

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In the course of an article in the April issue of the "Journal" of the American S.P.R., Dr. James H. Hyslop has some incisive remarks on the obscurantists in psychical research who darken counsel with a multitude of words. He says:—

I think the sceptic enjoys an enviable position. Like Providence he can sit in the heavens and laugh at the embarrassments which credulity of every kind creates in the minds of psychic researchers who avoid simple and rational theories to play, like sophisticated novices, with the most incredible hypotheses rather than admit that they do not know. Somehow or other we cannot be respectable unless we are explaining things. Wisdom is supposed to consist in having incredible theories about the cosmos when it should be determined by the humilities of knowing facts. The sceptic, when he is wise, demands evidence for these facts and eschews normal and super-normal theories with judicial impartiality, when they do not indicate, on their surface, the relevancy which scientific explanations require.

Of course the sceptic is not always so wise, and usually adopts a theory of his own, a theory, too, which is sometimes more incredible than the facts which he sets out to dispute.

Elsewhere in the same journal Dr. Hyslop refers to a remarkable statement by Dr. Titus Bull, of New York, who in the course of an article on nervous and mental diseases in a medical journal, "The Alienist and Neurologist," admits that he has found in the application of mediumship to his problems a clue that most physicians miss or ignore. "He gives," says Dr. Hyslop, "a few instances in which unmistakable advice and directions were given, or monitions when he had fears about the situation, that signified what was present in the case. His work is confirmative of what has been contended for in our occasional discussions of spiritual healing." Some of our medical readers will cordially agree with Dr. Hyslop in his observation that "there is a large field here open for immediate cultivation." And at this point we cannot resist setting down a conclusion which has long been growing in the minds of some of us—viz., that the simplification of problems of healing in this direction will come mainly from a frank acceptance and recognition of the possibility of aid from psychic and spiritual sources. The gates open quickly to faith and imagination. They are eternally shut to the stony sceptic, who can neither cure nor be cured.

Some of our readers are interested in theories of the fourth dimension which, it is held by certain students, is the region wherein spirits live and move. We have listened to many discussions on the point, learning from one authority that the fourth dimension is best described by the

term "throughth," since it is an extension of our three dimensional world in which one can pass through things as well as around them. That is to put it simply and baldly. The argument is apt to grow terribly complex if pursued too far. And one has to observe the "categories" closely, for it is clear that the physical world can limit only physical things. They are no bar to the *mind*, which transcends them all and may even be unconscious of them as hindrances. The theory is, in short, a piece of intellectual classification designed to provide a clue to an intellectual puzzle. That is not to say it is unimportant, because it is the province of psychic science to make spiritual laws intellectually intelligible and to give a demonstration to the intellect of the reality of a super-physical world.

When some time ago we heard a man of high intelligence explaining his belief in reincarnation, it was in terms of the fourth dimension, which, for him, was a solvent of certain difficulties. And in the July issue of the "Occult Review," we have our friend, Mr. F. C. Constable, explaining in the same way the fact that spirits can handle things in their own realm, whereas material objects offer no resistance to their touch. Says Mr. Constable: "We are conditional in three dimensional space, and so have experience of objects which offer resistance. But, if we assume objects exist in two dimensional and in four dimensional space, none of these objects would offer resistance to us; we could not even see them, for objects in two and in four dimensional space have no materiality for human beings in three dimensional space. In exactly the same way, if we existed in four dimensional space, objects in that space would be material to us, and objects in three, immaterial." Whether we accept the fourth dimensional theory or not it is always interesting to see the reasoning mind at work confirming the vision of the seer. For the seer simply sees and knows and cannot impart his knowledge except by the process of making it intelligible.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 28TH, 1888.)

The "Boston Daily Globe" tells at length how one Charles H. Bridge was convicted of sleight of hand, "palmistry and otherwise," i.e., of conjuring and counterfeiting Spiritualistic phenomena, by a *bona fide* conjurer of the name of Kellar, in the presence of two thousand people. The trick bench to which Bridge was tied was easily exposed to the audience. These are the tricks: behind them is the reality which they counterfeit. It is all very simple. Maskelyne did the same thing, so long as it served his purpose, only he did not raise an avenging fiend in the shape of another conjurer, nor, it is fair to add, did he ever pretend to be aided by "spirits." Bridge incontinently bolted, and we wish he had been made to stay and eat his leek. But this is no more Spiritualism than it is science, Christian or otherwise. Every charlatan uses the readiest cloak for his shams.

—From "Jottings."

Mr. Fred Evans [a famous psychographic medium] writes me from San Francisco, to announce his coming departure for Brisbane. Sir Thomas McLlwraith, Premier-elect of Queensland, and a party of gentlemen have subscribed and sent funds to bring Mr. and Mrs. Evans out for purposes of investigation.

—From "Notes by the Way," by "M.A. (Oxon)."

THE PLACE OF PSYCHIC RESEARCH IN SOCIAL RECONSTRUCTION.

DR. ELLIS T. POWELL'S ADDRESS AT SHEFFIELD.

[The address given by Dr. Ellis T. Powell at the Annual Conference of the Spiritualists' National Union at Sheffield on Sunday the 7th inst. is so valuable that we propose to give it in full.]

Spiritualists have not, so far, concerned themselves very greatly with questions of social reform—at all events, directly. Their attitude has been a reflection of that of the early saints and mediæval ascetics—"Here we have no continuing city, but we seek one to come." There are, however, obvious signs of change. One is the resolve of your society to utilise its political power for the purpose of bringing about such a modification of the law as will put a stop to the indiscriminate prosecution of psychic sensitives, sometimes by methods which would disgrace a Prussian, and on evidence which would not fairly suffice to hang a dog. But do not let us be satisfied with that. I want to see more changes in the direction of making psychic research, or Spiritualism, a mighty social and progressive force. First of all, no movement is likely to survive in power and influence, during the coming era of reconstruction, unless it offers some contribution to the solution of great problems with which we shall be called upon to grapple. In the second place, I am convinced that so far from Spiritualism being a dumb dog among the sciences, it proclaims the noblest and most exhilarating message of them all. It holds the key that unlocks their meaning, and it raises aloft the flaming torch which must guide their advance.

THE "GREAT MULTITUDE."

