

WHAT IS A SPIRITUALIST?

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 7th, 1923.
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LIGHT

A JOURNAL OF
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"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,204.—VOL. XLIII. [Registered as] SATURDAY, APRIL 7, 1923. [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.

Peace in high places, on the peaks supreme—
Far over passion's mists deep peace of love;
Light of true sight, the glory and the gleam;
Far over troubled sleep what worlds of dream,
Free space for souls—yes, there is room above!

—A. E. WAITE.

WHEN DID MAN BECOME IMMORTAL?

Here is a question which has been dealt with on our Questions and Answers page, but invites some allusion here. It is a problem which can clearly be handled in different ways, and it is apparently a matter on which Science itself can say little or nothing. There is, for instance, the concept of immortality, which lies outside of the intellectual order, and Science can deal with man only so far as he is measurable, for Science is, in essence, a question of measurement. Science may and will ultimately be able with confidence to pronounce on the question of human survival of bodily death, which is as far as we can expect it to go. That, of course, will amount to "immortality" in the restricted sense of the term. And then philosophy can come in with its vision of human life as a unity and of the gradually rising tide of spiritual evolution which makes man self-conscious, first, individually, and then racially, that self-consciousness being the sign and token of something deathless in human nature

* * * * *
NAMES AND THINGS.

It has been said that a learned man may know all "about" life and not know life itself as intimately and accurately as the common and unlettered man. That is a proposition which has our cordial assent. Perhaps if the learned man were on better terms with his subject he would not be so apt to "call it names," and flatter himself that he has the last of the argument. As Miss Felicia Scatterd observed in a recent lecture, "Life is not to be disposed of by such terms as metabolism and katabolism." No, indeed, nor by any other words of learned length and thundering sound. High-sounding terms applied to simple things may "tickle the ears of the groundlings," and impress the unthinking, but those who know things at first hand will

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not be deceived. Incidents happen in séance experiment that are quite simply told and easily understood until some scientist, who was not present, begins to explain them. There are still people who, like the character in "Bab Ballads," can say of the explanation, "It must be very clever, for I do not understand it!" We admit the subliminal consciousness, but maintain that it has its limits. When we are told that something plainly and palpably objective was a "creation of the subconscious mind," we are tempted to retort on the objector, "So are you!" And so he may be if some of his theories are driven to their logical conclusions.

SPIRITUALISM AND THE ARTS.

We are minded to say something on the general subject of Art, as it affects those questions with which LIGHT especially concerns itself. Let us take, for instance, poetry. In poetry we look for the artistic expression of truth. Walt Whitman appeals to us in spite of, and not because of, his rugged measures, just as Swinburne's matchless music and exquisite phrasing largely disarm us of hostility towards his pessimism. A whole-hearted acceptance in verse of the things for which we stand would not blind us to halting lines and hackneyed ideas. If the singer is inspired by the things of the Spirit, let him sing well and truly or hold his peace. Surely such themes are worthy of the highest art and the utmost dignity of execution. No theme, however important, will excuse slovenly treatment. No poet is great enough to dispense with the rules of prosody; and doggerel, which is verse without art, would disfigure any subject. The greatest art, whether in Music, Painting or Literature, is spiritual in essence, and no form of Spiritualism can afford entirely to disregard it. We used to hear in days gone by that Spiritualism and Art were strangers; that no person of artistic sensitiveness could endure contact with it. There was a certain amount of truth in the accusation then. The thing was in its raw beginnings. It needed the rough, strong service of the pioneer, tough of fibre, and not over-burdened with those fine sensibilities which would have made his task an impossible one. Much of that hard and thankless work has been done. In days to come Art will take its full share in the work of adornment. But Use must always come before Beauty in the universal order. The house must be built before it can be decorated.

PRESENCE.

One had been ill and in his time of illness,
One who was gone now many, many days,
Was with him in a dim and ghostly stillness,
Was with him in her beautiful, grave ways.

They could not know, who had no power of knowing,
That one behind the darkness and the light,
Bided always their coming and their going,
And kept with them the watches of the night.
That dear, cool hands grown piteous and dim
Guided their hands and bled and tended him.

—DAVID MORTON.

THE VALUE OF CUMULATIVE EVIDENCE.

BY MISS H. A. DALLAS.

(Continued from Page 195.)

The case I am now about to cite is one of the most striking of the many impressive experiences published in S.P.R. "Proceedings": it is difficult to see how anyone can fail to recognise in the elaboration of this complex incident the carefully planned work of an intelligent and scholarly mind. In an abbreviated form the incident is as follows:—

Those who were holding sittings with Mrs. Piper, at which F. W. H. Myers purported to communicate, determined to test the knowledge of the communicating intelligence by asking questions on classical literature. As Myers was steeped in the knowledge of the Greek classics which he greatly loved, this was the special branch of literature about which the questions were put.

In March, 1908, the following rather simple question was put by Mr. Dorr, who was conducting the sitting: "What does the word *Lethe* convey to you?" To Mr. Dorr the word conveyed the idea of forgetfulness.

Immediately the reply came, "Do you refer to some of my poems?"

Although this was appropriate, as Myers had referred to "*Lethe*" in one of his poems, Mr. Dorr was not satisfied; he wanted a reply that would show that the meaning of the word was understood. He wanted some clear reference to forgetfulness, which is the common meaning attached to the word.

The Myers control then referred to "*Winds, Greece, Olympus, Cave, Shore, Lethe, Hades, Beautiful river Lethe underground.*"

These allusions conveyed no particular meaning to Mr. Dorr, who suggested that the communicator was confused, and that it would be better to close the sitting; he added, "Anything more that comes to you, say in the waking stage."

As Mrs. Piper was coming out of the trance she murmured several words, and among them were these:—

"*Lethe—delighted—sad—lovely—mate. Put them all together—entwined love—beautiful shores. . . I shot an arrow through the air. . .*" Mrs. Piper put her hands up before her face, palms outwards, as though warding something off, but smilingly like a child in play.

Mr. Dorr asked: "Whom do you see?"

Mrs. Piper then described a lady with a hoop—and two pointed things, and added, "she pulled a string" (evidently this denoted a bow and arrows).

On the following day some of these words were repeated in the trance, with additions, thus: "He drew the form, a picture of Iris with an arrow. . . Mor, Mor, Latin for sleep, Morpheus—cave. Sticks in my mind, can't you help me?"

Mr. Dorr saw that a reference was meant to the cave of sleep, but he only vaguely understood that this might be relevant; so he said: "Can't you make it clearer what there was peculiar about the waters of *Lethe*?" Whereat he received this apt reply:—

"Yes, I suppose you think I am affected in the same way, but I am not."

Mr. Dorr was now satisfied; but the communicator was not so. He expressed a hope that "clouds, Iris, and the reference to a bow was understood," adding, "Why did you not understand? It would have meant so much to you."

Then followed a reference to flowers, and poppies and, in the waking stage, "*C Y X*"—the latter letters being several times repeated in capitals. (I have, of course, omitted all irrelevant matter, and abbreviated the relevant matter as much as possible.)

One sentence from Myers' communication must not, however, be omitted. He said: "We walk together, our loves entwined, along the shores. In beauty beyond comparison with *Lethe*. Sorry it is all so fragmentary, but suppose it cannot all get through."

Mr. Dorr did not understand these allusions.

The record was sent to Mrs. Verrall and to Mr. Gerald Balfour (both classical scholars) who failed to trace any coherence in the answers of Myers to Mr. Dorr's question about *Lethe*. It was then forwarded to Mr. Piddington who, after careful search, found a passage in the eleventh book of Ovid's *Metamorphoses* (hitherto unknown to him) which, he says, "justifies and explains the main part of the answers given in the trance." ("Proc." Vol. XXIV., p. 99.)

The passage in Ovid must be briefly summarised.

It relates how Iris was bidden by Juno to go to King Sleep's abode, "that lies hidden beneath a cloud," with a request that he should send a vision to Alcyone to inform

her of the death of her husband, Ceyx. Iris clothed herself with the rainbow, "imprinting her bended bow upon the sky."

She found the river of *Lethe* issuing from the Cave of Sleep. Abundant poppies bloomed there and herbs innumerable. Somnus (Sleep) chose Morpheus to fulfil the commission of Juno, and Alcyone was made acquainted with her husband's fate.

In great grief she went to the sea shore, and finding there her husband's corpse, she threw herself into the water and was transformed into a halcyon. The gods, taking pity on Ceyx, changed him into a kingfisher. Thus she was reunited to her beloved mate:—

For seven tranquil days in winter time Alcyone sits brooding on her nest as it floats on the face of the waters. Then lulled is the wave of the sea; Aeolus guards and confines the winds, and secures a calm surface for his daughter's brood." (Part LX., pp. 99, 100.)

The answers of the "control" to the question under consideration involved allusions to all these details in the story. It is obvious that the word "*Lethe*" suggested to Myers this classical tale with which he was familiar in this life and which he still remembered after death.

In the course of these communications the "Myers control" had said:—

"We walk together, our loves entwined, along the shores. In beauty beyond comparison with *Lethe*."

Thus he seems to use this incident not merely to give evidence of identity, but, as in other cases, to press home the assurance that there is in store for those who seek and love a joy which justifies the promise that "our light affliction, which is but for a moment," will be outweighed by a far exceeding and eternal satisfaction.

Mr. Piddington remarks concerning this episode:—

"The way in which Myers here withheld the obvious and common-place answer until pressed to give it by Mr. Dorr, is, I think, deserving of the utmost attention; for the fact that in at least three other instances this same avoidance of the trite and obvious is to be found in the communications of Myers creates a presumption that Myers deliberately framed his messages so that only study and thought would render them intelligible." (Ibid. p. 91.)

The only passage in which the rise of *Lethe* in a case is mentioned in classical works is this one in Ovid's story.

In September, 1909, Sir Oliver Lodge tried another experiment with this same question. He wrote it down, enclosed it in a sealed envelope, and sent it to a lady (Mrs. Willett), through whose automatic writing Frederic Myers was thought to communicate.

He requested Mrs. Willett to open the envelope when she felt in the mood to receive a communication. She did not open it until February, 1910. The writing which came through her hand contained various allusions associated with *Lethe*, references to his own writings, to Virgil, etc., with an urgent addition, "I am not vague. I am not vague."

Sir Oliver Lodge's comment on this script is that although at first he "expected something better," he afterwards perceived that the answers were "admirable."

It is, however, to the writing of the following day, received before there was time for Sir Oliver Lodge to reply to the previous message, that I wish to draw particular attention. Mrs. Willett says:—

"I suddenly felt I was getting very dazed. . . I was looking at the 'Times' newspaper. I did not think of script until I felt my hands being, as it were, drawn together; I could not seem to keep them apart, and with a sort of *rush* I felt compelled to get writing materials and sit down, though people were in the room and I have never tried for script except alone (with the exception of the time with Mrs. V.). The enclosed script came, the most untidy script I have ever had. . . The script has no meaning whatever for me." She added that she knew that a Mr. Dorr had been having sittings with Mrs. Piper with good results, but she knew nothing more about him or about these sittings. ("Proc." Vol. XXV., 125.)

(Copy of script of February 5th, 1910, ended 6.25 p.m.)

"You felt the call it I it is I who write Myers. I need urgently to say this tell Lordge this word Myers Myers got the word I will spell it (scribbles) Myers yes the word (?) is DORR. Myers the word is (Scribbles) D DORR Myers enough F."

This script shows that the word "Lethe" recalled Mr. Dorr's question put at a sitting with Mrs. Piper two years previously.

On the 10th of February another message came:—

"I know what Lodge WANTS he wants to prove that I have access to knowledge shown elsewhere Myers." (Ibid, p. 127.)

and further:—

"That was the Door to which I found no key."

Could there be a more obvious example of intelligent selection?

Is it surprising that in one of his messages Myers asks: "Write the word Selection. Who selects, my friend Piddington? I address this question to Piddington. Who selects?" And again: "You ought to know I am Myers by my giving all these proofs."

This also is noteworthy: Whilst in Ovid's story we are told that abundant poppies bloom at the entrance of the cavern whence Lethe issues, as Mrs. Piper began to awake from the trance (Ap. 7, 1908) she delivered this significant message:—

"Mr. Myers says: 'No poppies ever grew on Elysian shores.'"

When we remember that the poppy is the symbol of slumber and forgetfulness we cannot fail to appreciate this assurance that in the happier conditions of the Other Life there is no forgetfulness of the friendships and experiences of this life. Moreover, when we turn to Myers' poems we recognise how characteristic of him is this reference to undying memory.

In the poem called "Renewal of Youth" we find these lines:—

"Oh, may the heart grow ever, yet retain
All she hath once acquired of glorious gain!
May all in freshness in her deeps endure
Which once hath entered in of high and pure,
Nor the sweet Present's dearness wear away
The grace and power of the old God-given day!

Ay, in God's presence set them, let them see
The lifting veil of the inmost mystery.
Even then shall they remember, even so
Shall the old thoughts rise, and the old love's fountain flow.

Ah Fate! What home so'er be mine at last
Save me some look, some image of the Past."

I have dwelt at length on this incident because it bears all the hall-marks of a genuine communication from F. W. H. Myers.

What is the alternative? Can we accept the hypothesis that all this dramatic characterisation with its subtle details is due to the subliminal activity of the mind of the deeply entranced medium?

Professor William James said some twenty years ago:

"I find that when I ascend from the details to the whole meaning of the phenomenon and especially when I connect the Piper case with all other cases of automatic writing and mediumship, and with the whole record of spirit possession in human history, the notion that such an immense current of experiences, complex in so many ways, should spell out absolutely nothing but the words 'intentional humbug' appears very unlikely. . . . The more I realise the quantitative mass of the phenomenon and its complexity the more incredible it seems to me that in a world all of whose vaster features we are in the habit of considering sincere at least, however brutal, this feature should be wholly constituted of insincerity." ("Proc.," S.P.R., Vol. XXIII., p. 36.)

We must face our alternatives as thus presented, if we would arrive at a just and well considered conviction.

Some think that no evidence of survival can be afforded by physical phenomena, materialisations, and so forth, but some cases of this sort supply striking evidence of identity.

The following experience is related by Dr. Venzano, who attended a series of sances with Eusapia Palladino:—

"In spite of the dimness of the light I could distinctly see Mme. Palladino and my fellow-sitters. Suddenly I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder, and sobbing violently, so that those present could hear the sobs; it kissed me repeatedly. I clearly perceived the outlines of this face, which touched my own, and I felt the very fine and abundant hair in contact with my left cheek, so that I could be quite sure that it was a woman. The table then began to move, and by typology gave the name of a close family connection who was known to no one present except myself. She had died some time before, and on account of incompatibility of temperament there had been serious disagreements with her. I was so far from expecting this typological response that I at first thought that this was a case of coincidence of names; but whilst I was mentally forming this reflection I felt a mouth, with warm breath, touch my left ear and whisper, in a low voice in Genoese dialect, a succession of sentences, the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping, and their import was to repeatedly implore pardon for injuries done to me, with a fullness of

detail connected with family affairs which could only be known to the person in question. The phenomenon seemed so real that I felt compelled to reply to the excuses offered me with expressions of affection, and to ask pardon in my turn if my resentment of the wrongs referred to had been excessive. But I had scarcely uttered the first syllables when two hands, with exquisite delicacy, applied themselves to my lips and prevented my continuing. The form then said to me: 'Thank you,' embraced me, kissed me, and disappeared.

"I should state at this point that this extraordinary phenomenon did not for a moment rob me of calmness of observation, which was more than ever necessary under these circumstances, and that I did not cease to watch the medium, who was quite awake and visible to all, and remained notionless through the whole course of the phenomenon." ("The Annals of Psychological Science," September, 1907. Vol. VI., No. 33, p. 164.)

In this case the materialised being afforded strong proof of identity and survival; but this class of phenomena have a general and wider bearing. Whether the appearances are recognised or not they are phenomena which cut at the roots of a materialistic interpretation of the relation between mind and matter. They show us matter being moulded by intelligence for a purpose. Dr. Gustave Geley recognises the important significance of these experiences, and in his work, "From the Unconscious to the Conscious," he says:—

"We have here a total reversal of material physiology. The living being can no longer consider himself a simple complex of cells; the living being is a product of psychic force moulded by a creative idea."

These are the main lines along which I have been led to the conviction that those who pass beyond the horizon of our earthly life can still communicate with us. When we have reached this conviction, not only as a matter of intuitive belief but as established by incontrovertible facts of experience—what next? *Cui bono?* What is the good? It is a question easy to answer if we consider it from the standpoint of the Divine Purpose. The partial withdrawing of the veil between this life and the life beyond is obviously a further development of God's manifestation of His will for mankind, is intended to enlighten our sense-bound souls, to enlarge our sympathies, and to further our evolution. But in answering this question, *Cui Bono?* we must realise that the Divine Purpose is not the only factor to be reckoned with. The other factor is the Human Will. It is possible to be intellectually convinced that these facts are true, and that they imply communication between those in the flesh and the discarnate, and yet to be materialists. It is possible to materialise this opportunity for intercourse, to seek for phenomena that appeal to the senses instead of rising by "stepping stones of our dead selves to higher things," to seek for selfish pleasure instead of boundless self-sacrificing life, in fellowship with the Highest.

In conclusion, Miss Dallas dwelt on the great responsibility resting on all who have reached the conviction that the spiritual order and the survival of man are proven facts, emphasising the need for "great tact, humility, patience, and much prayer if we are to bear our testimony worthily and effectively in a world desiring and even fainting for the truth which has been committed to us. Now is our day of opportunity. God grant that we may not fail to use it aright!" (Applause.)

The meeting closed with warm expressions of thanks to Miss Dallas for her paper and to Mr. Wright for his clear reading, which gave full force and emphasis to all the points.

SEA GLIMPSES IN THE SUMMERLAND.

"Come yet again with me, where in the midst of a mass of unfading blossom we find a little gate through which, in passing, we cannot fail to see a glimpse of the sea; so calm that one scarcely realises it is there. Your mind instantly flies to the thought always held therein, that in the Unknown Land there is no sea! It is true in the sense that all dangers and perils of it are unknown, but one can take peeps at it just because, when on earth, their souls revelled in it, and for always their love of the sea will remain within them. Think of the sailors who are born with the very smell of it in their blood and a love for it which seems to course through their veins.

"Heaven suggests, and is, perfection to those who enter its portals, and for there to be never again a sight of God's ocean would mean a big want in the happiness of the many to whom it is a passion; so the sea is not denied those who yearn after it, but the depths of the unfathomable deep contain a vastly different secret up here in this Land of Love. 'When the seas give up their dead'—how often one has heard it said; and how often one's soul cries out in anguish at the cruelty of its mighty waters. Not so here, where in its serene calm it helps to complete a picture where only happiness is portrayed.

"You remember my own great love for the sea? Here, often for pure refreshment of soul, I come through this little gateway to feast my eyes on the vast expanse of ocean, and in gazing, its atmospheric influence steals over me, and I drink of its ozone and revel in its intoxicating sense of vitality."

—From "God's Wonderland," by EFFIE MARTYN WATTS.

CONCERNING SPIRITUALISM.

AN ADDRESS BY GERALD MASSEY, DELIVERED AT
ST. GEORGE'S HALL, LONDON, ON JULY 28th, 1871.

(Continued from Page 197.)

We often see allusions to the sublime poetry, the marvellous inspiration of Mr. Harris. For brevity's sake I will only examine his book called "Hymns of Spiritual Devotion." (New York, 1857.)

On behalf of these Mr. Harris claims that the spirits of departed bards took an active part in preparing the volume for press. He says the pieces are not his except in a mediatorial sense. Many of them were communicated verbally by individual spirits, such as Watts, Cowper, Wesley, and Montgomery. And it certainly does look as though the following quotations had to do with plenary inspiration:—

"He dies! the friend of sinners dies,
Lo! Salem's daughters weep around."

—WATTS.

"He dies! the great Redeemer dies,
While nature darkens round."

—HARRIS.

"Brightest and best of the sons of the morning,"

—HEBER.

"Brightest and best of the sons of the morning,"

—HARRIS.

"Let us with a gladsome mind
Praise the Lord for he is kind,"

—OLD HYMN.

"Praise the Lord for He is kind;
Praise Him the indwelling mind."

—HARRIS.

"Of all the thoughts of God that are
Borne inward unto souls afar,"

—MRS. BROWNING.

"Of all the thoughts of God that are
In music borne from spheres afar,"

—HARRIS.

"Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine."

—THOMAS MOORE.

"Thou art, O Lord! the life and light
Of that celestial world we see;
Its angel-songs of truth and right
Are but responses unto Thee.
Through every soul Thy glories shine,
And all things pure and true are Thine."

—HARRIS.

Is not this calculated to cast discredit on the pretensions of abnormal mediumship? Mr. Harris may call it inspiration—we call it plagiarism and mental piracy. There must be imposture somewhere, no matter in which world it originated. Poets in our world, however, would not dare to repeat their old lines in new work in that fashion, and it is very shabby of them to do so in the other, especially when a confiding medium may have to bear the responsibility. It is curious to notice that in each case the lines quoted are the first in the respective pieces, and, as every artist knows, the great difficulty in all creative work is at the beginning. Another point is, that Mrs. Browning was not among "departed bards" at the time. And lastly, the repetitions cannot be all the result of a treacherous memory, as in the case of the stanza from Moore's hymn; and in another piece, borrowed from Bowring, the matter is most elaborately *teased* out of the original. It is in the name of things like these that Mr. Harris assumes to receive the "loftiest lyrical inspiration," and claims to "combine the functions of the priest and the poet." In the name of the Prophet—figs!

To give us anything additional—anything divinely creative and of human use, it appears to me that the thought must be celebrated through the natural brain, because it has to reach the spirits of others by passing back again through their natural brain. It is not meant that spirits should take actual physical possession of us and turn us out, as it were, because they could "do it" better than we do. That would not be doing our work—would not evolve us, only oust us. They have had their innings, and now it is our turn. They can help us best in another way—that is, all who can really help us—if we will only let them.

And so the higher spirits work *with* us, *on* us, and *through* us, unheard, unseen—and bring their force to

bear most perfectly when we are most unconscious of their presence. In this way, I take it, Shakespeare was the greatest normal medium that ever wrote. I said we did not need to pass into a trance to become mediums of this kind. But there is a sort of trance necessary. It is, that our sense of self—our consciousness of self—our selfishness of every form, be laid in trance before our angel-helpers and elders in immortality can carry on their divine agency most freely and fully, and aid us to their utmost possibility. And here again I doubt not that Shakespeare was so great, so unparalleled a natural medium because he was the least self-conscious of poets that ever lived.

Well, then, we are all subject to this influence—ever acted upon more or less by these spiritual beings, who sustain, guide, comfort, inspire us, though hidden from most of us by the veil of visible things, in which we are also spirits, although more finitely in our humanity. To me they are not so much supernatural as extra-human, still carrying on God's work in this world, hand in hand with us, trying to fulfil the divine designs with a larger vision, a more implicit trust giving us greater glimpses of His glory and brighter revelations of His love; and when they find a pure heart, a sincere soul, a worker so absorbed in his work as to be forgetful of self—does not think what the world will say of him or his work—has no great joy of it when once it is done, but is consuming with the hunger and thirst for doing more and better work—then I know these spirit-helpers come by divine stealth from out their golden day, and fill and inflate to its amplest capacity this human receptacle of life from God, called Man.

Mr. Darwin has shown by how exquisite a device the orchids are fertilised by means of insects, who, while in search of honey, deposit the flower-pollen. This plan we believe to be carried out by the Creator, on a vastly higher plane and larger range in the fertilisation of the human mind by means of spirit-visitants, who seek to gather honey for Him from His human flowers on earth, and whilst doing so, impregnate them with His heavenly influences. In this way, by spirit-agencies—the angels of His presence, as the Bible has it—does God descend upon the soul, like showers that water the earth and bring forth the flowers, or as dew upon the mown grass, that sends forth a sweet savour.

We talk of believing in the communion of the Holy Spirit, in a vague, general way, but what communion could be holier than that betwixt the child on earth and the spirit of the parent gone before? What form more natural than that could be assumed by the Holy Spirit of God Himself? "I will send you the Comforter," said Jesus Christ, and why should not the promise be realised by the bereaved mother through the spirit of that child which she thinks lost to her because she lost sight of the beloved face as it entered the cloud? What more natural than that its presence should brood down on the aching heart, fill the void of its loss, and still the troubled thoughts till the vanished hand can be clasped once more in spiritual union?

In such wise we are all mediums, and it is our work here to pass on these heavenly influences to others, whenever, and wherever, and howsoever they touch the soul, or illuminate the mind, or inspire the heart in any or in all of us.

The revelations made by Spiritualism must tend to aid the human mind in realising God as the universal Presence and the universal source of life—not only a First Cause, but the ever-present and ever-operant Cause. The scientific and orthodox mind has represented the Creator as a sort of First Cause that set things going—gave the pendulum of Time a tilt, or the first impulse, at the other end of the chain of being, and all the rest following in natural sequence, like the series of appulsions given by the buffers of a train of carriages each striking the other from beginning to end of the train. That is not an unfair image to represent their idea of the operation of natural laws.

But that is a totally inadequate representation of our First Cause, who is always causing, always present, who makes the succession as He goes. He does not operate only in that visible sequence to which they would limit His workings who are so limited themselves. Every carriage of our train is living—every link of the carriages is sentient—every human atom of it a conscious, vibrating soul; and every particle of it has a direct root-relationship to God Himself. There is the *rapport* of presence, spirit to spirit, so perfect as to involve no conscious process on either side, or need of it. So that we are not forced to feel back all along the chain of events, or of forms and fashions of life, to find our relationship to God. We are not compelled to grope backward, as Mr. Darwin does when he attributes

(Continued at foot of next page.)

PROPHECY AND PREDICTION.

THE PREMONITORY SENSE IN MAN.

BY MRS. F. E. LEANING.

The announcement in the papers recently of the death of Lord Seaforth and the extinction for the second time of that noble house, will doubtless have recalled to many of our readers the strange prophecies of Coinneach Odhar, the Brahan Seer, in connection with it. The comment in "Rays and Reflections" in *LIGHT* of March 10th, that the public recording of such things is usually fatal, is likely to call forth protests from some who have given attention to the matter. One remembers, for instance, Lilly's prophetic hieroglyphs of the Fire and Plague, about which he was gravely questioned at the bar of the House of Commons, and there is the rather startling occurrence of 1914 as a fateful date in Buchanan's "Manual of Psychometry," published in the United States in 1885 (Pt. II., p. 155). The first of these rests on Astrological calculations, and the second on a system of Buchanan's own, which he calls the Law of Periodicity. Unfortunately, we cannot tell which of these two systems is likely to be more reliable in a given case; but it looks as if it might be useful to keep an eye on both, and mark the coincidences, if any occur. And there is a third alternative, which has nothing whatever to do with calculations, but belongs by nature to certain individuals who have a sort of psychic periscope, so to speak. By means of it they can see along the road of life and round the corner, and through the brick wall of ignorance which bars ordinary mortals from the knowledge of Tomorrow.

That human nature has a chronic and occasionally a fierce desire to "have its fortune told" is an illustration of the law of supply and demand. We should not have seen Old Moore selling his almanac at the rate of 480,000 a year, when the price was two shillings and threepence a number, in the days of Queen Anne, otherwise; and we should not see automatic machines in our seaside resorts providing the same thrill for the humble penny two centuries later, in our own "enlightened" age, either. But the demand which gives evidence of itself in this way seeks its satisfaction on a surer ground when it flows towards the gifted fore-seer, the person who has the wonderful power of sensing beforehand what is going to befall men and nations. Many have certainly had this power. A man in Melbourne, C. W. Rohner, had it, and predicted national events in Europe. Vincent Turvey had it in a marked degree, and claims thirty out of thirty-seven predictions as fulfilled, of which a proportion were national events, such as the Russo-Japanese War, the Boer War, the death of King Edward, bomb-throwing in Spain, floods in Japan, and so on. Some of these were put on record several years before they happened. Mrs. Mary Davies had the same gift, and so had a less known medium, Mrs. Rathbone, of Cheshire. She foretold the death of Queen Victoria on August 23rd, 1900, and it was put on record by Mr. Hazelwood Jones, and published in the society journal, "Madame," on February 9th, 1901. Some people have a sense for earthquakes before they occur. Such was Lady Cromartie, who, on a perfectly still, quiet autumn morning at Tarbet, remarked that there would be an earthquake that night. That night, in the midst of a wild gale, it came. "My bed rocked," says Mrs. Violet Tweedale, telling the story, "the china clattered, and I heard a big picture near my bed, move out from the wall and go back again. In the morning we heard that considerable damage had been done. Several houses and stables had been razed to the ground, and some animals killed and people injured."

Unfortunately she does not give the date. And the faculty which came into play was possibly not the true premonitory sense so much as an instinct shared with the rest of the animal kingdom which warns it of coming danger; which dictates to certain birds the wisdom of migrating sooner, or to gulls the coming storm, or to a ship's cat the fact that on this, its last voyage, it would be better to stay on shore with her kittens. We have, as a race, developed reason so much at the expense of this instinct that it only lingers in a few individuals, and they usually belong to some older division of the human family. Hence we look for a Celtic strain in the blood of those displaying it, rather than a pure Teutonic ancestry.

The power of truly predicting any future event, whether

great or trivial, is a very wonderful one, and rightly respected in all ages, from Ancient Chaldea to modern Babylon. What it consists in, what mechanism is actually at work, and where it has its seat in our complex psychological make-up, we can hardly even speculate about yet, but of the fact that it exists and works there can be no doubt. Anyone who is unconvinced of this should take a short course of study, beginning with Mrs. Sidgwick's work in Volume V. of the S.P.R. "Proceedings," in which a total of two hundred and forty cases was reviewed, and forty-five given at first-hand. Seven years later, in Volume XI., Myers dealt with sixty more. Podmore, writing in 1897, reviews three hundred; Flammarion, in the first year of the present century, gives seventy-six in a single chapter of "The Unknown." Six years later Hyslop presents a study of eighteen cases in "Enigmas of Psychic Research." In 1913 Professor Bozzano, having collected one thousand cases, makes a book of one hundred and sixty of them. And so we might go on, for the tale is far from complete. We may come from this study perplexed, indeed, but we cannot come from it unbelieving in its possibility. It will be observed, too, that all this is thoroughly modern; we do not appeal to ancient authors and tradition, or to savage annals and tribes in far-off lands, or to obscure methods of divination by magic, the cabala, or what-not.

Maeterlinck felt the pressure of this mystery that challenges reason in the broad light of day. His puzzled discussion of the faculty, in what it gives and what it leaves out, brought his "Unknown Guest" within the list of books forbidden to the faithful. Mathematicians have their own way of solving it; saints have another. To a wisdom of another order than the intellectual the matter may be fairly plain. Meanwhile we note the facts, not the least remarkable feature about them being sometimes their actual triviality, and sometimes the triviality of the means by which they are revealed. When we look at the pack of cards, the gazing crystal, the open palm, the tea-cups, the dignity of the Prophet's calling seems dwarfed indeed; yet the lofty faculty to which these things act as stimulus is the same that was evoked in the dim solemnity of ancient temples, or visited the rapt and solitary worshipper on some lonely height. The setting is various; the jewel is the same. It gleams out oftenest of all in the ordinary person's experience in the guise of a dream. In sleep the most commonplace of us enters the secondary state, and so ascends a rung or two above the level of everyday existence. And just as we look out upon the world as a whole and do not think it beneath our dignity to see the little things as well as the great, so the premonitory sense yields often a view of complete trifles, and is by no means confined to events we should call important.

The chief difficulty about these dreams is that they are at once so personal and so petty that they do not get recorded. When Dr. Walter Prince saw in dream a terrible railway accident at the mouth of a tunnel, as described in the last number of the American "Journal," he naturally spoke of it both at home and at the S.P.R. Offices. There was verification of the dream being narrated before the event was known. But if the event is a natural and normal one, taking place in the dreamer's familiar surroundings, then we find ourselves too near the line where coincidence begins. For coincidence must be reckoned with, of course, and a most perplexing and interesting reckoning it is, sometimes. Some of us may remember Andrew Lang's story of the household who dreamed separately and individually that Fanti, the pet poodle, had gone mad. The remarkable unity of the topic quite justified the family in thinking that there must be something in it; in fact, it was only logical to do so. But Fanti, of Drumquagh, remained sane and self-possessed all his days, though he must have thought the family rather queer for a day or two. Probably there was laughter "in another place," but explanation there was not—on this side. Lang says it was "nothing more than a curiosity of coincidences." But considering the endless roll of dreams that have "come true," and the fact that the premonitory sense gives evidence of itself in many other ways, we must tread a narrow way between the two theories, in each instance, on its own individual merits.

(Continued from previous page.)

our present love of poetry and music, and our desire to sing, to the fact that our forefathers in the forest tried to howl, and succeeded perfectly—the gibbon getting out something like an octave of sounds—and assumes that our present aspiration for harmony is a sort of intimation of

our pre-existence, and a dim memory of that early time toward which we are trying to "hark back," instead of its being, as some of us had hoped, a yearning to praise God in the present and in His presence, and a desire to join in the sweeter choirs and harmonies hereafter.

(To be continued.)

RUSKIN AND SPIRITUALISM.

By NORMAN HUNT.

(Continued from Page 199.)

A CLEARER VIEW.

A pathetic extract is the following, of February 19th, to another correspondent: "I have never thanked you for the snowdrops. They bloomed here beautifully for four days. Then I had to leave them to go and lecture in London. It was nice to see them, but my whole mind is set on finding out whether there is a country where flowers do not fade. Else there is no Spring for me."

Frederic Myers, who had been a fellow inquirer with Ruskin, wrote of him at this time:—

"While . . . conviction abode with him he was as happy as a child; but presently he suffered what all are like to suffer who do not keep their minds close pressed to actual evidence by continuous study. That impress faded; and leaving the unseen world in its old sad uncertainty, he went back to the mission of humanising this earth, and being humanised thereby, which our race must needs accomplish, whatever be the last doom of man."

Nevertheless, anyone who has studied Ruskin's work carefully will note that from this period dates a very marked and indeed a vital change in his mental temper, and in the direction of his thoughts.

He had been occupied for fully seventeen years with the work and life of men, admirable for their grand human strength; basing themselves, and unshakably, on the grand virtues of justice and fortitude. But from now on, a much more definite leaning on the spiritual nature of man is evident—and gradually a growing firmness of trust in what one must still, I suppose, call the "supernatural" aspect of man's life. Mr. Cook, in his preface to the twenty-fourth volume of the "Library Edition," well sums up the result of this period of "psychic" experience. "The vision then . . . was doomed to fade; he had heard something from the Spirit world of fulfilled Love, but he sought not to peer beyond the veil. He turned back, here on earth, to 'Duty loved of Love.' Yet much remained to him from these experiences and thoughts at Broadlands. The conviction and the hope, there borne in upon him, strengthened the religious development which we traced during his sojourn at Assisi, and faith in the very real presence of ministering spirits coloured much of his later writing. The practical bent of his mind, the good sense in which he interpreted that faith, are shown in a beautiful letter to a girl-friend:—

"Aylesbury, August 17th, '76. I am so very thankful for all, but chiefly for the last part of your letter, in which you speak of feeling the angels nearer you.

"It is strange that this letter of yours should come to me and be read this morning in the room in which I received the tidings of her (Rose's) death, a year and a half ago. If anything is true of what all good and noble Christians have believed, it is true that we not only may, but should pray to the saints, as simply as we should ask them to do anything for us while they were alive. Do but feel that they are alive and love us still, and that they have powers of influencing us by their love and wisdom, and what else can we do? I should like you to think of Rose as a perfectly pure and innocent friend, who could, and only besought to be permitted to, teach you and inspire you in all things relating to feelings about which you have had no other adviser.

"One of your greatest charms to me was your tender hearing of her and your belief in the vision of her. I think it is very likely she may speak to you, when she will not to me—or cannot. I cannot tell you why I think this, but I do, very earnestly.

"Do not permit yourself to be disturbed by the so often repeated foolish saying that we should never go to anyone but God. Of course such a principle would take living friends from you more swiftly than dead ones, being less pure. It is the greater sanctity and power of the 'Cloud of Witnesses' which make simple people fancy they are idolatrous in addressing them instead of Christ.

"But they are all as the Angel who talked with John—but when he would have worshipped him, said, 'See thou do it not.'"

After a reference to Dante, he concludes thus:—

"There is one thing I am sure both Rose and Beatrice would say—and Dante, now he is with them—that in this day of the dark World, no one who loves truly should think of being happy here; that we are called upon to labour and to wait—being sure of joy, such as we know not, and need not know, till it is revealed to us by the Spirit."

In the long agony of waiting, however, a less submissive state of mind sometimes gained ground. A letter, written in 1881, to Norton, after successive waves of terrible brain-fever had brought Ruskin almost to the grave, contains the following:—

"The fact is these illnesses of mine have not been from overwork at all, but from over-excitement in particular directions of work, just when the blood begins to flow with the Spring sap. The first time it was a piece of long thought about St. Ursula; and this year it was brought on by my beginning family prayers again for the servants on New Year's Day—and writing two little Collects every morning—one on a bit of Gospel, the other on a bit of Psalm. They are at least as rational as prayers usually are, but gradually I got my selfishness—the element you warned me of in 'Fors,' too much engaged—and after a long meditation on the work of the 'other 70' (Luke x., beginning) and the later Acts of Apostles, got in my own evening thoughts into a steady try, if I couldn't get Rose's ghost at least alive by me, if not the body of her."

PROPHETIC DREAMS.

Many instances of Ruskin's now confirmed belief in the "supernatural" might be given; a few interesting ones must suffice.

He relates in "Fors" several curious warnings that occurred in his own family.

"There was Catherine; and—I forget the other little daughter's name—I did not see them; my mother told me of them; eagerly always about Catherine, who had been her own favourite. My aunt had been talking earnestly one day with her husband about these two children, planning this and that for their schooling and what not: at night, for a little while she could not sleep; and as she lay thinking, she saw the door of the room open, and two spades come into it, and stand at the foot of her bed. Both the children were dead within brief time afterwards. I was about to write 'within a fortnight'—but I cannot be sure of remembering my mother's words accurately."

Another curious instance of the "Second-sight" in his family is the following of a little cousin Jessie:—"Before her illness took its fatal form—before, indeed, I believe it had at all declared itself—my aunt dreamed one of her foresight dreams, simple and plain enough for anyone's interpretation—that she was approaching the ford of a dark river, alone, when little Jessie came running up behind her, and passed her, and went through first. Then she passed through herself, and looking back from the other side, saw her old Mause"—(the nurse)—"approaching from the distance to the bank of the stream. And so it was, that Jessie, immediately afterwards, sickened rapidly and died; and a few months, or it might be nearly a year afterwards, my aunt died of decline; and Mause, some two or three years later, having had no care after her mistress and Jessie were gone, but when she might go to them."

There is in "Fors Clavigera," a deeply interesting analysis of the power over Sir Walter Scott's mind of belief in such supernatural manifestations. It is unfortunately too long to quote, but Ruskin shows how strong and instinctive it was in all Scott's early and happy years, and how it only faded under the influence of worldliness which growing wealth and preoccupation with territorial acquisition slowly but inevitably fostered in him.

"Freits" (warnings or omens), "follow those who look for them," said a "practical" friend to Sir Walter. "Words absolutely true," says Ruskin, "with their converse, that they cease to follow those who do not look to them."

A little Coniston peasant child who had met with a fatal accident, lay on his bed with life ebbing fast away, and as he lay "sang on, clearer and clearer, all through the night . . . just the bits of hymns he had learnt in the Sunday-school . . . so clear at last, you might have heard him. His mother said, 'far out on the moor there.' Sang on till the full light of morning, and so passed away."

"Happiness in delirium only," say you?"
"All true love, all true wisdom, and all true knowledge, seem so to the World: but, without question the forms of weakness of body preceding death, or those during life which are like them, are the testing states, often the strongest states of the Soul."

THE GRADUAL REVELATION.

All the profound and mysterious mythical teachings of Nature, he says elsewhere, "are conditions of slow manifestation to human imperfect intelligence; and that what—"

ever Spiritual Powers are in true personality appointed to go to and fro in the Earth, to trouble the Waters of Healing, or bear the Salutation of Peace, can only be revealed in their reality by the gradual confirmation in the matured soul, of what at first were only its instinctive desires and figurative perceptions."

The strength of a confirmed faith in the spiritual and "miraculous" elements in human life is very marked in all Ruskin's latest (and to my own thinking, greatest) writings.

At a dinner which he gave to the schoolchildren of Coniston, he said to them:—"I was noticing in the hymn you sang, the words, 'Shall we gather at the river, where bright angels' feet have trod?' which seem to carry one to the future instead of thinking of the present. Not only have angels trod this earth in old times, but they do tread it even now, for they are often about us, helping us in many ways; present at our tables, and also at our beds; and we ought to think of this and rejoice that we have such heavenly companionship."

This attempt to present Ruskin's attitude towards what we call "Spiritualism" cannot perhaps be closed better than by quoting—after Ruskin—two passages from Plato, the great master of thought with whom he had so much kinship—together with Ruskin's clear endorsement of their truth.

"Kronos, Knowing. . . that no human

nature was so strong but that, if appointed itself alone to order human affairs, it must fill everything with insolence and injustice;—considering these things, I say, the God gave for the Kings and Rulers of Cities, not men, but of diviner and better race than men, angels; just as we now do ourselves for the flocks, and the herds of all creatures that are tame: for we make not the ox lord of oxen; nor the goat of goats; and so, in like manner, the God, in His love to man, set a better race than ours above us—that of the angels; which, to its own great joy and to ours, taking care of us, and giving us peace, and shame, and order, and full frankness of justice, made the races of men free from sedition, living in gladness. And this word, rich in usage of truth, goes on to say, that, for such cities as no angel, but a mortal governs, there is no possible avoidance of evil and of pain." This passage, says Ruskin "expresses the ancient faith, and I myself doubt not, the eternal fact, in the simplest terms."

"Wherefore," says Plato again, "our battle is immortal; and the Gods and the angels fight with us; and we are their possessions. And the things that destroy us are injustice, insolence and foolish thoughts; and the things that save us are justice, self-command and true thought, which things dwell in the living powers of the Gods." A statement, says Ruskin, "which is in all points, and for ever true, and ascertainably so by every man who honestly endeavours to be just, temperate, and true."

THE REV. G. VALE OWEN ON PROPAGANDA.

To the Editor of LIGHT.

SIR.—In his letter in LIGHT of February 17th (p. 101) Sir William Barrett says, in reference to Sir Arthur Conan Doyle, "By mere propaganda of lectures and papers Spiritualists in the future, as past experience has shown, will never gain general acceptance for their views, nor win the tremendously powerful support of organised science."

In regard to "organised science," it is not my present purpose to say anything. Nor does it concern me very much in view of the effect that organised scientific methods have had upon the present position and reputation of the S.P.R.—to which Society Sir William also alludes—both the English and the American. In regard to Sir William's reference to Sir Arthur's propaganda methods, however, I will ask you to allow me to make a brief reply.

Since my arrival here in January last, I have lectured several times in New York, and have also visited Washington, Philadelphia, Boston, Toledo, Detroit, Chicago, and elsewhere. This is, roughly, the district covered by Sir Arthur in his tour last year. I had, of course, read reports of this tour. But it was not until I began going the round of these American centres of enormous population that I realised the tremendous impression he has made on the minds of all classes of people on this side of the Atlantic. They are very frank and unreserved in their criticism of the various lecturers who have dealt with this subject. I will not reproduce their criticism here. I will only say that were our organised scientific researchers to hear what I have heard they might perhaps adopt a less arrogant attitude. Sir Arthur's name stands out pre-eminent here. People listen to him. His words are very carefully considered. He is quoted, discussed, admired. For he came with a carefully reasoned argument and a definite conclusion. Others are quoted, usually with the query, "But what really are his convictions—if he has any?" I have never heard any such query applied to Sir Arthur's attitude. There are thousands who are grateful to him for the real comfort which he has given to them in their sorrow of bereavement.

If Sir William Barrett could have had the opportunity which has been given to me of hearing what people here are thinking and saying, I feel sure he would not have written the words I have quoted above.—Yours, etc.,

G. VALE OWEN.

New York.
March 14th, 1923.

"AN INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR.—I was no little amused at the Rev. C. L. Tweeddale's letter in your issue of March 24th, with reference to my poor little yarns in "Chambers' Journal" of some rather startling jugglers' tricks which I saw in India some years ago, or, as perhaps Mr. Tweeddale would rather I said, "I thought I saw." It would perhaps have been more to the point if your correspondent had hazarded a suggestion as to how these tricks were done rather than to jump on me with a heavy hoof over hypnotism. When your correspondent quotes he should quote correctly. I did not say in the article from which he quotes that "the juggler hypnotises all the spectators." What I said was that I could only account to myself for an explanation on the hypothesis of hypnotism. The misquotation represents me

as making a statement of fact from unproved premises which, as Euclid would say, "is absurd." Of course, as Mr. Tweeddale suggests:—

1. Perhaps I never saw the juggler at all.
2. Perhaps he never came into my garden.
3. Perhaps he never came near my bungalow.
4. Perhaps I only imagined I lent a rupee to the other juggler.

Why did not Mr. Tweeddale wind up with the suggestion that perhaps I was not in India at all, but pulling people's legs at home!

After all, what is hypnotism? We of the West know very little about it, but in the East it is a very ancient and accepted phenomenon.

Mr. Tweeddale is perhaps nearer the truth than he knows when he refers to "the theory of hypnotism of a crowd of people, said people being totally unconscious of the hypnotism and not knowing either when the state begins or ends."

I do not think there is anything unreasonable in my thinking that the juggler performed four or five of his tricks by simple legerdemain and then, to impress us and gain merit in our eyes, and especially in the eyes of the natives looking on, he might have brought his hypnotic powers into play and thereby made us think we saw fire falling from heaven and yards of string being pulled out of a hole in his side. The question is, Is there such a force as hypnotism? If not, then there is an end to it. If there is then the how, the when, or the where is a detail.—Yours, etc.,

C. L. HARDCASTLE.

"A TALK ABOUT CONTROLS."

To the Editor of LIGHT.

SIR.—Your contributor, "C. E. B. (Col.)," usually shows himself so well informed, that it is, perhaps, worth while to point out that, in his interesting article with the above heading, he seems to get a little confused in his references to the "Beauchamp family." He says "Miss Beauchamp was entirely different in character and temperament from Miss B. (3), while Sally was distinct from either."

I think, if "C. E. B." has an opportunity to refresh his recollection of Dr. Morton Prince's work, he will find that Sally and B3 were the same person. No doubt, when he wrote "B3" he meant B4, who was distinct from Sally and also from B1. But none of these, I think, was "Miss Beauchamp," i.e., the normal personality. Miss Beauchamp, when ultimately discovered, appeared to be a synthesis of B1 and B4. Who Sally was remains, I think, a mystery even to Dr. Prince. I have an impression that she claimed to have had an adult mind when Miss Beauchamp was a baby. If that were so, she must, apparently, in some way have pre-lived Miss Beauchamp—a novel variant of the usual "spirit hypothesis"!—Yours, etc.,

HUBERT WALES.

Hindhead.
March 25th, 1923.

MR. A. WEISMAN, whose pianoforte improvisations have afforded delight at so many Spiritualist gatherings, has left to take up his residence on the Continent. He played for the last time at the meeting of the London Spiritualist Alliance last week, when many expressions of regret at his departure were made, and good wishes extended to him and his wife for the future.

LIGHT,

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SIGNS OF ADVANCE.

It has been a long and tedious process, but Spiritualism is at last beginning to vindicate itself. Its true value and its essential meaning are gradually becoming clear to the general mind. Perhaps the main cause of this is to be found in the fact that those who can speak most worthily on its behalf are now allowed the opportunity in the public Press. Time was when they were gagged, and only those who could pour out scorn and slander on it were permitted full freedom of utterance. It was the custom to blame the newspapers or their conductors for this state of things, but the charge was not quite just. The newspaper is a commercial as well as an educational institution. It is very much dependent on public favour, and must not openly side with an unpopular idea. It must not tell its patrons things which they do not desire to hear. There have been some fine exceptions to this rule; but they have been too few to affect it as a general principle. Did not a famous journal come once nearly to destruction by daring even to record some psychic manifestations with a medium of the past? That, indeed, was more than half a century since, but the boycott has lasted until a very short time ago. The change came very gradually, but it has all pointed to one thing—a great change in the public mind. Many of us have watched the transformation going on, and we could find no better index of the progress which our movement is making than the corresponding change in the attitude of the Press, that reflex of the popular mind. Progress, as usual, has been cumulative. The last five years have witnessed a greater advance than all that took place in the previous twenty. In this matter we are optimists with an optimism reasoned, tested, and proved. We can say of to-day, as it compares with twenty years ago, "Look on this picture, and on that"! Only the blind could miss the difference.

And now what should be our attitude towards a world that at last is not merely willing but eager to know? First, perhaps, that it is not *our* truth; that we hold no monopoly or prescriptive rights in it. We are no "close corporation," or guild of knowledge, to dispense our discoveries as a favour. We have no mystic pass words or trade secrets. The candidate for admission to the portals of Spiritualism has not to believe something, or to take any vows. We have merely to advise him to be properly careful, and (as we are constantly doing) impress upon him the advantage of joining a society (such as the London Spiritualist Alliance), where he will meet with friends and advisers, and gain some knowledge of the great literature of the subject. A few of us get our facts first and our theory later, but it is usually otherwise, and it is well that it should be so. And it is not only a question of theory. There is the Philosophy of the subject, one of the greatest philosophies the world has ever known.

To us, Spiritualism appeals mainly as the presentation to the world of the Spiritual Idea. From the movement of a material object without visible agency, the transmission of thought from mind to mind with-

out physical means—from these to the recognition that Life is a manifestation of the Universal Spirit may seem a vast step. But they are all interlinked, and the revelation is one which unites all the scattered things and interprets the problems one by one. Let us hold firmly to that central principle, and our course will be clear and sure. There will still be problems and perplexities—that is part of our schooling. We may follow in Spiritualism many ways. But we shall speed best by following the way of the Spirit, for that is also the way of Nature.

A RECENT HOPE RESULT.

To the Editor of LIGHT.

SIR,—Mr. Bird, of the "Scientific American," has been in London lately, investigating psychic matters. He came at my suggestion, and I told him that I hoped I could show him sufficient phenomena to convince him on that, the least important side of the question. He sat twice with Sloan, once with Evan Powell, and once at a very good private circle, and he saw in the space of a fortnight practically every manifestation (save an actual human levitation) which we have ever claimed. Among other things he saw, in bright candle light, the movement of distant objects, and their immediate response to questions or directions. He had the sense to begin his investigation without consulting the mediums either personally or collectively, and he contributed a sympathetic atmosphere which enabled him to get results in this short campaign, which many so-called psychic researchers with their elaborate tests and impossible conditions do not get in their lives. He was intelligent enough to understand that we have to conform to the laws and not expect the laws to conform to us.

