

London Spiritualist Alliance, Ltd.,
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.O. 1.
TELEPHONE: MUSEUM 5106.

MEETINGS IN OCTOBER.
THURSDAY, OCTOBER 6TH, AT 7.30 P.M.

DR. ELLIS T. POWELL

Will deliver an Address on "Did Christ Rise from the Dead?"
Chairman—H. W. ENGHOLM.

Admission 2s., except to Members of the L.S.A. who will be admitted free on presentation of their Member's Ticket.

The Meeting will be held at the Hall No. 6, Queen Square.
Doors open 7 p.m.

FRIDAY, OCTOBER 7TH, AT 3 P.M.,

A conversational gathering will be held in the Large Hall, No. 6, Queen Square. To be followed at 4 o'clock by a Trance Address, Talks with a Spirit Control, and answers to questions. Medium, MRS. M. H. WALLIS.

At the Friday Meeting tea and biscuits are provided at 3.30 p.m. at a moderate charge.

Members admitted free on presentation of their Member's Ticket—non-Members, 2s. These Meetings will be presided over by Mr. Henry Withall. Piauforte selection—Mr H. M. Field. No admittance after the door is closed at 4 o'clock.

Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

For Clairvoyance Meetings and Special Lecture Classes see announcements on pages 640-1 in this issue.

Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

Marylebone Spiritualist Association, Ltd.,
ÆOLIAN HALL, 135, NEW BOND STREET, W.1.

SUNDAY, OCTOBER 2ND, AT 6.30 P.M., ... DR. ELLIS T. POWELL.
"The Communion of Saints."

MEMBERS & ASSOCIATES' MEETINGS, DENISON HOUSE,
298, VAUXHALL BRIDGE RD. Near Victoria Station.
October 4th, MR. EDITH MARRIOTT, at 7.30 p.m.
EDUCATIONAL MEETINGS, Oct. 7th, at 7.30 p.m. "MULTIPLE
PERSONALITY" ... MR. ERNEST HUNT.
Membership invited. Office of Association, 43, Cannon Street, E.C.4.

The London Spiritual Mission,
18, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 2nd.

At 11 a.m. ... MRS. GLADYS DAVIES.
At 6.30 p.m. ... MR. G. PRIOR.
Wednesday, Oct. 5th, 7.30 p.m. ... MRS. ANNIE BRITAIN.

The "W. T. Stead" Library and Bureau,
30a, Baker Street, W.

Tuesday, Oct. 4th, at 7 o'clock ... MR. J. J. VANGO.
Thursday, .. 6th, at 3.30 ... MISS VIOLET BURTON.
Devotional Group, Oct. 6th, at 6 p.m. ... MISS BURTON.
Friday, Oct. 7th, at 8 p.m., Lantern Exhibition of Psychic Photographs
by MRS. DEANE. Members 1s. Non-Members 2s.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, October 2nd, 11 a.m. ... MR. G. F. ROWELL.
6.30 p.m., MR. W. P. SWAINSON. "Ancient Masonry."
Wednesday, October 5th, 3 p.m., Healing Circle. Treatment, 4 to 5.
MR. & MRS. LEWIS.
7.30 p.m. ... MRS. M. Q. GORDON.
Friday, Oct. 7th, Mr. S. Bulford, Lecture on "Esoteric Symbolism."
7.30 p.m. Tickets 1/-.

Brighton Spiritualist Brotherhood,
Old Steine Hall, 52a, Old Steine, Brighton.

SPEAKERS AND DEMONSTRATORS.

October 1st, 3rd & 4th ... MRS. ORLOWSKI.
" 2nd, Harvest Thanksgiving ... MR. J. J. GOODWIN.
Clairvoyance ... MRS. ORLOWSKI.
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Wednesday, 3.15 and 6.15 best Speakers and Demonstrators.

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Mr. J. Hewat McKenzie—Discussion Class. "Problems of Psychic
Science." 10 Classes, Mondays, at 8 p.m., beginning October 10th,
Members, 10s. 6d. Non-Members, £1 1s. the Series.

Ellis T. Powell, D.Sc., I.L.B.—Lecture: "Where we stand to-day—
Retrospect, Survey and Outlook." October 12th, 8 p.m. Admission 1s.
Reserve 2s.

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Photography, &c. Clairvoyant Diagnosis and Healing Treatment. 1
Direct Voice Seances. Clairvoyance. Psychic Photography. Groups
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Public Clairvoyance.

Friday, Sept. 30th, at 8 p.m., MR. T. ELLA (Answers to Questions
in Trance.)

Tuesday, Oct. 4th, at 3.30 p.m., ... MRS. PODMOBE.
Friday, " 7th, at 8 p.m., ... MRS. JAMRACH.

THE BUDDHIST SOCIETY

Free Public Lectures at the Minerva Rooms (Minerva
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Each Sunday evening at 6.30 by

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THE MESSAGE OF THE MASTER.

Oct. 2. The Decay of Belief.
" 9. The Evidence for the Existence of the Soul.
" 16. Man—Son of God.
" 23. Regeneration.
" 30. The Realization of Eternal Life.

59, Holland Park, London, W.

Tube Stations:—Holland Park, Notting Hill Gate, Uxbridge Road.

"LIGHT" READERS. Can you suggest suitable in-
scriptions for tomb-stones of lady, age 37, and lad, age 19 (Sailor
Died Jutland Battle)? B. Costard, 20, Sedlescombe Road, Fulham, S.W.6

MRS. FAIRCLOUGH SMITH is conducting a COLOUR
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tures on High Mysticism Embracing the Human Aura, Colour,
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noons at 3.15—Lecture, Silver collection. Fridays at noon—Healing
8 p.m. fee 1/- Mrs. Fairclough Smith, who has had great success
in England and America with her psycho-colour therapy, gives advice
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,125. — Vol. XLI.

[Registered as]

SATURDAY, OCTOBER 1, 1921.

[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 discarnate. 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.

A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air.

—WORDSWORTH.

After many adventures and mazy wanderings in what seemed to be blind alleys our subject seems to be shaking itself clear of its old accretions and travelling the high road. We have described it as being at once the most complicated and the simplest idea which could engage the mind of man. It all depends on the angle from which it is regarded. But even as a purely intellectual proposition it can in time "run itself clear." From one point of view it is a kind of Leviathan, reminding one of the famous picture in the National Gallery in which Pitt is shown as guiding the course of the Empire depicted in Leviathan form. It needs the genius of many Pitts to steer safely the great Argosy in which we are seeking our Ultima Thule. They are with us unseen, and their guidance comes in many forms unknown and unsuspected to the ordinary observer. There are still many shoals and narrows to be navigated, siren voices to be resisted, gales to be outridden. We have headed for the high seas, with a heart for any fate. As for the rest, we may adapt a now famous line and give it a fuller meaning: Who dies if the Truth lives?

* * * *

M. F. W. tells us that many years ago he took up psychic investigation and that, as a clairvoyant, he frequently saw a white vaporous substance coming from the body of the medium and connecting with a similar exhalation proceeding, only in a less degree, from the sitters. Our correspondent adds:—

When a number of people sit in a circle or semi-circle, if they are in order, positive and negative, a white band of this same material is gathered round them all. When each individual gives off the "power" more or less equally no depletion is felt by anyone. When the persons are not sitting in due order (positive and negative alternately) a very grave depletion is caused and materialisations are almost impossible, as the current of magnetic aura is stopped.

Our correspondent's remarks embody some facts

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

familiar to experienced observers of séance phenomena. They are, however, well worth repeating, as the requisite conditions for successful experiments are frequently ignored. There is too much of the "chance-medley" element in the experiments of novices. Hence the many failures. Scientific care and precision are indispensable in these matters.

* * * *

After the observations quoted above, M. F. W. proceeds to develop an idea which we had already been considering before his letter arrived. He tells us that by "positive" and "negative" he does not necessarily indicate men and women respectively, but an interior positivity or negativity, which is not necessarily denoted by sex, but relates to something deeper—"masculinity or femininity of soul," as our correspondent expresses it. It is certainly the case that some men are negative and some women are positive, but a too close analysis of that question may lead us into rather too complicated aspects of it. The due ordering of séance experiments takes us a good way beyond the criteria of ordinary physical science, and the proper placing of sitters according to their temperaments (positive or negative) is at first usually experimental. There is often much "changing about" until the proper balance of forces is attained. We can only emphasise once again the need for close and serious attention to the principles involved in séance experiments and the advisability of obtaining, if possible, the aid of a person experienced in the subject. Even if it were all "pure science" great discrimination would be necessary. But in this matter we are proceeding beyond the physical order into regions largely uncharted, where purity of motive is as essential as mechanical accuracy, and morals may be quite as important as manners or methods.

"LIGHT" ADVERTISING CAMPAIGN.

WHAT IS NEEDED.

We are indebted to many friends for their response in taking up the LIGHT Publicity Bonds. A nucleus has thus been formed for our proposed advertising campaign, but there is not enough money yet to hand to start this campaign in real earnest. We have a programme planned out for advertising LIGHT in a manner which will bring its existence and its mission home to multitudes of people, we might say almost in one day. The sum of £1,500 is now required to do this. The want of it holds us up, and we are faced with the fact that the right moment to launch our campaign is hourly approaching. From experience gained by many years we know that the months of October and November are the propitious months.

Fifteen hundred pounds from one person or divided between fifteen hundred persons will produce this definite result.

Those who realise the importance of the message which LIGHT carries to mankind will, we know, see to it that our appeal shall not be in vain. The LIGHT Publicity Bonds can be issued to those who desire them in denominations of from £25 to £500. Those, again, who would like to see this advertising campaign afoot, and the establishment of LIGHT as a great paper, may help us through the LIGHT Development Fund. But through whatever channel, and by whatever means, we ask our friends to do this great thing for us NOW, so that in those coming gloomy winter months light may in very truth brighten every dark corner of human consciousness by means of the little journal which has won a permanent place in so many hearts.

SIR OLIVER LODGE ON THE ATTITUDE OF SCIENTIFIC BODIES TO PSYCHIC PHENOMENA.

Sir Oliver Lodge, who was one of the conspicuous figures at the recent meeting of the British Association at Edinburgh, granted an interview to a representative of "The Scotsman," on a subject which was not dealt with at the Association meetings, but in regard to which, says that journal, "a spirit of inquiry is being manifested in many divergent quarters—the subject of psychic phenomena."

From the report which appeared in "The Scotsman" on September 20th, we take the following extracts:—

Regarding the likelihood of scientific organisations outside the Psychical Research Society—such as the British Association—taking up this subject as a proper field for inquiry and experiment, Sir Oliver Lodge said in time they hoped that orthodox science would take this subject under its wing. They were in no hurry, however. They were content to go on for a time accumulating facts, making working hypotheses and tentative theories, until the time was ripe for more universal acceptance. They did not wish to press any scientific body like the Royal Society or the British Association to enter on this field. They have, Sir Oliver Lodge remarked, already a large enough scope for their activities; and we are content to go on working until they themselves realise that here is a new chapter—or, rather, a new volume—in science to which they are bound to give attention. It is not, he added, for everybody to investigate everything. There must be a division of labour: and up to the present the orthodox sciences, except in the case of individual workers, have held aloof.

