insisted upon. Failing their receipt, the unsuccessful plaintiff should be put through the Bankruptcy Court. When once a newspaper gets a reputation for adopting this uncompromising attitude, blackmailing plaintiffs will think twice before they tackle it.

Let me give an illustration. An alleged error in a law report was made the basis of a claim for compensation. I was informed that a contemporary had paid £100 in settlement. As editor, I declined to pay anything except such amount as a jury might award. The present Lord Carson confirmed my view, and himself touched up the pleadings. He, however, was called to Belfast, and could not appear, so the brief went to Sir Henry Duke. But as the case approached, Sir Henry was absorbed in a House of Lords appeal, and had to relinquish the case. At the last moment we recruited the present Lord Chancellor (then Mr. F. E. Smith), who won the action in an hour. When, however, we applied for our costs, the plaintiff adopted a whining attitude and pleaded inability to pay. A wealthy newspaper, he said, ought not to take an unfair advantage of an impecunious plaintiff. My answer was that, as the plaintiff had had his fun we were now going to have ours. Unless we got our money we should put him through the Bankruptcy Court—which would have been a serious matter, as he was a professional man. In this instance our plans were defeated by the sudden death of the plaintiff. The instance, however, is very much to the point. Fight every case of attempted extortion, and, if you win, put the plaintiff through the Bankruptcy Court if he fails to pay your costs. Simultaneously, give the Bankruptcy Court proceedings every possible publicity. That is the kind of wholesome lesson which will be found most useful as a deterrent to ambitious exploiters of the grotesque antiquities of the present law of libel as applied to newspapers.

ELLIS T. POWELL.

MR. F. W. SOUTH'S RESIGNATION.

FORTY-TWO YEARS WITH "LIGHT" AND THE L.S.A.

At the end of the present month Mr. F. W. South, manager of the Book Department, will leave the service of the London Spiritualist Alliance after what is probably a unique record of service in the work of Spiritualism and Psychic Research. His retirement is due to ill-health, and he carries with him the good wishes of all who know him and their high appreciation of a long and faithful career, which, commencing as a youth under Mr. Edmund Dawson Rogers and the Rev. William Stainton Moses, carried him to the position of manager of LIGHT and the control of the book and publishing department of the L.S.A., which latter position he retained after the changes which led to the separation of LIGHT from the Alliance. In his forty-two years of service Mr. South came into close touch with all the leading figures in Spiritualism and Psychic Research, past and present, and there is scarcely a personage in the movement of whom he has not personal memories. He can speak from first-hand knowledge of S. C. Hall, Richard Hodgson, Dr. T. L. Nichols, C. C. Massey, Alaric Watts, the Rev. John Page Hopps, James Burns, William Eginton, Thomas Everitt, Col. Olcott, Mme. D'Espérance, Florence Cook, Newton Crosland, Dr. and Mrs. Speer, Morell Theobald, and A. P. Sinnett. And this is taking but a few names at random from a host of persons, some of them celebrities in the world at large as well as in the smaller world of Psychic Research. We wish Mr. South a pleasant rest after a long day's work, and hope that he may be induced to put his recollections of the past on record. They would give many interesting personal sidelights on some of those pioneers of Spiritualism which to the present generation are little more than famous names.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

From the "Daily Mail" Personal Column on Monday last—

WATER diviner, lifelong experience, locates water anywhere.—Write, Dowsett, 32, Abbey-gardens, N.W.8.

This advertiser comes at the psychological moment when the country is threatened with drought. There should be keen competition between the various Water Boards for the services of such a heaven-sent individual at a time like this.

The "Newspaper World" of June 10th throws further light on yet another of the many gifts possessed by the late Dr. Powell. The paragraph states: "The late Dr. Ellis T. Powell was a great exponent of Pitman's shorthand, and at one time said he would have been willing to wager that he could transcribe a column of the 'Daily Telegraph' without an unorthodox outline. Once, when lecturing on self-culture, he placed shorthand before mathematics as an intellectual discipline. His address at the first gathering of the Pitman Fellowship on 'the curve of beauty and the straight line of duty' will not soon be forgotten by those who heard it."

We learn that Sir A. Conan Doyle is convinced that wireless will greatly aid all psychic investigations in the future, and he has given orders for a listening-in set to be installed in his home at Crowborough, Sussex.

"Common Sense at Séances" is the title of the article by the Rev. G. Vale Owen in the "Weekly Dispatch" last Sunday, and in the course of which the Vicar of Orford writes:—

Those who have not the opportunity for investigation may be surprised to hear that the number of homes in England in which regular communication with departed friends is regularly maintained runs into tens of thousands. That is why I feel it so important that such intercourse should be regulated on right lines. It is impossible to suppress it, even if that were desirable, for these people know they have got hold of a real thing and it were fatuous to try to persuade them otherwise. The only thing to do is to try to enlighten them as to the nature of the "wireless instruments" by which they receive these spirit communications and the way to work them to the best advantage. There are two qualities especially necessary in those who have managed so to establish spirit communication. These are common sense and a sense of humour. If a spirit got a message through to me to tell me that it would be a good thing to invest twenty thousand pounds in Esquimaux rubber, my common sense would assure me at once that my communicator had as little knowledge of rubber as of my own banking account. Again, if he told me he was "Artaxerxes, King of Egypt," in the days of long ago, my sense of humour would tell me that someone was pulling my leg. For the gentleman in question was not King of Egypt, but of Persia. Lest the reader should think I am drawing too long a bow in the foregoing illustrations, I may add that the former is by no means extravagant, as my post-bag shows; while the second is an actual message which was forwarded to me by the old gentleman who had received it, accepted it in all good faith, and was not a little proud of his newly-found royal friend.

Recently at the Theosophical Rooms, Bournemouth, Mrs. Grove, in the course of a lecture on "The Language of Symbols," said, so the "Bournemouth Echo" reports: "Symbolism is the art of conveying ideas by comparison or analogy. It was either dramatic, as in myth or ritual, or pictorial, expressed in signs, figures and emblems. Like all true art, it had its source in the spiritual nature of man, and the creative urge within the artist was that spiritual life seeking expression. The poet used word-pictures to describe inner experience. Art had established conventional emblems to denote certain abstract ideas. But it was in the illustration of religious teaching that symbolism played the most important part. By its medium ideas pertaining to the super-sensual life were clothed in such form or mental imagery as rendered them comprehensible. The prophet and the seer were advanced souls who had access to interior realms of being. Penetrating the surface of phenomenal life they glimpsed the spiritual realities beneath, but in their effort to share the vision they had to fall back on symbols to present what otherwise would be indescribable. Profound metaphysical conceptions had been abbreviated into the simplest geometrical figures. Thus the circle had been from very ancient times the symbol of eternity. The triangle was a symbol of the Trinity, and St. Patrick had expounded this doctrine from the shamrock. The cross was a pre-Christian symbol of great antiquity, found in many faiths and always signifying power or victory through renunciation. The Hebrew tabernacle and temple of King Solomon were symbolic in

every detail, the 'pattern of things seen in the mount' being the preservation in symbol of spiritual truths discerned while in a state of uplifted consciousness. Christian art drew its symbols from nature, birds, beasts and flowers. The mystic symbolism of the rose was a study in itself, while St. Augustine had preached one of his most famous sermons from the daisies of the field. To the illumined mind nothing was common or meaningless, but the whole of life was sacramental, and at every point of contact we were touching the hem of that wondrous garment by which Deity was veiled and yet revealed."