One of the most majestic of the spectacles vouchsafed to the clairvoyant vision of the seer of Patmos was that of a great multitude which no man could number, gathered out of all the nations, and standing before Him who sits upon the Throne of the Ages. As the world grows older, the "great multitude" becomes more perplexing, whatever we take to be the time or the mode of its assemblage. As our survey of human history widens, we realise how great the multitude must be. Those who have died during the present war, either in battle or by German massacre, constitute an exceeding great army. Add to it all the victims of conflict during the nineteenth century, and augment the aggregate by the sum of all the lives that passed out in the normal course of events, by old age, disease, and the like, and the imagination begins to boggle at the total. If the process is repeated from every century back to the Christian era, the figures must transcend the intellectual comprehension of any but a trained mathematical mind. It will include, for instance, the myriads who perished in mediæval catastrophes, epidemics, and invasions; and these figures alone would be a staggering revelation of human fecundity and martyrdom. Yet the Christian era is not the last frontier of aggregation. The swarms who came with Xerxes into Europe; the hordes who fell in the Punic, Samnite, and Gallic wars; the hosts, inconceivable in number, who lived and died in undiscovered lands in an age when the known world was just the territory around the Mediterranean; the thronging population of the lost continent of Atlantis, now under the waves of the Atlantic Ocean—all these pre-Christian myriads must be reckoned. Finally, when we have reached the point where history fades into the prehistoric, we have still to attempt some approximate summation of our cave-dwelling, wolf-fighting ancestry, of whose unnumbered multitudes nought remains save a few bones, a skull, a tooth, their arrow-heads, stone axes, and their rude but vigorous drawings of the beasts with which they fought for their own survival—and for our destiny.

A PERPLEXING PICTURE.

At first sight the picture is almost appalling. The reflecting mind is for the moment abashed, if not nauseated, by the contemplation of such a flood of souls passing incessantly into the spirit planes. Must these planes not be crammed, glutted, supersaturated by such an endless stream? What purpose can it serve? Do we really believe that all these souls survive? For our own survival there may be good reason, awake as we are to the wonders of creation, and eager to co-operate in the eternal plan of its Protagonist. But surely (the argument was vividly presented by the late Professor William James) there cannot be an eternity for the hordes of Chinese and Hottentots, Kaffirs and cave-men, who yet must be included in the "great multitude" if we accept the ordinary view of the composition thereof? If God is love, His love must embrace all these. Yet can it be possible? Are we not placing too great a strain even upon the love of Omnipotence, when we assert it to extend to countless millions far exceeding the star-dust in multitude?

THE REINCARNATIONIST VIEW.

At the outset some of my reincarnationist friends may object that our supposed problem originates in a fundamental misconception. "There is," the reincarnationist will say, "no ever-increasing multitude of individual spirits,

There is a limited number of entities, long ago immutably fixed: and these return again and again to the earth-plane, so as to add to their life-experience and enhance their opportunities of development.

"As billows on the undulating main
That swelling fall, and falling swell again,
So on the tides of time incessant roll
The dying body and the deathless soul."

The reincarnationist would remind me of Hume's dictum, that "metempsychosis is the only system of immortality that philosophy can hearken to." And he will proceed to tell us that the periodicity of the return of the reincarnated spirits is fixed within fairly ascertainable limits, so that we may know what was the previous earth-career of this people or that. Aye, we may even watch the more advanced evolution, in a present existence, under contemporaneous world-conditions, of traits distinguishable in the record of their earlier role, centuries ago.

The men of Imperial Rome, for instance, are said to live again in modern England. The decadents and the voluptuaries of 1918—so the reincarnationist asserts—seem to have stepped out of the pages of Juvenal and Suetonius, unhindered by the abyss of centuries that roll between us and them. As for the incarnations of individual lives, in poetry and in prose, in fact and in fiction, they have been traced by many a luminous pen.

Let us be candid with the reincarnationist. He paints beautiful pictures, which might well tempt us to leave our main theme and follow him. There is far too much to be said in favour of his hypothesis for us to be justified in lightly thrusting it aside. If I were concerned to exhaust all aspects of our subject as I went on, I must perforce examine it. But for the present I desire to leave it undiscussed, and to offer two alternative suggestions. Both are singularly conclusive as solutions of the difficulty about spirit overpopulation, supposedly beyond the widest embraces of the divine love. Both demonstrate, indeed, that the supposed difficulty is no difficulty at all, but only an elaborate fallacy, which has been able to gain a hold upon the intellect because of the feebleness of its powers of analysis where large numbers are involved.

THE SPATIAL SOLUTION OF THE PROBLEM.

In the first place, there is Dr. Fournier d'Albe's mathematical solution of the mystery. He contends that the ultimate home of the spirit is the belt composed of the atmosphere, which is believed to extend, in a more or less attenuated form, about 100 miles outwards from the surface of the globe. The atmosphere is incumbent upon the earth, at the surface thereof, over a superficies of about 800,000,000 square miles. If it extends 100 miles upwards, its cubical content must be about 80,000,000,000 cubic miles. If the present population of the globe were spread evenly over its entire surface, there would be about one-third of a mile between man and man. In other words, no individual would be nearer than one-third of a mile to any other. Allowing the same distance in an atmosphere with a cubical content of 80,000,000,000 cubic miles, Dr. d'Albe finds room for the entire population of the earth during the last 32,000 years. An atmospheric strata of 100 miles depth solves the spirit population question for the last 32,000 years, and does it without the very least suspicion of overcrowding.

PROFESSOR JAMES'S HYPOTHESIS.

A merely spatial solution, however, will satisfy neither you nor me. For intellectual and spiritual satisfaction we must turn to Professor James's own hypothesis. It not only demonstrates the utterly fallacious nature of our misgivings about spirit overpopulation, but is itself a charming contribution to the higher thought of psychic research. For, to begin with, it focuses prehistoric man afresh. It claims that they, even as we, were expressions of the Divine, up to the point which organic evolution had at the time attained. "Bone of our bone, and flesh of our flesh, are these half-brutish prehistoric brothers." It was they who, plunged in the despair and darkness of the unfathomable geological ages, made answer (such as they could) to the yearning of the Divine Spirit, and "rescued from the jaws of ever-imminent destruction the torch of life, which, thanks to them, now lights the world for us." Each of them was a spark of the Deity, each an effort of His towards His own self-expression. And the same may be affirmed of all the untold myriads since. Infinite love has called for every separate entity, so that It might see itself revealed and expressed in every one: just as in each son and daughter the parents see their own traits more or less precisely perpetuated, modified and developed. And because each entity is an expression of Deity itself, started upon an upward path which may take wons to traverse, there is a call for the existence of that entity, and an "appetite for its continuance" within the heart of the entity itself. "Not a being of the countless throng is there whose continued life is not called for, and called for intensely, by the consciousness that animates that being's form." And because we cannot vibrate sympathetically with all these lives, because our fellow feeling can but vaguely realise their individual passion for expression and existence—why, that is no reason why in the heart of Infinite Being itself there can

be any such a thing as "plethora, or glut, or supersaturation." On the one hand (since there is no spiritual Law of the Conservation of Energy) the supply of individual life in the universe can never exceed the demand, for every single being demands his or her own continuance; and on the other it can never outrange the love that contains and fosters and enlightens all, in various degrees of individual advancement, because the love is as infinite as He from Whom it emanates, having neither beginning of days nor end of life. In the very infinity of love itself is the call and the capacity for an utterly endless and boundless accumulation of individual lives.