The apparent attitude of hostility on the part of some leading scientists drew from Sir Oliver the reply that the opinion of those who had not gone into the subject was not of much value. It could only be a cautionary attitude, and might be due merely to the feeling that before they entered on any investigation they required a strong *prima facie* case to be made out.

THE BODY OF EVIDENCE.

"I think," he said, "we are nearing the time when they will have to admit that we have established such a case, but we do not propose to make the first move. When we are asked to lay the facts before them, we shall have a great body of evidence, which, I must say, has convinced me personally that existence is continuous, that there is no break of continuity on death except in so far as concerns the material body; that we go on, the same individuals as before, carrying with us our character, habits, powers, and personality generally—carrying them through that adventure or episode in existence for better or for worse, and unable to separate ourselves from ourselves, however much some of us might desire it; that we still continue in a region of progress, growth, development, enlargement of knowledge and powers, much as we do here. Here we have both the advantage and disad-

vantage of association with matter, and, on the material side, an animal ancestry with predilections which we have to overcome. The training is evidently good for us. It is an episode of importance, although it is not of long duration. Whatever our condition may ultimately grow to be, the immediate condition after death must depend very largely upon the way we have used our life and opportunities here.

THE TRUTH OF CHRISTIANITY.

"After all," Sir Oliver Lodge continued, "that is the orthodox doctrine of the Churches; and I must say our investigations, to my mind, confirm the main truths of Christianity in a remarkable way. They have made possible many of the miracles which we otherwise might have thought impossible. They have led some of us to a deeper appreciation of the central figure of the Gospels, and we have realised that the Incarnation is a vital truth, the full significance of which we even yet hardly realise.

"It is a mistake to suppose that we are trying to initiate a new religion. It is not so. But in so far as we scientifically establish the existence of a spiritual world—the world to which our materialistic studies had half a century ago rather tended to close our eyes—in so far as we do that, we are 'proving the preamble of all religions' for that must be their foundation stone."

THE ATTITUDE OF THE CHURCH.

Regarding the investigations which were proceeding by a Committee of the Church of Scotland General Assembly, Sir Oliver said he had heard of the attitude of the General Assembly of the Church of Scotland, and those who thought with him welcomed it as a sign of the new attitude which was being taken towards these matters. He was inclined to regard the Scottish people, and the representatives of the Church in Scotland, as more receptive and more open in mind to matters of this kind, and suggested that this might be put down to the commoner experience of what is called second-sight in Scotland.

"I think it is a great thing," he added, "for the Church to begin to look into this matter. Ministers will find it ultimately of great assistance. It may enable them to give to bereaved people more solid comfort and consolation than they otherwise could offer to them. We may be said only to reach what they have already attained by faith; yet our lower method of approach does not appeal to some people who have not the highly developed gift of faith, and who would be much strengthened in their convictions if they felt that they were based upon a scientific substratum of knowledge. We are not thereby encroaching on the region of faith. The region of faith is infinite, but the question of whether or not man survives bodily death is a simple matter which may very well be answered by science."

WILSFORD WAR MEMORIAL.

THE CHANGING ATTITUDE TOWARDS DEATH.

We have received from Lady Glenconner a copy of the order of the service for the unveiling of the beautiful war shrine which, in July last, she presented to the parish of Wilsford-cum-Lake, near Salisbury. Graceful and dignified, the service while not departing from the fine traditions of the Anglican Liturgy, brings out in definite fashion the later knowledge gained concerning the true meaning of death: "Sorrows are past, and in the end is shown the treasure of immortality." The hymn, described as the "Spiritualists' Hymn" because "it is worded for those who do not cherish the grave, but rather look beyond it into Life fulfilled and continuous, is the well-known one commencing:

"God of the Living, in Whose eyes
Unveiled the whole creation lies."

It was the favourite hymn of Lady Glenconner's father, the Hon. Percy Wyndham, one of the pioneers of psychical inquiry.

The service concludes with the words: "Think upon these ye who pass by here to-day, and give them honourable re-

membrance. Commit them once more in the silent words of the heart to the Eternal Wisdom, desiring for them as for thyself and all thy fellow-creatures, Peace and Progress."

Amongst the names of the fallen soldiers on the shrine is that of Edward Wyndham Tennant, son of Lady Glenconner, who has left a lasting memorial of himself in the poetry of the time.

A fine address was delivered by Sir Oliver Lodge on the occasion of the Dedication of the Memorial. In the course of his remarks he said, referring to the departed warriors:—

"They are not extinct, they are vivid and active and full of love and service. They are awake, they know, they are with us to-day. No poor mortal remains lie here—their bodies remain on the field of honour. Never associate your lost ones with the tomb, for, as we were told 1,000 years ago, 'Why seek ye the living among the dead; He is not here, He is risen.' They are not dead, they do not sleep, they have awakened from the dream of life. Not death and decay do we commemorate, but resurrection, service and happiness."

Such a service must have results that will be felt as an influence far beyond the locality in which it was celebrated.

MORE DISCOVERIES AT GLASTONBURY ABBEY.

The "Central Somerset Gazette" of September 23rd reports some further important discoveries made at Glastonbury during the preceding few weeks through the excavations which are being carried on under the superintendence of Mr. F. Bligh Bond, and which have included the unearthing of a large portion of the foundation of the great north wall of the Abbey. Of more interest to our readers than the discoveries themselves will be the following romantic facts attached to them:—

"On August 3rd," says the "Gazette," Mr. Bligh Bond received a letter from a hitherto unknown correspondent telling him that the present St. Joseph's Chapel is not on the exact site of the original chapel, that if he dug a little to the north of the wall of that chapel he would find the foundation of the stone building built to preserve the old wattle church [the original church built by Joseph of Arimathea] (even then enshrined in a larger rectangular wooden structure), and that it deviated a little from the parallel. Three days later he received a further letter from the same person, giving fuller explanation and plan, and stating that the wall in question had been the work of Abbot Herlewin (about A.D. 1105). Mr. Bligh Bond took little notice at first of these extraordinary communications, and it was not until September 1st that digging further began, as a result of the accidental finding of a small piece of foundation during the process of levelling the soil near an ancient stone Pyramid. This foundation seems quite possibly the work of Abbot Herlewin. Gratified with this chance discovery (unearthed in his absence) Mr. Bligh Bond proceeded to trace the wall further West and more and more foundation was laid bare scarcely more than a foot below the surface. And it deviates, truly enough, in its direction northwards (as the correspondent suggested) to the extent of one foot in twenty-one feet.

"But the extraordinary thing about this new and, from a psychic point of view, thrilling discovery is the manner by which, in the first place, it was disclosed. Mr. Bligh Bond's correspondent stated that she was impelled psychically to record the narrative of an old monk of Glastonbury Abbey (not Johannes), who vouchsafed to her many details and many constantly-recurring plans of the position, before the Great Abbey fire, of the old circular wattle church preserved first by a rectangular wooden structure and afterwards encased by a stone building which, if the foundation disclosed is a true guide, was of a stone similar to the present local stone. The scripts which, with attestations of their genuineness and letters from Mr. Bligh Bond's correspondent, our representative has seen, are in beautiful Early English. The attester, a clergyman of the Church of England, states that he saw the scripts on the evening of the day on which the foundation was uncovered, and that the latter tallies with the diagrams given in the scripts.

Further interest attaches to these scripts by reason of the mention by name of several old monks, including one Robert, who came from Winchester to the Abbey. The correspondent knew nothing of them—nor did she know much about Glastonbury—before. She went to Winchester, and after research among ancient records found the very names the old monk had, through her, recorded. And the valuable information given in the scripts was entirely unsuspected and spontaneous—a fact which is really remarkable.

SUNDAY SERVICES AT THE ÆOLIAN HALL.

THE MARYLEBONE SPIRITUALIST ASSOCIATION'S NEW VENTURE.

The whole-hearted interest shown by the large and representative congregation assembled at the Æolian Hall, New Bond Street, London, on Sunday evening last, augurs well for the future success of the Marylebone Spiritualist Association's bold venture in holding its popular Sunday evening meetings in this extensive and beautiful building, instead of in the Steinway Hall where it has proclaimed the tenets of Spiritualism for so many years past.

The Hon. President, Mr. G. Craze, who occupied the chair, reminded those present that the M.S.A. will celebrate its jubilee next year. Forty-nine years ago it started its Sunday meetings in a little carpenter's shop. Practically all of the famous and revered pioneers of Spiritualism had spoken from its platform, including Mrs. Emma Hardinge Britten, the distinguished writer and speaker, through whose mediumship were given the "Seven Principles" of Spiritualism. Mrs. M. H. Wallis, who gave the address under the control of "Morambo," would, the chairman stated, celebrate the jubilee of her platform work next year. The M.S.A.'s new hymnal, "Carols of Spiritual Life," was used on this occasion for the first time, and much appreciated. Capt. Dimmick, who presided at the magnificent organ, rendered the musical settings with brilliant and masterly effect. Miss Emily Dimmick, to an organ accompaniment, sang "Thus saith the Lord" in a manner which made a deep appeal to all present.

Dr. Ellis T. Powell is to give the address next Sunday evening at 6.30.

THE DIRECT INFLUENCE OF MIND UPON MIND.

DR. LINDSAY JOHNSON NARRATES A REMARKABLE INSTANCE.

The following event happened at a house in Albany Street, near Portland Road Station, London. I can vouch for its truth as I was at the house.

I was paying a call on a gentleman and his wife when another gentleman, a Mr. D., chanced to call about the same time. He happened to have very decided psychic powers, and knowing this, Mr. H. suggested that he should give us a specimen of them. Now, there was another lady who was staying with Mr. H. as a paying guest. Her mother and younger sister lived at High Wycombe, in Oxfordshire. It was about half past seven in the evening, and my friend asked Mr. D. whether it would be possible to influence the lady's mother in such a way that she could be made to do something against her will. On Mr. D. being made acquainted with the facts of the case, he replied that he would try and see what he could do. Accordingly he studied the map, and taking a pocket compass, which he happened to have about him, he turned in the direction of High Wycombe, and bidding them all keep silence for a few minutes, he stood buried in thought for a considerable time.

He then turned round and said, "I believe I have done it." Now, what the younger daughter had told us was that her mother and sister played a game of bridge together at eight o'clock every week-day evening without exception. "Will, therefore, Mr. D.," she asked, "see whether he can so influence mother as to prevent her from playing to-night." It was then that Mr. D. undertook to make the experiment.

