

"LIGHT," August 4th, 1923.

REMARKABLE SPIRIT COMMUNICATIONS.

SEE PAGES 484-5-6-7.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,221.—VOL. XLIII. [Registered as] SATURDAY, AUGUST 4, 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.

Day follows ever on the murkiest night
And Time that brings the dark brings also light.
—ANON.

MAGIC AND MEANING.

Many and strange documents in the way of publications, cuttings and manuscripts reach this office. Some of the weirdest come from the land of Stars and Stripes as a kind of "set-off," perhaps, to the examples of fine and sane thinking which also reach us from there, for it may be said of fair Columbia, as of the little girl in the old rhyme, that, in these matters, "when she is good, she is very, very good, but when she is bad, she is horrid." There is, indeed, a "gay and buttonless freedom" about some of the American psychic and anti-psychic utterances. The psychic journals present us occasionally with things wild, weird and wonderful—not to say utterly incredible—which appear to be calmly accepted as authentic statements from the Unseen World. But the anti-psychic side is no less funny. Here is a little paper pleasingly entitled, "M. U. M.," the journal of the Society of American Magicians. The letters stand for "Magic, Unity, Might." We would suggest another interpretation, in which the word "Medley" or "Mixture" might appear. We should also have to suggest another word for "Unity." The magicians who (presumably with wands and pass-words) direct the destinies of the paper, seem to suffer a little from confusion of ideas. Let us explain the point. It will need another note.

THE "TWO VOICES."

"M. U. M.," then, contains an article "Is Spiritualism a Fake?" by F. W. Seymour. It is blue-pencilled for our attention, and we have read it with zest, having a keen appreciation for comic things. Mr. F. W. Seymour, who is a President of Magicians, says that from his personal observation up to date, "Spirit-

ualism is without doubt a pure fake." This is pleasing, because we have gathered from other quarters that it was an impure fake. However, having given the keynote of Mr. Seymour's article, we turn to the next page and are mildly surprised by the spectacle of a poem, "Friendship Beyond the Grave," by Millicen T. Easter (so the name is printed). It commences, "They clasped each other by the hand," and relates the story of a pledge between two loving friends. When one is "hidden in the grave," and has learned the "Newer Ways of God and Saints and Golden Ways," he (or she) will signal to the other:—

"The message that will cheer his heart
That time and distance do not part."

The "message" contains a reference to

"Those in accord in thot and deed,
Whose very souls have long been freed."

"Thot," by the way, is American for "thought." It is the new spelling, from which may Heaven and the Muses preserve us!

TRUTH WILL OUT.

And now, what, as Lord Roseberry said on a famous occasion, "What do you think of it all?" For ourselves we plead guilty to an almost impish enjoyment. Spiritualism which teaches the truth of the sentiments in the poem is a "fake." Is it? Perhaps it is, as our friend Mr. H. W. Engholm remarked, after a long experience of magicians and conjurers, that it is their business constantly to deceive and delude. Consequently when the conjurer tells us that something is a "fake" he is to be watched closely, because the statement is intended to "put you off"—to beguile you while he is preparing his next surprise. In this case the "surprise" is on the page following the statement of Mr. F. W. Seymour, and it seems to discount that statement considerably. It may be that when, like Silas Wegg, the magician, "drops into poetry," he also lapses into truth. Indeed, to us it is so. It is not only that poetry is of the stuff of Beauty, and "Beauty is Truth," but that we have long assured ourselves by every possible test, mystical and practical, that there is life after death, that our friends can and do "signal," and that "time and distance do not part." So we have cause for satisfaction on all counts. "M. U. M.," in this case, might stand for Magicians Unmistakably Muddled.

THE REVELATION.

Love wakes men, once a life-time each;
They lift their heavy heads and look;
And, lo, what one sweet page can teach,
They read with joy, then shut the book.

And some give thanks, and some blaspheme,
And most forget; but, either way,
That, and the Child's unheeded dream,
Is all the light of all their day.

—COVENTRY PATMORE.

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DIVINE SYMBOLISM AND THE WISDOM OF THE ANCIENTS.

BY A. J. WOOD.

I.—THE "WORD" AND THE "WORK."

"Zabdiel," one of the communicators of the Vale Owen Script, though not so prolific in matter as "Arnel," is nevertheless always interesting and possesses a character quite his own. In one of his messages—which he begins somewhat abruptly, and apparently *à propos* of nothing that has gone before—he says:—

Not everyone who runs reads aright; for they who run are sometimes of too impatient a mind in regard to those things which are not of apparent importance; and only the apparent is of importance to such as these. So it comes to pass that much that is written very plainly is no word to them, and its message of significance is left unheeded.

This is, unfortunately, true of a good many people. They are accustomed to take things for granted, and would appear to have neither curiosity nor desire to enquire into the reason of things, no matter how uncommon, with which they come into contact. They are of those who see well enough with their eyes, but not with their understanding, being content with things as they appear.

"Zabdiel," in the words we have just quoted, is not referring to anything in these particular communications, or to any words in a printed volume, but to what we call the "Book of Nature," and to those who, like Wordsworth's Peter Bell, are blind to the significance of things, for,

A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more.

Altogether a different character in fact from him who could find:—

Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

It is this heedlessness of people to the spirit that lies within things; their obtuseness to what he calls "its message of significance," that "Zabdiel" is referring, and what he describes as "the various signs which are written in what men call Nature; that is, the surface phenomena of spirit power energising in and through matter." And yet after all, perhaps it requires something of the poet's nature and insight to be able to realise that things "are not always what they seem," so as to be able to say, with Tennyson, on seeing a little flower in a crannied wall:—

. . . but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

The poet saw very truly that it was a symbol of something other than its material self; a bodying-forth in visible form of some invisible spiritual essence. Indeed, we cannot get away from symbols, for what is language itself but a symbol, and every word in it but a sign for something else—a thought, touched, maybe at times, by feeling?

I was reading, the other day, "Jardin d'épicure," by that genial cynic, Anatole France, and came across the following very apposite passage:—

"What is a book?" he asks, and then answers as follows: "A series of little printed signs—essentially only that. It is for the reader himself to apply the forms and colours and sentiment to which these signs correspond."

Words, however, are but human symbols; and very often but poor things at that! Not always do they signify what we mean, sometimes conveying one thing when we wished to convey another. Ambiguities lurk among them like the snares of a fowler in a wood. If thoughts and feelings, on some occasions, could only be directly communicated without the method of signs or symbols, how much the more readily might we be understood! What dangers even, might be averted! Therein lies the difference between human and Divine symbolism: the one imperfect, the other perfect. The one temporal, variable, and local, the other eternal, unchanging, and universal. And yet but one principle is seen to be at work in both instances, and that is, that on this plane of existence, whilst mind is compassed for a time in matter, symbolism must take the place of more direct methods of communication between mind and mind, whether between human and human, or human and Divine. So, just as every book, and every work of human

origin expresses in symbols the mind of the author, so every tree, every blade of grass, every flower that grows, and every animal that breathes symbolises the mind of God. They are "words" spoken by Him in a language as universal as man himself, but the knowledge which was able to translate them into their Divine equivalents was lost long ages ago; and though the "words" remain, they are for us—like the ancient hieroglyphs of Gnosus or Etruria—undecipherable.

And yet there was a time when this language was understood. Swedenborg testifies to the fact in many of his works, and "Zabdiel" corroborates him. In the same message from which we have already quoted, he says:—

There was a time when Science did not mean what it means to-day; when there was a soul in Science, and the outer manifestation in matter was of secondary interest.

He then proceeds to tell us that the men of those most ancient times studied Nature in the light of their knowledge of spiritual things, for communication with higher intelligences was both frequent and easy. Their instructors saw Nature both in *obverse* and *reverse*, and could link effect with cause unfailingly. The ancients classified this knowledge, so "Zabdiel" tells us, but, as the facts related to spiritual things "they were fain [obliged] to express them in a language apart from that of common use."

This classified knowledge was what Swedenborg calls the "Science of Correspondences," or the knowledge of the relationship between things natural and spiritual. The ancients, he says, considered it the Science of Sciences, and their wise men, by its means, "knew what was signified (spiritually) by animals of all kinds, what by trees of all kinds, what by mountains, hills, rivers, fountains, sun, moon, stars, etc."

"Zabdiel" further tells us that their descendants, whose energies were turned in other directions (evidently more worldly) "not considering what manner of knowledge was contained in the lore of their ancestors, said the language was allegorical or symbolic, and thus doing, made the facts themselves assume a shadowy form, until at last there was little of reality left."

Now it is rather a singular thing that these words of "Zabdiel's" are almost identical in their nature to some that were written by Tertullian in the second century of our era; for just as "Zabdiel" speaks of the corruption of the Science of Divine Symbolism or "correspondences," i.e., of the Word of God in His Works, so Tertullian spoke of the corruption by his Pagan contemporaries of the Work of God in His Word.

Which of you (he asks) have not drunk from the fountain of the Prophets? It is from these Sacred Springs that your philosophers have refreshed their thirsty spirits, and if they have found anything in the Holy Scriptures which hit their fancy, or served their hypothesis, they took and turned it to a compliance of their curiosity; not considering those writings to be sacred and unalterable, nor understanding their true sense.

The words I have italicised would make an excellent paraphrase of the words of "Zabdiel's" just quoted. So does history repeat itself in new ways, as the spiral of life unfolds itself.

But how came the "Word," as distinct from the "Work" of God, to be written? And why? Briefly, and according to Swedenborg, for this very adequate reason: Man being created a free-willed being, in process of time turned away from his Creator, and towards himself. He forsook his God, but God did not forsake him; so that when man through his own folly lost the precious power which he possessed of communicating with angels and spirits who taught him the Wisdom of God in His creation, until finally he was communing only with such spirits as corrupt as himself, and which the spiritual laws of consociation or affinity had attracted to him, it became necessary for his own salvation that approach should be made to him from a new direction, and one which should still have respect to his freedom of will, and liberty of thought. Man had, as it were, interposed a thick cloud between himself and the Sun of heaven. Had the Prophet Isaiah lived in those days he might have said, as he did to the

Jews of his own time, "Your iniquities have separated between you and your God, and your sins have hid His face from you."