Finally, I went with him to get a photograph from Mr. Hope. Mr. Bird played no tricks, but, on the other hand, he neglected no precaution, marked his plate instantly when he opened the packet, and never let it leave his own hand for an instant, save when actually attached to the camera. As a result, he received two extras upon his plate. Those of the S.P.R. who have real doubts as to Hope's honesty should surely accept so absolute and independent a test as this, without waiting for a special S.P.R. test, which, in the present unhappy circumstances, must be conducted under strained and artificial conditions. The Crewe people naturally look upon Mr. Price and his two collaborators as people who have first deceived them and then tried to ruin them, and how can normal results be produced in such an atmosphere? I do sincerely trust that the S.P.R. will endeavour to right the great wrong that they have done not only to two humble individuals, but to the whole cause of psychic research, for it is impossible for us to let the matter drop until some solution has been reached.

You are faithfully,
ARTHUR CONAN DOYLE.

London, March 27th, 1923.

THE BIBLE OF NATURE.

I gratefully acknowledge the use and value of the written Bibles, and inspired books of earth, revealing as they do Love and Wisdom at the heart of things. But I have learned much from the word of God writ large upon Nature, and, with Shakespeare, have heard sermons from stones, tongues in trees, lessons from running brooks, and good in all things. During the intervals between lying in dock and getting under sail for another voyage, I have enjoyably spent the time upon the Kent hills, a short journey from the Medway. Then at times I have become in close rapport with earth's golden message of Eternal Life. The languorous soothing hum of the bees, the gentle rustle from the leafy woods, the snowy, sun-tinged clouds overhead—all spoke to me of the great creative Love of God. Many times I have watched the evolution of the worm from the chrysalis stage, till emerging, winged and free, it has soared into its golden heaven of free life. Thus has the gospel of Spiritualism been taught to me without the aid of the spoken or printed word. But my reading has confirmed the lesson. I have noted, for example, that the Greek word *psyche* means both soul and butterfly. The shining, glistening chalk pits, too, with their treasure of fossil and ore unearthed by excavation, added their quota to the words of God in revelation of the methods of Divine Mind in evolving the earth, so that it has become one vast garden for the fruition of one fruit—Man. Not only in the manifestations of rural life, but here in London's wonderful dream-city, irrespective of its sin and crime—here in the parks and open spaces, God's words are sounding through the crocus-buds, the tulips, the hyacinths, and the renewing verdure of the trees. There is a normal clairvoyance and clairaudience in us all that enables us, if we will, to read the Resurrection Message, and hear indeed the words of God.

HARRY FIELDER.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Mrs. Henry Sidgwick, who is the Honorary Secretary of the Society for Psychical Research, and is the eldest sister of the Earl of Balfour, is to receive the Honorary Degree of Doctor of Laws from Edinburgh University in July. During her eighteen years' tenure as Principal of Newnham College, Cambridge, Mrs. Sidgwick occupied a distinguished place in the world of higher education. Although she resigned the principalship in 1910, she still maintains, as treasurer, her association with the college. Mrs. Sidgwick is seventy-seven, and is interested in Spiritualism.

The second annual meeting of the Glasgow Society for Psychical Research was held at 58, Renfield-street, Glasgow, Professor W. M. Neile Dixon, Litt.D., presiding. The "Glasgow Herald" of March 26th, in reporting the meeting, stated that in moving the adoption of the annual report the Chairman dealt with the difficulties of psychic research arising from the fleeting nature of the phenomena to be investigated, their complexity, and the mental conditions which had to be taken into account. There was the further difficulty that their research work along scientific lines was severely limited by the want of adequate funds. In presenting its second annual report the Council felt that the interest awakened in the aims of the Society, and the work already done amply justified its foundation, and confidently anticipated for it a vigorous and successful future. With regard to their inquiry work, while the Council had not yet obtained results which they considered sufficient to justify publication in an official report, and negative results may appear disappointing, it should be borne in mind that no type of scientific investigation could proceed by short and easy routes. The general public had been taught by some sections of the Press to look to the records of psychical research for sensation and excitement, and was never reminded by it that long years of patient experiment in hundreds of laboratories and by thousands of eager students lay behind all the results of modern science. When psychical research was taken with equal seriousness, when it had enlisted armies of strenuous workers, they might hope for successes. Among other matters an alleged case of poltergeist phenomena had been very carefully investigated by the Council, but no results of a completely satisfactory nature had been obtained. The Council had received from members reports of a few interesting cases of psychic experience. They are now endeavouring to collect other cases of the same nature, and would be glad to have the co-operation of members in this line of inquiry.

The annual meeting of the Southern District Council of Spiritualists, which comprises churches at Plymouth, Devonport, Exeter, Bristol, Bournemouth, Southampton, Winchester, Portsmouth, Reading, Worthing, and Brighton, was held on Wednesday at Bristol. A large number of officials, delegates, and members assembled under the presidency of Mr. A. G. Newton. The reports showed increased activities in all organised centres of the work, and a sustained appreciation by the general public outside of those in actual membership. Attendances at all the religious services were ever on the upward grade. The Council was fortunate in retaining the services of a full time missionary, and the President of the Council had kept in touch with all the units by personal visitation. A series of short tours had been the means of linking up the churches by the best workers available, and had enabled the weaker churches to be supported by the stronger ones. The younger mind has been catered for by the respective lycœums (Sunday schools), and in the recent examinations a high standard of intelligence was manifested. The election of officers, etc., for 1923-24 resulted as follows: President, Mr. A. G. Newton, Southampton; Vice-President, Mr. P. R. Street, Reading; Secretary, Mr. J. G. McFarlane, 6, St. Piran's Avenue, Copnor, Portsmouth; Treasurer, Mr. A. E. Hendy, Brockenhurst; Area Representatives on National Body, Mr. G. Woodward-Saunders, Reading, and Mr. J. M. Eddy, Bristol; Committee, Messrs. Blake, Bournemouth; Everett, Brighton; Fielder, Portsmouth, and Powell, Paignton.

The "Quest" for April, in reviewing the recent work by the Rev. Walter Wynn, "In Defence," says:—

"Mr. Wynn does not abate one jot of his estimate of the work of the Spiritualistic movement: 'The day will come when the Churches will see that a great debt of gratitude is due to the Spiritualist. It will not be due to "Christian evidences" supplied by the Orthodox Churches that the last ramparts of materialism will fall, but to the Spiritualists.' This with regard to the phenomena; but as to the 'communications,' they are so contradictory that, unless they endorse the Evangelical interpretation of the Bible, Mr. Wynn would not 'rest the salvation of a cat and its kittens' on them. As a Revelation of Truth the Bible is for him the ultimate appeal, and the dream of Spiritualism which imagines that it can dispense with its authority in matters of belief and become a world-religion, assimilating whatever is good in all the other religions, is a perverse illusion. It is a question of believing in the Bible as inerrant

and final revelation throughout; and if Mr. Wynn so believes, why at the end does he write: 'I pray that the pall of a dead and false eschatology may be lifted off the grave?' Whence comes this eschatology, if not from the New Testament documents?"

Mr. J. Hewat McKenzie, in an article on the Price-Hope case in the April issue of "Psychic Science," writes:—

"I have sought and desired the truth regarding this experiment from the earliest moment that the case was brought to my notice, but I regret that I have not discovered among the officials of the S.P.R. an equal zeal for truth and fair play. Rather there has been a policy of delay and evasion, for which no adequate reason has ever been forthcoming, which leaves 'he suspicion in unbiassed minds that this policy was manoeuvred by some one or more persons in order to cover up the tracks of the guilty party. For this the Council may not be responsible directly, but indirectly they must share the general odium which has come upon the S.P.R. through the publicity perforce given to the matter in the interests of truth.'"

In its issue of March 29th, "The Church Family Newspaper" published a leading article by the Editor, entitled: "The Message of Easter, is it credible?" In the course of the article the Editor, in referring to the words of St. John, "when the doors, being shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst," pays an important tribute to the finding of Psychical Research. He writes:—

"Here we are obviously in the presence of a mystery which, so far, has been insoluble. But in the physical world are we not surrounded by phenomena which we can neither understand nor explain? To our fathers the wonders of wireless were undreamt of. To-day even our children 'listen-in' and 'talk wireless'! But who can explain, or fully understand, that mysterious, wonderful power which has brought the ends of the earth together, and filled the ether with voices unheard before? Who shall dare to say that the next generation may not be as familiar with psychic phenomena as we are to-day with the marvels of wireless and a hundred and one other mysteries which scientists have revealed to us, but which even they cannot explain? In this connection it is worth while recalling what the late F. W. H. Myers prophesied in his 'Human Personality and Its Survival.' 'I predict,' he says, 'that in consequence of the new evidence all reasonable men a century hence will believe the Resurrection of Christ, whereas in default of the new evidence no reasonable man a century hence would have believed it.' In view of the trend of scientific thought since Myers' day, it is not surprising that attacks by scientists on the Resurrection story are far less virulent, and not so confident as they were last century. If, as Bishop Gore says, 'religion is a thing for common people,' it is imperative that the common people should use the God-given gift of intelligence, so that they may be able to give a reason for the hope that is in them."

Mrs. F. E. Leaning, in an article on Thought Transference published in the March issue of the "Medical Times," writes:—

"The writer has followed with considerable interest the long series of articles by Dr. J. Barker Smith, and the discussion by Mr. Joseph Milne on this topic, and ventures as a student of Psychic Research, though not of medicine, to offer these remarks. Beyond the boundary of even the New Psychology lies our province, and the first thing to be established in that dim borderland by the courageous physicist who led the way last century (Sir W. F. Barrett) was the transference of thoughts. But in the thirteen thousand and more recorded experiments of the English Society for Psychical Research, in the many similar ones carried out on the Continent, and in the numerous instances of spontaneous incidents classed as 'telepathic,' whether visual or auditory, one canon has ruled supreme, viz., that there must be a definite causative agent, and an attested record of the circumstances under which the impression was received. If a thing is seen, someone else must have visualised it, created the 'radiant image' of it somewhere, first; and if it is heard, then someone must have said, sung or thought it. Evidence of this is the only criterion we have by which we can distinguish between the self-made sight or sound coming from the endlessly fertile and dramatic 'subconscious' mind of ours and those which have a source extraneous to ourselves. Thus we confine the term 'clair-audience' strictly to cases where the thing heard, usually the name called, or very rarely, the sentence spoken, can be proved by witnesses to have been uttered, or that it coincided with some crucial event likely to have crystallised in a cry. But throughout Dr. Barker Smith's articles, here and elsewhere, I have looked in vain for any such proof of an external agent producing these numerous impressions. In his early experiments with children we had this supplied, and in a solitary instance (that of the passenger in distress at the railway station), there is the required evidence. But it is an almost unique case in his experience. The great majority of the messages would have to be ranked as 'auditory hallucinations,' and of a recognised type, too."

IN THE WORLD BEAUTIFUL.

A ROMANCE OF REALITY.

BY A. J. WOOD.

It is obvious from the commencement of the following narrative, that it is the continuation of a longer one. Since the manuscript came into my possession I have endeavoured to trace the missing portion, but so far, without success. However, as the present story is apparently complete in itself, and provides, I trust, some agreeable reading, I make no apologies for presenting it just as I found it.—(A. J. W.)

You are already familiar with the incidents which took place at my passing over, so I will not repeat them, but resume the account from my first full awakening to life in this sphere.

When I regained consciousness my memory was almost a complete blank. My first feeling was that of loneliness, and yet it was borne in upon me that someone had only recently spoken kindly words to me, and performed kindly services; but more than this I could not call up by any effort. And yet I felt strangely calm and at ease, and more comfortable bodily than I had ever been. There was a feeling of lightness and energy about me to which I was wholly unaccustomed, and which accounted, no doubt, for my extraordinary beatitude. I was conscious that whatever effort I might make to move from the reclining position in which I found myself, would require but very little exertion on my part, and that it would be pleasurable rather than otherwise. Not that I was uncomfortable; far from it! It was that very feeling of bodily ease, and release from suffering, allied to an unusual alertness of mind, that seemed to impel me to be up and doing, and fathom the mystery of my present condition and surroundings.

I was lying on a couch in a strange room, which, though exquisitely decorated and furnished, and bathed in an agreeable rosy-tinted, amber light, like sunrise at dawn in early summer, yet somehow conveyed to me in some mysterious manner a sense of incompleteness in many of its various appointments. Some of the objects were quite new and strange to me, and it was impossible to tell whether they were for use or ornament. A few among them possessed a brilliancy, not to say, translucency, that was exceedingly delightful to contemplate. It was as though they glowed with a light from within themselves, and not by reflection.

It was the gradual dawning upon my awakened consciousness of my strange environment, and the arousing of my attention to these unusual appearances, that made me exclaim, "Surely there is something mysterious about this place! Where am I?"

As if in answer to my question, I then noticed that some beautiful curtains, which were drawn across the centre half of the side of the room facing me as I lay on the couch and which were apparently made of delicate filaments of coloured silk, regularly spaced with small scintillating gems forming a series of concentric circles of many hues, were beginning gently to undulate, as though stirred by a gentle wind, or some invisible presence. At the moment it began its movement, a murmur, as of far away music, fell on my ears; and, as it grew nearer and increased in volume, and its theme became distinguishable, it held me enthralled by its exquisite beauty and wonderful purity of tone. I scarcely dared venture to breathe, or to move. It was like no music I had ever heard before, even by the greatest masters of symphony.

I was greatly perplexed as to its source, for it now seemed to proceed directly from the atmosphere itself, rather than from any definite direction. It was all around me, and about me, and bathed me in its exquisite melody. And yet it so perfectly harmonised with my mood, and expressed it, that, as I have already said, I was afraid to stir lest I should break the sense of enchantment that possessed me. It was not that I enjoyed it only in an æsthetic sense, but literally and physically also, in a manner I cannot describe, so perfectly in unison did my whole being vibrate to the glorious strains as they rose and fell about me in some great celestial symphony. It inspired me, and soothed me at one and the same time. I began to think I was the subject of some divine hallucination or enchantment, and that I should presently awake to dull and drab surroundings.

Gradually, however, and almost imperceptibly, the music died away, and I was left, not with a sense of loss, but of infinite gain; as though the glorious strains which had pulsated about me, and interpenetrated my whole being, had increased its vitality and well-being a hundredfold; while dominating all was a feeling of joy and perfect peace unspeakable.

A RECOGNITION.

In this mood of exaltation I became aware that the jewelled curtains before me had ceased to undulate with the

music, and were now slowly parting asunder. Through the opening between them I could perceive, but dimly at first, a form outlined in human shape. As I gazed wonderingly, yet without fear, at this unexpected apparition, it gradually assumed more definite proportions, until at last there stood before me a radiant being clothed in dazzling white, and girt about the middle with an opalescent band, fastened by a jewelled clasp. His features, though strangely familiar, I could not for the life of me identify. Vague memories began to stir within me, but, like things seen through a mist, dimly, I could not be certain of their nature. It was as though I was conscious of possessing a certain knowledge, but without the power to resuscitate it. Then, in the midst of the effort I was making to pierce the mental fog which bound me, this radiant being took one step forward into the room, and spoke but one word, my own name, in a voice there was no mistaking and which I immediately recognised.

"Father!" I exclaimed, "Father!" and, springing up from my couch, I ran towards him, and fell at his feet weeping tears of joy.

"Yes, my son," he said, in a voice also not free from emotion, "yes, your father, and not only your father, but your guardian spirit now, and for a long time past. Welcome! a thousand times welcome, to these spheres! You have called me by the name of 'father,' but that name must shortly cease to fall from your lips. In these realms we are all brothers and sisters in truth, and One only may we call by the name of 'Father,' for such He truly is, as we are His children. Arise!"

In obedience to his command I stood up, and gazed long and earnestly into his face. It was indeed my father, as I had known him on earth, and yet how different! His face, even in those days, was a beautiful one, even as was his character. But how shall I describe the change that had taken place in those familiar, yet subtly altered lineaments? They shone with a light, and radiant beauty and youthfulness, such as no artist could copy, nor even imitate. A poet might, to some extent, portray them in words; but I fear I am no poet. Smiling at my bewilderment, this glorious being, lovingly passing his arm through mine, led me back to the couch on which I had been lying, and drew me down by his side.

"My son," he said, "I have a few words to say to you. You have now entered upon a larger and fuller existence, and it is meet that I should hold certain intimate discourse with you as your past and present guide. On earth I always endeavoured to order my life in such a way that you might worthily imitate, for I was always convinced that our earth-life was but a beginning of greater things, and that some unfathomable purpose lay behind all its apparent inequalities and injustices. Otherwise, it was meaningless to me. If, since entering these spheres, I have been granted to see a little more of that purpose, it has only served to confirm my previous conviction that all things, despite appearances, are under a perfectly wise and just dispensation. We are led by paths we know not; but the end is certain to those who are willing to be led; and that end is happiness and joy and peace. In a very real sense we cease from our labours, and are at rest; but not the rest of idleness or inactivity. Our rest, like our happiness, is in the variety of our work; useful services lovingly and selflessly rendered to our fellow beings. And, as we serve, so we learn; and as we learn, so our capacities for service increase, and our happiness in proportion.

THE GUIDE UNSEEN.

"Since the time when I was called away from you to enter on this larger life—and how large it is you know not yet—I have watched over you, and influenced you for good when you were amenable to such influence; and I was rejoiced to see that, oftener than not, you obeyed the inward prompting, although unconscious of its origin. Now and again you have slipped, but the slipping has not been serious; and I have seen you advancing slowly, but steadily upward through the spiritual spheres, even while, as to your mortal body, you were yet confined to earth. Thus the various early stages of progress, which many have to go through on first entering these realms, had already been passed by you at your crossing over. And so, your efforts to live a good and upright life, in spite of many temptations and discouragements, have not been wasted; and no sacrifice that you have made has been in vain, even though such may often have seemed to be the case, with your more circumscribed earthly vision. On the contrary, though you know it not yet, you have been recompensed a hundredfold. And so the life you endeavoured to lead largely

accounts for the nature of the environment in which you now find yourself, and which you find so agreeable, and which will be your home until you have further progressed.

"I see you think you will not wish to leave it. That is only natural in your present state, for your environment accords with it; but you will change, and, as you change, so also will your environment in keeping with it; but gradually. There will be no sudden transition. Here you will learn many things which will add, not only to your present happiness, but to your usefulness; for in these realms we live purposefully, and principally to minister, not to be ministered unto; though we do not lack of that! I see you look around you; and, if I read you aright, you have already become aware of certain, but to you, indefinable imperfections in some of the many objects about you. That, my son, is a good sign. You will discover in what they consist in due time. I may tell you now, however, that they correspond to little defects in your own character, of no very serious moment, but which will need to be amended; and it will be one of your pleasant tasks, with my assistance, to discover what they are, and to put them right. They belong to that class of blemishes most difficult to deal with, because their possessors are unconscious of them. When you have got rid of these, you will then find that those objects which now cause you a sort of mild discomfort, or perplexity, will no longer do so, and will have assumed an appearance more pleasing to you. For everything which you see around you in this dwelling-place of yours is the outward and visible expression in form of your own manifold inward nature. Come now, and I will show you over your home!"

This he then did; but I shall not attempt to describe to you its many and varied apartments, and their wonderful contents and charm. I have no words at command in which to do so. In the main, however, it was much like the beautiful old English home in which I had lived on earth, only lighter and more spacious. It contained many things which were new and strange to me, and of which I am only just beginning to understand the nature and use to my ever increasing wonder and delight. But oh! how gloriously clean and bright everything is; and how even the most simple looking object serves some useful purpose! And to think that this beautiful place is all my own fills me with a sort of joyful intoxication. What children we are, to be sure! Yes; our Father's children! A lovely and consoling thought. Surely His gifts are bestowed with a bountiful and loving hand!

(To be continued.)

THE ANCIENT EGYPTIANS AND THE RESURRECTION.

To the Editor of LIGHT.

SIR,—I heartily agree with the Rev. C. L. Tweedale's remarks on the Church and the Resurrection in LIGHT of March 24th (p. 185), but I must disagree with the statement that the ancient Egyptians believed the mortal flesh body would rise in "3,000 years" after death! Doubtless he is quoting from some "authority," but surely we must go to the translation of the original papyri of the "Book of the Dead" for a correct understanding of Egyptian beliefs. This book is emphatic, in numerous statements, that the spirit functions after death in its spiritual body though it can return and "look on" its flesh body when it pleases. I may cite Dr. Wallis Budge as supporting my contention. I am startled at the wonderful agreement of the "Book of the Dead" with modern Spiritualism.

I have found Mr. Tweedale's pamphlet of great value and have given it to many enquirers—as I do his book, "Man's Survival," also—he is well fitted to deal with all clerical opponents.—Yours, etc.,

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

Shortgrove, Worrall-road,
Clifton.

THE NATURE OF SPIRIT LIGHTS.

To the Editor of LIGHT.

SIR,—At a séance held at the British College, when Mr. Evan Powell was the medium, I asked the control what was the nature of the lights we saw. He replied, a sort of reflected light, but said he could not explain it. ("Black Hawk's" English is not very perfect.) When the light of a glowworm was suggested, he said it was like that.

Now, this is a matter which it would be interesting to study more deeply, if possible. No doubt, on the other side, they have the secret, about which one of our physicists—I think Sir Oliver Lodge—wrote, that when we are able to produce the light of a firefly with the expenditure of as little energy, we shall have arrived at the acme of illuminating power. By a coincidence, on returning from the séance, I hit on some experiments lately made by Dr. H. E. Ives, an American physicist, which were recounted in "La Nature," on the light of a glowworm. This was taken from the "Journal of the Franklin Institute."

It appears that a glowworm, to produce its light, only expends .00025 of a watt, which represents a 90 per cent. outcome of the energy exerted, whereas in various artificial lights, the most economical even do not exceed a result of more than 5 per cent. of the energy consumed.

He deduces this from experiments on a man of known weight, and arrives at the following interesting conclusions:—

That the light is composed of radiations confined to a narrow band of the visible spectrum; that the wave lengths are comprised between .56 and .57 micron. It is precisely the portion most effective for luminous light. It is here that the glowworm excels all our artificial sources of light; the latter emit all sorts of radiations, sometimes extending beyond the red and violet end, while a very small portion is utilised for luminous purposes. That of the glowworm is confined to the luminous portion; an almost monochromatic light of yellow-green colour, exactly that for which the human eye has the maximum visibility. Its only defect (to us) is that it is not white.

One here sees the perfection of the evolutionary process directed by the Divine Wisdom; and doubtless the energy required for spirit lights is also arranged on an extreme economy of available "power."

Yours, etc.,

R. A. MARRIOTT.

THE DIFFICULTIES OF "CONTROLLING INTELLIGENCES."

Imagine one of your own telegraph offices, with a crowd of persons eager to send messages: one person prepares in his mind the message he desires to send, but he is too slow, and another more ready announces his message, which is sent; but before he has quite finished it the former announces his also, which the operator, hearing, tacks on to the first one, or even gets them mixed—worse yet. Then suppose all the others attentively listening, and striving to gratify their desires to communicate—do you not perceive that mistakes would occur? It is just the same with us. We often make mistakes like you. You would excuse the mistakes in mortals: be equally charitable with us. Remember that our powers and facilities are limited, and often we fail in these matters. Again, you must know that between you and us the mode of intercourse is an intricate web, not a straight permanent line. We must handle the thoughts, when received from you, like the workman does his hot iron. It must be done with haste, otherwise the conditions change, and the thread of connection is often lost; and nearly all our intercourse, by this means, is done hastily, and, consequently, with the risk of failure. Do not judge us from isolated instances, but by the intrinsic evidence of the whole.

—From "Startling Revelations from the Heaven World."

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WHAT IS A SPIRITUALIST?

BY H. W. ENGHOLM.

Week by week and year by year Spiritualists are referred to in *LIGHT* and elsewhere. Last week I addressed an Easter Message to Spiritualists, but I do not recollect ever reading in definite language what a Spiritualist is. I have read many definitions of the term Spiritualism, and some very fine ones, too, but a real Spiritualist, what sort of an individual is he? What are the characteristics and qualities that go to constitute one who will claim this generally despised title with pride, and hold fast to this designation against all odds?

As I am a Spiritualist myself and know something of the process of a Spiritualist's becoming, let me try and tell you.

Many years ago when I was associated with the advertising of "His Master's Voice" gramophones, I was always impressing on the public that "There are many kinds of talking machines, but only one Gramophone." Well, the same is true of Spiritualists. There are many kinds of people to-day who talk about being Spiritualists, but there is only one kind of real Spiritualist, and he is the same fundamentally, no matter what his nationality may be or his social status.

The Spiritualist is one who is at all times conscious of the reality and close proximity of the spirit world and realises that its inhabitants are always in active association with him.

Now of course the active association of the spirit people with incarnate beings is not peculiar to Spiritualists, that association is universal and goes on whether you are aware of it or not, but a knowledge of it makes a tremendous difference, and it is just that difference that makes a Spiritualist. He is at once one whose horizon is not bound by the material and the physically objective things of this world any longer.

Again, a Spiritualist is one who has cleaned the slate and started again. Let me explain. Someone once truly said: "It ain't men's ignorance that does the harm, but their knowing so many things that are not so." A Spiritualist is one who has, as far as possible, emptied himself of error and supposition and with the mental apartment of his being cleared of superfluous things proceeds to re-furnish it with knowledge founded on fact. It is not possible, I know, for anyone to actually wipe out their entire



AU REVOIR ONCE MORE.

Sir Arthur Conan Doyle, with Lady Doyle and family, sailed for New York on March 28th to commence a second lecture tour on Spiritualism, when he will extend his operations to the Pacific Coast. Sir Arthur expects to be home again in August.

(Continued from opposite page.)

past and begin again, but the Spiritualist is able to put a true value on the knowledge of the past because he regards progress, spiritual progress, as taking a spiral path, and in that way, in a sense, he does wipe out the past. From the moment he unloads error he moves upward along the spiral path, passing over the errors he unloaded, which, though still in view, are left behind and below him for ever.

A Spiritualist is one who can never be intolerant to his fellow man, because he knows that it is impossible to gain all knowledge and acquire all truth in this life, because as the vista of eternity opens before him he becomes conscious of how little he does know. So realising that life being endless, if the other fellow does not see eye to eye with him here, well, he knows that sometime and somehow his brother pilgrim will arrive at the truth it has been his good fortune to realise a little of while still in the body.

The reason that a Spiritualist knows there is both evil and good is because there has been brought home to him from the spirit side of life the consequences of each, and that the underlying motives of all acts here are never hidden from the eyes of the Spiritual watchers, because all motives become part and parcel of our true selves, our spirits, the everlasting and indestructible self. We stand before the watchers unveiled. We are recognised for just what we are, not what we think or what the other fellow here thinks we are.

Simplicity in all things becomes one of the aims of a Spiritualist. With that object in view an orthodox creed no longer appeals to him. To say one thing and mean another is anathema to the Spiritualist. He questions himself and says: But do I know this or the other, not do I believe this or that. As a logical result the Spiritualist does not adhere to a creed but stands for Principles. These are seven in all, and are as follows:—

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. Continuous existence.
4. Communion of spirits and ministry of angels.
5. Personal responsibility.
6. Compensation and retribution hereafter for good or ill done on earth.
7. A path of endless progression.

These principles, which mean the same thing in any tongue, lived up to, single out a Spiritualist from among his fellow men. He is at once recognised as a religious democrat who says, firmly but courteously: "Respect ability, but damn respectability." A Spiritualist is one who declares his right to claim a place in the sun of God's spiritual universe and feels it his duty to tell all men that their rights in that universe are equal to his and not dependent on the collective views of any procession that they may for the time being have attached themselves to.

An awareness of, a continuous, not a closed, revelation, makes a Spiritualist one who is always spiritually alert and looking at all times to the future and not the past. For that reason he is sometimes accused of being over credulous, when it is only his new-born faculty in action of sensing beyond the range of the other fellow's more limited senses.

Mediumship is a very real thing to a Spiritualist. It is one of the governing factors of his life, and his knowledge of it greatly affects his attitude towards all with whom he comes in contact with.

The realisation that there is no death, except of the body, is the seal of distinction on the forehead of every Spiritualist. He stands amazed and often bewildered at the attitude of those whose eschatology provides them with little comfort and a scanty, and perhaps no assurance of a future life and a reluctance and sometimes a refusal to hear from him what he knows is true to the very depths of his being.

So far I have stated in general terms what a Spiritualist is. As a matter of fact he is really a much more complex being than is possible to set forth in the space at my disposal, but let me add one thing. A Spiritualist is above all else one who has a deep reverence for truth, in search of which it is for him an everlasting quest, and nothing will ever satisfy him but the whole truth and nothing but the truth.

ERRATUM.—In Major Marriott's letter on "Eastern Magic" last week, page 197, the sentence in the last paragraph commencing "Some of the non-educated Egyptians" should have read "Some of the more educated Egyptians."

"R. L. STEVENSON AND SPIRITUALISM."—Dr. Gavin Clark writes from Italy pointing out an error in the article on this subject in *LIGHT* of February 3rd where, by a slip of the pen, we referred to R. A. Stevenson as the brother of R. L. Stevenson; it should, of course, have been cousin. Dr. Clark writes: "R. A. Stevenson was a cousin of R. L., and he was afterwards, I think, Professor in Oxford. Their fathers were brothers and partners as engineers for the Northern Lights. R. L., like myself, was a free-thinker in the early seventies. He was satisfied as to the reality of some of the manifestations and rather inclined to accept the spiritual theory. He found both genuine and spurious mediums. Many of the communications were of a Christian character, but the American and French literature at that time was not orthodox."

RAYS AND REFLECTIONS.

A medical contributor to *LIGHT* tells me of the following recent conversation between himself and a music hall artist, while discussing that brilliant comedian, the late Marie Lloyd:—

M. H. A.: "I wonder where Marie is now."

THE DOCTOR: "She has joined 'the Choir Invisible.'"

M. H. A.: "Great Scott! that won't suit Marie."

It is easy to be Pharisaic in these matters; but if Marie Lloyd, as is suggested, would have chafed against the idea of singing *invisibly*, we can remember, against that little foible, her royal goodness of heart and abounding charity.

An American magazine which has reached me contains a grimly satiric picture. It represents the "unspeakable Turk" reading an American newspaper contents bill containing announcements of murders, massacres, and lynchings, and the Turk, who has beside him a blood-stained scimitar, remarks, "Almost thou persuadest me to be a Christian!"

Elsewhere in the same magazine I find one of Dr. Frank Crane's little sermons, which (no doubt quite undesignedly) points the moral of the cartoon. Dr. Crane points out that the world is growing better, but "nobody is going to come along and make it better in a minute. Nobody has some wonderful cure which could make everything right if people would only accept it." And he says, too, that "the only healer is Nature, and Nature's only method is time." When we attack any form of religion because of the faults of its followers, we are only attacking humanity itself. It does not take a long experience to determine that the moral condition of the world is a human problem, and not merely a religious one.

Often have I heard of Spiritualism being demolished by some furious broadside from its enemies. Our good ship has quivered from stem to stern with the shock, but it has continued to ride the waters on an even keel. Sometimes it has been "hurled to the ground," but although I have seemed to hear a dull bump I judged it was not the sound of Spiritualism itself striking the earth. It was more probably the fall of its assailant. On one famous occasion the subject was killed, and "decently buried"—quite a graceful courtesy that last. This marvel was performed by an uproarious daily paper with a mighty circulation. But the thing came to life again immediately (quite indecently); and there was evidently some mistake about the funeral. It must have been something else that got buried.

We seem, indeed, to have a considerable "survival value," and perhaps the only useful purpose served by the attacks is that they occasionally destroy by ridicule certain parasitic growths which Spiritualism is better and healthier without.

It is told of a grave old Scots elder that, addressing a young bride, he said, "Eh, lassie, but it's a verra solemn thing to be wed." To which she replied, pertly enough, "Ay, but it's mair solemn no' to be!" So, when we are told it's a solemn thing to be dead, some of us might reply, with pointed reference to the pains and penalties of life to-day, that it is even more solemn not to be!

A studious reader of *LIGHT* makes an odd complaint. He says our journal is too large. It is so full of matter that before he has mastered the contents of one issue another is out. This is really flattering, although I am sorry that he should, like Milton, as described in Gray's famous Ode, be "blasted with excess of light!"

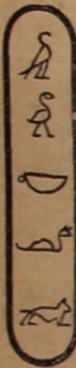
D. G.

MRS. DOUGLAS LEECHMAN and Family wish to thank all those who so kindly sent sympathetic messages to them during their recent sad bereavement, and regret that it is impossible to write to each one separately.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

"THE NIGHT SIDE OF NATURE."

This book, by Mrs. Catherine Crowe, was very popular in the early days of Spiritualism. It indeed first appeared some years before Modern Spiritualism came on the scene. It was Mrs. Crowe who gave us the history of the Seeress of Prevorst by way of a translation of the book by Dr. Kerner. The question whether Mrs. Crowe was herself a Spiritualist we are able to answer in the affirmative, for in 1859 she wrote a Preface to a little work entitled, "Spiritualism, and the Age We Live In," in which she took the scientific world to task for its attitude of hostility or indifference to the subject. Perhaps a quotation from this Preface will best show her attitude: "While I assert these things I have no expectation of being believed; because if I were I should be the first person that ever received such a distinction as to be believed when he declared he had seen or heard a fact not recognised by science; science being an irresponsible power that absolutely rejects all evidence not according with her own views and experience. I am aware that science is generally right, but she is not infallible. She has made mistakes in her lifetime; and she may rely on it she never made one more signal, nor more fatal, to her pre-eminence, than that she has made in denying, instead of investigating, the phenomena called Spiritual manifestations. She knows it, too; there are those I could name who earnestly wish they had not been so hasty in committing themselves, and who see, too late, that there was a great glory to be won by an early and courageous adoption, when they had nothing to retract. Now, it is not so easy; nevertheless, it must be done, sooner or later; and the glory be to him who has the courage and the honesty first to avow his conversion and conviction."

"TRAVELLING" DURING SLEEP OR TRANCE.

It is still a vexed question as to whether in any literal sense the spirit leaves the body during life, and we can offer nothing positive on the question. There are those who maintain that it does, and others who point to the elaborate process described as taking place at the final separation which occurs at death, and who ask whether it is conceivable that this process is casually going on many times in the meanwhile. These persons say that the experiences related by people concerning their adventures in other worlds during sleep, or "travelling clairvoyance," point simply to "extension of consciousness." There seems to be no doubt that *something* travels, possibly some temporary vehicle of consciousness. The difficulty lies in the fact that we are confined to physical terms, and our physical experiences of travel may easily colour the ideas of any subject of spirit travelling. If, for instance, a medium in London sees and describes something taking place at the same moment in Edinburgh or Dublin, does he actually travel to the distant city? For all practical purposes it may be said that he does, especially as it may be that he, or some form recognised as himself, may be seen and described by a clairvoyant. We have the fact: the explanation will follow in due time.

PSYCHOMETRY AND HAUNTINGS.

The phenomena of hauntings and poltergeists represent a very large region of mainly unexplored territory. We freely admit that some cases of hauntings are explainable by the psychometrical sense, that is to say the locality "haunted" has received in some mysterious way a picture or register of a tragedy which once occurred there, and that psychically sensitive people visiting the spot may get a strong mental impression of the tragic event, whatever it might have been. But it would be absurd to attribute all hauntings to this source, for we know by experience that in some cases there is an actual haunting by a spirit who in certain circumstances makes his presence very clearly apparent. It has seemed to us that rapport with the spirit is occasionally obtained from contact with the impression left so that it may be sometimes just a reproduction of the occurrence as impressed on the ether, and at other times contact with the spirit who was actually concerned. These matters, however, are being studied by many able psychologists, and no doubt we shall in time be able to arrive at the origin of the phenomena more clearly than at present.

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"HOW CAN THE BLIND SEE?"

In *LIGHT* of the 24th ulto., a reference is made in "The Observatory" to a statement published by Mr. Algernon Ashton in one of his numerous letters to the Press as follows: "All sensible people know that astrology is sheer humbug, and can only be compared with that idiotic creed called Spiritualism."

By a curious coincidence, I sat next to my friend Algernon Ashton, whom I had not met for some years, at a concert last Monday afternoon. I took the opportunity to ask him what experiences he had had in psychical research, and on what authority he delivered his judgment on Spiritualism. He replied that he had no experience whatever, "but was content to rely simply upon his common-sense."

It is strange that anybody's opinion on Spiritualism is allowed to appear in print, and to be copied into other papers, whereas, if these same self-confident people made similar assertions about electricity or chemistry, at the same time confessing they had no knowledge whatever of these subjects, no one would pay the slightest heed to them, nor would editors consent to publish opinions at variance with well-established facts.

H. H.

ANSWERS TO CORRESPONDENTS.

W. COOMBS AUSTIN.—Thank you for the letter. Some further remarks on the question to appear in *LIGHT* will probably cover the point you make.

NEW PUBLICATIONS RECEIVED.

"L'Erreur Spirite." By René Guénon. Marcel Rivière. Paris.

"Startling Revelations from the Heaven World." Edited by John Lobb, F.R.G.S. Published by John Lobb, 14, Emmanuel-road, Balham, S.W.12. (price, 6s. net.)

"The Eclogues, Bucolics, or Pastorals of Virgil." By Thomas Fletcher Royds, M.A., B.D., Oxford. Basil Blackwell. (6s. net.)

"Men Like Gods." By H. G. Wells. Cassell's. (7s. 6d. net.)

"Pearson's Magazine." April.

"Transcendental Magic: Its Doctrine and Ritual." By Eliphaiz Lévi. Translated, Annotated and Introduced by Arthur Edward Waite. William Rider and Son, Ltd. (25s. net.)

"The Horse in Magic and Myth." By M. Oldfield Howey. William Rider and Son, Ltd. (10s. 6d. net.)

"Psychic Science." April.

THE "Beacon," the monthly magazine, published by Messrs. George Allen and Unwin, is printing an interesting series of articles on Christianity and Auto-Suggestion by Mr. C. H. Brooks, author of a book on M. Coué's system. The "Beacon" is edited by Surgeon-Commander Scott, D.S.O., Captain Wadsworth, M.C., and Mr. E. R. Appleton, of Steepways, Dartmouth.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, April 8th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. Drayton Thomas. Wednesday, April 11th, 8, Mr. Reading.

Croydon.—Harewood Hall, 96, High-street.—April 8th, 11, Mr. Percy Scholey; 6.30, Mr. H. W. Engholm.

Brighton.—Athenaeum Hall.—April 8th, 11.15 and 7, Khwaja Kamal-ud-Din, B.A.; 3, Lyceum. Wednesday, 8.15, Miss Annie Scroggins.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—April 8th, 11, Mrs. Hadley; 6.30, Mr. Abethell.

North London.—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Miss Violet Burton; 7, Mr. and Mrs. E. J. Pulham; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, address and clairvoyance. Friday, free healing circle; 5-7, children; from 7, adults. Membership earnestly invited. Subscription 6/- per annum.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 8th, 7, Mr. R. A. Bush. Thursday, April 12th, 8, Mr. A. Punter.

Shepherd's Bush.—73, Becklow-road.—April 8th, 11, public circle; 7, Mrs. E. Smith. Thursday, April 12th, Mrs. Goddard.

Peckham.—Lausanne-road.—April 8th, 7, Mr. Percy Smythe. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, April 8th, 11, Mr. H. G. Swift; 7, Rev. J. M. Mathias.

Worthing Spiritualist Mission, Ann-street.—April 8th, 6.30, Mr. T. W. Ella. April 12th, 8, Mr. Cager.

Richmond Spiritualist Church, Ormond-road.—Sunday, April 8th, 7.30, Mr. Horace Leaf. Wednesday, April 11th, Miss Ethel Smith.

THE PHOTOGRAPHIC FAIR.

The exhibition of Psychic Photographs at the Photographic Fair has drawn fresh attention to the subject, and the thanks of Spiritualists are due to the managers of this important exhibition for such an excellent opportunity of reaching the photographing public. The large room devoted to the purpose was often crowded by interested but frequently puzzled visitors who, more or less, critically examined the hundred examples of the spirit worker's art. One old lady who had thoughtfully brought some plates with her, was, however, much disappointed that she could not be at once "taken" with a spirit by her side!

Mr. H. Blackwell, by the special request of the organisers, kindly attended in the evenings to explain and reply to any enquiries. These embraced Spiritualism as a whole, and often betokened sad ignorance of the subject.

In addition to those previously mentioned, Mrs. Deane and the Crewe Circle were well represented, but of Mr. R. Bournsnel's remarkable mediumship there was but a single specimen. This, however, attracted much notice. It was of a lovely spirit holding out a wreath to that valiant and inspired worker, Mr. James Robertson, of Glasgow. She was seen standing by his side at a meeting by Miss Mac-Creadie and, through her, gave the promise that when the President next visited London she would be photographed with him.

Sir Arthur Conan Doyle and his spirit son rightly claimed a good deal of attention which was shared by a photograph of the spirit taking form over a dying child. This is exceedingly interesting and bears out many clairvoyant visions as well as an illustration in one of A. J. Davis's works of "A Scene in a New York Hospital." A series of ten plates, the first six being blank, with spirit lights on the last four, exemplified the value of patience.

Photographs of materialisations were conspicuous by their absence, but a wonderful portrait of a lady which was obtained without a camera, some twenty-five years ago had many awe-struck admirers. It was one of over one hundred received by Mr. C. Lacey and a friend simply by holding unopened packets of plates between their hands, but this one had not been identified.

Many years afterwards a print from this plate "happened" to be given with a few others by the then owner to a gentleman from the Midlands who, on opening the envelope, was astounded to recognise his own dear wife who had entered the spirit land many years previously. An excellent portrait taken of her during earth life was exhibited side by side with her spirit presentment.

One of the photographic journals served its readers with the following and only comment: "Any sceptic as to spirit photography should certainly visit the little alcove where the spooks are. If he is anything like the writer, he will have his worst scepticisms confirmed." It is surely about time that the photographic Press should wake up to the importance of the subject and educate themselves to understand that a knowledge of psychic photography is just as necessary to them in their business as the taking of pretty cottages. One wonders how many of its representatives have studied Sir Arthur Conan Doyle's book on the subject. It would be half a crown well laid out.—L. B. H.

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The Summer Session will open with the Special Thursday Evening Meeting on April 12th, when an address will be given by Mr. G. R. S. MEAD. Other features of the Summer Programme will be:—

MONDAY AFTERNOONS. 3 p.m. Private Clairvoyance.

TUESDAY AFTERNOONS. 3.15 p.m. Public Clairvoyance.

WEDNESDAY AFTERNOONS. 2.30 p.m. Special Personal Clairvoyance by Mr. T. E. AUSTIN.

4 p.m. Discussion Gatherings.

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The Library and Offices of the Alliance will be closed for the Easter Vacation from Thursday, March 29th, to Thursday, April 5th.

Certain Lady Members have generously undertaken to arrange a dance in aid of the funds of the L.S.A. This will take place on Monday, April 16th (8 to 12 p.m.).

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WHEN the last bell has lulled the white flocks home,
When the last eve has stilled
The wandering wing and touched the dying foam,
When the last moon burns low, and spark by spark
The little worlds die out along the dark—
Beauty that rosed the moth-wing, touched the land
With clover horns and delicate faint flowers,
Beauty that bade the showers
Beat on the violet's face
Shall hold the eternal heavens within their place,
And hear new stars come singing from God's hand.
—MARJORIE PICKTHALL.

THE USES OF PREJUDICE.

It is the fashion to denounce prejudice, and the denunciation comes never so strongly as from those who have strong although unconfessed prejudices of their own. But the strength of some minds lies in these very prejudices. They represent but a crude strength to be sure, but deprived of them it is highly probable that the minds concerned would become feeble and sapless. We may have strong prejudices in favour of our country or of our friend. But when we say, "Our country right or wrong," or "Our friend right or wrong," we may be obeying the voice of love, but we are certainly violating the law of justice. In this matter our real strength lies in loyalty to impersonal principles, rather than to persons. Strength goes straight. It is never ruled by bias, or compelled to resort to tricks and evasions. If we have to deal with a rogue medium, or an immoral Spiritualist, it is sheer folly to resort to the whitewash brush, when the guilt of one or the other is clearly proved. Such things discredit our movement—of course. They excite prejudice—naturally. But they prove nothing except the weakness of human nature. "An honest man's the noblest work of God," and that remains true whether the man labels himself a Christian or a Jew, a Spiritualist or a Materialist. Even so, he will doubtless have his prejudices. He would not be human without them.

* * * * *
"THROUGH THE BOARD."

The Planchette and the Ouija Board have about them a suggestion of the nursery, but as some of the

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great electrical inventions in use to-day began on the footing of "children's toys," we need not be dismayed by that. Some very grave scientists during the 'sixties and 'seventies of the last century contemptuously dismissed the idea of telephones and the like as mere playthings. We remember being told by a science demonstrator that electric traction which was then applied to miniature tramcars, would never be of any practical use. Mechanical methods of obtaining psychic messages are of course still in their infancy, but they have managed to "speak" for themselves very definitely at times, and proved that they are very far from being mere toys. So far as they have not grown to efficient use we should imagine that the deficiency is in the operators. It may be that psychic faculties have yet to grow up to the full possibilities represented by the mechanical devices.

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My invisible friend, the wonderful nature of your communication excites my curiosity to know your name ere we part. Will you have the kindness to gratify me in this particular?

PLANCHETTE: My name is of no consequence in any respect. Besides, if I should give it, you might, unconsciously to yourself, be influenced to attach to it the weight of a personal authority, which is specially to be avoided in communications of this kind. There is nothing to prevent deceiving spirits from assuming great names, and you have no way of holding them responsible for their statements. With thinkers—minds that are developed to a vigorous maturity—the truth itself should be its only and sufficient authority. If what I have told you appears intrinsically rational, logical, scientific, in harmony with known facts, and appeals to your convictions with the force of truth, accept it: if not, reject it; but I advise you not to reject it before giving it a candid and careful examination. I may tell you more at some future time, but for the present, farewell.

Whether that reply actually emanated from Planchette or not, it is worth attention.

HEAVEN keep us all! Is every rascal clown
Whose arm is stronger free to knock us down!
Has every scarecrow, whose cachectic soul
Seems fresh from Bedlam, airing on parole,
Who, though he carried but a doubtful trace
Of angel visits on his hungry face,
From lack of marrow or the coins to pay,
Has dodged some vices in a shabby way,
The right to stick us with his cut-throat terms,
And bait his homilies with his brother worms?

—OLIVER WENDELL HOLMES.

OUT OF EVIL, GOOD.

THE LAW OF EVOLUTION.

BY W. H. EVANS.

The work of religion is to help man to unfold his spiritual powers so that he may become master upon all planes of being. This necessarily implies a period of struggle, "labour is the law of increase of life," and herein we perceive the necessity of evil. If the universe is the creation of a divine and beneficent power, then everything which happens therein is really the outcome of its operation, though its operation may be perverted by the blindness and ignorance of men; this, however, does not in the least vitiate the essential goodness of that power. The existence of evil has perplexed men, and the problem why, in a universe which is the outcome of the creative force of a beneficent power evil should exist, has caused much controversy. In the highest spiritual sense we can only recognise One Life, One Consciousness, and One Will operative in the universe. But that is only so in the abstract; in the concrete there are many lives, many consciousnesses, and many wills. What we have to deal with are relativities. Logic may declare that as there is only one life, consciousness and will in the universe which religion regards as divinely good, then evil does not exist, but the man in the street, "up against" the hard facts of daily existence, will positively declare as the result of personal experience that evil assuredly does exist. Strange as it may seem, both views are right. In the absolute sense there is neither good nor evil; these only exist in the relative sense. The difficulty with most is that they do not take a sufficiently large view of life. The average man confines his view of such problems to his own life-time; he has no historical perspective, and does not perceive the underlying directivity of the evolutionary process. Three-score-years-and-ten may seem long, but it is just a minute fraction of eternity, far too small a section to erect a philosophy upon. What the average man is concerned about is his personal experience, his own pleasures and pains; and until the higher self awakens he seeks only that which ministers to his own pleasure. Rightly, the world religions have a number of stern "Thou shalt not's" which need supplementing with certain affirmatives, the chief of which is, "Be ye perfect as your Father in heaven is perfect."

THE SOURCES OF EVIL.

Dr. A. J. Davis affirms that there are three sources of evil, 1st, Progenitive or hereditary misdirection; 2nd, educational or sympathetic misdirection; 3rd, circumstantial or social misdirection.

It is clear that while the original nature of man is pure, its manifestation will be influenced by the kind of organisation it has to function through. The organisation is determined by the heredity, and when one understands that his hereditary "qualities are determined jointly by the constitution of the stock, and by the faculties which predominate in power and activity in his parents at the particular time when his organic existence commences," he will realise that it is not merely a question of physiology, or embryology, but also of psychology. When the materialist affirms that man is the product of heredity and environment, he only considers him as a self-renewing, self-adjusting, and self-regulating machine. Heredity and environment have a very much deeper meaning to the student of psychic science than to the materialist. While to him heredity is the sum-total of the biological forces flowing through the parents of the child, to the psychic student those forces are only the vehicles of a Supreme Power. But the creative act is one of limitation; no force or power is possible without limitation, though it is this which results in evil as well as good. "God is an infinite cause, an infinite organising power and intelligence expressing itself in forms, series, and degrees of progressive organisations." The One Life becomes many lives, the One Will becomes many wills, and each ultimately becomes a centre of self-consciousness in which is slowly unfolding a recognition of the One Law, and the power to live it. Heredity, then, may be regarded as that divine essence which resides in the vehicle of matter, and environment is not merely the immediate surroundings, but all those psychic and spiritual impacts which come from the metetherial realms.

Religion is quite right in putting the emphasis upon the need for personal reconstruction, and the foregoing view of heredity shows that man need not be a slave to his progenitors. The mistake so often made, even by religious folks, is that it is the material view that is taken of heredity, instead of the spiritual view. There is a very real power in belief, as history shows, but if it can be shown that man can be master then many of our present abuses will be destroyed.

THE RIGHT OF THE CHILD.