There is ample evidence in the Australian Press of the deep interest shown by all classes in the lectures now being given in the principal cities by Mr. Horace Leaf. An interesting reference to ectoplasm is made in "The Sun," published in Sydney on May 8th. In the course of an interview with a prominent doctor of that city, the report states:

"The trouble with Spiritualists," said Dr. Donald Fraser, the well-known psycho-therapist of College-street, Sydney, when interviewed this morning, "is they mix too much sentiment with their science." Asked if he had had any first-hand experience of ectoplasm, he replied, "I've seen it and handled it here in Sydney. Ectoplasm is a substance—nothing spiritual about it—produced under abnormal conditions. That it takes the shape of subconscious images in a medium's mind is also a fact, but the how or the why of it we scientists have not yet discovered. I last saw the stuff less than a year ago. I had been invited to attend a séance in a private family. I have attended them by dozens. And most of the phenomena, particularly in Sydney, are fraudulent. But on this occasion, the young fellow, who is not a professional medium by any means, was giving some manifestations of 'mirror-writing.' I grew tired of it—I've seen it so often—so I asked the parents' permission to hypnotise him. I put him into a state of catalepsy. Almost immediately, in full view of a roomful of people, ectoplasm streamed from various parts of his body. The stuff has been analysed. Unluckily I was quite unprepared at the time to take photographs—but before long I'm going to collar that young fellow and test the whole business scientifically." Questioned as to what became of the ectoplasm which issued from a medium's body, Dr. Fraser said that unless extraordinary precautions were taken it was re-absorbed. "Not one medium in a hundred can produce ectoplasm," added Dr. Fraser. "Scattered individuals here and there produce it while they are in the trance state. But the laws which govern its appearance and the reason why it sometimes remains shapeless at other times takes the shape of subconscious images in the medium's mind—well, it's all still a mystery."

In the course of a leading article headed "The Friend Behind Phenomena" in the "Methodist Times" of June 15th, Mr. Walter H. Armstrong, we think, has not failed to awaken in his readers' minds a sense of the deeper meaning of things. In words that will appeal to all true Spiritualists he writes:—

But if there be a divine Presence at our disposal, life and the future become altogether different. The path then leads somewhere—the voyage has a destination, and the consciousness of the Presence brings the calmness of courage and activity instead of the calmness of resignation and despair. With a wistfulness beyond the ordinary the world to-day is yearning for that Presence. "A Friend behind phenomena. . . . It is the assumption which all religions make and sooner or later all philosophers." So speaks Professor Gilbert Murray, and it is not without significance that these words were uttered before a gathering of the Rationalist Press Association. Robert Blatchford, too, is seeking for that Friend, if haply he may find Him. The Christian gospel declares that "Friend behind phenomena" is the Heavenly Father Who is

"Closer to us than breathing,
Nearer than hands and feet."

It is in Him that "we live and move and have our being." It is a far cry from Moses to our day, but God is the same "yesterday, to-day, and for ever." Readers of Shackleton's "South" will recall how in the desperate venture from Elephant Island to South Georgia, the great explorer and his two companions felt that there was a fourth Presence with them. It was the presence of God. And is there not something sublime in the reply of that Tyneside pilot when asked the other day how he accomplished his difficult task of turning the huge vessel in so short a space, "I spoke to my Heavenly Father about it"? The needs of this present age demand an active advance to a higher stage. Life must move onward. Conflict must engage us. Let us not rise up and march, not knowing where we are going, nor how we are to go. Let us receive from His hands peace before the battle, rest before and in the journey, equipment for the campaign. The "Friend behind phenomena" is with us. We can greet the unseen future with a cheer.

METHODS OF INVESTIGATION.

OVER-CRITICAL AND ANTAGONISTIC SITTERS.

One hears a great deal to-day of the desirability of securing the right conditions from the sitters, if successful results are to be obtained at séances: with some people the necessity of maintaining a friendly, sympathetic attitude of mind towards the sensitive medium in order to create the proper atmosphere presents a very real difficulty and one almost impossible for them to surmount. People of this character, full of doubts and fears, often leave a meeting very disappointed at having wasted an evening, when the lack of results may have been caused almost entirely by their own antagonistic temperament or excessive anxiety producing a misty veil which served as a curtain to obscure both themselves and those who wished to communicate. It would be quite as useless and foolish for them to go to the theatre to see a play and to insist, for safety's sake, that the fireproof curtain should remain lowered during the performance.

As an illustration of what really does take place at meetings and the difficult conditions created by the frigid mental attitude of some of the sitters with which mediums have to contend, I should like to relate various instances, all of which occurred at the same meeting a short while ago.

There were about sixteen of us present at the weekly circle held at Mr. J. J. Vango's house, and every one was given a description which enabled each to identify some departed friend or relative, but I will only mention now those cases where the recipient appeared to wish to erect a barrier of obstruction.

One man, who had never before been to a séance, was determined not to be imposed upon and was very unsympathetic and sceptical in his demeanour. The medium told him that he was a man who believed in doing things properly and thoroughly if he did them at all, to which he agreed.

Mr. Vango then described to this gentleman a man whom he saw near him, giving the usual minute details as to his features, colour of his hair, eyes, etc., and also mentioned his apparent age and asked if the gentleman recognised his friend; he replied, "No, the age is wrong." The medium said: "Well, never mind the age for the present; I cannot always be accurate to a year or two. He now takes me to a hospital and down the ward to a bed on the right-hand side, about the seventh bed, did you go to the hospital to see your friend?" "Yes, I did, but he was not so far down as the seventh bed." This was a very particular gentleman for accuracy of detail, but this hypercritical disposition does not always aid investigators to obtain infallible proofs of the truth for which they seek.