This sphere of spiritual corruption about man, growing ever more dense by perpetual daily accretions from a Godless world, at last interposed so thick a veil between him and those Higher Powers upon which his very spiritual life and light depended, that his danger became real and great, for spiritual death would have meant, ultimately, physical extinction. Unless, therefore, all true knowledge of God and His Kingdom was to perish from among men, it was essential that a new revelation should be made through other channels. This was gradually effected in the succeeding ages, and its form eventually crystallised into the present Scriptures. It was given through human instruments specially chosen for the work on account of their physical and intellectual fitness—seers and prophets who, not so corrupt as the people they lived amongst, were capable, under Divine and angelic guidance, of presenting a view of the Supreme Being and of spiritual verities in symbols, types, and representatives which, whilst accommodated to the peculiar genius of their peoples, and reflecting their many imperfections, yet sufficing for them, was, nevertheless, so perfectly desired, that, in the clearer light of a later age, and of a higher order of intelligence, there should be found within these writings a foundation of matchless wisdom as inexhaustible as the source from which they sprang. This revelation was called the "Word" of God, a term of special significance, and often misapplied to the whole of the books contained in the Bible. This "Word" was given, not specially for the people who directly received it, for they understood it but little. They were "an evil and adulterous generation," and though the "Word" served certain useful purposes for them, a still greater purpose lay behind. They were little more than its *custodians* until an event should happen which, still lying in the womb of time, would render it available for all peoples, and that event was the art of printing. Until the "appointed time," however, these Sacred writings, intended, not for one nation, but for all, were given and committed to the care of the one nation which, by its very idiosyncracies was peculiarly fitted for the task of preserving this precious legacy for posterity. Nay, most wonderful of all, this nation was, more than any other, through these same idiosyncracies—its gross materialism, its "stiff-necked" conservatism, its love of ceremonial, and meticulous care of, and attention to detail, however trivial—nay, more, because of these things, was, under Providence, capable of being itself used, as types and representatives of those spiritual states and experiences which all other nations and individuals must experience at some time in their inner lives. Thus a foundation was laid for the "Word" on the lowest possible base of human nature, and one which would render it more securely permanent. All students of the Scriptures have glimpsed something of its mystery in this respect, but it remained for Swedenborg to show how marvellously each recorded incident, every statement, however seemingly trivial and absurd, however contradictory and impossible literally, was, in the light of "correspondences" seen to be a perfect vehicle for the conveyance of some important spiritual truth. The vessel was precious, but more so the "living water" contained within it. It naturally follows that the historical or scientific accuracy of the letter of Scripture, concerning which so much ink has been spilled, and breath wasted, is a matter of little or no importance to those who seek for its *spirit*. Such things as these are not revelation, nor is historical or scientific accuracy any proof of Divine inspiration. If they were, many secular histories, and scientific treatises could make a better claim for such distinction. No; the divinity of a narrative does not lie in any supposed literal inerrancy, but in the spiritual fact it is intended to convey. In short, there is no other means of representing spiritual things so that they may be universally understood, than by metaphors drawn from things temporal. Divine wisdom, accommodating itself to human understanding, veiled itself in figures, symbols, and representatives—divine parables, compounded of concrete facts, and other elements of human experience so curiously interwoven that, when the mental eye, aided by the x rays of "correspondences" penetrates the texture, it beholds another fabric, not woven in the looms of Time, but of Eternity; its body of "flesh" transfigured by the glory of the spirit within it.

"Then do you mean to assert," says the sceptic, "that this book, this Bible—which I admit is remarkable in many respects—yet containing so much that is absurd, trivial, unintelligible, impossible, gross, cruel, and unjust, is the Word of God?"

Yes; just that! But not because of those things, but in spite of them. Even as all life and light are modified and complexed by the various mediums into which they flow, so Divine Truth, flowing first into the angelic heavens, thence into the world of spirits, and finally into the world of man, took upon itself in its descent forms and complexions corresponding with the different media into which it entered; hence the external character of the written Word. The laws of Divine order were operative all through, so that the written Word viewed as a natural effect of spiritual or internal causes has a perfect organic connec-

tion with everything that interiorly preceded it. The law of correspondences, working as it were by an inverse process, lays bare this interior structure, and shows the relation existing between the letter and its spirit; between what is dead and what is alive. Thus the "Word" exists, not only on earth, but in the heavens also; but in a heavenly form, its temporal coverings giving way to eternal. "For ever, O Lord, thy word is settled in heaven." (Psalms 119-89.)

The imperfections which attach to the earthly Word reflect the imperfections of its human instruments. And yet for all that, it is perfect, because perfectly adapted to the end to be secured, i.e., the spiritual instruction and salvation of the race. Hence the "Word" has its human as well as its Divine side, its natural as well as its spiritual. On its human side it appeals to all natures, from the lowest to the highest, from the vilest to the purest. Even as Christ, the "Incarnate Word," ate and drank with "publicans and sinners," so does He provide for them in His written Word, that they might thereby take hold of Him and rise on "stepping-stones" of their dead selves to higher things.

"Correspondence" is the Science of sciences, and its study a clue to the inner mysteries not only of the "Word" but of the varied phenomena of life. It is the "open Sesame" of all Divine symbolism, whether in "Word" or "Works," because it secures admission to treasures otherwise unapproachable. The ancients, who were well versed in it, owed all their wisdom to it, and though their knowledge of it was later perverted, and put to unworthy purposes by their descendants, being turned into myth and fable, yet there still remains to be discerned in these latter, fragments of the genuine spiritual truths belonging to this special science, some of which we hope to lay before the reader in due course. By so doing we shall be carrying out "Zabdiel's" suggestion where he says:—

If you study these tales in the light of what I have said, you will see that . . . there are to be found there embedded, like the cities of Egypt under the sands of the ages, solid facts of science or knowledge, as spiritually considered.

In the next paper, therefore, by way of illustrating the value and interest of a study of Correspondences, both in Scripture and ancient myth, I purpose to take as a first example the subject of the "horse," a name which occurs scores of times in the "Word," often obviously with a symbolical meaning. As a symbol involving similar spiritual truths to those of Scripture the horse was also used by the ancients, and it will be of interest to see how close the parallel is between the genuine and spurious use to which a knowledge of the correspondence of this particular and noble animal was put.

SPIRIT IDENTITY AND SCIENTIFIC PROOF.

To the Editor of LIGHT.

SIR,—In reference to the "board and pointer" method of receiving communications, described by Mr. Cuming Walters in your issue of the 21st inst., it may be of interest to state that during the five or six years (1903-1909) the members of a society for psychical research in Manchester frequently made use of this method with varying results according to the suitability of the psychic temperament or constitution of the persons operating. In some cases no results were obtained, while if one lady took the place of a member who had been unsuccessful, messages would be spelt out with great vigour and so rapidly that it was extremely difficult to follow the movements of the pointer and record the letters correctly.

In this way we obtained the names of many persons, their occupations and places of residence while in earthly life, and the causes of their decease, dates and places of interment, which were recorded as they were given. I afterwards applied to the Registrars of the different districts and procured copies of the burial certificates which corroborated the information contained in the messages that had been given. None of the members had any knowledge of any of the persons named in the messages.

Occasionally the persons experimenting were blindfolded, but the results were unsatisfactory, and it was stated that the communicators found it necessary that the experimenters should look at the board.

This rather agrees with a statement of my wife's in answer to a question of mine as to how she had seen certain objects, e.g., flowers, she had spoken of when controlling a medium, viz., that she had seen them "through your eyes"; but she could not give a more minute explanation. Curiously enough, on one occasion she saw an infant that was lying in an approaching paramour (in a public garden), the folded hood of which hid the child from my vision; so she could probably see a living person more easily than an inanimate object.

Yours, etc.,

A. W. ORR.

37, Enys-road, Eastbourne.
July 24th, 1923.

A RECORD OF HOME INVESTIGATIONS.

BY ARTHUR SCHOFIELD.

I.—INTRODUCTORY REMARKS.

The writer of these notes has long been interested in psychical matters, and has recorded in the past some memorable sittings with public mediums. About four years ago he discovered accidentally, to his great surprise, that his wife possessed the gift of automatic writing. It was decided to sit together regularly, as the conditions would allow, and a large number of these sittings have been held.

A selection from the material that has accumulated may be of interest to readers of *LIGHT*, for the Spiritualist has always believed that to the privacy of the home circle may come some of the happiest and most convincing evidence of the presence and interest of departed friends. These records of mine are just messages received by two ordinary persons in the quiet of their own home.

It is obvious at the outset that these messages cannot have much evidential value to any but the sitters. Many of the alleged communicators are my own relatives or friends, and it will naturally be assumed that anything I ever knew regarding these people has been told by me to my wife at some time or other. Even when I am confident that certain statements, since verified, were unknown to either of the sitters at the time of their reception, the reader, having only my word for it, may be justified in suspending his judgment.

My aim, therefore, is not to prove anything, but rather to add another contribution to the rapidly growing mass of serious testimony, which, if it is not coercive in its effect, does at least support and render reasonable to many students, a belief in the survival of human personality beyond the grave.

The reader will pardon such further personal references as are necessary to enable him to judge the better of the evidential value of the scripts.

The principal "communicators" are my father, mother, grandparents, and other near relations, nearly all of whom died many years before I met my wife. She is by training and inclination a member of the Church of England. I have a long ancestry of Methodists on both sides of my family, but my own bias has always been rationalistic, and for many years prior to commencing psychical investigations I called myself a rationalist. I mention these facts because, if the messages originate in the subliminal minds of the sitters, it is strange that they show little correspondence with the ideas of those sitters. They are neither Anglican nor Rationalist in their teaching.

Not unnaturally I feel considerable reluctance to expose so much family matter to the public eye, but others in a position to judge, hold that a selection from these records ought to be published, and there are occasions when one's private feelings must give way. The reader will understand, however, that all names have been changed, and matter likely to identify those concerned has been carefully suppressed. This weakens the evidential value of the records undoubtedly, but that cannot be helped. I can only say that every care has been taken to secure accuracy in transcribing, and, though much is omitted, what is printed appears exactly as it was received.

The method of production of these scripts is very simple. The sensitive sits at the table holding a pencil to paper in a natural position. I sit beside her watching the writing, and asking occasional questions. The pencil usually begins to move at once. Sometimes it scrawls at first. The pencil appears to be feeling about, and suddenly begins to write, sometimes in a small even hand, and at other times with violent twistings. The longer communications come with an easy flow. The violent efforts seldom last long, and are apt to terminate as suddenly as they began.

The regular communicators have their characteristic writing styles. Clifford Schofield (my father, died 1880), aged 31, writes in a clear round hand. Mary Helen Schofield (my mother, died 1905), aged 56, writes usually in a pointed feminine hand, very similar to her writing when living, and her signatures bear a very close resemblance to the living signature, to which I have compared them.

My wife (Isabel Schofield) has to remain mentally passive throughout the sitting. If she interjects a question or becomes mentally alert the writing stops at once.

At times the writing will cease instantly for no evident reason; the connection appears to be broken, and the communication cannot be resumed at the point at which it left off.

It is noticeable that the slightest outside disturbance will interfere with the even flow of the writing. To ask a question before the communicator has completed the message is apt to cause confusion. On the other hand, when

conditions are good, the answer to a question will be commenced before the question itself has been completed, as if the communicator had grasped the idea mentally before it was spoken.

The presence of new sitters appears to disturb conditions, and results then are usually poor.

I.S. suffers no ill-effects from the sittings, but she states that they make her feel drowsy, and after a time she becomes too sleepy to continue, so that the sittings seldom last more than fifteen or twenty minutes.

The first of the sittings was held on April 13th, 1901, and the writing is still obtained freely, though sittings are not now held with any regularity. I have nearly four hundred typed records to select from.

Before presenting systematised extracts, it may be well perhaps to give verbatim the record of a complete sitting, of average interest, so that the reader may have a clear idea of what occurs.

Sitting held April 16th, 1919. Present: Sensitive (Isabel Schofield) and myself (Arthur Schofield).

[Communications in inverted commas. Questions in brackets. Comments in square brackets.]

I. S. wrote:—

"Arthur, we are waiting for you again, Mary Schofield."

"Will you give me news of Julia and Robert first?" [My sister and brother.]

"Will you tell them that I have got into touch with you through Isabel, your wife?"

[Writing changes.]