Assuredly one of the great necessities of our day is a wider understanding that the primary right of the child is to be well born, with clean, healthy heredity. Hereditary misdirection can in a great measure be corrected, and, after all, is not such a prolific source of evil as educational and social, or environmental misdirection. All that heredity can do is to influence the response the individual will make to his environment. Thus the psychological factor in procreation needs more attention, and intelligence should take the place of that blind passion which is now responsible for the perpetuation of the race. It should, and eventually will be within the power of mankind to determine with what abilities children shall be born.

The fact that hereditary misdirection is one of the sources of evil in human life indicates that our treatment of criminals is not based on right lines. In the first place, the idea that all men are capable in our present state of development of responding in a normal manner to our social environment needs modifying. How often do the best of us feel with Paul, "When I would do good evil is present with me?" How often do we see the line of conduct we ought to pursue, yet feel an inhibition all the more deadly because of our moral perception? And how often do we argue with ourselves that because no one sees the wrong done it does not matter? If the normal man feels and experiences these things, should he not have a more humane outlook when he comes to consider the criminal? How much of wisdom there is in the words of Jesus, "Judge not." It has not yet sunk into the social consciousness that hereditary misdirection may be corrected if the individual is put into the right environment. That, of course, means that our whole criminal code needs overhauling, and our prison system to be drastically reformed. After all, the criminal is a man destined to live "beyond these voices," and our duty towards him is obvious enough. Because of hereditary misdirection and unfavourable environmental influences he pursues a course of crime and eventually takes the life of a fellow human being, it does not seem matters to thrust him into the Unseen virtually labelled, "Damaged goods, not wanted here." What we fail to do has to be done in spirit-life, and through our shirking our responsibility in the matter much evil may result through the psychic reactions of the criminal before he is reformed.

CRIME AND ITS CURES.

Andrew Jackson Davis records a vision he had of a man who had committed a "brutal and soul-chilling murder." By clairvoyant vision he was able to trace to their source the causes which eventuated in the crime. First, he found that the man's parents through ignorance had violated the laws of reproduction and utero-gestation, with the result that the child was angular and discordant in his development. This prenatal perversion unfolds more and more as the years go on, aided by an environment which favoured its misdirection. Eventually, a slave to drink and evil passions, he sinks lower and lower, yet in his lucid moments weeps at the habit which binds him in fetters of evil. At last "destitute of liquor, food, friendship, clothes, and money," he overhears a gentleman inquiring the way to a certain place, and perceiving that he had a well supplied pocket-book, resolved to rob him. His intention was to knock the man down, rob him, and depart; but, meeting with unexpected resistance, his passion flares up, and he commits murder. For this crime he is executed. Dr. A. J. Davis in his vision saw the man arrested, tried, condemned, and finally executed, and comments, "Beware of such justice—it is human, not divine."

In his vision he follows the spirit; sees him in the lower spheres of spirit life; watches with wonder the slow adjustments which take place in the man's moral nature, sees the conflicting colours of his spiritual garments, all indicative of his distorted and malformed nature, give way to more harmonious colouring; observes the play of spiritualising influences brought to bear upon him, until at last with pain and sorrow, tribulation and woe, he rises higher and discloses the real nature, which had been distorted and overlaid with every kind of evil influence, bloom in all its God-like purity, having broken through the crust of evil and overcome in the furnace of suffering the evils of his past life.

With regard to educational or sympathetic misdirection, he comments that theology upon which much of our jurisprudence is based is responsible for much evil by insisting, first, "that individual, social, and national evils are the natural and legitimate consequences of the innate depravity instead of defective organisation; second, the almost un-

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BOOK TESTS AND PREDICTIONS.

ANALYSES BY THE S.P.R.

The March number of the "Proceedings S.P.R." (Vol. 33, Part 87), just issued, consists of two contributions both of exceptional interest.

The shorter of these, entitled "On the Elements of Chance in Book Tests," is a statistical examination of the question whether the successful book tests obtained through Mrs. Osborne Leonard's agency could possibly be accounted for by chance coincidence. This argument is often used by superficial critics, and even by some who should know better. The question is soluble by means of experiment and analysis. It is therefore very satisfactory that this should now have been carried out.

The method adopted was to carry out a large number of "sham" book tests, six hundred in all. Sixty persons took part in these tests. Each was given a sealed envelope containing the "sham" tests. They were instructed before opening the envelope to select ten books at random, and write the names thereof on a form. After they had so done, the envelopes were opened; they contained three tests as follows:—

Test 1. "A passage which is particularly relevant to your father."

Top quarter of page 60 in each book.

Test 2. "An allusion to circles of some kind."

Bottom half of page 35 in each book.

Test 3. "Frost and snow, or a passage conveying that idea."

The top ten lines of page 84 in each book.

The experimenters then searched the books, to see if anything relevant to the tests were to be found on the stated page of any of the ten books selected.

The successes amounted to only 4.7 per cent. of the total trials. An analysis by Mrs. Sidgwick ("Proceedings S.P.R." Vol. 31, page 245) of all the books tests obtained through Mrs. Osborne Leonard, 532 in number (not far short of the number of "sham" tests) gives thirty-six per cent. of successes, nearly eight times the percentage of those obtained by chance.

It is furthermore to be noted that of the three chief communicators through Mrs. Osborne Leonard who were responsible for 369 tests, the most successful of these had a percentage of successes 68.2, nearly fourteen times greater than chance could give.

It should also be noticed that the "sham" tests allowed the success of a relevant passage when in any of ten books, while the real book tests almost invariably selected one book only.

These results dispose finally of the argument that the book test can be due to chance, and since, for reasons which have been examined elsewhere, extra-normal perception by the medium cannot account for them, there is no escape from the conclusion that they are due to the operation of Spirit Intelligence.

The laborious work of analysing and tabulating the results were carried out by Colonel C. E. Baddeley, C.B., C.M.G., and all students of psychical research owe him a debt of gratitude for his valuable labours.

The other contribution to this number of the "Proceedings" is a Paper by Mr. J. G. Piddington, entitled "Forecasts in Scripts Concerning the War."

Those who have studied, with both pleasure and profit, Mr. Piddington's masterly analyses of the cross correspondences, which occupy a prominent place in the "Proceedings S.P.R." (Vol. 21-29), will welcome the re-appearance of Mr. Piddington as a contributor, after an interval of several years, during which no paper from him has appeared.

The present Paper is fully up to the standard of Mr. Piddington's earlier work. It comprises an examination of the communications received through seven automatists (whose work has been for many years under the observation of the S.P.R.), which purport to deal with the subject of the Great War. As is usual in such cases, the message of the script is generally cryptic and symbolic. But a study of Mr. Piddington's collation thereof and his numerous annotations, can leave no doubt that forecasts of the great struggle were made for several years previous to the War.

Furthermore—and this is of special interest—there are clear indications that one intelligence—or one group of intelligences—was responsible for impressing the several independent automatists with communications which, though of little or no significance in themselves, yet had most distinct meanings when collected and put together.

Apart, therefore, from its interest as a study of predictions, Mr. Piddington's paper is a valuable addition to that most cogent of all evidence for spirit communication—the Cross Correspondences.

This number of the "Proceedings S.P.R." once again emphasises the marked difference between the practice and the results of the S.P.R.'s work in "mental" phenomena as compared with that work in "physical" phenomena. If only the S.P.R. investigation of the latter were carried out on similar lines to the former what progress would we not see!

G. E. W.

AFFECTION IN PLANTS.

Miss H. A. Dallas writes:—

Professor J. Arthur Thomson's experience referred to by Mrs. Eustace Miles and quoted in the leading article in *LIGHT*, March 31st, may perhaps be explained without attributing "almost human affection" to plants.

An article appeared in "Filosofia della Scienza" in 1912 (and was summarised in *LIGHT*, December 7th, 1912) which records remarkable experiments by Doctors Clarac and Llagnet with a Madame X., who "preserves dead plants and animals in a perfect state simply through the apposition of her hands, even at a distance."

These experiments, repeatedly made by the above named doctors, seem to indicate that certain human emanations "arrest the processes of dissolution."

However fascinating it may be to attribute affection to beloved flowers, we must not indulge our fancies if facts seem to point to other explanations. Truth is after all greater and more beautiful than fancy.

"A TALK ABOUT CONTROLS."—"C. E. B. (Col.)," referring to Mr. Hubert Wales's letter in last week's issue (p. 215), writes:—"Mea culpa. Mr. Wales is perfectly right. I had meant B4 and not B3; but I had not the book by me at the time to refer to."

"THE QUEST" for April contains a closely-reasoned article, "The Enigma of Human Existence," by the editor, Mr. G. R. S. Mead, which concludes on a high note: "For in spite of all the world-pain, the spirit bids man have faith in a moral, all-powerful, all-wise and all-loving God, and to believe that his destiny is at last to know God face to face and no longer to be the slave of ignorance, peering into the dark mirror of appearance, where all things are set forth for him in enigma." Amongst the other articles are, "The Conflict of Science with Religion," by Thomas Browne, "A Subconscious Adventure," by Helen H. Robbins, and "The Cup of Wine Symbolism of the Last Supper," by Dr. Robert Eisler. We find the book reviews always attractive reading.

(Continued from previous page.)

pardonable custom, which is created and perpetuated by religious teachers, of accusing and condemning the individual for doing that from which he would refrain, but which, truthfully and philosophically considered, he cannot help committing; third, the almost universally prevailing ignorance concerning the structure, elements, and attributes of the human spirit." Thus "the disunity prevalent in the earth is rather the result of those conditions and circumstances which make affections evil, than of evil affections, as Swedenborg teaches and Christians believe."

MENTAL INFLUENCES.

When it is borne in mind that all civilisation is the expression of the mental life of humanity, and that we are each born into surroundings in which set opinions are prevalent; that we breathe them in from our environment, and in our earlier years our minds are set in certain directions, we can realise a little how much arises from sympathetic, educational, and social misdirection. Primarily, this arises from hereditary misdirection, defective physical organisation being responsible to a large extent for the form of the social life of humanity. There is no evil in life which man cannot destroy if he wills to do so. But it is obvious that we must get back and discover the art of right thinking. But as facts are the raw material of thought, it is necessary that we be wise enough to destroy any prejudices which stand in the way of the onward march of humanity. Our

standard of good and evil changes with our development. The standard of good in one state of society may be the scalp, in another it is the school-house. Each social structure has its own particular problems; tribal communism, slavery, feudalism, capitalism, are simply differing expressions of the corporate life of humanity, and each system fulfills its historic mission, contributes its quota to the life of the people, and changes as the mental and spiritual development of the people becomes richer and deeper. Hence the evils of to-day will pass, higher standards of morals will be attained, loftier ideals will demand more powerful adherence to truth, and though systems may crack and tumble into ruins, the eternal youthfulness of the spirit of humanity will rebuild fairer structures in which the innate beauty of the human spirit will find expression in juster laws, nobler civic life, lovelier cities, cleaner desires.

What, then, of good and evil? Simply that the relative ever seeks adjustment to the absolute. Harmonisation of discords is the end of being, balance, equipoise; not uniformity, but the harmonisation of diversities. Beauty, colour, form, all the innate nobility of the human spirit is developed through suffering; out of the furnace of pain and sorrow comes the pure gold of the soul, and man rises out of the distortions, misdirections, and perversions due to infringement of the moral law. "Be ye perfect as your Father in heaven is perfect." It is a divine command, but it could never be fulfilled if the germ of that perfection was not within.

CONCERNING SPIRITUALISM.

AN ADDRESS BY GERALD MASSEY, DELIVERED AT
ST. GEORGE'S HALL, LONDON, ON JULY 28th, 1871.

(Continued from Page 213.)

Wordsworth's ode on the Intimations of Immortality has been called the high-water mark of poetry in the 19th century, and what are its spiritual teachings? That heaven lies about us in our infancy, but that it closes to us in our later life, and all the vision of immortality that attends us is a memory of the glory that has been. But surely the gate of birth is not the only doorway open betwixt the soul and God; we are not lighted by the way of childhood alone from the dying after-glow of a glory that is gone. Our immortality does not lie in descent alone, or come only by hereditary transmission. Our growing consciousness has something to do with it. The child is near to heaven, and knows it not; but the man draws near to God, and communes with Him consciously. We do not come to merely trail a splendour after us like the tail of a comet; the light of eternity is now streaming full in the face of the soul that is set toward heaven. Think not the gate of gifts is limited to that which opens for us as we enter life; the heavens are always open, and the light is ever coming through—a new dawn every day—and our intimations of immortality do not come only from childhood and the early dawn. Immortality is in becoming rather than in having been. The path we tread is an ascent, and not a descent at all.

Not in one primal Man before the Fall
Did God set life a-breathing once for all.
He is the breath of life from first to last;
He liveth in the Present as the Past.
But ye, like rowers, turn your eyes behind;
Ye look without, and vainly feel to find,
Raised in relief, like letters for the blind,
The substance of that glory in the mind.
Hints of the higher life, the better day,
Visit the human soul, outlying aye
The perfect statue now rough-cast in clay;
And with a mournful sigh ye think and say
"This is the type that was and passed away!"
God holds a flower to you, it only yields
The fragrance fading from forgotten fields.
"Ah, only Eden could have waited it!"
Immortal imagery His hand hath writ
Within ye is with revelation lit
By secret shinnings of the Infinite.
"These are but glimmers of a glory gone!"
I tell you they are prophecies of dawn
And glimpses of a life that still goes on.
Man hath not fall'n from Heaven, nor been cast
Out from some Golden Age lived in the Past
His fall is from the possible life before ye;
His fall is from the Crown of Life held o'er ye,
A falling short of the impending glory.
Upon the verge of sunrise ye but stand—
The door of life just open in your hand.
Behind you is the slip of space ye passed;
Before you an illimitable vast.
Not backward point the footprints that ye trace
Of those who ran the foremost in the race,
With light of God full-shining on their face!
Look up, as Children of the Light, and see
That ye are bound FOR immortality,
Not passing FROM it; Heirs of Heaven ye,
Not exiles. The fair Garden that still gleams
Across the desert, miraged in your dreams,
Smiles from the spirit, rather than the sod,
Wherever hallowed feet of Love have trod;
Wherever souls yet walk and talk with God.
And Heaven is as near Earth now as when
The angels visibly conversed with Men.

Sir William Thomson, President of the British Association, felt compelled, the other day, in groping after the origin of life on our planet, to conclude that the first physical germ of life may have been sown by some flying fragment of a shattered world. What a blank and barren conception of what we know as "life" does that reveal! Life, he says, can only come from life. True, but life would never come from life if it were merely an applied external force; life must work from within, even if you go back to the starting-point of the atom. Can he suppose that the Creator was working at our world through millions of ages without getting life into it, and then when it was finished a seed of life had to be sown, ready-made, from without? When the sailor was advised to wear his seal-skin jacket with the hair *inside* for greater warmth, he replied, "Don't you think that 'ere animal knew which side to wear his hair on?" So we say, Don't you think the Creator knew how to get the life inside His work whilst in

process of making? He who is the absolute Will; the Source and Sustainer of existence; the instantaneous and eternal life; the very Breath of being; the universal Presence that lives infinitely in the least of finite things, figuring forth and transfiguring—kindling and renewing all things by living influx of His presence that is for ever vitalising visibly; the evermore unfolding and unfathomable Infinite of power and wisdom, light and love; the indwelling Life that is known at least in mind, and culminates in consciousness of His presence—becomes His witness within, so that man can recognise his Maker, and read himself and his spiritual destiny by illumination from the Life Divine.

One of two things—either we must conceive of world-making as mechanical work or as mind-work. When a man executes a piece of mechanical work, say, makes a steam-engine, he finishes it and then applies the motive force, steam, that sets it going; but if the work be mental, say, composing a poem, then the force that sets it going is working all through the creative process—is the life of the maker's life, and does not depend on the printer's or paper-maker's applied force for existence. The Spiritualist looks on world-making as mind-work—on the motion of matter as the life of mind. He looks upon all the modes of motion and forms of force as manifestations of life, so that there is no moment of molecular existence when the life is not there operant, impregnating, incubative, from the first arrest of motion in what we term matter, up to the perfect point of visible vitalisation; or, to recur to the figure previously used, from the first mental motion that puts pen to paper, up to the book full of the kindling and communicative spiritual life. The physicist will look on world-making as mechanical work, and speak of life as if it were external force. He looks for the visible birth: but life exists before birth, is not inserted into the child when the mother quickens, and if we could only get deep enough we should find that life has no visible beginning. Of what avail, then, is it to go back in this way, seeking a visible starting point, when you are fatally hemmed in by a circle which has no beginning, and when, if you had got back to the first matter of life, the earliest physical germ in the universe, it could only bring you at last face to face with the fact—in presence of which the Spiritualist dwells to-day—that the first physical germ is not the first form of life, and that the life we see comes by a series of transformations from the life that is hidden—the life which is the eternal Omnipresence of the universe, and, where present, efficient Cause of life; and that the first form and earliest germ is spiritual, because God is a spirit; and as life only proceeds from life, He who is the Life of all is for ever and in all ways the Life proceeding; or, in other words, a living Creator whose life is continual creation?

Supposing we were to accept such a notion, and get our vegetable life thus sown on the earth's surface as a happy windfall from Heaven, how would that help us to follow out the transformation of the vegetable into the animal life, the animal into the human, the human into the Divine? It would simply necessitate man's alighting on the plane of a ready-made immortal; there would be no creation, and we should be just where we were. The scientific conception of life and the creative mind would be quite as limited and limiting as that of the biblically orthodox mind. All such cut-and-dried ideas of design, and sequence, and external application are totally inadequate to express or symbolise anything more than a mechanical Almighty, made by man in the youthful stage of his own development. The God who has hitherto had most worshippers has been a huge and shadowy *doppel-ganger* of man himself, thrown on the mist of ignorance through which he struggled, and the spectre has been hideous enough to cast him down on his knees in fear. It will be no great advance on this should science smoke another false image of God on the ceiling overhead, with the torch it carries. Let us look and see whether any and what help can be derived from the spiritual philosophy, as made out by Swedenborg. And here I may say, in passing, that I am not what is termed a Swedenborgian; but a peculiar psychical experience made me gravitate towards him to hold up my facts in his light to see what we could make of them. This has led me to look up to him as to one of the most specially illuminated minds since the advent of Christ; one who has done more than any other to make the world of spirit solid ground for men to tread. He has afforded foothold and resting-place, as of Ararat amidst the deluge—the Ararat of a new world just emerging into view. It was

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DR. GLOVER AND IMMORTALITY.

By C. V. W. TARR.

The Saturday articles on religion in the "Daily News," by Dr. T. R. Glover, have excited wide interest and stimulated many people to consider afresh the fundamental problems of civilisation and progress. The title of a recent article is a Greek sentence signifying "Jesus Christ Conquers," and is itself profoundly inspiring, possessing an especially deep significance to the Spiritualist. For it is nothing else but the sublime assertion that He "who spake as never man spake," who revealed and demonstrated the omnipresence of Spiritual Power and in the divine assertion of His own spiritual knowledge and authority, constituted Himself the Master Designer of human society, shall be vindicated in the world of the future.

Where so ripe and broad-minded a scholar as Dr. Glover shakes the heavy ears of spiritual corn so that the ripe grain falls upon so many hungering souls, it seems hard to find fault with the work. Yet what can Spiritualists do? We believe ourselves to be the privileged possessors of the knowledge which alone can give the world hope. We do not give the toiling millions the stones of philosophical speculation about the soul, but the bread of living fact. We do not offer the people beliefs about the Risen Christ and the future life, however splendid the effect of such beliefs may be, but we boldly proclaim an unchallengeable knowledge of the world of spirit.

Dr. Glover says, "A living Christ! It is the great test case. If He lives, we have a chance of living. If He is dead and done with—oh! yes! let us eat and drink, and to-morrow let us die, if we can't manage it to-night; for the universe won't do, if people like Him are snuffed out."

"If!" O, that canker-worm in the philosophies of men! A chance of living hereafter if He lives! Is there, then, no such thing as Spiritualism in the world? Is Psychic Science an intellectual figment? Are there no testimonies to the living dead, no witnesses to their return amongst us to-day?

The spirit world is omnipresent. Man grows up in the midst of it like a flower, and his spirit is a fragrance whose true home is the spirit world. Are the scholars too burdened with Greek and Latin to perceive this spiritual fragrance, and to know that it declares the existence of the unseen world?

But a little while ago in "a night of stars," I passed a garden, and an exquisite perfume came on the night air, but I could see nothing. Yet I knew the wall-flower's scent. Can not the scholars and teachers of the people see that it is like that with man? There are voices from the spirit world heard among us; hands reach out from the unseen to clasp ours; the forms of the beloved ones appear out of darkness; there are wise counsel, prophecies, warnings, words of everlasting love and hope. This is the beauty and fragrance of man's spiritual being which declares the invisible reality of the world of the immortals.

Can it be possible that men who, with an infinite labour of love, enter into and understand the literature and art and science, and above all the religions of the ancient world,

have not seen the signs of spiritual invasion of the world? Surely we are not going on for ever trying to explain spiritual visions as hallucinations; in a word, all the spiritual phenomena of history as the accompaniments of disease—of epilepsy and madness! Our hope in Christ is not so much because He is risen, for men had risen before Him, and returned to prove man's triumph over death, but because His survival is the grandest demonstration of the moral government of the universe. A moral government of the world is unintelligible without a future life, and only the movement of Modern Spiritualism claims to base its religious teaching directly upon the fact of living communion between the worlds of matter and spirit. And how is this possible? The soul of man is growing for eternity. Man, good or bad, in the scheme of things is made to survive. That is as unalterable as the courses of the stars and death itself. They who dispute the discovery of this truth or misread the wondrous signs of spiritual personalities in our midst may as well seek to deny the fact of conscious life itself.

So we feel like saying to Dr. Glover "One thing thou lackest. Take the magic staff of psychic science and modern spiritual mediumship and thou shalt not hope nor believe but have the certain knowledge of life hereafter."

HAPPY IGNORANCE.

Who has not heard of the philosophic Brahmin, who believed it a deadly sin to eat anything that possessed life; and on beholding, through a microscope, a drop of the Ganges water, that he used daily with his food, swarming with insects, suddenly seized the instrument and dashed it to pieces? When called on for an explanation of this strange conduct, he said, "As my knowledge increased so did my pleasure, until I beheld this last wonder of the microscope. Now my mind is tormented with doubts and fears, in the midst of millions all happy in their ignorance. But thank God I have destroyed the instrument, and the secret shall perish with me. Oh, that I had remained in that happy state of ignorance you found me."

Alas, alas, there are too many in the world, not in India alone, but in England, nor among Hindoos, but among Christians, too anxious to remain in their happy state of ignorance, and to exclaim with the poet,

"If ignorance is bliss, 'tis folly to be wise."

—From "Awas-I-Hind, or A Voice from the Ganges," by "AN INDIAN OFFICER."

A LIBRARY CATALOGUE.—The catalogue of the W. T. Stead Borderland Library, compiled by Mr. Leslie Curnow, is a notable example of the art of the Librarian. Mr. Curnow has done his work with great thoroughness, with special reference to the grades and descriptions of the various books and cross references to mediums and subjects, a feature never before introduced into catalogues of psychic works, so that the reader and student receives invaluable assistance in discovering any book required.

it endow matter with its own properties, but remains for ever distinct in its closest intimacy.

To think of mind and matter by way of continuity is like trying to get to the other world simply by sailing round this. It is here, corresponding to and with this world, at starting, and would be no nearer at the end of twenty-five thousand miles. The spiritual world is always cause, always causing, but it operates by means of various correspondences which are temporary and external. As an illustration, take the image of two minds conversing with each other and carrying on a continuity of thought. There is a continuity of thought in their interior spirit-world, but this has to be made apparent by means that correspond; that is, by organs of sense which do not think; and there is no continuity of the same thing in those organs that constitute the corresponding means of spiritual communication.

However familiar we may be with the presence of mind, we do not know it in itself—only can know it by means of correspondences through material manifestations. In the outer world there is no continuity of the spiritual into the natural, but matter serves as the corresponding means whereby the spiritual may become manifest in life, and the material so easily dropped and dispensed with in death. So that we cannot and have no need to think the origin of life on the line of continuity. Our idea of continuity will only express propagation of life—will not originate it now or in any time past. Life is never-ceasing origination; the operation of spiritual force evolving natural forms. Creation is nowhere limited to an act. It is ceaseless, infinite evolution of life from one source, and the motion of it all, and everywhere, and for ever is the eternal spiritual life. From this the first soul was created, and equally so that last created. For this end there is, as Swedenborg says, such a concurrence every single moment of existence, with every man, of more particulars than can be computed or comprehended as a sum in figures.

(To be continued.)

(Continued from previous page.)

but the other day Mr. Carlyle acknowledged to an American that he had made Swedenborg known to him for the first time; he, Thomas Carlyle, having looked upon, or rather away from, the great seer all his life as a visionary lunatic.* This is typical of a change now passing over the face of the world, and Swedenborg will be better known after many days. He has waited long with a most placid patience, but is one of the eternal men who can afford to wait any length of time. I look up to him as to one of the largest, loftiest, serenest of the starry host in the realm of Mind. He is seen but dimly by the distant world at present; but is slowly, surely arriving from the infinite with a surprising light of revelation. I know him to be a sun; one of the spiritual suns that will go on shining to the full eternal day, and should be glad if I could let anyone have a look at him through my glass.†

According to Swedenborg, then, all force is of spiritual origin, life included. But the idea of continuity will not serve us in conceiving the origin of life, or the ubiquitous play of force on, in, and through matter. Because mind and matter do not chemically combine; and the spiritual is not continued into, as a part of, the natural, nor does

* "Hitherto I have known nearly nothing of Swedenborg; or indeed I might say less than nothing, having been wont to picture him as an amiable but insane visionary, with affections quite out of proportion to his insight; from whom nothing at all was to be learned. It is so we judge of extraordinary men. But I have been rebuked already; a little book, 'Growth of the Mind,' by one Sampson Reed, of Boston, in New England, which some friend sent hither, taught me that a Swedenborgian might have thoughts of the calmest kind on the deepest things; that, in short, I did not know Swedenborg, and ought to be ready to know him."

† Or better still, induce anyone to buy William White's 'Life of Swedenborg.' I do not recommend borrowing, as it would not be returned, if it fell into the right hands.

A SIXTEENTH CENTURY SEER.

THE STORY OF A LOST MANUSCRIPT.

BY MRS. F. E. LEANING.

I.—IT IS WRITTEN.

Let us look far back in time, past the Great War, past the long reign in which most of us were born, past the French wars of a hundred years ago, and further still, beyond the shock of the French Revolution. Still on, beyond Prince Charlie's romantic figure, beyond the days which restored the Merry Monarch, the Puritan Commonwealth, and even the long splendours of Elizabeth's reign, and the flames of Smithfield. Henry VIII. is on the throne of England. It is only fifty years since Columbus sailed across the Western Sea, and the first anniversary of the birth of printed characters has arrived. But this is an age when books are still sold for literally their weight in gold. Readers of the "Cloister and the Hearth" will know the atmosphere in which they were produced.

Let us watch the making of one. Packed away in the writer's brain are a number of the most curious prescriptions, based upon the oddest ideas of his own physical make-up. One or two of his craft are beginning to suspect that the blood circulates in the body, and has something to do with the heart, but they will not know it for more than a century to come. His conception of the universe is to match, for Galileo is not yet born, and the complicated machinery of many heavens has to be mastered without any of the easy table-books which the modern astrologer enjoys. But the scholar whom we discern in this dim past is not only a doctor and a student of the stars, possibly a disciple of Paracelsus himself, but a psychic. The other two respectable callings veil his mediumship from the cruel eyes of the Holy Inquisition, but to his own eyes, in long symbolic visions, the future of his country is laid bare.

What a strange protracted experience that was! Was this indeed the France that was to be? Would there come a "young man from over-the-sea" who should march from victory to victory, and onwards to Empire, over the heads of kings? And what scenes had unfolded themselves! What unbelievable chasms had rent the social framework. "Moult gaudissent les fils de Brutus." The mob, with savage shouts of triumph had driven out the royal "old blood." Then, at last, the power had failed, the vision had dimmed and faded, and the seer had come to himself.

But these things must be written down, for long before they could come to pass, he would be beyond human sight and sound. He sought out, therefore, a fine sheep-skin, and there in the thick-walled alcove, where the bells of Notre Dame could hardly penetrate, folded it into twelve. The vision took some time to write, and covered many of the clean, supple little pages. At the beginning he put his name: "The Book of the Prophecies of Philippe Dieu-Donné Noël Olivarius," a sonorous, dignified title. At the end he wrote, FINIS, and the date MDXLII. Where now should this be deposited? For preference, with the good Fathers of St. Gèneviève, patron saint of Paris, for this was a great treasure, and must be suitably enshrined.

II.—IT IS FORGOTTEN.

The manuscript book of Philippe Olivarius enjoyed during the next few years the same sort of brief fame that fell upon the group of doctor-astrologers, of whom Michel de Notredame, or Nostradamus, overshadowed the rest. A copy found its way to the Abbey of Orval, standing on wooded heights, where three valleys meet, on the borders of Luxemburg. And then Philippe died, and long, long silence fell upon his work, silence and deep oblivion and obscurity. No bibliographer placed it in his list, no searching reader disturbed the dusty gloom in which it lay. History marched on. Louis the Fourteenth, the great Cardinal, the d'Artagnans, of the day, came and went; many a famous building was reared, and grew old, great books and great events came at their appointed hours and were left behind, and the generations, each taken up with the things of its own day, left the ancient library to year-long quietude, where only the pencil of a sun-beam slowly crept over the still shelves. The once white pages had grown yellow and stiff, the binding crackled with age, when at last, two hundred and fifty-one years after its inception, the hour struck for its re-entry upon the stage of life. Surely books have a destiny as well as men!

III.—IT IS FOUND.

It was no peaceful antiquary, no ripe scholar finding leisure in his old age for the things that earlier activities had left undone, that brought Philippe's work to the light of day. On the contrary, the crash and din of Revolution, foretold more or less obscurely as the work of the "fils de Brutus," had come. France had executed her king, but the tumbrils had not yet begun to feed the guillotine with

indiscriminate greed. The Committee of Public Safety was sitting, and its vigilance was to extend so completely over the minds of the citizens that the silent force that crystallizes as books was to be scrutinised with as fierce a glance as any enemy of the Republic. Hence the order had gone forth that the libraries of the Religious houses were to be brought bodily to the great Hall of the Commune, there to be judged—some to preservation and honour, others to the fire, that kings and the Divinity that hedged them might alike be as the smoke-wreaths that passed away.

The work had gone on all day under the supervision of M. François de Metz. The loads of books, as they arrived, had been placed on the long tables, and when the tables were full, piled on the ground. Master Francis was assisted by various learned clerks, and the tables were clear again at last, when in a corner a heap of books and parchments, all bearing a peculiar mark, some large, quartos, and some very small, duodecimo and 16mo, were discovered. Whence came they? From the Benedictines, said one; from the Genofevains, said another. They appeared for the most part to be homilies, treatises on alchemy, and what passed for science then. From the political point of view Francis thinks all that harmless enough, and from mere curiosity picks up a little parchment book in MS. and reads. Perhaps the antique spelling attracts him, but presently, though he does not well understand what it is all about, the matter attracts him too; so much so that he takes it home and shows it to his sister. Most of it is unsigned, but not all. His sister is less interested in it than he is, but Francis has a collection of extracts, and thinks it worth while to add to it one at the end of his little find, and following his author's example, adds the name and date on which the copy is made, 1793. Other people hear of it, discuss it, and make copies also.

IV.—IT IS READ.

Several years have passed away, bringing with them the end of the century. The young man from over the sea has fulfilled his destiny, up to the point of his being crowned Emperor. It has come to his ears that an old book has been found, which seems to describe him and his career, and he expresses a wish to see it. For the picturesque detail of what follows we are indebted to an accomplished literary man, an editor, and author, Eugène Baresté, and possibly to some extent to his imaginative ability. Thus much by way of flashing a danger signal before the reader's attention. For the story in Baresté's pages runs that Napoleon, taking the little book down to Malmaison, persuaded Josephine to read it aloud; that she, with a little stumbling over the sixteenth-century script and phrasing, did so; this prophecy which gave to him who listened "two wives and only one son." A little cruel, that. We know from Bourrienne's Memoirs that Napoleon liked to tell tales himself, and did so in the family circle with impressive dramatic force. And he would certainly, in spite of assumed carelessness, be deeply interested in the prophecy of a long past age which centred round himself. How much he believed or disbelieved we do not know; perhaps he hardly knew himself. Long afterwards he showed that he remembered by speaking of it to one of his generals.

V.—IT IS LOST.

Meanwhile the book was not replaced in the Hôtel de Ville of Paris. What became of it? No one knows, says Baresté; it was not there when search was made for it, but he had seen the text as copied by de Metz among de Metz's papers at his death. A similar fatality seems to have attached to the variant sent to Orval and printed at Luxemburg in 1544. This was the more famous of the two, and when at the siege of Luxemburg a modern edition was struck off, it was entitled "Le Prophétie d'Orval." Printed again in 1823, and yet again as a brochure of nine pages in January, 1840, it was included in a book called *L'Oracle*, a collection of forecasts and predictions published by Henri Dujardin, a friend of Baresté's, at the end of 1839. This was enormously popular, and a second edition was called for within three months. Events were moving very fast in France, and public excitement was so great that Dujardin did not think it prudent to satisfy the demand for a third edition when the second was exhausted, although, he tells us, people were in the office every day, asking for it.

He claims, however, in a slender volume entitled "Histoire Prophétique de—1848" that the verses 21 to 25 of the *Prophétie d'Orval* were an exact summary of the historical events from July, 1830, to February, 1848. It must be admitted, however, that the interpretation in the light of the events is of the sort which Bible commentators have

(Continued at foot of next page.)

AN ASPECT OF PRAYER.

By H. A. DALLAS.

What is prayer? And what is prayer to God?

The answers to these questions are not identical.

"Prayer is the soul's sincere desire," writes the poet. But the definition is too limited. It is not the soul, or at least not the *human* soul, alone that prays. If we recognise that there is "a soul in all things," however, we may accept the statement without further question. Something which may as well be called soul as anything else, prays in the plant when it struggles through the tough undergrowth of the forest and climbs to find the light, turning towards the brightest part of its environment with unflinching persistency.

To what or to whom does the plant pray? To the sunshine? Yes, but also to the Source of sunlight; to the unknown God who created the plant for light and light for the plant.

A man also prays when the thirst for revenge darkens his soul, or impels him to plot deeds of darkness.

To what does the man pray, or to whom? This prayer, too, is sometimes effectual. The opportunity for carrying out his evil intent is afforded him, or his wish that evil may befall his enemy wings its way like a barbed arrow to its mark. He, too, has a "sincere desire." What evil minds in unseen spheres respond to such prayers we cannot say. We can only guess that desires such as these may be no less infectious than microbes of disease, and may gain potency by germinating in other minds incarnate, or disincarnate, and may thus find their fulfilment. But we recognise that the vengeful soul does not pray to God. Wherein lies the difference between the prayer of a good man, and the prayer of an evil man?

What constitutes the former to be a prayer to God, and the latter not?

The plant desiring light, or the child asking for daily bread, is functioning *according to the laws of the universe*, i.e., the will and mind of God.

But the evil desire is contrary to the law. The former is in line with evolution. The fulfilment of these desires is the fulfilment of God's will; the latter is out of line with evolution, and the fulfilment of prayers of this sort hinders the perfection of the universe.

No "sincere desire" can set in motion the Highest Power, except it be good, except it be in harmony with the purposes of that Power. The plant automatically desires what is according to Divine Order; but man more fallible, because he is not an automaton, may make mistakes. He can discern good and evil, but on this very account he may mistake evil for good, or he may choose for himself a lesser good rather than a greater good; therefore the man who would pray to God should always in heart seek first His kingdom of righteousness; in other words he should mentally condition his petition by the clause, "nevertheless not as I will, but as Thou wilt."

The question arises, however, is a prayer thus conditioned of any value at all, except subjectively? God's will, it is argued, is sure to be accomplished, hence prayer on the part of man is superfluous. But, let it be observed, this argument is not applied consistently. The man who is hungry does not say, "If it is God's will that I should live, nothing can prevent my doing so, therefore I need not eat." Experience solves many problems which cannot be theoretically solved.

Experience proves that God's will, which has ordained food for the body, and the body for food, has also ordained that effort on the part of man shall be the nexus between these two, and the instrument whereby the Divine purposes shall be accomplished.

And it is in harmony with this experience that prayer, that is to say the activities of the Ego exerted by faith and desire, should be the force through which the beneficent will of the Supreme Goodness should operate. These prayers are not useless, neither are they merely subjective methods for calming the mind; they are the co-operating forces of the human soul which bring the needs of humanity into active relation with the sources of supply. These sources of supply are manifold; they are all, of course, a part of the Divine Life, but variously differentiated.

To pray, to think with earnest desire out of our own need into the envying Life in Whom are all strength, all riches, all wisdom and all goodness, this is not unreasonable nor ineffectual.

That it has been proved to be effectual might perhaps suffice to stimulate prayer, since after all experience is the surest test of values. But man is a reasoning being,

(Continued from previous page.)

long applied to the Book of Revelation: it always fits what they mean it to fit when they once know what has happened. Thus:—

"Le roi du peuple vu en abord moult faible:
Il n'était pas bien assis et voila que Dieu le jette bas."

And was not Louis Philippe, asks Dujardin, "jeté bas," between February and March, 1848? And so on. But taken in their entirety the prophecies are nevertheless striking.

and so long as prayer seems to him to be illogical and unreasonable he will pray without that energy and sincerity which are so essential to the most potent kinds of prayer; and therefore it is desirable to reflect on the philosophy of prayer, and to realise it as an active functioning of the human Ego, through mental and voluntary processes, in harmony with the Divine Mind, whose operations we call "law." This law involves the mutual responsiveness of centres of force, whether these centres of force be the aggregate of electrons, known to chemists as atoms, which form combinations in obedience to the law of chemical affinity, or whether they be centres of force on a higher plane and of a more subtle kind, viz.: centres of will-power, thought and affection. In either case the energies evoked and the changes effected are no breach of the Divine order of the universe, and no arbitrary attempt to escape from or to alter that Order, but they are activities whose potency is solely due to the fact that they are exercised *within* that Order, and that the Supreme Mind wills that they should be thus exercised.

When prayer is viewed in this way, it becomes obvious that unexpressed prayers may be as effectual as are uttered prayers, although we must recognise that expression may be a means of deepening the sense of desire or of unifying the thought of various persons; its value in this respect should not be overlooked. The most intense prayers are often wordless, however, and since desire is prayer we should be watchful over the region where desire springs up. The address to God in a well known form of prayer as One "unto Whom all hearts are open, all desires known," is a free translation of a Latin collect which literally runs thus, "Unto Whom every heart is open, for Whom *every act of the will has a voice*." And the words of the Psalmist: "I give myself unto prayer," have been rendered "I am prayer." These two renderings are pregnant with suggestion. Their full significance can, perhaps, only be estimated by wiser minds than ours, by Watchers in the Unseen whose penetration and quickened sensitiveness make them capable of being agents of the Most High, and sympathetic ministers to His incarnate offspring, who know by experience the effective power of the spiritually magnetic forces which bring them into immediate relation with a man who prays.

THE CHURCH AND THE STAGE.

The scene at the Strand Theatre on Good Friday evening, packed with all sorts and conditions of men and women, was a complete refutation of the idea that the people are becoming increasingly irreligious.

Had it not been for the kindness of Father Adderley, who escorted me to a seat on the stage, one would have found "no room at the inn." Looking up from my seat at the beautiful glass chandelier, each fondant iridescent with colour, and the ceiling work of the artist, the crowded tiers of spiritually hungry people, I felt the grandeur and dramatic possibilities open to the preachers, to make the age-old story of Calvary live.

One wistfully wished for the presence of Sir Arthur Conan Doyle, with a breath of summer-world inspiration to reveal our gospel and its relation to the Cross. One does not wish to criticise, but much of the message delivered had application *only* to the agony of Jesus, in the dim and distant past. Oh for the realisation that the suffering Christ of the ages, incarnate in the pioneers of every truth, who have undergone torture, social ostracism, economic distress, and even death, in order that the world-soul might rise as upon stepping stones of its dead selves to higher things: The sense of gratitude for pioneer work is not sufficiently alive. It is easy to-day to preach our gospel, because of their labours. One would like to hear *our* teaching from the dramatic stage. Surely it is an ideal setting for its preaching. Primitive Christianity owed much to its Church and stage methods. How true the answer of the great actor rang when, questioned by a clergyman as to why his church was empty and the theatres full replied, "You preach truth as if it were fiction. We fiction as if it were truth." There is great scope for the art of the actor spiritually inspired. The writer remembers the sense of awe and psychic power that flowed across the footlights of the Lyceum Theatre when Irving lived in the character of Dante and Faust. One went back to the world of prosaic, drab duty, the better equipped for its toil because of that glimpse of a great soul. How true it is that "All the world's a stage, and all the men and women merely players." May we all act our parts worthily.

HARRY FIELDER.

It is evident that anyone finding either of the original MSS., if they exist, or even the possessor of a copy of the 1823 edition, or of *L'Oracle*, would be very fortunate. Few originals combine historical value and romantic interest in quite so high a degree, and search as well as research would be well rewarded by any evidence which would authenticate and corroborate the statements of Bareste and Dujardin on the subject. Genuine prophecies pre-dating the events by so long a period are extremely rare; as rare, perhaps, as a career like Napoleon's, who was an agent of destiny on a larger scale than is likely to fall to the lot of any individual again for many a long age.

LIGHT,

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HOW THE CASE IS PROVED.

"We can imagine the existence of immaterial beings in this world without the fear of being refuted, though at the same time without being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter, notwithstanding, would remain penetrable for physical beings, because their presence would imply an acting power in space, but not a filling of it, that is, not a resistance causing solidity."—IMMANUEL KANT.

As we wrote out that passage from the great thinker mentioned, we thought how many passages bearing on the same theme we might extract from the writings of the sages and seers of the past, who testified to the reality of a spiritual world, their convictions being gained through the intuitions. Sensitive to the higher regions of life, they must have been dimly conscious of worlds unrealised and of the presence of beings whom Sir Thomas Browne, in his "Religio Medici," called "those noble essences," and who, he said, bore "a friendly regard for their fellow-natures on earth." Moreover, we thought of the writings of men who in later days found, rather to the contrary of Kant's view, that it is possible to prove the existence of a spiritual world and of spiritual beings by the processes of reason.

We have a profound regard for the work of Psychical Research as tending to establish a part of the foundations on which the knowledge of the future in the matter of human survival shall be based. But we have always seen that it had very definite limits in itself as a purely intellectual proposition. We see illustrations of the fact in the spectacle of many persons to whom the reality of psychical phenomena is a proved matter, but who are in no way persuaded of the existence of a soul in man; that is to say, of a principle capable of surviving physical death. And although the intellect is not generally cultivated, or we should not see so much hasty generalisation and faulty thinking, its value and importance may be easily overestimated. It may and does prove that the essential principle in man survives death, but it can tell us very little about the soul and its after-death experiences. Knowledge of these things comes mainly from intuition and imagination in their uses as interpreters of the revelations from the Unseen.

It may be said, indeed, that a man's consciousness of the existence of spirit beings is very much dependent on his consciousness of himself as a spiritual being. He will never attain that through a study of psychic science, although it may open the door for the revelation to come in.

To us, the proof of the existence of spirits was arrived at in more than one way, although each way was not in itself sufficient. Together the proofs were irresistible, for they confirmed and supported each other, and, added together, became unshakable and utterly convincing. We saw, for example, that life was meaningless without progression and culmination in worlds beyond the material stage. All the manifes-

tations of life from its earliest beginnings, pointed to higher and ever higher unfoldments. We remarked that the race had always had a dim consciousness of a life after death, as shown in its traditions and legends, and in the utterances of its seers and prophets. "All belief is for it," and we reasoned that if man were not himself a spirit he could never have been conscious of spirits outside his own state of existence—there would have been no point of contact. This conclusion, based on simple reasoning, was tremendously strong, supported as it was by the testimony of earth's greatest minds, as well as that of its simplest and humblest. Psychical evidences, personal and as matters of record, came to us not as a "new revelation," but as the confirmation of a truth arrived at by the workings of reason and intuition. They rather clinched than stated the truth already attained by other methods. Consequently our attitude towards Spiritualism is a large and comprehensive one. The "signs and wonders" of the séance-room are for us but a small part of the matter. They are needed, of course, to bring the matter into a definite focus for those whose regard is more for the particular and definite than for the extended view which shall take in many aspects of the question, the racial, the religious, and the philosophic, as well as the specifically psychic.

It is possible to-day to meet men of advanced intelligence and wide experience of life who have gained conviction of the reality of an Unseen World, and who are now taking up a study of psychic phenomena, not to gain proof of what is already to them an ascertained fact, but to supplement their knowledge by scientific study. That is a very significant thing, and has an eloquence which it needs no words of ours to make impressive. It is a striking indication of the trend of modern thought.

THE LATE LORD CARNARVON.

We of LIGHT may justly add our own expression of regret to the many tokens of sorrow called forth by the untimely death of Lord Carnarvon in the course of those Egyptian explorations which have made his name world-famous and have added so much to the treasures of antiquarian knowledge. The late Peer was a member of the L.S.A., and an occasional visitor to the offices of LIGHT, and it may be permissible to trace some connection between his psychical researches and his discoveries in Egypt. Much has been made of the circumstances in which he came to his death, and the air is full of stories of ancient Egyptian magic—"black magic," evidently, considering the nature of it. Some of the tales told seem to us to have no bearing on the case at all, and at the best they are purely speculative. We are too familiar with occult possibilities to dogmatise on the matter. It is sufficient for all practical purposes to say that Lord Carnarvon died from the effects of a mosquito bite, just as many other persons have done—persons who had no connection with Egyptian tombs. We prefer to keep on the high road in these matters, and to avoid that "slippery slope" which may land the rash adventurer in a perfect morass of superstition.

THE PROPOSED INVESTIGATION OF THE CREWE CIRCLE.

The following copy of a letter addressed by him to Mr. G. E. Wright, Organising Secretary of the London Spiritualist Alliance, has been sent to us for publication by the Research Officer of the Society for Psychical Research:—

THE SOCIETY FOR PSYCHICAL RESEARCH.
31, Tavistock Square,
London, W.C.1.
April 5th, 1923.

DEAR WRIGHT,

At a meeting of the Research Committee this afternoon it was unanimously decided to accept the proposal of a preliminary committee to discuss the terms of Mr. H. W. Pugh's offer concerning an inquiry into the phenomena of the Crewe Circle. As suggested in your letter of March 23rd, three persons have been nominated to act as a Committee in the matter.

Sincerely yours,

E. J. DINGWALL,
Research Officer.G. E. Wright, Esq.,
London Spiritualist Alliance,
5, Queen Square, London, W.C.1.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Amongst a number of other newspapers, the "Daily Mail," on April 9th, reported the disclosure of the identity of "Mrs. King," the medium, as follows:—

"Spiritualists have been interested to learn, through the latest 'Proceedings' of the Society for Psychical Research, that the woman long known to members of the society by the name of 'Mrs. King' is Mrs. Alfred Lyttelton, widow of the Hon. Alfred Lyttelton, a former Unionist Colonial Secretary, who died in 1913. At the Old Rosary, Meadvale, Redhill, Surrey, where she is staying, Mrs. Lyttelton said to a 'Daily Mail' reporter yesterday:—'It is true that I have been known as Mrs. King. There are so many charlatan impostors who claim to be connected with psychical research that I was asked by the society to disclose my identity. This I did, never thinking it would bring such a large number of letters and messages from different parts of the country as the disclosure has done. It is too serious and solemn a matter to talk about lightly. I want to be left alone and to go on with my work quietly.'"

The "Evening News," on April 7th, referring to Mrs. Lyttelton's mediumship, stated that she had attempted to do "script" scarce a few weeks after the death of her husband, which took place in July, 1913. It was then that she began to receive impressions feeling herself to be in touch with her husband. She told Mr. Gerald Balfour of this, and he encouraged her to persevere in her attempts. She either writes her impressions down herself or dictates them to a recorder. "Mrs. King" is said to have foretold the war in 1913, when she recorded cryptic messages about "Drake's Drum" and the French Army. Mrs. Lyttelton, who when her husband was Colonial Secretary was a political hostess of much influence, is a successful playwright, and wrote a much-praised life of her husband.

The "Sheffield Independent," in its issue of April 6th, reports that:—

Dr. Frank Ballard is president of the Sheffield and District Society for Psychical Research this year, and last night he delivered his presidential address at the Theosophical Hall on "The Scientific and Religious Value of Psychical Research." Referring to a denunciation of spiritism by Dean Inge, he described it as one of the most vivid specimens of clerical ignorance and impertinence he had ever known. He could no more understand a Christian man shrinking from psychical research than he could imagine him shrinking from sending a telegram. "I welcome truth, from whatever source it comes," he said. Psychical research was rendering very great service to the Christian faith in compelling conventional thinkers to reconsider their views on the hereafter. "Many of the views which have been hitherto held concerning the next world are to us simply intolerable, and they are certainly not essential parts of the faith," he said. There was a great deal of private investigation going on to-day, far more than the public or the Press knew of. The fact that investigation in psychical matters had revealed a number of phenomena which were definitely supernatural had been established beyond all question, and for people to dismiss these facts as frauds or delusion showed ignorance or prejudice. Psychical research was the only final disproof of materialism. No evidence could be more clear than the evidence on behalf of telepathy, and there was nothing more mysterious about psychic photography than there was about the process which enabled one individual to see another.

The "Daily Telegraph," of Saturday last, gave some particulars of a forthcoming test of mediumship. The report stated:—

To test a medium's psychic control a great demonstration is being arranged in New York next month under the auspices of the "Scientific American," whose associate editor, Mr. Malcolm Bird, is the latest disciple of Sir A. Conan Doyle in the pursuit of occult phenomena. It is to be a sympathetic ghost hunt, but under conditions permitting scientists to make deductions. Among the tests will be spirit photography, and as there is no known medium in the United States to-day producing such pictures, Mr. William Hope, of Crewe, England, will be invited to New York. Mr. Bird, who arrived here recently with Sir A. Conan Doyle, said the best mediums he had met in England were poor people, who refused to accept compensation beyond their expenses. The best séance he attended was with Evan Powell, a coal dealer, who comes to London once or twice every month for demonstrations.

New York has been cabling reports of the first of the series of lectures given by Sir Arthur Conan Doyle, who arrived in that city early last week. Sir Arthur showed some spirit photographs, amongst which was the one taken

by Mrs. Deane during the Silence in Whitehall last Armistice Day, and something of a sensation was caused by its appearance on the screen of the Carnegie Hall. The "Daily News," of April 9th, in referring to the lecture stated that when this photograph was thrown on the screen during Sir Arthur's lecture women in the audience screamed, "Oh, don't you see them? The spirits! The spirits!" and it is asserted that so eerie were the pictures that even scoffers were impressed.

