

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JULY 1st, 1922

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"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,164—VOL. XLII.

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SATURDAY, JULY 1, 1922.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disincarnate. 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.

You light that wraps me and all things in delicate equable showers.

You paths worn in the irregular hollows by the roadsides! I believe you are latent with unseen existences, you are so dear to me.

—WALT WHITMAN.

CLAIRVOYANCE AND COMMON-SENSE.

We have sometimes heard it said of business men and others famed for their accurate judgment and clear-sightedness that they are veritable clairvoyants. Well, so they are, clairvoyance being really clearness of vision. What these people exhibit is what might be termed clairvoyance of the reasoning powers. It is a much deeper sight than that of the psychic seer who may be quite deficient in intelligence. It goes with a general balance of the intellect and the other faculties of the mind. There is in it that uniform reasonableness which ordinarily we call common-sense. But in such cases as we are thinking of it is, as it were, common-sense developed and refined. For the human spirit expresses the principle of Reason, and the more reasonable the man the more he is "in tune with the Universe." As his powers grow his thinking becomes more precise, his judgment more unerring, and his vision of future events as clear as though he were gazing upon some scene of earth.

THE PROBLEM OF PREMATURE DEATH.

The number of questions continually arising out of the problem of early death—whether it is to be regarded as a calamity or a fortunate release from the evils of physical life—point to the need for a clearer appreciation of the purposes of life in the flesh. There is no unmixed evil any more than there is utterly pure good in any human experience, and in the end there is compensation for all the sufferings and deprivations through which the soul passes. Premature death, from whatever cause—war, sickness or accident—is a misfortune in a sense—it means that the soul is deprived of the full meed of earth-experience at first

hand, but it is so much part of the common lot—most of us die before our time—as not to stand out as a conspicuous example of what the shallow thinker regards as injustice. The resources of the Universe are inexhaustible, and the evil is rectified. The earth training is supplied along other than physical experience, and so Divine justice is vindicated. It could not be otherwise. All the same the primary purpose of life is that man shall live out his full tale of years on earth, and in the ages to come this will be attained. But earth will be more heavenly then and none will wish (as now) to go before the span has been lived out and the soul is full ripe for the higher state.

"AND STILL THE WORLD GOES ROUND."

We find a certain satisfaction in reading some of the jeremiads which appear from time to time in periodical literature. Sometimes they are concerned with the moral decay of the age, sometimes it is a political crisis. There is always a "crisis" of one sort or another, and it is usually represented as threatening wholesale desolation and disaster. Now and again it takes the form of an outburst against "psychism" which it seems is undermining the mental stability of the people and resulting in universal neurosis and hysteria. It certainly seems to send the critic into hysterics. How the Jeremiah in this case whirls his adjectives about—"superstitious," "credulous," "degenerate," "sickly," and the like! The world is always coming to an end without quite achieving the expected catastrophe. We are aware of many evils, misdirections and abuses, and the denunciations of them—however exaggerated—show a healthy spirit of self-criticism. To acknowledge faults is the first step towards correcting them, and the growth of a racial self-consciousness is an excellent thing. Time was when many bad things flourished unchecked by popular sentiment, because they did not offend it. It was unaware of them. So let the Jeremiahs and Solomon Eagles keep at it, even if they have to use gallons of moral disinfectants where a few ounces more intelligently applied ought to be sufficient.

ENDURING THINGS.

Desire and Hope are like the wind,
Or like the fall of summer rain;
Christ taught this, centuries behind,
And poets tell it o'er again.

Although we live complacent lives,
And glory in our wealth apart,
Nor gold, nor pow'r, nor strength survives,
God's treasure is a contrite heart!

Skill may be ours, yet not the Right!
Scarce do we know on what we tread:
With all the Ages for our Light
We Living still deny our Dead!

J. M. STUART-YOUNG.

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and Newsagents; or by Subscription,
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MAN needs to express in a perfect form of Art all his
intuitive longings towards the Unknowable.—RODIN.

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 387.)

March 16th, 1919.

THE AUGMENTATION OF AUTHORITY.

"I mean the positive knowledge gained on certain subjects, which enables them to be set up as authoritative, and thus to form the basis of further issues. You have seen, in science, how one fact made plain, led to the discovery of another, until what had been a mystery was unknown no longer. In the same way we are spreading the knowledge of the future life. We have proved, up to the hilt, that communication between the two worlds can be established, and that those who have passed over can return; and we have proved the fact of automatic writing and other forms of communion. What then is the next step? Admitted all this, to what does it lead? To my mind, it leads to an alteration of the very foundations on which human life is based: to the religion of creed giving place to the religion of love and good deeds. During the war there have been many absentees from church who were worshippers before, but their religion had become practical, and had taken them to places where they could minister to the wants of their fellow-men, as hospital nurses, stretcher bearers, and so on; and we say that we would rather have the church of works than the church of doctrine. But the war is over now, and what will be the outcome? Will those ministers of mercy be content with a life of comparative inactivity? We think not, and from this army of former workers will come the majority of the reforms which are so much needed to-day. We shall, I hope, find that they will first of all assimilate the new thought, unconsciously if not consciously, and will live as those who can realise the tie binding them to the future world of spirit, and to which so many they have known have already gone, and this knowledge will permeate all their thoughts and actions, and they will be the starting-point as the authority which will influence others. It is not so much a question of discovery as the willingness to accept what is already known. When Newton made his researches into colours he gave the results to the world and they were accepted; but we can prove our facts again and again, and give test after test, and yet people are not willing to accept our discoveries or admit their truth. That is where ordinary science and scientific religion differ, and the latter is handicapped by the lack of interest the general public take in it. I believe that most people dread the knowledge of the future life, and would rather be left in ignorance of what awaits them in the world to come. The dread is based upon entirely mistaken conceptions, but this frame of mind is very common amongst all classes, especially the middle class. The poor are more receptive, because they have more need of the knowledge as a comfort to them; and the upper classes are more interested from an intellectual standpoint; but 'villa-dom' stands aloof and thinks it is very well off as it is, and refuses to investigate, or to accept the proofs offered by others. We have got to build up a ladder of conviction so firm and strong that all can mount by it; and in the building of it we need the help of everyone who is personally convinced of the truth. When once our ladder is so large and strong that it cannot be overlooked, then the ordinary man and woman will begin to be curious about it, and from curiosity will spring interest, and from interest will grow knowledge. If it were possible to hold convincing meetings in every large town and small village and to disprove the fallacies commonly urged against the truth, we should at least have a beginning; but as it has taken more than a hundred years for the discovery of 'helium,' we think it may be quite fifty, even at our present rate of progression, before we can claim that the subject has met with serious study by the great masses of the people."

May 4th, 1919.

THE CULTIVATION OF THE BRAIN VERSUS THE SPIRIT.

"Is there any reason why the two should not proceed simultaneously? No, there is every reason why they should, but we very seldom see the right proportion kept between them, and one is apt to obtain precedence over the other. For instance, many who are now investigating spirit-return are apt to pin their faith too much on facts and tests until the spiritual philosophy of all these discoveries is more or less lost sight of. Belief from a spiritual standpoint will

always remain the highest form of conviction. Many men of a scientific turn of mind err in this way, unless—as in the case of some grand exceptions—they have themselves loved and lost, suffered and mourned, and having obtained conviction themselves, now wish to bring comfort to others who have been bereaved also. We from our side would urge everyone to put the spiritual first, and then let the more practical convictions of the material brain follow, but not lead. You have seen in vivisection to what lengths the brain powers, unrepressed by any spiritual direction, will go, and in many other cases you may see the same thing. When all is first weighed at the bar of the spiritual, before the scientific attitude is allowed to come in, then we shall have a world which shall be a true preparation for the world to come, and if people would only see what a dreadful waste of energy it is to pass through the earth world learning nothing of the future we should soon perceive a marked improvement in their aims and ideals."

June 15th, 1919.

THE PEACE OF GOD.

"I should define this to be the condition of a perfectly well-balanced mind: a mind which takes all things calmly and hopefully, and is never unduly distressed or perturbed. This is the outward effect, but the inner effect is much more far-reaching: it makes the man absolutely impervious to slights and insults; to the freaks of fortune; and, in a lesser degree certainly, to the loss of relatives or friends. He feels at one with the great design of creation, and he knows that whatever may befall him in the earth-life, perfect happiness awaits him in the next world, if he has only prepared himself for it by a useful and trustful existence beforehand. Then how is this inner peace to be obtained? Suppose that anyone of a worrying and rather pessimistic temperament yet sees the beauty of the 'Peace of God' and desires to obtain it. He must begin by very small degrees at first; it will not come all at once, but if he meets every little trouble in a hopeful spirit and thinks: 'The clouds will pass. I trust in God, and nothing can permanently hurt me,' he will soon find that he will cease to grieve over every hardship and every loss, and will gradually gain the steady outlook on life which makes possible the calmness and strength of mind necessary to the possession of the 'Peace of God.' It is most difficult for some people to overcome the pessimistic attitude, and such should make it their constant prayer that they may be helped and guided into the right way. A fit of temper at intervals is even less harmful to the character than the constant habit of looking on the gloomy side of things, and a person who is 'soon up and soon down,' as the expression is, has a better chance of gaining the Peace of God than a uniformly moody and depressed person who never sees a joke, never lights up, who has lost the spirit and power of enjoyment, and who is what is called a 'wet blanket' wherever he goes. Such people are most unhappy, for as a rule they crave for love and sympathy but have lost the power of commanding them. Possibly they are selfish, and are always thinking of their own feelings and not of those of others; but this is not always so, and a person may be kind-hearted and do kind deeds and yet do them so ungraciously and gloomily that the benefit does not make up for the manner of doing it. Now, a knowledge of spiritual truths is the best cure for the pessimistic attitude, and those who spread this knowledge are the real benefactors of mankind."

June 29th, 1919.

PEACE AND WAR—THE FIGHT OF THE WORLD.

"It seems to me that peace and war are the summary of the world-struggle. As after war comes peace, so the mind of man attains peace at last, after long battles fought out between his better and his worse natures, where the first has suffered many defeats at the hands of the latter. These battles are constant unless a man has so deadened his conscience that he gives way to every impulse without regard to morality, right, or justice. But the normal, ordinary man does not do wrong of deliberate set purpose. Sometimes he acts hastily and repents at leisure; sometimes he is unable to withstand temptation and succumbs to it. His conscience pricks him all the time, and a long period of

AN EVIDENTIAL SEANCE.

BY WALTER JONES.

On Whit Monday, June 5th, 1922, Mr. James Coates and the writer attended a seance with Mrs. Wreidt, in London.

At 3 p.m. we went to a room on the second floor; the aluminium trumpet—telescopic—was handed to me for examination, after which it was placed on end, upright, in the centre of the floor, the lights were turned down, and we sat in darkness.

We held ordinary conversation for a short time, and in about five minutes a strong powerful voice came through the trumpet in mid-air, "Good afternoon, Mr. Coates, I am delighted to meet you and also your friend!" Mr. Coates said, "Hallo! is that Dr. Sharp? Glad to meet you again." "Yes, how are you and your horse getting on?" came the reply. Mr. Coates: "I don't understand you; what horse do you refer to?" Dr. Sharp: "The horse you lay down under in the street; the marvel is that you were not killed." I then said, "Quite right, doctor; it was a marvel that he escaped as he did."

The reference was to an accident in September last, when Mr. Coates, while crossing the road in Holborn, London, was knocked down by a horse and van; he heard a voice saying, "Lie still!" and he did so, the wheels of the van passed on either side of him; he had two or three cuts on arms and legs from the horse's hoofs, and a shock from which he has now recovered.

Dr. Sharp then said, "There are several spirit friends anxious to communicate, so I will say good-bye."

Mrs. Wreidt said, "I get the name Elizabeth; it is someone for you, Sir." I asked, "Do you get other names?" Mrs. Wreidt, "Yes, there are three names (correct), but I only get Elizabeth. There is a spirit light over your head; do you see it, Mr. Coates?" Mr. Coates replied that he did.

I may say that I also saw the spirit light and a hand waving about a foot from my face. I then heard three distinct kisses through the trumpet, and my dear wife (Catherine Elizabeth, usually called "Kitty"), who passed away in February, 1897, speaking through the trumpet: "Did you see me waving my hand, Walter? I am so pleased to meet you; the three children [who passed away in 1878 to 1883] are with me, and several other friends who desire to speak." She continued, "How is Ernest [my son and co-director] getting on? Oh dear, he is so discouraged; give my love to him and to my daughters; the dear baby [Dorothy, my youngest daughter and house-keeper], hasn't she grown a fine woman? Mrs. Coates is here; she has helped me a good deal; please thank Mr. Coates for fixing up this meeting; I knew that you would be here; I am often with you; good-bye, dear," followed by three distinct kisses, and three light pats on the head.