NO "SPACE" IN THE SPIRITUAL REALM.

It is a staggering fact. Yet it is not hard to realise, or even to envisage before the intellectual eye. The spatial relation, as we understand it, has no existence for spirit—or spirit function. Within a given apartment a certain number of people can comfortably breathe and live. The introduction of others may cause discomfort, but the possibility of mere survival remains. There is a point, however, beyond which the filling of the apartment could not go without jeopardy to every life therein, as it approached more nearly the conditions of the Black Hole of Calcutta. These things, so palpable, so obvious, in the physical world, possess apparently no analogy in the planes where spirit functions with spirit. We cannot imagine the crowding of thoughts, so that it becomes difficult, or impossible, to pack any more into a given spatial dimension. We cannot conceive the jostling of the imagination of A by the imaginations of B, C and D, no matter how confined the space in which the physical individuals may be restricted. There is nothing unreasonable in the idea that all the minds which have ever existed may function simultaneously, and with the least interference with each other's perfect freedom, within the measure which we call a single cubic yard.

NO LIMIT TO THE DIVINE LOVE.

How then can infinite love be congested in the application of its sympathetic vibrations to each separate response, no matter how stupendous their numerical aggregate? When the telepathic "note" of every entity is different, how can infinite love be wearied, saturated, surfeited? In the very difference, in the utter absence of duplicates, lies the key to the whole relationship. "In the fundamental part of religion," said Liddon, "the man must be *solus cum Solo*"—the one with the One, alone with The Alone. If God be infinite, and He is love, then love is infinite too. And if that be so, no paltry system of caste exclusion, no contempt of the humble, the ignorant, the boorish, or the cave-dweller, can avail for one instant to shut out from the hearth-fires of the universe even the lowliest of those who have, through countless ages, attained to consciousness and the desire of its perpetuation here or hereafter. They may have been rude and stupid, scarcely differentiated from the animals they fought. But it is not for us to play the Pharisee with regard to their spirits. "Was your taste," asks Professor James, "consulted in the peopling of this globe? How then should it be consulted as to the peopling of the vast City of God? Let us put our hand over our mouth, like Job, and be thankful that in our personal littleness we ourselves are here at all. The Deity that suffers us, we may be sure, can suffer many another queer and wondrous and only half-delightful thing." If we cannot emulate Him in an infinity of yearning affection for the creatures of His hand—the great multitude which no man can number—at least we can aspire to an all-embracing catholic sympathy, a large-hearted charity—terrestrial virtues which will evolve here and hereafter.

(To be Continued.)

COUNSELS OF COURAGE AND COMFORT.

The contents of this little book,* prefaced by a most apt quotation from the writings of Sir Thomas More, are not offered to the public as *proof* of survival, but as a message of "comfort and hope to the bereaved, to strengthen and purify our faith, and to prepare mankind for the coming of the Master." The letters came impressionally to a lady who had no knowledge of psychic matters; she received them in a state of normal consciousness, "hearing" each word as it came, or sometimes two or three words at a time, sometimes a whole sentence. The editor points out in the introduction that, whilst he and his friends are personally convinced of the identity of the communicators, he makes no claim that this is *proved*, or that the letters contain evidence likely to convince others. He wisely adds, "The book must be judged on its own merits."

The tone throughout is maintained at a high level; it will fulfil its purpose if it quickens faith and increases assurance in the hearts of those who are looking for light in these trying

and dark times. To those who received the letters the communications have brought an undoubting sense of close communion with unseen friends and fellow-workers, and it is with a generous desire to share the blessings they have received that this selection of the writings have been made public. A selection of one or two passages will give some indication of the character of the volume:—

"We are conscious of great thought-waves from many spheres now directed towards the world, and these forces will eventually filter through our minds to yours. Hundreds of angels receive this force and transmit it to us. I can only give this picture to convey the reality to your minds. You have need, O world, to pull the weeds from your surrounding thoughts and deeds, else will the heavenly moisture fall on unfruitful weeds and the beauty of the plant be withheld till the next season. For there are, and will be, many seasons. Now is the most fruitful since the Son of God came among the sons of men as a man, the Man of sorrows. The opportunities now are a thousandfold even compared with those most holy days; for His Spirit is abroad and He Himself coming with steady and solemn tread." (Page 78.)

From an Angel-friend: "Out of this struggle will come new Life, Light and Love. Openings we are making, channels whereby these may flow from our spirit-matter into yours. We are linked together now and for eternity. As our evolution has progressed far beyond yours we desire that you shall come with us." (Page 98.)

Those who have become convinced, as Sir Thomas More has said in the passage at the beginning of the book, that "the dead be presently conversant among the quick, as beholders and witnesses of all their words and deeds," will have no difficulty in believing that those who wait with prayer for light from above, as the editors of this little volume have done, do truly receive the influence of angelic helpers, inspiring thoughts and stimulating faith. Many who peruse these spiritual letters will share the comfort which they have already given to the original recipients.

H. A. DALLAS.

INTUITION AND REASON.

The remarks of Mr. Crom. H. Warren, quoted in *LIGHT* of the 13th inst. (page 221), suggest the important distinction between intuition and reason. Both may arrive at the same goal of truth, but by different roads.

Intuition procures truth for the individual, whilst reason strives to make it available for the community. Whilst utilising both, it seems to be very necessary that the function of each should not be confused with that of the other. The intuitive perception of the poet is very different in quality from the ratiocinatory process of the logician, but each may subserve the same truth. The first appeals to the individual soul, but the latter endeavours, by logic and scientific demonstration, to convince the community, and it is very necessary that science, as a method of cogent demonstration, should adhere strictly to its own laws and limitations. The individual, however, may wisely avail himself of the help of the poet and the mystic in his private quest of truth. In this connection the following words of Emerson are very apposite:—

"The soul is the perceiver and revealer of truth. We know truth when we see it, let the sceptic and scoffer say what they choose. Foolish people ask you, when you have spoken what they do not wish to hear, 'How do you know it is truth, and not an error of your own?' We know truth, when we see it, from opinion, as we know when we are awake that we are awake. It was a grand sentence of Emanuel Swedenborg, which would alone indicate the greatness of that man's perception: 'It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence.'"