On Good Friday, so the "Manchester Guardian" of March 31st reports, at the Co-operative Hall, Downing-street, Manchester, Mr. C. G. Rickards, president of the Manchester Central National Spiritualist Church, said that although Spiritualism had its origin in an obscure village in America, its centre is now in Lancashire. In the whole of this country there were 400 churches in the Spiritualist National Union. The Spiritualism of the world revolved round Great Britain. Spiritualists formed the most rapidly growing body in the world, but they had no proper centre. There were thousands of potential mediums who had no place to which they could go for advice and training. Such a place ought to be provided, and it should be possible to get it by a united effort. In Lancashire alone they had nearly 5,000 church members, and probably another 20,000 sympathisers who were not members of a church. Already £1,200 had been obtained towards the establishment of adequate headquarters, and another £1,000 had been offered on the condition that a further £2,000 was raised by June.

Sir William Barrett in the course of an article in the "Evening News," of April 9th, in which he referred to the different views now being expressed as to the cause of the death of Lord Carnarvon, wrote:—

"It is very natural that the death of Lord Carnarvon should create a widespread and superstitious feeling that it is in some way associated with his exploration and disturbance of the tomb of the Egyptian King, Tut-Ankh-amen. Superstition, as its etymology denotes, is the opposite of *understanding*, it implies the *standing over* an occurrence and thus preventing the light of reason from illuminating it. Superstition, in fact, seizes hold of a single incident and converts what may be merely a chance coincidence into a general law. Science, on the other hand, only arrives at a conclusion after a patient and critical examination of a wide collection of evidence, and may then arrive, by induction, at a general law."

Mr. J. D. Beresford, the novelist, writing on Magic in the same journal four days previously, gave it as his opinion that "the belief in magic dies very hard, so hard that even in this enlightened century people have tried to find an association between the death of Lord Carnarvon and the disturbance (or is it the threat of removal?) of the mummy of Tut-Ankh-amen. This particular superstition is obviously absurd. Many kings and queens of Egypt have been disturbed in the same manner, and have had to submit even to the indignity of being unwrapped; and I have heard no reliable stories of improbable casualties among the brave discoverers. Moreover, from what we know of him, Tut-Ankh-amen was not one of the more potent Pharaohs. The superstition in this case is nothing more than the natural result of the fuss that has been made about him. The belief in magic, however, is not to be dismissed with the wave of a sceptical hand. Sir James Frazer in his last book has intimated the possibilities of a circle beginning with the attitude towards magic shown by primitive people, and curving through religion and science back to the point of departure. Indeed, certain aspects of recent science do encourage us, on other grounds, to the belief that natural laws are neither so natural nor so permanent as our fathers assumed. And once we admit that, the believers in the supernatural have a strong case. . . . Miracles have been vouched for which were due to the wonderful properties still inherent in the relics of a saint. And if a good thing may hold the spirits of goodness, why should not an evil thing attract the spirits of evil? The believers have an immense tradition on their side, and proof—in the scientific sense—is impossible. I leave it at that."

Mr. David Gow in a letter to the "Evening News" of April 6th, commenting on Mr. J. D. Beresford's article, wrote:—

"The common-sense of the matter is that Lord Carnarvon did not succumb to any mysterious curse or to any of the secret poisons alleged to be deposited in Egyptian tombs, but died from the effect of a mosquito bite. I am not at all denying the reality of what is called Magic. The mystery which surrounds these things is simply the measure of human ignorance of the laws—perfectly natural laws—underlying them. I have seen many astonishing things done which could not be accounted for by any ordinary explanation, but the explanation, when found, always involved the working of some natural principle not yet generally understood."

IN THE WORLD BEAUTIFUL.

A ROMANCE OF REALITY.

BY A. J. WOOD.

(Continued from Page 219.)

THE LIBRARIES OF HEAVEN.

One apartment into which my guide led me filled me with the utmost astonishment. "What!" I exclaimed, as we entered it, and I looked around me, "A library! Are there books then in this world?"

"Yes, even books," he replied, smiling at my bewilderment, "Why not? The pleasures of reading and study by no means cease when the earth-life is over. You will find many of your old friends here, and some new ones also, which I have placed here for you; and which will not only give you pleasure to read, but also prove useful to you in your new life now beginning."

Impelled by curiosity, I took down one of the books from off its shelf, and opened it. Greatly to my surprise it was not printed, but inscribed in a beautiful hand in characters that stood out so holdly from the page, that to read it was a matter of the greatest ease and pleasure. Replacing it, I took down another, and found it inscribed in like manner, but in a different hand, yet equally as easy to read. Moreover, I seemed to be able to grasp the substance of a whole page at one glance; but I marvelled greatly at the writing.

"You will find them all alike in that respect," said my guide, answering my unspoken thought. "Books here are not printed as on earth, but appear in the handwriting of their respective authors. By this means we are able to read something of their characters, as well as from the nature of the work their handwriting embodies."

"But does not that entail an enormous amount of labour upon them," I asked, "especially if there is any large demand for their works?"

"By no means," answered my guide. "Once a book is written, it can be duplicated here as many times as is necessary by arts peculiar to these realms, and which have nothing in common with the art of printing as known on earth, except in its incidence. We have here what you may call our printers, but they are rather better designated, 'Scientific scribes.' They are men whose special love and bent qualify them to become skilled in the manipulation of substances and forces capable of being used for the purpose of facsimile duplication, but without such mechanical aids as obtain on earth. Here, Art and Science are one. They cannot be separated. In this matter of our books, an author is free to embellish his work according to his fancy; and no consideration of costs of production arise to mar his enthusiasm, or limit his desires. He is able to express himself fully and completely, both as writer and artist; and, as he is under no necessity of writing in order to live, but writes because he has something useful to say, or some pleasant thoughts to communicate, it follows that the real man reveals himself in a way which is rarely to be met with on earth. Indeed, here it is impossible for a man to express himself otherwise than what, and as he is; for to think one thing, and to say or do another, is contrary to the divine order here regnant. If he were to attempt it, his work would be unintelligible to others, and actually impermanent; for before long, his writing would disappear from the pages of the book on which it was written. This would happen, because the will-factor which brought it into being was not in correspondence or agreement with the forces external to it. It would be like a forgery which the living laws of these realms would instantly detect, and proceed to nullify by disintegration. Here, the true alone is permanent. However, as I have said, these things could not happen in this sphere; but in those nearer to earth, where conditions are more mixed, many strange and oftentimes amusing phenomena occur in the domain of authorship, to the great confusion of the writers; but in the end to their ultimate good."

"Now here is a book that will interest you," he continued, and, taking from one of the lower tier of shelves a volume of larger size, yet wonderfully light considering its bulk, my guide placed it in my hands with a smile, and bade me open it.

Its pages, I noticed, were much thicker than the others, and not unlike those of your family portrait albums of earth when closed, but very different when opened. Opening it casually about the middle, I saw that both pages facing me contained a single picture covered over with a thin, clear, transparent and crystal-like substance. It was not a glaze, but something distinct from the picture itself, which was that of a beautiful landscape; nor could I detect any central dividing-line between the two pages.

The picture, moreover, was in colours so perfectly natural as to amaze me. But what was my further astonishment as I gazed upon it, to see it gradually become instinct with

life and movement, and to stand out from the page with what you would call stereoscopic boldness and distinctness.

LIVING PICTURES.

Across the centre of the picture, and winding its way diagonally from left to right was a broad, clear stream, apparently flowing in the most realistic manner imaginable; its waters bubbling over the stones in its bed, and swirling in silvery eddies along its green banks; and reflecting the shadows of the overhanging trees by its side—the whole in a way that fascinated me, and held me spellbound by its novelty. There were birds among the trees, and lambs and cattle in the pastures, and they moved about in the picture as naturally as in life. I could see the leaves gently moving on the trees, and the branches lightly swaying, as though stirred by a gentle breeze. The long, luscious grass of the pastures also rippled in quiet green waves to the same influence. Birds were flitting about from bough to bough, and from tree to tree; while some, flying, would disappear, and then reappear with marvellous life-likeness. While the picture remained ever the same in general, it was continually varying in its details, and these seemed endless. All the pictures in the book, and there were many, presented widely different scenes and aspects of life, and I could have spent hours in looking at them.

"Wonderful!" I exclaimed, "Wonderful!" How on earth is it done?"

"It is done on earth," said my guide, smiling at my mundane colloquialism, "but in a different manner. Such pictures as you are now looking at are only one of the lesser wonders of the Art-Science of these spheres. You saw something analogous to them in your earth-life in the so-called 'living-pictures'; but their 'life' depended upon a skilful application of the principle of motion to the art of photography by means of which, a series of images taken in orderly sequence were given a semblance of life by being rapidly rotated, and their shadows cast upon a screen. Naturally, to obtain such an effect you required a very lengthy series of almost imperceptibly varying pictures, in order to register the natural development of the movements recorded. Here, the pictures, though necessarily built up of a series of motions, are caused to exist simultaneously on the same special plate or page. Each succeeding life-like motion which you see is actually involved spirally in the preceding one. These pages, although they present to the eye a perfectly uniform, or homogeneous surface, are really a series of fine points on the peripheries of a very large number of curiously interwoven spiral forms, which, in revolving, bring simultaneously to the surface a fresh portion of the picture, thereby producing the effect of life-like motion, and a continuity of developing action. This motion, or action, only takes place when the light falls upon the picture. When the dynamic effect of the light ceases, the picture reverts to its original aspect by a reverse process. The substance of which these pages or pictures are made would, on earth, be deemed a living substance; but here its life is, as I have hinted, inoperative until the book is opened, and the light falls upon it. The natural colours which you so much admire, are also drawn from the same source, the light, and are due to the selective nature of the material used, aided by the crystal-like film which covers them."

"Such, in brief, is the explanation of what is really a very complicated process, and one which only the consummate art of these realms could accomplish, with the inexhaustible means at its disposal. Some day our earth-brethren will possess fair imitations of this kind of book; but they have yet much to learn, not only of mechanical possibilities, but also of the potentialities of material substances. They still lack certain valuable elements, though correctly suspecting their existence. When these have been discovered, many things now beyond their powers, and even beyond their present imaginings, will be possible—but the time is not yet."

"They are, however, making rapid progress in Science under the influence of the greater light now being shed earthward from the spheres. For you must know that all increase of true knowledge comes primarily from these spheres where the Eternal Fount of All Knowledge dwells in light unapproachable, and of whom we are but the humble reservoirs and channels. Darkness itself cannot beget light. Ignorance cannot give birth to knowledge. It can only be enlightened in the measure that it craves for the light and earnestly seeks after it."

* This incident is founded upon a remarkable dream the writer once had, and in which he was shown a similar book.

"With regard to these particular books, they are, of course, a source of great delight to the little ones placed in our charge, and are of some use to them in their studies. But they are merely pleasant and entertaining adjuncts to, rather than necessary elements of, their education."

Then, gently, and with a fond smile, withdrawing the volume from my reluctant fingers, my guide returned it to its shelf, and, placing his hand on my shoulder, said,

"Come! Now let me show you the grounds about this, your home, and the country around." So saying, he led me to the front of the house and on to a sort of open portico or verandah, which ran along the whole front, and which overlooked a beautiful stretch of gardens, forming a series of charming terraces on a broad slope, filled with flowering plants, shrubs, and trees in wonderful variety and profusion, many of them of exceeding gracefulness and splendour. In the centre of each terrace was a fountain in play, and I noticed that the waters of each were of different colours, exceedingly clear; and the spray from them, as it fell back into the respective basins, sparkled and shone in the light like so many jewels. The whole aspect, combined with the living green of the grass, and the rare foliage of the trees, was indescribable, and exhilarating beyond measure; as was the delicious perfume pervading the whole atmosphere round about.

Scattered here and there about the countryside, yet conveying in some subtle way a sense of companionship, I noticed other dwellings similar in general appearance to my own, and apparently built of a silvery grey, stone-like substance, which glittered in the bright light as though its surface had been studded with innumerable small diamonds.

From where we stood I could see in the far distance a noble range of mountains, apparently wooded, and bathed in a warm, rosy light; which threw them up into bold relief, yet gave them a strangely ethereal and beautiful appearance. Here and there along their summits I could discern certain tall structures, which my guide informed me were colleges and universities devoted to the higher branches of the Sciences of this sphere, those of the intermediate and lower branches being lower down on the slopes, and on the plains, but not visible from where we stood.

"But is it not rather cold on the mountain tops," I asked, "for such a purpose?"

"No," said my guide, smiling at this obtrusion of terrestrial memories. "We have no extremes of temperature here, such as obtain on earth. An equable warmth pervades the whole region, as well on the mountain tops as on the plains. If any slight change of temperature is felt, it is due to changes within the individual himself; and even then there is never any sensation of cold, or bodily discomfort."

Whilst my guide was speaking, I had been gazing absently at the exceeding beauty of the far distant scene, when my attention was suddenly arrested by a broad shaft of golden light which shot down from the heavens high above the central mountain, and illuminated with startling distinctness the noble building on its summit.

"What is the meaning of that?" I exclaimed, marvelling greatly at such an unexpected phenomenon.

"That is a sight you may often witness in this sphere," he replied. "It is a sign that communication is taking place with this sphere from a higher one, and, as that generally means enlightenment on some problem which has been perplexing the occupants of that particular college, but which has proved beyond their own powers to solve, that enlightenment is visibly and outwardly represented in the manner you now see."

"Very often, that enlightenment means, to those who receive it, a new and valuable discovery in some line of scientific investigation; and when that discovery is made it is immediately placed at the disposal of all interested, whether in the college or out of it. There is no secrecy, and never any exploitation of it for private ends. The true earth Scientist, I am happy to say, is kin to our own in this, being no monopolist of knowledge. Considerations of self have, as a rule, but little weight with him; and for this reason we are often able to help him, though he is unconscious of it. We greatly rejoice when we see that he has been able to avail himself of our unseen guidance, which though proffered, is never forced upon him. All he is conscious of is an intuition: a ray of inward light; but he little suspects its source. Did he but make use of prayer more often, in simple faith, we could aid him further. But that is a door he rarely attempts to open; and we may not force it. Communication between the different Spiritual spheres, however, of which you are now witnessing an outward and visible sign of one method, occasionally takes another and more personal form. If it happens to be an occasion when we receive visitors of higher estate than ourselves, then there are great rejoicings and festivities, in which the inhabitants of the district round about take part to their great delight and enjoyment—and they do not go empty away."

As my guide finished speaking, the shaft of light disappeared as suddenly as it came, and the mountain and building upon it assumed their original aspect.

Here, I am sorry to say, the manuscript breaks off. There appear to be several pages missing. Whether these, as well as those which were lacking at the beginning of the above narrative will yet come to light, is impossible to say. At least, we may only hope so.

"THE SECRET OF GRAVITATION."

A NOTE BY SIR OLIVER LODGE.

Mr. Drinkwater, on page 197, correctly argues that the cause of Gravitation must be sought in the ultimate atoms of matter, or probably in the electrical constituents of those atoms. Newton's idea was that each material particle set up a tension in the Ether in every direction, varying as the inverse distance. The effect of this he perceived would be a sort of pressure urging the particles together with a force varying as the inverse square. The effect of a large mass would be the aggregate effect of all the particles added together, there being no screening or interfering action. Accordingly the "pressure" spoken of is not a superficial pressure acting on the body as a whole, but on every particle of the body, and proportional therefore to its whole mass. This may remove Mr. Drinkwater's difficulty; and it is interesting to find that Newton's hypothetical or speculative view as to the nature of Gravitation is, on the whole, supported by more recent enquiry. For though the cause of the tension is not even yet made out, it seems to be deeply imbedded in the very constitution of matter. And it is clear that the force between two bodies, though apparently an action at a distance, is really due to something occurring in the medium in which every particle is immersed.

It is also clear that whatever the cause of Gravitation may be, it has nothing to do with what is ordinarily known as Magnetism.

OLIVER LODGE.

To the Editor of LIGHT.

SIR,—M. Andry Bourgeois suggests that magnetism is the basis of gravitation. Is not a contrary hypothesis more probable—that gravitation is the basis of magnetism? In a book I am writing I consider this hypothesis and, as it is important in relation to the early publication of a new discovery as to gravitation by Einstein, a few words in support may be useful.

It is true that in our universe of time and space we have direct human experience of gravitation. It is manifest to us as an attractive force in relation to objects. But gravity, in itself, is not conditioned in time and space. So far as our sensuous universe is concerned it was, is, and always will be.

Now both gravity and magnetism are manifest to us as attractive forces, but we have no command over gravity—we must take it as it is, we cannot leave it. Perhaps we may term it general attraction. Magnetism, on the other hand, is a particular attraction. We can so use objects in our sensuous universe as to make and unmake magnetism in relation to objects.

On the principle of continuity it appears to me that gravity may be a force (energy) unconditioned in itself in space and time, while magnetism is a form in space and time of gravity.

What Einstein's coming discovery may be I do not know definitely. But magnetism is a subject within the purview of mathematical computation, so that, if it be a particular of gravity, it may open a loophole for mathematical computation as to gravity.—Yours, etc.,

F. C. CONSTABLE.

THE SPIRIT OF MUSIC.

To explore the beauties of Art and Music is to add those beauties, by expression and the power of memory, to the self. Thus we may grow more beautiful, just as surely as by thinking ever in terms of pounds, shillings, and pence, we grow more sordid and mercenary. It is a perfectly commonsense process. Furthermore, the appreciation of beauty and of artistic expression develops our power of keener appreciation. Evolution in music cannot stop, for spirit is behind it, and the spirit within must eventually find its way back to the universal source from which it came, just as water must find its own level. The present status of everything that we observe to-day is purely temporary. We are looking at one picture of a cosmic cinema film that stretches on to infinity. Just because we see only one static picture of a process which truly never stops moving, so we get a view of Life that contains much of delusion. We have heard a Doctor of Music state in public his opinion that the age of the composition of musical masterpieces has for ever passed. So will others say that the age of inspiration and prophecy has also departed. These good people are mistaking the outer form which is transient, for the inner principle, which is spirit and eternal. They have lost their bearings. Music must go on from development to development, and just as soon as it proves itself incapable of further development and expression along certain lines, the spirit within will rend the husk that can no longer contain it, and will blossom forth in some new and more expansive guise. As with our own bodies, the outworn carh will be laid aside, and the spirit will find a finer form.—From "Spirit and Music," by H. ERNEST HUNT.

WHAT IS A SPIRITUALIST?

THE VIEWS OF THE REV. WALTER WYNN.

To the Editor of LIGHT.

SIR,—As you continue to make quotations from my book, "In Defence," which in no way represent its thought and purpose as a whole, I am sure you will grant me space to say that I can only rely on every fair-minded Spiritualist reading the book itself, if he desires to do me justice. Whether he does or not, I know it is being widely read, and I have long since discovered that if certain papers think it wise to ignore the arguments of a book, this does not interfere with its sale. In fact, discreet silence is a means of propaganda. People have a way of observing, thinking, and reasoning. I have stated my case in "In Defence," and I have offered in it to see Sir Arthur Conan Doyle, or any other sincere and intelligent Spiritualist, to debate the reasonableness and verifiable truth of evangelical Christianity. To ignore the contents of a book is not to answer them. During forty-five years I have passed mentally through many forms of belief and familiarised my mind with all shades of thought, studying carefully the religions of the world, and I have worked to the conclusion, not, as the "Quest" implies, that our present translation of the Bible is verbally inerrant, but that it contains a revelation of truth found in no other religion. In other words, Christianity is the *revealed* religion. This accounts for all the opposition to it. The "Quest" asks me, whence comes "a dead and false eschatology" if not from the New Testament documents? It certainly does not come from the Book itself, but wrong interpretations of certain texts in it. The late Dr. Ellis Powell saw this quite clearly.

All this, however, is wide of the mark of the real point in dispute. If Mr. Engholm's definition of a Spiritualist in your last issue is correct, then it is as plain as a pike-staff that no Christian, that is, no believer in Christ as He is described in the New Testament, can be a Spiritualist. And further: no Spiritualist who holds Mr. Engholm's opinions is a Christian. He may be a good man, but he is not a believer in the teaching of Christ and His Apostles. I am. There is the clear-cut difference. I have described accurately the other religions of the world in my "In Defence," and analysed the "Seven Principles" of Spiritualism. Christianity is not any of these. Why dance on tight-ropes over this subject? Why not say: "We are not out simply to demonstrate human survival, but to destroy the belief in the Deity of Jesus and therefore in His vicarious and sacrificial death? We do not accept the Bible writers as our authorities, but Stainton Moses." Let the air be cleared, and let us know in straightforward, honest language where you stand. I stand here: the Man Jesus was, not *a*, but *the* divine incarnation of God; His death was a vicarious and substitutionary offering for human sin; the Bible is a book which is God's Greatest Book, containing *revealed* truth found nowhere else. Do you and your fellow Spiritualists believe these three things? If not, you are not Christians, and you differ from Jesus, Paul, Augustine, Luther, Cromwell, Shakespeare, Gladstone, and a few other ordinary intellects. Where are we? I only ask for straight answers to straight questions, and I have a right to put them, for I have suffered not a little in standing to the truth of your evidences as to human survival.

I believe the Bible is absolutely up-to-date, and I have proved this in my "Bible and the After-Life." No communication from the Invisible, or any discovery of science, will outstrip the Biblical revelation of fact and truth. I hold no narrow, silly view of inspiration, yet I believe the Bible is inspired as no other book is. Science does not run from the Bible in any new discovery. It is always unconsciously verifying its contents and history. Thirty-five years ago I heard Charles Bradlaugh laugh at "Exodus" and "the story about a mythical Pharaoh"! Very suggestive and interesting, I think. Coming to the latest scientific discoveries: I affirm and will prove, if necessary, that the Bible is up-to-date with spirit-photography, automatic writing, telepathy, the airship, wireless, clairvoyance, clairaudience, the direct voice, phantasms of the dead, materialisations, and in fact every phase of your propaganda which is used to undermine the Bible! In the same way, I affirm that the Bible is the only Book among all the sacred books of the world's religions that contains a gospel that solves more problems and meets more human needs than any gospel ever preached to man. I have preached that gospel for thirty-five years, and I know in Whom I have believed, and am persuaded that He is able and willing to keep safely what I have committed to Him. This position I have defended in "In Defence," and if any of your poorer brethren cannot afford the 6/- to send to Fisher Unwin, Ltd., for it, let them write to me. They shall have a copy.

One word more, please. The claim that communications from Stainton Moses or anyone else in the other world known to Spiritualists is authoritative as against St. Paul's "revelations" of truth is invalidated by this simple fact: I have received what I believe to be an authentic spirit-message telling me that all mediums are an abomination to God, and that I must have nothing to do with

them. Which am I to believe—*this* spirit or Stainton Moses? They are both on the Other Side. The contradictions in thousands of spirit-messages are colossal. But I am misled by none of them. What is needed is a *revelation* of Truth from Christ Himself, and the New Testament contains it.—Yours, etc.

WALTER WYNN.

Mortimer House, Eskdale-avenue, Chesham, Bucks.
April 6th, 1923.

To the Editor of LIGHT.

SIR,—The letter, dated April 6th, and addressed to you from the Rev. Walter Wynn, I have read without surprise; I almost expected it. As you, I understand, intend publishing Mr. Wynn's letter in your issue of April 14th, may I say that I have found in practice, not in theory, that a man or a woman can be a wholehearted Christian, not in the orthodox sense, of course, but in the true sense, and at the same time hold the opinions, and have all the characteristics of the Spiritualist I endeavoured to describe in last week's issue of LIGHT. True, Mr. Wynn has made an excursion into Spiritualism, but, like all excursionists, he has only obtained a very superficial knowledge of its real objective during his brief stay. He has returned home after this excursion with the conviction that a Spiritualist may be a good man, but he can never be a Christian, and, further, the Spiritualist is out to destroy the views held by Mr. Wynn. I can assure my good reverend friend, and he, to my knowledge, is doing God's work very nobly at Chesham, was never so mistaken in his life when he expressed the opinion which he holds of Spiritualists and their aims.

I realise, if Mr. Wynn does not, that the real hard shell Spiritualist is here for a very important and vital purpose. He is not an accident, but part of the scheme in a great campaign that is now on foot, organised by the Christ, to clean the orthodox Christian faiths and other faiths, of error. This work does not, of course, make the Spiritualist very popular with the churches but this, I know, that when his work is done, the world will have a truer and cleaner Christianity, greater harmony, and a complete unity in all religions. Spiritualists are the storm troops of the Second Coming, *viz.*, the realisation in the heart of man of the existence of the Spirit World over which the true Christ reigns. Christianity, unalloyed with orthodoxy, need never be on its defence. I realise there are many views held to-day that have to be defended, and such defence will ultimately prove to be futile when it is demonstrated to mankind that belief in any theological doctrine is useless as a passport to the Kingdom of Heaven. The proof of human survival is not the only objective of the Spiritualist; he is here, and in ever increasing numbers, to prove also that God is revealing truth through man *to-day*, just as much, and, in fact, more so, than was done in Bible times. I am not only proud of being a Spiritualist, but I find, with other Spiritualists, that through the tenets of Spiritualism we are helped in our endeavour to follow more truly the teachings of Jesus.

Yours, etc.,

H. W. ENGHOLM.

London, April 9th, 1923.

Mr. A. J. Wood, in the course of a letter to Mr. Engholm on this subject, writes:—

I have read your interesting article, "What is a Spiritualist?" and do not see how you could have better expressed what he is, or *ought* to stand for.

To me, the great test of a man's belief is not so much what he *thinks*, as what he *is*; *i.e.*, does his belief make him a better, a wiser, and a happier man; more charitable towards others, and more tolerant of their failings, etc.? In a word, more "Christ-like" or Christian? If it does this, it does not matter what he calls himself, whether Spiritualist, Wesleyan, Anglican, or anything else—he is a true Spiritualist in the fullest sense of the word. Of course, he must believe at the same time in what the cultured and highest order of Spiritualist stands for, and which is fairly summed up in the Seven Principles. I am deeply conscious of the omission of the name of our Lord amongst them, but, knowing all, I make allowances for this.

There is just one little criticism I should like to make with regard to No. 6, "Compensation and retribution in the hereafter for good or ill done on earth."

This is true, and yet not true, as I see it; or rather, it is a half-truth. The doctrine of rewards and punishments in this sense is repugnant to me. The true spiritual man does not do good with the hope of reward, nor refrain from evil for the fear of punishment, but because he believes he ought to do the one, and avoid the other because it is his duty to the One Great Being, the All Father, to Whom he owes everything that is good. He leaves the rest to Him. Man is punished (or rewarded) in the other life, not for what he does *there*, for the reason that he takes his acquired character with him, and acts it out much more fully and freely than he can in this, and he reaps the results immediately. He comes under the law of consequences (which he often escapes here) and of affinity, find-

(Continued at foot of next column.)

SOME RECENT BOOKS.

In "God's Wonderland" (Hurst and Blackett, 3/6), Mrs. Effie Martyn Watts tells in a simple and touching way of communications received from her little son Philip, a child of marked personality and endearing ways. He was "friends with everybody." The author tells us in the Preface that she has been wholly uninfluenced by literature dealing with the "occult," or by persons claiming experience with the "supernatural." She knew practically nothing of the subject. In other words, she was not at all interested in Spiritualism, a fact which may be held to add strength to her narrative. The messages which, it is stated, are faithful records of the communications received, were preceded by visions, a notable one being that which related to the passing of the author's eldest sister in 1905, some years before the series of experiences which followed the death of little Philip, a fact which suggests that Mrs. Martyn possessed latent psychic powers that were called into fuller activity after the loss of the child. The messages were received, a few clairaudiently, but the main portion by inspirational writing. They are tender, consoling and devotional in spirit, and should be a means of comfort to the bereaved and of deep interest to sympathetic minds. For purely scientific researchers they will naturally have but small appeal; the intellect and the affections are rarely found to be in partnership.

"Talks with Sunshine from the Summerland," by J. M. Davenport (Elliot Stock, 2s. 6d. net), is full of homely ethical and spiritual teaching, especially as to the close relation between spiritual health, and physical well-being. Written primarily for children, it also contains much valuable information for the "children of a larger growth," which, if acted upon, would soon create finer and nobler earth conditions. Some critics of the Spiritualist Gospel, who say that nothing illuminative or noble ever comes through mediumship, would do well to read this little book. Given through the instrumentality of that well-known medium, Miss MacCreadie, it breathes a spirit of reverent worship and use, thus fulfilling the author's desire to carry out the counsel conveyed in the well-known lines:—

"Yield thy poor best and muse not how or why,
Lest one day seeing all about thee spread,
A mighty crowd and marvellously fed,
Thy heart break out into a bitter cry:
I might have furnished, I, yea, even I,
The two small fishes and the barley bread."

The author of this little book has spread a feast for simple, kindly souls—he has offered gifts of consolation and counsel drawn from what he regards as spiritual sources. If Learning scoffs or Grandeur hears "with a disdainful smile," the message he gives, he will doubtless care little, knowing there is a "treasure of the humble," and a wisdom of simplicity.

"Our American Adventure." By Sir Arthur Conan Doyle. (Hodder and Stoughton, 10s. 6d. net.)

Probably few other men could have undertaken a lecturing tour on the lines followed by Sir Arthur Conan Doyle, and carried it through with such complete success. Spiritualism has of late been suspect in America, owing to the charlatanism and fraud which have surrounded the subject in that country, and it was the evident and great-hearted sincerity of the speaker which first gained him a hearing, and then the respect of his audiences, finally carrying them with him in a wave of enthusiasm which has seldom been equalled. Well named "the Apostle of Spiritualism," material Science and the orthodox Church tried in vain to belittle his triumphal progress, and the largest halls in the country failed to accommodate the audiences who flocked to hear him. New York, Boston, Washington, Philadelphia, and Chicago in turn succumbed to his personality and message, and finally finishing his tour with a touch of ironic humour, he showed the collected conjurers of the country that they were not proof against a piece of good-humoured deception which succeeded in completely mystifying them.

—D. G., H. F., AND W. H.

(Continued from previous column.)

ing himself among his like; and as the prime motive power of all evil is selfishness, it can easily be imagined what a terrible state the evil land themselves in, when they find themselves wholly among those of their own kidney. The evil punish one another, even as the good bless one another. That the evil are punished in the other life for what they have done in this, is true, then, only in this higher sense—they cannot escape the law of consequences, for they cannot escape from themselves. But if a man amends himself here, and repents and becomes truly spiritual, then, even although he may have done evil in this life, I do not think he will be punished for it in the next life, for much will be forgiven him. Remember the parable of the Prodigal Son—one of the most beautiful which Christ related, and full of spiritual significance.

I do not know whether I have expressed myself as clearly as I could wish on this matter (I am writing in haste), but I think you will see my point.

For No. 6, then, I should prefer some modified formula, the simpler the better. As it stands it seems to savour somewhat of "orthodox" teachings.

RAYS AND REFLECTIONS.

Mr. Henry Collett says that when reading "Robinson Crusoe" to his little son he was struck by an allusion to spirit communication. The story tells of a conversation between the Spaniards on the island, in the course of which one of them observed, "I am satisfied our spirits embodied have a converse with and receive intelligence from the spirits unembodied and inhabiting the invisible world. . . ." Mr. Collett remarks, "It is reasonable to assume that this expresses Defoe's own convictions."

My correspondent is right. There are other passages in Defoe's works which express the same idea. In 1732 there was published a book entitled "Secret Memoirs of the late Mr. Duncan Campbell." This Campbell was a man of remarkable psychic gifts, which he used professionally, and was a friend of Defoe who stood by him in adversity, and defended his reputation in an appendix to the book. We dealt with the matter in *Light* of May 20th, 1922 (p. 312), and I only refer to it now as a proof that Defoe, who was a man of genius, had a considerable acquaintance with the psychic faculty.

In the current issue of the "Quest" appears a notice of the Rev. Walter Wynn's book, "In Defence," in the course of which the reviewer asks a probing question. Having noted Mr. Wynn's attitude of belief in the Bible as an inerrant and final revelation, and his remark, "I pray that the pall of a dead and false eschatology may be lifted off the grave," the reviewer pertinently asks, "Whence came this eschatology, if not from the New Testament documents?"

That seems to me a quite justifiable retort. We have gained a great deal of truth and wisdom, as well as of erroneous information, from ancient documents. But those who prefer the authority of antique screeds to the living principles of Nature are always in danger of being misled. I deeply regretted the discords which arose over Mr. Wynn's attempt to square his doctrinal theology with his Spiritualism. He was quite entitled to make the attempt, and to proclaim his views if he wished so to do. There was no compulsion on anyone to accept them, and I was more inclined to admire his courage and tenacity in making public avowal of his Spiritualism than to find fault with him over his particular brand of theology. It is an unhappy fact that there has been more squabbling over theology than almost any other subject in human history. Theology has been termed the "noblest of the sciences," but I am afraid that is an ideal at present. It is certainly not to be dignified by the name of Religion.

The receipt of a copy of the Eclogues of Virgil, in a revised translation by Mr. Thomas Fletcher Royds, M.A. (Basil Blackwell, Oxford, 6s.), has set me reflecting upon the association of that noblest of the Roman poets with magic and mysticism. Here and there in Virgil's poetry, of course, are allusions to ancient rites and beliefs of the psychic kind. But I remember also that Virgil, like Homer, is connected with systems of divination. There was, for example, the practice of the *Sortes Virgilianae*, in which the diviner by opening a book of Virgil at random sought the answer to some question. This method of divination belongs to the same class as the "Bible and Key," which is still practised by the superstitious.

Experimenting with the fine translation of Virgil's Eclogues to which I have alluded, I found a sufficient number of passages appropriate to particular situations to make it a likely source for "book tests." I recall, by the way, that some of our reincarnationist friends maintain that Virgil was reincarnated in Tennyson. Perhaps in some spiritual sense that is the case. There are certain affinities, but nothing that appears to me to be peculiar and distinct. But the question is of about as much, or as little importance, as whether Bacon was really the author of Shakespeare's works. These things are speculations, mainly unprofitable. We have the poetry. That should suffice.

In the fourth Eclogue Virgil, it is worth noting, prophesies the coming of a Golden Age, when "all the earth shall be all-fruitful," and Arcadian peace and simplicity prevail.

See how Creation bows her massive dome,
Oceans and continents and æry deeps:
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D. G.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

DISAGREEABLE EXPERIENCES.

We thus briefly classify those happenings which may befall some persons in their contact with the psychic or spiritual side of life. They may range from the terrifying to the mildly unpleasant. They may occur to the most saintly types of people. Indeed, the history of the saints abounds in records of such things. It is neither easy nor safe to generalise upon them. Practical experience has shown that they may arise from various causes such as (1) a low state of the physical health; (2) nervous derangements; (3) excessive devotion to psychical matters; (4) psychical disturbances due to influences which may be quite pure and good coming into unwonted contact with lower states of spiritual development; as well as to (5) malignant or disorderly types of spirit people. Discrimination is, therefore, necessary. It is not correct to assign all such experiences to "diabolical agencies," a much too cheap and easy method. The methods of cure are therefore various and become usually quite apparent when the cause of the disagreeable experience is discovered. Sometimes these troubles arise spontaneously in people who do not pursue psychic matters and know little or nothing about them. In cases which are not amenable to ordinary forms of treatment it is well to have recourse to capable persons experienced in psychic derangements. There are several of such persons amongst the medical fraternity. Strong self-suggestion and self-assertion are also good as overcoming negative states of mind. Prayer is also helpful. In some people these ordeals are the means of building up the moral strength and so become profitable. Many people of course never have to suffer these things at all, just as in daily life some have smooth and comfortable days while others are subjected to a constant stream of troubles. The latter may be in the end found to be the more fortunate; "one must suffer to be beautiful."

REWARDS AND PUNISHMENTS.

Advanced spirit communicators tell us that they know of no such things—they know only of cause and effect. They know of no judges, tribunals, jailers or executioners. All these methods belong to the earth. In the spiritual life they are all represented by natural laws, the operation of which awards to every soul its just deserts with the

minutest accuracy. True, it is the custom to denounce even these laws as cruel and arbitrary. Many a man or woman has asked "Why should I suffer for the wrongdoing of my father or mother or my ancestors? I have done nothing to merit the troubles which have fallen upon me." That might be a reasonable complaint if the person concerned were wholly separate and distinct from others. But the fact is humanity is a spiritual unit. "We are all members of one body," and must endure the pains as well as enjoy the blessings which fall to the common lot. And beyond that is the consideration that there is compensation for every evil. The balance in the end is always adjusted. We have heard of those who have complained that their lives on earth were too easy and comfortable—a strange grievance! In the light of their after death experiences, however, they saw how valuable is the discipline of pain, and how it gives strength to the character and brings in time a harvest of happiness.

SPIRITUALISM AND MORALITY.

There is a strong ethical or moral aspect in Spiritualism, but it is not entirely a fixed and definite one. We see that, in a recent law-suit, the Judge said he had read much about morality without being quite clear in his mind as to what morality meant. People's views on the subject are apt to differ. When we remember that the word "morals" is derived from a Latin word which stands for "manners," this is easily to be understood. It is mainly a question of behaviour, and so is governed by the general standard prevailing in any community, the example being usually set by the leaders. That which injures the reputation or welfare of the community is usually regarded as against morals. In this subject of Spiritualism we are inclined to follow the rule that the standard must come primarily from the heart, and secondarily from the head, and, further, that example is always more powerful and more eloquent than precept; so that the man who wants to improve the morals of the world, or of his own special community, should commence with himself. We have seen too much of the sour and censorious spirit which led a recent writer to remark that morality and censoriousness went together. Even so we can afford to regard with a smile the man who wants to castigate those who disagree with him on some religious or ethical question. That is simply human nature, which, however, as being the product of a Divine Source we believe to be intrinsically good, although frequently misdirected or perverted. But with Spiritualists, as with other communities, the standard of morals must be the general code prevailing at the time. That code is capable of constant improvement, and its advance must be mainly a matter of self-improvement. In that way—more than by the constant reproof and condemnation of others—the general sense of Society at large or any society in particular, is raised, and the standard of morals becomes more perfect.

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ANSWERS TO CORRESPONDENTS.

NANCY HOOK.—The verses are very good considering your age, but we are sorry they are not yet up to publishing standard.

A. B.—We take note of the gloomy prediction to which you refer, but we have seen so many of these portentous prophecies fail that we do not feel at all intimidated.

S. ERMAN.—We recommend you to get into communication with the Hon. Secretary of the London Central Spiritualist Society, Miss E. A. Thomas, 70, Albany-street, N.W.1, who should be able to put you into touch with Jewish Spiritualists.

NEW PUBLICATIONS RECEIVED.

"The Lyceum Banner." April.
"Hibbert Journal." April.

"THE SCOTSMAN," in its weekly edition of the 31st ult., quotes from *LIGHT* the vision narrated by Miss Geraldine de Robeck in the article by her (p. 147).

AS ANNOUNCED in the advertising columns, a dance will be held in the hall at 6, Queen-square, on Monday evening, April 16th inst., at 8 o'clock, in aid of the funds of the L.S.A. Tickets 6s. (to include refreshments), can be obtained of Miss Phillimore, 5, Queen-square, W.C.1.

A SPIRITUALIST SOCIETY has been formed in Surbiton, Surrey. Readers wishing to assist the movement are asked for an offering of any surplus books they may have relating to the philosophy of spirit-return and continuity of life, as in this way the Society hope to form a library for their church. Speakers open for bookings should write to the joint Secretary, C. Saunders, 6, Ravenscar-road, Surbiton Hill.

RECURRING DREAMS.—The April issue of the "Strand Magazine" contains a symposium on the subject of "Haunting Dreams," contributed by a number of well-known people. Sir Oliver Lodge and Sir Arthur Conan Doyle relate their experiences, and there are some amusing caricatures, one of them depicting the Editor of *LIGHT* pursued by spectres.

NORTH LONDON PROPAGANDA MEETING.—Mr. Horace Leaf addressed a large gathering on Sunday afternoon last at Stanley Hall, Tufnell Park, at the second meeting organised by the North London Spiritualists' Propaganda Committee. After an eloquent and forcible address, Mr. Leaf gave successful clairvoyant descriptions. Mr. Leslie Curnow, who presided, said that the aim of the meetings was to interest strangers to make an investigation of Spiritualism for themselves. Mr. R. Ellis, the Hon. Secretary, to whose energy much of the success achieved is due, announced that Mr. H. W. Engholm would deliver an address at the next meeting, to be held in May.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, April 15th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Worthington.

Croydon.—Harewood Hall, 96, High-street.—April 15th, 11, Mr. Percy Scholey; 6.30, Mr. Geo. E. Wright. Wednesday, April 18th, address by Mr. Horace Leaf (silver collection).

Brighton.—Athenaeum Hall.—April 15th, 11.15 and 7, Mrs. A. Boddington; 3, Lyceum. Wednesday, 8.15, Mr. Howard Hulme.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—April 15th, 11, service, 6.30, Mr. A. Nickels.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. W. W. Drinkwater; 7, Lyceum service; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Nellie Melloy. Friday, free healing circle; 5-7, children; from 7, adults. Saturday, 7, repeat performance of Lyceum fairy play, "Silver Star"; all proceeds to building fund; tickets 1/-, children 6d.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 15th, 7, Mr. H. Carpenter. Thursday, April 19th, 8, Mr. T. Austin.

Shepherd's Bush.—73, Beekloze-road.—April 15th, 11, public circle; 7, Mr. H. Clarke. Thursday, April 19th, Mr. H. Burden.

Peckham.—Lausanne-road.—April 15th, 7, Mr. T. W. Ella. Thursday, 8.15, address and clairvoyance.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, April 15th, 11, Mr. W. North; 7, Mr. H. W. Engholm.

Worthing Spiritualist Mission, Ann-street.—April 15th, 6.30, Alderman Davis. April 19th, 6.30, Mrs. Ormerod.

Richmond Spiritualist Church, Ormond-road.—Sunday, April 15th, 7.30, Mr. Geo. Prior. Wednesday, April 18th, Mrs. E. Edey.

Central.—144, High Holborn (Bury-street entrance).—13th, 7.30, Mrs. Maunder. 15th 7, Mrs. Graddon-Kent.

THE MECHANISM OF PROGRESS.

I have said that inertia, reaction, the need for effort, is embedded in the nature of things, is an essential ingredient in the universe. What is that but saying that it is an attribute of the Absolute, that it is a revelation of one aspect of the God-head. In so far as the God-head is limited or restrained at all—it is limited and restrained by its own nature, not by external and adventitious forces.

And yet limitation and restraint are not the right expressions. The reaction that we have been speaking of is not a restraint. It is a condition for success. Force cannot be exerted without it. In our mechanical analogy or illustration, nothing can be effected without force, and force cannot be exerted without reaction. So far from a limitation, reaction is an assistance. We need not think of one part of the Deity as opposed to another part; there is a harmonious interaction between the parts. Something is actually accomplished; and the accomplishment is due to the reaction, as well as to the active force which calls it out. Hammer and anvil are both necessary, or the nail cannot be smitten. Spirit and Matter interact; the one active, the other passive; the one designing, planning, executing; the other being moulded, obediently responsive, docile yet passively obstructive, with an obstruction which does not oppose but actually assists the object in view, rendering possible what else could not be managed, namely, an active exertion capable of achieving some far-foreseen and desired end.

This is the only opposition to be encountered in the material or mechanical and manageable part of the universe. Every other kind of opposition can be accounted for by Free Will, and is an immediate consequence of that invaluable but rather terrible and fearfully responsible grant. Therein—in that first step above perfect mechanism—lay the germ of Humanity, a germ which is incipiently perceptible at how lowly a stage in the evolution of living creatures! And now that, at the long last, that germ has developed and blossomed into consciousness, we begin to realise that humanity itself is only a stage in the upward progress, and that in our conscious freedom and power of choice we possess a spark of Divinity. The kindling and development of that spark must have been the ultimate aim of the age-long course of laborious evolution. Not the son of man only then lay in the womb of time, but a potential son of God.

—SIR OLIVER LODGE (in "The Hibbert Journal," April).

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SPECIAL FEATURE.

FRIDAY, April 13th, 3.15 p.m. First of a series of 10 Lecture-Demonstrations by Mr. VOUT PETERS, entitled "The Principles and Practice of Clairvoyance." Non-Members admitted on payment. Single Lectures 2s. 6d. Full Course 21s.

MONDAY, April 16th, 3 p.m. Private Clairvoyance. Mr. T. E. AUSTIN.

TUESDAY, April 17th, 3.15 p.m. Public Clairvoyance. Mrs. CANNOCK.

WEDNESDAY April 18th, 4 p.m. Discussion Gathering.

THURSDAY, April 19th, 7.30 p.m. Special Meeting. The Rev. DRAYTON THOMAS. "Some Recent Verification of Trance Communications."

Certain Lady Members have generously undertaken to arrange a dance in aid of the funds of the L.S.A. This will take place on Monday, April 16th (8 to 12 p.m.). Tickets, 6s. each, including refreshments, can be obtained from Miss PHILLIMORE, 5, Queen Square.

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THE glory of the summer sky
May change to tints of amber hue,
But faith that sheds its amber light
Will lend our heaven a tender blue.

O altar of eternal youth!
O faith that beckons from afar,
Give to our lives a blossomed fruit,
Give to our morns an evening star!

—THOMAS O'HAGAN.

THE RELIGIOUS QUESTION: A NEW ASPECT.

The anti-religious crusade carried on by Russian Bolshevism is a terrible spectacle of human folly, even to those who see it as a natural reaction from old abuses and misgovernment. But deplorable as it is, we can remember that much the same revolt against Religion marked the course of the French Revolution, when God was dethroned (so to speak) and His place taken by the "Goddess of Reason." The Russian Revolution has, we see, led the various religious communities to compose their differences for the time, and Anglicans, Romanists, Dissenters, and Jews have joined forces against the common enemy. This is all to the good. On a minute scale we have experienced some of these same religious differences in connection with Spiritualism, and wished that the contending creeds could sink their differences and unite in the common object of carrying on the war against Materialism. It is a pity that some of our friends so constantly overlook the fact that the Spiritualist movement comprises not only Christians but members of many non-Christian bodies—Jews, for instance—and that Spiritualism in itself, as regards its essential basis, is neither Christian nor anti-Christian. The divisions are amongst Spiritualists themselves. We note that the leaders of the various religious communities in their protest against Bolshevism, have been drawn together "in defence of the fundamental principles of Religion" (we quote from the "Times"). There is a significance about that statement that should not be lost on those who contend for some particular form of religion as the only true one.

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A QUESTION OF TERMS.

From the popular point of view there is reason to believe that Spiritualism suffers a good deal from its jargon. "Psychic" is unavoidable, of course, although we suspect that it is often used without any clear idea of its meaning. That is hardly to be wondered at, since vast numbers of people would be hard put to it even to explain what is meant by "physics" in the sense in which it is used by the scientist. So we must let that pass. But "entity"—that is a truly hideous term when it is used in a non-scientific way. Doubtless it was first employed by some exact thinker in psychical research who wished to find a non-committal term to describe a spirit man or woman. So also are "functioning" and "earth-plane," to select only two examples of what by long abuse have become mere cant-phrases. We may see some more human and natural terms adopted before (as an entity) we have ceased to function on the earth-plane. But we have our philosophic doubts. Some habits die hard. The tyranny of phrases is not the least of earth's tyrannies. Only the general growth of a sense of the ridiculous will kill it.

* * * *

THE "OFFICIAL" METHOD.

Reading lately Professor William James's Ingersoll lecture on "Human Immortality," we were struck by some remarks at the beginning which seem to have a very close application to certain phases of our own subject. Professor James in the course of his address said:—

It is a matter unfortunately too often seen in history to call for much remark, that when a living want of mankind has got itself officially protected and organised in an institution, one of the things which the institution most surely tends to do is to stand in the way of the natural gratification of the want itself. We see this in laws and courts of justice; we see it in ecclesiasticisms; we see it in academies of the fine arts, in the medical and other professions, and we even see it in the universities themselves. Too often do the place-holders of such institutions frustrate the spiritual purpose to which they were appointed to minister, by the technical light which soon becomes the only light in which they seem able to see the purpose, and the narrow way which is the only way in which they can work in its service.

Professor James, it will be seen, gives the idea a general application. We could point the moral more definitely, but it would be invidious!

O, THEREFORE, from thy sightless range
With gods in un conjectured bias,
O, from the distance of the abyss
Of tenfold-complicated change.

Descend, and touch, and enter; hear
The wish too strong for words to name;
That in this blindness of the frame
My Ghost may feel that thine is near.

—TENNYSON ("In Memoriam").

THE VALE OWEN SCRIPT AND SPIRITUAL PHYSICS.

BY A. J. WOOD.

At first glance "Spiritual Physics" appears somewhat of a misnomer. But what is a poor writer to do when he can find no other term available in which to express the particular idea he has in mind? He can only appropriate the nearest passable substitute, and make it serve his purpose. So I annex the term "physics" and enlarge its connotation, though I fancy our physicists have already done this in their researches into the atom. We simply advance the matter a little further by philosophical cognition, spiritual or religious insight, and revelation. So we use the term "physics" here in a special sense, which I trust will be clear enough as we proceed.

The dictionary defines "Physics" as that science which deals with the laws and conditions of matter and force; but as matter is only one form of *substance*, and as there is, so we believe, a spiritual substance also, we will take the term "physics" to cover both these forms, in default of a better one, simply qualifying it by the word "Spiritual."

Of course, the materialist will say that we know nothing of spiritual substance, so that there cannot be a *science* of it, whatever a philosophy may have to say about it. But let us consider the word "Science" here simply as meaning special knowledge, whether systematized or not; and claim that there are those who profess to have such knowledge. Even so-called scientific knowledge is not always *personal* to the "knower," for he relies upon authority, and not upon his own experience; and that is what most of us have to do! So we will proceed with our task, and leave the materialist to his own reflections upon the "foolishness," or the "credulity," or whatever else he likes to call it, of the Spiritualist!