"Clifford Schofield is here, too."

(Are you there, father?)

"Yes, I am."

(Can you remember anything to tell me?)

"Yes. Do you know I once went abroad? Round the world nearly."

[He went to Australia by sailing vessel for the benefit of his health about 1869.]

(Had you any adventures?)

"Yes, we came in for storms, and I was sick. I was not up to the mark at the time. They thought a sea voyage would cure me, and it did."

(What was the matter with you?)

"My lungs were inclined to be wrong." [Correct.] "My cricketing days. Have you ever seen any picture of me as I played cricket? Ask your mother."

[I know C. S. used to play cricket with a local team of some repute, but I have seen no such photograph of him as described.]

(Tell me about your world. Is it similar to ours?)

"Our world is similar to yours. We enjoy it in a fuller way, though. Those who look for scenery will be able to find it; others cannot. Those who seek for music find music; those who look low see low. We are ordinary human beings. Our bodies are real and beautiful if our life is grown hot. The look of us depends upon the thought of us. Love is the main attribute of this life."

(What impressed you most on entering the new life?)

"The fact that I was not attuned to it. I was not in harmony with my surroundings. By the time your mother reached me I was more ready for her journey with me. Do you understand me, Arthur?"

(To what journey do you refer?)

"To our walk in life together."

(Do you wear clothes?)

"Yes. Our garments shine as the light if our hearts are bright."

(You don't mind my asking all these questions?)

"We would like you to know how we are situated. Some would not need to know. You do."

"Do you remember how we used to sit and talk? I used to take you by the hand, and you sat on my knee, if your mother could give a good day's account of you. I can remember how I taught you to blow my watch open."

(I wear your watch now.)

"My watch? Does it still go. I was proud of it. In my youth all lads used to want a gold watch. Some had to be content with silver ones."

[I was a small boy of six when my father died in 1880. If I had been a good boy, when my father returned from business in the evening, I was allowed to clamber on to his knee. His gold watch I still wear. I well remember his teaching me to blow at the outer case, when he would press the spring, and the watch flew open.]

(Can you remember anything else now about the old days when we were together?)

"Charlie Bess."
(Who is he?)
"Your little horses."
[Good. I had two toy horses of which I was very proud. A skin one which I used to call Charlie, and a bicycle-horse, which I called Black Bess. I had almost forgotten these.]
(Anything else you remember?)
"Julia's dolls' house."
[Julia had a big dolls' house.]
"It is good to know you after so long a separation. You will feel this too. It seemed a sad thing that such a separation should come for your young mother and her bairns, but they have all made their way well, and we can see the good of it now in this fuller life."
(It was terrible for mother.)
"Yes, indeed it was."
(Have you and mother told one another of your experiences since death parted you?)
"We have not yet finished the talk. There is so much to tell on both sides—hers and mine."
[An outside interruption brought the sitting to an abrupt close.]

The reader will note from this typical record that these communications are just the informal talks of an average man with his friends in the beyond. Their charm for me lies in their natural homeliness. Descriptions of the new life mingle with memories of "Auld Lang Syne" while running through the whole collection is the urgent note of a parent's longing that his children shall walk only along the right path of duty and of love which leads surely to the as-yet-unpenetrated glory awaiting the soul whose education is at last completed.

In dealing with such a mass of material as I have at hand it is difficult to decide upon the best method of presenting it, so that, while nothing of importance shall be overlooked, there shall be no redundant writing.

I will group my extracts under a few headings which are likely to interest the reader—first the evidential matter, then such headings as "What the communicators say about the life beyond the grave," "Religious and ethical statements," and finally I ought perhaps to bring out the points which seem to me important, not glossing over occasional inaccuracies; giving some indication of my own attitude toward the scripts, and then take leave of the reader, who can form his own conclusions on the evidence before him.

II.—EVIDENTIAL STATEMENTS OF THE SCRIPTS.

In deciding what value to put upon the evidential statements made in these scripts, the difficulty is to estimate correctly the part played by the subliminal minds of the sitters.

As I have already stated, nearly all the communicators had been long dead when I first met my wife, but it is certain that at some time or another, whether I remember it or not, I must have told her of many incidents connected with my own home circle. I will therefore not go beyond the cautious statement that much of the information given in the scripts was not consciously known to my wife, and some of it was not consciously known to me. Are our subliminal minds then responsible?

So far as I have been able to observe, my mind is not an originating cause. I have found that by no amount of mental effort only can I influence the writing. If I mentally plan beforehand who shall communicate, and on what lines they shall write, the results are always entirely different from my expectations, nor have I noted any indication that my mind was being tapped subconsciously during the sittings.

As regards my wife's part in the matter, possibly all the messages pass through her subliminal mind, but the crux of the problem is, do they originate there, or are they impressed upon the subliminal by exterior intelligences, and thence pushed up into expression via the pencil? Does the subliminal mind originate, or does it transmit? I incline to the latter alternative, but I will quote at length, and the reader shall be the judge.

An incident in the sittings occurs to me at this point, as possibly having some bearing on the question of the origin of the messages.

On May 28th, 1919, my father, purporting to communicate, I asked the question, "Have you visited any of the other planets?" The subliminal mind is fond of romancing, and this sort of question seemed likely to stimulate its activities. I rather anticipated an affirmative answer, with a more or less entertaining romance of life on Mars or Jupiter. The reply was "Not that I am aware of. Have you?"

(Certainly not, but I thought you might have done so.)
"We can only be in the place fitted for our better progression."

A sensible answer. I incline to think the subliminal mind would have risen to the bait, and that we may score a point here in favour of the "supernormal" theory.

However, to resume. The following extracts are correct statements of fact, and characteristic of the alleged communicators. If the reader objects that the incidents are trivial, the reply is that trifles, if confirmed, are the best possible evidence of identity, for they are the least likely to have been told to the sensitive.

The first few examples give information which we are both convinced was unknown to either of us at the time.

For the sake of clearness, I give date of message, and pseudonym of the communicator in each case.

April 24th, 1919. *Clifford Schofield.*

(Do you remember any incident connected with Aunt Jane?)

"Saw her galloping on a horse."

(Where was that?)

"Near her own home in the country."

[This incident, confirmed by Aunt Jane, occurred before the sitters were born.]

April 25th, 1919. *Alfred Thomson.*

"Give a big hug to young Spider for me."

(Who is Spider?)

"Lou." (His sister.)

[Confirmed by Louise Thomson that her brothers nicknamed her "Spider."]

June 23rd, 1919. *Edward Jones.*

"Oblige me by writing through you to my Aunt Emma."

(You remember Robert?)

"Yes, and the Smiths."

(Who were they? Friends of yours?)

"Yes, they went to Zion Chapel."

[Details unknown by sitters. Confirmed by Robert Schofield.]

January 24th, 1920. *C. Leicester.*

"C. Leicester, of Mechanics Hall, Lowtown, Eakerton."

(Give us some particulars about yourself.)

"Ask Crowther who Leicester was. Miss Simpson, too."

[Details unknown to sitters. Confirmed by inquiry.]

February 8th, 1920. *Elsie Berry.*

"Elsie Berry, The Limes, Moor Road."

"Dr. James Berry is my father."

(Yes, we have heard of him. Tell us about yourself.)

"The windows of Bethel chapel. Windows to the memory of my papa."

(Where about are these windows?)

"Near the door."

[A deacon of Bethel interviewed later confirms the existence of the stained glass windows to the memory of Dr. James Berry. Not known to sitters.]

July 15th, 1920. *Lewis Crabtree.*

"My daily baths were a nuisance to the folks at home."

You ask them sometime."

[Miss Crabtree confirms the daily baths. Unknown to sitters.]

August 17th, 1920. *John Williams.*

"Manchester and Liverpool trade was the trouble. My son Harry is with me. My business grew to be a fine concern. We were proud of our export trade."

[John Williams was unknown to both sitters, but he and his son Harry—deceased—were traced as having been proprietors of a large local business with branches in Manchester and Liverpool and elsewhere.]

August 5th, 1920. *Henry Glass.*

"Wright played five games."

(Where.)

"With Mr. Sands, M.P."

"Mr. Sands, M.P., played with James (Wright)."

[James Wright confirms that he used to play fives with Mr. Sands, M.P. Henry Glass, brother-in-law to James Wright. Incident not known to sitters.]

The following incidents were known to me but not to my wife.

April 13th, 1919. *Clifford Schofield.*

(Can you think of any incident connected with me?)

"Will you fetch my slippers, boy? Will you fetch that strap, you little rogue? Will that do, Arthur?"

(Good, I remember that very well.)

"You were like a bit of quick-silver. Your mother was afraid for your life and your sister's, too."

(Why?)

"Will you stop playing with fire, Arthur? You naughty, naughty boy."

[I was frequently punished for playing with fire.]

April 20th, 1919. *Mary Helen Schofield.*

(Can you remember anything definite about the old days?)

"We went to Salem together when I couldn't walk so far. Do you remember the quick drives you gave me, lad, in the (bath) chair? We used to laugh at your quickness, and people used to notice your goodness to me."

"We went regularly to Salem in spite of disabilities; mine health, yours (religious) difficulties."

April 20th, 1919. *Clifford Schofield.*

"Make an effort to remember the incidents I experienced with you. Do you remember running down the dell with your father every Sunday?"

(Where was that?)

"Abston."

"Can you feel that your father has reached you? He

feels to have more knowledge of his son. We shall know each other better for these little times of fruitful experience together."

"Our house was near the cricket fields."

April 26th, 1919. *Alfred Thomson* (killed in the war, aged 30.)

"Will you tell mother that the last leave (from the trenches) was the best leave. Say it was a great meeting time. We went to the Johnsons, and to you and to others. We were all busy telling tales. We went to Henry's (his brother's) where we saw the youngsters. We were a bit cut up, too, mother and Lou and L."

May 11th, 1919. *Edith Mary Thomson.*

(Do you remember anything of the Royce Terrace days?)

"Yes, going to chapel on Sundays."

(With whom did we go?)

"The Henrys."

(Which way did we go?)

"Over the fields. We were always hurrying too much for an old woman like me."

May 24th, 1919. *Edith Mary Thomson.*

"Arthur, lad, 'Wars and rumours of wars' did come after all."

(A phrase often used by my grandmother. She died in 1903.)

"I remember December 29th, Arthur." (My birthday.)

May 13th, 1919. *Alfred Thomson.*

"Have you seen Lou lately? She will look after mother. Where is the poodle now? Little yapper, it was, too. It was a marvel to me we kept that little beggar."

May 24th, 1919. *Ethel Thomson.*

"Were you at my accident?"

(What accident?)

"Gas accident."

(You remember that, then?)

"Yes, of course I do. Were you alarmed. The others were."

[Explosions of a gas oven occurred about 1888.]

June 2nd, 1919. *Edward Schofield.*

"Edward, your grandfather."

"Boy, you remember the journalism?"

(Yes.)

"Remember Mr. Gladstone?"

(Yes.)

"Journeys for papers?"

(Yes.)

(You are thinking of the time I stayed with you in 1886?)

"Yes, lad, I was a tease. Well! Well!! It amused me and frightened a little boy. Before we part tell me you have forgiven my teasing."

[My grandfather required me to read to him the leading articles in the newspapers each morning before I attended to my own affairs. He was very fond of teasing me. Mr. Gladstone was the great figure in politics at that time. I should be about twelve years old.]