There was a similar case of a lady who had a friend described, with whom she had had a quarrel and she admitted that since he had passed over, it had been proved that she had misjudged him; amongst other things, she was asked whether she saw him start when he went off to the war; she said she did not, but the medium rather persisted in saying that he saw the departure platform of a large railway terminus, and she then admitted that it was arranged that she should see him off, but that, being offended with him, she decided not to go; the message for her was, that her friend had forgiven her for doubting him.

Another instance, which was somewhat of a private and painful nature, was when "Sunflower" (the control) said a spirit-form of a man appeared, who intimated that whilst in the body he became insane; he was recognised by a lady as her late husband who became demented.

She was asked if she had heard of his falling off a van and injuring his head, and she said she heard of no such accident; then the medium became aware of the fact that the man's insanity was caused through drunkenness, which the lady reluctantly admitted was the case.

One of the visitors was asked whether she had not tried to obtain automatic writing and she replied in the affirmative. The medium then remarked that he expected she did not get much result as she had only tried it twice for the space of five minutes! She confessed that this was true.

Some of the investigators were certainly dull and difficult to deal with. The medium explained that he saw a man who appeared to be one of the heads of the school, but was told he was not; on further enquiry as to what position the spirit-form had held in the school, the "dull one" replied that he was only one of the masters.

Another "difficult" one would not admit that an acquaintance of his was worthy of being called a "good man," but it afterwards transpired that in life his friend had been a clergyman, at which Mr. Vango exclaimed, "Well, well, all clergymen ought to be good, as well as all mediums."

In closing the meeting, Mr. Vango warned all who were present of the danger of investigating the serious subject of spiritual intercourse and of psychical research in a frivolous or self-seeking manner for the mere sake of idle curiosity and said it should always be approached in a truly devotional but cheerful spirit.

H. H.

BRETON BELIEFS CONCERNING THE DEAD.

BY ARTHUR BUTCHER.

In his well-known work on "Fairy-Faith in Celtic Countries," Mr. W. Y. Evans Wentz gives some interesting particulars of Breton beliefs in spirits and apparitions. These beliefs are very ancient and are curiously suggestive of the teachings of modern Spiritualism. While the belief in fairies seems to be waning, the conviction that the souls of the dead can show themselves to the living is still firmly held. The Breton makes no distinction between the living and the dead. All alike inhabit this world, the one being visible, the other invisible. Though seers can at all times behold the dead, on November Eve (*La Toussaint*) and on Christmas Eve they are most numerous and most easily seen; and no peasant would think of questioning their existence. At certain times the Breton dead are said to come and enjoy the hospitality of their friends; and as they take their places at the table the stools are heard to move and sometimes the plates; and the musicians who help to entertain them assert that they can feel the cold breath of the invisible visitors. Old Breton farmers, after death, return to their farms, and it is believed that they even take a turn at the ploughing. They can make themselves visible or invisible at will, their bodies when they materialise being formed of matter in an unknown condition.

In the course of his inquiries at Carnac, celebrated for its menhirs, dolmens and cromlechs, the author interviewed an old man who said: "I am only a peasant without instruction, without any education; but let me tell you what I think concerning the dead. I believe that after death the soul always exists and travels amongst us. I am now going to prove this to you in the following story. One winter evening I was returning home from a funeral. I had as companion a kinswoman of the man just buried. We took the train and soon alighted in the station of Plouharnel. We still had three kilometres to go before reaching home, and as it was winter, and at that epoch there was no stage-coach, we were obliged to travel afoot. As we were going along, suddenly there appeared to my companion her dead relative whom we had buried that day. She asked me if I saw anything, and since I replied to her negatively she said to me, 'Touch me, and you will see without doubt.' I touched her, and I saw the same as she did, the person just dead, whom I clearly recognised."

Another witness, a Breton seeress, a woman who, since eight years of age, had been privileged to behold the world invisible and its inhabitants, in relating her experiences said: "We believe that the spirits of our ancestors surround us and live with us. One day on a road from Carnac I encountered a woman of Kergoellec who had been dead eight days. I asked her to move to one side so that I could pass, and she vanished. This was eleven o'clock in the morning. I saw her at another time in the Marsh of Breno; I spoke, but she did not reply. Another time, near three o'clock in the afternoon and eight days before her death, I saw upon the same route the funeral of a woman who was drowned. I have seen a woman asleep whose spirit must have been free, for I saw it hovering outside her body. She was not awakened (at the time) for fear that the spirit would not find its body again. Mention was also made of a phantom horse that appeared as if forced along against its will, for it reared and pawed the earth."

In Brittany one must always guard against the evil dead, in Cornwall against pixies, in other Celtic lands against different kinds of fairies. In Ireland and Scotland there is the banshee, in Wales the death-candle, in Brittany the Ankou, or king of the dead, to foretell a death. And at the banshee wails before the ancestral mansion, so the Ankou sounds its doleful cry before the door of the one it calls.

The Bretons are very reluctant to speak of these matters to strangers, but a sympathetic attitude on the part of the inquirer will sometimes lead to their unobscuring themselves. As Renan has said: "The Celtic people are a race mysterious, having knowledge of the future and the secret of death." One feels this, even as a tourist moving amongst them, and longs to gain their confidence. Brittany with its wild menacing coast and changing seas is the home of mystical tradition and weird legend, and there is scarcely a family that has not had a supernatural experience of some kind.

THE UNSEEN INTELLIGENCE.—But it is the cumulative force of the evidence coming from different places and different witnesses, some of which will be given in the next chapter, that carries conviction. The objection as to the foolish and meaningless character of the phenomena will be met later. Here I will only ask my readers to imagine how a dumb and invisible visitor coming to a house at night would try to attract the attention of the inmates; his efforts to communicate would be not unlike the knockings and sounds made by the unseen visitants. That there is an unseen intelligence behind these manifestations is all we can say, but that is a tremendous assertion, and if admitted destroys the whole basis of materialism.—SIR WILLIAM BARRETT in "On the Threshold of the Unseen."

THE ARMY OF THE LORD.

ANGELS AND MINISTERS OF GRACE.

By Mrs. JOY SNELL.

(Author of "The Ministry of Angels.")

It is the work that is being done by the dead on earth that constitutes the chief hope of the future for the living.

But for the change which is wrought by death in the animal and vegetable kingdom, and which manifests itself in decay and disintegration, this beautiful world would soon become uninhabitable. Void of fertility, incapable of sustaining life in any form, it would be transformed speedily into a vast sepulchre.

As was said by some poet whose name I have long forgotten but whose beautiful lines still linger in my memory:

Life evermore is fed by death,
In earth and sea and sky.
And that a rose may breathe its breath,
Some thing must die.