Readers of the Vale Owen Script will have come across many instances recorded by the communicators, in which certain statements are made that must have caused them to take stock of their ideas of the nature of Spiritual substance; that is to say, if they had formed any ideas at all upon the subject. They would perhaps, in the first place, whilst admitting its existence as a necessary basis for any future condition of life after "death," have been somewhat trammelled in their conceptions of its nature by the limitations imposed upon their thought by their present material environment. It is obvious that ideas of length, width, and depth: space and time, must have influenced to a large extent their imaginative ventures into spiritual physics, and so been handicapped in coming to any definite conclusion, even if it were possible, as to the nature of this very special spiritual substance. Let us take, for example, the description of an incident recorded by "Leader" in one of those messages in which he describes a visit paid by him, and his associates for the occasion, to the Dark Realms. You will remember they made an inspection of some mines there for a worthy purpose, the governor of the mines and region about being a despot of the worst description. "Leader" and his band, after visiting the mines, are led to this Governor's castle or stronghold to negotiate the release of certain of his slaves of the mine, who had decided to follow "Leader." Pending a conference between the Governor and his subordinates, "Leader" and his friends are introduced into a chamber, there to await the summons to the despot's presence. It turns out that they find themselves locked in, and, to all appearances, prisoners.

We will now let "Leader" speak for himself:—

"So I told them we were prisoners, fast as they could make us. And when one went to the door . . . he found it fast enough, bolted without. . . . You of earth would think that some at least of those fourteen would be fearful of heart at such a pass as this. But you must know that only such are sent on such missions as this of ours, and into such regions, who, by long training have become strangers quite to fear, and who are strong to use the almighty power of good. . . . We knew what we should do without counsel or discourse. So we took hands one of another, and lifted ourselves towards the light and life of our normal environment. This more gross condition we had taken upon us that we might traffic in this region in the guise of the inhabitants who lived there. But, as we aspired together, our condition gradually changed, and our bodies took on a nature more sublimated. So we passed hence without those walls, and stood in the square without the principal gate."

Here we have recorded an incident which, under material conditions, would have been a *physical* impossibility. There is a parallel to it, however, on the earth plane, in that of Christ's sudden entry into the room at Jerusalem, where His disciples were gathered together be-

hind closed doors. Many explain this particular appearance of the Lord, after His resurrection, as a materialization. It may be so. There is an alternative in the theory that it was by the opening of their spiritual sight that the disciples saw Him. Whichever may be the correct explanation, the fact remains that gross matter is no obstacle to the operation of spirit. And so apparently in the incident recorded by "Leader." Although it took place in the world of spirit, and all were spirits who took part in it, the gross conditions of the Dark Realms offered no serious obstacle to the more highly refined, and hence more powerful, natures of "Leader" and his band, when their power was exercised; so that, as we read in the Script, the gradual putting off of the grosser conditions they had assumed in order to enable them to operate in these lower regions would, *ipso facto*, lift them beyond its power to hold them there.

But what shall we say of another incident recorded in the Script, where, under totally different conditions there occurs another apparent impossibility: *i.e.*, impossible under physical conditions? I refer to an incident related by "Zabdiel" that took place in his own sphere, and of which he was an interested spectator.

He relates the story of a visit paid by a company of spirits from another sphere, and when they were about to take their departure, their mission being accomplished, another company of "Zabdiel's" own realm, accompanied by a Prince, was seen approaching through the air, and over a lake, where this particular incident was enacted. "Zabdiel" says:—

"Far up in the heavens we saw them, and they moved slowly, circling round the Prince, from whom, to those in circle, went threads of vibrations of different quality, and so of different colour. These, he of his will sent forth, and these his subordinates wove into a network of curious design, and very beautiful: and where two threads crossed, there the intensified light shone like a stone of brilliant hue. And the knots were of many colours, owing to the varying combination of threads entering into their construction."

"When this was complete, the circle widened out, and left the Prince alone in the midst. And he held the net by the middle in his hand, and it floated out around him like a many coloured spider-web. It was very beautiful. He loosed it of his hand, and it began to sink, *as he rose through it*, until it was level with his feet. Then he raised his hands and descended with it. And, as he came, he looked at the boats below, (*i.e.*, the boats on the lake in which the visitors were about to take their departure) and he made slow movements with his hands in their direction. Then they began to move on the water as of themselves; and so he continued until they floated in a circle. Then the net descended, and settled over them, and we saw that they were all in its circumference; and also that, as it lighted on them, *they passed through it*, and it sank and rested upon the water."

The story is slightly longer, but we have quoted enough for our purpose. "Zabdiel" himself says that his reason for telling the story was "to illustrate the effect of the will of a powerful Angel Lord concentrated on the forces to hand, and transmuting them in quality." In fact, he introduces the story by saying that he once observed a beautiful instance of the "transmutation of energy here in my own land."

The particular passages, however, to which I wish to draw attention are those which I have italicised. Both the Prince and the boats, it is stated, *passed through the net*, and yet it was not broken! How was this miracle brought about? Such a thing could not have happened on the material plane of existence. A net of material substance would have been incontinently broken had a solid object passed through it; yet here we have a net of spiritual substance apparently none the worse for such an adventure! Now, a fisherman's net is often broken; but, if he wills to repair it, he can do so by adopting material means, and that is a lengthy yet possible process, and involves the *time* factor. Still, in the end, his will prevails, and the net is whole again, *indirectly*. His *spirit* is acting by various intermediary instruments upon the gross material of a gross environment. The net would never have mended itself in the absence of mind. The reaction of matter to mind is circumlocutory. It is not its *native* element.

In the realm of spirit, however, it is *at home*, and the will prevails by less circuitous methods. It prevails directly upon the living substance of those high realms, and it was sufficient for the Prince to exercise his trained will and in-

tellect to bring that to pass which he desired; hence "Zabdiel's" statement that his story was to illustrate the power of the will of a high Prince of the Heavenly Kingdom. This power of the will in the other life is paramount. "Arnel," in one of his messages, states the matter in this way:—

"At the crossing over at death . . . we begin to operate in an environment of spirit; and in corresponding degree to the state of development reached by man, the slow intervening processes between thought and completed work are eliminated. Mind acts directly upon environment, and takes expression in form."

This explains the instantaneous and apparently miraculous recovery of the net after the Prince and the boats had passed through it.

Speaking of spirit substance, "Arnel" says again in another message:—

"The substance of things in these realms is of more lively content than it is on earth. It is less inert, and more near such sensitiveness as you see in plant life; so much so, indeed, that it is capable of so responding to the vibrations of our will as to become endowed with what on earth would be counted animal life. It falls short of that; but an earth-dweller seeing some of our operations upon the basic substance of this sphere, would surely cry 'It lives!'"

In the face of such statements as these, it is obvious that the properties of spiritual substance are wholly unlike those of material substance, the latter, for one thing, being devoid of that living principle which appears to be so marked a feature of its spiritual prototype, and which makes it so susceptible and responsive to the operation of mind in action. Spiritual substance, is, in fact, the mind's own natural or native medium, and as quick to respond to the soul's activities, as material substance is slow; and then only indirectly through various intermediaries, principal of which is that marvellous structure, the human brain.

There is, we may add, a deep spiritual purpose to be served in the fact that the mind of man should first be immersed, as it were, in matter—in a material environment. It is, so to speak, a stiff mould or clay, yet sufficiently plastic to his needs, and by means of which his free will is at liberty, and aided by that very resistance, to shape the man himself into almost any desired direction, or rather, *form*; and this resultant form he carries with him into the next world, and becomes the basis of his future development along the line of spirit.

Turning once more to the Vale Owen Script, we find many examples therein of the power of the will over the sensitive substance of the world of spirit. They are examples of mind acting upon "mind stuff" by highly trained and efficient "scientists." We would err in assuming that newly arrived spirits were able to effect such marvels simply by willing them, because of the responsive environment in which they find themselves; they would lack the necessary knowledge, which is as much a matter of painstaking acquisition there as here. Willing teachers, however, are not lacking, and there are no fees to be paid!

With regard to the wonderful power which the angels possess, Swedenborg says it is so great that "were I to adduce all the examples of it which I have seen, they would exceed belief." The angels, he says, could have the same power in the natural world, if permitted to exercise it. Christ Himself, during His ministry, gave many examples of this spiritual power over the material elements in the various miracles which He wrought.

Let us now take one more example of another kind from the Script to illustrate the wonderful nature of spiritual physics.

"Arnel," in one of those delightful messages dealing with child-life in the higher realms, introduces us to their amusements, or games, and relates the following amongst others:—

"A square is formed, and into the middle enters one of the players. It is favourite among them that this should be one of the smallest children, because such are more spontaneous in the shouts of mirth; while the older, understanding the process better, be more studious of the matter, noting each effect, and judging the force required for any special movement, and the direction of its forces, and so on. The little ones just accept the fun, and yell with delight. So the players being set, they begin operations. . . .

"The one in the middle was a small girl child. The older children set their wills to work, and I saw her slowly rise from the ground. At the height of some twenty feet, she gradually assumed horizontal position. This movement continued until she posed feet uppermost, and then completed the circle, and stood normal again. Next they steadied her still higher in the air. Then they bent her knees, until she sat enthroned on nought, and bowed one side, and other side to them, as she were some baby queen, and they her vassals."

And so the story continues to its conclusion. It is all very wonderful and interesting, although there will be the usual sceptics of its credibility. Yet all things are possible which do not involve a logical absurdity, whether natural or spiritual. The incident recorded above is no more remarkable in its degree, than is the wireless direction of air-craft or sea-craft on our own plane; the only difference

being, that, on the spiritual plane, *mechanical devices* are non-existent; and the angel or spirit who possesses the knowledge necessary, possesses also the power, and the means within himself of effecting his desires, with Divine permission. It is all the work of Him whose name is "Wonderful," operating through those of His creatures who have entered His kingdom, and whom He blesses thus out of the infinity of His riches.

"Arnel," in describing these various games, is careful to point out that they are something more than idle amusements, for, he says, "the little ones are helped in their development by association with the elder boys and girls, in the manipulation of the natural forces (*i.e.*, natural to those realms) which they press into their service in these ways. And the elder boys and girls ripen their faculties by such exercises as these, which supplement their more serious studies."

That the study of "physics" in the other life forms an important part of the training of progressing spirits is scarcely to be doubted. It is even more important there than here, because the spirit himself is a centre of force acting upon living forces in direct affinity to, and correspondence with him. He cannot detach himself from them, for they are, as it were, a part and parcel of himself; and, according as he acts or moves interiorly (*i.e.*, within himself) they re-act to him; hence the necessity for careful training and instruction by qualified teachers or guides. There is some hint of this training in spiritual "physics" in "Arnel's" observation that the older children were studying the effects of their operation in raising the child into the air, "judging the force required for any special movement."

A careful reading of the Script will furnish many interesting and instructive particulars, which might be studied with advantage as bearing directly upon the subject of the present paper.

AN AUSTRALIAN PIONEER.

MR. J. T. McLEOD CRAIG AND HIS WORK.

BY HORACE LEAF.

Few persons have done more for Spiritualism under the "Southern Cross" than Mr. J. T. McLeod Craig. Long before we met him, we heard of his high qualities as a speaker, medium, and organiser. In Melbourne he was referred to as a most capable business man, in whose hands we should leave, as much as possible, certain of the arrangements connected with our Mission in Sydney; a very important factor, as success could be achieved only by such unselfish co-operation.

The advice proved excellent. A more whole-hearted, able man we never met. No one knows the conditions and requirements of Spiritualism in Australasia better than he, as for many years he and his wife toured throughout the Commonwealth and Dominions lecturing, healing, and demonstrating clairvoyance. His present office as President of the Spiritualist Council of New South Wales keeps him in constant touch with the various churches in that State, especially those in the magnificent city of Sydney. His jovial, diplomatic, sympathetic nature admirably fits him to hold that responsible position; and it has been during his Presidency that Sydney has most deserved the appellation: "the Mecca of Spiritualism."

It is difficult to give a pen-picture of Mr. Craig as he is so vital; but imagine a middle-aged, clean-shaven man of a little less than medium height, broadly built and well set, and you have a simple outline of him. Now add a merry eye, withal alert and penetrating, and a rather quiet, reliant manner, stimulating confidence, and you have an idea of his inner personality. His excellent psychic diagnosing and healing ability is attested by his large and flourishing business right in the heart of the city. I often met people who voluntarily testified to their indebtedness to him for their good health. As one man said, "He snatched me like a brand from the burning."

Worcester-street Church, Christchurch, one of the most flourishing Spiritualist Societies in New Zealand, owes its inauguration to Mr. Craig during his sojourn there for several years. Notwithstanding the harassing necessities of commercial business, he found time to form around himself a circle of admirers convinced of spirit-return through his mediumship, and in time they formed themselves into a society, which has flourished ever since. It was delightful to hear the high expressions of praise the Worcester-street Spiritualists showered upon him, testifying to his good life and ministerial powers. He is one of the sound bulwarks of Spiritualism, against which its enemies must hurl themselves in vain. So long as the Cause has workers of his calibre under the Southern Cross it will win the appreciation it so richly deserves.

LONDON SPIRITUALIST ALLIANCE.—On Thursday evening, the 12th inst., at the hall of the L.S.A., 5, Queen Square, W.C.1, Mr. G. R. S. Mead delivered an able and scholarly address, enriched with copious quotations, on the subject of "The Subtle Body," *i.e.*, the body in which the life of the individual is carried on after death,

CONCERNING SPIRITUALISM.

AN ADDRESS BY GERALD MASSEY, DELIVERED AT
ST. GEORGE'S HALL, LONDON, ON JULY 28th, 1871.

(Continued from Page 229.)

In man, the body is the outbirth of the indwelling life and form of the creating spirit; so the external world is spiritual existence figured forth in visible shape. There is no substance cognisable by sense until the spiritual has taken form, any more than thought or affection are so cognisable, and yet these are real existences and final substances of the soul. The spiritual is the sole primary or final substance in the universe, and matter the phenomena of its passing forms in the world of sense; the material atom having a pre-existence in spirit-form, by which it is projected, and an inner life that gives to it the outer law called attraction.

Everywhere we see life as a spiritual power laying hold of matter with all its force, apparent as though it put forth an arm for every atom to visibly clutch with, on purpose to strike root and unfold in flower and bear fruit. What we do not see is the anterior, interior existence of this spiritual world in which and by which all things move and have their being. The world of visible things is but the body of this spiritual world, which everywhere infuses its electric leaven of life into corresponding forms by influx from the eternal Being, and is the one sole final substance in the universe. In the spiritual world we are among the essences of things; here we do but move among their manifestations. Existence, then, is perpetual subsistence; life is spiritual leaven that impregnates the natural, not by continuity of the spiritual life into the material, but by always acting on the pre-arranged conditions of matter, which are its correspondences and means of evolution. Having got off our single line of continuity, along which we so often tried to travel back to a beginning, we find ourselves in the midst of life, which is a universal presence so near, and a power of such potency, that we can easily conceive of vitality or consciousness being evolved according to the receptivity of the external conditions, not at one moment only, but at any moment, seeing that these are for ever being evolved by an Energy that has been from eternity; not by continuity of a life once given and then merely propagated, but by the spiritual presence of a life that always gives to each organism in kind, and for ever feeds and fructuates. So that life-origin is eternal, and not in time at all.

Life is neither really radiated by the sun, nor stored up as force in the seed, for the spirit of life works through all the natural conditions, and the creation of the material world signifies the preparing of necessary conditions for the spiritual manifestation of the eternal existence; what we call latent force being a subtler way of the creative approach, and matter supplies corresponding means for this spiritual to clothe itself and show external signs of life: life that was at first born deaf and dumb, as it were, and only made a few blind motions by way of expressing spiritual presence, as the sap stirs in presence of the spring, until, in the course of growth and the gradual maturing of the receptive conditions, the creative work culminated in man—not by God becoming man, but by the receptive conditions growing more and more sensitive to spiritual presence, more and more alive to spiritual influx, more and more assimilative, till, in imperial personality of the spiritual, man became a living soul. The connection of spiritual with the natural had begotten its like—not continued it, but created it—by correspondent means. Matter had subverted the purpose of the wall that helps to produce an echo, not by the voice becoming wall or part of it, but by the wall supplying fulcrum force for repeating the voice in likeness; the human mind being a live, discreted and enduring, though distant, echo of the Divine, and thus by means of matter life has produced life, the spiritual has created spirit, and in consciousness the human mind corresponds to the Divine as its highest means of earthly evolution. And as an issue of all previous means of correspondence, the use of material signs and symbols, there is communicated a principle of spiritual growth, an illumination of interior life, an increasing apprehension of God's presence, and a rapport is established betwixt the mind created and the creating mind. Here, Swedenborg would say, the development of life in humanity culminated in the possibility of Christ, and He alone existed by direct continuity of the Divine in human form, and became the nexus between the creative spirit and spirits created, thus perfecting the union of God and man.

To those who grant this creative Life from which all life is as well as was, and allow it to have volition, there can be no more difficulty with regard to the visible beginning of mundane things than in the continuity of creation which we see going on in and around us to-day by means of a motion for ever re-creating the material forms of

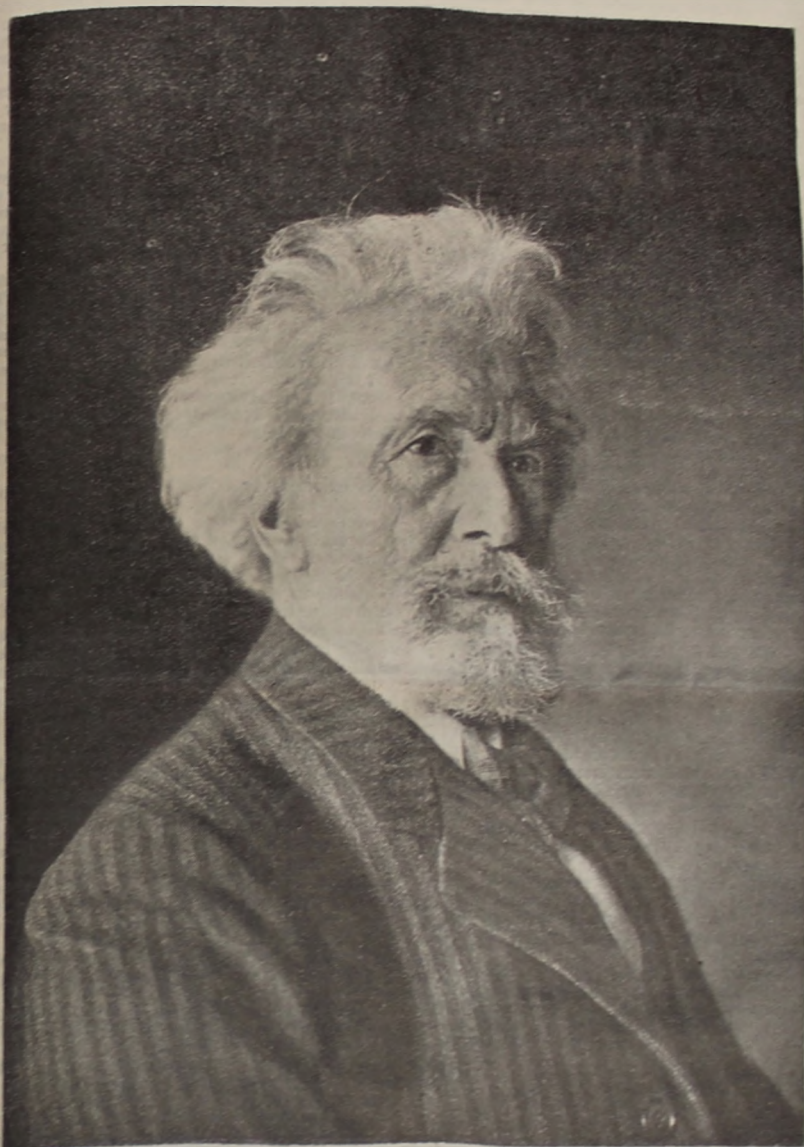
manifestations which we say are spiritual. We still see the whole of creation performed; the spiritual atom clothing itself in material form, the transmutation of will into energy, of energy into force, the conversion of one force into another, of motion into generative power, of inert matter (so-called) into live protoplasm, of vitality into mental consciousness, of consciousness into thought, of thought into love, of love into life, and, in the creative act, of mind curdling and projecting, as it were, and being materially ultimated, and, in the final transformation scene, the dead changed in a moment into living spirits, without science being able to understand it. Here, again, what we do not see is the underlying spiritual world of causation, with its spiritual sun and atmosphere of spirits, its breath that we breathe spiritually, and so set the body breathing, its influx of light, heat, and other shapes of spiritual sustenance, its swarming monads of mind and germs of thought-life being sown on human soil, and its ceaseless waves of the Eternal Will.

This influx, which can only be described as from God, whatsoever the medium, is instant, irresistible, illimitable and may be formative, informing, or transforming; and to figure forth its motion as a wave of force—say heat—the same vital vibration may be received at one moment, in an infinite series of difference, through all the worlds of matter and mind; may become the fervency of the seraph glow with God, the beam that burns on the beloved in the human eye, the sun-ray that opens the flower with its transforming touch, or the sun-stroke that pierces the human brain; the life-ferment of a seed deep down in earth or sea, or fiercer fire of hell to spirits that consume with selfish lusts; so variously is it differentiated by the recipient conditions, so many are the forms of use or abuse that have power to translate the one meaning of God's wisdom, the one life of His love, into their own languages of expression, and thus the life-wave is ultimated, as is that of the sun, in such a diversity of shape and colour. All nature, in its degree and according to its kind, is conscious of this influx from the Divine, and yearns back toward the source in response, until it reproduces, like a longing woman, some likeness of the object longed for—some faint image of the Infinite in the smallest things. We get a foreshadowing of this doctrine of Swedenborg in the Book of Genesis. The writer says God made every plant of the field before it was in the earth, and every herb of the field before it grew. Also the writer of the Book of Job expresses the same idea of spiritual formation preceding the visible embodiment: "Thine eyes did see my substance, yet being imperfect. In Thy Book all my members were written, which in continuance were fashioned when as yet there were none of them." Nowhere can we find a more beautiful or adequate statement of that spiritual evolution which causes, vitalises and vivifies the natural! In Genesis also we have something analogous to Swedenborg's spiritual sun, which is the life of the natural, in the light which filled the firmament before the sun, moon, and stars were created. Spirit-world itself is constantly supplying fresh facts which, for us, amount to proof positive that Swedenborg was right as to the outward and visible world being formed and fashioned by the world within. As soon as our spirit-visitants passed beyond the veil, they assure us they found the same world in a higher sphere, and knew it by another light. Only the earth-likeness is poor when they come to compare it with the original. This was but the reflected shadow of the world of light, whose familiar features are now perfected and glorified. Of course, our last appeal will not be allowed by the physicists; it is only meant for those who accept our facts. For those who have not witnessed the facts, and do not believe in the phenomena, nothing that I could say would ever constitute an argument.

(To be continued.)

OBITUARY.—MRS. JAMES INGLIS.—We regret to hear of the decease of Mrs. Inglis, of Dundee, an active and useful worker in the movement in Scotland. Mrs. Inglis was a natural clairvoyant, and attributed her gift to her Highland descent. Her psychic faculties were far above the average, and she rendered invaluable services to Spiritualism as a demonstrator of its truths. Her transition took place on the 10th inst. in Dundee.

"WHAT IS A SPIRITUALIST?"—Mr. A. J. Wood's letter in LIGHT of 14th inst. (page 236), rather suffered by the accidental omission of a few words in course of the paragraph commencing, "This is true and yet not true." Mr. Wood wrote, "Man is punished (or rewarded) in the other life, not FOR WHAT HE HAS DONE IN THIS BUT FOR what he does there." The words in small capitals were omitted by a printer's error.



CAMILLE FLAMMARION

1922

We present this week a portrait of the distinguished French astronomer, who has been elected President of the Society for Psychical Research for the year 1923.

M. Flammarion, although he is nearing his eighty-third year, preserves an undimmed mentality. With a mind ever vigorous and prolific, he has achieved an immense amount of work, not only in astronomy but in other subjects, notably psychical research, as attested by his many books. His labours have immensely advanced the science of astronomy.

and given him a world-wide reputation; but it is not impossible that future generations will regard the part he has played in establishing scientifically the reality of a life after death as even more important.

For the portrait now given we have to record our grateful acknowledgments, not only to M. Camille Flammarion, but also to Sir William Barrett, who kindly brought it to England after his recent visit to the famous astronomer in his summer quarters at Mentone.

TWO STRANGE EXPERIENCES.

BY FRANCIS STANLEY SMITH.

The first incident that I am about to relate happened to me in the year 1898, when I was living in a large seaside town. I have never been able to account for my actions on this occasion, and can only ascribe them to a form of "control," of which I was entirely unconscious at the time. I can, of course, give names, dates, and the name and number of the street and house in which the experience occurred, but for obvious reasons it is inadvisable to publish them. At the time I had had nothing to do with Spiritualism, neither had I read the book "Called Back," in which, I believe, a somewhat similar incident is described.

Some bachelor friends and I were in the habit of meeting once a week at each other's houses for music and a game of whist. (We were not "bridge fiends" in those days!) We all lived within a radius of about a quarter of a mile, and at one of the meetings a man whom I had not met before was a member of the party.

During the evening he mentioned that he played the violin, and as I am very keen on music, we became friendly at once. Before we broke up he invited me to go to his rooms, also close at hand, to have some music and supper on the following Sunday night. One of our party was a doctor, and he and I sang in the choir of a local church, so after service on the next Sunday evening I said "Good-night" to him at his door, and crossed over to the street in which my new acquaintance lived.

The "control" must have commenced from that moment, for I cannot explain my subsequent actions. I walked a little way along the road, and turned in at a small iron gate, went up a path to the door of a house, opened it, and passed in, then along a passage and opened a door on the right. Writhing on the floor of a room lay a man, evidently in terrible agony. Foam was upon his lips, and he seemed on the point of death. At that moment a woman rushed in from the street.

"Are you a doctor?" she gasped.

"No, but I have just left one," I answered.

I ran for my friend, and was back with him in less than five minutes. He and I, with the assistance of the woman, worked our hardest for six hours to revive the unfortunate man, and at last he seemed to be slowly regaining consciousness. It appeared, from what the woman told me, that he was quite alone in the house. She heard groans through the wall—she lived next door. She was terrified, and dare do nothing until she heard me enter. The doctor told me it was a very bad case of epilepsy, and the man would probably have died without immediate medical aid. I left the house at 2.30 a.m., and went home, leaving the others with the patient. I had entirely forgotten all about the supper and musical evening, and no thought of the invitation entered my head till I woke next morning.

Immediately after breakfast I went round to apologise for my apparent rudeness.

As I walked down — street, the strangeness of my night's adventure began to strike me. I discovered that the house to which I *should* have gone was at the very end of the road, and on the opposite side to the one I had so unceremoniously entered the night before. My friend was at home, and listened to my explanation and apology. I was more than surprised when he said, "I did not expect you last night—I was out. I invited you for *next* Sunday." I walked home, carefully reviewing all that had happened. I had not looked for the number of a strange house I was visiting for the first time. I had walked straight in without either knocking or ringing. I had felt no shock or surprise at what I had discovered on opening the second door . . . also without warning. I had just left a doctor, and, lastly, the whole incident had taken place upon an evening when I was not expected by my new friend. I have never been able to believe that the night's happenings were mere coincidence.

My second experience occurred a little over a year ago.

My late sister was deeply interested in theatrical history, and was a great authority upon such matters. She spent the last twenty years of her life in writing a most exhaustive work, "The History of Drury Lane The Fourth" (the present theatre).

Commencing with the building of the theatre, the book gives a complete record of all productions, the casts of the plays, short lives of the principal players, and the varying fortunes of the house and its managements to the year 1876. It was the author's intention to bring the work up to date, but her death in 1916 left it uncompleted.

During the war I was unable to arrange anything concerning publication, but when I returned to London in the autumn of 1919 my first thought was the typing and publishing of "Drury Lane the Fourth." The manuscript consisted of six large office ledgers. I had carefully locked it away before leaving home, but had not had time to go through it.

Upon examination I discovered that five years of the history were missing—1847 to 1852. There was evidently a seventh ledger. I hunted the house from top to bottom for the volume, but with no success. I then remembered my sister saying that there were certain portions of the . . . which she had been unable to complete owing to the

closing of the reading-room of the British Museum until the end of the War.

I was at a loss to know what to do for the best. I very much disliked the idea of another author supplying the story of the missing years, yet without these the work would be almost valueless. I accordingly wrote to various friends of my sister for their advice. All were of the same opinion—that the book should not be completed by another. They suggested publication to the year 1847. During this time, while I was still searching for the lost portion of the book, an old friend came to see me—we had not met for some months owing to the War. During his visit he asked me whether I knew anything about automatic writing, as he had discovered, quite by chance, that he was a medium. I replied I had never even heard of it. He then explained to me how his hand—holding a pencil—after rushing wildly over several sheets of paper, suddenly commenced to write coherent sentences concerning matters of which he knew absolutely nothing. He could give no reason for the movements of the pencil, which seemed quite beyond his control, and he confessed to doubts as to whether a psychic power was influencing him; he wanted positive proof.

I was extremely interested, and it was arranged that he should come to see me the following week and try if the pencil would write for us.

Our first sitting took place about 4.30 on a winter's afternoon, when it was practically dark. The results were surprising. After the usual wild scribbling by the pencil, it commenced making circular movements at an almost impossible speed. When the paper was taken to a lamp we found an excellent drawing of a woman, head and shoulders, and all formed from a series of circles. Other portraits followed, and also some writing. We asked why the control was more successful in a darkened room. The immediate answer was, "Why do you prefer to send wireless at night? The vibrations of light make communication difficult."

Some days later we had a second séance. Nothing of interest had occurred. The pencil had written an odd word or so, and then started scribbling furiously. Three of us were present on this occasion; my friend's brother had come with him. Quite suddenly the pencil steadied and showed signs of writing coherently. We inquired whether it wished to communicate. The reply was, "Yes. Will you all promise to do something for me at once? If not, injustice will be done." We all promised immediately, and the following instructions were then given:—"Go at once to the small room at the end of the passage. Hanging on the wall is the portrait of an old man—just inside the door. Look behind the third glass door—day-book—day-book—dooms-day book—a hand—at once—day-book—" At this point the pencil ran off the paper.

The room at the end of the passage was my sister's study. The walls are almost covered by bookcases—all have glass doors. It happened that I was about to dust and rearrange the books, so I sent for dusters and the three of us started work. We commenced at the *first* glass door, as all the cases had to be gone through. Hanging on the wall of the study, just inside the door, and next to the first bookcase, is a photograph of myself, made up as an old man, a part I played in theatricals some years ago. (This was evidently the portrait referred to in our instructions.) We arrived at the *third* glass door, and commenced to hunt carefully for a day-book or any volume of the same type, but found nothing, and, as it was getting late, decided to give up for the night.

On the following morning I continued the dusting alone, and while so engaged I found behind the *third* pair of glass doors a copy of "The Day-book of John Stuart Blackie." On opening it, I found on the fly-leaf, in my sister's writing, the following quotation:—"One believes only as one is able to believe. Belief cannot be forced. Creed has remarkably little influence on conduct. Spiritual life is advanced more by thinking about it than talking about it."

Was this the answer to my friend's doubt as to psychic control of the pencil?

I read the lines over several times, and then made a copy of them, and sent it to the medium, leaving the book on a writing table.

Some days later I again studied the quotation, and while gazing at it in an absent-minded manner, my glance happened to fall on the table, and there, lying on the exact spot from which I had taken the book, I noticed a little scrap of paper. Written upon it, in a strange hand, was, "Years 1847 to 1852 in day-book."

I picked it up, got up from the table, and went down stairs to the kitchen, and asked my housekeeper if she had any old newspapers. (Why I did this I have not the slightest idea.) She replied that there was a large parcel of them in the cupboard under the kitchen stairs. I looked in the cupboard, and amongst a quantity of lumber saw the parcel—a large one, tied with string. I picked it up—it struck me as being strangely heavy—and took it to the study. There I untied the string, and commenced to unwrap the papers. Suddenly I came upon a large ledger, labelled, "Day-book," and before me was the missing volume of "Drury Lane the Fourth!"

I found the old papers to be copies of the "Era," and the "Stage"—evidently tied round the book for reference purposes. The parcel had been mistaken for what it ap-

(Continued at foot of next page.)

EVAN POWELL'S MEDIUMSHIP.

WONDERFUL SITTING AT THE BRITISH COLLEGE.

By LESLIE CURNOW.

It is well known that mediums for physical phenomena are rare nowadays. Manifestations now are more on the mental and spiritual planes, an evolution that was predicted years ago. But we still have in Mr. Evan Powell, of Wales, a wonderful medium, whose results challenge comparison with some of the great mediums of earlier days.

He has been giving a course of sittings at the British College of Psychic Science, Holland Park, and it was my good fortune to be present at one of these on the evening of Wednesday, April 11th, when remarkable manifestations occurred, including telekinesis, the Direct Voice, spirit lights, and materialisation. Before the sitting started, Mr. Powell insisted that a committee of three gentlemen should accompany him to an upstairs room, undress him, and examine his clothing. I was one of this committee, and we thoroughly satisfied ourselves that nothing was concealed. In view of the rigid tying to which he was afterwards subjected, such search was not necessary, but it was undertaken at the medium's express wish.

On returning to the séance room, Mr. Powell was securely lashed to his chair by cord, the knots being covered with sealing wax and stamped with the signet ring of one of the sitters. Finally the medium's two thumbs were tightly tied with a single strand of thin cotton.

One could not fail to be impressed by the earnestness displayed by this medium in endeavouring to meet every test that could be devised. Indeed, he suggested many himself, in that way strongly recalling D. D. Home. One suggestion offered by Mr. Powell was that the sitter should kick out vigorously into the space in front of him, when any manifestation was taking place before him. This I did on numerous occasions during the subsequent proceedings, always failing to come in contact with anything solid.

There were fourteen sitters, who sat in horseshoe formation, the farthest away being about eight or ten feet distant from the medium, behind whom was a small curtained recess in which stood a small wicker table bearing a set of fairy bells and a trumpet. This enclosure was thoroughly searched before the sitting began. There were two doors in the room. One was locked by me and the key kept in my possession. The other, which was not in use, was found to be locked, but as an extra precaution I affixed stamp edging in various places along its contact with the frame-work.

The lights were extinguished, and all joined hands. The medium was quickly entranced, and Black Hawk took control. The fairy bells were brought out from the cabinet by the spirit Ethel, and moved about the circle, touching various sitters at places where they said they wished to be touched, as the top of the head, the knees, the chin. Then in answer to requests the electric light globes in the ceiling were struck. The bells moved with great rapidity about the circle.

Next came spirit lights, and these were plainly visible in all their wonderful brilliance. They touched sitters, who described the feeling as "spongy," or "like cotton wool." The lights conveyed no sensation of heat. At request, a light came to within six inches of my face. It was orange-coloured, and the fingers of the hand conveying it could be clearly seen—thin, delicate, tapering fingers. This very fine exhibition lasted a considerable time. In answer to a sitter, a light traced the form of a triangle, and then of a circle in the air. It was a surpassingly beautiful manifestation of the higher chemistry. Black Hawk attempted an explanation of how the lights were formed—an explosion of particles confined in a small space, with more that was not easily comprehended.

Cold breezes were felt during the sitting, and flowers from a vase in the room were brought into the circle. After brushing the faces of the sitters with them, the flowers were dropped in the laps of various sitters. Drapery was materialised, and a number of sitters felt it.

E. W. Wallis (a former Editor of *LIGHT*), Dr. Ellis T. Powell, and Mr. Cecil Husk (the famous materialising medium), spoke to me in the Direct Voice; and during the singing of hymns, Cecil Husk and a lady (contralto) were plainly heard joining in. At the close the small table was brought from the cabinet into the circle, and pressed against a lady sitter, whose hand-bag was taken from her lap and placed on the table. Afterwards the cord and the cotton fixtures were found to be just as they were at the beginning. Nothing had been broken or untied.

It was altogether a remarkable and convincing sitting, and Mr. Evan Powell is to be congratulated on the results obtained through his mediumship, and for his efforts to satisfy all who were present that there was no loophole for fraud or hallucination. The British College deserves the gratitude of all psychic researchers for the fine work it is carrying on.

(Continued from previous page.)

peared to be, and had been relegated to the rubbish cupboard for fire-lighting. I still had the little scrap of paper in my hand. I wondered whose writing it was. I looked at it—it was blank on both sides!

I may mention that my friend, the automatic writer, never knew my sister, and had no idea she had written a book.

CHILD MEDIUMS.

A pamphlet has recently been published by the St. Dominic's Press, of Ditchling, Sussex, entitled, "Child Mediums," and the title page describes the work as follows:—"Being an exposure of an evil which is working the ruin of the bodies and souls of our children, by Irene Hernaman, with an introduction by Gilbert K. Chesterton." The work is the view-point of Roman Catholics on the question of the conduct and purpose of the Lyceums of the Spiritualist movement, and needless to say the view-point is an entirely erroneous one. Interviewed on the statement made in the pamphlet by the author that the aim of the Lyceum schools is to create mediums, Mr. E. W. Oaten, the President of the Spiritualists' National Union, declared to a representative of the "Manchester Evening Chronicle," on April 11th, that Miss Irene Hernaman is labouring under a complete and absolute delusion. Mr. Oaten added that every authoritative Spiritualist advises that mediumship should not be developed in children.

RETIREMENT OF MR. JAMES COATES.

A RECORD OF FIFTY YEARS' WORK.

To signalise Mr. Coates' retirement from active work as a missionary of Spiritualism, an informal tea-party was given at the rooms of the London Spiritualist Alliance on Thursday evening, 12th inst., when a considerable company of his friends assembled to testify their regard for him, and their appreciation of his work.

Among those present to meet Mr. Coates were Mrs. Ellis T. Powell, Mrs. V. Garrett, Mrs. Musgrave, Mrs. Pratt, Mrs. E. Garrett, Mr. and Mrs. Gow, Mr. and Mrs. Ketteridge, Mr. H. W. Engholm, Mr. David Thomas, Mr. Dawson Rogers, Mr. George E. Wright, Mr. W. Buist Picken, Mr. Abbot (of Chicago), Miss Phillimore, and other members of the staff of the L.S.A., and visitors.

Miss Scatterd, who was to have been present, sent a message, expressing her regret that absence from London prevented her attendance, and testifying her admiration and regard for Mr. Coates.

Replying to Mr. G. E. Wright, who conveyed the feelings of those present and his many other friends towards the veteran, Mr. Coates said:—

"On such an occasion as this a friendly talk is all that is necessary. I have been fifty years in the movement, and have never regretted it. True, I have gone through many difficulties, and met with some perplexities, but I have gathered all the time from my experiences clear evidence that those who have gone before still live. I have found clear evidence, too, of the existence of a spirit in man here and now, and of its wonderful powers. But the majority of men are so immersed in the flesh that they remain in ignorance of these things."

If (continued Mr. Coates) man were studied as a physical, mental, and spiritual being, his immortal nature would become apparent. Apart from intellectual inquiry, apart from Science, apart from personal communications, man might gain realisation of his spiritual nature. But there was one thing needful: "You may prophesy, you may heal, you may interpret, but unless you have Love, which is greater than all these things (as St. Paul said), life is meaningless, without purpose, without power of overcoming or upliftment."

Mr. Coates, who is now in his eightieth year, is shortly returning to Scotland to spend his remaining days in retirement, after fifty years of splendid and self-denying work. All his friends will wish him a peaceful and happy time, after so fine a record. And in presenting his picture on this page we of *LIGHT* desire to place on record our reverence and regard for Mr. Coates, not only for the work he has done, but for his unflinching cheerfulness and kindness, and that fraternal spirit which should be the hall-mark of every true Spiritualist.



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THE WATCHERS.

Mr. H. W. Engholm, in his article, "What Is a Spiritualist?" in LIGHT of the 7th inst., puts into a concise form his conception of the attitude to life of a Spiritualist—that is to say, the ideal Spiritualist:—

The Spiritualist is one who is at all times conscious of the reality and close proximity of the spirit world and realises that its inhabitants are always in active association with him.

Here we have in a modern setting the idea which inspired St. Paul's exhortation to the Hebrews to whom he wrote of the great "cloud of witnesses" by whom we are surrounded. It is not impossible, too, that Shakespeare had something of the same idea in his saying that "all the world's a stage, and all the men and women merely players." We are playing a part in a great drama, or it may be a comedy—and there are spectators. We are observed by beings of our own nature, not the less real, because they are viewless and their vigilance for the most part unsuspected, or at least unrealised.

This idea of unseen witnesses of our thoughts and actions has formed the text of many a pious homily, but as a motive for good behaviour it failed increasingly. Whether this was due to the waning of the old religious faith in the Unseen World, or to the indifference resulting from the growth of materialism, we need not stop to speculate. Doubtless both causes were intimately concerned. In any case, there was failure, although the idea itself remained. In Emerson's teachings it came out as a rather shadowy conception of the "witness of Nature." It was Nature that watched, registered and gave every man his deserts, exactly just. This was essentially true, but it was too much of an abstraction for the general mind. It was a counsel for the philosopher rather than for the average John Smith.

Again, we had the cynical philosophy of Thomas Hardy set out in novels of a sombre splendour. The world is a kind of puppet show, in which like marionettes we strut and struggle and writhe and suffer for the amusement of a body of mythical "Immortals," the "gods" of some imaginary Olympus. We can afford to dismiss that as a literary fantasy. As a "philosophy" it can only appeal to very shallow thinkers.

We know to-day of no body of thought which presents the idea of spiritual witnesses so definitely, so coherently and so practically as Spiritualism. It would be ridiculous to reduce the conception of witnesses of our actions to the notion of a host of "Peeping Toms" and "Paul Prys," conducting a system of espionage suggestive of the activities of a Criminal Investigation Department or a Private Detective Agency.

Yet we are watched from regions above us by those vastly our superiors in goodness and intelligence, able to counsel, to inspire, and to reprove, but never for a moment to prohibit the exercise of such freedom of

will as we may possess. The evidence is with us, and it takes many forms. It may come to some as a realisation of the truth of spirit communication through physical agencies, or that deeper realisation of presence and guidance through those interior channels which being more closely akin to the nature of spirit life are more direct and more convincing to their recipients.

The central idea is the same in essence, although presented in different ways. But the revelation comes always in a manner adapted to the growth of the race. To-day an old form of Faith is passing and a higher measure of Reason is coming to supply its place. There is a stern battle between the Old Order and the New. Not lightly does the past release its hold on human life. But the new dispensation is coming in apace. We are passing from the stage of vague affirmations and pious opinions to solid facts and definite statements. The true Spiritualist is in the forefront of the advance. He is conscious of the reality of the spirit world, and his faith is no longer called upon for the acceptance of the idea of a "cloud of witnesses." It is for him a certainty, logical and reasoned. On that he bases a faith in still greater and diviner things—the "Eternal Purpose," the "Divine Event" to which the whole creation moves, and the prospect of human life eternally to have "the glory of going on."

ANTICIPATIONS OF THE WAR AND ITS SEQUEL.

To the Editor of LIGHT.

SIR,—I must just send a line to call the attention of your readers to the recent publication of Mr. J. G. Piddington's momentous Paper in the "Proceedings" of the S.P.R. I say "momentous," because the Communicators on the other side have (as I think) taken the trouble to hearten us by exhibiting in a long-continued and elaborate series of messages their partial power of foreseeing the probable trend of affairs, and of using for ultimate good the activities even of bad and deluded members of the human family.

The Paper displays all this to those (they may be few) who will take the trouble to read and re-read it; but they should make themselves acquainted with the peculiarities and complications incidental to the best kind of automatic writing, where the meaning is purposely concealed from the automatist, and where the evidence is enforced by cross-correspondence with other scripts, so as not to be inhibited by any divergent views of the writer, nor be ultimately accounted for either by mere imagination or by any ordinary kind of telepathy.

All this trouble having been taken, it is only decent for us to expend some time and intelligence in trying to understand and utilise it. Mr. Piddington has more than done his part. The labour of collating so many scripts, produced in different styles by different writers, and hunting down and interpreting by their context all the many literary references, is not to be appreciated except by those who have done something of the same kind less efficiently. In some concluding remarks also he has given helpful suggestions about the nature and limitations of possible foreknowledge, and on the needless postulate of Fixed Fate or actual Predestination, which is sometimes supposed to be involved in the fact that prevision of events, even sometimes those of a non-mechanical kind, is to any extent possible.

Readers who feel unable to understand or appreciate the cryptic messages may still find themselves edified by the extracts from Literature, to which the Communicators attract our attention by citing or referring to it in connection with the inner meaning and possible outcome of the events of the past nine and following years.

Yours faithfully,

OLIVER LODGE.

Normanton House, Lake,
Salisbury.

... But we, whose kingdom is not of the earth,
Whose weal
No world of death and birth
Might work nor fill the yearnings that we feel,
Our visions overlasting life and death,
Our dreams that cease not with the 'scape of breath,
From us death cannot steal
The splendour and the fulness of our faith;
We bear with us into the realms of Night
The seeds of Life and Light.

—JOHN PAYNE ("Songs of Life and Death").

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We learn that so great has been the demand for the services of Sir Arthur Conan Doyle in the United States, and so keen is the interest to hear his pronouncement upon the philosophy and phenomena of Spiritualism, that his manager has been besieged with letters from all parts of the country. Next week and the week after Sir Arthur will lecture in the following cities: Cincinnati, Ohio, April 22nd; Indianapolis, Ind., April 24th; Columbus, Ohio, April 25th; Chicago, Ill., April 28th, matinee; Chicago, Ill., May 1st, evening.

The following is a portion of a report of an interesting interview with Mr. Ernest W. Oaten published in a recent issue of the "Manchester Evening Chronicle":—

"Why is the growth of Spiritualism so pronounced in Lancashire?" asked the "Evening Chronicle" representative.

"The Lancashire people," replied Mr. Oaten, "are certainly hard headed and hard to convince, but they are very enthusiastic once you have them. Once convinced, the Lancashire man does not care what anybody thinks. In Southern districts one finds that the man who is convinced instantly asks of himself, 'But what will the neighbours think?'"

"Lancashire folk," he added, "lend themselves very fairly to mediumship; in fact, Lancashire and Yorkshire have provided more than their share of the best mediums. Tom Tyrell, of Blackburn, the greatest clairvoyant in Lancashire, is a four-loom weaver, and many millgirls have made good mediums. Miners, too, have proved exceptionally gifted."

Asked whether séances were practised in the churches, Mr. Oaten emphasised that they had no connection whatever with meeting-rooms run by so-called clairvoyants for their own personal benefit. "There are hundreds of these impostors, whom we would very much like to see eliminated. Séances are of many forms. Most societies hold a circle frequently for the development of the mediumship of the members. In addition, there are private séances for varying types of phenomena. To these the public are not admitted because in the first development of mediumship one gets a good many scenes that would be inexplicable to the outsider. There is sometimes the automatic physical reaction in which one would think that the medium was in terrible pain, though nothing of the sort is actually felt. Sometimes people drop into a trance, and their faces are transfigured; they take upon themselves the appearance of some deceased person. The more convincing phenomena are found in private séances. The phenomena may vary from clairvoyant descriptions of spirit people to the movement of tables, spirit voices, or even materialisation, the building up of a solid form which can be seen, spoken to, or handled. I have handled them in broad daylight. Sitting by the home fireside, in a fairly good light, I and others of my family have witnessed all kinds of spiritualistic phenomena, including materialised forms—forms of human figures who have died long ago. I have shaken their hands and put my fingers into the mouth of my dead grandfather. Somehow these figures always clothe themselves in a flowing robe, usually white, but occasionally coloured, made probably of ectoplasm, which exudes from the medium. It is gaseous in its primary form, changing later to a fluid, and eventually becoming as solid as human flesh."

"Is everybody a potential medium?" Mr. Oaten was asked.

"No," he replied, "I think one person in seven is capable of developing mediumship of high evidential quality, and probably one in four is capable of developing mediumship sufficiently to enable the spirits to manifest themselves and probably their identity to the family circle."

"The Spiritualist world is looking to Manchester," said Mr. Oaten, "and the offices, when they are built, will administer the whole movement. The library will contain all its historical records, and the college will provide classes where the psychic faculties of suitable people may be drawn out and strengthened."

This is what the "Evening Standard" of April 9th had to say about the Deane Armistice Day photograph. The paragraph is headed "Spiritualists' Sacrilege," and reads as follows:—

"Our earnest friends, the Spiritualists, are going from bad to worse. Their claim to have photographed the spirits of dead soldiers at the Cenotaph will, I think, do their cause much more harm than good. Even giving them credit for the best intentions, one is still appalled by their seeming lack of reverence. A group of believers mingles with the crowd at the Cenotaph on Armistice

Day; photographs are taken, on which, when developed, 'there appears a cloud of faces.' These are shown by Sir Arthur Conan Doyle in New York as the spirits of dead soldiers, and, we are informed, women in the audience screamed. So the most solemn moment in a nation's life is exploited to give hysterical women in New York a Grand Guignol thrill! I could acquit the Spiritualists of deliberate 'fraud,' but I cannot compliment them on their methods of bringing 'comfort to the bereaved.'"

Mr. W. G. Hibbins, of Sheffield University, delivered an address under the auspices of the Spiritualists' National Union, in the Birmingham Town Hall recently. In the course of his address Mr. Hibbins declared that Spiritualism had thrown a great deal of light on the subject. It had given us, he said, some knowledge concerning the nature of man himself. Man had always walked in mystery of his own existence. Even now he did not know why he existed, but it must be realised that he was not an earth worm or chemical machine. Spiritualism had demonstrated by direct experiment that the human intellect, mind, and conscience could exist apart from the physical organism, and had also emphasised that human love was not destroyed by physical death.

In the course of a letter in a recent issue of the "Hastings Observer," a correspondent writes:—"In conclusion let me add that we do confess Jesus Christ to be all that He claimed to be, and we accept no spirit teachings from any source that denies Him as the head of our system of being. As for the Christian churches around us, while we do not accept all their theology and dogma we most decidedly stand with them against the materialist and the ungodly."

The "Progressive Thinker," Chicago, in its issue of April 7th, publishes a contribution from Geo. B. Kline, M.D., in the course of which is given by a materialised spirit, at a séance in 1903, an answer to the following question:—"Why is it that materialisations do not take place in a bright light, except on rare occasions?"