July 11th, 1919. *Clifford Schofield.*

"Mary's husband. Your father, Clifford."

(What was the name of your home?)

"Hillcrest."

(What do you remember about "Hillcrest"?)

"Your rocking horse."

(Yes. Anything else?)

"Worst boy ever known, Arthur. Naughty tricks to worry his mother like all little boys. Well, mother used to tell me little tales that we laughed over together later."

"I used the slipper, and didn't like the job. I had rather the little scamp had scamped away."

(Anything else you remember about me?)

"Recitations. 'How many miles to London Town.' [Correct.] Yes. Little boys are dear to a father's heart however much they are impish."

July 16th, 1919. *Clifford Schofield.*

"Were you present at grandfather Schofield's many presentations?"

(No.)

"Do you possess any of his presentation trowels?"

(No, but I know who does.)

"Will you bear witness to the seals, etc., etc. Does this mean anything to you? It did to him."

(I don't understand.)

"In his Aldermanic capacity he had to be constantly a witness to the seals of the City documents, of course."

[He was an Alderman. I do not know whether he witnessed City documents.]

July 25th, 1919. *John Thomson.* [Died 1915, aged 31.]

Was associated with me in business.]

(I should like some earth memories, please.)

"What a fussy chap you are. I am John Thomson all right. What do you want to know for?"

(I want to be sure it is you.)

"Hullo, Hullo. Hullo. Who goes to the telephone in the General Office now? Will that do?"

(Very good. Give me the names of some of the office staff.)

"Jones—Robinson—and Duff."

(A. T. remarked to I. S., "That will be Mr. Duff, auditor, I expect.") "No, lad, Miss Duff."

[I had quite forgotten Miss Duff, who was in the office at the time of John's death, but left some years since.]

September 4th, 1919. *Clifford Schofield.*

"Do you remember the stories on my knee, and games we played?"

(Yes. What games did we play?)

"Ride a cock-horse." (Correct.)

(Anything else you remember?)

"My row about a dirty collar?"

(Yes.)

"My own was not much better, lad."

"Clean fingers at table, my boy."

(Yes.)

"My slippers."

[My father was particular about my personal cleanliness. I used to put his slippers before the fire to be aired when he returned home.]

September 11th, 1919. *Mary Helen Schofield.*

"You silly, silly boy. I told you what I did because I felt that I knew then what I have proved since. You were always worrying over things too deep to sift, yet what could be expected of a boy so full of thoughts."

(A reference to our talks together upon religion. My mother could not understand my rationalistic views, which troubled her a good deal.)

"Well, where are you in your beliefs now?"

(I believe in survival now.)

"Well, of course you must by now, and now you see what little use is worry."

September 17th, 1919. *William Gilbert.* (An old family friend, a member at Salem Chapel, and an insurance broker.)

"Salem. Will that do, Arthur?"

"Do you remember my ivy leaf?"

(He always wore a variegated ivy leaf.)

"Will you answer if I call again, even if it is not Christmas morning?"

(He used to call to see us each Christmas morning.)

"My wish was to reach you, and have the assurance that you would like to meet one of an Assurance Co. again."

[Mr. Gilbert was very fond of punning in this fashion.]

September 24th, 1919. *Alice Southam.* (My aunt.)

(Do you remember writing to me about Psychological Research, asking me to have nothing to do with it?)

"Yes."

(What did you really think about the subject then?)

"I thought it was rubbish to bother over the subject."

(And what do you think of it now?)

"May you be helped now in your researches in whatever good direction they may take you."

"I mistook you for my son once."

(Where was that?)

"Casterton."

(Was it at your home?)

"Yes. My letter."

[Incident of the letter correct. It would take too much space to go into the details, but they certainly were not known to the sensitive.]

October 20th, 1919. *Edith Mary Thomson.*

"It is no use worrying about the lives of those gone. Never a soul is lost that does what it can for the best for the good of those all around."

"My soul had much searching anxiety over your grandfather (true), and my word! it was a burden, and I wish now that I had left it all where I found it, and had not torn my heart out for no good."

"Take heart, lad. Don't you worry, and you will be all right when the time comes. Worry never did anyone any good, but hurts the feelings of those around you."

[The above is very characteristic of my grandmother.]

January 15th, 1920. *James G. Oswald.*

[Neither sister knew this communicator except as the brother of a distant family friend. He died nearly fifty years since.]

(Can you prove that you are James G. Oswald?)

"Do you know the facts of the Sison-Hanson difficulties?"

(Well, I have heard of them, but know very little.)

"My opinion is that the soreness need never have arisen. Ruth was true as steel, but of a more managing temperament than most of her relatives cared for, but allowances should be made for a woman whose life plan has failed as hers has done."

[A correct summary of the position, I believe. The matter was unknown to I. S.]

February 24th, 1920. *Edith Mary Thomson.*

"I wonder what you do with your time now?"

(Well, I've just returned from a meeting at Salem.)

"Well, you won't go far wrong at Salem. My most happy times were spent with Salem friends. My recollections of Conference, too. My own home was a happy meeting ground for the ministers and delegates of one sect."

(Continued at foot of next page.)

A REVIEW OF REVIEWS.

Mark Twain tells us that he once ran an agricultural paper while the Editor was on holiday. He explained that, knowing nothing of agriculture, he could approach the subject impartially. He wrote, "Turnips should not be pulled; it is better to shake the vine. Clams will lie quiet if music is played to them. The Guano is a fine bird but needs care," and so on, week by week. The circulation went up by leaps and bounds. A subscriber brought him a copy with a request to read a few passages aloud, and after the reading thanked him. "Yes," he said, "that's how I read it; now I know I'm not crazy. My reason will stand anything."

After reading the press-cuttings on Professor Richet's book I felt rather like that subscriber. These guides of public opinion have the necessary qualifications to write with detachment, if not with impartiality. They shake the turnip-vine vigorously. One critic speaks of "the unpleasant slime called ectoplasm." Well, I have seen it, and it isn't slime; though protoplasm is, whence all bodies (including that of the critic) are derived. Another, a lady this time, who heads her review, "Spooks," disbelieves its existence but calls it "disgusting"; this, of course, is a question of taste—a visit to a lying-in hospital or a dissecting room would furnish her with a standard of comparison. After all, the question is not whether it is disgusting but whether it is a fact. Others can accept telepathy on heresay, but cannot accept laboratory experiments—scientists are so easily gulled. Yet others can see no difference between flashlight photographs and the elaborate fakes of the cinema—"photography can prove anything," "photographs are very easy to fake." And so on, and so forth. Some of the statements remind me of Cuvier's remark to a dictionary maker who submitted to him the definition of a lobster as "a little red fish that runs backward." "Well," said the naturalist, "it is quite a good definition, but for three slight errors; a lobster is not a fish; it is not red till boiled, and it doesn't run backwards." There was, it is said, at a certain Oxford College a pompous door-porter, who, looking at the Roll of Honour, said: "All these are gone and I am spared. And there are some who don't believe in God!" Said my informant, "That is just why I could doubt a Divine Providence!" If I had not actually seen the phenomena, the criticism on those who have experimented by those who have not, would go far to impress me with the truth of the facts narrated by Professor Richet.

It is wonderful how positive an "agnostic" can be—the lady who finds it "easier to believe that Professor Richet has been duped, than to believe the impossible!"

(Continued from previous page.)

and another. I did love to get ready for them to come to Carlton Villas."

[Correct and characteristic.]

March 16th, 1920. Edith Mary Thomson.

"Remember always, lad, that your grandmother loved you."

(I know you did.)

"You were a grand lad, and your head was full of all sorts of nonsense. I used to tell you so, too."

(My grandmother had no sympathy with my rationalistic views, which troubled and puzzled her.)

"My friends and I used to talk it all over but could make naught of it at all."

(Well. Tell me now what you can remember of the Royce Terrace days.)

"Those stairs! Oh dear! We were weary of those stairs. Ethel and I used to wish we were back at Carlton Villas."

[The house at Royce Terrace had a downstairs kitchen, which made a great deal of extra work, of which I have often heard my grandmother complain. This was not consciously known to I. S.]

April 5th, 1920. James Southam. (My uncle.)

(Can you remember anything of your home in Wales?)

"The woods behind the hill. Drives with my wife. The silly old pony wouldn't gee."

(Have you any memories of me?)

"My word, I remember your coat and hat when a boy. Your aunt did dislike your clothes."

[Correct. They much disliked my school uniform. This was not known to I. S.]

April 18th, 1920. Mary Helen Schofield.

(Any earth memories for me?)

"When you took me off to the sea."

(Where did we go?)

"To the Isle of Man. To Douglas. You took me there as a last treat."

(Who died just before we went to Douglas?)

"Uncle."

(Do you remember any Halifax person we met at Douglas that time?)

"Miss Leighton."

(Under what circumstances did we meet Miss Leighton?)

"Laughing, laughing."

groups "the power of prayer" along with "spells, charms, vampires, ghouls, succubi, visions, omens, and miraculous healings," as her samples of the impossible. So now we know! But do her beliefs greatly matter? Shake the turnip-vine well.

S. DE BRATH.

"THE MYSTERY OF MUSIC AND COLOUR."

To the Editor of LIGHT.

SIR.—If your correspondent, Mr. Oakley, will look at my article in LIGHT (July 7th) again, he will see that it is his own assumption that the statement he criticises is "not quite correct," because I neither made nor should endorse such a statement as that "there is a close agreement in the determination of a colour law" between the authorities concerned. I should regard it as exaggeration and confusion of thought to say any such thing. I said no more than that there was a hint of greater harmony—and there could not have been less, in view of the preceding paragraph—and that Professor Rimington and Mr. Fraetas did achieve approximate results. So would any two, or a hundred experimenters, if they all started with the same note as representing the same colour and found themselves dealing with notes and colours already arranged in a fixed order. That the note should be C and the colour red is not so arbitrary as it looks, since the choice is based on the fact of an ascending series of vibrations in the media concerned. The lowest is naturally correlated with the lowest in each respectively, and it is the proportions found to exist in both that admit of comparison and so of working out the analogy. It was worked out in detail by Sir W. F. Barrett as long ago as 1870 (in the "Quarterly Journal of Science"), and the findings have a scientific basis which can be experimentally verified by anyone capable of doing so. Yet Mr. Oakley considers this "arbitrary," while he accepts, without question, the *ipse dixit* of a medium!

Yours, etc.,

F. E. LEANING.

Tadworth.

July 22nd, 1923.

NOTTINGHAM.—NATIONAL JUVENILE COUNCIL.—Mr. Joseph H. Frecknell, of 18, Church-drive, Carrington, Nottingham, the Honorary Secretary, desires us to announce that Spiritualists who are attending the National Juvenile Templar Council at Nottingham on September 14th-17th, and who desire to obtain accommodation, should write to him.

(Where was she laughing?)

"Well, well. The cubicle."

[I took my mother to Douglas immediately after her brother's death in 1903. One evening we were passing one of the oyster saloons which are so plentiful in the town, and, under a sudden impulse, I persuaded my mother to go in with me to have some oysters. The room was divided by wooden partitions into little cubicles, with a table and chairs in each. We heard the laughter of a lady in the next cubicle which I at once recognised as the distinctive laughter of Miss Leighton, a friend, whom we did not know to be on the island.]