As soon as Mr. D. had sat down again, the daughter wrote a letter to her sister requesting her to let us know whether anything unusual had happened that evening. The next post brought a letter from High Wycombe (which had crossed the one we sent from London) in which the elder daughter told her sister here that a strange thing had occurred:—

"Just as mother was about to commence her game as usual with me, she suddenly pushed aside the cards and said, 'My dear, I don't know what has come over me, but I feel as if something dreadful would happen if I played to-night.' Of course, I thought at first that she felt ill, but she replied that it was not that, but it was as if some extraordinary power was preventing her from sitting down. So, of course, we stopped the game, and mother went straight to bed."

I am aware that a great many scientists, and even a fair proportion of believers in psychic phenomena, reject telepathy as being impossible, but if this is not a clear case of telepathy, then I don't know what telepathy is. I would have given the names in full, but I am not aware if the people concerned would give me permission to do so, and I am too far away to write and ask for it.

GEO. LINDSAY JOHNSON, M.D.

Britannia Buildings,

Durban.

September 1st, 1921.

PSYCHIC PHOTOGRAPHY.

BY I. TOYE WARNER-STAPLES, F.R.A.S.

It may interest readers of LIGHT to receive some additional confirmation of the results obtained through the mediumship of Mr. Vearncombe, of Bridgwater. Some time ago I gave a friend, Mrs. Davis, an introduction to Mr. Vearncombe, but did not mention her name or any details. She had a photograph taken in the usual way, and when the prints were sent to her later she was delighted to find a message in writing from her son who died over a year ago. It was signed with his first name, and the writing was exactly like his own, though very small on the photograph.

Some while afterwards she had another sitting and this time a good likeness of her son appeared and also one of a boy unknown to her. She chanced to show the photo to a psychic friend, who was to have gone with her to Mr. Vearncombe on that occasion, whereupon her friend immediately exclaimed, with astonishment and delight, "Why, that is my boy!" and sure enough it was a clear likeness! The last time Mrs. Davis had a photo taken four faces appeared, but none was recognised.

Amongst all the arguments used for and against the genuineness of psychic photos the most conclusive seems rarely mentioned—that is, the obtaining under any conditions (test or otherwise) of a perfect likeness of a departed relation or friend who by no stretch of reasoning could have been known to the photographer, or if known, of whom no previous portrait exists which could have been copied by fraudulent means. There are many such cases in my own knowledge and in that of other investigators. A gentleman known to Mrs. Davis obtained six psychic faces, all of which he recognised. They appeared on one negative taken by Mr. Vearncombe when the sitter's identity was unknown to him. No fraud or "thought transference" can explain this.

THE POWER OF THE TONGUE.

SOME MYSTERIES OF SOUND.

By MRS. F. E. LEANING.

There is at first sight much more romance and much less science about the activities of the tongue than about those of the eye. We all admit that the spoken word has power, but we are wrong if we think that it is in the clothing of ideas only that this power exists. Articulate speech, which is the accompaniment of civilisation and its most complicated and refined product, has effects quite unconnected sometimes with the need of communication which it is supposed to satisfy. It has, for one thing, shape. When, in 1785, Chladni drew a violin bow across the edge of his tray of sand, as everyone knows, the grains proceeded to arrange themselves in certain geometrical forms, differing with different notes. Nearly a hundred years afterwards, an American scientist, R. L. Garner, succeeded by the use of the phonograph in magnifying sound. By taking the record on a cylinder revolving 200 times a minute, and decreasing the speed to forty, he obtained an analysis of voice-sounds, and with the help of Prof. de Mott and the phoneidoscope actually reduced certain sounds to a visible condition. Before this, however, he had come to the conclusion that "if the path described by the energy which produced sound could be made visible, it would be found to have the form of a convolute spiral."

SOUND SHOWN AS FORM.

And strange to say, within a few months of his making this statement, a book was published in England in which these very spirals and similar forms were shown as produced by the uttering of song into the instrument called the Eidophone, an invention which crowned many years of research by Mrs. M. W. Hughes. She used lycopodium dust, as a finer medium than sand, but again the grains took form, each note having its own symmetrical pattern, notes of a higher octave reproducing the lower, but in a more complicated way.

The correlation of the musical scale with the colours of the spectrum naturally suggested another train of experiments, and an instrument was devised which demonstrated this parallelism in the colour-organ, invented by Mr. A. Wallace Rimington, and described in his book, published (with illustrations) in 1912, entitled "Colour-Music." This organ, on which the ordinary music-score could be used, was supplied with a keyboard and stops, the use of which threw the various colours upon a screen in greater or less intensity. Sir Hubert Herkomer speaks of the valuable tonic and health-giving effect of contemplating sound as "mobile colour." The latest researches in this direction, by Mr. Tudor-Hart, give the very interesting result that not only is the colour analogue of a harmonious musical chord also harmonious, but the emotional effects produced by the colour analogue will be equivalent to those produced by the musical chord itself. ("Psyche," July, 1921, p. 87.)

MUSIC AND EMOTION.

The connection of music with emotion brings us home into the central precincts of humanity. Fifty years ago the Rev. H. R. Haweis dwelt on it in his "Music and Morals"; ten years later Edmund Gurney did the same at greater length in his great work, "The Power of Sound." In the present century Dr. Henry Fotherby gathered up these and various other threads in an illuminating way, suggesting that since the material medium responded by regularity of form to musical sounds, so the environing ether permeating the nerve cells of the brain may likewise fall into ordered and rhythmic movement, and so produce pleasing effects. From all of which we may conclude that when we speak we are producing a much wider range of effects than we are conscious of or intend.

It is fortunate that however industriously the insatiable mind of man may pry into the mechanism of his joys, he only thereby adds another to them. We need not know why it is that the haunting cry of the curlew makes the lonely moorland seem more lonely than before, or far-off church chimes awaken longing and aspiration, or why the sound of a milking song floating up from evening meadows seems so marvellously sweet. Much of this emotional pleasure is the result of association, of course. If the reader will take time to day-dream for a few moments and recall, not the great moments of excitement, of singing audiences or cheering crowds, but the mass of little sounds that he remembers with pleasure—the cheerful chime of the nursery clock, the tinkle of tea-cups on hot summer after-

noons, the hum of a great brown bee in the sunny garden, or the muffin bell, echoing in London streets long ago—he will realise how large a part sounds play in the emotional complexes of life.

EFFECTS ON ANIMALS.

In the animal kingdom the production of sound to express emotion forms a most interesting study. Even the fish and the tortoise, most mute of creatures, find a voice at the proper season, and accordingly to Helmholtz, "the auditory hairs of crustaceans vibrate to particular notes." The naturalist who was the first to address monkeys in their own tongue, the R. L. Garner before-mentioned, after speaking of the "many pitiful sounds" which little Dodo made to her keeper, remarks: "It has been my experience that these sounds appeal directly to our better feelings. What there is in the sound itself I cannot say, but it touches some chord in the human heart which vibrates in response to it." Here the animal arouses emotion in the man; but mark the converse. Mr. Garner tried the experiment on a friendly monkey, named Jokes, of making the peculiar piercing sound which denotes alarm or danger. "He instantly sprang to a perch in the top of his cage, thence in and out of his sleeping apartment with great speed, and almost wild with fear." Even many weeks afterwards Jokes could only be compelled, and not persuaded, to come to his human friend, showing how deep and painful an impression had been made by the sound.

This reminds us of the incident of the smith who shoed Lavengro's cob. "Can you do this, agra?" said the smith; and he uttered a word which I had never heard before, in a sharp pungent tone. The effect upon myself was somewhat extraordinary, a strange thrill ran through me; but with regard to the cob it was terrible; the animal forthwith became like one mad, and reared and kicked with the utmost desperation." His master, who had previously passed between his hind legs with perfect safety, dared no longer approach him. In a few moments the smith "uttered another word in a voice singularly modified, but sweet and almost plaintive; the effect of it was as instantaneous as that of the other, but how different! the animal lost all its fury, and became at once calm and gentle."

It is noticeable that in this instance the man was affected to some extent as well as the animal. Here, then, we arrive at the actual power of the tongue, and with it the significance of names, the use of invocations, and a whole realm of occult effects, in which there is such a wealth of illustration that it is difficult to know where to begin.

SERIALIZED SOUNDS.

One of the outstanding effects seems to be that connected with the repetition of sounds. The same principle runs from the lowest and simplest form, the production of a single recurring note, which is the spider's love-song to his mate, up to the sonorous Gregorian chant and the most majestic litanies. We find it again in the monotonous little note-sequence of the Indian coolies, who are able with this accompaniment to traverse the long hill-paths with less fatigue; the burden-bearing natives of China do the same. Our own sailors' chancies, and the marching songs of soldiers in like manner beguile their works and ways. The beating of the tom-tom, wearisome and unmusical as it is to European ears, serves the same purpose, nevertheless, as the singing of some hymns by Christian folk. Humanity instinctively finds its way to the means that produce harmony and order in the invisible and sub-conscious regions of being, and the emotional condition which would otherwise be the fruit of a prolonged effort of thought or will is thus brought about by a natural economy. If sound be accompanied with shape and colour, and these in turn react upon emotion, it is not so foolish a thing as it seems to our twentieth century wisdom, to take some heed to these correlates, and to recognise that when the rich and deep vowel sounds of the Latin tongue were discarded in our churches in favour of a language "understood of the people," there was possibly some loss as well as gain. Some clairvoyants have described the beauty of the sound-built forms resulting not from "vain repetitions" which are merely "much speaking," but from a wise use of the means which wisdom can add to devotion.

(To be continued.)

SPIRITUALISM IN SCOTLAND.

RAYS AND REFLECTIONS.

BY HORACE LEAF.

I have been agreeably surprised at the healthy state of Spiritualism in Scotland at this period of the year. It is not usual to find large audiences attending public meetings until about the beginning of October, yet at the beginning of August the halls were often full in small as well as large towns, and the interest and feeling exceedingly keen. At Dunfermline, where I opened my campaign, the local society had been doing excellently throughout the whole of the summer, notwithstanding great difficulty in obtaining the assistance of experienced platform workers.

Dunfermline is well known for its strong religious attachments, and Spiritualism has long experienced the full blast of this keen wind. It has been consistently opposed by the various Christian sects. The vigour of its growth is, however, such that already it is permeating the Churches, and it is, I am told, by no means a rare occurrence now to hear ministers preach it in effect to their congregations, whilst still professing to scorn it. Many of the leading laymen of the town are leaning towards Spiritualism. It will always remain a pleasant memory to me that when I gave a lantern lecture here a few months ago, a leading Churchman lent his lantern and sheet for the occasion, whilst his son acted as operator, without any other reward than comes from the consciousness of a good deed well done.

In Edinburgh I found things going equally well. With better advantages than Dunfermline, so far as platform supplies are concerned, this society has a more intellectual and conservative people to cope with than most. The beautiful and stately appearance of the town, coupled with its great historic and educational traditions, have made the inhabitants of Edina soar high. I am confident that no movement can ever hope to flourish in Edinburgh unless it can propagate its cause in a refined and artistic way. The society does the best it can under the circumstances, and the present results are gratifying. The large hall was filled each Sunday evening, and also at the week night services and circles. It speaks well of the intellectual tone of this society that it demands at least two week night services, in addition to a number of public circles carefully conducted. This course is often pursued for successive weeks and even months, with the best results.