Another voice then said, "William, your uncle, William Jones; pleased to meet you once more; you remember me now, and I have brought someone else."

Another psychic (Mrs. Wilson) had seen this uncle three years in succession, and told me that he was anxious to be recognised, and when, after three years, I exclaimed, "I think it must be my uncle William who worked for my father fifty years ago," she said, "Quite right; he is laughing like anything, and is so delighted that you have recognised him." He has spoken to me on two other occasions since.

Then another voice: "This is George Attwood, your uncle George [who passed away in January, 1873]. I am so glad to meet you, and see you looking so well." I then

(Continued from previous page.)

bitter remorse follows. It is therefore of the utmost importance that his armour should be buckled on and that he be ready for the battle at any moment. If he thinks that as he has not given way to temptation for a long time he can now relax his efforts, he is like one soldier who sleeps while on sentry duty, because he has had no alarm from the enemy for some time. The enemy is in his own heart and is with him always, and if he sleeps at his post he will be in the grip of the enemy and a prisoner before he has time to defend himself. I would lay down this rule: when you are in doubt about two courses of action, never decide at once; weigh the decision, and when you have made it, weigh it again and yet again. Very often your first impulse comes from your own wishes; the second may be impressed upon you from the other side of life; for your guides may have seen that you are in danger of taking the wrong path and have come to your aid. 'Second thoughts are best'; but I make one exception: where it is a case of doing a generous action. If you are aware that a person is in a difficulty, and know that he is honourable and worthy of assistance, take the course which your first generous thought suggested, and give him help. But if there is a real doubt in your mind as to the man's true character, then it is not a case for quick and immediate decision, but for 'second thoughts.' There can be nothing more sad than to feel that one might have saved a friend from misery and ruin, and yet held one's hand until too late. 'Too late! How sad those words sound! But that is the difference between earth and heaven: here there is no such thing as

asked. "Is your son Jabez [a partner of mine for ten years, and first cousin] with you?" He replied, "Yes, he could not see eye to eye with you; you were too progressive for him, and I congratulate you on your success." I then said, "Ah! well, remember me to him; I have no animosity or ill-feeling." I then got the name of "Sarah," but no message; it may have been an aunt Sarah Jones, but I cannot say.

The next voice coming through was a great surprise to me. My eldest brother (Edward), married in 1863 when twenty-one years of age, and went to Christchurch, New Zealand. I have not seen him since—we did not correspond much, and he passed to the higher life in November, 1912. The voice said, "Walter, I am your brother Edward; I am glad to meet you, but what a change since I last saw you; how bald you are!" "Well," I replied, "You would scarcely expect me to look the same as I did fifty-nine years ago." Edward then spoke of my father and mother and of his wife and family in Christchurch. He asked me to forgive him for not writing often, with the remark, "You know I was so slow that way." Before leaving he said, "He was quite happy," and then said, "Well, good-bye."

Mrs. Coates then came through, and gave messages of a very evidential nature to Mr. Coates and to me, referring briefly to my visit to Rothesay in August, 1913, when she was controlled by my dear wife, and gave loving messages to my daughter and to me.

After this, another speaker, "Tom," whose name was not clear, and who tried hard to make himself known, said, "I knew your father, your brother Edward, and you; the street and house in which you lived fifty to sixty years ago." He then mentioned two men who worked for my father. I recognised one, and asked, "Are you not referring to events before I was born?" He replied, "No, I was with you when you and Kitty were married," and tried to spell his surname, but it was rot at all clear. He then said, "You will know me when we meet; good-bye."

The messages throughout were extremely evidential. Dr. Sharp then came, and after a parting benediction, closed the most interesting seance I have ever attended.

REMARKS.—Mrs. Wreidt could not normally have known anything about my family. My wife's names and the names of several relatives were correctly given; all the speakers, except "Tom," were identified, and he appeared to be well in touch with our family history.

Mrs. Coates gave messages which appeared to be evidential to Mr. Coates, referring to her children and grandchildren by name and sending her love to them. She gave Mr. Coates advice about a son in Australia. She told him to keep on working, but to take care. Turning to Mrs. Wreidt, the voice said, among other things, that "Mr. Coates means well, but should be more careful," and thanked Mrs. Wreidt, Dr. Sharp, and myself for the opportunity to have this little chat.

Dr. Sharp, before leaving, spoke to me in a bright cheerful way, and was glad that so many of my friends had been able to come. He thanked me for the interest I had taken to spread the good news. He referred to the work that Mr. Coates had done, and was doing, and said he (Mr. Coates) would not be here long now, but that we would have much to talk about before then. He thanked me for my friendship for Mr. Coates.

Except my wife, and perhaps my uncle William, who I thought might speak to me, I went with an open mind, to see what would happen. I heard from those I had not thought of. Mrs. Wreidt could not have known of my visit to Rothesay, and Mr. Coates did not know till shortly before my visit, which took place prior to Mrs. Wreidt's last visit to Rothesay in August, 1914.

'too late,' for we can all repair our faults and sins in time; but hard is the experience, and thorny is the path through which we have to pass to do so. I would ask all who dally and delay, to ask themselves whether they are wise to fritter away the opportunities for improvement offered them on earth, in order to take ease and pleasure which will turn to 'dead sea fruit' in the world to come. 'I did not know!' such people cry; to which we might reply: 'You might have known. You might have learnt of the future life and the necessary preparation for it from those on the earth-plane more advanced than yourself, who could have warned you of the pitfalls you were laying for yourself.' We do not reproach these poor wandering souls, however, for their misery is great enough without that; on the contrary, we try to help them. But to those on earth we would say that everyone who, knowing the truth, does not try to pass it on to others, is guilty of an unpardonable omission of duty. He may meet with success or else with ridicule, but if he honestly tries to bring conviction to others he will have done his best, and not on his head will be the blame if they fail to respond to his efforts. Christ Himself could not convince all His hearers, and we cannot expect ordinary mortals to have even as much success as He had, yet His teaching has survived through the ages, and it may be that even now a few well-chosen words will set a ball rolling which will go on to future generations. Let us not have on our conscience the reproach of wrecked lives that we might have saved had we been more in earnest, and if we had given more love and service to our fellow men."

(To be continued.)

THE POSITION OF PSYCHIC SCIENCE.

SIR OLIVER LODGE REPLIES TO CRITICS.

In the "Saturday Review" for May 20th appeared a letter from Sir Bryan Donkin, protesting against the inclusion of psychic science in the serial work, "The Outline of Science," edited by Professor Arthur Thomson and published by George Newnes, Ltd. In the same journal of the 27th appeared a letter from Sir Ray Lankester, joining Sir Bryan Donkin in his protest, to which in the issue of the "Saturday Review" for June 10th Professor Thomson replied.

On the 17th of June appeared Sir Oliver Lodge's reply. We give the first three letters in summary and a copy of Sir Oliver Lodge's letter.

Sir Bryan Donkin, in his letter, claimed that none of the alleged facts set forth by Sir Oliver Lodge in the article on "Psychic Science" had ever been tested or demonstrated by any method of enquiry which could duly claim to be regarded as scientific. He did not insist that telepathy, etc., were impossible, but there was no evidence in proof of their existence. Proceeding, he said:—

Sir Oliver Lodge explicitly describes "telepathy" as a *discovery*; he states further that cases of telepathy are far too numerous for chance coincidences to explain; and says that "the fact has been established by a most carefully conducted and hyper-critical census of inquiry." His whole article of twenty pages is pervaded by mere re-assertions of statement already and often exposed as untrustworthy. He makes no mention of a large elaborate and closely relevant work published in 1917 by the Stanford University of California, entitled "Experiments on Psychical Research," and written by John Elgar Coover, Assistant Professor of Psychology. This work shows much detail of various forms of experiment made on numbers of educated persons, mainly university students (several of whom were believers in telepathy), that in none of these classes of experiments was there evidence of any significant deviation from theoretical probability. I will give but one instance from one class of experiment, *viz.*, the guessing of numbers (on lotto-blocks) from ten to ninety. When the experimenter knew and vividly imaged the numbers, there were four hundred and ninety-eight, and when he was ignorant of the number, there were five hundred and two, successful guesses made by the subject of the experiment.

Sir Bryan Donkin asserts that psychic science, as set forth and treated by Sir Oliver Lodge, does not exist and should have no place in any educational work on science, and in a post-script affirms that besides the purely intellectual harm caused by so-called "psychic" literature, "the operations of mediums of many kinds are causing large numbers of mental wrecks, mostly irrecoverable."

In the letter from Sir E. Ray Lankester which followed, he remarked that Sir Oliver was of course not to be blamed for setting forth in appropriate publications the suppositions which he and others entertained as to "discarnate intelligences," ghosts, spirits and fairies. He further wrote:—

The evidence brought forward in its favour and that cited in favour of the various marvels of "Spiritualism" have failed to render it probable (in the opinion either of men accustomed to weigh evidence or of men specially trained to deal with the facts of psychology)—that the stories told as to telepathy and Spiritualism are due to the communication of mind with mind by means other than those afforded by the recognised organs of the senses. It is disloyal to truth to use a work like the "Outline of Science" for the purpose of leading an un-instructed public to accept as "science" what the writer knows to be mere speculation, devoid of demonstration and rejected, not as impossible but as highly improbable, by the vast majority of those who occupy themselves with science. There are few who would not agree that it is more probable that (a) illusion, (b) fraud, and (c) coincidence are the explanation of the statements of their experiences made by believers in telepathy and Spiritualism than that the "supernormal" agencies, invoked by them, are at work.

In his concluding remarks Sir Ray Lankester says he is not surprised that the publishers should avail themselves of the popular love of the "occult" and present discredited stories of telepathy and "incarnations" as "outlines of science." "They have shown elsewhere their appreciation of the commercial value of such stuff." When he (Sir Ray Lankester) undertook to write for the "Outline of Science" he relied on the loyalty to science of the editor, Professor

Arthur Thomson. "It would be a satisfaction to know that he, at any rate, did not willingly arrange for the intrusion into this book of Sir Oliver's misleading fancies."

In his reply in the "Saturday Review" of June 10th, Professor Thomson wrote that he was certainly responsible, as editor of the "Outline of Science," for the inclusion of Sir Oliver Lodge's article on "Psychic Science," and he adds, "I was also responsible for the inclusion of Sir W. F. Barrett's 'Psychical Research' in the 'Home University Library' (1911)." Professor Thomson remarks that Sir Ray Lankester would bundle psychic science out of the preserves of science just as the wisecrackers of Kentucky are banning the teaching of evolutionism. As to the suggestion that the "Outline of Science" is deceiving the people who will suppose that Sir Oliver's statements have the same precision and verifiability as those in Sir Ray Lankester's article on "Bacteria," Professor Thomson remarks: "The public is not such an ass and the stability of science is not so easily upset. My critics remind me terribly of Uzzah, in the Old Testament, who was so nervous when the cattle (the publishers and myself) jolted the ark. Finally, I see little use in saying much in public about loyalty to truth, for I believe it takes more than science to lead us there."

Following is Sir Oliver Lodge's answer to his critics:—

PSYCHIC SCIENCE.

To the Editor of the SATURDAY REVIEW.

SIR,—Sir E. Ray Lankester and Sir Bryan Donkin's letters in your issues of May 27th and May 20th, respectively—which I have only just seen—make it once more abundantly clear that some of the leaders in Biological Science do not approve of the subjects touched on in my article "Psychic Science," although I dealt with the phenomena in a reasonable and cautious manner, and with full consideration for those who are dubious or hostile. In all my writings I endeavour to make clear—what is really well known—that Orthodox Science as a whole has not as yet assimilated many asserted puzzling facts, and that the growing study or nascent science of the sub-conscious and the unusual is still looked at askance. Indeed, I am not sure how Orthodox Science is to make its voice heard when it does accept the legitimacy of the enquiry and the reasonable probability of its results. It is not customary to take a plebiscite of, say, Fellows of the Royal Society, on a debated question. Nor would it be wise to assume that the opinion of the majority was necessarily right. A creed for Orthodox Science has so far not been formulated, and I hope never will be.

I do not deny, however, that there always exists a consensus of opinion among scientific men upon many topics; but I trust that such consensus is liable to change from time to time in accordance with the progress of natural knowledge. I am not sure what the orthodox position with regard to the investigations of the S.P.R. precisely is, even now. A certain amount of pronounced hostility is obvious; a certain amount of rather weighty approval has been manifested; but between these extremes there may be a fairly widespread but tacit sentiment in favour of tentative and responsible caution, lest we should imitate theological errors and reject and anathematize genuine truth. Hostile prejudice must not again be allowed to suppress utterance and boycott publication.