June 14th, 1920. Cecil Thomson. [My grandfather died 1853.]

(Try to give me some earth memories, please.)

"My wild horse, Nanny."

(What about her?)

"My horse that ran away with your grandmother. She would start at a shadow on the road."

"My wife was wonderfully saved from death's jaws."

(Tell me more about the accident.)

"My wife was utterly shocked, but made the best of a difficult matter."

[This trap accident happened about 1850, I believe.]

May 22nd, 1922. Mary Helen Schofield.

"Can you remember Martha and the kittens, and why didn't you make more of Mary? She nursed you well."

[Martha was the cook when I was a small child, and Mary was my nurse. I liked Martha best because she gave me little tit-bits to eat, and I was not under her orders. The kittens, too, I remember well. They were in the kitchen cupboard, and Martha brought me down from the nursery to look at them. I think they were the first kittens I had seen, and they impressed me considerably.]

February 1st, 1923. Mary Helen Schofield.

"Do you remember Tobus?"

(Yes, very well.)

"My dear Arthur, you must remember her anatomy."

[True. I dissected her after her death twenty years ago. She was the family cat.]

The above extracts give a fair idea of the evidential matter obtained. I could greatly extend the quotations, but it would be multiplying words only, as the evidential items are very evenly distributed, and those omitted are of the same type as those here quoted.

(To be continued.)

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

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TELEGRAMS: "Survival, Westcent, London."

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REASON AS THE CHAMPION OF FAITH.

We have been told more than once that it is the work of Spiritualism to abolish faith and to replace it by knowledge. It was not perhaps an entirely happy way of putting the case, but having no prejudices in favour of a dull literalism, we accept the statement. It is quite clear what the authors of it meant to say, namely, that we are not to take on trust anything which it is within our power to prove for ourselves by the aid of reason.

But faith, instead of being thus diminished, will grow—that is to say, it will grow in strength if not in extent. It will increase in power with every advance of knowledge. So far from being the enemy of Reason, Reason is its best friend. It is the fashion amongst the unthinking to use words loosely. We read and hear many contemptuous expressions regarding Faith. We translate them in our minds as condemnations not of Faith itself, but of those forms of it which are ill-founded, *i.e.*, credulity and superstition.

Faith, for us, must be something reasoned and reasonable. We believe firmly that the universe throughout is sane, orderly and harmonious, governed by a Divine Intelligence. In our best moments this seems so clear that it becomes less a question of high philosophy than of simple common-sense. Experience shows us that nothing which is chaotic, senseless or purposeless can endure. Things stand because they are true, and for no other reason. To the exact extent that they are out of harmony with truth they become insecure, totter and fall. Always when any structure, whatever it may be—a house, a religion, or a philosophy—shows signs of failing, strenuous efforts are made to support it with props. If it is a building, it has to be shored up, or "underpinned." If it is a system, or a doctrine, it has to be "defended"—usually with a profuse amount of words and a vast quantity of casuistry. But the fact remains that if it were truly founded it would have needed no such defence. Every principle in the universe would have conspired to support it, and to vindicate the faith reposed in it.

We accept no other test with regard to this Spiritualism of ours than that it shall stand or fall by its conformity or non-conformity with the principles of truth in Nature. So far as we are assured by the eye of Reason, that it is in accordance with Universal Truth, our faith in it stands composed and sure. It is to be tested by time, and we abide the ordeal with a tranquil mind. All of it that is at variance with the Divine order will inevitably go, and we shall watch its disappearance without regret. It will not shatter our faith—it will only strengthen it. We shall have yet another proof of the truth of our conviction that delusions are doomed to perish, but that the Real stands eternal.

We desire that all that in Spiritualism is false to Nature shall go. We have no fondness for sham or

shoddy things. We have no reverence for, or faith in, anything which cannot survive the severest ordeal that it is in the power of Nature or of man to impose. Destroy that which we accepted as truth, and by the same fact you have proved that it was not true, and thus you shall have earned not our curses but our grateful acknowledgements. Has the image-breaker, the iconoclast, destroyed our god? Then it was an idol, not a real god, and has met its proper end.

So stand our Reason and our Faith. We find them not merely enduring, but growing stronger with the passing of every year. One or the other of itself would be of little account. United they are as a rock. Reason shows us a Universe, based on reasoned principles; Faith points us to laws for ever faithful to the purposes for which they were framed. We now perceive that man survives because of the principle of truth embodied in the Divine architecture by which he was framed; that he is destined for happiness because truth everywhere unfolds into beauty. We have faith in Life because, finding ourselves here to aid its purposes, we perceive that Life first had faith in us. We have faith because we reason; we reason because we have faith. In fine, we hold that Faith is the inspirer of Reason, and Reason, the guard and champion of Faith.

SOME THOUGHTS ON SILENCE.

BY AN OLD MARINER.

That simple word, Silence, is surely one of the most powerful in the vocabulary of man. During a brief holiday I visited the original court at the Old Bailey, when a poor fellow was being tried for manslaughter. I can never forget the shock and thrill of it all. I watched the assembled court of (to me) hard-faced men and women, the stern, unbending expression of the officers of the law, and the pallid, nervous prisoner in the dock. Then, the usher, preceding the Judge, commanded "Silence!" At once the atmosphere became tense and awful. One became conscious, in the terrible quiet, of the mighty issues of life and death. The robed Judge, seated beneath the vengeful sword, seemed a symbol of the inexorable justice of God. Never again would I willingly undergo such an ordeal.

I found myself sympathetically identified with the prisoner. As his face and hands twitched under the mental strain, so did mine. I myself was under trial, and reaching out into the great silences of the spirit, sent a strong, if voiceless appeal to the unseen ones for mercy and help. Waking as if from nightmare, I became conscious that my petition was answered, the prisoner (and myself, sympathetically) was acquitted, free. Leaving the court, I realised that my spirit had become sphered with a deep charity for the erring sons and daughters of men, because of the experience, and the rescuing work of the ministering angels became to me more real. Silence is not merely the absence of noise; it is a condition of intensity. In the light of such incidents as I have set down, what a revelation a text from the Bible may become. In the eighth chapter of Revelation it is written: "And when he had opened the seventh seal, there was silence in heaven for the space of half-an-hour." That is a vivid description, not of time and space, but of the fact that Life here and in heaven is lived in heart throbs, not in figures on a dial.

But pain and stress are not always the accompaniments of silence. The writer has often, in the deep silences of the night, both afloat and ashore, under the lustrous stars, had his spiritual awareness intensified so that it has seemed as if all heaven has come down to earth and subtle but real presences have ministered to the deep needs of the inner life, and one has understood with William Morris that *fellowship* is Heaven. One great, big, imperative need of our age is the opportunity to retire into the golden silences of the spiritual life. The world is "too much with us." Spiritualism, more than any other teaching, points the way and provides facilities for communion with restful and tender friends from on high, and in the silences of spirit communion we touch the fringe of the healing garments of angels, thus receiving back the superabundant life that the vampire conditions of earth too often take from us. How truly Longfellow expresses the value of Spiritualism in his beautiful poem, "Footsteps of Angels":—

When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbers
To a holy, calm delight.

There is no satisfaction in our lives so real as that which comes to us in the Silence.

—HARRY FIELDER.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Strand Magazine" makes the announcement in its August issue of the forthcoming publication, serially, of Sir Arthur Conan Doyle's *Memories* in its columns. Sir Arthur's reminiscences will undoubtedly prove of the greatest interest to everyone the world over, and the story of his early days, when he was a struggling doctor, living on a shilling a day, will no doubt be fascinating reading to those who only know him now as author and Spiritualist, with a world-wide fame and reputation.

Mrs. Rosa Elverson Grindon, of Cecil-street, Manchester, for many years interested in Shakespearean matters and in Spiritualism, who died on May 6th, aged 75, widow of Mr. Leo Hartley Grindon, left property in her own disposition of the gross value of £3,980, with net personality of £3,393. Mrs. Grindon left the residue of her property upon trust for the publication of her lectures under the professional care of the Rev. George Vale Owen, who "is to be liberally paid for his work," and should the bequest of £1,000 for the window for the Shakespeare Hall not become operative, this sum is to be used for the publication of these lectures in this way.

The late Mr. Harry Augustus Kersey, of Newcastle-upon-Tyne and Bournemouth, who died on March 10th last, in his will directed that his body should be buried "in a quiet and unostentatious manner and in accordance with the method prevailing amongst those people called Spiritualists who are fully acquainted with the facts of possibility of union between the Spirit World and the Material World, the absolute evidence of which has been granted unto me for many years," and had gladdened and brightened his life. Testator, who left estate of the gross value of £10,158, with net personality £8,498, bequeathed books, manuscripts, and pictures bearing on Spiritualistic subjects to the Newcastle Corporation, subject to certain conditions.

The "Sunday Express" correspondent writing from Newhaven, Sussex, on Saturday last, draws attention to the recovery of a paralysed soldier after a visit to Lourdes as follows:

Bethsaida itself never saw a more wonderful recovery than that of a wounded soldier who arrived here to-day from Lourdes. Six years ago the man, William Traynor, was dangerously wounded in the Dardanelles. Since then he has spent his life in hospital. After sixteen operations in twelve hospitals, he remained a helpless, paralysed cripple. When he left for Lourdes he was carried on board ship on a stretcher. To-day he walked down the gangway unassisted, and actually pushed his own invalid chair amid an ovation from the onlookers. Recounting the story of his recovery, Traynor said that as he was at the pool on Wednesday afternoon he found he could move his legs. On Thursday morning he was able to walk for the first time for six years, and the use of his right arm had come back. During the war he served in the Anson Division of the Royal Naval Reserve and saw service in Belgium, Egypt, and Gallipoli. Others of the 1,100 Lancashire pilgrims who returned also reported wonderful cures; a woman recovered her hearing after twelve years of deafness, while a little girl had her sight partially restored.

The Rev. John Lamond, of Edinburgh, in a letter to the "Scotsman," which appeared in its issue of July 26th, commenting on Professor Richet and Psychical Research, writes:—

Many of your readers will be grateful for the admirable report you have given us of Professor Richet's address on psychic phenomena. Professor Richet enjoys an international fame in his own special field; and his pronouncement as regards the reality of psychic phenomena will carry special weight. I have had these phenomena under observation at intervals during a period of forty-five years; and as to their reality I had no doubt whatever. They are of an extraordinary character, but extraordinary occurrences, as a rule, are only vouchsafed after years of preparation and persistent study. In the popular mind there is a short and easy explanation of the phenomena—"They are of the devil." But that explanation was applied to the wonders of electricity in its initiatory stages. It has been applied to every new view that has disturbed the popular mind, and has become somewhat stale. The other explanation that has satisfied a great many people is that men like Sir Oliver Lodge and Sir Conan Doyle have a "kink" in their brain. But the number of scientific men who are now investigating the phenomena rather discredits that view. Professor Richet differs from Sir Oliver Lodge as regards the real cause of the phenomena. He acknowledges that the phenomena exist, but refuses to attribute them to the agency of discarnate

intelligences. That is the crux of the controversy at present. Meanwhile, we are gratified that in this city a scientist of such distinguished eminence has declared "the facts are there, many and inexorable." It remains for the scientific world after due investigation to pronounce upon their value.