The importance of public and private demonstrations of clairvoyance and psychometry is being constantly evidenced to me. Great numbers of people are made enthusiastic Spiritualists through them, and many are the cases of a convincing evidential nature that are told me by the recipients.

One lady in Edinburgh informed me that a year or so ago a medium described to her, at one of the séances held under the auspices of the society, the form of her son, an officer killed in the war. The medium said her son was anxious to advise her on a point that was greatly disturbing him, as he felt it affected his honour. He then stated that his mother was disputing with the War Office about his pension, the authorities wishing to base it on a rank lower than that which he held. He requested her to persist in her demand and she would gain her point. All this was perfectly true. She informed me that she had taken her son's advice, and the matter had just been settled in her favour.

I was present at a séance during the week at which this lady also attended, and where she received further proof of the survival and presence of her son. The medium accurately described him to her, and added, "He tells me that he saw you put a piece of white heather on his photograph this week, and it made him happy to witness this further token of your love for and remembrance of him."

I spoke to the lady afterwards, and she assured me that the incident was quite right, except that the "photograph" was really a marble figure of her son seated on his horse. She had received a present of white heather from a friend that week, and had put a sprig of it on this statue, hoping her son would be aware of it and be pleased.

The soul of life is not contained in one particular nation or people, it is within the elect of all the earth, without distinction of race or colour.—"SPIRITUAL RECONSTRUCTION."

The "Quest" for October contains amongst other articles of philosophical interest, one by the editor, Mr. G. R. S. Mead, on "Fourth Dimensionalism." Professor Das Gupta and Professor Mackenzie deal respectively with Yoga Psychology and the Quest of the Soul.

INNER DIRECTION.—"Contemplate the attitude of your life to the world in general. Are you living up to the highest you know, or at least trying so to do, or are you copying another's mind and following in another's track? Man must make his own path, none can follow another exactly. Until this can be built into man's consciousness he cannot properly conceive the basis of life—variety—nor the beauty which comes from this infinite variety. . . . I would ask you to stay any active endeavour to force an idea upon another. God's dew falls equally, but only the delicate petal attuned can fully absorb its refreshing power."—COMMUNICATIONS through A. M. G.

I was at the first-night performance of Sir Arthur Conan Doyle's play, "The Speckled Band," at the St. James's Theatre, on Thursday, 22nd ult. It was a memorable occasion. Not often does the public witness so much all-round excellence in a cast. I could have enjoyed the play even if it had been a series of disconnected character studies. As it was, one had the double enjoyment of the play and its masterly interpretation by Mr. Lyn Harding and his talented company. Indeed, it was a treble enjoyment for some of us, for the popularity of Sir Arthur Conan Doyle was evident everywhere in the theatre, although he modestly withstood a clamorous call for the author at the close. It was a popularity that none of his venomous critics in the Press and elsewhere are ever likely to attain.

The visit to London of Dr. Walter Franklin Prince, Principal Research Officer of the American S.P.R., and editor of its Journal, and of Mr. Hereward Carrington, on their return from the Copenhagen Congress, is a matter of pleasant record. Both paid a visit to our office, and left an excellent impression of two personalities very different and pursuing quite distinct lines of research. Dr. Prince is a scholar and antiquary, greatly interested in Johnson and his circle, and I had much pleasure in taking him to the home and haunts of the great English sage, in and around Fleet Street.

Mr. J. Millott Severn, of Brighton, had an instructive article on "That Mental Monster, Fear," in "Science Siftings" lately. It should be good reading for those pilgrims of earth whom Bunyan depicted under the names "Ready-to-halt" and "Much Afraid," of whom there are a goodly few in our own ranks.

Here are some short excerpts from Mr. Severn's article: "Fear results chiefly from an excess of cautiousness, combined with lack of hope, self-confidence and courage, and is enhanced by ignorance. As a man develops understanding, his knowledge and insight will dispel Fear. Fear and ignorance go together. Persons with excessive cautiousness go against their own interests; being over careful, they lose many good opportunities through fear to take a little risk, and often have occasion to feel annoyed when they see others doing the very things which they had in their minds to do. Procrastination is one of the worst characteristics of excessive cautiousness. Fear causes both moral and physical cowardice. It paralyses the mind's powers and makes its victims slaves to apprehension, vigilance and doubt."

In the course of his review of "The Wanderings of a Spiritualist," Mr. James Douglas coins a pithy phrase to describe the author. After alluding to Sir Arthur Conan Doyle as a man who believes in his wares and who "pushes them with all the energy and persuasiveness of a good salesman or commercial traveller," he says, "He is the drummer of the unseen."

That is really an excellent piece of phrase-making, although some readers may need the explanation that "drummer" is American for commercial traveller. But even in its ordinary sense "drummer" is a good description. One thinks of Bret Harte's "spirit-stirring drum," of "Drake's Drum," heard so mysteriously when the German Fleet was surrendered, of the Drummer of Tedworth and other examples of the power of the drum to rouse the soul to action.

Let me conclude on a lyrical note:—

THE JUNCTURE.

In this critical age, when some minds have begun To pick holes in the Ether, find spots on the sun— When Learning, disdaining its previous poses And having abolished the record of Moses, And found Evolution accounted for all— That the story of Man was a rise not a Fall— Turns round in its tracks, and with something like terror Detects in its old view of Matter an error, Then surely the spirit of Progress will kindle Some light rather brighter than that which led Tyndall. At present the path is not easy to find— "Illusion" in front and delusion behind, And Science, made cautious by things in its wake, Now shrinks from advancing for fear of mistake. But it's human to err, and I oftentimes wonder If courage can countenance fear of a blunder; And sometimes one fancies—it's just a surmise That Error may really be Truth in disguise.

D. G.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

NINTH ARTICLE.

SPIRITUAL STARS.

Swedenborg places it on record that on one occasion when conversing with a company of angels in the world of spirits, he commented to them upon the appearance of stars there, and suggested that they might be as numerous as those seen in the universe of Nature.

"The angels," he said, "being much delighted with this remark, replied that perhaps the numbers were equal, since every society in Heaven sometimes shines like a bright star before those who are below in the world of spirits."

They also said, he tells us, that since the societies of angels are innumerable, and arranged in order and in infinite varieties according to their affections, it was reasonable to imagine that, according to these varieties, "an equal number of stars was provided, *i.e.*, created in the world where men live in a material body." This conversation (which is only a portion of the whole) is interesting, not only as revealing the existence, or rather the appearance, of stars in the next world, but also as showing that even the angels themselves are not omniscient, since they could not confirm the seer's suggestion.

It appealed to them as an agreeable, and perhaps poetic fancy, and one which might even have some basis of reason as indicating the power of God, although they could not confirm it.

But as to this matter of the appearance of stars in the world of spirits—is it a fact? It is, at all events, supported by the Vale Owen script. In one of the earlier messages an account is given by Mr. Vale Owen's mother of a visit she paid with four other women to a city ruled by one "Prince Castrel," with whose home there we have already made acquaintance in a previous article. One of the incidents she records as having taken place while there was the arrival at the city of a number of angelic visitors from a higher sphere. The women were taken by the Prince to the walls of the city, not only that they might witness the arrival, but also, as it turned out, for a more particular purpose with regard to the women themselves. It was to be a test at the same time, but unknown to them, of their degree of spiritual progress in a certain direction—that of knowledge or wisdom. Thus, use and enjoyment go hand in hand in the after life. It is one of the most charming and suggestive stories in the script.

Previously to going on to the walls of the city the Prince had already described to his five guests what he had seen of the coming visitors, from the plains, for they themselves were unable to see so far off as their undeveloped state did not permit of their doing so.

When they were all come to the wall, the Prince said to the women: "Tell me which of you first sights them." Little they knew of the purpose which lay behind this apparently so simple and innocent question!—and which is revealed in the script.

We will let Mrs. Vale Owen continue the story in her own words. She says:—

"We looked long and eagerly, but could not see anything. At last I thought I saw a star begin to twinkle over the mountains far away in the depth of space. Just at that moment one of my companions exclaimed, 'I think, my lord, that star was not there when first we came here.'"

"Yes," he replied, 'it was there, but not visible to you.'"

The story then goes on to tell how the star gradually drew nearer, and, changing its aspect, assumed other forms, eventually resolving itself into a great company of angelic spirits, who had come on a special mission to the city of the Prince.

It is an interesting story, and illustrates by a concrete example the bare statement of the seer.

Two strange facts have their emergence so far in these articles, which one would never have previously suspected; apparently trivial in themselves, but not without a certain significance which I will point out in a moment. The first fact is that the Heavens sometimes appear above the world of spirits as mists or light clouds (see *Light* of September 3rd, p. 586); and the second, that angelic societies sometimes appear as stars. It is not without interest and significance, therefore, that we read in the Scriptures that it was a star which announced the birth of Christ to the wise men of the East; and that it was a cloud which received Him out of the sight of His disciples when He finally quitted the scene of His earthly ministry. With regard to these

strange appearances (strange to us, that is) in the other life, it need occasion no surprise, least of all incredulity, when Swedenborg declares that sometimes a whole society of angels may appear as one, and that the more perfect the society through the numbers which compose it, the more perfect the human form it assumes on these occasions. Further, that the whole Heavens themselves in the aggregate appear before the Lord as one man. He says:—

"It has been permitted me to see an entire angelic society appear as one in a human form, when the Lord is visibly present amongst them. There appeared on high towards the East, as it were, a reddish white cloud, encompassed by little stars, which descended; and in its descent became gradually more lucid, until at length it assumed a perfect human form."

With regard to the interesting fact that "Prince Castrel" was able to describe in detail the appearance of the region from whence his angelic visitors came, and also other particulars concerning them which he described to his women guests, Swedenborg accounts for this extraordinary acuity of spiritual vision as follows:—

"The external sight of the angels corresponds to their internal sight or understanding, for the one flows into the other, and they act in unity; hence the wonderful acuteness of their vision."

Thus, the greater their progress in wisdom and intelligence, the greater their power of sight, so perfect in that world is the adjustment and correspondence between internal and external. There are several illustrations of this principle in the script, especially in the later portions, which readers of it may discover for themselves.

This power of distant vision reminds one of the prophecy in Isaiah xxxiii., 17, with regard to those who walk righteously and speak uprightly—that their eyes "shall see the King in his beauty; they shall behold the land of far distances."

SPIRITUAL INFLUENCES IN MAN'S LIFE.

Man generally is unconscious of the influences that are daily moulding and directing his daily life and actions. Unknown to him, spiritual forces are continually flowing in, to which he reacts according to the nature he has formed for himself—forces both good and evil, which help him or hinder him as he responds to one or the other.