And if the help, which many who have passed to the higher life so freely and lovingly give to those who have not yet finished their earth training, were withdrawn, all spiritual and moral progress would cease. The human race would start retrograding at constantly accelerated speed until it wrought its own destruction.

As Lowell truly wrote in one of his inspired poems:—

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt and sows in us
All germs of pure and world-wide purposes.

"Whence come many of your noblest aspirations but from these angel messengers?" said one of them to me. "They do indeed bring to you renewed strength; they infuse into you new life; they draw forth from you that which is divine."

From the dead I can truly say that I have learned more about life, real life, the glorious, everlasting life, than I have from any of the living. I know, as I know that light dispels darkness, that man survives death. I know that the dead often return to help the living because often I have been helped by them. And best of all I have learned from the dead that Christ is a living Christ; that His teachings are gloriously true, and that He still labours to bring men unto Him.

There is woeful waste, neglect and abuse of God's bounty on the material plane in this world and much misery and suffering are the consequences. But sarder far are the results of the ignorance and neglect of the spiritual help which the wondrous beneficence of the All-Father has provided for His children here on earth through the living dead, who fain would reveal God's love to us as it has been revealed to them, for it is that love alone which can bring to the hearts of men the peace and rest they crave. As long as the Churches continue, "heedless of the encircling spirit world," they will never be able to appease the great heart hunger of humanity.

Priests in holy orders who will some day surely be sorry for it, make loud denials that the dead ever return. But still they continue to come back in their thousands and silently and unseen by those among whom they labour carry forward the grand work of spiritual reconstruction in the hearts of men, where it must be established before it can bear fruit in Leagues of Nations, Peace Associations and Brotherhoods, attached to various religious sects.

An angel whom I call the "Mentor," who has often come back to give counsel and instruction, speaking of this matter, said once:—

"I see at times your mind is perplexed, wondering what is to be the outcome of all this strife and strain, and carelessness and sin which you see around you. Well, know this, God has not left Himself without messengers, teachers and helpers. From the spirit world there goes forth daily a host of missionary workers who inspire the minds of many, are, in the very remotest regions to think, act and pray as His messengers, so that on the physical as well as on the spiritual plane this work is going on. Just think what strength there is when physical and spiritual workers are combined in thought, word and action!

"Truth is indeed thus made mighty and must prevail against the forces of ignorance and prejudice.

"Our is the glorious privilege of enlisting with these angelic hosts in what is veritably the Army of the Lord, and in very truth co-operating with God in the establishment of His Kingdom on earth. . . . In saying this I am indulging in no wild flight of the imagination, but merely stating a plain truth, though a truth so stupendous and sublime that rightly apprehended, it would fill all hearts with a 'glad song unto the Lord.'"

Here is another grand truth that, if known, would bring joy to many lonely souls: "Learn to realise," said the Mentor, "that all aspiring souls are assisted by those who have gone before them and have passed through the same difficulties they are now enduring. They had to go step by step, not advancing by a mighty leap, but slowly and

"RECORDS OF A CANADIAN CIRCLE."

A NOTE ON THE REFERENCE TO PLATO.

In reading through "Records of a Canadian Circle," LIGHT, of June 10th, it struck me that a good many of your readers would hardly understand the message which is stated to come from F. W. H. Myers, namely, "Plato, book ten, allegory very true." Book ten could only refer to Plato's "Laws" or to Plato's "Republic." Book ten of "Laws," curiously enough, deals with the question of how the legislator is to deal with the impious yet common views of those persons whose opinions are either that "the Gods do not exist," or, that if they do exist, they care nothing about human affairs, or, conceding their existence, believe that they are easily appeased by sacrifices. Book ten of the "Republic" opens with a discussion on poets, whether they are to be allowed to exist in the ideal republic, for being like painters they are merely imitators of appearances and have nothing to do with realities. Then Socrates later on remarks, "Are you not aware that the soul of man is immortal and imperishable?" Glaucon looked at Socrates in astonishment and said, "No, by heaven! surely you are not prepared to affirm that?" "Yes, I said I ought to be, and you too, for there is no difficulty." He explains how the soul cannot be destroyed by evil, which destroys only the body. The discussion passes on to the prizes and rewards and gifts which are bestowed upon the just by the good men in this present life, which, it is stated, are nothing in comparison with those other recompenses which await both just and unjust after death. Socrates then relates a tale or allegory which, according to the message, is very true. Er, the son of Armenius, was slain in battle, and ten days afterwards, when the bodies of the dead were taken up for burial, his body was found to be unaffected by decay; on the twelfth day, as he was lying on the funeral pile, he returned to life and told them what he had seen in the other world. I will only quote one passage from this remarkable allegory (See the "Dialogues of Plato," Jowett. Vol. III., page 512):—

"Then he beheld and saw on one side the souls departing at either chasm of heaven and earth when sentence had been given on them; and at the two other openings other souls, some ascending out of the earth dusty and worn with travel, some descending out of heaven clean and bright, and always on their arrival they seemed as if they had come from a long journey, and they went into the meadow with joy, and encamped as at a festival; and those who knew one another embraced and conversed, the souls which came from earth curiously enquiring the things above, and the souls which came from heaven about the things beneath. And they told one another of what had happened by the way, those from below weeping and sorrowing at the remembrance of the things which they had seen and endured in their journey under the earth. . . . while those from above were describing heavenly delights and visions of inconceivable beauty."

Socrates' final counsel to Glaucon is, "We hold fast to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil."

Myers, who was saturated with the Classics, might well have said even by way of a test to persons who knew nothing of Plato, "Plato, Book Ten. Allegory very true."

J. P. C.

(Continued from previous column.)

laboriously climbing and ever ascending until they reached their goal. And then, were they satisfied with having attained that for which they longed? Nay, not so. Their desire was for further service. "They longed to help those like-minded with themselves, who were trying to rise.

"To them has been given the desire of their souls. They have been permitted to come back to this beautiful world, so full of trials at times, to help those who are struggling upward by breathing into their minds noble and uplifting thoughts; helping them with thoughts of strength and courage to press onwards; helping them to stand firmly for their principles; helping them to overcome the lower mind of that dual self which would hinder them at times."

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THE DIVINE MYSTERY OF NUMBERS.

CLUES TO THE SECRET LANGUAGE OF SCRIPTURE.

BY G. R. DENNIS.