The "Face on the Wall" incident at Christ Church Cathedral, Oxford, has called to light other and similar incidents of the past. The "Western Mail," Cardiff, publishes the following letter in a recent issue from Mrs. M. A. Thomas:—

Referring to the ghost-portrait of Dean Liddell, may I remind your readers that some twenty-five years ago there appeared on the wall of Llandaff Cathedral during some repairs a very perfect portrait of Dean Vaughan, a photograph of which was published in the "Western Mail" of that date, and a cutting of which I kept in an album devoted to curious happenings of that nature? It gave rise to much comment at the time.

An Exchange report of a "spirit" picture on a tombstone is also published in the "Progressive Thinker" for July 21st, which reads:—

Would a spirit from the life beyond the grave come back and chisel his likeness on the tombstone over the spot where his mortal body lies buried? For 10 years this has been the question asked by those visiting the cemetery at Spring Place, Ga., near Dalton. Back in 1873, Smith Treadwell, Sr., was buried. Natives say nothing unusual occurred for 40 years. Then slowly, but surely, the face took form on the side of the tombstone. It now has reached what may be called perfect form. It is as closely like photographs of Treadwell as two pictures can be, they say—a perfect resemblance of the man buried this half century. Was it the wind, the rain and the snow? And, if so, why has not the phenomenon been repeated in other parts of the world if it were a work of the elements? Has a spirit hand carved the engraving? Or has someone of this earth done it? No one has accounted for it as yet, and the strange, uncanny happening has strengthened the belief in Spiritualism by many of those in these parts who heretofore have scoffed.

The "Occult Review," in its issue for August, publishes a contribution from Mrs. Hester Travers Smith, the author of "Voices from the Void," in which is given some examples of automatic writing obtained by her through the ouija board in conjunction with a Mr. V. The messages thus obtained are alleged to come from Oscar Wilde, and the publication of these messages has caused a considerable stir in consequence of their remarkable resemblance to the literary style of that notorious person. The Press generally have commented on them, and is undoubtedly puzzled. Mrs. Travers Smith in her introduction to the examples of automatic script, writes:

In the messages purporting to come from Oscar Wilde, which I have collected for this article, I feel we have an important piece of evidence of the survival of an entire personality. We have concrete personal facts given in our script, some of which were unknown to either of the sitters and all of which were unknown to the automatist whose hand held the pencil. We have a literary style which is unmistakable; a type of mind and ideas which seem entirely unchanged, and an almost perfect reproduction of the handwriting of our communicator.

The automatic script obtained so recently as June 18th, when there were present Mr. V. Mrs. Travers Smith, Mr. B., and Mr. E. Dingwall, research officer of the Society for Psychical Research, and Miss Cummins, reads:

Oscar Wilde. Being dead is the most boring experience in life. That is if one excepts being married or dining with a schoolmaster. Do you doubt my identity? I am not surprised since sometimes I doubt it myself. I might retaliate by doubting yours. I have always admired the Society for Psychical Research. They are the most magnificent doubters in the world. They are never happy until they have explained away their spectres. And one suspects a genuine ghost would make them exquisitely uncomfortable. I have sometimes thought of founding an academy of celestial doubters which might be a sort of Society for Psychical Research among the living. No one under sixty would be admitted, and we should call ourselves the Society of Superannuated Shades. Our first object might well be to insist on investigating at once into the reality of the existence of, say, Mr. Dingwall. Mr. Dingwall, is he romance or reality? Is he fact or fiction? If it should be decided that he is fact, then of course we should strenuously doubt it.

In a leader the "Sunday Express" remarks:—

Mrs. Travers Smith has produced messages from Oscar Wilde which are really Wildean. They are sedulous imitations or parodies. They are not obvious echoes of Wilde's literary mannerisms. They express views that are strangely like the mind of Wilde. They breathe his arrogance and insolence.

LOURDES.

THE REALITY OF ITS PHENOMENA.

By E. W. DUXBURY.

The following facts relative to Lourdes and its phenomena may be of interest. The best critical study thereof is stated to be M. Georges Bertrin's "Histoire Critique des Evénements de Lourdes" (1912), and I have therefore translated some extracts from this closely-reasoned work. M. Bertrin writes:—

If there is, indeed, a principle admitted in physics and chemistry, for example, and in all the researches which these sciences inspire, it is that we must accept the facts which observation or experimentation bring to light, without concerning ourselves in any way with the difficulties of explanation which they raise, with the mysterious "whys" of which they may be the occasion. I said one day to a well-known savant that I could not quite explain to myself certain scientific facts which for him were demonstrated. "Where you are wrong," he replied, "is that you wish to understand why things occur as we see them occur. That is a demand of the mind by which one must not allow oneself to be hindered. We must accept facts as they present themselves, or as we discover them by seeking their conditions and consequences, without putting useless questions to ourselves, the reply to which nearly always escapes us."

And, indeed, to deny observed facts, or to refuse to draw the conclusions which flow from them, because we are not in a position to reply to the obscure "whys" raised regarding them, would be to devote all scientific research to impotence, to render all science impossible.

This pretentious method is then clearly unscientific; and if it is unreasonable and even a little simple when it concerns natural things, which their very character would seem to put within reach of our reason, it is incomparably more so in the matter of things supernatural, which transcend us infinitely.

The following are a few of the numerous medical testimonies cited by Mr. Bertrin:—

The little Yvonne Aumaitre, aged 23 months, afflicted with a double clubfoot, was cured at the piscina on the 26th June, 1896. Her father, Dr. Aumaitre, finishes thus the account of her cure: "Every effort of the will is absent, suggestion is impossible, faith, imagination, all are suppressed; all suggestive theories are in default here. At that age a child cannot be hypnotised. There is nothing then left but to bow before the evidence of facts, without striving or being able to explain them, by recognising simply how great is the power of Our Lady of Lourdes, and how splendid the favours obtained by her intercession."

Dr. Ernst concludes thus a letter in which he speaks of the sudden cure of Mme. Rouchel, which occurred after the procession of the Holy Sacrament in the Church of the Rosary, on the 5th September, 1903, a cure which freed the patient from a frightful lupus in the face: "It is impossible to explain in a natural manner the change which has occurred in so short a time."

Dr. Bourdeau, of Bordeaux, wrote in the "Revue des Hôpitaux de Paris" (May, 1907):—

What connection is there between the experiments in hypnotism and suggestion at the "Salpêtrière" and the facts of instantaneous restoration of bones, muscles, and ligaments, observed at Lourdes? What analogy is there between nervous maladies, and phenomena such as the notable lengthening of a limb being effected in a few minutes, detachment of the retina being repaired instantaneously, white tumours and large gangrenous wounds cured in a few minutes? These facts are well known, freely examined by anyone who will come and see, and affirmed with the most scientific exactitude by a good number of our colleagues.

The reader will remark the following resolution, carried on the 21st October, 1901. More than a hundred doctors were assembled on that day, under the presidency of Dr. Duret, Ex-Surgeon of the Paris Hospitals, Professor of Clinical Surgery at the free Faculty of Medicine of Lille, and corresponding member of the Academy of Medicine. Dr. Le Bec, Vice-President, described the cure of Pierre de Rudder, and submitted for the examination of his colleagues a model of the bones of the healed leg.

After studying the case, the assembly recorded the following resolutions:—

(1) That the integral bone reparation revealed by the autopsy could not have been effected suddenly by natural means.

(2) That the affirmation of the numerous eye-witnesses, who had visited the patient immediately before the cure, are sufficient to attest the persistence of the fracture, even in the absence of a medical certificate, written at that precise moment. They think, consequently, that this sudden cure must be regarded as a fact of supernatural order, that is to say, miraculous.

Such are the conclusions adopted by a gathering of doctors, whose number exceeded a hundred.

Finally, let us give, to crown all these testimonies, the names and addresses of 346 doctors who have signed the declaration already quoted in our text. The reader will remember what he read in that declaration:—

"The undersigned have felt it a duty . . . to recognise that unhopd-for cures are produced in large numbers at Lourdes by a peculiar action of the secret formula of which Science is still ignorant, and which it cannot rationally explain by the forces of Nature alone."

(There follow the names and addresses of 346 Paris and other doctors of various faculties and qualifications, who have signed this categorical declaration).

M. Bertrin mentions that only one-fourteenth of the total cures effected at Lourdes have been cases of functional nervous disease, and that the Medical Bureau at Lourdes declines any longer to inscribe such cures on its records.

In the preface to his little book on "Lourdes" (published in 1914) the late Monsignor R. H. Benson wrote as follows:—

Since writing the following pages six years ago I have had the privilege of meeting a famous French scientist (later stated to be Professor Alexis Carrel, whose marvellous experiments in the transplanting of living tissue have constituted the great sensation of recent biological research) to whom we owe one of the greatest discoveries of recent years, who has made a special study of Lourdes and its phenomena, and of hearing him comment upon what takes place there. He is himself, at present, not a practising Catholic, and this fact lends peculiar interest to his opinions. His conclusions, so far as he has formulated them, are as follows:—

(1) That no scientific hypothesis up to the present accounts satisfactorily for the phenomena. Upon his saying this to me, I breathed the word "suggestion"; and his answer was to laugh in my face, and to tell me, practically, that this is the most ludicrous hypothesis of all.

(2) That, so far as he can see, the one thing necessary for such cures as he himself has witnessed or verified, is the atmosphere of prayer. Where this rises to intensity the number of cures rises with it; where this sinks, the cures sink too.

(3) That he is inclined to think that there is a transference of vitalising force either from the energetic faith of the sufferer, or from that of the bystanders. He instanced an example in which his wife, herself a qualified physician, took part. She held in her arms a child, aged two-and-a-half years, blind from birth, during the procession of the Blessed Sacrament. As the monstrance came opposite, tears began to stream from the child's eyes, hitherto closed. When it had passed, the child's eyes were open and seeing. This Madame tested by dangling her bracelet before the child, who immediately clutched at it, but, from the fact that she had never learned to calculate distance, at first failed to seize it.

At the close of the procession Madame (who herself related to me the story) was conscious of an extraordinary exhaustion, for which there was no ordinary explanation. I give this suggestion as the scientist gave it to me, the suggestion of some kind of transference of vitality; and make no comment upon it, beyond saying that, superficially at any rate, it does not appear to me to conflict with the various accounts of miracles given in the Gospel, in which the faith of the bystanders, as well as of sufferers, appeared to be as integral an element in the miracle as the virtue which worked it.

In an able and interesting article on "Lourdes" in the "Encyclopedia of Religion and Ethics" (1915) Father Thurston, S.J., writes:—

It may be confidently affirmed that the more carefully the evidence is studied the more certain it becomes that the word "suggestion" and still less "hysteria" are not capable of accounting for the phenomena witnessed at Lourdes. Indeed, signs are multiplying on all hands that in the less conservative circles of the medical profession the brusque dismissal of the phenomena of Lourdes as matters already classified and fully accounted for is going out of favour.

"FROM SOUL TO SOUL," described as "Seven Illuminations on the Power Within," received by L. L. H. (John M. Watkins, 2s.), is now in its second edition. These "illuminations," as explained in the Foreword, "were received during seven moonlit nights amidst mountain scenery of extraordinary beauty." The recipient during a state of supernormal lucidity transmitted them orally to the circle of friends, one of whom acted as recorder. The communications are on a high level of inspiration, and the language is fine and appropriate. They treat of such spiritual principles and qualities as Love, Humility, Reverence, and Freedom. Excerpts from the book, which we shall give in these columns, will exemplify the nature of the discourses.