In one of the Vale Owen messages the communicator speaks as follows:—

"To-night, a few words as to co-ordination of forces to any certain and particular end, purposed by those whose duty and responsibility it is to issue into these inferior spheres such commands as are decreed in those above. Know you, therefore, you who dwell in one of the outermost of those spheres, that such duties as are assigned to you have all been worked out as to their class, and the end to which they tend, by those who dwell in realms far above you. These schemes of allotted service are transmitted downward until they reach you, and are made known to you, sometimes in one manner, sometimes in another—to one more plainly, and to another, less watchful, not so plainly. Nevertheless, all who run the race of the earth-life may read the scroll if they choose, and persevere to will that light be vouchsafed to them as to what their life shall be, and to what end they have been guided. . . . If those who are instrumental in the working out of such schemes be faithful and diligent, those who conceived it have the power to attain. But not unless; for every man is free to choose, and no man's will is overruled in the matter of his choosing."

This teaching will, no doubt, be difficult of acceptance to many, especially to those who have not yet lived long enough in the world to realise its truth; but to the older ones it will be more readily acceptable, especially by those who possess some degree of spiritual discernment. There is no need to particularise, for many are conscious of incidents happening in their lives which were not such as they worked for or desired, but which they have come to see turned out for their good in the end.

Swedenborg teaches the same great truth as revealed in the script, but in different phraseology. He says:—

"Every spirit, though he is entirely ignorant of it, has communication with the inner and inmost heaven. His interior character is known by the angels, and he is also governed by them from the Lord."

"It is the same with man—otherwise he could not live. The things which flow thence into his thoughts are only

the ultimate effects of this communication. All his life is thence, and thence all the tendencies of his life are regulated."

Another aspect of this teaching is seen in the following statements taken from the script:—

"Very few there are who realise in any great degree the magnitude of the forces which are ambient about men as they go about their business day by day. Nay, they mingle with your own endeavours whether you will or no. These powers are not all good; some are malicious, and some are between-wise, and neither definitely good nor bad. When I say 'powers' and 'forces' it is of necessary consequence that personalities be present to use them. For know this: for you are not, and cannot be and act alone; but must act and will, and continue in partnership; and your partners you do elect, whether you do so willingly or no. So it behoves that all be curious in their selection."

This "election of our partners," to use the communicator's expression, is neither more nor less than the operation of the law of spiritual affinity; for we attract just those spirits to ourselves who are in agreement with the quality of our own love and affections, for these are the magnets which draw, not only men together, but spirits and angels also; and these again to men, who, as spirits, are still incarnate.

Swedenborg refers to this conjunction of angels and spirits with men in the following words:—

"There are attendant on every man, both good and evil spirits; by good spirits he has conjunction with heaven, and by evil spirits with hell."

These spirits are not ordinarily conscious that they are with man, no more than man is that he is with spirits, for they are not conjoined to his thought, but to his affections.

"The spirits who are adjoined to man are all of the same quality as he is himself, as to affection or love. Good spirits are adjoined to him by the Lord, but evil spirits are invited by the man himself; and the spirits which attend him are changed, according to the changes of his affections."

He further declares that man is governed by spirits from the Lord, because, being born into evils, he is not in the order of Heaven. "Order is Heaven's first law," once said a poet.

"It is, therefore, necessary that he should be brought back into order, and this cannot be effected except by means of spirits. It would be otherwise if man were born into goodness, which is according to the order of heaven; for then he would not be governed by means of spirits, but by order itself, and consequently by general influx. . . . Animals are governed by general influx, because they are in the order of their life, which they have not been able to pervert and destroy, because they have no rational principle."

It is the possession of this rational principle which endows man with liberty and freewill in things spiritual, and the power of choice between good and evil.

Since man is conjoined with spirits through his affections, both good and evil, and from these his thoughts have their rise, he is able from these to perceive the nature and quality of the affections which flow in and move him, from the world of spirits, and to accept or reject the one or the other just as he wills. Only that is appropriated to him which he cherishes in his thoughts from his affection, and this becomes his spiritual meat and drink, out of which his spiritual body is nourished and made strong for good or evil. This is not figurative language, but literal fact; for thoughts and affections are real and *substantial things*. A man is responsible, not for that which enters into him, but for that which he appropriates and makes his own, by the digestive power of his thought, and which he puts forth again as his own. Only by keeping a careful watch over the nature of his intimate thoughts, is he able to learn the nature of the partners he elects to serve him in his journey towards that land where he shall meet them face to face, and be amongst "his own." The "powers" and "forces" to which the Vale Owen communicator refers are, in fact, those very affections spoken of by Swedenborg; for thought, of itself, has no power except in so far as it has behind it the driving force derived from these deeper currents of man's being, and which are being continually fed from the springs which arise in worlds beyond, and from which he draws his very life and sustenance.

LADY GLENCONNER AND PSYCHIC PHOTOGRAPHY.—Lady Glenconner makes a rather important correction in the letter which we printed on page 620. Towards the close of the first paragraph she substitutes "investigators of" for "opponents to." To make her meaning clearer she also inserts before the last sentence of the letter the following: "I see a great distinction between people who approach the matter by underhand methods and scientists who ask to be allowed to impose their own restrictions."

IN THE HIGHLANDS.

A NOTE ON PSYCHICAL RESEARCH.

In its issue of the 17th ult., the "Liverpool Daily Post" prints an article by its London correspondent of special interest to followers of Psychical Research. The article is entitled, "From a Highland Castle Window," and in the course of his observations the writer, "A London Club Member," refers to the fact that he is occupying a haunted room in the Highland castle at which he is staying. He does not see the ghost, but refers to the fact that the apparition is fairly frequent. "She is just a pitiful ghost, as sweet as 'Mary Rose' and more purposeless." He continues:—

The Society for Psychical Research came here years ago and elucidated nothing. Personally I have heard such different types of presidents as Mr. Arthur Balfour and Sir Gilbert Murray and Professor Jacks deliver their annual addresses, yet none of them conveyed anything practical to my mind. All the same, the attempts to commune with the dead have increased to an extent that the multitude does not realise. It has brought comfort and relief to many sorrowing hearts. In other cases—perhaps those of the stronger-minded some will say—there has been complete failure. What is much more mischievous is that certain fraudulent people, pretending to be mediums, have preyed on the mental misery of the bereaved and have extracted money from them. I have never forgotten once sitting next Sir William Barrett, who may be regarded as the greatest scientific investigator into the subject, and his emphatically telling me that there is one stage in the career of every genuine medium when he or she becomes unconsciously deceptive. I replied it might correspond with the dark period in the life of every mystic. But his remark I have always considered most valuable.

In the Highlands mysticism and fey have a wonderful and sincere vogue, unadvertised but pregnant with strange results. There is a little housekeeper in this castle, a perfect dear, beloved by the owners, guests and servants. She has just left my room, where she has been hovering like a guardian angel to see I lacked nothing. Her son had served in the Highland Brigade and fell in 1916. Every day, in the simplest way, she will tell you of the subjects of her conversation with him on the previous night. Sometimes they are about things more beautiful than the Rev. Vale Owen has touched on. Sometimes they are oddly topical, as, for instance, "Mac Andrew in heaven says they dinna fash themselves over politics up there."

We have only one comment. The "Daily Post" writer quotes Sir William as saying that "there is one stage in the career of every genuine medium when he or she becomes unconsciously deceptive." He possibly misunderstood some remark of Sir William Barrett, who is not given to making sweeping statements. The remark applies to some mediums, not by any means to all.

WE sympathise with a member of the staff of LIGHT, Mr. Leslie Curnow, in the transition, a few days ago at Sydney, at the age of 92, of his mother. Mrs. Curnow, who was the widow of Mr. William Curnow, formerly editor of the "Sydney Morning Herald," was throughout her long life an enthusiastic and successful worker in many public movements in New South Wales, including the Free Kindergarten movement and the Sydney University Women's College. She also founded the Sydney Women's Literary Society and the Optimists' Club. In opening the latter she defined optimism as "the process of distilling the best and sweetest out of life, and sharing it with others"—an ideal which she always endeavoured to put into practice, and which will commend itself to every true Spiritualist.

EDUCATION THROUGH PRAYER.—Prayer is a method in the divine education of humanity. The Christian who does not pray is like a boy who attempts to learn how to bat and bowl from the study of a text-book; it cannot be done. Christ trains us otherwise; He gives us in prayer a real education in His service, because prayer is an energy by means of which things are done; after it is released things can never be the same in this universe.—EDWARD SHILLITO.

MUSIC-WRITING AUTOMATISM.—Lady Berkeley sends us an interesting letter from France in which she states that it is about four years since she began to take an active interest in Spiritualism. In the first year she obtained messages in automatic writing on religious subjects which helped her back to faith, as she had got to the point of doubting the existence of a God, seeing how often injustice seems to go unpunished. Some discouraging experiences followed later. But recently she has tried holding a pencil over a blank page of music paper, while lying down with her eyes closed, and in this way she has obtained notes which form a melody, and she wonders whether anyone else has tried this experiment before. She adds, "Of course, this is not the same as inspired music. I have had this at times, whole phrases with their harmonies coming into my brain complete, so that I could play and write them down instantly."

LIGHT,

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WHERE IS THE SPIRIT WORLD?

Of certain fundamental things the advanced thinkers amongst us have attained, humanly speaking, complete assurance. On smaller questions there is naturally much diversity of view, and we have to proceed carefully along the lines of orderly and logical thinking, realising that many of our conclusions must be tentative—in the nature of "working hypotheses."

We are frequently asked for information as to the precise locality of the "spirit world," and are at once conscious of complex questions of Time and Space, and naturally our old friend the Fourth Dimension comes in further to complicate the position.

Is it possible to assign a local habitation to the spirit world? Doubtless, if it is well understood that we are expressing interior things by exterior methods, that the utmost we can do is give a partial and relative account of something that viewed from other points of view may find expression in ideas that will seem utterly contradictory.

ACCORDING TO HUDSON TUTTLE.

Let us take one writer, Hudson Tuttle, and quote his words, not authoritatively but rather suggestively, as indicating a reasonable hypothesis. We select this writer because of the general high quality and sanity of his views, and also because they are in agreement with other leading writers and thinkers on the subject.

Hudson Tuttle, in his "Arcana of Spiritualism," says that an Unknown Universe exists beyond the material creation. It is formed of the emanations arising from the physical universe and is a reflection of it. This, he says in effect, is the spiritual universe, a realm which has been made so vague and indefinite by the "spiritual philosophies" of the past, that we have lost any clear perception of it. He remarks that if spirits exist their description of their abode is as authentic as the report of travellers concerning their experiences in foreign countries.

Preceding, he tells us that the Universe is "undergoing a refining process and the spirit world is formed from the ascending sublimated atoms." He says that Nature works in great cycles, every returning coil being above the preceding (evidently a spiral) and illustrates his point by reference to the changes of the past. Let us give some quotations, selecting those most definitely to the point:—

In the individualised spirit the atoms which compose its organism are elaborated by and derived from the physical body. So are the spiritualised atoms which ascend from immanate nature elaborated.