Several methods of research are combining at the present time to throw fresh light on the interpretation of the Bible. In particular the work of the late Dr. Ellis Powell in bringing his knowledge of psychic science to bear has gone far to revolutionise our study of the New Testament. Another revelation of recent years seems likely to have even more important results—namely the discovery of the "gematria" or hidden code underlying the Greek text of the New Testament and other early Christian writings. Three years ago Dr. Lea, Vicar of St. Austell, and Mr. Bligh Bond published Part I. of their "Materials for the Study of the Apostolic Gnosis," and they have now followed this up by a second Part,* which carries their investigation several steps further and opens up limitless fields for future research.

It is impossible to do more than indicate here one or two of the features of this work, which no student of the New Testament can afford to ignore, though as the authors point out it needs for its full understanding "a combination of two orders of knowledge, the one a familiarity with Greek, the Greek of the New Testament and Septuagint, the other an acquaintance with elementary mathematics." Stated briefly, the gematria consists of a numerical code based on the letters of the Greek alphabet, each of which had a numeral equivalent. By adding together the numbers of the letters, it is thus a simple matter to find out the numerical value of any Greek word or phrase; and, absurd as it may seem at first sight, the authors have shown beyond all doubt that it was by means of the numbers so obtained that the higher mysteries of the Christian Faith, that true "Gnosis" of which we hear in the writings of St. Paul and the Fathers, were revealed to the initiates while being concealed from "babes." "The Greek language," says Mr. Bligh Bond, "which is the appointed vehicle to us of the Christian Mysteries, is the most perfect instrument yet devised for the expression of inspired thought, since not only is it super-abundantly rich in its vocabulary and choice of terms, but, as can now for the first time be shown, it enables the scribe, under the inspiration of the Spirit, to give effect to the most intimate spiritual meanings by the perfect union of letter and number which subsists in it."

The gematria is dual in nature, one side of it depending upon parallelism of meaning between words and phrases of equal numerical value, and the other upon mathematical and geometrical correspondences. In Part I. of this book, the authors dealt with the Holy Names (John the Baptist and Jesus) and the names of our Lord provide a simple example of the method employed: Taking first the name Jesus, we find its value to be 888—in itself a number of great significance—and if to this we add the number of Theotes ("Godhead") 592, we get 1480, which represents Christos. Again, adding together the three numbers already obtained, we have 2960, which is the number of Huios tou anthropou ("Son of Man"); and if we take Iesous Christos (888 plus 1480), we have 2368, a number so pregnant with meaning that the authors print a list of no fewer than 500 names and titles of Christ all working out to this total. Now all these numbers are multiples of 37 (888 equals 37 multiplied by 24; 592 equals 37 multiplied by 16; 1480 equals 37 multiplied by 40; 2368 equals 37 multiplied by 64); and in the present volume we have a further list of titles and phrases which "centre round the

Divine Name and title of Jesus Christ and His own title Son of Man," and are based on every multiple of 37 up to 3996. These lists are truly astonishing, giving evidence of "various orders of symbolism, astronomical, architectural and otherwise, in which is veiled the mystery of Jesus Christ as the Incarnate Word and the Maker of the Cosmos of Time and Space."

But how is the number 37 obtained? In the Clementine Homilies, XVII., attributed to St. Peter, the Cube is represented as the "Image of God." Now taking the cube of 4 and drawing it on the flat, we find that of the 64 small cubes contained in it, only 37 are visible. The number 37 thus represents the visible portion of the Deity—God made manifest. The "Image of God" (Eikon Theou) equals 1,369, which is 37×37 —"the visible part of perfect Divinity"—and 2,368 ("God of Gods") is 37×64 , combining the visible with the whole. There is no space here to set out the further extraordinary mathematical significance of the numbers 37 and 64.

By means of "parallel gematria," re-enforced on occasion by geometry, the authors deal in a similar way with the Miracles, the Temptation, the Confession of St. Peter, the Transfiguration, and the Annunciation, the results in every case being remarkable, and completely confuting those modern theologians of rationalising tendencies who would do away with the "miraculous" and "supernatural" element in Christianity. Spiritualists will find special interest in the treatment of what are called "Miracles of Unseen Escape," e.g., where Jesus, "Passing through the midst of them, went His way." Three such cases are recorded in connection with our Lord, and there is also the instance of Philip the Deacon, who was caught away by the Spirit of the Lord and "found at Azotus." In each of these instances the numbers given by the Greek words used are closely connected with the geometry of higher space. Thus the gematria of the words above quoted is 5204, which not only has such equivalents as "Geometry, the Mystery of the Power of God," "The Son of God, Mystery of the Higher World," "Knowledge of Truth, Power of the Geometry of God," "Jesus the Minister of the Mysteries," and others equally significant, but has a geometrical meaning of which the briefest possible explanation must suffice. "The Tetrahedron is the Symbol of Cosmos, of the physical order, and the way of escape from this is by the attainment of the initiate to a knowledge of the Fifth Point and its direction," i.e., the higher-spaced figure known as the Pentalpha, or Star of Five Points. And 5204 represents the digits of the volume of the Tesseract, or fourth-dimensional figure based on the cube of 354—the "Cube of God," since God (ho Theos) equals 354. Study of the nature of the Fourth Dimension suggests that if living or other bodies are made to disappear from one place and re-appear elsewhere (as in the classic instance of Mrs. Guppy) it may be that they are bodily taken up, out of our space into fourth dimensional space and then replaced in the third dimension, and that this is what is meant by "dematerialisation" and "rematerialisation." Is the Ascension to be explained in the same way?

Geometry is indeed the Divine Science, and its immutable laws are based on eternal verities; and though we may be unable to express cosmic truths in our earthly language it is very possible that they may be represented by geometrical formulæ, and that a mathematical "locus" may thus be found for the miraculous.

FORTUNE-TELLING IN NEW ZEALAND.

From a New Zealander at present in London we have received a sheaf of New Zealand newspaper cuttings containing long accounts of the prosecution of one Jonathan Page, who, it is stated, was charged with undertaking to tell fortunes and of using "certain subtle means, to wit, simulated Spiritualism" to deceive and impose on the public. He was fined £5 on each of three charges, or in default a month's imprisonment. He announced that he intended to go to gaol. "Truth," the New Zealand paper, commenting on the case in connection with the representations made to it by the Spiritualists' National Association, remarks:—

In conclusion may we suggest to the National, and to all other Spiritualists in New Zealand, that the fact that mediums are not paid a living wage is the driving force which . . . leads them to fall foul of the police.

If there was not so much schism and more combination we have no doubt that adequate support and provision could be made. Then there would be no need for the police to send round "clients" to catch cheats and charlatans, for there would be no necessity for mediums to do these things to keep the pot a-boiling.

It seems a pertinent comment and has its application nearer home.