A NEW POSITIVISM.

THE ENLARGING CIRCLE OF SCIENCE.

By C. V. W. TARR.

"Lieutenant-Colonel's" able criticism of philosophical materialism (LIGHT, page 423), if examined closely, will reveal the fact that the modern spiritual philosophy may itself be quite correctly termed the New Positivism. It is clearly shown that without the observation of psychic facts and the discovery of the laws of their causation—in a word the observation of the supernatural—there can be no really adequate refutation of the strict and more limited type of Positivist philosophy. It is the admission of these facts, like an influx into what has been arbitrarily and paradoxically conceived to be an infinitely finite system of the universe—infinite in time and space, yet finite because material in its known and unknown extensions and ramifications—which alters the perspective but not the method of true Positivism. The very assertion of the protagonists of the modern spiritual philosophy or the New Positivism, that the spiritual view of the nature and causation of the universe has taken its rise solely from the scientific observation, classification and explanation of *phenomena of nature*, constitutes the meeting place of the Old Positivism and the New. The New Positivism has simply enlarged to an inconceivable degree the boundaries of man's experience and the sublime system of nature. Where there is such a demonstrable identity of scientific method, where facts and not "the unreal speculations of metaphysics," as Comte regarded them, are made the positive basis of the spiritual philosophy, the calculated scepticism of the new knowledge animating many of the moderns seems wholly unaccountable. The history of Science itself from the days of the earliest physical speculations of the Greeks is a standing refutation of the limitations imposed upon Nature, *a priori*, by the Positivists. The essence of scientific knowledge like that of daily journalism is its evanescence. If, at first sight, this seems an extreme statement, let us again reflect upon the history of scientific thought and discovery. Can it be doubted that if science continue, its present amazing rate of progress, the future will inevitably see the birth of a new and wonderful expression of civilisation in its material aspect? No one doubts it. And in the theoretical and more fundamental scientific conceptions of the universe, allowing for the longer perspective of time, the evanescence of ideas is no less evident. The error of the old Positivism lay in the assumption that all the phenomena of nature were included in a closed mechanical system and that "positive" science could only mean knowledge which interpreted and reveled a material system. But this was really the negation of the true spirit of science. That striving after truth which is supposed to characterise science, is only a deceptive appearance, if it is already determined to impose preconceived limitations upon the nature of reality. Facts are the positive basis of science only as long as they conform to conceptions of a material reality, even though it be conceived as beginningless and endless in time and indefinitely extended in space. As "Lieutenant-Colonel" clearly shows the object of this scientific attitude has been to find "physical finality, a boundary which shall enclose all degrees of perception, whether natural or instrumental; an enclosure beyond which there shall be no possibility of existence."

Einstein, if I understand him aright, has suggested the limitation of the whole stellar universe. It is needless to point out that this great thinker is only concerned with the laws and structure of the material universe. The idea seems to flow from the conception of the general curvature of space. The universe is boundless but finite. Attempts have even been made to measure the radius of space. The physics of Einstein will supersede the classical dynamics of the universe. Yet these mighty changes in scientific and philosophical ideas, though only concerned with material reality, excite far less opposition than those changes in the spiritual ideas of mankind which arise equally from the observation of positive and supernatural facts. A few observations of the solar eclipses, limited, it is true, in the nature of the case, have served practically to establish the Einstein theory, but innumerable repeated observations, of psychic phenomena will not suffice to establish the fact that the universe is a vast dual system, psychic and material, and that man is a spiritual being. But if changes so fundamental are still possible in modern scientific ideas who shall say what seeds of mightier changes lie deep in Time? And still more, who shall say that the ideas of science yet to be born out of the union of man's mind with positive phenomena, may not spiritually fructify material knowledge, and cover the universe with spiritual glory? Indeed we witness the dawn of that new knowledge in the rise and development of Psychic Science in modern times.

At first sight it may appear that the ideas of Einstein though revolutionising or rather superseding the Euclidian geometry and the classical mechanics, support the old Positivism. The universe is not infinitely finite indefinitely extending in all directions, but boundless and finite as a sphere. Is not this conception more logical and in keeping with materialistic philosophy? It suggests a coherent,

(Continued at foot of next page.)

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A HIGHLAND PROPHET.

SOME NOTES ON THE "BRAHAN SEER."

We have on several occasions in the past alluded to "Coinneach Odhar" (Kenneth Mackenzie), the seer of the Mackenzies of Seaforth. The fame of this Ross-shire prophet, who lived in the sixteenth century, is rather a growth of modern times, and has been stimulated by books and articles in the Press. There seems to be no doubt that many of his prophecies were strangely fulfilled.

Writing in "Belgravia" in September, 1884, Miss C. F. Gordon Cumming said:—

Foolish, indeed, must have sounded in the ears of his contemporaries his assurance that full-rigged vessels would one day be seen passing to and fro through the wooded valley that extends westward from Inverness. But 150 years later the great Caledonian Canal was dug, connecting the chain of inland lakes one with another, and entering the sea at Inverness! Many must have listened as to the ravings of a maniac when he foretold in prophetic vision that long strings of carriages without horses would run with lightning speed between Inverness and the Isle of Skye, and when he told of rushing fires moving across the moorland between these points, which were then accounted far apart. But a few years have elapsed since the construction of the Inverness and Skye Railway has furnished the fulfilment of a widely known but previously incomprehensible prophecy. Equally strange was the prediction that a day would come when fire and water would run in streams through all the streets and alleys of Inverness. Such words must, to our forefathers, have seemed to augur death and destruction. Yet they have received a very peaceful solution, since gas and water have been laid on all over the city!

Nothing could well have seemed more unlikely than that a famous natural rock-arch near Storhead of Assynt, known as the "Clack Tholl," would one day fall with a crash like thunder, and that the noise would be so great as to cause a stampede among the herds of the Laird of Ledmore. Now the pastures of Ledmore are twenty miles distant, and it must indeed have been a crash that could be heard so far. Strange to say, in the year 1841, nearly two centuries after the prediction, the Ledmore cattle strayed from their normal pastures, and wandered on till they almost reached the "Clack Tholl," which, at that very moment, fell with a thundering crash, and so alarmed the herd that they turned and rushed home. Again he foretold, in words that must have been at the time a veritable enigma, that the powerful family of Mackenzie of Rosehaugh would find their downfall "when 'Foolish James' should be laird; and through senseless pride, the goat should replace the deer, and fishermen of Avoch rule over the Black Isle."

The present generation has seen the fulfilment of these enigmatical words (with various details of local interest), for the career of folly of the last Sir James necessitated the sale of his lands on the Black Isle to Mr. Jack, the son of an Avoch fisherman, who, by marriage with the Fletchers, assumed their name and armorial bearings, with the goat as a crest. Thus the famous deer's head of the Mackenzies is replaced by the goat of the Fletchers!

Curiously accurate, again, was the prediction of the downfall of the Macneils of Barra. The particulars are such as to make one suspect that the account has been "doctored," or, the prophecy squared with the fact. But

(Continued from previous page.)

homogeneous, finite and material system in place of the vague, illogical, indefinitely extending reality of the old conception. But I think it is possible to show that starting from the positive grounds of supernormal facts which form the basis of psychic science and philosophy, the new conception reveals the very grounds of Theism. It will not, of course, hold this meaning for the old type of Positivist, but it will be evident to the new Positivist, whose observations and scientific ideas of the universe include the recognition of the supernormal and the experimental verification of human survival.

The spiritual philosophy of the Bhagavad Gita distinctly affirms the finiteness of the physical system of nature. Brahma's "Day and Night," clearly mean that the material time-space-reality is resolvable into a higher reality which contains the infinite potentialities of spatial manifestation. We shall understand the profound cosmic teaching of the Bhagavad Gita if we conceive that our solar system has fulfilled its cycle of physical development, and at last has been resolved into the primary elements of world-building substance. Shall we not be forced to conclude from our positive scientific knowledge of psychic facts and spiritual communications that the *within* of space contains the spiritual organisation of the vanished material system? The analogy with the microcosmic system of man is complete. Now, if we can show that there is spiritual purposefulness in human survival, and that this wonderful fact has no other ultimate meaning than that man is

this method of treatment of evidence, though it has the merit of simplicity, and is rather favoured in scientific circles, is not to our taste. We prefer to admit that there are some things that we do not understand. This is the prediction and its fulfilment, as narrated by Miss Gordon Cumming:—

"When the blind man with twenty-four fingers and the Sheriff's officer with the big thumbs shall meet Barra, then may Macneil prepare for the fitting." Early in the present century a celebrated blind beggar, having six fingers on each hand, and six toes on each foot (who hence was known in Gaelic as "the blind, with twenty-four fingers"), started on a begging expedition through the Long Isle. Resolving to cross the six miles of sea which separate South Uist from Barra, and then try his fortune, he took his place in the ferryboat, and had for fellow passenger a sheriff's officer, whose Gaelic nickname described him as "the man with the big thumbs." This man's errand was actually to serve a summons on Macneil of Barra, who thereupon was compelled to "fit," and make way for the new owner of his estates.

Equally improbable and absurd was the prediction that the Earls of Seaforth should be near their end when "a cow should give birth to a calf in the highest chamber of Fairburn Tower," a stronghold of the family.

This (wrote Miss Gordon Cumming) certainly appeared a crowning dream of folly, yet, strange to say, all has been literally fulfilled. As years rolled on, the estates did pass away from the old family, and the old castle, which was wont to echo the song of the bard and the music of the pipes, was shadowed, and allowed to fall into decay. All was dilapidated. The doors fell from their hinges, until not one remained to bar the progress of man or beast. Then the tenant farmer bethought him of using the uppermost rooms as a barn wherein to store his straw, and as the straw was carried up some was accidentally scattered on the staircase. This attracted the notice of a cow who had strayed into the open hall, and enticed by such good pickings, she climbed step by step till she actually reached the topmost room.

But how to descend was quite another matter, for such stairs would puzzle any cow, under any circumstances, and this particular cow was not in condition for acrobatic feats! So finding a plentiful store of straw, all ready for her use, she decided on remaining where she was, and there, a few days later, she gave birth to a fine calf. The rumour of this unexpected fulfilment of Coinneach Odhar's well-known prophecy spread far and wide, and various persons still living took the trouble to go from Inverness and elsewhere to see this aspiring cow and her calf in their exalted byre, which has now become "the show room" of the Old Tower!

History relates that Kenneth Odhar died a martyr to his occult powers. Ordered by Lady Seaforth to discover by his seership the whereabouts and doings of her husband, who was then in France, the clairvoyant had recourse to his crystal, or "scrying-glass," and, gazing into it, appeared to see a vision which he was reluctant to disclose. Commanded by his imperious mistress to reveal what he saw, he faltered out a story of his seeing the chief in gentle dalliance with a lady of France. This was not to be borne, and in her fury Lady Seaforth (so the story runs) ordered the seer to be burned alive as a false catiff who had sullied the reputation of his chieftain and brought shame on that chieftain's wife. That episode forms a curious exception to the usual reasons which led to the burning of wizards and witches in those days.

spiritually perfectible here and hereafter, then it must follow that the trend of cosmic evolution is also purposeful. The finiteness of the material universe is the definition of the Purpose of God. In the words of Aristotle, God "moves it like a thing beloved." The words of Jesus will make even clearer the functions of matter in the Divine Purpose. "Heaven and earth shall pass away, but my words shall not pass away." When the material universe has rolled away like smoke in heaven, when physical matter has vanished like lines traced on running water, the stream of spiritual reality will flow on from everlasting to everlasting.