These atoms, it seems, ascend from all substances—-the mineral, the vegetable and the animal kingdoms, by which they are progressively refined, and from these sublimated essences is the "spirit world" derived. It is "born from the earth as the spirit is born from the body."

THE FORMATION OF SPIRIT REGIONS.

We are told that these ethereal particles gravitate, that is to say, they are impelled by attractions and repulsions. They are not attracted to earth, being too

ethereal, but "arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium." There they remain, but as the atoms are of varying degrees of refinement, the more refined naturally rise above the rest. And so, we are told, "zones" are formed, for the author's contention is that the spirit realms consist of zones or belts of stratified matter encircling the earth, each zone naturally being more ethereal than its predecessor. The rings of Saturn furnish "a fine illustration of the form and appearance of the spirit zones," for "the spirit spheres are rather zones than spheres." They extend sixty degrees each side of the earth's equator: "If we take the sixteenth parallel of latitude each side of the equator and imagine it projected against the blue dome of the sky, we have the boundaries of these zones."

Next we get some distances in miles:—The first zone is sixty miles from the earth's surface; the second zone about the same distance from the first; the third is just outside of the moon's orbit, or two hundred and sixty five thousand miles from the earth. From this, the third sphere or zone "rise the most sublimated exhalations which mingle with the emanations of the other planets and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune." Further we are told:—

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the Milky Way. The same great principles pervade all of these spheres. The impress of the same law is witnessed in the magnificent spheres which surround the almost infinitely extended Galaxy, as in the primary zones which surround the earth and planets.

DEFINITE BUT NOT "SCIENTIFIC."

Here we have matters stated with a sufficient particularity to satisfy the most "materialistic" Spiritualist, and incidentally to make the transcendentalist and certain quasi-mystics writhe in pain, for some persons seem to have the idea that to be definite and intelligible is to be commonplace, and that mystery and mysticism have some affinity with mist.

However this may be, we have presented in rough outline Hudson Tuttle's ideas of the formation and place of the spiritual worlds. The statements he makes are familiar enough to the psychic student, who observes that the descriptions agree very much with those given by other seers and writers, although they may come as something new and startling to many who are novices in Spiritualism.

We do not offer them as authoritative statements. Treat them as interesting speculations, remembering that they are horribly "unscientific," as unscientific as radium, electrons and X-rays would have been to the Royal Society in the days of George I. But be patient with the indignant snorts of the physical scientist when the matter is mentioned in his hearing. They are not altogether unjustified. He must not be asked to accept anything as a fact that is not capable of practical demonstration. Until they are verified along scientific lines these ideas of the spirit world can only be matters for the thinker, who may find them as fully warranted by his principles of reasoning as is the existence of the ether to the physicist.

NOTES FROM FRANCE.

That the ectoplasm and the human radiations known as N-rays may be the same, or a modification of each other, is suggested in an article by M. Andry-Bourgeois in the "Revue du Spiritisme" for September. This view, the writer appears to suggest, might be tested in a simple manner if it were practicable to immerse a medium in a chamber, hermetically sealed, and completely covered with lead (to shut out Roentgen and other rays) with a view to ascertaining whether rapping or levitation could be produced outside the chamber. It is known that N-rays will pass through lead, and if the test demonstrated that ectoplasm also did the same, two common qualities would have been proved. Articles by Dr. Geley and M. Henri Regnault appear in the same issue, also a notification of the transposition at Bar-le-Duc, of M. Alphonse Becker, a veteran Spiritualist, aged 81.

FROM THE LIGHTHOUSE WINDOW.

We understand that Sir William Barrett has been elected President of the re-constituted Danish S.P.R.

We go to press too early to publish a report of the Rev. G. Vale Owen's address at the opening meeting of the L.S.A. session, but hope to do so in our next issue.

Sir Arthur Conan Doyle resumes his public addresses this month. On October 5th and 6th he speaks in the Free Trade Hall, Manchester, on the 8th at Warrington, and on the 10th at Congleton (near Derby). Next month Sir Arthur will be at Nottingham on the 7th and 8th, at Sheffield on the 30th, and in December he will deliver an address at Leeds on the 2nd, and preach at the Church of England at Anerley on the 19th. He has a rich field of experiences to draw on from his recent Australian tour, and his addresses are sure to excite the utmost interest and controversy.

Sir Arthur, by the way, had a blaze of publicity last Sunday when a newspaper poster asked in big letters, "Is Conan Doyle Mad?" This was in connection with a striking article with that title in the "Sunday Express," to which reference is made elsewhere in this issue.

A telegram from Copenhagen states that the committee of the International Psychical Research Congress held there recently has published the following resolution adopted at that Congress: "Considering the important part which so-called Spiritualistic phenomena play in all social conditions in all countries, this Congress is of opinion that these phenomena should be accepted for examination by every means at the disposal of science."

At Blackpool on September 19th a woman was fined £25 for fortune-telling. She had previously been fined £20. At Scarborough on the same date a woman was fined £1 for the same offence, and a male accomplice was fined £5. An interesting point in this case was that the town corporation received half the proceeds. The magistrate observed that the Town Clerk had been misled as to the nature of the entertainment.

"Everybody's Voyages in Dreamland" is the fascinating title of an article by the Rev. G. Vale Owen in the "Weekly Dispatch" (September 25th). He considers that the problem of dreams can only be solved in the light of psychic science. The question we have to ask ourselves, he says, is what kind of life we are living in our sleep-time, and in a striking manner he proceeds to give his explanation.

Mr. Vale Owen writes: "Even in this earth-life we are spirits. That is why we believe we are immortal. The difference between a live man and a dead man is that the live man has a body of flesh and the dead one has not. But the man himself is a spirit all the time. When he falls asleep he apparently dispenses, for a few hours, with this body. He puts it off like an overcoat. But that is just what he does when he dies. So the problem is to find out what is the difference between a sleeping man and a dead man. If we can solve this problem we shall have found a key which ought to enable us to open the gate which leads into the Garden of Sleep. We may not be able to go right into that mystic garden. But if we can manage to get the gate open we ought to be able to get a look inside."

How he develops his attempt to get the "look inside" must be read in this highly interesting article, which concludes with an eloquent passage wherein Mr. Vale Owen suggests, as an experiment, that at first waking one should endeavour to recall the wanderings in the dream state, when "it may be you will find it in you to realise that during the night-time you have walked on holy ground with pleasant people, and that your heavenly companions are not very far away from you during the day-time also."

The essays written in 1883 by Frederic W. H. Myers are to be republished by Macmillan under the title: "Essays, Classical and Modern."

Mrs. Rosa Leo Grindon, who is known in literary and dramatic circles for her work in connection with Shakespeare's plays, contributes a long article entitled "The Other Side: What I Have Learnt of the After-Life" to the "Manchester City News" (September 17th). She states that she writes in the hope of helping earnest inquirers, and especially in view of the approaching visit to Manchester of Sir Arthur Conan Doyle, when interest in the subject will be greatly stimulated.

Mr. George E. Wright, in his memorable address to the members of the L.S.A. in June last, suggested that it was high time than an effort was made to drop the term "medium" (that "horrid word" as Myers called it) and substitute for it the far more appropriate name "sensitive." We find another suggested name in that interesting and extraordinary book, "Neither Dead Nor Sleeping," by Mrs. Sewall.

She writes: "The term 'control' applied to the assistant on the Etheric Plane I think inappropriate, since I do not observe that he does in any sense control either his patrons or the other side, or myself or my assistant on this side. I think the name 'medium' much more indicative of the actual service rendered by these assistants on both sides, but the charlatanism charged against such assistants indiscriminately by ignorant, prejudiced persons has rendered the title 'medium' obnoxious. I should like to see the term 'Interpreter' applied to both."

In this remarkable record of her psychic experiences Mrs. Sewall refers to an instance of what she calls "instantaneous disintegration." Sitting alone in her room in which neither the door nor the window was open, she was holding in her hand a photograph which she was discussing with a friend who was with her. Mrs. Sewall reached forward with the photograph, asking her friend to examine it. The other, reaching out her hand, said, "Where is it?" Mrs. Sewall replied, "Why, you took it from my hand." The friend said this was not so, that when she extended her hand to take the photograph (which she had seen) there was nothing for her to take. In a subsequent communication by automatic writing it was explained that a certain one on the other side had taken the photograph. The reason given for the act was so strange that it would take a generous measure of belief to credit it. The book, however, is one to read whether it be to praise or censure.

"A Dreamer" writes in the "Daily Mail": "Happy and normal people do not dream. But the absolutely normal are in a very small minority. Most other people dream more or less, and are curious as to the origin and interpretation of their dreams. The meaning of a dream is seldom what it appears to be on the surface; the obvious interpretation is not often the correct one. And for that reason the attempt to interpret dreams by people other than those who have qualified by long and patient study on scientific lines is likely to result in nothing but ignorant and totally misleading guesswork."

Have any of our readers any experience of singing during sleep? The following instance of slumber song is related by a correspondent in the "Daily Dispatch" (September 6th): "The singer was a man of about 20, who ordinarily has no pretensions to being a vocalist. One night, however, the whole household (about five people) were awakened by his voice. It was as if a singing master were giving an example of voice-production. It was a sweet but sonorous tenor, and lasted, maybe, half a minute. Afterwards the singer could recollect no dream which might have caused him to sing."

Another correspondent in the same paper writes: "We were billeted in an old French barn during the war, when, in the middle of the night, a corporal sleeping next to me sang two verses of a well-known hymn in a clear tenor voice, quite sweetly. You can imagine how astonished we were! He remembered nothing of it the following morning."

That wonderful war record, "The Fighting at Jutland," published last week (Macmillan, 21/-), contains the story of a curious prophecy made by a Maori chief. He presented to the captain of the battle-cruiser *New Zealand* a Maori war mat, with the injunction that it was always to be worn by him when in action. "With the gift was made a prophecy that the ship would one day be in action and would be hit in three places—on the after-turret, on the fore-top, and on the conning-tower—but that the casualties would not be serious. At Jutland we were hit only on the after-turret, and there were no casualties. We told the Maori chief at the time of the prophecy that what he said might come true, but that it was of no personal interest to the officers and men then in the ship, as on September 1st, 1914, we were due to pay off, and a completely new set of officers and men would join. But the Maori chief was emphatic that it was the same officers and men who would be in the ship in action." He was right, and the mat was worn at Jutland."

Mr. Horace Leaf, in the "Psychic Gazette" (October) speaks of excellent results in psychic photography obtained by a group of investigators in Darlaston, South Staffordshire. He says that for the present the circle is withholding the names of its members until they consider themselves sufficiently developed to be able to give assistance to bereaved ones. Recognised "extras" have, however, been obtained.

PSYCHIC PHOTOGRAPHY.

THE RECOGNISED PORTRAIT OF A SOLDIER SON.