The answer was as follows:—

"When we understand why this is, the best answer we are able to obtain from those who have made many experiments, is that the light of the gas-jet, as soon as it is turned on, produces a marked material change, not only in the eyes of the sitters, but in the essential conditions of everything in the room on which the light falls. In the first place it rapidly quickens the vibrations of all the visible and invisible particles of which the atmosphere of the room is composed, making the rate of vibration far more intense than when the room is in total or even partial darkness. It has similar effect upon the particles of every object in the room, no matter how solid such objects appear to the material eye. The nearest anything approaches to being solid to us is one that has its minute particles closest together and moving with the slowest motion. Thus if we desire to pass a flower through a piece of wood, we must quicken the vibrations of the wood atoms to correspond with the rate of vibrations of the flower; and then we can easily pass the flower through what appears to you to be solid object. There is a substance which penetrates between all particles of matter, whether fine or gross, and this substance is able to penetrate all objects in this room, without having its own vibrations interrupted by their seeming solidity. It carries its vibrations through the sitters' bodies, and through the materialised bodies of the spirits. When the sitters understand that this vibration goes on, whether it is light or dark, though the rate of vibration is different, they can understand that there must be something in them that is natural which is affected by light, so that they may receive colour vibrations or sensations. The quality of these vibrations is much affected by the harmony of the circle. Thus when a spirit form stands before you, its size and shape, and, of course, colour, are communicated to the eyes of the sitters by a change of vibrations in the atmosphere between their eyes and the spirit form. Thus the sensations produced are as much a part of the spirit form as the spirit itself, but it is perceived by the sitters only, as it affects and is affected by the rays of light; that is, only as harmony is established between the vibrations of the materialised substance, the light vibrations, and the vibrations of the sitters' eyes. Should a spirit form touch any of the sitters, and the touch is cold, it shows that the particles in that form are vibrating much more slowly than the particles of the body of the person touched. If, on the other hand, as is often the case, that the touch of the spirit form is uncomfortably warm, it shows that the particles in the spirit form are vibrating at an exceedingly high rate. The motion is invisible to the person touched, but it is not imperceptible; for the person can feel it, if not directly, at least he can ascertain the fact by comparison. At the point of contact the particles of the person's flesh show at once a tendency to establish a harmony, or to strike an average of vibrations with the spirit form."

WHAT IS A SPIRITUALIST?

To the Editor of LIGHT.

SIR,—It is a pleasure to engage in a newspaper controversy when there is no ill-feeling on either side. Certainly on my part there is none whatever, and the kind spirit of Mr. Gow and Mr. Engholm would soon put me to shame if there were. If this spirit can be maintained, great good will result from this controversy. For I hold that the point at issue is of more importance just now than the truth of psychical phenomena. Mr. Engholm refers to my "excursion" into Spiritualism, and says I have now "returned home." My excursion lasted five years, and I never left home. I saw and see no need. I am informed that my knowledge is very superficial of the real objective of Spiritualism. I shall be glad to know what phase of its teachings, according to its standard works, I have not read, and what phenomena I have not personally witnessed. My conclusions are based on full knowledge and experience.

I asked certain plain questions in my last letter. They ought to receive a "Yes" or "No" answer. They get neither, but rather a reply from Mr. Engholm which strikes my mind as utterly illogical. It is evident I have failed to make my position clear, or he has failed to understand it. I will try again.

Suppose I denied that man lived again, and that communication with the spirit world was a fact, would you accept me as a "wholehearted Spiritualist," not in the orthodox sense, but in the true sense, simply because I was as nice in disposition as many charming Spiritualists known to me? The question answers itself. If I claimed to be a Spiritualist on the ground of character, while denying the beliefs Spiritualism stands for, you would laugh at me. Yet such is the exact jumble of thought involved in Mr. Engholm's letter; a man can be a Christian, and yet deny the fundamental truths of Christianity. If this is not an obvious absurdity, tell me, please, what is. The fundamental truths in Christianity I have brought into prominence in my "In Defence," and my submission is that if I do not believe in them I am not a Christian. I might have this good quality or the other, but I should be an unbeliever.

I submit further: The distinct teaching of Spiritualism is the direct opposite at all points of that of Christ and His Apostles, who taught His Deity, Atoning Death, and Salvation by Grace. If I do not believe in those three things, to partake of the Lord's Supper would be an act of lying hypocrisy. The tenets of Spiritualism deny those three Christian truths (I challenge contradiction), and drive the believer in Christ to reject Him in embracing the teachings of Spiritualism. This is the solemn alternative. I have made my choice, and yet I remain a sincere believer in psychical phenomena. I have never "left home." And I have not the least intention of surrendering Christ as my personal Saviour. To me, He is not "one of the loftiest spirits," or "the humble Nazarene" (two utterly unwarrantable and condescending references often made to Him in certain circles), but the fullness of God in a human manifestation.

I understand from Mr. Engholm that Christ Himself is now organising "the real hard-shell Spiritualists" to clean orthodox Christianity of error. By what means? By calling Him "Mr. Jesus"? By turning His picture to the wall? By trying to prove that He was the illegitimate son of a Roman soldier? By calling the doctrine of His vicarious death "immoral"? By laughing at the doctrines taught by the men He Himself chose to represent Him, and to whom He promised after His death divine leadership into "all truth"? His choice of troops is very singular, I think. Mr. Engholm has not faced the problems involved in his letter, and he is not alone in the Spiritualist ranks. I affirm that "the hard shell Spiritualist" is quite logical in shouting "hands off" to me as a believer in the Evangelical Gospel, and that Mr. Engholm is endeavouring to square what cannot be squared. To accept the religious teachings of Spiritualism is to reject Christianity. Why not be strictly honest and say so?

Mr. Engholm makes an astonishing statement, viz., that the Second Coming of Christ is the realisation in the heart of man of the existence of the Spirit World over which the true Christ reigns. Some billions of souls have realised this for twenty centuries. Did this realisation constitute Christ's Second Coming? Whence comes Mr. Engholm's information? Certainly not from the New Testament—the only real authority on the subject. The Spiritualists, the chosen "storm troops" to prepare for His Second Coming? What! Of One Whose Name is not even mentioned in their hymn books or "The Seven Principles"? I stand back amazed at the illogical contents of Mr. Engholm's letter.

Mr. Engholm says that (1) No belief in any theological doctrine is a passport to the kingdom of heaven; and (2) that God is revealing truth to-day to man "more so than was done in Bible times." I deny both these statements. (1) One might as well say that belief in food for the body is not necessary as a passport to health; and (2) I respectfully and kindly challenge Mr. Engholm to produce a particle of truth—*proved to be true*—made by means of spirit messages, which has not already been revealed to us in the Bible. Mr. Engholm makes a definite statement. I chal-

lenge its truth. I ask him to produce his evidence. And, in addition, he will pardon me for saying that my "excursion" into Spiritualism has convinced me that the greatest gift to it would be that of a strong man who took by the throat a lot of similar balloon utterances, and called upon those who make them to give proof. I affirm that not a solitary discovery or truth known to man up to date is omitted in the Bible. With conscious humility I invite any Spiritualist, from Sir Oliver Lodge downwards, to prove me wrong on this point.

Yours, etc.,

WALTER WYNN.

Mortimer House, Chesham, Bucks.
April 14th, 1923.

To the Editor of LIGHT.

SIR,—I have read Mr. H. W. Engholm's letter in the current issue of LIGHT, in which he refers to Mr. Wynn's "excursion" into Spiritualism. I have also read Mr. Wynn's letter. Now, it seems to me that Mr. Engholm is unfair to Mr. Wynn. Had Mr. Wynn told Mr. Engholm that he had made an excursion into Christianity, and read a few toy-books on the subject I could understand Mr. Engholm feeling a little irritated. But Mr. Wynn has done nothing of the kind. All he has attempted to do is to say that, from his point of view, the "Seven Principles" of Spiritualism are not the principles of Christianity. He asks for straight answers to straight questions, and he offers to debate the reasonableness and verifiable truth of Evangelical Christianity. Now that is a perfectly gentlemanly thing to do. Why then does Mr. Engholm make that nasty remark about Mr. Wynn's "excursion" into Spiritualism? I am going to suggest a reason. Mr. Engholm knows perfectly well that Mr. Wynn's position is the position occupied by the Christian Church, which contains quite a number of men who know all that Mr. Engholm knows, and much that he cannot know. He knows that Mr. Wynn, for example, knows quite as much as he does about Spiritualism, and infinitely more about Christianity. He knows that Mr. Wynn has no silly ideas about the Bible being "verbally inerrant," and that he is as interested in Life after death as Mr. Engholm. But he also knows that while Mr. Wynn's "excursion" into Spiritualism was at least for some months, his own excursion into Christianity was with a week-end ticket. This is why, instead of accepting Mr. Wynn's offer of debate, he prefers to make nasty remarks. "To ignore the contents of a book is not to answer them," and to be rude is to be silly.

It seems to me that whenever we attempt to ask men like Mr. Engholm to debate with us they get so agitated as to forget their manners. Mr. Wynn says that "If Mr. Engholm's definition of a Spiritualist in your last issue is correct, then it is as plain as a pikestaff that no Christian—that is, no believer in Christ as He is described in the New Testament—can be a Spiritualist." The words to be noted are "As He is described in the New Testament." Mr. Wynn does not say "as He is described by the extreme left-wing of German Higher Criticism," or "as He is described by Jews." The German critics may be right. The Jews may be right. Mr. Wynn is dealing with neither. He is dealing with the Christ of the New Testament, and it is up to Mr. Engholm to face the fact. Let the air be cleared. Let Mr. Engholm tell us how much Higher Criticism he really knows, and whether his reading extends beyond Wernle and Schmiedel to Rothe, Seeberg, Grützmacher, Kähler, and Zahn. Has he ever heard of Kähler and Zahn; does he know Kähler's thought and Zahn's scholarship? If not, he will find that neither a week-end ticket nor a tourist's ticket are available to these mountains.

Yours, etc.,

G. MAURICE ELLIOTT.

Snitterby Rectory, Kirton-in-Lindsey, Lincs.

To the Editor of LIGHT.

SIR,—The Rev. Walter Wynn, in his letter (p. 236), criticises Mr. Engholm's definition of a Spiritualist, indicating that Spiritualists, if they would be honest, ought to say that they are "not only out simply to demonstrate human survival, but to destroy the belief in the Deity of Jesus."

Mr. Wynn, in the course of his letter, says:—"I only ask for straight answers to straight questions." As I regard myself, and am believed by my friends, to be an earnest truth-seeker—my only label—I should like to put one or two questions to our reverend friend, and perhaps straight answers given by him may help me and many others, who are bewildered by the mystifying theological dogmas, tacitly held, but not honestly (in an intellectual sense) accepted by many of the clergy, concerning the great Teacher and Example, Jesus of Nazareth.

Did Jesus of Nazareth differ in nature or only in degree from humanity in its highest manifestation; if in nature, will Mr. Wynn give us a definition of the term "Deity," a word not employed in the Bible; for it is often by the use of words not properly defined that many misconceptions arise?

In the Gospel according to John, Chap. viii., v. 39-40,

these words occur:—"Jesus saith unto them . . . now ye seek to kill me, a man that hath told you the truth, which I heard from God."

In Chap. x., v. 17, of the Gospel according to Mark, it is stated that Jesus is asked:—"Good Master (or Teacher), what shall I do that I may inherit eternal life? And Jesus said . . . Why callest thou me good? None is good save one, even God."

The Apostle Peter supports the idea of the non-Deity of Jesus as recorded in Acts, Chap. ii., v. 22, where he says, "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you," etc. And further, in v. 36:—" . . . know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

Such an intellectual position as that apparently held by Mr. Wynn has been discussed by my old friend, the late Stopford Brooke, in his book, "Jesus and Modern Thought," a work worthy of careful perusal.

I know that it is easy to bring forward texts from the Bible to support certain theological dogmas, but these verses that I have quoted, seem to me to be difficult of explanation from Mr. Wynn's theological standpoint; he may, however, endeavour to enlighten us.

Yours, etc.,
ABRAHAM WALLACE, M.D.

Wendela, Harrow-on-the-Hill.
April 14th, 1923.

To the Editor of LIGHT.

SIR,—Your clerical correspondent, the Rev. W. Wynn, battles vigorously for the particular group of theological propositions which, by definition for him, constitute "Christianity." The word is elastic and accommodating, and has long since passed into that region of nebulosity in which it is hopeless to expect any precise definition and agreement. He has, therefore, as much right (or as little, if you will), to label his religion "Christianity" as Dean Inge. It is difficult to see what good is gained by these controversies as to the essential and non-essential characters of a creed. Each disputant convinces himself, but does not advance one inch to convincing his opponent if the latter has adopted a different definition at the start. Hence I do not see why Spiritualists should demur to being ruled out of Christianity—as it is defined by Mr. Wynn. The amusing thing is that the theologians occupying a different "secteur" of the theological front would probably rule Mr. Wynn out just as he rules out Mr. Engholm. Mr. Wynn started out some time ago from his sector to make a general reconnaissance into the fields of psychic research and Spiritism (a better word than Spiritualism). He returns to his Protestant "Evangelicism" profoundly convinced that the truth, the unique revelation (not a truth, a revelation) is enshrined in it, for it interprets the New Testament. "revealed truth being found nowhere else" (Mr. Wynn's words). But there are Catholic theologians as well as those of the Protestant Evangelical variety. At present there is a very able Catholic Churchman in France, named Father Mainage. He also is well acquainted with the subject of psychical research and the facts of supernormal psychology. It is not the facts which he denies, but their interpretation, and according to him they are largely the work of the "devil."

Mr. Mainage having made a reconnaissance into this field, remains just as strongly attached to his particular orthodoxy as Mr. Wynn does to his. But I have little doubt that if the Rev. Mainage were asked if Mr. Wynn was a "Christian," he would probably reply in the words of Mr. Wynn, "He may be a good man, but he is not a believer in the teaching of Christ and His Apostles." And the Catholic reaches a different conclusion because he starts with a different definition of "the teaching of Christ." Though they may differ in many important dogmas, there is one thing they both agree in, viz., the possession of all the truth there is to be had. Well, let each be happy in his dogmatism. We can only agree to differ from both. Mr. Wynn is somewhat insular in supposing that Spiritualists base their doctrines upon Stainton Moses. There are tens of thousands of Spiritualists in France and other Latin countries, most of whom have never heard of Stainton Moses. Mr. Wynn's instinct is right when he charges those who are seeking a spiritual philosophy with interpreting the doctrine of the "Deity" of Christ in a sense entirely different from that of his Christianity. It is so, and I can hardly see how it can be otherwise. I am unable to conceive the spiritual philosophy of the future (in which will be blended the fundamental ideas of Hinduism, Buddhism, Christianity, and other great religious systems), without at the same time recognising that profound changes will take place in the conception of the personality of the Founder of Christianity, however it be defined. One cannot but admire the Athanasian-like courage with which Mr. Wynn champions the doctrine of "Vicarious or Substitutionary offering for human sin." I say "admire"—but one is shocked. I had almost written "disgusted." Mr. De Brath has eloquently pilloried this grotesque and immoral doctrine in his book:—"Could there be a much lower presentment of

the Father of Love than this of the Great Pedagogue con-
nivance at 'cribbing' on a grand scale in the case of those,
who, for various reasons, could not or would not learn the
lesson of life? How can we wonder that the educated (or
uneducated) Hindus decline to forsake a religion which
traces its philosophy for four thousand years, which en-
thralled one of the greatest of modern thinkers, for a
theory so ludicrous as that of the All-Mighty and All-
Merciful practising a trick on His own nature?"

I have sometimes wondered if the holding of some theo-
logical doctrines does not imply a certain lack of the sense
of humour? Certainly those of us who are painfully grop-
ing our way out of Agnostic materialism to a spiritual
philosophy, where religion and science can be finally re-
conciled, must suspect such is the case. The supposition,
that the "Infinite and Eternal Power from which all things
proceed"—behind thousands of millions of blazing suns—
"the same power which wells up in us as consciousness" (as
Spencer says) can derive satisfaction by the "Vicarious
offering" of one innocent for untold millions of (unborn)
guilty, is something to me so hopelessly irrational that it
requires a severe effort to realise that an educated man
actually believes it.—Yours truly,

FREDERICK STEPHENS.

27, Avenue Felix Faure (XV.),
Paris.

April 14th, 1923.

.. Mr. H. W. Engholm will reply to his critics in next
issue.

TELEPATHY IN UTOPIA.

We have referred before to Mr. H. G. Wells' story of a
world made morally and physically perfect, a world which
has left behind for ever the strife, squalor and confusion
of our present age. The story, which was then running as
a serial in a daily paper, is now before us in book form.
We found in it much entertainment, for, although the
Utopia it describes is one of a very material kind, we do
not forget that we are physical as well as spiritual beings;
and that no state of civilisation can be well-ordered unless
due attention is paid to its physical conditions. In this re-
spect Mr. Wells' imagined world leaves little to be desired.
Its inhabitants are a healthy and beautiful race with an
ideal social system, and the story gives scope for much
amusing and poignant satire on the ways of our own world.

The book has been so extensively reviewed in other news-
papers and magazines that we may here confine ourselves
to one portion of it, which depicts the telepathic method
of conversation that has resulted from the mental evolution
of the Utopians.

The discovery arises when Mr. Barnstaple, one of the
visitors from our earth (the "Earthlings," as they are
called) inquires of Urthred, a Utopian, "How is it that you
are able to talk contemporary English—to use exactly the
same language that we do?" Urthred replies with a smile,
"We don't speak English"; and he explains that ages ago
the Utopians certainly used to speak languages. Proceed-
ing, he says: "We made sounds and we heard sounds.
People used to think, and then chose and arranged words
and uttered them. . . . Then, in some manner which
we still do not understand perfectly, people began to get
the idea before it was clothed in words and uttered in
sounds. They began to hear in their minds, as soon as
the speaker had arranged his ideas and before he put them
into word symbols even in his own mind. They knew what
he was going to say before he said it."

In the course of the explanation Urthred makes the
pithy remark, "We think directly to each other."

In short, we get a very fair idea of the system which
spirit communicators state prevails in their own sphere—
transmission of thought without uttered words.

As we read the account, we recalled a passage in a
book (the title of which we have momentarily forgotten) in
which a spirit communicator (on earth an Englishman) re-
lates how, shortly after his arrival in the spiritual world,
he fell in with a group of merry children at play, and
stopped to talk to them. Noticing that some of them
were of foreign appearance, he remarks to a little girl, who
had shown herself especially friendly, how strange it was
that they could all speak English. "Are we speaking
English?" replies the child. "I think not." And the new-
comer from earth is forced, on reflection, to admit that
the child is right. A conversation had certainly been
going on and all the speakers had understood each other,
but there had been a certain difference, the nature of which
was not clear to him. There was an appearance of talking
but it had not been a conversation of the mundane kind.

The parallel is curious. Mr. H. G. Wells' attitude to-
wards Spiritualism is pretty well-known. It is not exactly
friendly. But here, at least, we have his idea of telepathy,
which seems to be closely allied to the telepathy of the super-
mundane realms of life.

* "Men Like Gods." By H. G. Wells. Cassell and Co.
(7s. 6d. net.)

PROBLEMS OF PSYCHIC PHOTOGRAPHY.

AN IDEOPLASTIC EXPERIENCE.

A NOTE BY MISS F. R. SCATCHERD.

Hearing that Mrs. Buxton was far from well, I went to Crewe on February 24th, taking with me a box of plates marked and sealed by the Imperial Dry Plate Company. This was inconsistent, as I had asked the Crewe friends to give up sitting for a time so as to be ready for the S.P.R. experiments when details had been arranged.

The idea had occurred to me that, as has happened before, they might desire to make use of my visit to obtain advice for themselves. On Saturday afternoon they wished to give me a sitting, saying that séances with friends were helpful. But I was firm.

On Sunday Mr. Hope read me his reply to a letter from Mr. Hocking, of the Magic Circle, about a challenge which Mr. Hope wanted to accept. Mrs. Buxton was against the idea, and said she did not wish to have anything to do with it. She was in a very nervous state, having had several attacks of fainting recently. I agreed with her that it would be unwise to go to London unless her health were greatly improved. Mr. Hope, with his usual optimism, said she would be all right before the time came, and both suggested that we should try for a "message."

We used the marked plates, I doubly signing them, first, as I took them from the box and put them into the slide, and afterwards initialling them when they were in position. Two plates were exposed, which I allowed Mr. Hope to develop, but I did not lose sight of them until they were fixed. On one was an ill-defined head within a coffin-like outline just behind my head. (See Fig. I.)

"My coffin-lid behind Miss Scatterd!" exclaimed Mrs. Buxton. Mr. Hope was sorely disappointed. "I prayed all night that guidance might be given us and *this* is what we get."

I suggested that the coffin-lid was a joke of the Archdeacon's, as over-night I had been telling Mr. Buxton how Miss Leigh had told me on the telephone at Mena House Hotel, at Cairo, that she feared "our friend, Archdeacon Colley, had gone mad as he had been carried alive in his coffin round his church." I also said I would not go home till Monday morning so that we might have another try.

We used the two remaining plates. At the last moment, Mrs. Buxton said she was impressed that we should try for a skotograph and that she and I should develop it, adding, "But Mr. Hope never will let me. He thinks I might spoil the negatives."

Mr. Hope, only too anxious to please us, let us have our own way. I held the box with the two plates in my left hand on Mrs. Buxton's forehead for about eight seconds and then she and I developed them.

One plate was blank. The other bore a message in two scripts—Archdeacon Colley's and Mr. W. T. Stead's. The message is in direct opposition to the views and desires expressed by the mediums before the sitting, viz.: Mr. Hope wished to accept the challenge and Mrs. Buxton was decidedly against the London visit.

The following is the purport of the message (see Fig. II.), all in the handwriting of Archdeacon Colley except the line marked (A.):—

Friends all,—

I am anxious to guide you. Do not take any challenge; it would be in vain for you to expect fair treatment from them; they lied about Mr. Stead. Do you think they would spare you?

(A.) Dear Mr. Hope, I am with Archdeacon Colley.
—W. T. STEAD.

Do not be nervous, do not waver; go to London.

Punctuation is almost lacking in the original, as also one or two capitals. The word lied is doubly underlined, a characteristic note in many of the Archdeacon's letters, written during his earth-life.

Is the coffin-like effect assumed by the ectoplasm behind me an example of the image-forming faculty so often controlling photographic phenomena? When I arrived that Saturday afternoon, some of the mourners, returning from the funeral of a member of the Crewe Spiritualist Church, were at Mr. Buxton's home, and his daughter had been bearer of the coffin of a child who had died in an opposite house. While we were sitting on the Sunday morning, Miss Buxton was at the Memorial Service in the Anglican church which the parents of her little friend attended.

I remember how angry I made some investigators years ago when I hazarded the conjecture that the ectoplasmic rods and cantilevers might be an example of Dr. Crawford's image-forming faculty, as an engineer; his mind moulding the ectoplasm in harmon^y with its strongest associations.

A clairvoyant friend present on one occasion assured me that she saw spirit-people moving the table and chairs, yet the photograph displayed the usual rods, etc.

F. R. SCATCHERD.



FIG. I.

The result on one of the marked plates, showing suggestion of outline of coffin-lid round Miss Scatterd's head. There is also a suggestion of a face to the right of the sitter's head. The mark on the top right-hand corner of picture is that of the special mark to identify plate.



FIG. II.

The skotograph obtained by holding the plate on Mrs. Buxton's forehead. The writing can be clearly deciphered on the negative, but the above reproduction is not decipherable owing to the coarseness of the half-tone process screen used for this illustration.

WAYS AND REFLECTIONS.

I take the following pleasant appreciation from the notes on "Periodical Literature" in the April issue of the "Occult Review":—

"We have been impressed not a little by an anonymous article on the 'Problem of Property' in the current issue of *Light*, for it is characterised not only by subtlety of thought but by a certain high good sense. It has also a quiet note of humour, as when it speaks of a 'late lamented' who has 'left' a fortune here, 'without any well-grounded assurance of finding another where he has gone.' The question is therefore what do we take over, how does it compare with anything that we leave behind, and what is the nature of possessions in the world to which we remove? The anonymous writer deals with but one of these questions, though all seem present to his mind. He thinks that our 'fret and anxiety about property,' whether we know it or not, is part of the hunger for things which we can carry to higher realms, *e.g.*, the means of growth in spiritual life and 'a higher means of expression.'"

I think it was Mr. George Bernard Shaw who pointed out that one of the main difficulties in establishing any Socialistic Utopia was the rooted instinct in civilised man to possess something of his own. It is too early in the day to expect the average person to rise above the material idea, and to realise that his most lasting possessions are those which he usually values least. There is something a little priggish and insincere in the sentiment that affects to despise earthly possessions. They have their legitimate part in life so long as they are not given an exaggerated importance. In fact, I think the word "property" itself has a deep significance. It is something that is *proper* to you, to which you are entitled as a matter of propriety. In the long run universal laws settle this question for each and all of us, ordaining that we shall possess nothing at last that is not justly our own, inherent to us, much in the same way that in the inorganic world every element has its peculiar "property." In the meantime, however, in this "brawling nursery" of human life the unruly children will snatch at the toys of the other infants, until they have learned better, and have "put away childish things."

But the propensity to grab and filch from others, deplorable as it is, is not a great deal better than the tame and sheep-like acquiescence of those who permit their rights to be stolen and their liberties invaded without resistance or protest. The human tyrant and spoiler is sometimes no more to be blamed for his proclivities than the tiger or the wolf. He is expressing his nature excessively because those who suffer from him do not as positively express their own.

I see that in an article by Mr. H. G. Wells, in "John o' London's Weekly," he remarks that on a certain subject under discussion "endless people were set thinking." The phrase suggests the idea that "endless" people are the people who are "out for their own ends!" Mr. Wells, by the way, has become more interesting to me since he developed the telepathic idea in "Men Like Gods."

Some examples of psychic phenomena seem to take a circuitous route in reaching the British public. The photographs taken at the Cenotaph on Armistice Day, for example, provided no sensational news for certain newspapers until several months later when, on their being shown to a New York audience by Sir A. Conan Doyle, accounts were cabled to the English newspapers. Here is another illustration of the old saying that one must go abroad to hear the news.

One becomes after a while seasoned to much acrid censure from those who demand from Spiritualists a degree of exactitude of thought and statement which exists in no other community. The utmost we can fairly demand is that a statement shall be true in essentials. We have to steer as well as we can between wild inaccuracy and that pedantic precision which seems to have a sterilising effect on any idea. So much time is consumed in seeing that the idea emerges with mathematical exactness that it is never allowed to be born at all. There is something inhuman about it, and it carries its own Nemesis, for there is a precision that irritates and an excellence that becomes after a time monotonous. Tennyson touched the subject in a phrase, slender and pointed as an arrow: "Faultily faultless, icily regular, splendidly null."

D. G.

COLONEL BADDELEY.—We learn with much regret of the illness of Colonel Baddeley, a valued contributor to *Light*. Colonel Baddeley has done much valuable service in the cause of psychical research, especially in the recording of cases, and the analysis of scripts. We sincerely trust that he will be speedily restored to health.

THE REV. G. VALE OWEN LECTURE TOUR

To the Editor of *Light*.

SIR,—Having now replied to the many applications where it is possible to arrange a lecture in connection with the above tour, it would greatly facilitate my being able to fix up definite dates in the respective towns, if all recipients would kindly state the best night near the date offered them, not later than the 1st of May.

Where tickets are available for a Sunday lecture, I shall be glad to know of these particular towns, seeing that only certain places allow the use of tickets on that day.

The above information will enable me to complete my programme by the end of this month so that all applicants will be in a position to arrange for the hire of a special hall for next autumn and winter months.—Yours, etc.,

ALBERT J. STUART,
Hon. Organising Secretary,
Rev. G. Vale Owen Lecture Tour.

19, Albert-road,
Southport, Lancs.
April 12th, 1923

"THE ANCIENT EGYPTIANS AND THE RESURRECTION."

The Rev. Chas. L. Tweedale writes:—

Mrs. Warner-Staples is correct in her statement (p. 219) that the Book of the Dead indicates that the spirit functions in the spiritual body after death; but I think she will find that the belief in the resurrection of the mortal body after 3,000 years was the prevailing one. It was only for those bodies which were preserved intact; hence the extreme care exercised in embalming and sealing in rock-hewn tombs. During the course of the 3,000 years the *Ka*, or soul—another manifestation of it being termed the *Ba*—constantly revisited the body which was considered as its home. There is a drawing in the *Papyrus of Ani*, the Scribe, showing the *Ba* as a human-headed bird re-visiting the embalmed body. In some respects the Egyptian ideas concerning the soul and the future life were spiritualistic in their nature, as Mrs. Warner-Staples states. I am glad she finds my book and pamphlet useful. New editions of both I hope will soon be issued.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

MEDIUMSHIP AND TRANCE STATES.

The trance has been described as the "gateway of the occult." It has certainly been found one of the most effectual methods of obtaining reliable communications from those in the Unseen. Doubtless this is because the psychical faculties are most active in mediumship in proportion as the physical activities are subdued. In short, the deeper the trance the more complete the control. But it is not always a case of control by spirit agencies. There are high and fine grades of spiritual development in which the entranced person may come into touch with the interior side of life and gain knowledge and inspiration at first hand. Such cases are naturally rare, but they exist and disprove the notion that contact with the higher world necessarily implies the intervention of discarnate spirits. A recent letter from a correspondent reveals another aspect of the matter as it affects the question of the induced trance under hypnotic influence. He tells us how he hypnotised two female subjects and got what we agree with him is fairly conclusive evidence that in hypnotic states there is occasionally communication with spirits on the part of the subjects under influence. He seems to be surprised that this is the case, but although such results are not exactly numerous, there are sufficient of them to show that the thing really happens. After all, spirit control is in all cases a matter of hypnotization, as we have been many times told, only the hypnotist in these cases is a spirit person operating from the interior side of life and thus reversing the process which in ordinary hypnotism means influencing the mind from the exterior, whereas from the spirit side the hypnotic influence begins in the interior of the mind and proceeds gradually outwards. Whole volumes could be written on the science and philosophy of the trance, but the world at present is not ripe for the knowledge. It will be part of the learning of the future, when man is better fitted to understand his spiritual powers and possibilities.

PSYCHIC EXPERIMENTS.

Although the subject has been dealt with on many occasions, we still receive letters asking us how supernatural information can be obtained in a private circle, without applying to professional mediums. It is obvious

that the first requirement is that there shall be someone with a fair degree of psychic power in the circle, or no appreciable results will be obtained. This can only be found out by experience. Then the best conditions must be carefully maintained; the same persons should sit at a regular time in the same place and in the same order in the circle, using the same table or other object for manifesting. No special result should be expected at first, but continued contact with the hands is advised for about half an hour on each occasion, until some sign of abnormal power is given. If no results are obtained in half a dozen sittings, the circle should be changed, as there is probably not a "psychic" present. Should any result be obtained, no attempt should be made to control it at first, but it should be allowed to do "what it likes" until the power is stabilised, when an attempt at communication with the "control" may be made, and suggestions as to the form the action should take may be suggested. There are four golden rules which should be remembered when sitting for evidence. 1. Be patient; the evidence worth having is worth waiting for. 2. Be normal and avoid strained expectancy; you cannot force things to happen. 3. Be doubtful of great names; all that glitters is not gold. 4. Do not expect wonderful revelations; it is probably only another being like yourself trying to communicate.—W. H.

CHILD MEDIUMS.

It is only commonsense to recognise that you cannot develop a gift that is not there, and furthermore that any particular gift may be present in so small a measure as to be not worth cultivating. Where the gift or talent is strong, it usually makes its presence manifest in some form or another, and the possessor finds means to give it adequate expression. This is not at all to undervalue the necessity of training to develop the gift, whatever it may be, to its fullest extent. Many good mediums, perhaps all, have always had some indication of the possession of mediumship long before they entered on a course of training. Statements which have been made recently regarding the wholesale training of children as mediums are therefore quite absurd. It is quite clear that such a training would be futile except in the case of children who possess some kind of mediumship; even then we should strongly discountenance child mediumship. It is much better to delay the investigation of mediumistic gifts when they are suspected until the child has arrived at a suitable age, and is not likely to suffer by a premature cultivation of the psychic faculty. Possibly there are exceptions here and there, as in other subjects, such as music and painting, where a child genius may occasionally be found. But even there we are not well impressed by infant prodigies. It is a precocious development and nearly always exhausts itself, leaving its possessor in the end to take his place amongst the mediocrities.

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London: HURST & BLACKETT.

LONDON SPIRITUALIST ALLIANCE.

A dance organised by Miss Phillimore, with the assistance of Mrs. Ball and Mrs. Pratt, took place in the large hall at No. 6, Queen-square, on the evening of April 16th. The hall, with its magnificent old fireplace, its walls covered with pictures, and its admirable floor, is as well adapted for dancing as for the more sober purpose of lectures and addresses, for which it is generally used.

The hall was filled, though not over filled, by a gathering of the members of the Alliance and their friends.

The dancing commenced at 8, and continued until midnight. Refreshments, to which several members of the Alliance generously contributed materials, were served in the ante-room. Everybody present expressed their satisfaction with the admirable arrangements which were made.

Apart from the pleasure which such a gathering as this gives to all concerned, it is undoubtedly a very good thing that those who are not actually in our movement should have the opportunity of meeting with Spiritualists on an occasion of this sort, and realise that we are not—as the popular Press is so fond of depicting us—a set of long-haired, wild-eyed fanatics, but just ordinary people, who have a due regard for the social amenities, among which dancing now holds so prominent a place.

At any rate, the sceptical males, of whom there were several at this gathering, must admit that, as far as the opposite sex is concerned, the L.S.A. can produce at least as many examples of feminine charm as would be found among Rationalists, Positivists, Materialists, and the like.

The Alliance owes a great debt of gratitude to Miss Phillimore and her helpers for the admirable manner in which the whole matter was carried through.

G. E. W.

PSYCHIC PHOTOGRAPHY.—On Thursday, 12th inst., to a distinguished and deeply interested audience Mr. Staveley Bulford gave an account of his experiences in investigation of psychic photography. The occasion was an At Home given by Susan, Countess of Malmesbury, at her town residence in Wilton-place. Mr. Bulford told of some of the astonishing results he had gained in the way of clear portraiture of spirit persons and other photographic effects, illustrations of which were given by lantern slides. He attributed the excellence of his results to the fact that he has worked in close and intelligent co-operation with a body of experimenters on the spirit side. A notable feature of Mr. Bulford's experiments was the construction of a giant camera, which was large enough for him to get inside and watch the photographic process from within. In the course of his lecture Mr. Bulford dealt with the question of ectoplasm, and gave much useful information concerning it, showing how essential a part this mysterious substance played in psychic photography.

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 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, April 22nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. Prior.
Croydon.—Harewood Hall, 96, High-street.—April 22nd, 11, Mr. Percy Scholey; 6.30, Mrs. Julie E. Scholey.
Brighton.—Mighell-street Hall.—April 22nd, 11.15 and 7, Mr. Percy R. Street; 3, Lyceum. Wednesday, 8.15, Mr. Fred Curry.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—April 22nd, 11, service; 6.30, Mr. Vout Peters.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, repeat performance Lyceum fairy play, "Silver Star"; all proceeds to building fund; admission, 1/-; children, 6d.; doors open 7. Sunday, 11, open meeting; speakers, Mr. E. J. White, Miss Maddison, Mr. C. Drinkwater, and others; clairvoyance, Mrs. Pulham; 7, Mrs. Annie Boddington; 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mr. and Mrs. E. J. Pulham. Friday, free healing centre; 5-7, children; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 22nd, 7, Mr. H. W. Engholm. Thursday, April 26th, 8, service.

Shepherd's Bush.—73, Becklow-road.—April 22nd, 11, public circle; 7, Mr. and Mrs. Holloway. Thursday, April 26th, Mr. René Francois.

Peckham.—Lausanne-road.—April 22nd, 7, Mrs. S. Podmore. Thursday, 8.15, Mrs. M. E. Orlowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, April 22nd, 11, Mr. F. Richards; 7, Miss Nellie Melloy.

Worthing Spiritualist Mission, Ann-street.—April 22nd, 6.30, Mrs. Hadley. April 26th, 6.30, Mr. Cape and Miss Tucker.

Richmond Spiritualist Church, Ormond-road.—Sunday, April 22nd, 7.30, Dr. Vanstone. Wednesday, April 25th, Mrs. Graddon Kent.

Central.—144, High Holborn (Bury-street entrance).—20th, 7.30, Mrs. Price; 22nd, 7, Miss V. Lippy.

"AN INDIAN JUGGLER'S PERFORMANCE,"

To the Editor of LIGHT.

SIR,—I also find Mr. Hardcastle's letter amusing; it is so cleverly evasive. The reader might even think that I, and not Mr. Hardcastle, had originally said that hypnotism was the explanation.

I did not profess to quote his exact words on hypnotism from the article in "Chambers' Journal." But I give his general explanation (as he tacitly admits in his last letter) from that article, and also from his letters. Stripped of all verbiage, Mr. Hardcastle has no belief in objective psychic supernormal phenomena, and maintains that all these supernormal happenings are due to hypnotism, the spectators being hypnotised. Often there are many spectators; and in the cases he relates there were several. It is this attitude which I combat, and of which I showed the absurdity and futility in my last letter. People cannot be hypnotised without losing their normal consciousness and volition. Mr. Hardcastle discreetly avoids the fact that many supernormal phenomena are evidenced by the photographic plate. This fact knocks his comprehensive theory of hypnotism into a cocked hat. Obviously the lens and plate cannot be hypnotised. Psychic and supernormal phenomena are common and well known in India (*vide* the work published in 1875 by Louis Jacolliot, Chief Judge of the Chandanagur Tribunal, and long resident in that country). There are many other testimonies also, some from world-famed conjurers.

Yours, etc.,

CHARLES L. TWEEDALE,

Weston Vicarage,
Otley, Yorks.

ANSWERS TO CORRESPONDENTS.

ROBERT McALISTER.—We will reply to your question in due course. Meanwhile, we recommend you to procure some of the books advertised on page iii., notably the "Guide to Mediumship," by E. W. and M. H. Wallis.

"OLD PIONEER."—You give neither name nor address. The verses you send have much merit, but are not quite suitable apart from your omission to reveal your identity.

J. W. SLOPER (Transvaal).—If we obtain any further particulars of interest to readers we will certainly publish them. This applies to both the cases you mention.

F. L. GAINES (Indianapolis).—Thank you very much. It is certainly an encouraging change of view.

M. E. BRUNDELL.—It is not possible for us to explain the experience you relate, as it stands by itself, but of course we are not denying the possibility of its having been a psychic happening. These things can usually only be determined by repetition and close analysis.

S. RAINE.—Thank you for the lines "A Hint," the point of which is not very clear; it would probably have been clearer if you had put it into modest prose.

NEW PUBLICATIONS RECEIVED.

"The Perfect Way; or the Finding of Christ." By Anna (Bonus) Kingsford and Edward Maitland (B.A., Cantab.). Fifth Edition, with additions, and a Biographical Preface by Samuel Hopgood Hart. John M. Watkins. (7s. 6d.)

"The Hall of Dreams." By Madeline Tate. Page and Co., Blackpool. (2s. net.) [A Series of Symbolic Lessons for the guidance of those entering the Path.]

"Flowers and What They Tell." By Caxton Hall. Page and Co., Blackpool. (1s. net.) [A list of flowers with their symbolical meanings and other flower-lore.]

"Ecouteons les Morts." By Gabriel Delanne and G. Bournique. Henri Durville, Paris. (8 francs.)

"Spiritual Truth Hymnal." Edited by the Rev. J. W. Potter. P. B. Beddow. (1/6.) (An excellent little hymn-book suitable for Spiritualists of all Christian denominations.)

"Greenfields: The Life of Douglas Scott Niven." Watkins. (2s.)

REGARDING the book, "Startling Revelations from the Heaven World," by John Lobb, Mrs. Lobb, of 14, Emmanuel-road, Balham, S.W.12, informs us that this is now being sold by her at the reduced price of 3/6 post paid.

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FRIDAY, April 20th, 3.15 p.m. Second of a series of 10 Lecture-Demonstrations by MR. VOUT PETERS, entitled "The Principles and Practice of Clairvoyance." Subject:—"Clairvoyance in the Middle Ages." Non-Members admitted on payment. Single Lectures 2s. 6d. Full Course 21s.

MONDAY, April 23rd, 3 p.m. Private Clairvoyance. MRS. BRITAIN.

TUESDAY, April 24th, 3.15 p.m. Public Clairvoyance. MR. T. E. AUSTIN.

WEDNESDAY April 25th, 2.30 p.m. Personal Clairvoyance. MR. T. E. AUSTIN. 4 p.m. Discussion Gathering.

THURSDAY, April 26th, 7.30 p.m. Special Meeting. MR. STANLEY DE BRATH, M.I.C.E. "Recent Advances in Psychical Research."

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,207.—VOL. XLIII. [Registered as] SATURDAY, APRIL 28, 1923. [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.

To pagan earth her gown of green,
Her elfin song to May—
With all my heart I must go on
Into the scarlet day.

—KATHERINE HALE.

A LITERARY CRYPTOGRAM.

We should have found Mr. J. G. Piddington's paper in the current issue of the "Proceedings" of the S.P.R., to which Sir Oliver Lodge referred last week, interesting if only by reason of the copious quotations from literature, ancient and modern. When to all this is added the ingeniously constructed system by which the ideas underlying the quotations are conveyed, the matter became really momentous in its importance. It may seem a cumbrous method to those who do not thoroughly understand the purpose, but it is only on such lines that messages can be conveyed which shall carry scientific proofs of outside intelligence. Many readers of the paper doubtless felt with us that it was really remarkable that Mr. Piddington should have been able to trace the source of so many different citations. It argues a wide knowledge of literature and a tremendous amount of labour, and we may well join with Sir Oliver Lodge in expressing our appreciation of so much admirable work.

GENIUS AND PSYCHIC FACULTY.

It has been said that the secret of genius is the power of drawing knowledge from the supersensual world by the operation of the subconscious faculties. Hence the peculiar dreaminess of the genius, with his air of living in a world apart. This connects with psychic faculty in a general way at least, although we should say that the genius is a "medium" for ideas rather than for personal messages like the ordinary "medium." Just how far the word "abnormal" as a condemnation can be hurled at either is another question. In some cases, as being above and beyond the normal, the word supernormal would be the more accurate. The genius and the ordinary

medium alike exhibit the quality of abnormal sensitiveness to impressions. Lombroso and Nordau both classed genius as a form of madness, although we believe Lombroso later came to a different conclusion. In any case there is a wide field of research here for psychologists to examine, and so to attain more exact conclusions regarding the nature of man, who is clearly more than the animal which materialistic science considers him to be.

A WEIGHTY VERDICT.

In a recent Press interview, Mr. G. K. Chesterton is stated to have said that "he objected to Spiritualism, not because it is a fraud, but because it is a reality." His objection is that "the spirits evoked are evil ones." He does not believe psychical research is "justified in calling spirits out of the vasty void." The humours of Mr. Chesterton are many—in this case, perhaps, they are unintentional. When we reflect that many spirits come out of the "vasty void" without waiting to be "evoked" or "called," that they were doing this ages before modern Spiritualism arose or Psychical Research raised its head, and, further, that many of them have been "angels and ministers of grace," we find "G. K. C.'s" pronouncement decidedly perplexing. Moreover, what is a "vasty void"? The schoolboy in the story defined an "adage" as a place where cats are kept, because he had read Shakespeare's line about the "poor cat in the adage." But we cannot accept the idea of a "vasty void" as a place in which spirits dwell. Perhaps it is the abiding place of large and empty phrases and sentiments void of sense. We may trust the author of "The Flying Inn" to know something about spirits, good or bad. But they are not our kind, which reside neither in "vasty voids" nor in vats.

RECIPROCATION.

Life gave to me
Of all her store—
Some happiness,
But sorrow more—
(In secret, I
My sorrow bore).

Life said to me:
"Go, use with skill
The good I give,
And even ill—
With these, my gifts,
Make what you will."

I used Life's gifts
As best I could;
Her wisdom then
I understood—
Life's good increased,
Life's ill was good.

Now I, so blest,
Would fain express
Some gratitude—
Could I do less?
Give back to Life
New happiness!

F. K. G.

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SOME RECENT VERIFICATIONS OF TRANCE COMMUNICATIONS.

ADDRESS BY THE REV. DRAYTON THOMAS.

No one has taken more pains to amass a strong body of carefully tested personal evidence of the truth of human survival than has the Rev. Drayton Thomas, and the address which he delivered before the London Spiritualist Alliance on the 19th inst. was therefore listened to with the keenest and most sympathetic interest and attention. Mr. G. E. Wright presided.

Mr. THOMAS began by reminding his hearers that it had been his peculiar privilege to sit regularly with that remarkable medium, Mrs. Osborn Leonard, during the past six years. He had taken scrupulously accurate notes of more than one hundred and twenty sittings, and if others had the same experience he doubted not that they would arrive at the same conclusion as he had. He wished, first, to lay before his audience a selection of evidential matter which might lead them—supposing any of them were novices in the subject—to the logical conclusion that one does really achieve verbal communication with one's friends on the other side of death, and, next, to indicate the high result of life and character which such communications may have on their recipients. The theme was immense, the time allotted brief, but the difficulty that most weighed on him was the sense of the inadequacy of human language to convey the experience which had become one's own. He would strive, however, to act in the spirit suggested by some words of Whittier's, entitled "Utterance"—

"Yet if it be that something not thy own,
Some shadow of the Thought to which our schemes,
Creeds, cult and ritual are at best but dreams,
Is even to thy unworthiness made known,
Thou mayst not hide what yet thou should'st not dare
To utter lightly, lest on lips of thine
The real seem false, the beauty undivine.
So weighing duty in the scale of prayer
Give what seems given thee. It may prove a seed
Of goodness dropped in fallow-grounds of need."

He wanted to arrange his recent evidences in such a way as to lead from the attitude of the psychical researcher to that of the Spiritualist. Each incident he was about to relate was representative of a large class he had met with in his investigations with Mrs. Osborn Leonard. He was going to throw his mind back and imagine that these tests had come to him before he had proved the identity of his communicators, and satisfied himself that they really were in the spirit world. He would assume that previous reading had indicated that, while it would be easy to guard against counting as evidence things which might have reached the medium normally, it would be less easy to prove that the evidences given were not the result of the interaction of subliminal minds—his own, the medium's, those of other persons—and that hence one must be strictly on one's guard against admitting as evidence of "spirits" what might be otherwise accounted for.

Mr. Thomas then related his first case.

He was told by a communicator purporting to be his father about certain things in his house. "I don't know how it came to me," said the communicator, "but I get the idea that she (Mrs. Thomas) was going to buy some carpet." It seemed to Mr. Thomas that this must be wrong, as the house had recently been completely refurnished and carpeted, and he did not tell his wife till two days afterwards. She said, "That is very remarkable. I ordered some felt surround yesterday to fill a place which has become worn a little."

Mr. Thomas pictured himself as reflecting that this might be a remarkable case of telepathy. His wife had sat with him at Mrs. Leonard's, and there might be a link, so that the spirit explanation was not needed. He went on to the second case.

His wife and himself had been for a long holiday in the West. He returned home, leaving Mrs. Thomas behind in Devon, and shortly afterwards had a sitting with Mrs. Leonard. Again his father told him little details about the house. He said, "I get an idea in one of your rooms about the ceiling. It seems to me that there was a mark on the ceiling, and that you would have to get it covered up." Mr. Thomas thought that there must be something wrong here. The house had quite recently been redecorated, including the ceilings, and as he had been home three days, he felt quite sure that he would have seen any mark on the ceiling, as it was his practice to go through every room in the house daily. On his return from the sitting he made a careful examination of the ceilings, and could detect nothing wrong. He proceeded to type out his notes and decided to read them over to the housemaid, who had been in charge of the house while he and Mrs. Thomas

were away. She said at once that the statement was perfectly true. While she and another servant had been cleaning out the room above the morning room, they had upset a pail of water, and the water had gone through on to the ceiling beneath, making a black mark. It had, however, dried up so well that Mr. Thomas could only see the mark when he climbed up a pair of steps close to the ceiling.

In his imagined rôle as a beginner in psychical research Mr. Thomas, seeing that there was no opening here for the explanation of telepathy from his wife, turned to that of travelling clairvoyance on the part of the medium—only to dismiss it as unsatisfactory. The case was striking, but why, if these communications were from spirits, were they so trivial? And then he reminded himself that, if these were trivial, they had been accompanied by messages that were far from trivial. Besides, had he not heard of scientists counting hairs on gnats and dissecting the entrails of mosquitoes, and being derided for spending their time on trivialities? Yet they made the Panama Canal possible by checking the fevers of that locality. Triviality concerned purpose or its lack. Those seemingly trivial investigations made possible the passage from one ocean to another through the Canal. If the little tests he had obtained were really from spirits they were not trivial, for their purpose was clearly to make a way by which we could pass with certainty into contact with a larger life, the ocean of eternity beyond this earth. Where there was intelligent purpose small things might be used for great ends, and in the selection of evidence from trivial items, remarkable intelligence had been manifested.

Now it happened in the course of a communication at a certain sitting some reference was made to his work at the Leysian Mission founded by the boys of the Lees School at Cambridge. Mr. Thomas said to his father, "Do you know where I am working and the school it is connected with?" The reply was, "Yes, I do, and when that school was founded I remember there was someone, 'R,' greatly interested in it, and another 'P,' also very interested in the school." Mr. Thomas knew nothing about "R" and "P." He asked several of the oldest Leysians, but they could give him no information. One day, however, he found an old record of the opening ceremonies, and learned from it that Drs. Rigg and Punshon, two famous men in the Wesleyan community, were prominent speakers on those occasions, also that on the first speech day in 1875 Punshon preached and that the next year Rigg was the special preacher. He knew nothing of this and felt certain that he had not read it previously. True a very level-headed and "deep-sea" psychical researcher might point out that the subliminal mind had a most wonderful memory, and that it was possible that he might have known these facts once and then forgotten them. He was eight years old at the opening of the Lees School. The circumstances referred to might have dropped down into his subliminal memory and been unconsciously tapped by the medium. If one could only get that subliminal memory into everyday use how serviceable it would be! He was told that when the spirit rose from the dying body, the normal mind and its memory and the subconscious mind and its memory were united so that when one thought of anything one saw it as a whole.

One day an old friend who had had a bad mental breakdown came to stay with him. They spent many hours together in his study smoking and chatting. Then his friend left. The next time Mr. Thomas visited Mrs. Osborn Leonard, Feda told him that she had been to his house and that in his study she felt as if someone else had been there—not his wife nor the maids but an influence quite different from theirs. It disturbed her; "it made her feel as if coming into a fog when it should have been a clear, clean place."

"Such as would be left by someone who had been ill?" asked Mr. Thomas.

"Yes, it made a weak, heavy condition. What was the 'M' condition in the room? Feda kept getting 'M.'"

"Did you get more than one letter?"

"Yes, it was a name, but I only got the 'M' commencement of it. Do you know a 'D' connected with it also? That was less clear to Feda."

"Would it be my name, Drayton?"

"Not at all; Feda would have felt that more strongly. It felt funny to get another condition in your room, foggy instead of bright."