THE USES OF ORTHODOXY.—There is much to be said on behalf of orthodoxy. The inertia of Conservatism is useful, nay, even necessary, in helping to suppress rash or hasty deviation from the recognised order of things; hence mere aberrations of intellect meet with a steady resistance, but that which is true, however novel it may be, has a resiliency which grows stronger the greater the resistance it encounters, and finally wins its way among our cherished and enduring possessions.—SIR WILLIAM BARRETT.

* Sections I. and II. 6s. net each, Oxford, Blackwell.

CHANGE YOUR UNDERSTANDING.

By the Rev. Professor Henslow.

In the paragraph headed "Change your Mind" (LIGHT, May 20th, p. 307), the New Testament is not altogether wrong in translating the Greek word *metanoia* as "repentance," for this is a consequence of understanding the difference between the Old Covenant and the New, which Christ introduced.

As St. Paul says, the Old Law was a schoolmaster to bring man to Christ (Gal. i., 23). What he means is that it was a scholastic system which can only enforce obedience by physical punishments or encouragement by prizes for good conduct.

Boys have, as a rule, no compunction about breaking the rules if they want to, running the risk of being found out. Two things are wanting, *Conscience* and *Repentance*. The first does not exist in the Old Testament, and the second is more often said of God, as if He regretted having done things; while Jeremiah declares: "No man repenteth, no, yet one."

Under the New Covenant, Christianity, a man's religion depends upon his *Free will* and his *Conscience*, and if he goes into sin, he must repent, to regain God's favour. All temporal rewards and punishments, as described in Deuteronomy, are done away with. In their stead are God's natural laws of self-condemnation and self-approval arising from the Conscience.

This is the change of understanding the converted Jews had to undergo. Similarly was it with the Gentiles; but they had served their God according to their lights; but they must change their understanding, and learn to serve the One Holy God in a new way so that "Repentance" did not apply, but a thorough change of understanding was the first thing necessary.

Repentance is only to be looked for when the Conscience has been awakened.

PREMONITION OR SPIRIT PRESENCE?

In a letter commenting on the "Agnes Cushman Photograph" (page 298), Miss Lillian Whiting writes:—

Mrs. Edwin Cushman, the mother of Dr. Cushman, passed to the "Life More Abundant" in her summer home at Bar Harbour (Maine) on September 15th, but I did not know of this until the next day (16th), when I received a telegram kindly sent by Dr. Cushman. But in the morning of the 15th, a few hours after her death, of which, as I said, I had no intimation until the next day, I suddenly started up from my desk saying to myself, "Her dear little ones; I must have them by me if they do get soiled." Now, I had placed the delicate white-bound volume in a drawer in the adjoining room that it might be kept intact; but I then brought it out to lie on a table near me. Had I known of her death this would have been the natural impulse. At noon that day I went into Trinity Church for a mid-week communion; suddenly, while kneeling at the altar, an overwhelming consciousness of the beauty and the exalted spirituality of Mrs. Cushman's character poured itself over me, although I would have supposed that I had already been so deeply, so gratefully aware of all her loveliness of character that I could hardly be more so. But this was, indeed, a new and even deeper consciousness of it.

Undoubtedly our own spirit has powers that exceed our mental consciousness. It sees, it hears, it perceives matters that have not transpired to the lower, denser consciousness. So, at least, it seemed to me, that beyond terrestrial limitations my spiritual self had caught the intimation of her withdrawal from the physical world.

ECTOPLASM: A COMPARISON.

When reading Madame Bisson's book about Eva C. I regarded a statement made by the entranced medium which occurred to my mind when reading what Sir Oliver Lodge says respecting Ectoplasm (in LIGHT, June 17th). He says: "It [ectoplasm] 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."

I here translate the statement above referred to for comparison: "When you have succeeded in abstracting a part of the substance which I liberate, you will have obtained the proof of the existence of organic matter dependent on me; but you will not know the force, the principle, which exteriorises simultaneously with the substance, and which gives to this latter the diverse aspects in which you see it. That which you can touch is only the residuum ['déchét,' i.e., waste matter] of that force" (p. 38).

H. A. DALLAS.

SIR WILLIAM BARRETT AND THE "TIMES" TESTS.

We take the following extract from Sir William Barrett's introduction to the book just published by the Rev. C. Drayton Thomas, "Some New Evidence for Human Survival":—

I will give an illustration of a newspaper test from my own experience. In the sitting with Mrs. Leonard on August 5th, 1921, already referred to, I was told that in the "Times" of the next day, half-way down the second column, would be found the name of a friend of mine, now passed over, whom I knew a few years ago; "a friend Sir William knew very well and liked greatly, whose books he has, and of whom he was thinking quite lately." The next morning, on opening the "Times," exactly half-way down the second column, in large type, was the name Drummond. Henry Drummond, whose books are widely known and are in my library, was an old and beloved friend of mine. Shortly before going to this sitting on August 5th, I noticed he had written his name on his birthday, May 17th, in my copy of George Macdonald's "Diary of an Old Soul," so that I was thinking of him lately.

Feda continued, "There is another name in the first page of the 'Times' to-morrow; a quarter of the way down the second column is the name Taylor; this will remind Sir William of someone he knew in connection with studies he made some years ago, someone older than himself." In the next morning's "Times" a quarter of the way down the first (not the second) column, was the name Taylor in capital letters. Colonel Taylor was a friend, older than myself, who was on the Council of the S.P.R. and well-known both to Mr. Myers and myself. As he lived in Cheltenham, he kindly wrote me a full report of some interesting experiments in dowsing which he conducted at Cheltenham, and which will be found on page 187 of my second report "On the so-called Divining Rod," published in 1900. The interesting point here is that the actual name, Taylor, was given by the control; its exact position in the "Times" was indicated, only in the first and not the second column of the first page. Here again chance coincidence affords no explanation, as a reference to other copies of the "Times" clearly demonstrates.

THE PHOTOGRAPHIC MYSTERY.

(In lighter vein).

There is a playful sprite
(Whose tricks are like old Nick's),
Who reads his weekly LIGHT
And kicks against the pricks.

For there he read one day
A man with magic "dope,"
(A scurvy trick to play)
Would try to blast his Hope.

This sprite is Hope's control—
The sprite who works for naught;
His daily psychic rôle,
By Price cannot be bought.

Though Hope is priceless, yet
This Price is hopeless, for
There's none so blind, you bet,
As he who won't Seymour.

In haste to harry Hope,
H. P. sent in a trice,
His photos, faked with rope,
From fakir Harry Price.

The artful poltergeist
Had heard what Price could do,
But would not be out-priced
And thought he'd conjure, too;

So when the plates arrived,
Which Price had marked that day,
This naughty sprite contrived
To spirit two away.