Some of the psychic pictures obtained through the instrumentality of Mr. Hope, of Crewe, are more in the nature of "human documents" than of scientific material. They have an appeal to the common life, and the common emotions which a case based exclusively upon the most rigid scientific scrutiny might well fail to present. We have to try to keep the balance between that which, being human, is yet unscientific, or which, being scientific, is, so to speak, inhuman. So far, the examples obtained in psychic photography have been sufficient to satisfy both the scientific and the everyday standards of evidence.

Mr. R. S. Hipwood, of Sunderland, is one of the many persons who have been distressed by the attacks on Mr. Hope, and desires to be numbered publicly amongst his defenders. He accordingly sends us the photograph reproduced on this page, with an account of the circumstances in which it was obtained. We give the story in his own words:—

To the Editor of "Light."

This photograph has attracted so much attention both in our local circles, and also far and wide, and is such a splendid result that I wish you to insert it in your valuable paper, especially in view of the hostile attacks on Mr. Hope and Mrs. Buxton. It is our bounden duty to support them in putting before the public the facts, so I will tell in a few words our experience of a visit to the Crewe circle.

We lost our only son in France, August 27th, 1918, and began to ask ourselves: "Is there really a life beyond?" Our minister could not tell us anything definite, beyond a joyful resurrection in ages to come—perhaps. My wife was invited to go with a friend to the Spiritualists' meeting at Sunderland, but it was some time before she persuaded me to go. I have all my life been a true Churchman, and entirely opposed to Spiritualism in general, and spirit photographs in particular.

However, my wife and I went to the meeting, and we soon saw that this matter was no sham—that the Spiritualists are not mad; we soon learned that there is no death. Various mediums described to us a form which we recognised as our son.

Being a good amateur photographer, having followed it for years as a hobby, I was curious about the photos that had been taken at the Crewe circle. We secured a sitting, and went there on June 24th. We took our own plates with us, and I put the plate in the dark slide myself, and put my name on it. We exposed two plates in the camera with only a partial success the first time, but on the other plate being exposed we got the splendid result I am sending you to insert in your paper.

It is a well-recognised photo. Even my nine-year-old grandson could tell who the extra was without anyone saying anything to him.

I took the photo to have it enlarged; the lady manager at the shop said, "The central figure has moved." I said, "All the better for me, it must have been alive then."

Having a thorough knowledge of photography I can vouch for the veracity of the photograph in every particular. I claim the print which I send you to be an ordinary photo of myself and Mrs. Hipwood, with the extra of my son, R. W. Hipwood, 13th Welsh Regiment, killed in France in the great advance in August, 1918.

I tender our friends at Crewe our unbounded confidence in their work in proving to broken-hearted ones in such a tangible way that there is no death in God's wide world. I may say my son was always a splendid character in earth-life, a fine promising organist, with a soul and spirit full of music.

He obeyed the call to duty and made the great sacrifice.

Yours faithfully,
R. S. HIPWOOD.

174, Cleveland Road,
Sunderland.



Photo of Mr. and Mrs. Hipwood, with psychic extra of their soldier son.

It is hardly necessary to add any comment on the case. We may leave it to be judged on its merits. It is one more testimony added to a multitude already on record, although relatively few have yet been published. A great reservoir of evidence remains still untapped. We claim that the evidence amply establishes the fact of psychic photography, even if we leave out the major issue of human survival—that has been overwhelmingly established along other lines of inquiry.

THE RELIGIOUS QUESTION.

A NOTE ON RECENT EVENTS.

BY MAJOR R. A. MARRIOTT.

The orthodox Christian must of necessity be appalled at the views held by the Dean of Carlisle, but the Christian who is also a Spiritualist can see how this schism in the Church may pave the way to a fuller understanding of what Spiritualism really teaches. The Christian Spiritualist has no need to split hairs. In whatever measure the proportion of human to divine in Christ, he knows that His headship is acknowledged in the next world, and that, for him, is sufficient. Nor does the question of virgin birth present difficulties to an observer of nature, who is also cognisant of the super-material powers with which spirits, even those not far advanced, are endowed.

Again, for the purpose for which Christ was sent into the world there was no need to be omniscient, as He had man's limitations: even the higher spirits profess ignorance of their ultimate evolution, and of the attributes of God.

Christ, in spite of what the Dean says, did claim divinity when He said: "I and the Father are One," but did He mean more than any devout Spiritualist in his understanding of the word at-one-ment, when he learns that he is immortal, a son of God and "joint heir with Christ" to immortal life? If only theologians would seek interpretation

from the live records of Spiritualism, and preach the confirmation of all that they teach as an article of faith, there would be no need for theology: the Truth that makes us free would gradually direct the warring energies of man into channels of active brotherhood, and of charity in the widest sense of its meaning. This "bombshell," as it has been called, may be pregnant with issues for the greater spread of the truth. What need of polemics when we receive such comforting assurances as the following, revealed to Vale Owen?—

"We do not proffer gifts as slaves to princes. But we do come and stand by you with gifts that gold cannot buy; and to those who are humble and good, and of a pure mind we give these gifts of ability to understand the Truth as it is in Jesus, of certain conviction of the life beyond, and of the joy in it, of fearlessness of disaster here or hereafter, and of companionship and comradeship with angels."

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

F. J. S.	£	s.	d.
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MR. JAMES DOUGLAS AND "THE WANDERINGS OF A SPIRITUALIST."

A STRIKING PRONOUNCEMENT.

"Is Conan Doyle Mad?" is the startling headline of a sober and sane article by Mr. James Douglas in the "Sunday Express" (September 25th). Mr. Douglas points out that Sir Arthur could not have created Sherlock Holmes if he had not been versed in the laws of evidence, and that in many other respects he is a pioneer, seeing further ahead than most of his contemporaries. "He foresaw the nature of the submarine war. Many other predictions that he made have been fulfilled. As an imaginative realist he rivals Mr. Wells. It is not easy to reconcile these facts with the hypothesis that he is stark, staring mad on the subject of the dead. . . . He has established his right to be heard, and we may be wrong in refusing to hear him. There may be oceans of fraud and folly in Spiritualism, but there may be a grain of truth in it. It may be one of the great movements of the human mind, as yet in its early stage, but destined to struggle towards full and final victory.

It may be that Spiritualism will become an ordinary fact and factor in human life. The ancient barrier between the living and the dead may be crossed. Intercourse between the two separated portions of the human race may be made possible. The mourner may cease to mourn. The continuity of personality may be proved beyond doubt. It may be possible to know as well as to believe. How can I rule out this vision of hope and joy? I certainly cannot prove that it is impossible."

One thing (in Mr. Douglas's opinion) Sir Arthur's book, "The Wanderings of a Spiritualist," proves—his intellectual honesty. "He makes admissions which a rogue or lunatic would not make. He deliberately weakens his own case by his exposition of its flaws. The working of his mind is candid, and he is a glorious evangelist. His fervour is splendid."

Mr. Douglas closes by claiming a fair hearing for Sir Arthur. "Let us investigate instead of sneering. Let us examine all the evidence, all the witnesses, all the 'cross-correspondence,' all the 'book tests,' and all the photographs. Let us sift and clarify, weigh and measure. The progressive Press, at any rate, ought to be on the side of reverent research and honest exploration."

Mr. James Douglas was formerly editor of the "Star," and his conspicuous ability as a writer and thinker rather led us to expect from his pen in this case something removed from the usual run of criticism. We are glad that expectation has been justified. The cheap assumption that a man whose views differ materially from those of the majority is necessarily insane may well be left to the race of dullards who have not the imagination to rise to the understanding of a new idea.

THE MAN OF VISION.

BY THE REV. F. FIELDING-OULD, M.A. (CANTAB.).

"There shall be those who sowed and might not reap,
But ere the seasons' circle fell asleep,
And found no guerdon for their labouring.
There shall be those who dreamed and could not bring
Their dreams fruition, but were balked and bound,
The sport of meaner souls who hemmed them round.
There shall be those who loved and might not know
All their days gladness: yet for all their woe
Went with unsullied shield and plumed helm umbow'd."

A "man of the world" is one who is thoroughly at home among the conditions of this material plane. He understands his environment and is in sympathetic and intimate correspondence with it. The world cannot take him in nor get the better of him, and so he prospers, is contented with himself, and leaves a fortune behind him.

But there is another type and temperament for which the "man of the world" has a good natured or more probably a highly irritated contempt. It is the "unpractical" man, the dreamer of dreams, the man whose mind seems to him full of whimsies, fantasies and nonsense. St. Francis was the chief of such in history, Locke's "Beloved Vagabond" in fiction. He is a guileless child in the hands of the hard headed, a fool to his own brothers and sisters and a dear helpless creature to his wife. "Do not stand looking at the sunset," they cry; "you are getting your feet wet." "I see heaven opened," he may say, and they will rush to stone, not a blasphemer, but such an exasperating oddity. If he can make a name as a poet or a prophet the "man of the world" will pass by such a *usus natura* with his tongue in his cheek, or priggishly pretend a little appreciation, lest the enthusiasts should think him a freak himself.

But most dreamers cannot communicate their vision, their song is beyond the compass of a mortal voice, and the melody which makes their hearts dance is in a key which the human ear cannot detect. Alas, for such sensitive souls, they do not belong to this order at all; they are guests misunderstood and underestimated, the victims of continual disappointment, wounds and contempt.

Very touchingly has Mrs. Wallis's famous control spoken

of the awakening of such in a higher world, where values are different and prizes distributed upon quite another system; he has told of the joy of being at last understood, of the pleasure of long-deferred appreciation, of the endless vistas of congenial development which shall there open out before them, of the glory of self-realisation and self-expression when at last they shall be able to give utterance to that word which all their lives has been stammering upon their tongue.

It is to be expected that the more spiritual a man is, the more fully alive his consciousness to the wonders of the great beyond, the less will he be in intimate rapport with the world and its affairs. He may do the duty of the daily round but he is progressively losing touch with his material environment; it means less and less to him, occupy his energies as it may; and, like the Great Master, he will tend to become an anomaly, a stumbling block, a walking reproof of the world and its modes of thought. Where his treasure is there will be his heart, and his kingdom is not of this world.

SPIRAL THINKING.

THE PROGRESSION OF THE SPIRIT.

As a slight possible contribution to the exceedingly interesting paper by Mr. A. J. Wood in LIGHT (p. 602), I venture to call attention in connection with "thinking spirally" to some lines in "A Lyric of the Golden Age"—that wonderful book of inspired verse through Lake Harris in his earlier years. On p. 242 we read:—

Through harmony in body, heart and brain,
Through harmony of wisdom, love and use,
Man blooms in every faculty of soul,
And every organ of the cultured mind,
And consciousness itself becomes inspired,
And man reflects the streaming thoughts that shine
Through spirit atmospheres upon the world.
He takes impressions from the entities
Of the Divine Existence; in his sleep
He passes through the golden gate that opes
Into the splendors of the Spirit-world;
He wakes beyond the body and its sphere,
He is at liberty from outward things.