E. W. DUXBURY.

THE PAIN OF A NEW IDEA.—In all customary societies bigotry is the ruling principle. In rude places to this day anyone who says anything new is looked on with suspicion and is persecuted by opinion if not injured by penalty. One of the greatest pains to nature is the pain of a new idea. It is, as common people say, so "upsetting," it makes you think that, after all, your favourite notions may be wrong, your firmest belief ill-founded; it is certain that till now there was no place allotted in your mind to the new and startling inhabitant, and now that it has conquered an entrance, you do not at once see which of your old ideas it will turn out, with which of them it can be reconciled, and with which it is at essential enmity. Naturally, therefore, common men hate a new idea, and are disposed more or less to ill-treat the original man who brings it.—W. BAGEHOT in "Physics and Politics."

*"The Opening Door": Communications from Henry Manning, Charles Kingsley, Samuel Wilberforce and others. Edited by John Batten (Kegan Paul).

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DELUSION AND REALITY.

There appeared in a literary review recently a brief notice of a book, entitled "The Christian Science Delusion," the author of which is the Rev. A. C. Dixon, a Baptist minister of Boston, Massachusetts. The work is described as a "scathing criticism." It may easily be so, but not having read the book, we are naturally unable to pronounce on its merits. But the title of it suggested some remarks on the futility of sweeping criticisms. Thus all who have studied the question impartially know that Christian Science is not a delusion. It is based on a fact in Nature—the power of self-help and self-healing in each individual soul. It may be called into action in a variety of ways, reasonable and unreasonable. The peculiarity of some of these methods lies in their being exploited for personal ends, formed into sects and systems, each intolerant of others directed to the same ends, and each claiming an exclusiveness and infallibility which would be grotesque if it were not sometimes tragic, for the tendency of some of these cults to excite rancour and bigotry, and to work mischief in their attempts to perform miracles, threatens at times almost to outweigh the good they can effect in their legitimate fields of operation.

In these matters we have come back to Nature to gain the solution of the problems presented. Thus there have been cases (we need not be specific) in which certain persons have set up as psychological utility agents, who would for a fee perform marvels of one kind or another, whether in the way of healing sickness or giving "occult" assistance in domestic and financial transactions. The result has been a wholesale denunciation of these persons on one side and a glorification, or, at any rate, a vehement defence of them, on the other. Now the partisans of these practitioners have often some undeniable facts to go upon. The magicians have to all appearance worked miracles of a kind. They have successfully taken in hand difficult cases of illness or other trouble. But what is the secret? Simply that these individuals—rogues and charlatans, or prophets and magicians—have in some sort called out certain latent mental or psychical powers in the persons concerned. The people benefited could have performed the miracles themselves if they had known a little more of their own natures and of some so-called "occult" laws. There is no insoluble mystery about it—merely a little ignorance of natural laws, both on the part of those who denounce the practitioners and of those who regard them as genuine wonder-workers.

This is not to say that there are no humbugs. There are undoubtedly persons practising on the gullibility of the simple-minded, the people who will swallow anything and buy rubbish when it is guaranteed to be valuable. That kind of thing is not limited to psychic matters. It is world-wide. You can find it in the shops at the West-end, in the bazaars of Cairo. There is even a psychic element in it—the power of the stronger mind over the weaker. Of course it has its limits. It is strictly limited to the supply of fools, and the fool-population is decreasing rapidly. People are learning by lessons of tragedy the reward of foolishness. Naturally it is puzzling when people of good sense and integrity maintain that they have gained actual benefits from things denounced as "delusions." It puzzles them and it puzzles the onlookers. Hence such books as the one whose title furnishes our text. We have endeavoured in a brief and general way to explain the mystery. It lies in the nature of man, who is only now beginning to know himself and his powers as a creature of infinite possibilities, greater in his godlike attributes even than in his appalling powers of devilry and foolishness.

"THE GATE OF REMEMBRANCE."

MR. F. BLIGH BOND'S LECTURE.

To an audience which filled the Picture Gallery at Queen Anne's Gate to overflowing, Mr. F. Bligh Bond, F.R.I.B.A., delivered his promised address on Thursday afternoon, the 18th inst. The Rev. F. Fielding-Ould, M.A., who presided, expressed on behalf of Lady Glenconner her regret that being out of town she was unable to be present, and briefly referred to Glastonbury and its ancient traditions.

Mr. BLIGH BOND then read his paper, which was full of interest, and, although developing a theory of psychic communications with which Spiritualists disagree, was highly appreciated for its fine quality of idealism. We hope to give a full report in following issues.

At the close of the paper, Mr. Hewitt, K.C., referred to the great pleasure with which he had listened to it, and thanked the lecturer on behalf of the audience for the admirably lucid way in which he had presented the matter. They were all indebted to him for his book, "The Gate of Remembrance," which contained the astonishing record of his discoveries and the means by which they were made.

Mr. Hewitt then read several passages from the work, setting out points of view with which scientific Spiritualists were in full agreement. There were, however, other passages which he also cited, in which the idea of individual communicators as the agents in the messages given was evaded in favour of what Mr. Hewitt considered a vague and extravagant hypothesis, and he warmly combated the suggestion that the idea of individual spirit agency in the messages was a "turning inside out of the truth." Here were communications claiming to come from monks and other persons who answered questions, gave their names, and in every way carried out the idea that we were dealing with actual personalities. In regard to what was called automatic writing, Mr. Hewitt said he could speak from personal observation, his allusion being, of course, to the experiences narrated in his book, "I Heard a Voice," and it seemed to him that this theory of cosmic memory was untenable. We had, for instance, the phenomenon of the prediction of future events. What had memory to do with that? Mr. Hewitt's points were marshalled with great effectiveness and the flashes of humour with which he skilfully softened the asperities of debate were greeted with laughter and applause.

Dr. ABRAHAM WALLACE, drawing on his long and varied experience of spirit communication, referred to the difficulties of spirit communicators of whose personal reality he was fully convinced. He gave an illustration in the case of a *post-mortem* communication from his friend the late Mr. F. W. H. Myers, who in a message received by Dr. Wallace mentioned the extreme difficulty he found in transmitting with any clearness a message through the brain of another person.

THE REV. L. W. FEARN said that personal and direct experience led him to the conclusion that Mr. Bligh Bond and Mr. Hewitt were both right and both wrong. Neither the one nor the other had the whole truth. It was quite possible for personal minds to communicate from the other side of life. But there was in addition to the individual memory a permanent record of everything, impersonally registered by Universal laws. As in the case of a phonograph record, one could either refer to the record itself or to the personality who made the record. As to psychic scripts, there were two forms of these: the purely automatic, when the brain was non-active, and the writing which came as a kind of dictation from another mind, the consciousness of the writer being, for the time, voluntarily subservient to the mind of the originator of the script. Both were good and useful in their degree, but beyond them both was that form of inspiration which came as a breath from the Universal Spirit. This was in advance of what was ordinarily known as mediumship, which was the conscious expression of personality through a medium.