Meanwhile, if this may be called a transitional period, it is desirable for those who accept and for those who reject the type of phenomena under investigation to append their names to each pronouncement, so as not by implication to lead people to assume that the phenomena are either more widely accepted or more certainly rejected than they really are. My name was appended to the criticised article in the "Outline of Science," edited by Professor J. Arthur Thomson and published by Newnes; and now Sir E. Ray Lankester and Sir Bryan Donkin have appended their names to an opposing manifesto. So the position should be clear. And to guard still further against misapprehension, I will try to get their letters reproduced in an organ pretty certain to be seen by those whom these writers will consider credulous, but whom I consider more likely to be acquainted with the facts in dispute. The last thing I desire is to cloak any still prevailing disagreement on the part of those whose studies in other directions I admire.

Incidentally, Professor Coover's failure to get any result indicative of a trace of telepathic power in average people has been quoted with approval by Sir Bryan Donkin, probably because the negative result was favourable to his point of view. It is doubtful if he would have referred to

is approvingly if the result had been positive. But I, too, have failed to get evidence of a trace of telepathic power when testing unselected people in a rapid manner. It is, however, usual to be suspicious of some defect in the method of experimenting before deciding that any given phenomenon is non-existent, especially if there has been *prima facie* ground for enquiry.

That there should really be no trace of such power in ordinary persons will be rather remarkable if established, but a positive assertion in that direction would be rash. What we can admit is that direct experiment hitherto has failed to detect any widely distributed telepathic responsiveness, at least when freed from emotional disturbance, so that it is easy to get negative results. Such results are instructive as far as they go, but are proverbially inconclusive. What I consider demonstrated is, not that everyone possesses a little of the power, but that a few possess a good deal. And I am afraid that if your distinguished correspondents are unwilling to recognise the evidence for so moderate a thesis as that, they will, though receiving credit for hard-headed stolidity at the present time, find themselves hopelessly stranded as knowledge increases and widens out.

I am, etc.,
OLIVER LODGE.

PSYCHIC PHOTOGRAPHY.

A PROPOSAL FOR TEST EXPERIMENTS.

Mr. H. W. Pugh writes:—

Enclosed is copy of letter addressed to the Society for Psychical Research, and I trust that the proposed experiments, if they take place, will justify the support accorded to Mr. Hope and Mrs. Deane by sitters who regard themselves as having received evidence of supernormal faculty. No doubt you would be willing to publish any report which the mediums' representatives might wish to make on their own responsibility.

[Copy.]

To the Secretary of the Society for Psychical Research,
20, Hanover-square, W.

Madam,—

As an effort towards the elucidation of the uncertainties which continue to surround Psychic Photography, I beg to place at the disposal of your Society an adequate sum, for which a cheque is enclosed, for the purpose of conducting a series of experiments with Mr. Hope and Mrs. Deane.

If your Society agrees to act, and these mediums agree to co-operate, I would ask to be allowed to stipulate that, whilst the experiments would be under the general direction of your representatives, the following conditions should at first be observed:—

1. The mediums to be at liberty to choose their own sitters.
2. To sit in whatever place in London they may prefer.
3. To use their own cameras and slides.
4. To have two persons present who shall be given facilities for checking the operations of your investigators.

If effects begin to appear under these circumstances, and the mediums become assured of the unbiased interest of all concerned, they and their representatives will no doubt, in the later experiments, be glad to agree to such a strengthening of the conditions as will enable your investigators to form an opinion of value.

It may be well to add that I know neither of the mediums referred to, and that this proposal is only made because the question whether Mr. Hope or Mrs. Deane can produce a supernormal effect will, for the majority of enquirers, now remain unanswered until they have done so under conditions which appear to exclude any other hypothesis. You will no doubt kindly return the whole or any balance of the sum available as circumstances may dictate.

A copy of this letter is being sent to the Editor of LIGHT.

Yours faithfully,
H. W. PUGH.

11th June, 1922.

A PRISONER'S VISION.—"Lumière et Vérité" for June gives an account of a Spaniard awaiting trial in the prison at Gibraltar, who, on the night of 7th-8th May this year, was found by the gaolers crying and sobbing violently in his cell. He declared that his aged mother was at that moment dying, and further that she was in great distress at being unable to say farewell to her son. The prison guards tried to console him and promised to obtain news of his mother the following day, but early next morning a young woman in mourning arrived with the tidings that the Spaniard's mother had passed away on the previous night.

Go on helping poor, broken-hearted mourners to realise that their dear ones are close beside them, only out of their sight, not lost to them in any way. Nay, often they can come into closer and more vital union after death than before.

—"SPEAKING ACROSS THE BORDER LINE."

MR. DRAYTON THOMAS'S BOOK AND NEWSPAPER TESTS.

REVIEWED BY "LIEUTENANT-COLONEL."

"Some New Evidence for Human Survival." By Rev. CHARLES DRAYTON THOMAS. (W. Collins and Sons, 10s. 6d.)

The author has collected a series of remarkable "book tests" and "newspaper tests" which he claims to have received from his father (who died in 1903) as proof of human survival and the continued interest in, and power to communicate with, those still remaining on earth. Book tests are not a new method of evidence, but it is a new experience to have a continuous series of this type, the evidence of which is strengthened by utilising them as proof of personal identity. And then, as if realising that tests from an already existing source gave a loophole for doubts as to the extraneous source, the communicator changed the method and selected the tests from newspapers which did not exist at the time in their published form, and which were not therefore available to any human agency. The author has explored the usual time-worn explanations of coincidence, telepathy, and the sublime consciousness, and has allowed more than a fair probability to each, but they do not fill the measure, and he arrives at the only reasonable conclusion that the message must be given by an entity with superhuman access to the information, and that the evidence proves his identity. The reader is not expected to reach this conclusion from any one occasion, but the cumulative effect is so overwhelming that an unbiased, logical mind can reach none other. An introduction is written by Sir W. Barrett, F.R.S., which is of great assistance in weighing the evidence, and incidentally supplies many answers to the usual sceptical objections.

* * * A long review of this book is given in "The Times" of the 8th June, in which it is pointed out that if in the matter of psychic evidence there be undue credulity on the one side, there is undoubtedly an unreasoning hostile prejudice on the other, neither of which affects the result of psychic research. Dealing with the object of the book and the methods of operation, it points out the stringency of the author's methods, giving the percentage of coincidental tests against the actual tests received, showing the absurdity of crediting the latter to chance. The journal also states:—

Mr. Drayton Thomas made inquiries at "The Times" Printing Office, and found that the type of page 1 could not have been put together at the time (between 3 p.m. and 5.15 p.m.) when the statements were taken down, or even when the copies of his notes were delivered and posted. Occurrences so strange as this certainly require continued investigation and experiment.

"A MUSICAL CONTROL."

THE PROBABLE EXPLANATION.

J. P. C. writes:—

Mr. Claude Trevor ventures to suggest (p. 381) that it was not Patti who sang "O, rest in the Lord" for the benefit of the late Dr. Ellis Powell. Sue was a great, in her time the greatest of soprano opera singers, and never sang the contralto song from "Elijah." He asks for an explanation. Surely the answer is simple. Madame Patey (Janet Monach Patey, nee Whytock) took the musical world by storm in 1875 by her wonderful interpretation of "O, rest in the Lord." She was a contralto of great power and sweetness, and had a voice of extensive compass. I heard her sing this wondrous song in the early 'eighties or late 'seventies. The names of Patey and Patti are easily confused.

* * * Mrs. Katharine Elphick, the Rev. Ellis G. Roberts, and Mr. Harvey Metcalf send us letters making the same suggestion, which appears to us the probable solution of the puzzle.

THE CAMBERWELL SOCIETY.—Mr. Francis J. Ball writes: "We very much regret that after thirty-five years' work our Society will be unable to continue its meetings for a short time, as our three years' tenancy of the Church has now terminated, and it has been sold to someone else. At the commencement of this year the landlord gave us the opportunity of buying the Church on the term of an eight years' purchase. The Committee and members accepted, trustees were appointed, and they entered with great zeal into the work. When the deeds were examined, however, the trustees found obstacles, and the solicitors for the freeholder had to be interviewed with the result that because we were Spiritualists we could not be accepted as tenants. We then hoped that our landlord would extend our tenancy for a further period, but this terminates on the 30th June. Up to the present we have not been successful in securing other premises, but will let you know as soon as we do. I should like to take this opportunity of thanking all the speakers for their assistance during the period I have been Secretary, and also all friends who have attended and helped to make the Church a success. I will advise the speakers booked with this Society of our position as soon as possible."

ON ORTHODOXY

THOUGHTS ON SOME MOMENTOUS QUESTIONS.

BY THE REV. G. VALE OWEN.

Orthodoxy means correct doctrine. It is applied to the canons of Art, Science and other regulated systems of mental and spiritual activity, of which that of Religion holds a premier position. Heterodoxy signifies a departure from any of these in matters important but not essential. Heresy is the departure from the essentials of any of these. In this article I am concerned only with Religion, and in this connection there are two applications of these terms. The narrower one applies to those questions which have from time to time arisen between the various sections of the Church Apostolic and Episcopal, or between them and those bodies which have broken away from the more ancient system and have formed for themselves free organisations. In the wider application the questions in dispute are narrowed down in number to those which are held by the whole body of people who claim the name Christian on the one hand, and the non-Christian on the other. And the one great controversy between these two opposing forces centres round the Divinity of the Christ. Disregarding, therefore, all minor points I shall here deal only with that primary matter.

It seems to me that both parties are too much given to the adoption of an attitude which simply begs the whole question. Both take too much for granted. Without proving his case by argument both the Christian Spiritualist and the non-Christian Spiritualist is too apt to assume the attitude that his opponent is not a true Spiritualist. As one of the chief tenets held by both is the Brotherhood of the whole of mankind this attitude is not only strange but also self-destructive. Whatever idea of Brotherhood is held by these protagonists, it is not whole but partial. A man who holds friendly commerce with the non-Christian is accounted by his own party to be a traitor to his Lord the Christ. A non-Christian who extends his approval to the Christian standpoint is accounted lacking in that wide freedom of mind and conduct for which true Spiritualism is said to stand.

Now, I would counsel in both these parties the exercise of those virtues for which both stand, and to give special attention to the eradication of arrogance and to the cultivation of humility. Let them realise the limitations which beset us in this present mundane condition. None is able to capture for himself the whole of the Truth, either of what Divinity is, or the Love of God.

I would address myself in the first place to Christian Spiritualists. Both from articles in the Spiritualist Press and from many private correspondents, I know the intense pain caused by the non-Christian, sometimes anti-Christian, teachings of many Spiritualists. Have we any just reason of complaint? As a Church we have ostracised those who hold communication with "the sacred dead." We have contended that this communication is against the teachings both of Bible and Church. The doctrines held by these pernicious people are the doctrines of devils. The whole thing is anathema and to be avoided. This is the attitude of many who hold positions of authority in the Church. The faithful are warned off from such dangerous practices. And the timid allow those in high places to do their thinking for them, and obey. The investigation of this new wave of spiritual power has therefore naturally fallen, in the main, to the lot of those who do not accept their authority, those who form the non-Christian element in Spiritualism. To these come kindred spirits who talk to them in their own language and habit of thought. They give them what they themselves hold to be the truth, for they are not necessarily evil. Is that surprising?

Further, are you, my fellow-Christians, quite satisfied that we have held a worthy estimate of the Christ? We say He is Divine, but what do we mean by this? By endowing Him with Divinity as the Church has taught it, we have made Him partaker in a Godhead which demanded His propitiatory sacrifice because not He but we had sinned, so "provoking Thy wrath and indignation against us." Our non-Christian brethren were shocked at such unworthy conception of the Creator of the Universe and denied its validity with indignation. Their vehemence startled our thinkers. They began to realise the inadequacy of their position and to remodel it. They have now approached a considerable way towards the standpoint of those heretics who first put the matter to the test and found it wanting. Let us be honest. It was those outside the Church who first gave the lie to this heinous doctrine, which is still embodied in the very heart of our most sacred Rite, the Holy Communion. I give them honour, for it is their due. Prominently among those who emphasised this need for the re-orientation of a cherished "Christian" belief were "heretical" Spiritualists and their spirit-communicators.

This fact is not acknowledged, perhaps not realised, by our theologians who have adopted their teaching.