This state of inner waking is beyond
The state men first take on beyond the grave,
Because the nervous essence that first clothes
The spirit, leaving the dissolving form,
When mind becomes clairvoyant yet remains
Connected with the outer particles;
And when this state grows perfect man ascends
The spiral pathway of the upper life.
His errors being dormant, and he learns
Eternal and unutterable things,
That never are and never can be known
Till all the outward faculties of man
In perfect harmony prevent no ray,
But shine translucent from the light above.

Also Mr. Wood's clearly thought out "natural-spiral" as from "right to left"—thus *downward*, as against the "spiritual-spiral" from "left to right"—thus *upward*, strikes one as in perfect consonance with both the mystic Boehme and the philosopher Bergson; in the "contrary will" of the one and the "contrariety" and "interruption" of the other.

May it not be conceivable that the Christian Scientists have—consciously or unconsciously—come into somewhat of this "spiral" thinking, and hence the "natural" results!

"God from our hearts veil after veil
Keeps lifting, till we see with His own sight,
And all together flow in unity's delight."

E. J.

THE POSTAGE TAX.—We receive so many letters requiring a personal reply, but without the necessary stamped addressed envelope, that we must again remind correspondents of the necessity for prepaying postage in these cases.

L.S.A. LECTURES.—Mr. R. H. Saunders, who is announced to speak on Thursday, the 13th inst., on "My Sittings With Mrs. Wriedt," informs us that in the course of his address he will deal also with his experiences in Direct Voice Mediumship with Mrs. Roberts Johnson.

"DETACHED" CRITICISM.—Altogether, there are at least a hundred occasions upon which Home raised himself in the air and floated round the room in front of such reputable witnesses as Lord Adare, Lord Lindsay, Captain Wynne, Professor Crookes, Samuel Carter Hall and his wife, Mr. Hewett and his wife, and many others. Critics of spiritual phenomena habitually refer to each case as if it were something entirely peculiar in itself, with no reference to the cumulative testimony of many separate observers. It is as unfair as if some strange animal had been reported by fifty travellers in Central Africa but its existence was disputed by men who examined one single case and refused even to allude to the other forty-nine. There are few earthly things which could not be contested by such tactics as these.—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

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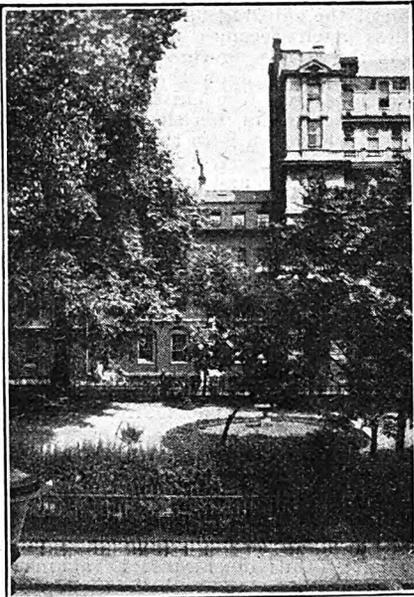
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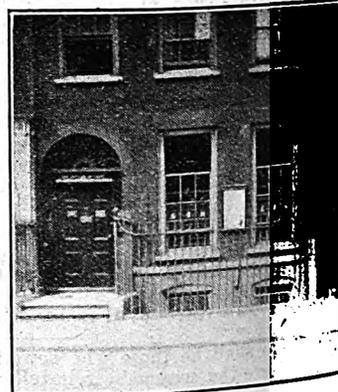
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PROGRAMME OF LECTURE CLASSES OCTOBER TO DECEMBER.

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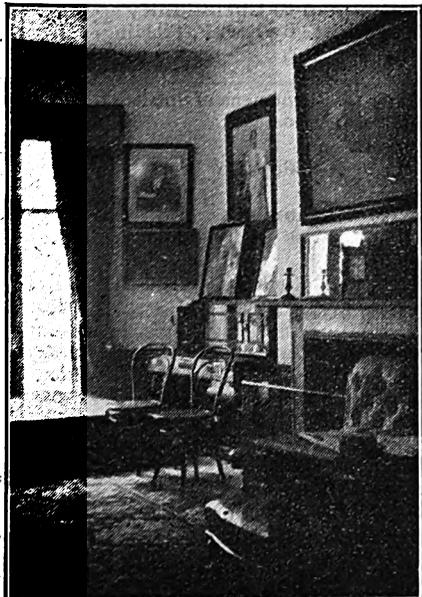
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A STRANGE WEDDING.

The "North China Herald" recently contained an account of an unusual wedding procession witnessed one Sunday at Yangchow by thousands of interested spectators. The daughter of a once prominent official had been engaged from infancy to a scion of another official house, who died several months ago. After his death, the young man appeared repeatedly to his promised bride, urging that she must go to her mother-in-law's house as if he were alive, and become the wife of his *kuei* (spirit). Her family reluctantly consented to her going, and amid many tears the procession made its way to her future home, the bride's chair, instead of being decked in the conventional red, being draped in green satin, and the cortège comprising all the accoutrements of an old official funeral. The wedding ceremonies of doing obeisance to ancestors and friends were performed by the girl beside the coffin of the bridegroom in a temple.

ANSWERS TO CORRESPONDENTS.

P. B. BEDDOW.—Dr. Powell dealt very fully with this question in *Light* for July 23rd and 30th last.

K. M. M. (Jersey).—We fear it would be impossible. Séances for materialisation are very rare.

G. V.—There is very little meat on the "bone" you have to pick with us. The articles ceased at that point just because the matter was finished, and for no other reason. "Love and Peace" by all means, but not at the cost of tame acquiescence in injustice to others.

V. P.—It is an offence which, as Mrs. Gamp said, lambs could not forgive nor worms forget. But we hope our heat is always of the "radiant" variety.

G. COOPER.—Such was his "Bible language." But he will know better as time goes on.

W. F. PRINCE.—Our good wishes go with you. We hope our next meeting will be on your side of the Atlantic. At present it seems of all things the most improbable.

D. F. M.—We know of no Spiritualistic group in the town, but we believe there is a Theosophical centre there.

S. S. S.—Thank you for the letter with your impressions of the movement. We may quote some of your remarks.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

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

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

PSYCHIC PHOTOGRAPHS—MELANCHOLY FACES.

J. asks us a question which we have answered before in replying to another correspondent: "Can you suggest any reason why the faces in psychic photography are so mournful in expression, so completely lacking in joy and vitality?" Yes, quite easily. In the first place, the faces are rarely actual faces of the spirits concerned, but plasmic masks—simulacra—of the faces they wore on earth. That is one reason. We may next take the consideration that spirits coming from their own natural sphere into earth conditions for the first time do so often with strain and difficulty, which may conceivably have its effect on the pictures presented. But they are not always sad faces. We have known some radiant and happy ones, where the conditions (about which we know so little) are especially good. But as many spirits had not a particularly happy time on earth, and yet wish to show themselves as they were (for recognition) rather than as they now are—sometimes wonderfully changed by their new life—the explanation is easily apparent.

MUSIC OF THE SPHERES.

P. R. H.—We quite agree. The musical forms of earth are doubtless "materialisations" of the essential principles of music. It has been said by poets and philosophers that the whole Universe is constituted on musical principles, and doubtless all the arts besides music present some aspect of the idea of Harmony. As to the "heavenly concerts," referred to by Swedenborg and others, we can only dimly conjecture the character of them, aided by earthly analogies, but in themselves they must be far beyond our mental range, limited as it is by the criteria of physical life.

SEEING THE AURA.

J. F.—Quite a number of people who know little or nothing of clairvoyance say that they have on occasion seen a "light" around a preacher or orator. Some of them write to us for an explanation. We can only reply that it is impossible to say positively that they saw the aura. It might in some cases be the result of fancy or an optical illusion. It is only when their accounts tally with those of recognised clairvoyants that it is possible to speak with some degree of assurance. Our subject is essentially one in which the greatest care is necessary. Loose statements and hasty judgments have been its bane.

EARLY RECORDS OF ECTOPLASM.

A correspondent, R. F. S., asks me if it is not the case that Ectoplasm, about which we hear so much nowadays, was a familiar phenomenon at séances in the early days. This is so, and it is only another instance of rehabilitation

under a new name, with the added circumstance that, thanks to Dr. W. J. Crawford and Dr. Gustave Geley, the substance has received a scientific imprimatur. It has been handled, weighed, examined under the microscope, and subjected to chemical analysis. Details of this last operation were published in the last issue of LIGHT. The actual production of Ectoplasm was much more common in the early days of the Spiritualist movement than it is now. Then, materialisation was a fairly regular form of mediumship, while to-day it is extremely rare. An excellent and vivid description of Ectoplasm forming and issuing from the side of the medium Eglinton will be found in Edmund Dawson Rogers' "Life and Experiences."

THE SIDERIC PENDULUM.

"Pendulum" asks me to furnish him with "more particular details of what is meant by the Sideric Pendulum." If he had followed the discussions and descriptions given in LIGHT from time to time he should be quite familiar with the details. The actual process appears to be of great antiquity, and various names are employed. For instance, it is known as the Magic Pendulum, and in France as the pendule explorateur. It consists of a ring or small ball suspended from a thread held between the fingers. My correspondent will find much about it in that excellent little brochure of Sir William Barrett's, entitled "Psychical Research" (Home University Library). In the "Strand Magazine" of August last year there was an article on "The Sideric Pendulum," in which it was claimed that by means of the pendulum the sex of eggs could be determined.

HYPNOTISM AND CLAIRVOYANCE.

G. M. C.—We can but answer your question at the moment by a reference to the experiments of Dr. Gregory, who wrote: "We have often seen persons in the mesmeric sleep who could see and describe correctly what was done behind them, or otherwise out of the range of their vision had their eyes been open, whereas their eyes were fast closed and turned up, so that when forced open only the whites were visible, and moreover insensible to light. In other words, we have often seen and tested the fact of vision without the use of the external eye. This fact is observed in natural somnambulists, independent of artificial magnetism." This was in the early days when the subject of mesmerism or hypnotism had to struggle for recognition, and was fiercely opposed by the medical schools. We suggest that you consult later books on the matter when you will find all the information you seek. It is impossible to go fully into the subject here.

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SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Dr. W. J. Vanstone.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. G. Tayler-Gwynn.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss V. Burton; 6.30, Mr. Osborn.

Shepherd's Bush.—73, *Becklow-road.*—11, public circle; 7, Miss Cann. Thursday, Mr. T. Davis.

Holloway.—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday, October 1st), whist drive in aid of building fund. Sunday, 11 and 7, Miss Mary Mills (Bristol), address and clairvoyance; 3, Lyceum (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Neville, address and clairvoyance. Friday, 8, free healing class.

Peckham.—*Lausanne-road.*—Harvest Festival, 7, Miss S. McCreadie. Thursday, 8.15, Mrs. A. Jamrach.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Laura Lewis. Wednesday, 8, Mrs. Annie Boddington.

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(Signed) "Fridtjof Nansen."

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