MR. FREDERIC THURSTAN, supporting, pointed out that the individual life and memory was only partially discreted from Universal life and mind. The personal mind, as Professor Eucken had pointed out, might be compared to an island which was only separated from other islands and continents in appearance, being united with them in depths below the surface of the sea. Individual consciousness was one pole, universal consciousness the other, of one current. Therefore the lecturer referred to "islands speaking as continent group souls" and his opponent to "islands speaking as separated selves."

MR. BLIGH BOND, briefly replying to Mr. Hewitt, explained that the allusions to the spiritistic hypothesis in his book were not meant to be invidious. When he wrote them he was anxious to protest against egotistic tendencies which he had observed in some of those who pursued Spiritualism. The question of personality was a difficult and crucial one. He be-

lived in the persistence of all that was essential in the individual soul, but when the physical body and brain was dissipated there must obviously be great changes in the expression of individual life. The purely physical canons of what constituted personal consciousness were then gone. But that was not to say that there was any loss to the spirit itself. On the contrary it might mean a greatly expanded form of consciousness—a self-realisation of which we have no conception at present. All that was essential, all that was spiritual in the mind and memory, must remain, only so could it be truly enduring.

The proceedings closed with a cordial vote of thanks to the lecturer, and also an expression of the high appreciation of the audience of the kindness of Lord and Lady Glenconner in permitting the use of the Picture Gallery for meetings of such interest and value.

TIME, SPACE, AND NUMBER.

SOME PROBLEMS OF CONSCIOUSNESS.

BY CROM. H. WARREN.

I would like to look at the theory of possibilities from the following point of view. Perhaps a discussion might lead to the clearing up of some misconceptions on my part.

I premise the possibility of the Cosmos being something entirely different from what we think it is. We, as human beings only, in consequence of our environment, are endowed with finite thinking faculties, and it is next to impossible to conceive states that cannot come within our capacity. We have a range of cognisance outside of which it is difficult to penetrate—the conception of the infinite would be the first pre-requisite.

It might be said that nearly all the difficulties of mathematics, certainly in a function-theory, cluster round the apparently simple conception of the infinite, and a logical exposition of the subject would be best found in that field of human activity. Applications and examples are cropping up continually in human life, appearing as enigmas and paradoxes, apparently insoluble because of our limitations. It seems to be the boundary fence between the practical and the transcendental.

Human thought is a gradual development, but is like a magnet rapidly increasing in power—as facts and theories are co-ordinated and established, each being a stepping-stone to the next generalisation.

Logical thinking began with the conception of a number, and the idea of its existence apart from the object it represented. This must have been in the mind of man almost from the start of human development, but, practically, it was not until almost the beginning of the nineteenth century that mathematicians realised that the accepted field of number could not make a closed group when confined to reals, positive or negative (by a closed group I mean a set of symbolic operations of such a kind that any operation with them or on them cannot develop a new operation or quantity) and to complete the number-continuum the imaginary "i" was evolved—number now consisting of the complex x plus iy , or z positive or negative. This slight explanation is necessary to what follows, which will act as an apology.

Theory and development have established the existence of such a number-continuum in our practical field of thought, but the question is, is it the final development or limit? I think not. Other systems of number-continuums have been studied, all comprised in the doctrine of the n th roots of unity; at present they can be looked upon as purely academic.

Running parallel with the symbolic conception of quantity are the different space theories (graphic conceptions of quantity). Up to the time of Saccheri (1733) the space of our experience was supposed to be defined exactly by Euclid's Axioms and Postulates, when he studied the foundations of geometry and opened up an entirely new field by asserting that the parallel postulate was a theorem, and that without altering the practical applications the parallel hypothesis could be enlarged.

The outcome of the discussion that followed is that the axioms of geometry are only deductions from our limited experience and define space as we conceive it only. From this idea Riemann (1868) developed his theory of n -ply extended manifolds, in particular n th dimensional space, and afterwards Klein proved that space may be of four different types—Hyperbolic space; Parabolic or Euclidian space; Spherical space, or antipodal form of elliptic space; Elliptic space proper, or polar form of elliptic space; whose defining properties are the angle-sum of the triangle, and each may be n th dimensional. The Euclidian or Parabolic type of the third dimension is the simplest case of all—but there is nothing to prove our assumption that Euclidian space is the actual space we live in; very probably it is not.

Higher number theories, required in elucidating the properties of functions, and projective properties in geometry require an extension of our theories of space, which extension need not necessarily disturb the present axioms, but add to their power when generalised. For instance all the properties of a three-dimensional space $f(x, y, z)$ would still

hold good if one of the co-ordinates, say, z , was made to vanish or become infinitesimal; then the space would become two-dimensional, and the formulæ correspondingly restricted, not changed in form. Inversely, suppose our space was really four-dimensional but infinitesimally thin in the fourth dimension, the Euclidian axioms would still hold good. There is really no reason why we should consider we are living in a three-dimensional space only, and physical phenomena seem to point to higher dimensions; if a fourth, there is nothing to prevent a fifth, or sixth, in fact n th dimensional, the number theories following suit.

Radio-activity and the subsequent electron theory point to the idea that the dominating energy is motion, probably initially due to what we call heat, or at least that peculiar range of vibrations of which heat is the outstanding feature which appeals most to our senses. Whether we call electricity or heat the matrix-energy is immaterial, it is the mother of all things, even matter. Gradually destroy the energy and correspondingly the matter vanishes. Solidness is a purely relative term—what is ethereal to us might be solid to other beings with enlarged ranges of perceptions.

Time is generally looked upon as one of the fundamental concepts and as being one-dimensional and constant. All or either one of these hypotheses may be false. Time may be a manifestation of the fourth dimension of the real space; in fact LAGRANGE said that mechanics, where time is the dominating concept, could be regarded as a geometry of fourth dimensions. Again there is nothing to prove that time is constant—that is, that a second of time now is exactly the same in value as a second, say, ten million years ago. LAPLACE proved that its variation is absolutely unappreciable within measurable time, but that did not prove it absolutely constant, only relatively so. Then again our perception of the phenomena of time is entirely bounded by the range of our senses. Suppose it was enormously quickened for all, we should not notice the difference. If it was quickened for some and not for others the difference would constitute an entirely new physical phenomenon.

It is very probable that space is the great Cosmos-concept which we investigate symbolically by an adequate number-continuum, and which should contain as its attributes the physical phenomena of time, gravitation, light, heat, sound, electricity, &c.—all being simply properties of the real space, which is visualised to us in matter, one of its properties. Supposing space to be really fourth-dimensional, then if we had a three-dimensional box containing a three-dimensional ball, all in a four-dimensional space, it would be possible to take that ball out of the box without opening the cover, and a hollow indiarubber ball could be turned inside out without slitting it, in other words the phenomena of phantasms. The line of my argument then is: Intellectual human development requires enlarged views of number, space, and time; they have almost become a necessity before the next great advance is made in symbolic logic.