The language with which their attitude is denounced by the orthodox is as sweeping as that of those whom they denounce. There seems to be an idea running through their dissertations that the one thing which can conserve the honour of God and His Christ is their own vehement declamation. Wanting this, the Sovereignty of God is in peril! Is this consonant with whatever idea sovereignty is meant to imply? Be it remembered also that those who do not think on our lines, yet love God as much as we do and are as jealous for His sovereignty. And they tell us that their quarrel with us is not on account of our exaltation of the Christ, but because we dishonour both Him and His Heavenly Father by the teaching we have promulgated in His Name. But they err? Perhaps so. Yet they have as much intrinsic right to question our loyalty to God and His Son as we have to question theirs, so long as they do it sincerely and out of reverence to Him and the Truth. And this they mostly do. Those who do not we have a right to disregard.

Reading underneath their words I have often thought that, deep down, I detected a very apparent unity of belief between them and us. They were not wrestling with essentials so much as they thought they were. What they were worrying about were really forms of words and phraseology. I know that if certain of my Orthodox brethren of the Clergy should read this they will shake their heads and feel that I am far on the way to apostasy. The truth is I am not fond of heresy-hunting. It does not appeal to me. And I do not sigh for the return of the Inquisition, even in a modernised and modified form. This, I know, will appear to be a very dangerous attitude of mind on the part of one of my calling, an attitude verging on disloyalty and faithlessness. I have already had several warnings of my danger from some of those earnest souls whose noses are always alert after the smell of heresy. Well, I am content to bring their attitude to the test of the records of His life and dealings with the people, and with the rabbis of Jerusalem in particular. It seems to me that the modern representatives of these are found not at His side but rather among those who compassed His death for this same reason—Heresy.

And now to my next indiscretion.

Our friends in the opposite camp, those who do not accept the Divinity of the Christ, may quite honestly entertain a feeling that a priest is not the most acceptable individual to discourse to them upon such a subject as this. Well, that may be true. And yet, I would appeal for a hearing, nevertheless, and that on the ground of our common brotherhood in the search for spiritual truth. For this does carry with it a certain quality of emancipation from bonds which fetter freedom of thought and, in order to attain this attitude, one has been compelled, willy-nilly, to reject many of those traditions which usually pass for what has come to be known as the Authority of the Church. Nor has this been done lightly, for there is something to be said for tradition, and each tradition has a right to be judged on its own merits. One of these traditions is that of Priesthood. This is held but in light esteem by the majority of those to whom I am now submitting a few thoughts for their consideration.

Priesthood is a faculty. It is a faculty of mediumship, a mediatorial faculty. It is a faculty of the same genus as that to which Clairvoyance, Clairaudience, Trance, Inspiration and other like faculties belong. These are all different species of the same genus, the genus of mediumship. So far from diluting my conviction of this fact, the longer I study, and the more I come to know of, the various phases of mediumship the clearer grows my conviction of the reality of the mediumship of Priesthood. I ask you, therefore, to consider the possibility that, rightly understood and rightly used, this same faculty may have a contribution to tender to the content of that revelation which is the resultant of the present wave of spiritual impetus which is flooding the world at the present time. This revelation will be the richer for this ingredient, and without it the revelation will not be complete.

Also, there is an ever growing number of the members of the Priesthood of the Church of England—for I speak only of my own denomination—who are finding themselves endowed with one or more of those phases of mediumship which are possessed by the mediums of Spiritualism. These are mostly held back from an open declaration of the truth as they know it by two things. The first is their own timidity; they fear to face the charge of "posing" as possessors of gifts which have become dormant from disuse

RAY'S AND REFLECTIONS.

in the Church. This is reprehensible, but human. The other factor is the attitude you have adopted towards truths which they regard as sacred. Here as I feel, they have just cause for complaint. You rightly complain that some opponents of Spiritualism assume a lofty and contemptuous posture, condemning both the teaching and phenomena on a priori assumptions and without investigation. And you do not hesitate to copy their example when dealing with the tenets of the Christian Faith. This is resented. I resent it myself. Spiritualism has its dogmas no less than has the Church. One of the dogmas of the Church is the Divinity of the Christ. The presentation of this along with other dogmas, has no doubt been faulty. But approached through the avenue of the priestly faculty, enlightened by the beams of this new revelation, this ancient article of the Christian Creed assumes a complexion other than that of the "mere man" theory with which some not very painstaking but somewhat impatient and reckless individuals have endowed it.

I will put before you a view of this matter for which I ask your open-minded consideration.

Since before the dawn of history, as we know it, the evolution of the human race has been outward from Spirit into Matter. Science, for example, has clothed itself, ever more and more in materialistic garments. During the last few millennia this centrifugal movement has increased in impetus and speed. We can detect the speeding-up of evolution in this outward direction as we trace the course of the progress of civilisation from east to west, through Babylon, India, Egypt, Greece, Rome and Anglo-Saxondom. Accompanying each great successive phase of civilisation there has been given to the race a new phase of revelation fitted for its guidance. The last great phase of revelation is that of the Christ. This has run its course along with the civilisation for whose helpmeet it was given and has shared in its vicissitudes. As the science of this last period of evolution has increased in its materialistic tendency, so has Christology. Increasingly the central figure—the Christ—has been robbed of His true dignity and been clothed upon with attributes less spiritual and more materialistic. Christendom itself, all unconsciously, has been busily engaged upon this process for centuries past. The finishing touch has been given to this enterprise by the modern Rationalist. Many Spiritualists have also joined in materialising the concept of the Christ until they quite complacently, and no less emphatically, assume the "mere man" theory as the only "rational" one and that, therefore, there is no more to be said. They forget that evolution is not ended but still goes on its way, and that on this, as on all other matters, there is a great deal more to be said. We have not yet "arrived."

Having run its materialistic course, science has lately been breaking through at several points into the ethereal: wireless telegraphy, for instance. The lowest arc of the cycle has been rounded and the upward course begun. The normal direction now is not from Spirit into Matter but through Matter towards Spirit. This also applies to the concept of the Christ. The presentation of this concept has been more and more unworthy as the ages rolled along. The lowest arc has now been rounded and on the foundations, stripped of their unstable superstructure, there has already been begun a new and more magnificent Temple to enshrine the Christ of the future in all the eventual grandeur of His Divinity.

The keynote of the worship which will fill that Temple with its vibrant melody was given from the Christ Himself by the lips of Jesus of Galilee. "No one cometh to the Father except through Me."

HOW THE LIGHT SPREADS.

There is a powerful movement going on now in the spirit world with the object of extending the knowledge of all these subjects both among spirits and men in the flesh, and the "Ecclesiasticism," whether of the East or of the West, which would still shut up such knowledge within the precincts of the temple, may fight against this movement, but it will fight in vain. The power is too strong for them. Men are pressing into the avenues of knowledge on all sides and thronging round the doors which, sooner or later, must be opened to them.

You cannot suppress knowledge. It is the inalienable birthright of every soul. Neither can it be made the property of any class. So soon as the mind begins to think, it will search for knowledge, and feed upon such crumbs as come in its way, and surely it were better to impart the knowledge sought carefully and judiciously so it can be assimilated, than try to suppress the desire for it, or leave the hungry soul to gather it for itself in the garbage heaps of error.

The human race is advancing eternally, and the tutelage of the child is no longer adapted to the growing youth. He demands freedom, and will break from the leading strings altogether unless their tension is relaxed, and he is suffered to wander in the pathways of knowledge to the utmost of his powers.

—("A WANDERER IN THE SPIRIT LANDS,"
("The Undiscovered Country.")

The idea that psychic manifestations are all illusory is one of the illusions of those people who are under the illusion that the physical world is the only real one. The position of some of those who take up the study of the supernatural while obsessed with the conviction that it is all a cheat reminds me of the attitude of the advertiser of some trade commodity, which might in this case read somewhat as follows: "Beware of those genuine substitutes which are foisted on the unwary. Insist on the Pure Fraud brand and see that you get it!"

Trained psychic investigators have long ago arrived at the true position regarding the fraud problem. But even they are perplexed at times by the accusations resting apparently on very substantial grounds made against tried and honest mediums. One explanation is that some paths of knowledge are beset with pitfalls and with snares. It may well be in this case a path of probation designed to discourage the unfit and the people who "rush in." Life is a glass in which every man sees his own reflection. And this is especially the case in the psychical and the spiritual regions.

Miss S. H. Bowley writes: "The interesting instance of the journalist who smelt flowers on sight of a bee (p. 375) reminds me of similar experiences on three occasions. Some years ago I was staying with friends in a suburb of London, and on entering a room was suddenly conscious of a strong smell of pears. At it was mid-winter, I looked about in surprise. There were no pears, but I noticed that, on the corner of a table I had passed, there was a realistic colour-print of a group of pears. On another occasion I smelt cigar smoke. I was looking at a magazine and I had just turned over a tobaccoists' advertisement where there was the coloured picture of a cigar. On a third occasion I smelt brandy. There was none in the room, and I could not account for the scent until I remembered I had just been reading of a chemical experiment in which brandy was mentioned. I noticed that this spirit was the only ingredient in the list of which I could have recognised the smell. These incidents point to your conclusion that these experiences are due to (though not explained by) suggestion."

The late Dr. Powell's description of the musical control, supposed to be "Mme. Patti," who sang, "O rest in the Lord," the contralto song from "Elijah," naturally gave rise to questions, seeing that Patti was a soprano and never sang the solo. The explanation offered by Mrs. Elphick, the Rev. Ellis G. Roberts and others that it was probably Mme. Patey, since she was a contralto and frequently sang the air in question, seems to fit the case. As one correspondent observes, the song had a beautiful significance, as being sung to Dr. Powell shortly before his transition.

The episode reminds me that spirit communicators are very often badly misrepresented by those on this side. Misunderstandings result in erroneous statements gleefully taken up by the enemy as examples of "how the spirits blunder." I recall an instance in which a spirit control frequently used her initials and spoke of herself as "V. G." A casual visitor supposed this to be "Veegee," and by some confusion got to believe it was a Greek spirit, and announced it to his friends. Those of them who knew Greek at once saw that no Greek could bear such a name as "Veegee," and the case was quoted as another example of the ignorance and folly of Spiritualists. Yet a little inquiry would have shown the true state of the case.

Some young trance mediums are well advised to consider that when speaking "under control" they do not necessarily always utter splendid things. They may be reminded of the young clergyman who gave his first sermon before the bishop and afterwards complacently told the prelate that he felt while in the pulpit as though the Lord had opened his mouth that he might speak. "Yes?" said the bishop, who was not impressed with the young man's eloquence, "I seem to have read of the same thing occurring in Old Testament times in connection with an ass!"

Since I last wrote on printers' errors I have heard of two truly comical ones. In one case "Hope is a potent medicine" got turned into "Hope is a patent medicine"; and in the other "the Scottish gift of second sight" was rendered terrible by the omission of the letter c in "Scottish"! There was a grim appropriateness in the second instance, for there is a kind of "second sight" associated with inebriety!

LIGHT,

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THE "HALFWAY HOUSE."

A HALTING PLACE FOR THE HALF-CONVINCED.

The June issue of "Current Opinion," the American magazine, contains an article in which, after saying that "no one questions the good faith and sincerity of Sir Arthur Conan Doyle," and that his belief in the reality of his psychic experiences is not challenged, the writer asks, "Has he found the right explanation of these experiences?"

The doubt thus indicated appears to arise mainly out of the attitude of Mr. Hamlin Garland, the novelist, who introduced Sir Arthur to his audience at the first lecture of his American tour, in Carnegie Hall, New York City. As the writer of the article points out, Mr. Garland has long been a student of psychic phenomena. A good many years ago he was President of the American Society for Psychical Research, and has written several books on the subject.

But Mr. Garland is not convinced, although he accepts the reality of all the manifestations which Sir Arthur described.

To the representative of a leading American newspaper Mr. Garland explained that he had seen apparitions and talked with them. He had seen ectoplasm and touched it. He had heard voices and received messages which he was quite unable to explain. But—he remains a sceptic; that is to say, he is not convinced that the explanation is to be found in the idea of spirits. He says:—

"I regard them as part of an inexplicable biology. I do not think they necessarily have anything to do with the return of the dead."

But there is nothing strange in this. It is an attitude quite familiar to us in those who have erected false standards of evidence and have not carefully surveyed the whole ground, as Sir Oliver Lodge, Sir A. Conan Doyle, Sir William Barrett, the late Dr. Hyslop and many other men of capable mind have done.

There is nothing here for surprise or disappointment. The hard-shell materialist will gain little comfort from Mr. Garland's declaration. He will find in it nothing to chuckle over, since he is accustomed to deny the reality of the phenomena themselves in a way that we find astonishing, for it is so obvious that he is thereby placing himself in an impossible position.