They vanished from the pack,
Like apports in the air,
It puzzled James and Jack,
Who said it wasn't fair!

Poor Bill was blamed for this,
And branded as a fraud,
But Hope is strong, I wis,
And feeling simply bored.

The spirit won the trick,
And chuckled from afar;
The conjurers were sick,
And so was S.P.R.

H. H.

"OUT OF DREAMLAND."

Miss Bowley writes to say that she has received a letter from a friend, Miss Blomfield, who relates a dream of a proposed gift, of which she had no knowledge at the time, while the details in this dream were most explicit.

The letter of April 24th, 1922, states:—

"I am writing in haste because B. wants me to go out with him, but I will just tell you a dream of mine.

"Quite unknown to me and connected with no birthday or 'occasion,' A. had, while in Birmingham three weeks ago, ordered a brownish coloured crepe de chine jumper for me. It was sent to her a week after by post. I came down the morning it arrived, and mentioned that I had dreamt someone had given me a jumper, and I was so pleased with it. As I never do dream of clothes, it struck me as interesting, but I was surprised at A.'s interest in my dream. She asked, 'What shape was it?' I told her, 'buttonholed in silk at the neck and hem and gathered at the waist, embroidered in silk in front and elbow sleeves.' She said, 'What colour?' I said, 'pale yellow.' She enquired was it cotton, for mornings or for afternoons? I said I did not remember the material, but it was certainly for best wear. It appears that A. had intended to give me a jumper she had ordered for Easter Sunday, then about two weeks ahead, but as I had exactly described the one she had for me in every detail (it was pale yellow, as the firm had not any left of the exact brownish tint she had seen) A. got excited and had to tell someone. So she told Mrs. S. and Mrs. D.—, who comes in to help with the housework. The latter was much interested when A. showed her the jumper, and later questioned my innocent self about my dream in front of her!

On Easter Sunday A. put the jumper on my chair at breakfast time, and you can't think how queer and lovely it felt to have a jumper come right out of dreamland to me like that! Wasn't it queer?

* * It should be mentioned that the story has full confirmation.

"CHRISTIAN SCIENCE AND ITS DISCOVERERS."

Mr. C. W. J. Tennant, of the Christian Science Committees on Publication, writes:—

In your issue of June 3rd there appears a short article entitled "Christian Science and its Discoverers," in which mention is made of the Quimby manuscripts brought out by Dr. H. W. Dresser.

There is only one Discoverer and Founder of Christian Science, and that is Mary Baker Eddy. The claim that she got her ideas from Phineas P. Quimby has been proved in a court of law to be false. George S. Quimby, son of Phineas P. Quimby, has stated in a letter that Mrs. Eddy had got nothing of a religious character from his father. Now, Christian Science is thoroughly religious; healing the sick is within the practice of Christian Science only as it was within the practice of original Christianity. Mr. Quimby's mental treatment of disease was mesmeric and resulted from the use of the human will. Whereas, on page 111, line 11, of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, appears the following: "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilisation of the power of Truth over error; its rules demonstrate its Science."

It is an interesting fact that the Rev. Dr. Lyman P. Powell, formerly Episcopal rector at Northampton, Mass., and the late President of Hobart College, an avowed opponent of Christian Science, wrote a book criticising the subject, and has lately made the statement, "Christian Science as it is to-day is really its founder's creation. Where she got this idea, or where that, little matters. As a whole the system described in 'Science and Health' is hers, and nothing that can ever happen will make it less than hers."

"DYING IN HARNESS."—The doctrine that it is good to "die in harness" has been preached widely in our time, and great examples of strenuous old age are constantly being cited. Sir William Robertson Nicoll thinks, and I strongly agree with him, that for ordinary men to follow these is a profound mistake. "The advice that the old should remain in harness till the last is almost always bad advice.

We should learn gradually to die to a great many of our former pursuits. Old men are proud, and their pride shows itself chiefly in their persuading that they are more efficient than ever. But it has been well said that the self-sacrifice which in youth is oftenest represented by readiness to sacrifice pleasure for duty is in age oftenest represented by readiness to surrender what was once a duty but is a duty no longer."

To me it has always seemed that to die in harness is to miss the complete life, which, as it began in helplessness, should end in inactivity. It is the way of Nature. The day has its evening, the week has its Sabbath, the year has its autumn, and life should have its sunset and its great calm.—JOHN O' LONDON (in "John o' London's Weekly.")

HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hall.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

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

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

VICTOR JONES.

SEND NO MONEY.

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

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

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

ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,
(Dept. L.) PATERNOSTER HOUSE.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

THE LOST CHAPELS AT GLASTONBURY ABBEY.

"GLASTONBURY."—The discovery of the missing chapels at Glastonbury by means of automatic writing has been very fully dealt with in LIGHT in the past. If you wish to read a full account you should consult "The Gate of Remembrance," by Mr. Bligh Bond, the architect who was the director of excavations at Glastonbury, and his friend John Alleyne, who acted as automatist. Mr. Bond has, we believe, also issued pamphlets on the same subject. The two chapels discovered were the Edgar Chapel and the Loretto Chapel, the sites of which were not known, although the fact of their having once existed was on record. The Script which communicated the information as to the whereabouts of the chapels and which also gave a good many particulars about them which were afterwards confirmed, came in a curious patchwork of low Latin and old and modern English. As to whether the messages were spirit messages is a question for the actual student of the matter and not one on which we can pronounce here.

THE DISCOVERY OF TRUTH.

A DISAPPOINTED SEEKER.—Whether you earnestly seek for the truth in this subject of Spiritualism or any other subject, it cannot in the end evade you. But we would remind you of the saying of James Victor Wilson: "If man has too little truth, he is anxious, he is seeking; but should he seek truth not for truth's sake, but for the sake of establishing an opinion or hypothesis, then he is discontented and unhappy." We can well imagine that many people are baffled in this subject of ours, either because they have some preconception which they wish to establish, refusing anything which does not conform to it, or because they are looking in the wrong direction; or, again, because they are not ripe for the knowledge they seek. It might save you and those in the same state of mind some labour if they could be induced to accept the assurances of old and tried investigators that the phenomena of Spiritualism are fully proved. The question of human survival is a further stage. This also we hold to be proved as well, but this is a question on which every mind must do its own thinking. In any case there is no "creed" of Spiritualism, and that is where it differs from other religious movements. It has room for faith—indeed without faith we could none of us go very far

—but it does not offer us a form of faith which we are required to accept without exercising our reason.

BOOK AND NEWSPAPER TESTS.