It seems to me that the phenomenon of telepathy has been proved up to the hilt, and that in some of its phases it requires the concept of outside intelligences at work, and that the phenomena of phantasms would only be a logical conclusion of an enlarged conception of the actual Cosmos.

Looking at phenomena from the most general point of view I believe that space is n th dimensional and hyperbolic in type, that time is an attribute of space and has no separate existence, and that number, as a symbolic tool for the investigation of phenomena, should be expressed as a complex, a generalised quaternion, with the n th roots of unity as the units; that matter is only a form of energy, and has no other existence; in fact, that space itself is not a reality, but exists simply as a manifestation of this energy, that our conception of dimensions and type are only practical conventions with the object of reduction to mathematical treatment.

This generalisation would be useless as a practical method of investigation in our world as we conceive it, so that the conceptions adopted by the world answer all practical purposes of mathematical investigation, being an approximation whose difference from the conceivably real is beyond our present method of calculation or appreciation.

Would an enlarged view of space, number, and time, with the consequent more general formulæ in the function-theory, lead to any fresh discoveries of the nature of things in themselves, the meaning of existence?

At present it is believed that the practical phenomena as we know them are bounded by a three-dimensional space of the parabolic type, that time is a separate one-dimensional constant entity, and that number, as a symbolic tool for the investigation of phenomena, is comprised in the quartic number-continuum as shown in the complex x plus iy . What is this universal or Matrix-Energy? Perhaps we have the answer in the saying, "God is a Spirit."

I AM convinced that the dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual.—DE QUINCEY.

I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for these noble essences in heaven bear a friendly regard unto their fellow natures on earth.—SIR THOMAS BROWNE.

CREEDS AND CREDIBILITY.

MR. SINNETT'S ARTICLE IN THE "NINETEENTH CENTURY."

By MRS. PHILIP CH. DE Crespigny.

"Nous nous saluons, mais nous ne parlons pas," is quoted by Mr. Sinnett in the current number of the "Nineteenth Century," as the existing relation between Science and Religion; but in "Creeds more or less credible" theology might safely go further than the mere salute. The dogmatist of the old school might possibly avert shocked eyes, terrified at the suggestion of any light to be thrown on anything, but the writer has flung no aggressive controversial gauntlet, nor given utterance to anything likely to jar seriously on any but those who consider there is but one way to Heaven, and that way their way.

The main trend of the article is protest against the blind faith, without any appeal to reason, demanded by the churches in their own rendering of the Christian creeds. This faith the orthodox would claim to be faith in God's revelation, whereas it is, in fact, faith in the assembly of bishops at Nicæa in A.D. 325, who decided which writings were to be included in Holy Scripture, and relegated some to the Apocrypha as outside the limits of direct inspiration. The blind unquestioning faith accorded by the majority of professing Christians—when they have any faith at all worthy the name—is not in divine revelation, but in the episcopal rendering of it.

The article throughout is temperate in language, with an underlying strength that can afford to treat the beliefs of others with respect, although at variance with those of the writer. His criticism of the average clergyman, content to remain in complacent ignorance of the developments taking place around him, is certainly well merited, and might be extended to many even above the average. By its deplorable hostility to any advance that may further rend the veil enshrouding its mysteries, and its refusal to face facts, the Church has lost all hope of leadership in the most vital questions with which humanity has ever been in touch. As Mr. Sinnett claims, "even the humblest Spiritualist has realised that life hereafter is accessible to investigation," but that investigation is pronounced by the Church to be presumptuous and blasphemous, an attitude best described in the writer's own words:—

"If it were not so profoundly distressing there would be something supremely ludicrous in the spectacle of a vast organisation whose *raison d'être* is the general human thirst for guidance in spiritual thought, resolutely keeping aloof from avenues of research proved by abundant experience to be richly stored with spiritual wisdom for all who explore them."

His views on the main incident of the foundation of Christian belief would probably find many dissentients. To describe occurrences outside the limit of the natural laws within our present knowledge as merely symbolic, has always proved a simple method to exponents of the higher criticism; but is it justified, when further advance in knowledge of those laws, both physical and occult, has shown so much, previously incomprehensible, to be within the range of reasonable belief? Mr. Sinnett suggests that the death on the cross is not necessarily an historical fact, but an allegory prompted by certain rituals of initiation connected with old Egyptian mysteries. But is it not equally possible that it was the consummation of those allegories, by One a part of Whose mission was avowedly the fulfilment of prophecy? Mr. Sinnett himself refuses to accept the story of the Ascension as symbolic:—

"Many of us know now that natural law even provides for the temporary materialisation of the astral form so that it may become apparent to physical senses. The story of the Ascension thus comes within the range of comprehensible occurrences, even if we make no attempt to interpret it by more profound thinking in another way altogether."

If occult knowledge can thus illuminate an incident so inexplicable to the ordinary reasoning intellect, surely other recorded occurrences of like nature may rouse us to further investigation along the line of occult law, rather than be relegated to the stagnant pool of "symbolism."

So far from being wholly iconoclastic Mr. Sinnett finds hidden wisdom in that final trial of unquestioning faith—trial even to many orthodox Churchmen—the Athanasian creed. As it stands, inviting acceptance on its face value, his summary of it is both witty and to the point: "... it consists of a series of assertions that contradict one another, together with a broad assurance that all who fail to believe them both ways will be damned." But read in the light of his own knowledge of inner laws he can detect—"the profoundly scientific ideas that some exalted teacher of the past must have tried to suggest to some insufficiently receptive mind engaged in the effort to express them." Under his analysis the Athanasian creed becomes one of the more, rather than the less credible, although for its true understanding, as for the understanding of so much that otherwise remains a closed book, the law of reincarnation must first be accepted.

The Virgin Birth, that stumbling block to so many earnest inquirers, is just touched on sufficiently to prove that here again Mr. Sinnett does not take refuge in the "symbolic"

explanation. To anyone with any experience of Spiritualism and its possibilities, there should surely be no difficulty in accepting it as an historical fact.

It is a fine article, finely written, to which this humble pen can do no sort of justice, and the last up to the present of a series of articles on occult matters which have appeared from time to time in the "Nineteenth Century." To Mr. Sinnett has fallen the distinction of being the first writer on Theosophy, including Spiritualism, to whom the premier periodical in the world of thought and current scientific advance has opened its pages. It is indeed an achievement of which Mr. Sinnett's admirers should be proud, and for which all who have the advance of occult knowledge at heart be it through Theosophy, Spiritualism, or any form of psychic manifestation bringing to us a further realisation of our place in the scheme of cosmic evolution, should be grateful.