We have not the space here to go fully into all the arguments which have proved to us beyond all doubt or peradventure the fact of a life beyond the grave. But we see plainly that the difficulty of Mr. Garland and his like arises out of the contemplation of a field of psychic activities which are yet strangely mixed, and which have not been brought into any systematic arrangement such as would separate the spurious, the dubious and the wholly genuine evidences.

It is useless attempting to measure life with the purely intellectual yard-stick. From the standpoint of rigid science, the life we live here and now is equally

"inexplicable biology." We are just "forces," "swirls in the ether," centres of vital manifestation—nothing more. We can be analysed and shown to consist each of us of so many quarts of water and so many ounces of chemicals. When the hard-bound materialist finds it impossible any longer to resist the testimony to the reality of psychic phenomena he will doubtless halt at precisely the point Mr. Garland has reached.

"Oh, yes, we admit the phenomena, but what do they prove? Just the existence of unknown forces." He will of course have to take another step later. We could not expect him to accept the whole proposition all at once, although he must needs do it in the end. But that will not be until his mind has opened to those larger possibilities of life-experience which many a humbler soul has compassed and knows beyond doubt.

Science—science! Life might do without science—it is certain that Science could not do without Life. We freely recognise the value, nay the indispensability, of Science in verifying and methodising the phenomena of Spiritualism, but unless it is that true Science which takes in the whole field of knowledge—recognising the Unseen and Intangible as well as the visible and tangible worlds—its province is but a small one, and it will be continually made to know its place. It finds the proposition of a life after death impossible, or at best dubious. The assumption is that it knows and understands so well the nature of the life we now live, that it can erect that knowledge as a kind of standard by which to judge of the possibility of any other order of life. The assumption is false, and the standard is consequently useless and absurd. Life is known by being lived, not by being thought about. If the truth that "There is no Death" were merely an intellectual or scientific statement it would be about equivalent to a proposition of Euclid or the Einstein Theory. It is vastly greater. Science can lay hold of only a small part of it, just as she can deal with only a small part of the life we live here and now.

SIR WILLIAM BARRETT AND "THE TIMES" TESTS.

To the Editor of LIGHT.

SIR,—In the extract from my introduction to the Rev. C. Drayton Thomas's book, which is given in your issue for June 24th (p. 397), there is a misprint which I should be glad if you will allow me to correct. The date of Henry Drummond's birthday is given as May 17th, it should be August 17th. The mistake is not yours, but was overlooked by me in correcting the proof of my Introduction. The correct date is apropos of the sitting with Mrs. Leonard, which was in August. I am glad of the opportunity of making public this correction, which might otherwise be seized upon by a hostile reviewer, as Henry Drummond was so well known.

Yours truly,
W. F. BARRETT.

AN ACTOR'S VISION.

In "My Sentimental Self," by Mrs. Aria (Chapman Hall), the author tells of a remarkable experience related to her by James K. Hackett, the American actor. Mr. Hackett had been in conversation with Mr. H. B. Irving who, unable to take the part of Iago in "Othello" (in which Mr. Hackett was taking the title rôle), suggested Laurence Irving for the part.

The following night Hackett, awaking suddenly from his sleep, told of a terrible nightmare, with a ship in distress, of a drowned man on the beach, and of many awful moments which had gone in a vain attempt to revive him.

"Strange, strange," he repeated to his wife, Beatrice Beckley, "it is all so vivid, so clear, and we tried hard to bring him round."

In the morning the "New York Herald" published a portrait of Laurence Irving with the news that he had been drowned.

"That is the face of the man of my dream," cried Hackett, as he looked at the pictured page: "that is his face, and he was so pale, and the water ran from his hair. I shall never forget it."

"God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtlety, of evil spirits."—JOHN WESLEY.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Daily Telegraph" last Saturday, in referring to Sir Arthur Conan Doyle's recent lecture tour in U.S.A., states:—

"Sir Arthur Conan Doyle goes home to-day by the 'Adriatic' after breaking all records in the lecture line, in which he spoke of Spiritualism in all parts of the United States. He declared that Spiritualism is now strongly entrenched in America, and he hopes to return another year and see how the new faith flourishes. Everywhere he has gone, Sir Arthur says, he has found Americans, though undemonstrative, amazingly receptive to Spiritualism, and because of this he says there has been imparted to their national life something that will change the trend of thought, curb selfishness, and crush the supermaterialism of the age. 'America,' he says, 'will never be quite the same again, because spiritual changes are always most profound.'"

The following story of paralysis being cured at a Spiritualist meeting was told by the "Sunday Mercury," Birmingham, recently, and should prove of interest to those who are watching the efforts of a certain section of the Church of England to revive spiritual healing as part of its ministry. The incident is described by the journal's own correspondent as follows:—

A miraculous cure which is ascribed to psychic agency has caused great excitement, not only in Workop, but farther afield. The cure was effected at a meeting of Spiritualists, and nobody was more surprised at its completeness than the patient herself. Mrs. Brailsford, a married woman living in Union-street, Workop, has suffered for many years from a disease which affected the free use of her arms and legs. Several months ago the doctors announced that she had had a stroke, and every effort to restore to her the use of her limbs, which had now completely gone, failed. Mrs. Brailsford has been a constant attendant at the weekly meetings of the local Spiritualists' Society since its formation. Sitting in her kitchen to-day, amazingly happy, and apparently quite recovered from her long-standing trouble, she described to a representative of the "Sunday Mercury" the incidents that led up to her cure. She was taken, it appears, to a meeting of the Society on Thursday, being wheeled there in a bath chair by her daughter, who is also an ardent Spiritualist. On reaching the room where the sitting was in progress, she was approached by a Mr. King, of Sheffield, who, she explained, was the medium for the evening. The meeting consisted of a development class with meditation; and while she sat there in quietude, the air seemed to become strangely warm. Mr. King held her wrist, and she suddenly experienced great pain in both arms and legs. The pain continued for several minutes. Then, to her amazement, she found that her arms and legs were "unlocked" and quite free. As a matter of caution, she was wheeled home, but on arriving there she insisted on making full use of her limbs, and now is completely free from the painful malady that has burdened her for years. Mrs. Brailsford is confident that her cure is due to "spirit friends," who acted on her through the agency of Mr. King, and as proof of their friendliness she is now giving constant demonstration of her restored powers to dozens of curious callers.

The "Daily Express" of Tuesday last deals at some length with psychic art in New York. In the course of an article on the subject by J. W. T. Mason, the journal's New York correspondent in New York, it is stated that:—

Weird Spiritualist oil paintings, purporting to have been produced under the direction of famous artists in the other world, and establishing a new form in bas-relief oil work, are puzzling psychic investigators at the Anderson Picture Galleries in New York. The pictures may shortly be sent to London for European examination. The medium through whom the ghostly art is put on canvas is Miss F. Marion Spore, aged twenty-seven, a graduate of the University of Michigan. She is entirely without artistic ability, and was a practising dentist until her spiritual experiences began some three years ago. Miss Spore has never studied painting. She says she is under the control of twelve artist spirits, headed by the Della Robbias, who died between four hundred and five hundred years ago. They tell her how to handle her paints, and guide her as she produces her uncanny colour schemes. The paintings are built up by layers of oils, applied on top of one another. Some of the objects stand out a couple of inches, like miniature coloured sculpture framed on a flat surface. In this respect Miss Spore's work is novel to the American art world. . . .

"I have never attended a Spiritualist séance, and never consulted a medium," she told me. "I do not go into trances when I paint. Up to the time of my mother's death, three and a half years ago, I did not believe in spirits. I have always been able somehow to foresee

events in dreams, and I seemed to know personalities intuitively. My mother was opposed to Spiritualism, and so was I. After my mother's death, however, things changed. I heard voices. I was told to buy artists' materials, and I would be guided so as to make pictures. I followed instructions with these results. My mother's spirit has directed all this for me. She communicates with me, and the spirits of the artists tell me about her. A group of dead artists work together through me. For instance, one artist does the grass in my pictures, another the architecture, while the long black cliffs in several of my paintings were done by Doré. The artists never seem to remember their names very long. They do not talk to me in English. They just project their thoughts to me, and I receive their meaning in my own English language. When I mix my paints they tell me when to stop. I hold my brush free on the canvas and the spirits guide it. I never know what I am to do next until the brush moves under the spirits' control. They do everything. I do nothing." Miss Spore seems destined to be the next Spiritualist sensation. Her sincerity appears to be beyond question. But the spirit hypothesis has yet to be proven. Miss Spore's subconscious mind may be the operating cause.

We learn, through the New York correspondent of the "Sunday Express," that Professor Hereward Carrington, Director of the American Psychical Institute Laboratory, announces his intention to make experiments with an anaesthetised cat to determine whether the astral body does in fact exist. It appears that a cat is to be placed in a glass box just large enough to hold it. This box will then be placed in another glass box five inches larger. An anaesthetic is to be administered to pussy, whose astral body, it is assumed, must pass between the two glass boxes. Professor Carrington, so the report states, says: "The air in this space will be reduced, and it is our hope that if the astral body really exists it will give off radiations in the reduced atmosphere. If it does, ionization will result—that is, little electrical particles will condense on the surface of the astral body like dewdrops on the grass. By this we shall identify it." But what if, after all, poor pussy has really nine lives and nine astral bodies? The experiment is then likely to become horribly complicated, and the Professor's noble and thrilling quest into the unseen rendered positively dangerous, for he would certainly require an armed guard to protect him from the maiden ladies of New York when they came to hear of this the latest method of scientifically attempting to prove that "there is no death."

"E. C." writes: "In 'The Observatory' (p. 393) you quote the 'Newspaper World' of June 10th as eulogising an address by the late Dr. Ellis Powell on 'the curve of beauty and the straight line of duty.' As an admirer of the writings of the late William Maccall—the Scottish poet and prose writer, whose religion was described by himself as being 'Pantheism, with a pessimistic tinge' (I do not share his beliefs)—I should be glad if you would print the verse quoted by Dr. Powell:—

'Straight is the line of duty;
Curved is the line of beauty.
Follow the first line—thou shalt see
The second ever follow thee.'

The Rev. G. Vale Owen, writing in the "Weekly Dispatch" last Sunday on the question "Would our spirit friends be happy if they were denied the possibility of knowing our troubles?" the Vicar of Orford, in his answer, greatly doubts it, and says: "As a matter of fact, it is of their own free will that they seek permission to return and render what help they can to their kith and kin whom they have left behind. But their intercourse with us is not unconditioned. Edward Bennett, a former assistant secretary of the Psychical Research Society, tells us that a spirit giving the name Elizabeth Barrett Browning once said, 'If we saw all the sorrow, how could our weak shoulders bear the load? Where we cannot help, he blinds us. When they cannot be of any use, they are not permitted to know our sorrows. When they can help, then the joy of helping outweighs the pain they feel by reason of their sympathy for us.' They can also see with clearer eyes than ours. The ultimate use of earth discipline is made clear to them, and they are enabled to see a purpose working out in all. Moreover, they know that our future joy will be the greater by contrast with our present struggles. I may add that, if they were selfish enough to wish to forget us and our sorrows, and to enjoy their heaven of bliss undisturbed, they might have their wish—at least the first half of it. For such people do not find themselves in the brighter places over there. The Heavenly Realm is a world of service, and the joy of sacrifice for others' good is the keynote to their own joy. Here on earth it is possible, for those who elect to do so, to enjoy life's good things without a thought of helping their less fortunate fellow-beings. It is not so there, where people are graded, not according to their seeming wealth, but their true worth."

THE ALLEGED FRAUD BY THE CREWE MEDIUMS.

By STANLEY DE BRATH.

It is no defence to an alleged fraud to say that it was not obtained as a test. Every such experiment is necessarily a test of some sort, for each one is open to criticism. Full precautions should be observed in every case, not as suspecting fraud, but to ensure certitude, and to throw light on psychic methods. Substitution by detectives determined to prove a case is as possible as substitution by a medium, and there are other possibilities also. I do not for a moment mean to imply such substitution in this case, but it illustrates the inherent defect in all detective methods. Most people will agree that simulated friendship, and double-meanings in quasi-friendly professions, taint the results and are unscientific and repulsive.

The right method is that pursued at the International Metapsychic Institute—prolonged experimentation without any kind of deception practised on the medium, but making trickery physically impossible. This, though difficult with subjective phenomena, is quite easy with objective phenomena—materialisations, telekinesis, and psychic photography. The latter is perhaps the easiest of all. It suffices,

1. That the plates be bought in the open market, at a distance.
2. That the packet be marked outside to preclude substitution.
3. That each plate be marked (initialled) immediately the packet is opened by the experimenter.
4. That all apparatus be provided by an expert who closely supervises loading the slides, exposing and developing the plates.
5. That the initials be at once verified on every negative after development, and that any bearing an "extra" should be indelibly signed by the witnesses and taken away for printing.
6. Backgrounds and all et ceteras provided by the experimenters and all done in their own laboratory.