After the sitting Mrs. Osborn Leonard told Mr. Thomas that at a recent voice sitting Feda had asked her to tell him "D and M." He asked the date and found it was the day before his visitor had left. His friend paid him

another call and Mr. Thomas took the opportunity to read to him the extract from his notes and ask if he could see any meaning in the two letters. He replied that the thing was remarkable. All through his previous visit he had been worrying about his work, and thinking much of the editor of his old paper. Since his return home he had written to the editor and asked if he could be allowed to rejoin the staff. The paper's name commenced with M and his chief's name with D.

Here was something impossible to have been obtained by normal means. Had he got it all from the subconscious mind of his visitor, and had Mrs. Leonard read it in turn in his own subconscious mind? Though the powers of the subconscious might be greater than we could guess it was difficult to accept such an explanation.

A perfect stranger wrote to the lecturer asking if he could get news of his boy who was in a remote part and had not been heard of since a skirmish with Arabs. Mr. Thomas was told his full name and a few items of his surroundings when last heard of. He asked his communicators if they could help, and was told to think and pray about the boy several mornings before the next sitting, asking him to come to his study. They would be there and notice if any unknown spirit came. At the next sitting they said they had seen one present and obtained some information about him; it included an account of his passing (which agreed with what Mr. Thomas knew, although going much beyond it in detail) and a full description of his appearance in earth life. Mr. Thomas sent the latter to the lad's home and learnt that it was more accurate than the father himself could have given from memory. A photo accompanied the reply so that Mr. Thomas was able to verify for himself the extraordinary accuracy of the description. At subsequent sittings many verifiable details of his home life were given, and from these it was established beyond any possibility of doubt that this was the boy. It was an astonishing experience to the speaker. Was there any other explanation possible than that of spirit agency?

One could only suggest the bare possibility that he had subliminally psychometrised the father's letter (though it was typewritten) and so learnt the particulars as far as the father knew them, but the spirit explanation looked far the likelier.

Just before Christmas a communicator purporting to be Mr. Thomas's sister sent messages to his mother, and, by way of a test, remarked that a bag was going to be given her. This bag was rather minutely described, as made of silk, in two colours, with a dotted or studded pattern over part of it, and very soft. As no such bag came at Christmas he remarked at the next sitting that this test had failed. The reply was that, though they had expected it was a Christmas present, they felt sure it would reach his mother soon. It did; it arrived for her birthday at the end of January. He saw it on his next visit and it answered the description given him. On meeting the lady who had presented it, he first inquired its history. She said she had made it specially for his mother in November, and had first intended to give it at Christmas, but later decided to send a card then and reserve the bag for the birthday.

Where was the link there? He had not seen this lady for more than a year, nor had he received any letter from her meanwhile, nor thought of her giving his mother any present.

The psychic researcher was compelled to reconsider the spirit explanation as the only one able to meet all the facts.

Mr. Thomas had commenced to write a book about his investigations. His father was deeply interested and gave much advice concerning it. As time advanced he became eager for its completion and publication. One day, at a sitting he remarked, "Look in the second set of shelves behind your study door, and on the fourth row up, take the tenth book from the left in that shelf and turn to the middle of the fourteenth page to see words forming a message which I should like to give out to the world." Just where he was directed to look he found a strikingly appropriate sentence. It was, "This suggestive little book has appeared."

Well, his book had appeared, and in it might be found dozens of similarly verified book-tests. The psychical researcher could only ask if he had any clue as to what he might find there? He had not. He had not the faintest idea what book would be in the designated spot; it was a book he had not looked at for ten years, and he had not the slightest recollection of the line in question.

It might be suggested that this was a happy coincidence. He and others who had received such book tests had found too many such coincidences to credit this being the result of chance. The S.P.R. "Proceedings," published last March, contained an article upon "The Element of Chance in Book-Tests" and recorded an experiment in which sixty people took part, each choosing ten books from their shelves and then opening an envelope of instructions which asked them to look at certain pages for certain things, quite in the manner of Mrs. Leonard's book-tests. In all one thousand eight hundred passages were scrutinised for chance coincidence with the subjects designated in the question paper. Final result: Chance coincidence gave 4.7 per cent. of successes, while Mrs. Leonard's sitters, whose results, collected during a period of two years, had been examined by Mrs. Sidgwick, achieved 36 per cent.

of successes, taking failures with the successes. The experiment showed conclusively that chance did not explain.

For a period extending over two years he had been receiving references to what would be found in some daily paper on the morrow—most frequently "The Times." These had been used to demonstrate in a manner most ingenious that the communicator was his father, for they often interwove incidents connected with his earth life with names to be found in some clearly defined part of the paper. Very many of these were correctly verified, occasionally they went wrong. It became clear that conditions connected both with the sitting and with the newspaper office might interfere with their success. There came a time when it was announced that this prolonged "Times"-test experiment was about to end, and one had been selected which would be very appropriate to those occasions when the "Times" tests had failed. He was to look in the paper on the morrow, page 6, at extreme right side, and near the top of the column. Next day he looked there, and within two inches of the top on page 6, he read, "Begun yesterday in adverse conditions which handicapped, and consequently no good times were accomplished." Curiously appropriate was the word "times," for they had termed these "Times-tests," they were of course always selected "yesterday," and the "adverse conditions handicapping" the communicator's efforts had often been mentioned as cause of failure, when failures occurred.

We have little space left for the second division of Mr. Thomas's address—that dealing with the result which the lessons learned through intercourse with friends in the Beyond should have on those who enjoy this great privilege. Taking one item of the teaching given—*viz.*, that our place, power and happiness on arrival there depend upon the character we have grown here—he asked, "What must result from accepting it, from believing that a preparation for the next life is not by priestly magic (as the old Egyptians taught) nor by mental assent to dogmas (as some moderns are still teaching), but by that which all religions worthy of the name have sought to produce—high character? I ask again, What must result from accepting this repeated teaching, which agrees so well with that of primitive Christianity, that place and happiness on entering the Beyond depend on the unselfish giving out of our best, here and now, to men around and to God above? I reply from my own experience that the Spiritualist finds a flood of new light thrown upon life and Scripture, and realises afresh the essential value of the type of life which Jesus Christ sought, and still seeks, to produce in mankind." It did not follow that every Spiritualist would necessarily, or at once, become a really spiritually-minded, spiritually-living person. One was reminded of the sound advice given by Paul, himself a great psychic, and an eminent, spiritually-minded man, "Work out your own salvation, for it is God who worketh in you." It was of course possible to be a Spiritualist and yet miss all that this counsel implied. But the Spiritualist, if he willed to use it, had available a vast advantage which could brighten his present life and heighten his anticipations of the next one. (Applause.)

A short but interesting discussion followed in which Mrs. de Crespigny, Mr. H. W. Pugh, Mr. H. Blackwell and Dr. Harwood Nutt took part, and the meeting closed with a vote of thanks to the speaker, moved by the Chairman, and carried with acclamation.

TOO MUCH "LIGHT."

Dr. J. Scott Battams writes:—

Like "D. G.'s" correspondent (p. 221) I also have suggested that the weekly fare provided by LIGHT is over-generous. I first partake of "D.G.'s" tabloids of humour, wit and wisdom—labelled, "Rays and Reflections"—as an *aperitif* and post-prandial digestive.

A weekly issue of this journal is essential, if only as a recorder of passing, and a time-table of coming, events. Moreover, the food supplied does not deteriorate by keeping, and the *menu* offers a wide choice, according to needs, tastes and capacities. To drop gastronomic metaphors, I may say I keep LIGHT and similar journals unbound. On the front page I indicate the subject that appeals to me, or requires further thought, or added knowledge, for its better understanding.—I read in bed—a pernicious habit. I take up a journal haphazard, and so often do I find a subject previously obscure become clear on a second study that I commend the plan. I believe retrospection to be the hand-maid of progress—and the farther back we go the more we realise that "what is true is not always new." I have no doubt that to the earnest seeker light will always come, and often through unexpected channels; and that in the working of the divine plan, chance plays no part at all.

LONDON SPIRITUALIST ALLIANCE.—We understand that the Dance organised by Miss Phillimore, Mrs. Ball, and Mrs. Pratt, in aid of the funds of the L.S.A., has returned a net profit of £17 3s. 6d., which is a highly satisfactory result. That valued supporter of the L.S.A., Mr. R. H. Saunders, has generously undertaken to make the amount up to a round figure of £20. The funds of the Alliance will therefore benefit by this substantial sum.

CONCERNING SPIRITUALISM.

AN ADDRESS BY GERALD MASSEY, DELIVERED AT
ST. GEORGE'S HALL, LONDON, ON JULY 28th, 1871.

(Continued from page 244.)

You cannot furnish arguments which shall convert the blind to a sense of colours, and a discernment of their difference. By the blind I mean those who have not seen and therefore refuse to believe. All that one can hope to do with them is to further illustrate and firmly establish the mystery, which they are driven to admit. These speculations are not included in molecular chemistry, which only works in the dissecting room of creation. They have to do with life, as spiritually interpreted. Our physicists have not yet exhausted their forces; ere they have, they will find these springs of the spiritual at bottom, stealing in on them and creating those forms of force with which they are familiar. I think they will not fathom the flux of vortical atomic motion, for example, without coming upon a penumbral outer form of Swedenborg's "influx." But if he be right about the non-continuity of spiritual into mechanical force save by correspondence or analogy, the *nexus* cannot lie with them, and they are never likely to connect, say, life and electricity as they can the liquid and gaseous states of matter.

Still, I do heartily wish that some of our great physicists would study and try to realise and utilise Swedenborg's conception of life, with the view of bringing it to birth in their own domain. It does seem to me that if they could only bring a vision kindred to his to bear in the sphere of material things, it might aid them even more than do the microscope and telescope.

Professor Tyndall claims on behalf of the evolution hypothesis that the mind of Shakespeare was potentially in the fires of the sun.* He might as well assert that the mind of Shakespeare existed potentially in the papyrus of Egypt because we get the poet's thoughts printed on paper. Where is the warrant for such an assumption? He acknowledges that the phenomenon of thought is a problem towards the solution of which science has not made even a single step. How, then, can he assert that mind is a continuity of matter? How prove the necessity of mind coming into being in that way? Why must the soul of force—the living creative mind—pass through the various forms of matter to get ultimated in the human consciousness? Matter is one mode of creation, but the propagation of mind in man is another—the generation of thought is another. I suppose it would not be a scientific use of the imagination to think that the mind of Shakespeare may have been a creation of the 16th century by means of a larger wave of influx from the Divine mind independently of previous physical conditions of our globe; that the Creator's relationship to the world is not solely physical and mechanical. Is mind, or is it not, co-factor, to say the least, in the production of Shakespeare? If it be, then we have no right to confine the potentiality to any form of matter. It would be more just to say that every atom of Shakespeare's body existed potentially in the sun, and his mind in the mind of the Creator. How the two, mind and matter, come together and work for the evolution of Shakespeare is the question, but they certainly were not fused in the fires of the sun. Mind is evolved by means of matter, but never by matter becoming mind. Matter is the manufactory of mind, but not the manufacturer. If mind were a growth of matter, and not the cause of growth, surely, then, the greatest eaters ought to have the biggest brains and largest mental faculty; so much beef, so much brain; so much mutton, so much mind; so much puddings, so much poetry; but it is notoriously not so. Nor can we have any reason for believing that consciousness comes from aught save consciousness, however long the forgetfulness that intervenes, whether in the individual or the race. The Professor speaks of some primordial germ as lying at the root of life, and then admits the mystery that still lies behind that germ. Well, then, why not at the root of every germ? Why limit the imagination to the soul of force that lies there at last? Why not follow it as the attendant nurse of all germination, everywhere, even if it be not recognised as the all-present creative Cause?

As a matter of physical form and external evolution, yes. Shakespeare and all that ever lived on this earth

* "Not alone the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and lion, not alone the exquisite and wonderful mechanism of the human body, but that human mind itself—emotion, intellect, will, and all their phenomena—was once latent in a fiery cloud." Surely the Professor has been borrowing from the Hebrews! With them the customary sign of God's presence was "fiery cloud."

may have existed potentially in the fires of the sun, but not as ideas; not as designs; not as intentions. The Creator has other and subtler ways of spiritual creation for these, and this process was going on all the time in finer forms of evolution—evolution from a still more hidden source. The truth is, look at the matter as we may, we shall not get our creation by getting rid of the Creator. Science has done good work in disabusing our minds of the idea that the Creator only acts by fiat and cataclysm. It has shown us the supposed work of six days long-drawn-out into millions of centuries, and made us look up to the Creator with such a stretch of thought as cannot fail to increase our mental stature and give us a loftier view of the Eternal. "Eh, mon, Jock," said the poor Glasgow weaver, standing for the first time on the top of Goatfell and witnessing the glory of dawn upon the mountains, quite unable to express his admiration and astonishment. "Eh, mon, Jock, but the works o' God are perfectly deevlish!" An extreme way of putting it, no doubt, but we know what he meant. Science has often made us feel as helpless in trying to express the inexpressible. But, in dispensing with an inadequate idea of a God working on the outside of things, who created by fiat and moulded man as children make mud-pies, Science has to find Him on the innermost side of things, the source of all evolution, working through all forces and forms. It is in vain we resolve the universe into a motion—with matter for excremental resultant—if after all we can't make our motion creative, able to confer qualities and quicken into life.

As we have seen, Swedenborg tells us that the correspondence of the Divine with the human soul is by means of spiritual heat and light. These it receives by influx, which corresponds to the motion of matter. With these it glows and is illuminated as by the creative Presence, the heat being of love, the light of wisdom; and our spiritual life depends as utterly on this influx as the vegetable life depends upon the influx of heat and light from the sun, and will depend on it after death, and would depend on it and live by it if the sun went out to-morrow.

In his view of the universe and his reading of phenomena, Professor Tyndall does precisely what he did in quoting Goethe. He attributes to the author of "Faust" the notion that matter is the living garment of God. If the Professor refers to the book again, he will find the Spirit of Earth, who speaks of weaving a "web ever growing," as a living vesture for the Eternal, means the web of life, woven in the loom of Time, and that is what it says. The web has nothing to do with Professor Tyndall's matter; it is spiritual, and a Spiritualist may fairly interpret it as the heavens of glorified spirits with which the Deity is being invested as the outcome of life in all His physical worlds. Goethe was quite Swedenborgian in his idea of the visible sphere of things being a garment of the living God, and this he expresses in his "Gott und Welt." But the Professor translates it into the "living garment of God"—quite a different thing. He has transferred the life to the raiment, and it is an apt illustration of the scientific use to which he can put his imagination. The potentiality of human consciousness located in the fires of the sun is another result of his attempt to transfer the creative Life to the garb of created matter, out of which he can then cut Shakespeare or any other immortal.

After all, how does a genius like that of Shakespeare come into being? It is easy to show that a talent for making fortunes in the legal profession runs in families, but that is not what we mean by a great creative genius. This will start up without sufficient parental cause, and is not the culmination of accumulating faculty, nor is it produced by the surrounding circumstances. It is the immortal flower that will spring in most desert places and in times of greatest mental dearth. It is, as commonly regarded, a God-send, a special creation, a thing of Divine descent on the spiritual side, in proof of which it comes and goes—an apparition of the Divine, a revelation from the Infinite, without human progenitor or descendant.

Again, the scientific and religious worlds appear to have hitherto divided the matter thus: the one shuts God up altogether out of its domain, and places it under the Government of law; this becomes the so-called region of the Natural, which they can grasp and deal with satisfactorily so long as God is not there. Then the other demands an act of faith to enable us to believe in God in His own proper domain, which they look on as the Supernatural. Thus you commonly reach the supernatural by an act of faith—cannot know it—and the supernatural can only touch you by an act of miracle—only touch you, indeed, by your

(Continued at foot of next page.)

"WHAT WAS CHRIST'S LANGUAGE?"

By MAJOR R. A. MARRIOTT, D.S.O.

[In *LIGHT* of May 28th, 1921, the late Dr. Ellis T. Powell had a remarkable article, "What was Christ's Language?" arising out of his studies of the psychic element in the New Testament. This was followed shortly afterwards by an article by Major Marriott on the same theme. Having since then paid another visit to Egypt, Major Marriott has gathered further information, which he gives in the following article.]

While in Egypt I have taken the opportunity to look more closely into a fact, which impressed me very much in previous years of service in this country, namely, that the actual language of Our Lord, when quoted, is identical with the Arabic spoken in Egypt.

It may seem a startling proposition, but we are not dealing with such similarities as would naturally occur with languages based, as are the Semitic languages, on the triliteral root, but we find sayings and words that correspond identically in construction and spelling, so that when pronounced as in the vernacular of the country they would be understood even by the illiterate native.

In making this suggestion I have been confronted with the result of the labour of scholars on the subject with their assertions regarding Aramaic, Syriac, and Chaldean Syriac, which, however specious, seem somewhat wide of the mark; and I think that I can claim that the onus of disproof of my contention lies with them, since in every case, with perhaps one exception, that of the word "Talitha," the words are still current and identical with the Egyptian language.

Nor need the previous history of the Egyptians be necessarily in conflict with the supposition that the language of the common people was different from that of the ruling class of the Pharaohs and the priests whose hieroglyphics and script were exclusively used by them, in a country where the population generally spoke a different language. And if the children of Israel were in bondage all those years they would naturally preserve few traces of their original language, which also must have differed from the language of Egypt to enable Joseph to adopt the camouflage of using an interpreter when speaking to his brethren coming from Canaan. It will be observed that in "the mourning of the Egyptians" (Genesis 50.11) the word Mizraim is given and the modern word is "Misr" for Egypt and "Misraeen" for the Egyptians. I will return to the Old Testament later on, but the New Testament is mainly to be dealt with. It must be remembered that in Arabic there are two k sounds, one like the English k and the other at the back of the throat, which is generally transcribed with a q, while in our version the letter c does duty for the q sound as well as for s (sād) in Cephas, which is cited among the following instances, which in most cases are "interpreted" where the translators deem it necessary.

For instance Rabbi, John 1.38. "Rab" in Arabic is Teacher or Master. "Rabbi" = "My Master."

John 1.41, Messiah. The Arabic form is Messieh from the root "masah" = he anointed. The word is commonly used now for blacking and polishing boots.

John 1.42, Cephas, (Safā or Safān) = a smooth stone (see Dictionary by Messrs. Wortabet and Porter for the language of Egypt).

N.B.—In the above words the s is added by Greek translators as in Esaias (Isaiah) Elias (Elijah), Herodias. It will be observed also that the Greek Chi takes the place of q, and Phi the place of f.

Mark 7.34, Ephphatha = Eftāh (Imp. of fatah, he opened).

*Commentators are puzzled by the form *Rabbōni*, and suppose it to be a Galilean dialect, but *Rabbōna* in Egypt, meaning "Our Master," is in constant use, when God is mentioned. I have been told that this title *Rabbōni*, meaning "My Great Master," was among the Jews only given to seven persons, all persons of great eminence.

(Continued from previous page.)

faith in the miracle of eighteen hundred years ago! With the Spiritualist these two blend—interchange—are united in one. He does not look on the supernatural as a world apart from the natural. He has evidence to show that they work together for a common end. He looks upon the so-called supernatural as the unseen or occult part of nature in which that which is seen has its rootage and draws its sustenance. The unseen is for ever working through the seen into visible being, and the visible is for ever tending toward and growing into new forms of existence that are to most of us unseen. You cannot close this world against the other, nor shut the Creator out of any bridal-chamber of productiveness or reproductiveness, nor prevent your old friends on the other side coming back to you with any boundary-lines you may draw betwixt supernatural and natural.

(To be continued.)

In the Arabic translation of the Syrian New Testament it is explained as meaning "Infatah" = Let it be opened.

Mark 5.41, Talitha cūmi = Talitha qūmi. In Upper Egypt "gumi" (in Cairo "umi"). Talitha is the only word not in correspondence with Egyptian. From the root it seems to imply a "veiled" person; and the maid was about the age (twelve) of veiling.

When pronounced properly, "Elī, Elī, Lamā Sabāq-tani?" would be quite understood by an Egyptian, but would now have the sense of being left behind (in the lurch?). In John 20.4 "Sabaq" is the word when "the other disciple did outrun Peter." In the Arabic New Testament the word "taraktini" is given as the explanation and is the modern word for to forsake. The imperative of "tarak" is the word used for "let alone" in Mark 15.36.

Aeldama = Haqel ed dam. Haqel means arable land. It is used in Malta also. "Dam" is the Arabic for "blood."

Golgotha in contradistinction to the other cases is said to be Hebrew. In Arabic Gomgomah = a skull. I have discovered that Calvary is derived from a Greek word Kephalari used now in parts of Greece for a mound or hill "shaped like a skull." This comes, from a transposition of letters, common to many languages, but especially characteristic of Egyptian Arabic, to be pronounced Calvary, and gives much support to the theory of Gordon's Calvary as it is called, having been the real place of Crucifixion. The scarp of the hill has the eye sockets and the other distinctive marks, and there is a rock tomb near by which responds circumstantially with the Gospel account. Apparently Golgotha should be interpreted as the place like a skull, not Kranion Topos, the place of a skull.

(Mark 7.11). Corban = Qorban, from the root qarab, to approach, to offer, hence "gift." See also Matt. 15.5. In this case apparently Corban meant a pledge to the altar, and corresponds to the device of alienating property in Egypt from its rightful heirs, by assigning it to the Waqfs (i.e., Ecclesiastical Commissioners). At the festival of Qorban Bairam gifts are given as with us at Christmas.

Raca = Rāqa (with the q). In Arabic it means "a user of magic," and one of its meanings is "a cheat," and this epithet, in the word daggal, would, I learn, be actionable in Egypt, as apparently "Rāqa" was in Palestine.

To go back to the Old Testament the handwriting on Belshazzar's palace wall seems also to be Arabic, and would be plain to Daniel, if it had been the Arabic *Mena' Mena'*, *Tuql. Ef' Farsieen* = Prohibition or Warning.† It has been weighed. The Persians. It also helps to explain the rather cryptic Peres which seems to be a confusion in script made with the word Farsi, the singular for Persian.‡

Lastly in Genesis 41.43 in the margin, for "Bow the knee!" is given the word "abrech" (abrek). The root is "barak," and the transitive form becomes "barrak." Now the word of command in the Camel Corps to make camels kneel is "Barrik"!

There are other points in the language calling for remark, but I think sufficient proof has been put forward to make this matter one for closer investigation under this new light. The fact that words of Arabic origin have been written in Hebrew script may account for much of the obscurity, which has grown around this question. I have a rather singular corroboration of my contention, in that, outside Egypt, I have heard its language contemptuously referred to as "that Jews' Arabic."

NOTE.—On returning from Egypt I made an appointment with Mrs. Travers Smith (at the British College) for automatic writing. Finding that her control was a Jew who was on earth about 200 B.C., it occurred to me to ask him about this matter. He confirmed the statement that Christ's language was Arabic, and also said that "Gordon's Calvary" was the true place of Crucifixion. I put no leading questions.

†Though, at first sight, this is not in keeping with Daniel's own interpretation, it can be inferred that he thus conveyed the substance of the "warning" as in the text.

‡I can explain how this mistake arose, but it would occupy too much space here.

DECEASE OF MAJOR SPENCER.

We regret to record the passing of Major R. E. E. Spencer, of Walbottle Hall, Northumberland, after a serious illness. Major Spencer was one of the newer investigators, who came into the subject through the loss of a son in the war. In his own home, and through various sensitives, he obtained first-hand knowledge, and comfort, and became an ardent and able student, especially of psychic photography. His laboratory work in this country was original and outstanding. He was one of the keenest members, and also a council-member, of the "Society for the Study of Supernormal Pictures," and an Honorary member of the British College. Our sympathy is extended to his widow and family.

Mrs. ANNIE JOHNSON.—We learn with regret that Mrs. Annie Johnson is suffering from an attack of illness, and will not be able to resume her work until the beginning of June.

THE SUBTLE BODY.

ADDRESS BY MR. G. R. S. MEAD.

Mr. G. R. S. Mead, the distinguished editor of "The Quest," gave a deeply interesting address on the above subject at the opening meeting of the Summer Session of the London Spiritualist Alliance on the 12th inst. Mr. G. E. Wright occupied the chair.

MR. MEAD said that he had chosen the subject of man's subtle body for his address that evening because he was quite certain that without some hypothesis of the kind he was about to bring forward it was hardly possible to explain the phenomena generally connected with mediumship. He was not, however, going to touch on the side of the subject which concerned our present-day research. His hearers were doubtless acquainted with the recent experiments which had made the word ectoplasm quite familiar to them. This envisaged the fringe, the marginal appearance of the principle of embodiment which human beings possessed, a principle which was enormously far-reaching, extending not only through the normally visible universe but on to the highest possible grades of invisibility, tenuity and subtlety in the sensible universe. Without it we could explain nothing satisfactorily in psychical matters. It meant that the material element had to be taken as co-extensive with the invisible as well as with the visible sensible universe. Whether or not life or mind or spirit could exist without contact with some kind of body was a question with which he did not propose to deal, but we never came across such a thing as a naked bodiless spirit in mediumistic phenomena, objective or subjective. Therefore the subject with which he was dealing was of enormous importance to Spiritualists. He had been studying these matters for well-nigh forty years, and as he had found that he could not get much information from modern science concerning the "soul," he had gone to the most cultured minds of antiquity in the Western world, and it was the ideas of some of those minds that he was going to bring before his audience. The Eastern traditions of the doctrine of the subtle body, which were far more extensive, he would be compelled to omit for lack of time.

The doctrine of the subtle body has a tradition that took its rise in the early Orphic mysticism, to which Pythagoreanism succeeded. Its leading ideas were first developed by those master minds, Plato and Aristotle, and later on were brought to greater precision by the Later Platonic School from the third to the sixth centuries of our era.

They had a number of names for this subtle embodiment, for there were as many phases and aspects of it as the soul might require in all the invisible regions of the universe. But, generally speaking, there were two main aspects—the lower and the higher. The higher they called the "aureoides"—the ray-like vehicle, or luciform, or the body of light. ("Aure" meant "splendour.") A synonym of the latter was "astral" or starlike; but this must not be confused with the "astral body" of to-day. For these thinkers "starlike" was a high term; it signified connate with the great splendour. It was the vesture or embodiment of æther—the celestial atmosphere, the fifth element or quintessence of the four elements.

Such terms had a long history behind them. We must not imagine that a term in philosophy has had always the same meaning. In one period it meant one thing, in another it meant another. With regard to the more material aspect of subtle embodiment, they sometimes spoke of it simply as nature, sometimes as the image or double, and sometimes as the "shadow." The physical body was called the "shell" or "tomb."

When he used the term "body" of the subtle soul-vehicle he did not mean the organised form, but rather the "essence"; this might be graded or, as it were, woven into all kinds of forms. It was in itself unshaped, but was capable of receiving the impression or type or pattern of any organised form. The general term for this subtle soul-vehicle in its inferior aspect was "spirit" (*pneuma*). He wanted his hearers to keep clear in their minds the distinction between the word as so used and as used in the higher philosophical and religious senses. This "spirit," though composed of subtle matter, was still material. It was also called the "spiritual body." To avoid confusion he preferred to speak of it as the "spirituous" body.

The soul itself was thought of by these philosophers as absolutely immaterial and incorporeal. It could not be separated into parts. Soul could move itself, matter had to be moved by another. It was well to remember this distinction between soul and body. When they talked about materialisations, or, as such phenomena should rather be called, "condensations," they were not talking about the soul but about the body. No one had come into sen-

sible contact with the soul—using the word in its philosophical sense.

"Spirit," we were told by Hermes Trismegistus in one of his tractates, was of the nature of a quintessence or unitary element over against the gross elements of the physical body. The "mixture" of the dense body "is a union and a blend of the four elements [air and fire, water and earth], and from this blend and union a certain 'vapour' rises, which is enveloped by the soul, but circulates within the body." It was the medium between the soul and the gross body, and so was said to partake of the nature of both. You could not say that the body contained the soul; it was indeed not even true that the body was contained in the soul, for the soul was not determined by time and space and quantity at all.

In a passage in another tractate we were told that "spirit pervading [body] by means of veins and arteries and blood, bestows upon the living creature motion."

These ideas were extraordinarily interesting. They were the conclusions arrived at by men who were the scientists of the period. When our scientists were finally compelled to deal with psychical phenomena they would have to think out these matters, and would probably find that the old thinkers were not dealing with an unworkable hypothesis.

In another passage it was said that "spirit with which they [animal bodies] all are filled, being interblended with the rest [presumably the four elements] doth make them live."

Those who were familiar with Schrenck-Notzing's, Mme. Bisson's, Crawford's, and Geley's experiments might see that the ancients were working on similar experience.

We found the same teaching in Plato and Aristotle. It was the main theory of Aristotle in his great treatise, "On the Soul." The way in which most of our learned scholars shelve these clear indications was astonishing.

It was, then, this "spirit"—not the physical sense-organs—that was the link between life and matter. They called it the "common sensory." We were told by another of these philosophers that if the spirit "is led upward by the understanding," then it discerns clearly and without liability to error the objects of the physical world. "But if it is not, it only maketh pictures for itself"—that is to say, it was given over to phantasy or imagination.

Imagination was the Cinderella of Modern Psychology, but, as a matter of fact, it was one of the most important factors of the human mind. It was, in its higher aspect, a great creative power. On its lower side it had to do with the image-making mind, the mind so prominent in dream and reverie, with which psycho-analysis was trying to grapple.

In one of the great myths which the Hermetic philosophers adopted souls are represented as being imprisoned in earthly bodies as a punishment. The souls complain that they can no longer see heaven and their starry brethren in their true forms—that their bodies are "watery spheres" and their organs of vision, "windows, not eyes." Was that not true of the state of affairs to-day?

There were two great myths of antiquity about the condition of things in the unseen world—one by Plato and the other by Cicero. But there was another, related by Plutarch, which, to the speaker's mind, was finer than either. It is called "The Vision of Aridaeus." Aridaeus was in trance for three days. First of all he felt like a sailor who had fallen into deep water and was coming up to the surface; he then saw other souls, each surrounded by a "flame-like bubble," or envelope. He describes some of the strange and varied colours of these bubbles and goes on to say that these discolourations were produced in earth-life by the vices of the soul, acted upon by the passions and reacting upon the spirituous body, while the purifications and corrections in the after-death state had for their object the removal of these blemishes, so that the "spirit" might become entirely ray-like (*aureoides*) and of uniform colour.

Mr. Mead here deprecated the idea that there was anything like a rigid symbolism in psychic phenomena. They must analyse the individual first before they could understand his symbolism. What the colours meant depended on the seer. When they saw a book put forth giving a long list of colours and their meanings he counselled scepticism. It wouldn't work. Each seer sees through his own colouring; all is relative. There were all kinds of things to be taken into consideration. Let them not, for heaven's sake, think it a simple matter. If physical science was not simple, much less so was psychological science; for in the latter they had always to take into account the personal equation.

One of the greatest minds of antiquity was Plotinus, who

flourished about the middle of the third century A.D. The question arose as to what was meant by the popular phrase, "Going to Hades," or "Being in Hades"—meaning by Hades the invisible world. Plotinus told us that it was not the soul that went anywhere, for it itself was not moved, but was rather the cause or principle of movement. But just as we said that the soul was there, in that place where the body was, so when it was separated from the physical body, but had still attached to it the subtle image, it might be said to go to, or be in, what he called the "inferior place," where the impure "spirit" or spirituous body was. Even in the case of a soul set free by philosophy from a separate body or embodiment of any kind, and so abiding in purity in the intelligible state, or spiritual world proper in the highest sense of the term, the image still persisted for a certain time in Hades.

Mr. Mead had been told by a control that this was the case in the hither hereafter—that there was a leaving over, a certain throwing off—and that these simulacra were used by other and lower spirits.

This image notion was further developed by others, especially by Porphyry, a pupil of Plotinus, and his editor and commentator. Porphyry stated that according to the Stoics, souls who loved the body attracted a moist spirit to them—"moist" was a term used to represent the state of generation—and condensed it like a cloud. In so doing they became visible. The soul thus moistened lost its brilliancy; it became relaxed and entered the delights and pleasures of fleshly existence. Of such, he added, were the apparitions of the deceased that were occasionally met with, the "spirit" or spirituous body being furthermore coloured and shaped by the imagination.

The schools of philosophy were finally closed by the Christian Emperor Justinian in 529 A.D., but in the beginning of the seventh century there still remained at Alexandria a very learned philosopher, Johannes Philoponus, or John the Laborious. Writing of the chastisements in the invisible world, he said that they could not really purify the soul; for the soul, being self-moved, must purify itself of its own freewill, and must, therefore, return to earth for this purpose. The chastisements were simply for the purpose of turning it to itself, causing it to repent, or wean itself from sympathy with the things of generation. He said that the spirituous body had something of a vegetative life, for it also was nourished—not, however, in the same way as the physical body, but by means of vapours; not by separate organs, but through the whole as one organisation—so, to say, like a sponge. It was nourished with certain vapours and cleansed with others. It was not provided with organs, but the whole of it was active as a sensory. It could assume one form or another. It normally assumed the form it wore on earth, but in itself there was no necessity for it to keep that form.

Here was another hint from him: It is probable that when the soul desires to manifest it shapes itself [that is, the spirituous body], setting its own imagination in move-

ment; or even that it is probable with the help of daimonic co-operation that it appears and again becomes invisible, being condensed and rarefied.

Daimones for the Greeks were disembodied spirits. They were the intermediate genus between humans and gods. So that daimonic co-operation meant "spirit help."

It was, moreover, laid down as a general dogma that the power of sensation resided, not in the physical body, but in the spirituous body. No one, said Mr. Mead, had yet given an answer to the simplest problem in psychology—how material energy was converted into the crudest possible sensation. There was a missing link, an impassable gulf. Here (if we were going to say that sensation resided anywhere) would come in our subtle body. Philoponus said that, according to Aristotle, "the first sensory, in which is the sensing power, is the spirit, the substrate of the irrational soul: for in this the sense has first of all its being."

The irrational soul was the soul we shared with the animals, the emotional soul; as distinct from the rational which was found in man only. But we must not think that it was of no importance. He (the lecturer) believed that part of the object of our union with nature was that we should sublimate this very sensitive soul, purify it, elevate it and make it celestial.

To continue the above quotation: "Eyes, ears and nostrils are sense organs only, they do not come first, for the feeling soul is not in them. They are the means whereby sensible experience is referred to the 'spirit.'"

And we found Psellus later on in the ninth century in his treatise "On the Daimones," writing, "If it were possible for a man to come into close contact with the spirit of his (another man's) soul [that is, his spirituous body] he would need no uttered speech, but all he wanted to say would reach the hearer by a soundless way. They say that this is also the way with souls on leaving the body; for they, too, communicate with one another without sound."

Mr. Mead went on to speak at length of the *augoeides*, the radiant body or glorious vehicle or vesture of the soul, quoting from Plato, Marcus Aurelius, Synesius, and Damascius.

He concluded by remarking that he believed his audience would agree with him that he had not been altogether on a wild goose chase in giving so many years of his life to the study of the writings of the ancients who had thought about these great subjects.

For further information Mr. Mead referred his hearers to the book, from which he had been quoting, entitled: "The Doctrine of the Subtle Body in Western Tradition: An Outline of What the Philosophers Thought and Christians Taught on the Subject." (London, J. M. Watkins, 1919.)

The meeting concluded with a cordial vote of thanks to the lecturer, moved by the Chairman, and seconded by Mr. H. E. Hunt.

AN UNEXPECTED TEST.

By R. H. SAUNDERS.

In sitting for psychic phenomena there is a very natural desire to obtain tests. The yearning for a message from those who have passed over is great, and the feeling it should be above suspicion is even greater. But I have often observed that an intense wish which dominates the mind to the exclusion of all else is apt to set up a barrier against the highest manifestation. The best attitude is a quiescent one, which will permit the phenomena to come through as the spirits themselves like, for they have their own plans, and with every willingness to give us proofs, these plans may not be as ours, and often give capital tests unasked.

I submit one of these spontaneous incidents which occurred recently at a sitting with the direct voice medium, Mrs. Cooper, at the British College of Psychic Science. At these sittings we may get twelve or more spirits, widely differing in tone, accent, and strength of voice, each revealing a distinct personality, and maintaining each their own characteristics (never merging into each other, however often they may manifest), and dealing with varied subjects and private matters utterly unknown to the medium. I never disclose the identity of anyone I take to a sitting, nor did I do so on this occasion. In fact, the medium had no idea even I was bringing anyone.

Our dear ones came through in their usual happy manner, and we had conversations with several spirits, one addressing the lady in probably the most difficult language in Europe, of which I knew not a single word, but with which the lady was acquainted. During the conversation the medium's guide, without any suggestion on our part, gave a most evidential test. It was as follows:—

Guide (to lady sitter): "I have been to your house."

Sitter: "My house! Why, how did you know I was coming, even!"

Guide: "I knew of the appointment, and I went to your house."

Sitter: "But which house?" (the lady is interested in two).

Guide: "The house where the cat was."

Sitter: "Well! that is surprising. I know the one now."

Guide: "Where the cat sat amongst the books."

Sitter: "Yes. It never happened before, and no one here knows of the incident."

Guide: "Look amongst the books on the book shelves—the bookcase against the wall by the window—on the fourth shelf."

Sitter: "Fourth from top or bottom?"

Guide: "Fourth from the top—the third book—it is a red book. On page thirty-two you will find something bright."

Sitter: "Something what!"

Guide: "Something very bright, applicable to you."

Sitter: "How do you read the books? Do you take them down?"

Guide: "Oh no, I get into them. Covers are no obstacles to us."

The next morning I received this letter from the lady:—

"I am so anxious to tell you the 'test' given me to-day was perfect. Directly I reached home I went to the bookcase (there are several) referred to by the spirit and found the third book on the fourth shelf was a red book ("Christ's Thoughts of God") just as I was told. It is by J. M. Wilson, Canon of Worcester. I turned to the page indicated, and found nothing could be brighter or more encouraging, nothing better suited to my requirements."

The test has brought absolute conviction of the reality of spirit intercourse. Both the telepathic and the subliminal theories are utterly ruled out here. The information could only come in one possible way—from an intelligence in the spheres.

Under very favourable conditions we may sometimes get a test in accordance with our own wishes. I was a witness to one such at a sitting with Mrs. Roberts Johnson. It was a general sitting, and nearly all the sitters had some communications with the spirits, but one lady was not yet satisfied. "Oh, I wish," she said, "I could get definite evidence." Instantly Mrs. Johnson said, "I see a cross, a beautiful ivory cross—and it is most elaborately carved, and it is placed upon a coffin." "There!" said the lady, "I know now. I always said it was a shame to put that beautiful cross in the coffin. I protested at the time. I feel that test was for me. I'm so glad."

LIGHT,

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"TRAVELLING IN SLEEP" OR "TELESCOPIC CLAIRVOYANCE?"

As we indicated, in a recent reply on the page devoted to "Questions and Answers," in LIGHT of 7th inst., we do not regard this question as one of prime importance. It is rather a matter of the interpretation of a fact than of the fact itself.

Let us suppose that it were possible for a man standing in London to talk face to face with another man standing, let us say, in Paris (recent scientific discoveries have brought us very near to such a possibility). It would be rather a metaphysical question as to whether any "travelling" had been done by either of the persons. Bodily, of course, there would have been no approach, but there would be room for argument as to whether there had not been some movement in *consciousness* on the part of the two persons.

We are indebted to Mrs. Elizabeth Ford for a copy of some records of a recent conversation between herself and a communicator who in earth-life, it is stated, was a prominent authority on psychical research. In the course of the conversation, this question of the so-called "astral travelling" came up, and we may briefly summarise the position of the spirit communicator. He did not accept the idea that in such cases there is any actual travelling on the part of the soul. He said it was more a question of telescopic vision or other forms of extended consciousness. But he added:

It seems upon the surface, and the appearance of many phantoms gives great weight to the theory, that this astral body may travel the unlimited space of earth and register itself, but, upon careful analysis, I have great doubt as to whether this truly happens. As the voice of a daughter in a moment of pain exclaiming, "Mother!" is heard simultaneously one hundred miles away by that mother, it helps to break down the hypothesis of soul-projection in visual form.

The communicator goes on to refer to the examples of apparent soul-travelling during some of the tragedies enacted during the Great War, and makes the following comment:—

Now it seems that a twin-sister of phantasm is premonition, where without outward or audible sign, an inward token or presentiment gave to a mother her first qualm of something being amiss, and doubtless the agonising thoughts at the moment of death have been registered. Have not feelings been ruffled before the actual news has arrived? Have not people known *before* they knew, by some unaccountable registration which in a few days' time was found to be only too true?

The point is well taken. During the War, with its examples of science prostituted to ends of slaughter and destruction, we observed, listened to and recorded many instances of psychic communication which seemed at times to involve a certain travelling of the soul in space. But we found that the facts stood first, and we left their interpretation till a time of greater knowledge. We saw that the activities of the human spirit, while involved to a certain extent in the machinery of the physical world, with its laws of Time

and Space, frequently transcended these, especially in seasons of great emotional stress.

But to return to the communicator, who has much to say concerning the final severance of soul and body at death as a matter of his own first-hand observation. He says in one place:—

Basing my deductions of telescopic vision upon death-bed scenes, I suggest that if souls in that last moment only project themselves within the confines of the dwelling of the dying one, then my theory of telescopic vision, and thought projection, and registration seem far more feasible than astral travelling and hauntings by living phantasms.

Further he says:—

The soul is an etheric substance, yet material in its construction, but not subject to laws operating on earth. We observe from our state scenes and happenings which in the ordinary sense of mileage would be impossible to human ken. Therefore we have a power which is not born at, or after, death, but rather can we say is latent in life and utilised by a few of the world's seers.

We have not gone into the whole of the argument—deeply interesting as it is—presented by the communicating spirit. We found it helpful and illuminating, and confirmatory of much at which we had arrived by study and experience.

But as we have said, these reasonings are not of urgent importance. It is more profitable to demonstrate, test, or record the facts pointing to human survival than to explain how they happen. The spirit communicator to whom we have alluded remarked that while 75 per cent. of the facts may be susceptible of other explanations, the remaining 25 per cent. are inexplicable on any other hypothesis than human survival. This, by the way, may be regarded as a very impartial observation, having regard to its source!

We shall have plenty to do in days to come in the investigation of causes. But we have noted a tendency in some quarters to take the position that a fact is inadmissible until it is made acceptable to the preconceptions of those who challenge it. If it is a fact, then it must be its own justification. It must have a place in the rational order of things, even if we cannot at first find that place for it. Whether a human being acquires, during sleep or trance, knowledge of events happening at a distance, by actual "soul travel" or otherwise, the results are the same. And that should content us for the time.

BALLADE OF DEATH AND THE NIGHT.

"Into the night go one and all,"
A poet sang (as a poet may);
Into the Night beyond recall,
He told how the dead had passed away.
Certes, it was a doleful lay,
A requiem rhyme with a sour refrain.
Sing we a cheerier song to-day—
Out from the Night they come again!

Wreath and hatchment and sable pall—
Death's insignia—what are they
In sloughs of Despond to plunge us all,
Or hold for ever our hopes at bay?
We are formed of Ether as well as clay,
As good Sir Oliver tells us plain—
The stars that melt in the sun's clear ray,
Out from the Night they come again.

Life sweeps on to a surging fall,
But over its foam the rainbows play.
And it flows, still flows, though the shock appal
The faint and faithless who mark its way.
Hear what the seers and the sages say,
In the ancient mode or the modern vein.
We may set their words to a roundelay:
"Out from the Night they come again."

ENVOI.

Prince, our fealty to Life we pay,
Death is dead and his ashen reign;
His shadow lingers but not for aye—
Out from the Night we come again.

D. G.

TAKE my advice, never force yourself. By wishing a thing too much you run flat opposite to it. Let nature do as she likes.

—JOHN PAYNE.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In the May issue of the "Scientific American," the associate Editor, Mr. J. Malcolm Bird, has contributed the first of a series of articles on his recent psychic investigation in Europe. An Editorial note referring to Mr. Bird's investigation states: "Accepting the recent invitation of Sir Arthur Conan Doyle to visit the psychic centres of Europe, we dispatched Mr. J. Malcolm Bird, our associate Editor, and Secretary to the Judges of our psychic contest, to Europe. Mr. Bird sailed on February 10th last, and absolute secrecy was maintained with regard to his trip and his mission in order to facilitate his investigations abroad." Mr. Bird, we now learn, investigated many of the leading mediums in England, visited France, where he met Dr. Richet and Dr. Geley. He also visited Munich, where he met Baron von Schrenck-Notzing. In the first instalment referred to, Mr. Bird has set down his impressions and observations of a direct voice séance clearly and without bias. In fact, his treatment of the record of his first sitting here is most admirable, and thorough, there is little if anything that escaped his keen observation. Mr. Bird's impression of the sitters and the conduct of the séance he describes at great length as follows:—

At this point I must say a word more about the ladies and gentlemen who comprised the group. In America one is rather accustomed to finding that the few men one meets at a séance are regular people, but one soon learns to fight shy of the ladies. Almost without exception they are of the "Hermione" type, dabbling around the edges of intellectual pursuits and deluding themselves into the belief that they are carrying the cultural advancement of the world upon their shoulders; or emotional old ladies who come to have hysterics over their dead; or neurotics of an even more violent sort. There was quite nothing of this sort at the séance of February 23rd, and I judge that I shall find little or none of it at any British séance. Of course, all those present save myself were Spiritualists, who would tell you that they *know* the communications received, and the phenomena noted, come from "those who have passed on." Save for this one point, the most violent sceptic can meet them on common ground. There was no emotion whatever at this séance, from beginning to end. There was no mystery or other hocuspocus about it. There was music, presumably to get the medium into trance, and later, darkness to keep him in that condition. Aside from that, it was just an ordinary meeting and conversation between friends.

The most amazing feature of the whole performance was the informality of it. One is accustomed to think of a séance as an event where people sit in the dark with bated breath waiting for something to happen, where silence reigns, broken perhaps by singing and sobbing, until voices come. At this sitting there was no silence and nothing resembling silence. Everybody chattered away gaily with his neighbours, with the "control," and with the "communicators." If we may for the moment adopt the viewpoint of the other ten sitters, the séance was simply an informal gathering of a number of friends, some of them happened to be dead. The voices participated on a footing of absolute equality with the flesh-and-blood guests.

The "Sunday Express" last week end published the following information supplied by its Paris correspondent: "The spiritualistic conversations of Victor Hugo with those who have 'passed over' are shortly to be published in France. These alleged conversations took place at St. Helier, Jersey, in September, 1853, and among those with whom Hugo is alleged to have spoken are Chateaubriand, Dante, Racine, Charlotte Corday, Mahomet, Shakespeare, Luther, Molière, Sir Walter Scott, Byron, Plato, and Jesus Christ. The conversations were all written down when they took place, but the wording is said to bear a strong resemblance to Hugo's own writing. On December 6th, 1853, Mme. de Girardin arrived in Jersey and called on Victor Hugo, who was living there in exile with his family. Mme. Girardin was a strong believer in table-turning, and Hugo agreed to an experiment taking place that evening. The first attempt met with no success, and the next day Mme. Girardin brought a three-legged nursery table, and with this the experiment was resumed. The experiment was a simple one. Hugo asked a question, and the spirit, who announced himself by spelling out his name, answered the question in the same manner. Hugo on one occasion conversed with Charlotte Corday, who expressed regret for having killed Marat. There is no evidence, however, of the place from which she was speaking. Charlotte merely said: 'I am his remorse, and he is mine.' M. Gustave Simon, who is going to publish the memoirs, is fully convinced they are in every sense genuine."

The "Church Family Newspaper" in its issue of April 20th publishes a letter from the Rev. Charles L. Tweedale on the Glastonbury Discoveries. The letter reads:—

The remarkable discovery of the Edgar and Loretto

Chapels at Glastonbury, by Mr. Bligh Bond, are not due to "delayed telepathy," or "racial memory" as suggested. There is not an atom of proof of this "deferred telepathy," the idea of which is that a thought "hangs fire" so to speak, and then arrives a year or a century after it has emitted, at the gates of some other brain and is so received and recorded. This is mere theory and there is not a particle of evidence to support it. It is a very convenient theory for people who wish to explain away angelic and spiritual communications to mankind, but is the very last argument that should be found in the mouth of anyone who believes in any revealed religion; for obviously if all messages purporting to come from spiritual beings are the result of telepathy between one incarnate mind and another incarnate, either direct, or delayed, then this must apply equally to the messages recorded in the Old and New Testaments, and revealed religion at once goes by the board. Telepathy is the action of one living mind upon another living mind, either living in the mortal body or living in the discarnate or spiritual body. My book gives particulars of other cases similar to Glastonbury and of many verified psychic communications.

The "Pall Mall and Globe," in its issue of April 18th, informs us of the stand taken by a well-known Bishop of the American Episcopal Church, as follows: "In striking contrast to the antagonistic attitude of most American Churchmen, the Right Reverend Herman Page, one of the bishops of the Episcopal Church, has come out boldly in expressing approval of psychic investigations. In a public address at Spokane, in Washington State, he declared that, in his opinion, it would some day be as easy to communicate with the spirits of the dead as it is now to communicate by wireless. 'The world to-day,' added the Bishop, 'is undoubtedly drifting toward a spiritualistic movement, which, although in its infancy, will develop to great heights.'"

In the course of a review of the recently published translation, "The Story of Christ," by Giovanni Papini, the reviewer, Mr. R. Ellis Roberts, in a reference to theology, writes: "Theology is to faith what the digestive apparatus is to the body. A perfect theology would do its work unnoticed, untroubled, and untroubling. Neither the wisdom of the learned nor the faith of the simple would be disturbed by its processes. There has never, I suppose, been a period in the history of Christianity when there was a perfect theology, a perfect condition of health in the Church; but there have been men who have kept a perfect balance, and who could assimilate their spiritual food with the same natural ease with which a really healthy man assimilates his physical food. The theology of the mystics is often thus completely adapted to its purpose. Who does not feel that herein lies the difference between the writings of S. John and those of S. Paul—that the former had none of the difficulties of adjustment which continually perplex the Apostle of the Gentiles, who out of those very difficulties wrests a truth and a beauty which will always be for souls similarly exercised more potent than the serener wisdom of S. John. In the Church at large we continually see a more disheartening process. Just as the arteries of the body harden, so the arteries of the soul; theology becomes formal, religion becomes habitual, devotion becomes mechanical. No longer is there any vivid life. We, who should be out in the morning of the spring of God watching the trees clap their hands, drearily vaticinate the end of the age, murmur disconsolately uncomfortable formulae, and have nothing about our appearance, our manners, or our affections to show that we belong to the great company of pioneers, to the only real adventurers of the world."