SYMBOLICAL PICTURES.

A visit to the exhibition of symbolical paintings by Constanti Cornwell at 88, Brompton-road, S.W., is calculated to remove some unfavourable impressions of that form of art which is described as psychic. Some of the psychic pictures we have seen in the past were such as to make a normal painter shudder at their violation of artistic truth in drawing and their crude colouring. All that could be said for many of them was that they expressed an idea and served a purpose in the minds of those indifferent to the canons of art as normally expressed. The fact that two of these pictures have been shown at the Arts and Crafts Exhibition is sufficient to justify their claim to consideration even by trained artists. Each picture is in its way remarkable. Some of them are really extraordinary in their masses of detail and colour, almost inexhaustible in points of interest, and illustrating some symbolical idea with a rare depth and fulness of suggestion. There are pictures in oil, charcoal, pastille and chalk. We were especially struck with one piece of work, almost unique in its colour design, typifying the evolution of humanity in its approach to the veiled mysteries of spiritual life. A picture which is full of interest to those concerned with ancient civilisations represents a Maya in his garment of feathers with the peculiar typical ornaments. A series of pictures dealing with the legend of Ishtar, the Persian deity, is a feature of the exhibition, but for certain war-weary visitors the chief attraction is the picture "Divine Healing." Some persons assert that they receive real benefit from its influence. There is certainly a benign and reposeful impression to be derived from gazing upon it, a fact, but one of many, testifying to the reality of colour cure which is now becoming so important a feature in modern therapeutics.

THE LATER REVELATION.

We give the following extracts from that remarkable little book, "Christ in You" (a series of spiritual messages) a new edition of which has just made its appearance:—

"You are not an atom, you are the whole. Every true unselfish life lifts the race nearer the Godhead. We are finding channels everywhere, teaching all over the earth by secret ways. Above all things walk by the spirit of God; as you do this more and more you will become conscious of harmony in your surroundings. Keep your hearts full of love to God and to all men, and we will teach you much. If you do not understand what we say, wait; we will teach very simply; but we beg you to realise our teachings in your lives."

"Books, words, letters, are all valueless in themselves. What you call inspiration is the true secret of their value. The spirit by its potency, its subtle vitality, can take any word from any language, on the plane of sense, and use it to convey meanings, to suggest thought, and often to pierce through a wall of sense impossible to the word of itself. Thus the word is only the vehicle or outer shell, hiding either the pearl of great price or a two-edged sword. The Word of God is quick and powerful; it is also sweeter than the honeycomb."

"The Bible has become to you *the* Book, but I would also have you know that God has inspired men and women with power to reveal, in our own time, even greater things, and ever fresh unfoldings from the heart of life. Above all things, we want you to have the open vision to-day, for greater things are coming, and God is doing wonders among you. Rejoice in the new revelation, abounding in hope. The new will reveal the old to you afresh. Have no doubts. Launch out into the deeps of God and fear not. Eternity is now."

Of the book from which the above extracts are taken the Rev. Principal Alexander Whyte wrote: "I am not able, I am not worthy to write a foreword to such a book. I have not attained to its teachings—but I follow after." It is published by John M. Watkins, and can be obtained at the office of LIGHT, post free 2s. 2½d.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks a donation of £5 from "Emma."

THE METHOD OF AUTOMATIC WRITING.

By V. C. DESERTIS.

Most inquirers, when brought into contact with automatic writing, ask why the communications are not much fuller, more detailed, and more exact. They say, "If a spirit can move the hand to write at all, why not much more fully?"

The explanation seems to me inherent in the conversations below. When living at Vizagapatam, my wife and myself made the acquaintance of a young native gentleman deeply interested in occultism. He knew nothing of planchette writing, and desired to try. He certainly knew nothing of our children, or whether we had any. I have no psychic power myself, and can never get the instrument to move. However, we both laid our hands on it, and the following was given:—

Who has a message to give? *Alfred* (naming a deceased brother-in-law).

To whom? *Alice* (my wife's name).

What is it? *Go to England.*

Why? *Gladys is sick.* (A young daughter at home.)

How? *Enteric fever.*

Since when? *June 30th.* (The date was then July 14th.)

Is there anything more? *Trust in God, all will be well.*

What, then, can Alice do? *She can nurse.*

Knowing how often these messages are deceptions, I cabled home, and received a reply that the child was quite well. Mrs. D., who could write automatically, took the pencil. I questioned:

Who are you? *Alfred.*

I do not believe you. Why did you write that? *Alfred is sorry.*

In the name of the most merciful God, speak truly. Who are you? *It is the same person writing.*

In the name of the most merciful God, speak truly. What is your name? *My name is Wali Mahomed.*

Who are you? I never knew you. *I was your servant.*

Why did you deceive us? *I wanted to beguile you.*

But why? *You wronged me.*

If I did I am sorry. But how? *You struck me.*

If I did, you probably deserved it. But if I wronged you, I am sorry. I forgive you. Do you forgive me? Where did you die? *At Sharigh.* (A town some distance from Quetta.)

What of? Answer illegible.

Now, assuming that the communicator was really Wali Mahomed—a dishonest house-servant we had for a few weeks three years previously—who knew no English and could not write, how did the message come? The automatist had absolutely no reason to think of him, and assures me that she did not. So far was he from my mind, that the name brought no recollection at first.

But if the influence is projection of the idea into the subconscious mind of the automatist, it follows that W.M. had (1) to project the idea without words; (2) the subconscious mind of the automatist had to translate it into English; (3) W.M. had to perceive the English reply and repeat the same process with his rejoinder.

This seems quite sufficient to account for the uncertainties and difficulties of automatic writing, involving as it does the degree of receptivity of the automatist, the translation of the idea into such language as the subconscious mind of the automatist has at command, the counter-reception of the answer, and the fact that this process has to be gone through for every query.

It is obvious, then, that nothing can be given for which the corporeal body has no equivalent word.

The above instance is extracted from my book "Psychic Philosophy," but the full meaning has been brought out to me but recently.

SIDELIGHTS.

In a review of Miss Peggy Webling's new book "In Our Street," the "Pall Mall Gazette," after some high praise remarks, "Miss Webling deals discreetly with the psychical problem, but has she any authority for the assumption that a medium has ever been known to reproduce at a seance the voice of the so-called control?" She has.

Mr. F. Bligh Bond was not in any way discomposed by what someone described as the "onslaught" upon him by the learned counsel. There was no real friction—only the clash of ideas. As Mr. Bligh Bond remarked afterwards, "I don't mind a little heat at a meeting of this kind—it shows earnestness."