If these precautions are observed fraud is physically impossible, and the medium can be left quite free. These methods avoid the very disagreeable flavour of treachery that taints all detective methods and their results. The detective is out to prove a case; the scientific man is out to discover truth. When the phenomenon has been verified, further experimental conditions can be devised to elucidate the mechanics of the process. I offered Mr. Hope the chance of such experiments before scientific men of the highest standing, assured him that he would be put to no degrading or unreasonable tests, that all expenses would be paid, that he would be treated with consideration as a guest, and that if he wished, a substantial fee would be given. He declined, and the inference was at once drawn that he feared investigation.

Personally I am not afraid to say that I had with the Crewe circle a test that I consider conclusive because, though condition 4, *supra*, was not observed, the resulting face was at once recognised by five persons, three of whom were non-Spiritualists, and were given no clue at all whom the face was supposed to represent. All knew the original intimately.

This vexed question can only be settled by experiment before unbiassed observers of high scientific repute. It will never be settled by argument and counter-accusations, degrading to all concerned. The great scientific progress made in France is due to the adoption of the methods of the scientist instead of those of the detective.

The Rev. G. Vale Owen writes:—

Having, at the Queen's Hall last month, given my testimony, frankly and openly, to my belief in the honesty of Mr. Wm. Hope, of Crewe, it was with some interest that I read the article in the May number of the "Journal of the S. P. R." I read it carefully. Laying it down I wondered what would have been the attitude of Myers had he been a member of that Society to-day. With the general tendency of the S. P. R. these last few years I have little doubt that he would have been at variance. For his one passion was to search for and to find the truth, and the truth only. In other words, his policy was constructive. After reading this last production I rather think his resignation as a member would have found its way to the Secretary within a week.

As to the report itself, it is a very interesting document, and well worth investigation. Hope has been investigated. Now let his investigators be investigated. But not by any Sub-Committee of the S. P. R. This is not a case for mere scientific scrutiny; but for Sherlock Holmes.

Mr. J. Hewat McKenzie, Hon. Principal of the British College of Psychic Science, writes:—

As you have been giving considerable publicity in your columns to the above matter, and as many of your readers are deeply interested in the issue, the following particulars may be of value. Immediately upon my return from the Continent, in view of the serious nature of the charges made against Mr. Hope by Mr. Price in the S. P. R. Report, and those made by the Occult Committee of the Magic Circle against Mrs. Deane, I at once proposed, and this was agreed to by the Society of Supernormal Pictures, which met at Whitsuntide at the British College, that a special committee should be appointed to inquire into the matter and publicly report after full investigation of all the facts. I felt that the matter was so important, the charges so specific, the scandal so public, the injury done to the credit and reputation of old and tried mediums so great, and to all those who have publicly and privately testified on behalf of their work, that an impartial inquiry was absolutely necessary.

The civil law as it now stands, which dubs every medium a rogue and vagabond, could not be appealed to, and the only other avenue was a full investigation by persons from the societies chiefly concerned. With this object in view, the following letter was addressed to the Secretary of the Occult Committee of the Magic Circle, and one in similar terms was addressed to Mr. E. Dingwall, Director of Research of S. P. R., on June 7th:—

Dear ———,

I propose in the interests of truth, that three members from your Society shall be selected to form a committee of inquiry with three each from the S. P. R. and from the S. S. S. P. and B. C. P. S. These to meet and hear the whole evidence, the Committee to be presided over by a neutral chairman.

I may say that the S. S. S. P. have already elected their members, these being: Dr. Abraham Wallace, Major R. G. E. Spencer, and Colonel C. E. Baddeley. . . .

In the interests of all parties I think you will agree that something of this kind should be done. The chairman would be elected by agreement among the Committee, etc. . . . Your kind reply will oblige.

Yours faithfully,

J. HEWAT MCKENZIE.

June 6th, 1922.

(Hon. Principal, B.C.P.S.)

Your readers will see that a fair and impartial Committee was suggested, and every assistance promised by the College towards the full elucidation of the matter.

The following is the reply (abbreviated) received from the Secretary of the Occult Committee of the Magic Circle:

Dear Sir,

I submitted your letter to my Committee and am directed to say that at present they see no need for such a Committee as you propose. Their Report speaks for itself. In it they stated the facts (as they conceive them to be) that led them to inform you in their letter of the 23rd March last, that they were satisfied that the "extras" produced by Mrs. Deane were not produced on plates supplied by them. So far, they have not been informed of any point on which their Report is challenged as being inaccurate. . . .

When Mrs. Deane makes a definite statement of any alleged inaccuracies, my Committee will give such statement their careful attention, and, in their opinion, it will then be time enough to consider whether any further enquiry is necessary.

Yours faithfully,

FRED HOCKING, Hon. Sec.

16th June, 1922.

The following reply was received from the S. P. R.:—

Dear Sir,—Re proposed enquiry into the charges against Mrs. Deane and Mr. Hope.

Your letter of June 7th, addressed to Mr. E. J. Dingwall, was brought before our Council yesterday, and I was directed to reply to it.

The Council regret that they cannot accept your proposal, as they are of opinion that no good purpose would be served by the proposed enquiry.

Yours faithfully,

I. NEWTON (Sec.).

23rd June, 1922.

The above then are the replies of the attacking parties. They refuse a public inquiry, and the Spiritualists will as usual be accused by all who have read the attack, published broadcast, but who will not read the sequel, of shielding fraudulent mediums.

The College will give to Mr. Hope and Mrs. Deane copies of the letter sent to these Societies, and the replies received from them. Here the matter must be left to the judgment of your readers, as to the worth of those who carelessly take away the character of

the mediums, but will not face a public inquiry into the truth or otherwise of the charges made.

Mr. Hope's and Mrs. Deane's answers to the charges will be found in the July number of "Psychic Science," the College Quarterly.

The following paragraph from that article affirms my belief in the bona fides of Mr. Hope and Mrs. Deane:—

"I have never had any reason to doubt the honesty of the Crew Circle or Mrs. Deane during all the months they have been working at the College. No complaint has ever been made to me by any member of the College regarding their work, while on the other hand I have dozens of testimonies to the excellence of their mediumship."

W. Stewarton writes:—

Disinterested readers of Mr. Harry Price's "Cold Light on Spiritualistic Phenomena" await with an interest that is not cold the reply of Mr. Hope to Mr. Price's charges against him. The delay in its publication is at least unfortunate.

In effect Mr. Price accuses Mr. Hope of abstracting two plates from a packet he supplied for experiment, and of substituting for them others prepared by the latter. The alleged evidence of this seems formidable.

Before the dark-slide was charged with plates for exposure, Mr. Hope brought it from the dark-room to be examined by Mr. Price, who secretly marked the slide indelibly—twelve marks. What followed is not quite clear from the report. In paragraph two, page nine of the Reprint, we read that Mr. Hope opened the packet of plates whilst Mr. Price was feeling for his knife to do so, and that the former handed the dark-slide again to the latter, who, in paragraph three, says: "I then opened the packet of plates in the dark-room, and I took the first two out of the original wrapper," himself placing the plates in the dark-slide. Before leaving the dark-room, and before receiving there the slide from Mr. Hope, Mr. Price says he observed the medium, as he backed, giving a half-turn, two or three paces from the light, put the dark-slide to his left breast pocket, and take it out again [another one?] without 'talking' or knocking." On emerging from the dark-room Mr. Price took occasion to look for the marks he had put on the slide that Mr. Hope had given to him for examination, but found none. Obviously, then, if Mr. Price had really marked a slide indelibly, and there were no marks on the one holding the exposed plates, there must have been two slides used. The inference is that a slide with plates prepared by Mr. Hope was substituted for the marked slide with those having upon them the X-ray markings effected by the makers of the plates, who supplied them to Mr. Price. It is to be noted that these plates were extra-rapid, flashlight ones, and that the exposed plates developed slowly, just like ordinary slow plates; that one of the exposed plates is of thinner glass than the unexposed ones, also slightly different in colour; and that no trace of the X-ray markings appears on either of the exposed plates.

Such are the allegations and implied charges, plainly put. They should be as plainly countered, seriatim, if answerable at all.

Ingenious generalities meant to discredit accusers may be elaborated to the point of "boring stiff" the neutral investigator; what he requires is a direct and plain rejoinder to the charges that have been published. It is, moreover, useless to contend that the accused have given other sances which were above reproach, since those sances are not now in question.

Mr. Price appears to pride himself on having deceived others as successfully as he believes they unsuccessfully attempted to deceive him. One cannot but regret that what seems a bit of important research should have got so soiled in the making. He can hardly fail to see the application of the homely adage: What is sauce for the goose is sauce for the gander. Should Mr. Hope deny all knowledge of the changing of the plates—where, when, by whom—and insist that he had nothing to do with this particular performance, he could defensively call attention to the fact that Mr. Price, on getting the plates from the makers, had handed them over to Mr. H. J. Moger, of Pulborough, who sealed them privately and forwarded the packet to the Secretary of the Society for Psychical Research. With Mr. Hope the speculative inquirer might legitimately question what may have happened to the plates during the interval between their despatch from the makers and his connection with them at the British College—apart altogether from Mr. Moger and the S.P.R. Secretary. In an affair of this kind, involving alleged fraud and openly exhibiting police and "magical" modes of procedure, there is the edifying possibility of a familiar police-court denouement that may be described by the simpler formula: "You're a liar"—"You're another." Well, there is some satisfaction, even at that, in an open balance of variegated liars.

Mr. Price has ingeniously admitted deliberate complex deception in his virtuous part. What has Mr. Hope to say for himself? If he would not have public judgment go against him by default, let him speak out at once, plainly and to the point.

** Our correspondent is very much to the point. We understand that Mr. Hope has given a categorical denial to the charges made, and this we are prepared to publish when the inquiry is complete.

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS.

Delegates who are to attend the International Congress of Spiritualists, organised by the Spiritualists' National Union of Great Britain, are now arriving in London from overseas in considerable force, and the reception that is to be held at Caxton Hall, Westminster, London, on Saturday, July 1st, at 7 p.m., when Mr. Geo. F. Berry, the President of the S. N. U., will deliver the address of welcome, promises to be a very representative and interesting function.

The annual business meeting, at which the election of officers for the S. N. U. who are to hold office for the coming year, will be held on Saturday, July 1st, at the Caxton Hall, at 10 a.m. Messrs. Geo. F. Berry, E. W. Oaten, W. D. Dodd, and R. A. Owen are standing for the Presidency.

The International Congress proper will be held at the Queen's Hall, Langham-place, on Sunday, July 2nd, and will be divided into three sessions. At the first session, commencing at 10.30 a.m., Mr. Geo. B. Warne, M.A., U.S.A., will deliver an important address on "Does Spiritualism contain the Essentials for a World Religion?" Mr. Warne is one of the most prominent Spiritualists in the United States to-day, and his paper is awaited with very keen interest.

The second session opens at 2.30 p.m., when a paper will be read by Chevalier Clement De St. Marcq on "Spiritualism as a Factor in International Relationship." Questions will be invited from the audience and an interesting discussion should follow.

The evening meeting, which commences at 6.30 when the chair will be taken by Mr. Geo. F. Berry, will be in the form of a big Spiritualist rally, and a very large attendance is anticipated. Many of the Spiritualists' Churches in the Metropolis will be closed that evening to enable the members to be present.

As the White Star Liner "Adriatic" on its homeward voyage includes among the passengers Sir Arthur Conan Doyle, Lady Doyle and family, and is expected to dock at Liverpool on Sunday morning next it is certain that should the liner arrive to time Sir Arthur will be present to give an address at the evening meeting, when a great reception awaits him. Mrs. Cadwallader, U.S.A., the editor and proprietor of the "Progressive Thinker," Chicago, and one of the most interesting personalities of American Spiritualism, will deliver the closing address of the meeting. On Monday, July 3rd, the International Congress will continue its meetings at South Place Institute. There will be a morning and afternoon session, and at 6.30 in the evening the Congress will terminate with a final rally, when a musical programme will be given and short addresses delivered by leaders, officials and delegates.

Mr. R. H. Yates, the General Secretary of the S. N. U., has asked us to state that Mrs. McKenzie the Hon. Secretary of the British College of Psychic Science, 59, Holland Park, has arranged for Mrs. Deane to give sittings for Psychic Photography on Tuesday and Wednesday, July 4th and 5th, to delegates only. The S. N. U. have issued an attractive illustrated programme covering the whole Congress which will be obtainable at Caxton Hall and Queen's Hall on Saturday and Sunday. A full report of the International Congress and reception to the delegates will be given in the next issue of LIGHT. Those wishing to be certain of obtaining a copy should place their order at once for the issue of July 8th with their newsagent or bookseller or direct to the proprietors.