A long and interesting interview with Mr. J. Arthur Hill, of Thornton, Bradford, the author of some important works on psychic investigations, appeared in a recent issue of the "Yorkshire Observer." We give the following brief extract from the interview. The "Observer" representative asked:—

"But you do believe in some things commonly called supernatural?"

"They ought not to be so called, for everything that happens in nature is natural. But it is true that I do believe in some things that orthodox science has not yet accepted."

"For instance?" asked the "Observer" representative.

"I believe, after consideration of the evidence, that occasionally there can be transmission of thought from mind to mind through channels other than the known sensory ones. We call it telepathy, but we know hardly anything yet about the method of transmission. Some features point to its being a non-physical process—not an affair of ether waves or anything of that sort. I am satisfied that many of the things claimed by Spiritualists really do happen. But I am convinced, by my own researches carried out during the last eighteen years, that the main claim of the Spiritualists is true—namely, that human beings survive bodily death, that they continue to progress, and that occasionally they can communicate with those left behind. But I believe that genuine communication is more rare than the Spiritualists suppose."

"WHAT IS A SPIRITUALIST?"

To the Editor of LIGHT.

SIR,—After reading the Rev. Walter Wynn's opinion of Spiritualists and the Rev. G. Maurice Elliott's opinion of myself in your last issue, I cannot but help feeling a deep sense of gratification in the fact that I am a Spiritualist, and have at least escaped from the problems that confront these gentlemen, but as I do not wish for one moment to escape from my responsibilities as a Spiritualist, and as one who declares himself to be a Christian to boot, I welcome the opportunity of giving an answer to Mr. Wynn, who is certainly entitled to a "Yes" or "No" on the question of whether a Spiritualist, such as I have described on page 220 of *LIGHT*, can be a Christian or not, and Mr. Maurice Elliott, who takes up the cudgels for Mr. Wynn, and appears to be in agreement with him that the Seven Principles of Spiritualism are not the principles of Christianity.

In connection with my public work in the Spiritualist movement I have come in contact with thousands of earnest people who call themselves Christian Spiritualists, and who place Jesus The Christ as the Captain and Head of their spiritual adventure here. They adhere, through experience, to the Seven Principles of Spiritualism, and they deny, with one voice, the doctrine of the vicarious atonement. They regard Jesus as a living reality, and are striving to follow His teachings as set forth in part only, and somewhat imperfectly, in the four Gospels, interpreting them afresh in the light of the knowledge that has come to them in recent years from people who have passed out of this life into the fuller and wider experience of the next.

The fifth and sixth Principles of Spiritualism, which are directly opposed to the doctrine of the vicarious atonement, are not questions of belief with these Spiritualists, but are a statement of fact gained by first-hand experience through contact with those beyond the Veil. With all due respect to the many great minds who differ from Spiritualists and to the doctrines and dogmas that have been evolved by men and offered as axiomatic interpretations of both the Old and New Testament, the Christian Spiritualist, taking his courage and facts in both hands, has abandoned creeds, doctrines and dogmas and started afresh. Is this man, then, not a Christian because he finds it is not essential to hold to these or refer back to the days of old, but strives to-day to be a pupil of the great Teacher, to sit, as it were, at His feet now and listen to the words of One who tells him in the light of modern knowledge how to live as God would have him live and how he should treat his brother? Is this man to be denied the title of Christian because he refuses to be tied by a tether to a book? Is orthodox Christianity so spotless and free from error that it can say, without fear of rebuke hereafter, "We will give you the keys of heaven if you will believe everything we tell you"? The churches of Christendom have, in recent years particularly, proved, by the varied, and often diametrical opposed, opinions of its leaders, that they have forfeited the right of determining who is a Christian and who is not.

In my definition of a Spiritualist I hoped I had made it very clear that the one I was describing could not only be all that I described, but could at the same time belong to the Christian, the Jewish, the Mohammedan or any other religious fraternity. But it is obvious, however, that in each case he would have to make many reservations in the orthodox teaching of the particular community to which he had attached himself. But such a man, having acquired by the varied, and often diametrically opposed, opinions of its would make for the improvement and enlightenment of any religious sect that he was connected with.

It is too late now for either Mr. Wynn or Mr. Maurice Elliott to bring forward as evidence the thunders of the old theologians or the findings of the Higher Criticism, or the Modern Churchmen's views, as proof that a man cannot declare himself a Christian if he is not encircled with their dogmas or opinions. The term Christian has at last taken on a new and larger meaning by the addition of the word Spiritualist. It is this larger meaning that Mr. Wynn has entirely failed to understand. In my opinion when a Christian adds the word Spiritualist to his title, fully realising what he is doing, and what it stands for, of course, he is one who has evolved a step further towards the ultimate truth. It is his public declaration that he has acquired a further knowledge of that which he is certain is true. What can Mr. Wynn be thinking about when he brings forward, as typical examples of Spiritualists, those one or two who have horrified the many by their views of Jesus? Does Mr. Wynn imagine for one moment that I, and thousands like me, look with favour on such behaviour and expressions of opinion? But as one who has been connected with the Christian Churches for nearly fifty years, I can clearly see now that the blame for this behaviour largely rests on the shoulders of the orthodox churches. These hard-shelled Spiritualists who say "Mr. Jesus," and turn His picture to the wall, and repeat time-worn myths as to His birth and parentage, and I know these instances well, do not understand the personality of Jesus, that is all. They do these things in ignorance. But their ignorance is not a whit less than the ignorance of the dogmatic and bigoted Churchman who sneers at Spiritualism, calling it Spiritism, or worse—Necromancy. God works in a mysterious way, and I would not be surprised if the Spiritualist who to-day

will go no further than state that Jesus was just a "Psychic Teacher, and Martyr, a good man, and that is all," is really moved to say these things to awaken the sleeping Church to a sense of its shortcomings, and to the fact that a new Revelation is now on foot, and the Christ and His Ministers are here amongst us, offering us a spiritual, and not a material interpretation of the real object of His one-time manifestation, through the babe of Bethlehem. As Mr. Wynn would have it, the Elders and Priests of the national church of the Jews were the unwitting instruments used by God to bring about the Atoning Death. Then surely to goodness it is not illogical to state that the hard-shelled Spiritualist, who reduces Jesus to mere man, is the present-day instrument of God to herald in a new dispensation of the Christ. Mr. Wynn states that he is a sincere believer in psychical phenomena, and though it is distasteful to me to introduce family matters in a discussion of this nature, yet I know Mr. Wynn will pardon me for reminding him that it was through the mediumistic gifts of certain Spiritualists that he discovered that his son still lives. But surely Mr. Wynn has learnt something more than that from his experience. Did he not find, like I have done, and many others, that the Seven Principles of Spiritualism are true principles? Is it possible that having found his son could communicate with him, that he stopped there? It looks like it, and it is for that reason that I called his investigation an excursion. I may, of course, have been specially favoured, but when I ventured into the realm of Spiritualism I received a great deal of information from those who spoke to me face to face. I did not bother myself so much as to what this Spiritualist or that thought or observed, but I went straight to those who had passed over, and asked them. Let me give an example. Two weeks ago, at a direct voice séance, I spoke to some nineteen persons, who had passed through to the other life. One of these was a Salvation Army lass, and the following, taken down at the time verbatim, was our conversation:—

["How long have you been in the spheres?"]

"I can't exactly say, for we haven't time here—six or seven years. I felt disappointed when I came here—things were not as I thought they would be. I thought when I joined the Army I was saved. When I came here I saw my whole past as I had lived it, and there were many things I had to put right. Some things done wrong when I knew them to be so, and some things I ought to have done, and didn't do. My joining the Army didn't save me from the consequences of these."

["Have you seen the General?"]

"Several times I've seen General Booth. He's a very busy man—but he's altering his ideas a bit, too. What a pity the clergy don't preach this Truth. They tell you about sin being forgiven, and the Army says you are saved if you join, but let me tell you the wrong you have done has to be wiped out. Mistakes have to be put right, despite what they say. You are shown here where you could have helped yourself, and we try in this spirit world to wipe out our mistakes, and we are able to do so. No one is eternally damned."

["Do you look to Jesus?"]

"I believe He existed on your earth plane. He was prosecuted for His gifts. I don't see how He died for my sins—not after my experience. Everybody has Christ in them—Christlike—I don't express myself as I should like. I'm not educated. What I mean is—do as Christ did, and you become as Christ."

["You hope to see Jesus one day?"]

"That's right, honey. Someday I may see the Christ sphere. All have to bear a cross travelling on this plane. I can see better now. Any religion that makes a better man or woman is good. I used to think it wrong to enjoy myself, but you may, provided you don't do others harm in so doing. I used to go in fear of Hell. Then I shouted, 'Halleluia,' and was carried away with the Band."

["But it didn't do you any harm?"]

"No, honey, it didn't. My work now is to come back and do what I can to help. I don't know much yet."

["The General's driving force was his fear that souls were being burnt?"]

"He's got away from that. I often wonder why the Church has lost hold upon the people. I go into them and find them half empty. Why don't they teach more about the bright Spirits and less of the Evil. They condition themselves."

There were nine people beside myself who listened to this conversation, and six of them to my knowledge were orthodox Christians. Is such a testimony under such circumstances to be ignored? I can truthfully say I have listened to scores of similar ones. I call that first-hand testimony. But it probably does not agree with Mr. Wynn's viewpoint, yet the continual repetition of the same views from all kinds and conditions of men and women who have passed on has awakened me, as it has done thousands of others, to take serious notice of them, although these views are not apparently included, and are even denied, in

orthodox Christianity. It is information such as this that has made thousands into Christian Spiritualists, and these earnest souls resent with all their being the remark that they are not Christians if they believe such things. I quite expect that Mr. Wynn and Mr. Maurice Elliott will reply, "Do you expect us to take the word of an ignorant Salvation Army lass against the Word of God or the authority of the Holy Fathers?" That, however, is just the rock on which we will always split. The Bible, or as many still call it, "The Word of God," I will never bring forward in any discussion of this kind. Mr. Wynn has invited me to do so, but I must politely but firmly refuse. The Bible is the one book that can be made to fit almost any point of view. I speak from experience. I can remember, only too well, the use that was made of texts by thousands of people who wrote to my friend the Rev. G. Vale Owen. I read these letters and the Bible was almost exhausted in them. Those letters were a lesson to me and disclosed the amazing state of confusion that exists amongst the peoples of all Church denominations. If Mr. Wynn and Mr. Maurice Elliott could have been with me during the two years that the Vale Owen Script was being published throughout the world and read the correspondence that resulted, I fully believe they would be very much inclined to look with favour on the hard-shelled Spiritualist, who, to say the worst of him, is only holding on tightly to a universal truth and for his tenacity of that truth has been vilified and jeered at by all and sundry.

To go back to the point of Mr. Wynn's contention that no Christian who is a believer in Jesus Christ, as He is described in the New Testament, can be a Spiritualist, I am certain that is a statement which will never be proved to the satisfaction of anyone, because the whole of Jesus Christ is not contained by a long way in either the New Testament or the churches.

In my opinion, living up to the teachings of Jesus, plus the experience of the Seven Principles, makes for true Christianity, and by conducting your life based on such a high moral code you will most certainly invite the Christ Spirit to dwell in you. This, to my knowledge, is the aim and object of all Christian Spiritualists, despite what Mr. Wynn may try to prove to the contrary.

I cannot close this letter without reminding Mr. Maurice Elliott of a talk that we once had, some years ago, when, if my recollection serves me right, he held rather different views than he does now of Spiritualists and Spiritualism. He probably does not remember me, or he would not have made such a slip by remarking that my excursion into Christianity was of "a week-end nature," or that there are phases of that faith that I cannot know. I have arrived at the position I now hold after years of deep study. There are few works on the Higher Criticism that I have not read, and I have enjoyed the companionship and guidance in my investigations of many of the greatest theologians on the subject of the life and teachings of Jesus Christ, and yet with all this, I can say without agitation or forgetting my manners, that the Christ of Spiritualism is a greater Christ than the churches are aware of.

Yours, etc.,

H. W. ENGHOLM.

London, April 19th, 1923.

To the Editor of LIGHT.

DEAR SIR,—Mr. Wynn tells us that "if Mr. Engholm's definition of a Spiritualist is correct, then it is plain . . . that no believer in Christ as He is described in the New Testament can be a Spiritualist," and he further writes, "Jesus was not a but the divine incarnation of God; His death was a vicarious and substitutionary offering for human sin; the Bible is a book which is God's Greatest Book, containing revealed truth found nowhere else. Do you and your fellow Spiritualists believe these three things? If not, you are not Christians." Mr. Wynn therefore considers that anyone who does not implicitly believe in these three statements is not a Christian. Well, if this is so, many of the most eminent theologians and publicists among the Anglican Clergy are not Christians. Take a few names—Sandys, Gore, Glover, Storr, Major, Inge, Henson, Barnes, Streeter. None of these men are Spiritualists. All hold, or have held, prominent positions in Anglican Theology, yet none of them would wholly subscribe to two of Mr. Wynn's statements.

In particular the doctrine of "vicarious sacrifice" is now abandoned by all enlightened theologians. None but the most reactionary Protestant now holds the crude, anthropomorphic idea that Christ was sacrificed to appease the wrath of God. The atonement is not a sacrifice, but an at-one-ment.

Canon Storr, an Evangelical and certainly no modernist, writes thus, "The Cross (i.e., the Atonement) expresses the eternal nature of God who stoops to suffer that He may heal. God is transcendent, above and beyond His creation, yet He is one with it, immanent and sharing its burdens." ("The Problem of the Cross," page 85.)

And so if Mr. Wynn's definition of a Christian is correct, it is not only Spiritualists but most of the greatest theologians of the day who will have to take their place among the goats.

I do not altogether agree with Mr. Engholm's definition of a Spiritualist (to this I will refer later), but I cannot

see that his definition, or even the so-called "Seven principles" can possibly be said to exclude Christianity, because they do not expressly include it.

Mr. Wynn is a Christian, yet is he not "conscious of the reality and the proximity of the spirit world?" I am sure he is. So how can he say that Mr. Engholm's definition is anti-Christian? Does Mr. Wynn believe in "The Fatherhood of God," "The Brotherhood of Man," "Continuous Existence," "Communion of Spirits and Ministry of Angels" and the rest? Of course he does. He is a Christian and he is a believer in these things. Yet he says that others who believe in them are not Christians because they so believe. Could inconsistency further go?

But when we condemn dogmatism in others we need to be specially careful that we do not fall into the same error ourselves, and attempt to shackle Spiritualism with a dogmatic Christology or Eschatology. Spiritualism is far too wide, too great, a thing to be thus "cribbed, cabined, and confined."

I have said that I do not altogether agree with Mr. Engholm's definition of a Spiritualist.

For both that definition and Mr. Engholm's article (admirable though it is in many respects) are wanting in one all-important particular. Mr. Engholm stresses the effect that a belief in Spiritualism should have on personal conduct. But he goes no further. There is no hint that there is any obligation on a Spiritualist to endeavour to bring to others the realisation of the truths which he himself has found.

I claim that the Spiritualist who just hugs to himself the precious reality of spirit communion, and makes no effort to bring that truth to others is utterly unworthy of the name.

But alas! How many there are, who do act and think thus! In my work I meet many persons who have been vouchsafed the precious privilege of communication with their loved ones beyond the veil. But the suggestion, to such persons, that because they have received this precious gift, they should do something in return to bring that truth to others, is generally ill received. So many Spiritualists have no idea beyond mere personal and selfish assurance of spirit communication. Their desire is always to get, never to give.

No doubt many Spiritualists are thinking with pity tinged with contempt of Mr. Wynn's congregation at Chesham, as pathetic examples of believers in a "creed outworn."

Well, be it so, yet I would wager that Mr. Wynn's congregation contribute, in proportion to their means, at least three times as much for the support and propagation of their beliefs as Metropolitan Spiritualists give for theirs. And the amount which anyone contributes to a cause is no bad index of his real belief in that cause.

Those of us (of whom Mr. Engholm is pre-eminently one) who are devoting all our time and energies to the furtherance of our great movement are often driven almost to despair at the utter inadequacy of the material support which we receive from the great majority of Spiritualists, and at their complete failure to realise that true Spiritualism is not getting but giving. There are some who do help us to the utmost of their power—no one knows that better than I, or is more grateful for such help—but the self-sacrifice of the few only brings into sharper contrast the selfishness of the many.

So let us add to Mr. Engholm's definition that a Spiritualist is one who while himself assured of the reality and proximity of the spirit world, does his utmost, by organised effort, to help forward the work of bringing to all men the same realisation of these spiritual truths.—Yours faithfully,

GEORGE E. WRIGHT,

Org. Sec., London Spiritualist Alliance.

5, Queen Square,
Southampton Row, W.C.1.

To the Editor of LIGHT.

SIR,—As a Christian minister who is also a Spiritualist, the periodically recurrent controversy between Christians and Spiritualists appears to me exceptionally unfortunate. Christians and Spiritualists are mutual allies. Christianity is based on psychic facts which Spiritualists seek to demonstrate; and the ethic of Christianity is welcomed and incorporated by all thinking Spiritualists. What is required for both is to get "the least common denominator," as it were; i.e., what is common to all Spiritualists, and what are the essentials of true Christianity.

For my brother minister, Mr. Wynn, I have a great admiration, as a sincere and brave man. He is a Spiritualist in that he believes communication with unseen intelligences both possible and useful. But where he finds himself at issue with some Spiritualists is in his interpretation of Christianity. If his norm for Christianity is correct, they can say they are not Christians. One has to recall that the Chinese and African animists are Spiritualists, and are not Christians. Spiritualism is a generic word, which includes the Chinese and the Africans and such as Mr. Wynn and myself.

Mr. Wynn's three tests for a Christian are: 1. Jesus is the only incarnation of God; 2. The substitutionary theory

of the death of Christ as wiping away the guilt and punishment of the believer; 3. The inerrancy of the Scriptures.

None of these things can be scientifically demonstrated; they must be accepted, or believed. They may be splendid things to believe. They help men to be good and to work for social good. But Mr. Wynn will admit that there are people, equally good, who do not believe the things named. The heroes of the faith, mentioned in Hebrews, did not believe any of the three.

I think, if Mr. Wynn would think back to the Master Himself, he would admit that the Christianity of Christ was a life, and not a creed at all. "It is not those who say, Lord, Lord, who shall be admitted to the Kingdom"; but those that do the will of the Father. "Many shall come from East, West, North, and South and sit down with Abraham, Isaac, and Jacob in the Kingdom." When Jesus was asked what one must do to be saved, He replied, "Love God with all your heart, soul, strength, and mind; and your neighbour as yourself." Again and again He puts the acid test of conduct to the claim of discipleship. He said He was to judge the world according to deeds. St. Paul puts the same thing tersely and pointedly, "Every man shall receive his wages according to his labour." (I. Cor. iii., 8.)

Beliefs are theories never completely right. But to do the right thing, to play the game, to love God and man, to seek and welcome help from every being that is good, whether carnate or discarnate . . . that is always right. That is Christianity. It is the art of being, doing, and getting good, as taught and practised by Jesus, the Master Christian.

It would be correct to say that the best type of Spiritualism is re-discovering Christ, Who is seen to be a real Person, and a living Ruler of a pulsing, erring world. It is taking Jesus from the cross, and putting Him on a throne. It is establishing that His greatness, like all true greatness, lies not in office but in activity, not in distant royal trappings but in living service. The Christianity of Christ is a course of life, which Jesus Himself lived; so that His invitation, "Follow Me," is at once impressive and justified.

British Spiritualists are trying to be Spiritualists in the Christian sense. Certainly all do not put the word Christian before the word Spiritualist, though some who omit it are constantly advocating the Christian life. In Glasgow half, or more, of the Spiritualistic Societies advertise themselves as Christians.

I should earnestly say, let not Christians and Spiritualists, the Church and Spiritualism, quarrel. Let us unite to cast out devils in the Christ Spirit, and to welcome the services of the Holy Ones.

WILLIAM A. REID.

16, Arlington-street, Glasgow, W.
April 16th, 1923.

To the Editor of LIGHT.

SIR,—Briefly I would define a Spiritualist as one who believes in the existence of Spirit, independent of and antecedent to its manifestations through Matter; and also in the actual personal survival of, and communication with, the departed, as a fully demonstrated fact.

A Christian must be a Spiritualist because Christianity teaches our fundamentals already, but all Spiritualists need not be Christians in the orthodox sense (i.e., as Rev. W. Wynn), since followers of all the World Religions may be Spiritualists as well. We weaken our cause if we narrow it by insisting on acceptance of dogmas distinctive of any particular creed. Is not our own "distinctive dogma" of human survival and its scientific demonstration quite enough to satisfy us and justify our existence as a great religious body?

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

Clifton, Bristol.

To the Editor of LIGHT.

SIR,—I have no wish to enter into any "controversy," for we have all suffered from that form of brain exercise far too much in the past, but I cannot refrain from pointing out what has been revealed to us and is understood by us to be the Truth. And that is, that what concerns us most vitally whatever religion we profess, is just what kind of life we live and not what "we believe." It seems to me that with all his broadmindedness, Mr. Wynn gives his case away completely, and makes an absolutely fatal mistake when he says, "if I do not believe in them (what he calls 'fundamental truths') I am not a Christian."

He goes on to formulate a creed, but the belief in the finest creed on earth is not and cannot be a passport to Heaven. We are taught that those who "do the will" of the Father are those who shall enter into His Kingdom.

A "Christian" is surely not one who subscribes to any "belief," but who tries his utmost to follow the Master, Who is "the Way and the Truth and the Life," in sincerity, humility and truth. A definition of "Christianity" would be hard to give for there are so many different ideas of what it is, but one thing it certainly is not, and that is a system of theology, however simple.

All through the ages we have been taught that the Messenger was greater than the Message. Christian

Spiritualism has come to teach us that the Message of Christ is what we have to concern ourselves about; and if we take that to heart and live it out we are certain, one day, to rejoice in the presence of our Lord, the Messenger, and the Saviour of all.

Yours, etc.,

P. B. BEDDOW,
Editor "Spiritual Truth."

46, Anerley Station-road, London, S.E.20.
April 20th, 1923.

Major Thatcher, in the course of a letter to us on this subject, writes: "I have not read Mr. Wynn's book, but I cannot help wondering at any Spiritualist, Evangelical or otherwise, listening to any message emanating or professing to emanate from a spirit, which announces that all mediums are an abomination to God. Not even the lowest blackguard can be an abomination to One who is Infinite Love." To us the wonder is that such a message should be delivered at all, seeing that it would have to pass through a medium. It reminds us of a case we recorded last year, in which a spirit is reported to have denounced the idea of spirit communication and who returned to convey the news that there is no possibility of returning! Evidently (as a correspondent remarked) it was an Irish communicator.

SPIRITUALISM AND THE TERRESTRIAL MIND: A THEORY.

To the Editor of LIGHT.

SIR,—Life is full of mysteries yet unfathomed. I may mention a few of them:—

The migratory movement of birds and animals; the homing sense in pigeons; the wonderful intelligence shown by ants and other insects; clairvoyance; the sub-conscious mind; dreams; water-divination; apparitions; telepathy; Spiritualism.

What is the basis on which these manifestations exist, or grow, or happen?

I suggest a common basis and I venture to call it the Terrestrial Mind.

I suggest that this planet on which we live, and of which we form part, is a living entity, possessing mind; that this mind (within limits) acts as a guiding, directing, and educating force to the physical side of our nature; that it is in constant relation with our sub-conscious self, and that the several subjects named above, with others, are manifestations of that mind as it acts through suitable and varying media, though we know little more about it than the corpuscles of our blood know about the workings of our mind.

We are accustomed to associate Mind on this earth only with flesh and blood, but is not this an absurd limitation? Surely the whole is greater than a part, and to deny to Mother Earth qualities similar in character to what we possess does not seem to be reasonable.

The fightings and quarrels of mankind may bear a relation to the Terrestrial Mind similar to what boils and pimples (with their accompanying phagocyte battles) bear to man.

When things go wrong with the creatures of which our bodies are composed, they appeal to us through our senses in various ways, and we take steps to respond to their cry.

Likewise, the Earth-Mind may be affected by human happenings and discomforts, and like us, may be endowed with only a limited (and, to us, unknown) capacity for putting things right.

If the Terrestrial Mind be, as I suggest, in constant touch with human minds, it would seem likely that a continual stream of human thought may be passing by a telepathic process through to other minds, who are thus tapping sources unknown to themselves.

A Babel of thought may thus be created akin to the jamming of wireless messages. Some human minds, under certain conditions, may be tuned to receive and transmit such jumble-thoughts, with others locally received, and thereby we arrive at an explanation of those vagaries and babblings which, in some quarters, pass for spirit communications.

During the long upward struggle through the ages, the spiritual in man has been dimly, and more or less blindly, reaching out to the Master Mind of the Universe, but that is another story.

Yours, etc.,

F. MOUNSDON.

Oxton, Birkenhead,
April 9th, 1923.

* This is not a new theory. It was a speculation of Fechner, who many years ago propounded the idea of a World-Soul. In its relation to Spiritualism it has been discussed in LIGHT in the past. But it may stimulate inquiry and discussion, and so we publish it.

THE SECRET OF GRAVITATION.

By "LIEUTENANT-COLONEL."

The question whether Gravitation is of the same nature as Magnetism appears to be rousing considerable discussion at present, not only from the physical point of view, but also because one occult school assumes the "astral" or "etherial" body to be still within the influence of Gravitation, while there is a tendency to consider certain obscure supernormal effects as of electro-magnetic origin.

In a most interesting letter to me Mr. F. C. Constable discusses the nature of Gravitation, and offers the suggestion that it may be explained as the manifestation of a higher range of vibration, one beyond the sensual limits recognised by physics.

This is an intriguing hypothesis, for, as the writer says, quoting in support Sir W. Crookes, there are no grounds for denying that vibrations may extend indefinitely beyond the known range, viz., that of light.

It is, however, necessary to recognise one important though obvious point, that vibration postulates a medium; there can be no vibration without *something* to vibrate, and although no limit can be given to vibration in the abstract, when considered in connection with any medium, a limit is reached beyond which vibration in that medium is impossible. This is recognised in the case of Ether, when that term is applied to the substance which transmits the vibrations of light and electricity, for the vibration sets up a stress in the surrounding substance which increases with the increasing speed of the vibration, until it reaches dimensions which inhibit any higher speed. Thus this same speed of vibration would be impossible in air, which transmits sound vibrations, for the nature of air would inhibit the speed at a far earlier stage.

But there is no reason why vibrations should not exist at a much higher rate in some other substance more ductile even than the Ether (taking that term in the special as against the general sense),* and although that vibration may be entirely beyond sensual perception, the resultant physical effect arising from the existence of the vibration might be discerned in what is called Gravitation. In this sense it would, as the writer suggests, be "unconditioned in time and space."

I would venture to disagree with a suggestion made in the latter part of the letter, and the deduction therefrom, where it is stated that we "can only think about effects within the limits of contradiction," and therefore "attraction" is meaningless without its *opposite*, "repulsion." It would appear rather that Gravitation should be considered as a collective tendency, in which case the opposite would be "dispersion," or the effect of that equally unknown quantity, Energy.

The deduction consequently fails, i.e., "Magnetism is a form in time and space of the attraction of Gravitation." The resemblance between the two is only superficial, for Magnetism is an inherent result of the electrical composition of matter. The electronic revolution within the atom produces a magnetic field, the strength of which varies with the uniformity of the orbits of the electrons in each atom. But there is no uniform direction of polarity in most substances, for their atoms collect in bunches, so arranged that they magnetically balance and *content* each other, forming what is known as a "ring magnet" with no external polarity. It is only when, for some unknown reason, most of the atoms can be forced into a uniform polar direction that external Magnetism is shown to any marked degree.

This is an entirely different result to that of Gravitation, where every atom exerts an equal influence on external matter, the effect of any body being the sum of the total effect of the atoms composing that body.

"THE ANCIENT EGYPTIANS AND THE RESURRECTION."

To the Editor of LIGHT.

SIR.—The Rev. Chas. L. Tweedale, in his letter re "The Ancient Egyptians and the Resurrection," states:—

"During the course of the 3,000 years the *Ka*, or soul—another manifestation of it being termed the *Ba*—constantly revisited the body which was considered as its home."

But surely the *Ka* and the soul are not to be regarded as one and the same. According to the "Encyclopædia Britannica," "The living man consisted of a body, a soul, an intelligence and an appearance or *eidolon*—in Egyptian, a *Ka*." In fact, the *Ka* was the shadowy semblance of the physical body. One has only to pay a visit to the British Museum to discover that for the *Ka* and the soul there are two distinct symbols.—Yours, etc.,

FRANK LIND.

158, Fleet-street, E.C.4.
April 20th, 1923.

* Ether, in the strict sense, is that medium, filling all space, which transmits vibrations between, and in the absence of, recognised physical matter; the term is, however, commonly used to connote all substance exterior to physical conditions.

PHYSICAL PHENOMENA.

On November 5th, 1920, in a city far distant from my own home, my brother-in-law died, and after the funeral my sister, the widow, came to stay with us for a while.

On the evening of the 29th of that month, we sat with our alphabet (or ouija) board, and the following message to my sister from her husband was spelled out:—

"Mother L.— [he frequently addressed her so], I wish you would be more careful when you are taking off your things after being in town. You've left your jumper sprawling in the middle of the floor in your boudoir!"

The whole tone of the message was humorous, and the last word made us smile. My sister and my wife exchanged glances—they had certainly been in town that afternoon together.

My sister said, "No, W.—, I have it on now. (She thought he referred to the article she had on at the moment.

The message continued: "Well, go and see."

We all three went upstairs to the bedroom, and there, to our astonishment, in the middle of the floor lay a jumper which my sister had forgotten when replying to his admonition. She was quite certain in her own mind that she had neither put nor left the article where we found it—but still someone might have moved it (though everyone denied it), or she might unconsciously have left it or dropped it. We realised that the case was not proof against criticism, were we to claim that the article had not been moved by any human being.

Our talk was on the weakness of the case as evidence when we returned down-stairs, and took up the board again. The message continued in the same characteristic, humorous vein.

"Now, it's no use arguing, I put it there myself. Now are you satisfied, mother L.—, wife of W.—, of the same name?"

Then followed a message from our principal guide as follows: "Your dear husband has been determined to give you some sign to prove that he still lives. So he summoned all his relatives and friends, and together they transferred the article of clothing from its last resting-place to a position on the floor."

We ourselves were quite satisfied that spirit agency had been at work, but the case presented admitted weaknesses as a test case.

We therefore asked our spirit friends and brother-in-law if they would try to repeat the experiment on the following evening. We explained to them that we were all going out to a concert—the house was to be locked up for three or four hours—and if the same article could be again moved during our absence, we should consider the case fully proved and unassailable.

Before starting out on the following evening, we took careful observation of the bed-room, noting the position of everything, and especially where the particular jumper in question was placed.

We left the room and descended the stairs together, and proceeded forthwith out of doors. No one else was in the house. I was the last to leave. I locked the door.

So, for over three hours, there was not a human being in the house.

When we returned we made a light, went upstairs together, entered the room together, and there in the middle of the floor lay the self-same jumper, and also about two yards away a cushion of considerable size.

This second demonstration is open to no possible doubt whatsoever. The articles were not moved by any mortal being, and we are satisfied that the two articles were moved through the instrumentality of my sister's husband and his new comrades.

A. HAROLD WALTERS.

Dublin.

PERSONAL IDENTITY OF CONTROLS,

To the Editor of LIGHT.

SIR.—Your contributor, "C. E. B. (Col.)," and your readers may care to know that in one series of experiments the personal identity of one control ("Feda") is as well established as that of any other communicator. "Feda" purported to pay a number of visits to a private circle, with a non-professional medium, and undertook to influence Mrs. Leonard (who knew nothing of the matter) to send cross-correspondences in automatic script. Strict test conditions were maintained. The script duly arrived in each instance, and was highly evidential. It is not advisable to say more than this at the moment, for fear of vitiating further evidence.—Yours, etc.,

K. R.

MR. EVAN POWELL.—A series of sittings just concluded with Mr. Evan Powell at the College has been the means of providing evidence for many as to the possibility of supernormal action. On one occasion Mr. Powell was taken completely out of the ropes with which he had been bound in a particularly careful manner. Personal communications by voice were also made to various sitters. Mr. Powell will be at the College again in May and June.

REJECTED MSS.

It is said that W. L. George once papered a room with rejection-slips. Indeed, no would-be writer has not at some time or other felt despondency at the return of a short story or article. Rejected MSS. are in fact the common experience of practically all writers. Unfortunately many ambitious people are discouraged by the monotonous arrival of these slips with all their bleak and polite formality, and give up in despair all attempts to get their work into print.

The Handicap of being an Amateur.

Faults of style or technique in amateur MSS. are naturally unmentioned on—for editors are busy men, and have neither time nor opportunity to train would-be writers in the technicalities of the business.

The rejection-slip is still with us, but it is now possible for any aspiring writer to obtain expert professional advice on his or her work and detailed criticism and revision of MSS. It is surprising how many rejected articles or short stories can be brought up to publication standard by efficient sub-editing.

Every day new papers and magazines are making their appearance, and the demand for readable fiction far exceeds the supply. So great is the scarcity of new talent that editors are obliged to purchase the English rights of American short stories.

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You are also invited to apply for a free copy of "Wordcraft." This is a little book you will want to keep. In addition to full details of the A.B.C. Writer's Course, synopsis of lessons, method of instruction, fees, etc., it contains interesting and valuable information about many modern authors of note. Write to-day—do not send a specimen of work unless you wish to—and you will receive a copy of "Wordcraft" by return. It is well worth having. Write to the Secretary, A.B.C. WRITER'S COURSE (Dept. L.), Paternoster House, London, E.C.4.

RAYS AND REFLECTIONS.

Dear, droll Mr. G. K. Chesterton!—"G. K. C." as he is affectionately dubbed by his admirers. Some of his vivacious and whimsical rhymes remain long in the memory. There was, for example, the lay concerning the wicked grocer, who was created for an "omen and a sign," and who was denounced by the poet in much vigorous language while the virtuous inn-keeper was exalted. There were intensely comic lines about the people who bound about the town of Roundabout. There were lusty staves which the teetotaller, the Puritan, and other kill-joys were held up to scorn, and there were songs in praise of taverns and good-fellowship.

They were the kind of rhymes calculated to tempt even a sour moralist to laughter. I thought of them lately when I looked over a small book, issued apparently from a religious source, and devoted to a denunciation of Spiritualists. It had a preface by Mr. Chesterton, which was its main interest for me, for it might almost be said that when "G. K. C." writes a preface to a book that is the book. I soon saw that it was the old story—one religious domination attacking another, for the onslaught was made on that body of Spiritualists which regards its Spiritualism as a religion. It did not strike me, however, that the attacking side was itself so immaculate that it could afford to do this kind of thing. "People who live in glass houses, etc." But I was really distressed about "G. K. C." He had forgotten to be funny! And the position was full of rich opportunities. He could have depicted Spiritualists as a horde of desperate fanatics and gibbering imbeciles, their hair twined with straws, and foam (or flame) coming from their mouths—all of them far worse than the wicked grocer "who keeps a lady in cage most cruelly all day, and calls her 'Miss,' and makes her count until she fades away."

He could have shown how the wicked Spiritualists drive their innocent children into séance rooms, and there subject them to horrible treatment, to the accompaniment of weird rites. He could have told how some Spiritualists are so lost to every sense of decency that they become (shamelessly and infamously) Teetotallers, shunning the good inn-keeper. What can have happened to "G. K. C." once the rollicking laureate of Bacchus? It is difficult to picture him as a sour and snuffy pamphleteer.

It is only the author of the book who contrives to be humorous, and that is by accident, as in the passage where it is stated that the children of Spiritualists are taught "that Spiritualism demolishes the absurd and materialistic conception of the theological Heaven and Hell." This, it seems, is one of the proofs of "the anti-Christian nature of modern Spiritualism." This refusal to accept a materialistic conception of the theological Heaven and Hell is indeed a vile offence. It is so shocking that I can only describe it in the language of the country magistrate when dealing with the case of a labourer who has stolen a turnip, viz. "It is impossible to imagine a worse case!"

Houdini, the famous conjurer, whose interest in psychic phenomena is well known, was a friend of Sarah Bernhardt. In a letter which I have just received from him he tells me that when in Boston the great actress was a guest of himself and Mrs. Houdini. On that occasion Mme. Bernhardt was so greatly impressed with his powers that after witnessing one of his feats, she said, in all seriousness, "Mr. Houdini, you are such a wonderful man, and can do such amazing things, can't you please bring back my lost limb?" This was faith indeed! It was asking the conjurer to do what all the healers and miracle-workers of all the ages have never been able to accomplish—to restore a missing arm or leg.

D. G.

JUST PUBLISHED.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

THE TEST OF PSYCHICAL EXPERIENCES.

We are frequently in receipt of letters from persons who, writing from all parts of the world, give us accounts of strange experiences—it may be a remarkable dream, or a waking vision, a presentiment, or a sensation which strikes the narrator as denoting the presence of some spiritual agency. Quite often the experience given is utterly inconclusive as in the case of one correspondent, a distinguished Churchman, who once in his life saw plainly the figure of a man standing in a field. It appeared for a moment and then vanished without leaving any clue by which to ascertain the cause. We are too often asked to decide whether these things are psychical phenomena, although we feel that the subjects of the various experiences, having all the circumstances in their possession, are in a much better position to decide the point than we could ever be. Illusions and hallucinations abound, and the only safe method on which one can proceed in the case of an isolated experience is to ask whether it had any sequel, whether it led anywhere. If not, then we are left without any means of arriving at a conclusion. To take an example, X., sitting in her room one evening, distinctly sees her friend Y. standing by her side. The sudden evanishment of Y. shows that the appearance was an apparition. But that in itself is not sufficient as a case on which to give an opinion. It might have been an optical illusion due to X.'s state of health at the time. If X. can also inform us that Y. died at about that time, then there is material for consideration as to whether it was not a psychical experience of the kind known to Psychical Research as "veridical," i.e., truth-telling. That is one form of test. Another is that an experience shall be frequently repeated with accompanying circumstances showing intelligent purpose and the operation of intelligence, apart from that of the person chiefly concerned. True psychical experiences are usually so well-marked and so closely related to the events of daily life that it is not at all difficult to distinguish between them and the phenomena of hallucination due to nervous derangement.

LORD BROUGHAM AND SPIRITUALISM.

As to Lord Brougham's association with Spiritualism, we think that the following passage from Mr. Benjamin Coleman's little work, "The Rise and Progress of Spirit-

ualism in England," issued many years ago, fairly sets out the facts. Mr. Coleman wrote:—

Contrary to statements made in the Press, I have reason to believe that Lord Brougham never spoke or wrote a word against Spiritualism; on the contrary, all that is known of his opinions upon this subject gives evidence that he was strongly impressed that it was an important truth. I had a short conversation with him, when the few words that he said showed me that he was greatly impressed with what he saw at the séances he had with Mr. Home at Mr. Cox's; and in a work entitled "Nature," by Mr. Charles Groom Napier . . . the preface to which was written by Lord Brougham, closes with these remarkable words: "There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those which cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand—it is Modern Spiritualism."

SPIRITUALISM, RELIGIOUS AND SCIENTIFIC.

"You cannot," says a correspondent, "divorce the moral question from Spiritualism. It must be primarily religious." We entirely agree, and, indeed, we have never sought to separate the moral side from the scientific or the philosophical one. But we have always seen that in the interests of definiteness certain distinctions must be observed at the beginning. The investigator of any problem must begin by clearing his mind of everything but the subject on which he is engaged, otherwise his thinking may become confused by the intrusion of other questions which, however important in themselves, are for the moment irrelevant. Thus, an astronomer must pursue his work as an astronomer, not as a theologian, although in the end he may see that Theology and Astronomy have a close affinity, in so far as each contributes some truth towards a better understanding of Life. So we say that the man who pursues Spiritualism entirely on its religious side is not usually fitted to lay down the law on the subject of its science, any more than the Psychic Scientist is equipped to act as an authority on the religious side of the matter. Nature is always consistent with herself, so that when in Spiritualism we find the religionist and the scientist exclaiming against one another on the ground that one holds some view which is not compatible with the view taken by the other, we know that the fault is with the persons concerned and not in the subject itself. Life is full of apparent contradictions, but they are all capable of being reconciled with each other when they are intelligently examined. Religion and Science must ultimately meet and unite in Spiritualism as elsewhere. So far as they appear at present irreconcilable one with the other, so far have those who follow them fallen short of the Truth.

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London: HURST & BLACKETT.

ANSWERS TO CORRESPONDENTS.

CLAUDE TREVOR (Florence, Italy).—Thank you, very much. The second instance you give, relating to Napoleon III. and the mummy, was dealt with in the course of an article by Sir William Barrett in the "Evening News" some weeks ago. As a matter of popular interest, the question has now become practically extinct, and it was so much mixed up with dubi-ous yarns and superstitious absurdities, that we did not find it an attractive subject.

E. J. FROST.—Your appreciation of LIGHT is grateful and comforting, the more so as we have never yet come up to the standard of excellence which we always keep before us. It is pleasing to find we can gratify others, even if we cannot satisfy ourselves.

"CONSTANT WRITER."—"He that sitteth in the Heavens shall laugh. We think it not unlikely that He does laugh at the many droll spectacles presented by mankind, especially those of it who, being destitute of any sense of the ridiculous, take themselves and their affairs as matters of the highest seriousness and importance.

F. K.—You regard Spiritualism as a gigantic delusion and imposture, and its phenomena as contrary to all the laws of Nature. (We summarise your conclusions for the sake of brevity). As the revelation of a state of mind, this is not without interest but just how it affects the question is a matter entirely beyond us. Our own attitude seems to interest you much more than your attitude interests us.

KATHARINE LENOX (Delaware).—The narrative shows the apparent possession of psychic faculties in an incipient stage, but the episodes are not of sufficient interest and importance to publish. We have returned the manuscript. American stamps are useless for postage here. An international postage coupon should be used in these cases.

HERBERT PORTER.—We regret that the verses are unsuitable. They are technically correct, but the ideas conveyed are too hackneyed.

AT THE SPIRITUAL MISSION, BAYSWATER, on Sunday last, Mr. A. V. Peters performed the ceremony of "naming" the infant daughter of Mr. and Mrs. Percy Peters. The parents of the child are both members of Spiritualist families, Mr. Percy Peters being the son of Mr. and Mrs. A. V. Peters, and Mrs. Percy Peters the daughter of Mr. and Mrs. Goodwin, of Brighton.

MRS. ALICE JAMRACH, of 11, Sheringham-avenue, Manor Park, E.12, on behalf of the Little Ilford Christian Spiritualist Church, gratefully acknowledges receipt of parcels and clothing during the past three months from the following: Mrs. Parsons, Mrs. Hudson (Huddersfield), Miss Bannister (Bedford), Miss Liddell, Mrs. Wise, and Mrs. Masters.

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.—Sunday April 29th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss L. George.

Croydon.—Harewood Hall, 96, High-street.—April 29th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Brighton.—Mighell-street Hall.—April 29th, 11.15 and 7, Miss Ruth Darby; 3, Lyceum. Wednesday, 8.15, Mr. H. J. Everett.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—April 29th, 11, Mrs. Ball; 6.30, Mrs. Worthington.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mrs. E. Edey, address and clairvoyance; 7, two services: Church Hall, Mrs. E. A. Cannock, address and clairvoyance; Lower Hall, Mrs. Graddon Kent, address and clairvoyance. (N.B.—Additional services will be arranged on frequent Sundays throughout the year.) 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mrs. Alice Jamrach, address and clairvoyance. Friday, free healing centre; 5-7, children; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 29th, 7, Mr. H. Carpenter. Thursday, May 3rd, 8, Mr. Ernest Meads.

Shepherd's Bush.—73, Becklow-road.—April 29th, 11, public circle; 7, Mr. and Mrs. Gribble. Thursday, May 3rd, Mr. J. B. Firth.

Peckham.—Lausanne-road.—April 29th, 7, Ald. D. J. Davis, J.P. Thursday, 8.15, Mrs. Mary Crowder.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, April 29th, 11, Mr. Ernest Meads; 7, Mr. W. A. Melton.

Worthing Spiritualist Mission, Ann-street.—April 29th, 6.30, Miss Morse. May 3rd, 6.30, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, April 29th, 7.30, Mr. Ernest Beard. Wednesday, May 2nd, Miss Florence Morse.

Central.—144, High Holborn (Bury-street entrance).—27th, 7.30, Mrs. Podmore; 29th, 7, Mrs. B. Stock.

THE RONALD BRAILEY FUND.

In LIGHT of March 10th (p. 156) appeared details of certain donations and collections which, together with the proceeds of a sitting generously given by Mr. Vout Peters at the London Spiritualist Alliance in February, made it possible to send £7 to Mr. Ronald Brailey to help to make up to him, to a very small extent, for the loss he had sustained by the destruction of his property by fire. Since then Mr. J. J. Vango has most kindly followed Mr. Peters' example, thus enabling us, with the addition of further donations, to send Mr. Brailey a further sum of £10 12s., made up as follows:—

	£	s.	d.
Fees for Mr. Vango's Private Clairvoyance Circle	2	10	0
DONATIONS:—			
Mr. and Mrs. Blanch	2	2	0
"Kaye"	1	0	0
"Heartsease"	1	0	0
Mrs. M. I. Parker	0	10	0
"X. Y. Z."	0	10	0
Mrs. F. H. Park	3	0	0
	£10	12	0

GEORGE E. WRIGHT,
Org. Sec.

NEW PUBLICATIONS RECEIVED.

"The Wolf Trail." By Roger Pocock. Basil Blackwell, Oxford. (7s. 6d. net.)
"Royal Magazine." May.

INVALID CHILDREN.—By kind permission of Mr. H. Gordon Selfridge, the annual meeting of the Invalid Children's Aid Association will be held at Lansdowne House, Berkeley-square, on Tuesday, May 8th, at 3 p.m. The Rt. Hon. Lord Daryngton will preside, and the Rt. Hon. and Rt. Rev. the Lord Bishop of London, Miss Rosina Filippi, Sir Arthur Newsholme, Mr. Pett Ridge, and Dr. Falconar will be among the speakers. Tickets are necessary for admission. They can be obtained from the Secretary, 117, Piccadilly, W.1.

HEALING MEDIUMSHIP.—The British College has had during the week a visit from Miss "Rose," of Hulham House, Exmouth, for the purpose of carrying out diagnosis through the operation upon her of "Dr. Beale," a worker in the Unseen. A number of sufferers were examined by "Dr. Beale," and advice, comfort, and teaching were given as needed. A largely attended public meeting gave others an opportunity to hear "Dr. Beale" speak of his work at Hulham House, on his cures and on his failures. Miss "Rose" will probably be at the College again about the beginning of July, and any wishing to interview "Dr. Beale" on that occasion should have their names upon the waiting list at the College.

NEW SPIRITUALIST CHURCH FOR SOUTHEAST DISTRICT.—So impressive has been the development of Spiritualism in the largely-populated district of Southend-on-Sea in recent times, that it has been found necessary to construct a large new church to accommodate the crowds of people who could not be provided for in the Crowstone Gymnasium, North-view Drive, where the services have been hitherto held. The Society, which has taken this enterprising step, was formed about 17 years ago, and the first services were held in the Victoria Hall, Alexandra-street, Southend. A transfer was afterwards made to another hired hall in Milton-street, from which the last removal was to the Crowstone Gymnasium. The seating accommodation at that hall was only about 300, but in the new church 700 people can be thus provided for. It is a steel-framed building, with a sloping roof, rising to the height of 31ft. 6in., and there will be two ante-rooms of 15ft. by 15ft., and two vestries 10ft. by 10ft. each. It is expected that the church will have been completed by the middle of May.

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SPECIAL FEATURE.

FRIDAY, April 27th, 3.15 p.m. Third of a series of 10 Lecture-Demonstrations by MR. VOUT PETERS, entitled "The Principles and Practice of Clairvoyance." Subject:—"Personal Clairvoyance." Non-Members admitted on payment.

MONDAY, April 30th, 3 p.m. Private Clairvoyance. MRS. CLEGG.

TUESDAY, May 1st, 3.15 p.m. Public Clairvoyance. MRS. BRITAIN.

WEDNESDAY May 2nd, 2.30 p.m. Personal Clairvoyance. MR. T. E. AUSTIN. 4 p.m. Discussion Gathering.

THURSDAY, May 3rd, 7.30 p.m. Special Meeting. LT.-COL. BELK. "Our Trust and our Duty."

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Learn to write for the FILMS

BIG MONEY for IDEAS

IT is extraordinary what misconceptions prevail to-day about the craft of scenario writing. Most people will grant, I suppose, that to be a successful picture-playwright requires imagination. But this is only one of three essentials, the other two being technique and some literary ability. Without "technique" no plot—unless it is that of a well-known book or stage play—will sell for more than a few pounds, however original its story may be. In nine cases out of ten it will not even be read.

£50 per Reel.

But, given the necessary technique, it may fetch anything from £5 to £50 per reel. £100 down, on account of a 10 per cent. royalty, is an average figure for a five-reel subject, as the writer knows from personal experience.

Now, it is a remarkable fact that to-day, when hundreds of people are every week writing what they fondly imagine are scenarios, that in the whole of Great Britain there are (apart from the men who actually produce the films) not more than a dozen men who know how to write a properly worked out picture play. The reasons are not far to seek. The form of technique, as standardised to-day, has been very largely created and modelled by the handful of experts referred to, and in nearly every case they have only arrived at their present efficiency after years of hard work and a good many early failures. Not unnaturally, most of them are unfavourable to the idea of giving away the secrets of their craft which have cost them such infinite pains to acquire. For, make no mistake, the technical side of scenario writing, complicated although it appears to a tyro when he first sees a properly carried out script, is purely a mechanical accomplishment, and, given a thoroughly skilled and experienced teacher, any intelligent person could master it in a dozen short lessons.

A Market Monopolised.

But there has been no one in the past available and willing to give such skilled and experienced instructions, and consequently the whole market is in the hands of the few experts mentioned. And considering their pioneer work, none of the unskilled, though possibly clever, imaginative writers, whose film plays are rejected by the dozen every year, have any right to resent this. The writer, who, it may be mentioned incidentally, is the author of over one hundred scenarios that have been produced in this country, and in France and America, is now acting as scenario editor to one of the leading British producing firms. During the past three months he and his staff have dealt with something like 200 scripts. Not one of these showed the slightest knowledge of the technique of scenario writing, and so, although a dozen contained likely ideas, they were all rejected. Even the best of them would have required several weeks' work on the part of the scenario staff before it could have been placed in a producer's hands.

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