"TWO."—The tests to which you refer consist of the verification of psychic messages telling the recipient to look on a certain page of some book, more or less unknown to him, to discover some passage bearing on a subject in the mind of the communicating spirit. Thus, a sitter, A., might be told by a spirit friend B. to take the seventh book on the third row of a bookshelf in A.'s library, and look at page 231. On going home A. carries out the instructions, and finds the book to be Wordsworth's Poems. On turning to the page indicated he finds, let us say, Wordsworth's poem on a picture of the Bird of Paradise. He remembers that his friend B. while on earth had a great admiration for these birds. He might, as ornithologist, have written of them, or as a painter have painted them. He sees the significance at once, although he might have forgotten his friend's special interest in the birds, and could not possibly have said what the book was or what poem was on the particular page until he had referred to his bookshelf. "Newspaper Tests" deal with messages predicting the appearance of certain names or other details in the next day's issue of the "Times" in places indicated. If you read the Rev. C. Drayton Thomas's newly issued book, "Some New Evidences for Human Survival" (Collins) you will get a full account of the matter.

"SUBJECTIVE" AND "OBJECTIVE."

G. W.—We frequently use the words "objective" and "subjective," as you observe, and you are perhaps right in your suggestion that every reader will not have a clear idea of the meaning. The distinction between the two might be the subject of a learned treatise which would bring up the question of the true nature of reality, but for general purposes it can be dealt with very simply. Anything you can see or touch, but which nobody else can see or touch, for example, would come under the head of "subjective"—a mental sensation or perception. It might have some connection with reality, or be simply an illusion of the senses. But a house or a tree which you and everybody else can see or touch would be "objective." It is the difference between the "thought" and the "thing," the "dream" and the "reality." Even then, on a deeper view of the matter, it could be argued that the house and the tree are subjective. We have only the test of our senses to establish their reality. But for all practical purposes we can treat the mental vision of them as subjective and the perception of their actual existence as objective.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

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

"EVERYONE HAS SOMETHING TO SAY."

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



THE PRINCIPAL, The A.B.C. Course in
EFFECTIVE SPEAKING,

(Dept. L.) Paternoster House, London, E.C. 4.

"LIGHT": COMMENDATIONS.

I cannot find words to express my gratitude that such a paper as LIGHT became known to me: it is a constantly-recurring source of inspiration.

—M. MARTIN (New York City).

We have taken LIGHT for several years, and I can scarcely tell you how much it means to us.

L. HAMILTON (Winnipeg).

LIGHT grows better and better. You seem to set your standard higher with each issue.—"EWING" (San Francisco).

The high quality of its contributions is a notable feature of LIGHT. I am especially pleased with the articles contributed by Mrs. F. E. Leaning and Mr. Stanley De Brath.—W. P.

NEW PUBLICATIONS RECEIVED.

"Our Infinite Life." By William Kingsland. George Allen and Unwin, Ltd. (6s. 6d. net.)

"The Life of the Spirit and the Life of To-day." By Evelyn Underhill. Methuen and Co., Ltd. (7s. 6d. net.)

"Some New Evidence for Human Survival." By the Rev. C. Drayton Thomas, with Introduction by Sir William Barrett, F.R.S. W. Collins, Sons and Co., Ltd. (10s. 6d. net.)

"Christianity and Science." By W. C. Allen. Roffey and Clark, Croydon. (2s. 6d. net.)

AMERICAN POSTAGE.—Mr. B. M. Godsal (San Diego) writes: "American correspondents who (as you say on p. 288) enclose U.S. stamps when writing to England are probably not aware that for eleven cents they can buy at their home post office an 'International Reply Coupon,' which can be exchanged at any post office in England for sufficient stamps to cover a reply. Moreover, an international postcard, with return card attached, may be bought for four cents."

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mr. and Mrs. Hewat McKenzie have just returned from an extensive tour in Germany, Austria and Poland during which they have investigated the gifts of some great mediums. An account of their experiences will be a feature of the July number of "Psychic Science," the new College Quarterly. Frau Silbert, an Austrian physical medium, has returned with Mr. and Mrs. McKenzie for two months' work at the College. Raps, touches, lights, movement of objects, materialisation of hands and even of forms on occasions, are a feature of her mediumship. These manifestations can be seen with a good degree of light, and are a valuable confirmation of the work of the many sensitives who can only secure the same phenomena in darkness. The sittings with Frau Silbert are almost entirely booked up already, but a return visit may be looked for, as she has felt very much at home in England, and finds that her phenomena in no way suffer from the change of conditions.

LECTURE BY DR. J. PORTER MILLS.—In spite of the hot weather there was quite a large audience at Steinway Hall on the evening of June 15th to listen to a lecture on "Psychological and Spiritual Healing," by Dr. James Porter Mills, an American physician, whose books, "The Way," "Mind's Silent Partner," etc., will doubtless be known to some of our readers. Dr. Mills was formerly in medical practice in Chicago, and following a breakdown in health in the course of which he visited numerous physicians in America and Europe without much benefit, he developed a method of self-healing through the powers of the mind which resulted in a successful return to health, and which formed the subject of the lecturer's discourse. To be quite frank there is nothing startlingly new in Dr. Mills' thesis, which shares common ground in certain respects with Christian Science, Couéism, and numerous other systems, but the obvious sincerity of the lecturer, his unflinching optimism as well as the reverential note of his discourse made an impression. Miss Lena Ashwell was in the chair.—N.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle, Mr. Cowlam; 6.30, Mrs. Worthington.

Croydon.—Harewood Hall, 96, High-street.—11, Mr Percy Scholey; 6.30, Miss F. R. Scatcherd.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—Last service at the church: 11, Mrs. Hull; 6.30, Mr. A. V. Peters.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jennie Walker; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. A. Hulme.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. T. W. Ella, trance address; 7, Mrs. Annie Boddington, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. Neville. Free healing: Thursday, 5-7, children only; Friday, 7, adults. Membership earnestly invited; subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Percy Scholey. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, June 29th, 8, service with clairvoyance by Mr. A. Austin.

Saepherd's Bush—73, Becklow-road.—11, public circle; 7, Mr. F. G. Everleigh. Thursday, Mr. T. Bond.

Peckham.—Lawsanne-road.—11.30 and 7, Mrs. B. Petz. Thursday, 8, Mrs. M. E. Pickles (Blackpool), B.S.L.U.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, June 25th, Mr. Geo. Brown. * Working Spiritualist Mission.—17, Warwick-street.—June 25th, 6.30, Mr. Symonds. June 28th, Miss Layton.

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 23rd, 7.30, Mr. T. W. Ella. June 30th, 7.30 Mrs. C. Hadley.

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