SPIRITUALISTS' NATIONAL UNION INTERNATIONAL CONGRESS.—Dr. George B. Warne, President of the National Spiritualist Association of the U.S.A., and Mrs. Cadwallader, editor of the "Progressive Thinker," Chicago, are staying at the Imperial Hotel, Russell-square, London, W.C.

BRITISH COLLEGE OF PSYCHIC SCIENCE.—At a members' gathering, held on June 21st, Mrs. McKenzie gave an interesting account of the recent travels of Mr. McKenzie and herself in Central Europe. Experiments had been made with many well-known mediums, and at a remarkable one held with F. Kluski, the Polish sensitive, some fine wax moulds from materialised hands were obtained. These were on view and photographic prints of these were also available. Mr. J. Hewat McKenzie dealt freely with the charges of fraud brought against the Crew Circle and Mrs. Deane, and announced that a Committee would investigate the whole circumstances of the cases.

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JOHN WESLEY AND SPIRITUALISM.

BY H. BLACKWELL.

In view of the restoration of Wesley's Chapel, and the address on John Wesley, delivered by the Prime Minister at the Hotel Victoria, London, on the 20th ult., it seems a fitting opportunity to re-publish an impressive message given by Wesley through Mrs. K. de Wolfe, a remarkable medium of Nova Scotia.

During 1900-1901 I enjoyed the privilege of a series of sittings with this lady, and carefully wrote down the messages as they were given by the various spirit controls. Their utterances were most characteristic, and the personality of each individual was established to my satisfaction by many of them being afterwards photographed in London and Washington, in accordance with promises given through Mrs. de Wolfe, and also by their materialising in New York in my presence. No less than sixteen of my own relatives and friends gave me unmistakable proof of their presence by controlling the medium and giving descriptions, familiar gestures, and various other tests, thus guaranteeing to a great extent the *bona fides* of those not personally known to me.

On the particular occasion when John Wesley came, the medium's personal guides, Bishop Phillips Brooks and Mrs. Booth, had given counsel and advice, and were followed by Miss Tucker, better known by her *nom de plume* of "A. L. O. E.," who desired me to forward her loving message to a lady who formerly had worked with her in the missionary field in India.

Shortly after the medium exclaimed: "Oh, I see two men coming. They look quite old-time style. I sense they are John and Charles Wesley. John wears something white round his neck. Charles was not so aggressive as John." At this point she was controlled, stood up, and commenced:—

"Brethren, I present myself before you to-night as a brother, feeling as I do a near kinship, in that I have reason to know that I shall be associated with you in part at least of your future work. . . . I was not a disbeliever in spiritual phenomena, but I had not the grand opportunity that you have of learning the truth by prolonged investigation of the familiar appearances and gestures of personal friends, yet my common-sense would not let me doubt what seemed to me to be facts which, if found in any other walk in life, would not be doubted for an instant; and moreover, I could plainly see, as every other reasonable man should be able to do, that if we gave up the belief in the possibility of the appearance and contact of spiritual beings with mankind, we verily gave up our belief in the Bible itself. Therefore, as a fairly reasonable immortal being, I could choose no other part and be honest. . . . I was called, as you know, and am to this day, 'The Father of Methodism'; and naturally my first thought would be directed to the members of that body if I saw a great need—as I certainly do. Therefore I am most anxious to lift up my voice in order that I may be able to enlighten their darkness, to reclaim their backsliders, to breathe upon them a benediction of peace and goodwill from the spirit friends whom they, I am sorry to say, shut out entirely from their environment.

"There was great need, brethren, in the time long gone by, when I took a much-needed stand and came out from much of the old fixed thought in the Episcopal Church. Did I say there was great need? Need I say that I am impressed with this fact, that there is as great need to-day to take a stand for as great a truth, nay, a greater truth, than I stood for then.

"I proclaimed, and rightly so, the free love of God for all His creatures. I am glad to say I taught there was free grace for all; not one creature whom God has made had to be left out, and I rejoice to-night in knowing that that step was inspired. I rejoice in knowing that I was helped, for it was a fearful battle, and the odds were against me; but, thank God! I triumphed, as every good man shall triumph if he has the truth to proclaim and a conscience void of offence. Now, brethren, I come to take part in another great reform. It shall not take the name of any man, as I am glad to know the day is past when intelligent men and women shall band themselves together under any one man, whom they are so prone to set up as an idol. This, as you know, is often fatal to the idol; but I rejoice to-night that I am called to take a part in the great cause of Spiritualism, for no better name can you or I find for it. Despise it as men will, ridicule it as they may, yet it symbolises in its very structure the grandest truth that has come to man since the Great Teacher made His advent on this old earth; and I, John Wesley, speaking

to you to-night, congratulate you that you have enlisted under its banner, which is, 'Truth without fear of consequences.' It means more than you for the moment think it does—it means that the new truth which it teaches is a spiritual one; it means that when we worship the Father we must worship Him in spirit and in truth. In its highest sense it stands for all that is good, true, and lovely in God's universe. It embraces all; nothing is left out that ought to be there. It is the broadest term that can be used to express spirituality. Compare it with any other of the so-called 'sects' and you will find that each name as it comes up before you presents aspects of narrowness, littleness, bigotry if you please, and uncharitableness—which is the worst of all sins. There are, as you know, many different sects, hundreds of them, all under the name of Christianity, all possessing their little differences and creeds, which shows how small men's minds are. The attitude of Christians is far too often that expressed in the phrase, 'We are the people, all others are heathen.' The same spirit is observable in all the religions which have had their origin in the teaching of one particular man. I have compared the whole world, as far as man-made religions are concerned, and I find that in them all the original ideas have been corrupted. Spiritualism, however, claims no creed; it despises no man because of difference of opinion; it teaches the very essence of spirituality in that it proclaims in triumphant tones the Fatherhood of God and the Brotherhood of Man. It takes out, if you please, all that is good in all the religions, and there is not another on the face of this earth that does the same thing. It despises nothing that has within it a kernel of good, but on the contrary, it claims for humanity, and rightly so, its supreme heirship. It takes away the old idea of the nothingness of man, and puts him in his proper place by proclaiming him a son of God. Its charity embraces all peoples, all kindreds, all tongues; it seeks to elevate the human race as no other religion has ever done, by bringing facts to prove the faith that is within us. It seeks to take away the fear of death, in that it bridges the gulf so-called between earth and the spirit world by bringing to the side of mortals, and within their consciousness, the presence of the loved ones gone before. It restores to earth and makes it a reality, the symbolic ladder that Jacob saw in his spiritual vision. It places within the reach of every mortal the means by which everyone may prove its facts for himself. . . . It furnishes examples every day, if necessary, of the spiritual law by which spiritual beings are able to demonstrate their presence in the midst of their friends. It is therefore a universal religion; one that embraces all mankind—it can do no less. It is as far-reaching as the love and mercy of God can make it. It reaches down to the lowest, and rescues from the bottomless pit the most benighted soul. It stands for the grand old spiritual law of progress towards all that is good, merciful, just and right; and, lastly, it proclaims to every child of God throughout the wide universe that the Father's mercy is everlasting, His love unbounded, His goodness past all comprehension, His wisdom infinite, and His glory celestial.

"Brethren, I am glad that I have been able to express some of the thoughts which are burning within my spirit, and in so far as I can reach humanity with heart and voice, I shall endeavour to carry to them this glad gospel of the union between the worlds in the fellowship and communion of the spirit. I shall endeavour to proclaim, as I say, the truth as I know it, as you know it, and much more than you have at this time any conception of. It is necessary for the people to be first educated in the A B C; but if they only get that it will be sufficient to turn their thoughts towards heavenly things, towards the future life; to understand that as they live here so shall be their future, that for every wilful sin they will have to atone and pay to the very last farthing, even though they do it in tears and misery as many have to do, for it is a spiritual law which cannot be broken that everyone shall atone, in themselves for themselves, for their deeds wilfully done and consciously performed.

"To me this is a wonderful moment; it marks an epoch in my life's work. A little different from what I have done formerly in spirit, and yet I hail it as a glorious opening in which I shall be able to do much good. It is not a question of coming out of the Evangelical Church and proclaiming free grace. They have got that, and it has done away to a large extent with that terrible idea that only a few were elected to eternal life, which was a foul blasphemy on the Eternal Father. Having eyes they shall be-

(Continued on next page.)

SPIRITUALISM AND PSYCHICAL RESEARCH.

By GEORGE E. WRIGHT,
Organising Secretary of the L.S.A.

An outside observer of the present condition of affairs in regard to psychical research, using that term in its widest sense, could not fail to be struck by an apparent anomaly.

He would see before him two bodies of people, both of them interested in psychical research; on the one hand the Spiritualists, and on the other hand the Society for Psychical Research. He would have expected to find that as both of these bodies had a common interest in investigating and proving the reality of psychical phenomena, they would be working in harmony as far, at any rate, as they had common ground. If, however, the inquirer went further, he would find that this was very far from being the case, for the perusal of such an article as that of Sir Arthur Conan Doyle's in *LIGHT*, March 18th, 1922, would show him that so far from there being harmony, there was much dissonance, indeed even a degree of antagonism between the two parties.

It may serve a useful purpose, therefore, to state concisely what are the general feelings of Spiritualists as to the cause of the present situation, in the hope that this article may be followed by a statement from some officer of the S. P. R.

I venture to undertake this task, both because my official position with the London Spiritualist Alliance gives me a special opportunity of gauging the opinion of Spiritualists, and also because, being a member of the S. P. R., I am able to appreciate its point of view.

The complaint of the S. P. R. may, I think, be stated in a few words; it is that organised Spiritualism, which has undoubtedly and quite naturally a very considerable influence over mediums, endeavours to deter those persons from submitting themselves to S. P. R. experiment. Speaking generally, this statement is substantially correct. The point at issue is therefore to determine what justification there is for such an attitude, for I am sure that no Psychical Researcher will allege that this attitude is dictated by petty jealousy, still less by an actual desire to hinder the work of the S. P. R.

The causes are in my opinion several in number, and if a clear view of the subject is to be obtained, it is necessary to enumerate at least some of them. First, we have the legacy of the past. It was very clearly laid down by the first President of the S. P. R. that the Society wished to keep itself clear of the investigation of phenomena produced under Spiritualist auspices. Although I would be the

(Continued from opposite page.)

hold, and having ears they shall hear, and having understandings they shall believe. Farewell! Farewell!

Then followed a spirited address from Charles Wesley, who expressed a wish to be able to rewrite some of his hymns, etc. He then gave place to his sainted mother Susannah, who referred in affectionate terms to her sons and the work they had been permitted to do.

This was the first time any one of them had spoken through, or been seen by, the medium. Though my father and mother were members of the Wesleyan Methodist Church for over fifty years, I had not read the "Journal" of the founder until after this memorable sitting, and was surprised to find that he was a firm believer in spirit manifestations. Most of us have heard of the then mysterious knockings at the old Epworth Parsonage in 1716-1717; these, the forerunners by 132 years of the more celebrated communications at Hydesville, U.S.A., created wondering astonishment and alarm throughout the country side; they always commenced at the same hour, and when challenged by Mr. Wesley, sen., to reproduce his usual door knock, it was imitated exactly. His daughter Emilia, who christened the disturbing visitor as "Old Jeffrey," writing to her brother Samuel, observed that she had been too much inclined to infidelity, and she "therefore heartily rejoiced of having such an opportunity of convincing myself past doubt or scruple of the existence of some beings besides those we see." Sensible woman, to so soon grasp the fact of spirit return! And yet two hundred years have passed since then, and alas! so many have yet to learn this truth. Some thirty-four years after, she wrote to her brother John to say that "Old Jeffrey" always visited her on any extraordinary new trial or affliction. Southey, in his "Life of John Wesley," says of him:—

"He believed in the ministry of both good and evil angels, and said: 'For certainly it is as easy for a spirit to speak to our hearts as for a man to speak to our ears.' It was Wesley's opinion that there is a chain of beings advancing by degrees from the lowest to the highest point, from an atom of unorganised matter to the highest of the arch-angels."