SUFFERING is the terrible initial caress of God.—THOMAS A KEMPIS.

REINCARNATION.

Mr. St. G. Lane Fox Pitt writes:—

"May I correct a misconception which is conveyed by the quotation from an article by Lady Archibald Campbell in the last issue of *LIGHT* under the above heading?"

"The reference to 'walking in a jungle of delusions' is presumably taken from the 'Subbasava Sutta,' a Buddhist scripture translated by Rhys Davids in the 'Sacred Books of the East,' Vol. XI, p. 299. The passage refers to *incarnation* theories generally—that is to say, the notion that human beings are lumps of immortal spirit inhabiting or animating lumps of mortal flesh! The 'Sutta' there deals with the various forms these crude notions take, all arising out of an ignorantly egoistic view of individuality. After enumerating them, the 'Sutta' continues: 'This, brethren, is called the walking in delusion, the jungle of delusion, the wilderness of delusion, the puppet show of delusion, the writhing in delusion, the fetter of delusion.'

"At the same time, Buddhism propounds fully and explicitly the doctrine that until perfection is reached there is *rebirth*, or *remanifestation*, of 'Skandhas'—i.e., aggregates of personal qualities and potentialities—dependent on the individual's *karma*.

"I would refer your readers, who are interested and wish to know correctly what Buddhism teaches, to Professor Rhys Davids' little book on the subject."

THE TIDAL WAVE OF NEW LIFE

It [Spiritualism] is essentially a religious movement and one which is destined, in my opinion, to affect profoundly the whole future of the world. It is a new wave rolling in from the dim immensity of the beyond, carrying cleansing and freshness to the somewhat stagnant pools into which our present religious systems have settled. God's dealings with man did not end in Judea two thousand years ago, nor does any one book, however sacred, contain all that may be known as to our destiny. It would be dangerous to forecast the effects of so tremendous a phenomenon as a full and new revelation from the next world, but there is reason to hope that it is too great a thing to become a mere sect, and that it is rather destined to leaven all human thought and to vivify all the creeds. It should not be destructive save to the materialist, but it should rather sustain the original inspiration and show that it can be confirmed in so many points that it was undoubtedly in the first instances of supermundane origin. At the same time it will simplify what is unnecessarily abstruse, and will set in its proper proportion much that is merely formal and human—useful enough in its way, perhaps, but assuming in the course of ages far too prominent a position at the expense of the real vital truths behind. The whole earnest world is looking for some religious revival which will make theology more human, which will reconcile it with science and reason, and which will get such a spirit into the world as will make impossible for ever such frightful relapses into the dark ages as that which our generation has witnessed. It is a movement which seemed beyond the power of mortal mind, but it is now clearly developing upon lines where the forces of two worlds can aid in its fulfilment.

—From Sir A. Conan Doyle's introduction to "The Undiscovered Country," edited by HAROLD BAXLEY.

THE Jennens Psycho-Therapeutic Institute will be closed during August.

"As a living, genuine belief is the best of all possessions, so a dead putrifying creed is the most pernicious."—A. J. FROUDE.

PROOF OF IDENTITY.—Let those Christians who say that there is no proof of the identity of a returning spirit beyond the possibility of a doubt remember that this foolish statement applies also to the proof of the identity of the arisen Christ. It is about the most disastrous statement that a Christian can make.—CHARLES L. TWEEDALE.

DECEASE OF PROFESSOR WILLY REICHEL.—We learn from our Chicago contemporary, "The Progressive Thinker," of the transition on April 5th last of Professor Willy Reichel. A fearless student of occult lore, he left his native land, Germany, where his studies and experiments had brought upon him the bitter opposition of the clergy and of some members of the medical profession, and in 1900 entered upon a series of travels round the world for the purpose of widening his knowledge of Spiritualism and Occultism. The results of his investigations he subsequently embodied in an interesting book, "An Occultist's Travels," by Willy Reichel, professor honoraire à la Faculté des Sciences Magnetiques de Paris. He will perhaps be best remembered in connection with the extraordinary series of sittings which he held with Miller, the remarkable materialisation medium, which were published in the "Annals of Psychical Science." A striking article from Professor Reichel's pen, "On the Employment of Exposed Mediums," appeared in our columns in April 1913.

TOMORROW'S SOCIETY MEETINGS.

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

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. T. Olman Todd. August 4th, Mr. Horace Leaf.

The London Spiritualist Mission, 13, Pembridge-place, W. 2.—11, Mr. G. Prior; 6.30, Mr. Horace Leaf. Wednesday, July 31st, 7.30 p.m., Mrs. Mary Gordon.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—*The Priory, High-street.*—7, Mrs. M. Clempson. *Woolwich & Plumstead.*—*Perserverance Hall, Villas-rd., Plumstead.*—3, Lyceum; 7, Mrs. Irwin, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—6.30, address and clairvoyance by Mrs. Maunder.—M. W.

Camberwell.—*Masonic Hall.*—11, Miss L. Corot; 6.30, Mrs. A. Boddington.—F. B.

Reading.—*Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, addresses by Mr. W. F. Smith.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, open circle—discussion; 3, Lyceum; 7, Mrs. E. Marriott. Wednesday, Mrs. E. J. Pulham.

Battersea.—*45, St. John's Hill, Clapham Junction.*—11.15, circle; 6.30, Mr. and Mrs. Brownjohn. August 1st, 8.15, Mr. and Mrs. Pulham.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, Mr. F. T. Blake, addresses and descriptions; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7 p.m., and Monday, 7.45, Miss Butcher, addresses and clairvoyance. Tuesday, 7.45, Thursday, 7.45, inquirers' questions and clairvoyance. Lyceum every Sunday at 3 p.m. All welcome.

THE MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. T. Olman Todd, August 4th, Mr. Horace Leaf.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

SUNDAY, JULY 28TH.

At 11 a.m. ... MR. G. PRIOR.
At 6.30 p.m. ... MR. HORACE LEAF.

WEDNESDAY, JULY 31ST, AT 7.30 P.M.,
MRS. MARY GORDON.

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, JULY 28TH.

At 11 a.m. ... Mrs. Fairclough Smith,
Continuation of last Sunday morning's Address.

At 6.30 p.m. ... Mrs. Fairclough Smith,
"Psychic Influences."

Healing Service after the Evening Meeting.

HAMPSTEAD MEETINGS on Wednesday evenings are discontinued until further notice.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, JULY 28TH.

Evening, 6.30, Service ... DR. W. J. VANSTONE.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30 (Doors Closed at 7.30), Public Circle, MRS. MARY BROWNJOHN.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Croydon.

Spiritualists when in London should stay at

Hunstanton House, 13, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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