Southey sums up this, however, by saying: "In the history of this remarkable man, nothing is more remarkable

last to depreciate the great and signal services which the late Professor Sidgwick rendered to Psychical Research, yet it is impossible to deny that he cordially disliked the idea of professional mediumship in any shape or form. You may read his presidential addresses, or his other numerous contributions in the early numbers of the "Journal" and the "Proceedings" without finding a single remark of a cordial or kindly nature about Spiritualism. There is, rather, a general condemnation of professional mediumship. This attitude of Professor Sidgwick has naturally left a marked impression on the point of view of those older members of the Society who carry weight in its councils, and to this day the S. P. R. adopts only a very slightly more liberal attitude. Its method of approach to any medium is always one of implicit suspicion. It is here that the S. P. R. makes a signal error. Had they the experience of Spiritualists as to the psychology of mediumship, they would know that this method of approach can only, except in rare cases, meet with a refusal. The reasonable and proper course in such a delicate matter as the investigation of a medium; is to offer to investigate him under such conditions as those with which he is familiar, and which he will readily agree to, and to frame the technique of the experiments so that positive results shall be obtainable under those conditions. This is generally possible if sufficient trouble is taken to really study the medium. Mediums will certainly continue to refuse to submit to S. P. R. investigation until that Society sees fit to entrust its researches to persons who are capable of taking a broad and sympathetic view of the special psychological conditions which are the invariable accompaniment of psychic gifts. But then, of course, sympathy is unscientific!

Another thing which provokes the hostility of Spiritualists is the manner in which their own researches are ignored by the S. P. R. When a medium has been under observation for years by Spiritualists of integrity and competence, it is unreasonable for the S. P. R. to expect that they should be allowed to go all over the same ground which has already been covered by others. And it is also unreasonable that the S. P. R. investigators should, as they invariably do, publish the results of their own investigations, without any reference to the investigations of Spiritualists on the same medium, which have preceded theirs.

The assumption that the S. P. R. alone contains qualified investigators, and that the investigations of Spiritualists are worthless, has simply resulted in the very reasonable and natural rejoinder from the Spiritualist, that he will not help the S. P. R. So unless, and until, the S. P. R. are prepared to accord to the work of Spiritualists the same consideration and recognition that they accord to that of their own observers, co-operation is clearly impossible. No

(Continued on next page.)

than his voracious credulity!" Shrewd and far-seeing, John Wesley was wiser than his biographer, for in his "Journal" he wrote:—

"The opponents of religion well know that the giving up of witchcraft* is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, the whole castle in the air (atheism and materialism) falls to the ground."

Wesley gave an account of his four days' interview with a good and pious woman who had been a clairvoyant from childhood, thus showing the importance of the busy evangelist, who could only give a couple of hours to Dr. Johnson, attached to the subject. She evidently was a natural seer, for she said:—

"I used to see them either just when they died or a little before. I saw many of them by day, many of them by night; but those that came when it was night brought light with them. I observed all little children and many grown persons had a bright glorious light round them, but many had a gloomy dismal light and a dusky cloud over them."

Of another lady Wesley said: "I was convinced likewise that she had frequent intercourse with a spirit that appeared in the form of an angel, who told her many things before they came to pass." His brother Charles also shared his comforting belief in the ministering ones, for in one of his sermons he said:—

"By their wisdom they discern whatever either obstructs or promotes our real advantage; by their strength they effectually repel the one and secure a free course to the other; by the first they choose means conducive to these ends, and by the second they put them into execution. . . . It is not unlikely that we are indebted to them, not only for most of those reflections which suddenly dart into our minds we know not how, but for many of those which seem entirely our own."

John Wesley's last words on leaving the body were "Farewell! Farewell!"

* The old term for mediumship.

SPIRITUALISM AND PSYCHICAL RESEARCH.

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more could you expect the University of Birmingham to co-operate with the University of Manchester in a piece of scientific research, if Birmingham refused to acknowledge the work which had been done by Manchester on the same subject.

The assumption of the S. P. R. that it is the sole arbiter of competence in psychical investigation receives confirmation in the last issue of the "Journal," where (p. 283) the Editor lays it down that those giving evidence in regard to psychic photography must satisfy the S. P. R. that they have a sufficient knowledge of the subject.

I would repeat that if the S. P. R. desires any help or co-operation from Spiritualists, they must abandon this claim to consider themselves as the sole authority in regard to competence of investigation, and they must recognise that there are men and women in the Spiritualist movement whose experience, integrity and powers of observation are at least equal to those of any member of that Society.

Another thing which causes Spiritualists to dissuade mediums from S. P. R. investigation lies in the ignorance of that body of a fact which every experienced Spiritualist knows perfectly well, viz., that the results of any experiment are enormously influenced by the experimenters themselves. If they are physically or psychically unsuited to the medium the results will be bad. This, however, is too fanciful and unscientific a consideration for the S. P. R., and there is no record of any of their sittings in which any trouble was taken to insure the suitability of the sitters. A reference to the experiments with "Eva C." will abundantly prove this point. Until the S. P. R. can recognise the simple fact that the success or failure of sittings depend very largely indeed on the sitters, they really cannot expect that experienced Spiritualists will encourage sensitive mediums sitting with persons who have not learnt the A.B.C. of psychological experiments.

Another thing to which mediums and their friends may reasonably take grave exception is the fact that the S.P.R. publishes its results of experiments without reference to the medium himself. It is surely mere courtesy, to say nothing more, that before any report of any experiments with a medium is published in the Journal or the Proceedings, that report should be submitted in draft to the medium, or to the person under whose guardianship or direction he or she is, and his assent thereto obtained. Alternatively, if that assent is not given, the medium or his representative should be allowed to publish, along with the S.P.R.'s report, his own statement of the facts. It is this point of view, which looks upon the medium, not as a fellow experimenter, but as mere subject matter for experiment, that has perhaps, more than anything else, aroused the dislike of Spiritualists for the S.P.R. and its methods. Furthermore, in the case of a medium, who may think, whether rightly or wrongly, that with the S.P.R. he will not be in considerate hands, the S.P.R. should surely allow one or more Spiritualists, whom the medium knows well and trusts, to form part of the Investigating Committee. This would indeed be a mere matter of courtesy for the assistance which the Spiritualist had given in inducing the medium to submit to the tests.

I have detailed a few of the reasons for the present state of affairs. If the S.P.R. wishes to investigate the phenomena produced by the various sensitives who now work under Spiritualistic auspices, I think I may say that Spiritualists as a whole are prepared to co-operate, if the S.P.R. will comply with the following reasonable conditions:—

1. That test conditions shall not be arbitrarily imposed, but shall be framed as the result of consultation with the mediums, their "controls" and their Spiritualist friends.

2. That in all cases one or more Spiritualists who are in sympathy with the medium shall be present at all sittings.

3. That no publication of any report of an experiment shall be made until it has been submitted to and concurred in, by all persons present at the sitting, and by the medium himself, or in the event of an agreement not being reached, that the medium and any or all of the Spiritualists present at the sitting shall be at liberty to issue their own report, which shall be printed with the report of the S. P. R. investigations, in the same number of the "Journal" or "Proceedings."

4. That every account of the series of experiments with any medium shall be preceded by a précis of the previous experiments held by Spiritualists with the medium in question, giving reference to the original sources where particulars of those experiments can be found.

It is well known that there are a large number of Spiritualists who look upon the S. P. R. as hostile to their movement. Some of us, such as myself, have hitherto deplored this hostility, and have felt that it was due to misconception. But if the measure of co-operation which I have outlined is refused, the result will inevitably be to alienate from the S. P. R. the sympathy of those who feel as I do; and to drive us most reluctantly to the conclusion that the S. P. R. has to be looked upon as a body whose first aim is not the impartial investigation of phenomena, but the discrediting of Spiritualism.

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Conducted by the Editor.

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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.

IS PSYCHIC INVESTIGATION UNHEALTHY?

E. P. GLEN calls attention to the fact that many people find Spiritualistic enquiry unhealthy. He himself finds there is something morbid and unwholesome about it. Is there any reason for this? There is nothing morbid or unhealthy about Spiritualistic research in itself, but much depends upon the attitude of the investigator. Undoubtedly some people cannot get away from the idea of Death with all its ancient mystery and gruesomeness. As a consequence, the charnel-house atmosphere surrounds all their thoughts of the departed. Having no wedding garment they may not take part in the rejoicings at the marriage festivities of Physical Death and Spiritual Life. Let E. P. Glen drop the shroud and, donning the wedding garment, realise that his friends are alive, that their thoughts and dispositions are, so far, very little changed. He will then find nothing more morbid about learning from them of their present condition and surroundings than he would if they had gone to New Zealand.—F.

THE CHURCH AND PSYCHIC SCIENCE.

M. D. asks: How can we best make the Church understand the importance of psychical research, seeing that so many clergy oppose it so strongly? From time immemorial the Church, as a whole, has opposed every advance of science. The opposing clergy may be roughly divided into two groups: those who oppose on the plea that research is against God's law and desire, and those who believe that advanced knowledge would be dangerous for the masses. Those of the first group can only be convinced by realising that Man, having been made in God's image, must claim his birthright. Further that having been promised by the Christ equal powers with Himself, a man may not tie up his talents in a napkin. Seed which is hoarded cannot increase and must ultimately perish. Man may expect to reap double what he sows, but he must sow. Those of the second group have some reasonable ground for their fears. Too little knowledge is a dangerous thing. It should be the privilege of the clergy to direct and distribute a tide of

knowledge which they cannot stem. To do this they must study and keep abreast of the discoveries of science. I fear the real reply to the question must for the present be "You can take a horse to the water, but you cannot make him drink."—F.

PROOF OF HUMAN SURVIVAL.

W. M. BROWN asks: Can the evidences of psychical research be regarded as absolutely proving the fact of human survival after death? What is "proof" to one is not of necessity proof to another. The S.P.R. is still trying to make the subconscious mind responsible for all and every manifestation of psychic power. They maintain a discreet silence as to the ultimate fate of this elusive miracle-worker. On the other hand, the great scientific minds of the world, as Crookes, Lodge, Barrett, Lombroso, Flammarion, De Rochas and a host of others, travelling along the various paths of regular science, have found that these paths all converge, bringing them to that Cinderella, Psychic Science, which turns out to be Queen of them all, since she holds in her hand the key which opens the grim portals of Death. Through this barely-opened door, these men of great minds have glimpsed enough to realise and agree that man's life on this earth is but one of probably many steps in his evolution.

ANTAGONISTIC SITTERS.

"COLONEL."—A whole book might be written on the subject of mental influences in psychic phenomena. We can only offer a few reflections. First, then, it is not true that manifestations require an attitude of "submissive acceptance." There are many instances of convincing phenomena happening in the presence of highly sceptical people, and, on the other hand, we have known cases where "believers" by their very presence at a sitting have shut off any possibility of manifestations. So you see it is a question that goes deeper than mere attitude of mind. To us it is a matter of what might be called the chemistry of personality. Another consideration is the quality of the medium. A well-developed medium of stable character can resist adverse influences of a kind that would completely upset a psychic of a more impressionable kind with only a mediocre gift. Eusapia Palladino said of herself, "I am like a piano. If you play well on me, you get good music; if you play badly you get poor music." There is some truth in this, but we much prefer the type of medium who is not a mere passive instrument but can exercise self-control and self-direction. There are such mediums.

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ANSWERS TO CORRESPONDENTS.

B. LEFTWICH.—The dream must be judged by its results, which appear to have been very beneficial to you. But it would have no particular interest to others than yourself and your friends, so we could not publish it.

F. H. C.—Thank you. We will try and use the lines you send. We are grateful for your appreciation of LIGHT. Excuse a personal letter. We are exceedingly busy nowadays.

NEW PUBLICATIONS RECEIVED.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, speaker to be arranged. Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy Scholey.

Brighton.—Athenæum Hall.—11.15 and 7, Rev. J. Ward; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Ormerod.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11 and 7, Mr. A. Punter (of Luton), address and clairvoyance; 3, Lyceum session. Monday, 8, developing circle (members only). Tuesday, 3, Mrs. Blanche Petz (Stoke-on-Trent) will conduct special afternoon meeting for ladies (clairvoyance only); admission by ticket (limited number). Wednesday, 8, Mrs. E. A. Cannock, address and clairvoyance. Free healing: Thursday, 5-7, children only; Friday, from 7, adults. Saturday, Lyceum outing to Broxbourne; apply for particulars.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. R. Bush. Wednesday, 8, spiritual healing class; Mr. Harold Carpenter. Thursday, July 6th, 8, service with clairvoyance by Mrs. Barckel.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Sturdy. Thursday, Mr. Clarke.

Peckham.—Lausanne-road.—July 2nd, no meetings. Thursday, 8, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, July 2nd, no service.

Worthing Spiritualist Mission.—17, Warwick-street.—July 2nd, 6.30, Mrs. Panlet. July 5th, Mrs. Panlet.

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 30th, 7.30, Mrs. C. Hadley. July 7th, 7.30, Mrs. Crowder.

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