But is the New Positivism any more secure from the attacks of new ideas in science or the revelation of new discoveries? The facts of the supernormal are the positive realities of nature and human life. But, supposing they find universal acceptance as facts, is it possible that our future may revolutionise our conceptions of their meaning? Man has scanned the starry heavens from the dawn of history and sought to understand the secret of the nature and motions of the celestial bodies. His ideas have changed, and still change. Einstein supersedes Newton and Galileo. My not the Spiritualistic explanation of the supernormal be superseded and in fact proven to fall short of the reality?

It cannot be so. The proofs of human survival, and progressive life hereafter which flow from the phenomena of mediumship, are proof of the survival of consciousness. The manifold aspects of its expression may be explained by profounder and revolutionary conceptions of the future, but the fact itself is immortal, ultimate, irresolvable and the only true basis of the New Positivism.

"THE LARGER BROTHERHOOD."*To the Editor of LIGHT.*

SIR,—So many of us who are readers of *LIGHT* believe and know that the animal-creation also has its future spirit-life, and that we should give them consideration and affection. A worthy cause may, at times, receive impetus through a person of prominence or official position. So the Governor of Maine has accentuated "kindness and homage to animals." I append an extract from an article in the "New York Times" of to-day, Sunday, July 8th.

Yours, etc.,

OTTO T. SIMON.

Atlantic City,
New Jersey, U.S.A.
July 8th, 1923.

EXTRACT FROM "NEW YORK TIMES."

The annals of man's public acknowledgment of the devotion of his dog were enriched last month by Governor Baxter, of Maine, who caused the State House flag at Augusta to be displayed at half-mast when Garry, his Irish setter and faithful companion, was buried with seven of his forebears at the foot of a granite boulder monument at the Governor's Summer home in Casco Bay.

"I did it," he said, "not because Garry was my dog and a member of my family, but to teach a lesson, to draw people's attention to the qualities of the dog, qualities which so often are forgotten in human relationships."

In a small pamphlet issued after Garry's death, the Governor put his lesson into these sentences:—

"My faithful dog, unlike many of my human friends, never betrayed or believed ill of me. It may be that comments made upon my action will arouse our people to a new realisation of their responsibility to dumb animals. I firmly believe that when the men and women of this State and nation think through what I have done, they will see that a lesson in the appreciation of dumb animals has been taught, and that my act heightens the significance of our flag as an emblem of human achievement that has been made possible largely through the faithful services and sacrifices of dumb animals. I should esteem it an honour when my time comes to have the same Capitol flag that was lowered for my dog, lowered for me."

"Since Garry's death I have received probably a thousand letters and telegrams from all parts of the country. Only one was unfavourable."

DREAM PROBLEMS.*To the Editor of LIGHT.*

SIR,—The interesting "time" dream of E. B. appears to me so directly explicable by a theory I am trying to elucidate, that I must write to you on the subject.

I think we are all conscious of the restrictions of time and space, and, it would appear, that humanity is always striving to attain an ideal—an ideal of full freedom from the bonds of time and space. Human experience supports the fact of the existence of this ideal.

Humanity begins by walking and running about. Then, as the ages pass, it uses semaphores, telegraphy and wireless. By these evolving means we lessen the restrictions of time and space; that is, as the ages pass, we are able to communicate more and more quickly one with another in time and space. We can do this not only in action but in thought. And yet we are not content. We are still striving to lessen the restrictions of time and space by new inventions. The ideal moving us all seems to be, in the ultimate, freedom from all the restrictions of time and space.

Now in dreams (cf. "Myself and Dreams") we are largely free from the restrictions of time and space—in some dreams and in ecstasy we are quite free.

While E. B. was dreaming she was relatively free from the restrictions of time and enjoyed the freedom. Why did she try not to look at the hands of a clock, because if she did so she feared something unpleasant might happen; that is, something might take her out of her dream? She tried not to look at the hands of a clock lest they might point to half-past seven. Why did she fear this particular time? Because (though she does not tell us this) the particular time was so closely correlated in her mind with her own waking duty that she knew if she saw that time she would wake up and so lose her dream.

I may not write at length. I would merely point out that this correlation in the mind between time and the performance of some waking duty, goes far to explain the remarkable power of estimating time which hypnotised persons display.

I would point out that the very fact of man's striving by thought and conduct to attain the ideal of full freedom from the restrictions of time and space, proves that he is more than a mere living organism of brain, body and thought.

Yours, etc.,

F. C. CONSTABLE.

Grenville,
Lansdown, Bath.

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RAY'S AND REFLECTIONS.

"Light travels at the rate of 186,000 miles per second," says a paragraph in an American magazine, which proceeds to add the reflection that this applies to light only as a natural phenomenon. When it is a question of the progress of light in the human mind, "then it slows down to 186,000 years per mile." The cynicism of the remark is atoned for by its humour.

I have just been told of an episode which struck me as at once comical and instructive (it is quite possible to have these things in combination). A wealthy and aristocratic Spiritualist invited to his house a poor and democratic one, for so the spirit of brotherhood thrives amongst us. Tea was served on the lawn, and the solemn butler approached his master's guest, with the words, "China tea or Indian tea, sir?" "Thanks, old man," was the affable reply, "I'll take China." I am told that such was the shock to the butler's nerves that for some moments he was unable to buttle. One can picture the look of pained surprise on the grave and reverend visage of that dignified person. It must have seemed to him a frightful example of the decay of manners.

Yet trifling as the instance may seem, it may be taken to be one of the premonitory symptoms of a new age. Many things which we resent as rude and revolutionary only appear so because they are a little ahead of their time, and so out of their proper setting. I look forward to the day when even the butler will be looked upon as a man and brother, and cheerfully consent to be so regarded. And then, of course, there are the dukes, marquises, and "live lords" generally, to say nothing of the "bad baronets." But the Coming Age may find a place even for these.

It is supposed to be ungrateful to "look a gift horse in the mouth." Professor Richet's much-discussed book is decidedly a "gift horse." But there are things in it which I am quite unable to accept. Take, for instance, this passage on page 611:—

"These discarnates have forgotten essential things and busy themselves with minutiae to which they would not have given a moment during life. That one should come back to earth to speak of a sleeve link is not merely feeble; it has no likelihood at all. This is a strong argument against the spiritist doctrine."

This may be science. It certainly is not logic. Imagine the case of a discarnate man—a spirit—who returns to earth and, through a medium, endeavours to give some token of his identity. Labouring under difficulties—as is generally the case—he finds that the only thing he can get through is a memory which would instantly recall his identity to a friend present. It is connected with the fact that before his death he was troubled over the loss of one of a pair of sleeve links for which he had a sentimental affection. He would not have returned to earth merely to "speak of a sleeve link," but only mentions it as a means of identification—a great point in the circumstance. So he refers to a sleeve link, and the medium retails the information without knowing what it means.

There are scores of instances of identification by means of such trivial things, and from that point of view they are far from being "merely feeble," or "a strong argument against the spiritist doctrine." This is so obvious that it seems curious that a scientific writer should miss the point so entirely.

D. G.

THE LADY ARCHIBALD CAMPBELL OF ARGYLL—Lady Archibald Campbell of Argyll, whose death at Coombe Hill Farm, Surrey, recently took place, was always—among her many interests, literary and artistic—a profound student of the philosophy of psychical research. Spiritually conscious to a high degree, and a lover of all lovely things, for her the "two worlds" were as One Kingdom, and through a soul of rare gentleness and a brilliant intellect critically keen, came often "intimations of immortality," inspirations of starry purity and delicate wit, couched in imagery of exquisite grace.—E. K. H.

TWO RECENT BOOKS which indicate the interest taken in the study of Oriental religion and philosophy are "The Message of Mohammed," by A. S. Wadia, M.A., and "New Light Upon the Philosophy of India," by D. Gopal Chetty. Both are published by J. M. Dent and Sons, at 3s. 6d. The first-named gives an account of Mohammed and his Message, written from the standpoint of one who desires the awakening of Islam, and who sees truly that "the obvious way . . . of meeting the ravages of time in the matter of religion is to infuse new life into it in consonance with the life around." The second of the two books deal with the Tamil philosophy, "Saiva Siddhanta," in curious juxtaposition with the philosophy of Emanuel Swedenborg. But it seems that the two have much in common, and that the Oriental doctrine receives illumination from the ideas of Swedenborg. The comparison is interestingly worked out in the book.

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.

Notes.—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 and 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."

SPIRITUALISM: SCIENTIFIC AND RELIGIOUS.

We should say, in comment upon a proposition referring to this question, that the scientific Spiritualist is a man who concerns himself only intellectually with the facts of Spiritualism and such deductions as he may make from them whether they seem to prove to him or not the reality of human survival. The religious Spiritualist is one who studies the facts and applies them to his interior convictions regarding the Divinity of the order of nature, the existence of a God and of a life beyond. But there is a third class which we must not overlook—the philosophical Spiritualist. He may be said to take in both the other classes, the religious and the scientific. Any bias he may show usually proceeds from personal considerations or from undue devotion to some especial school of philosophy. We have no objection to sectional Spiritualism so long as the followers of each section recognise that they are pursuing a part of the subject, and not the whole. What we do deprecate is the intolerance we occasionally see exhibited by one or the other, as, for instance, where the scientific Spiritualist derides the convictions of the religious one as being based on dreams and romantic theories, or where the religious Spiritualist rails against the "materialism" and want of faith shown by his scientific brother. To us Spiritualism is too vast a matter to be reduced to any system or creed. Its main tenets, of course, can be incorporated into some particular doctrine, but it should never be forgotten that a doctrine, whatever it may be, can hold only a part of the truth. The line to be followed in this matter should be that which most commends itself to the person concerned. Some are naturally scientific, others instinctively religious, and it is only reasonable to suppose that their views in every case will be coloured by their constitution of mind. That is why we advocate concentration upon the fundamental principles of Spiritualism as

being the only basis of unity. If this is accepted, differences of detail are of small account, and can never justify animosity between one section and another.

THE LANGUAGE OF TRANCE.

To a correspondent who asks if, in trance addresses the language used is always that of the medium, we have to reply that on this point no hard-and-fast rule can be laid down; as a general principle it may be taken that the spirit employs the stock of language in the medium's mind—an explanation frequently given—but we take especial note of the exceptions, having known so many, as, for instance, where the control uses a foreign language or terms and phrases unknown to the medium. Always, however, in such cases the conditions have to be very favourable indeed, and the degree of control very powerful. In the case of Mr. J. J. Morse, whom we knew intimately, although we do not doubt that most of the words used in his addresses were more or less familiar to him, the marshalling of those words and the ranges of thought expressed were far above his normal capacity. Classical scientific and philosophical phrases, the meaning of which he did not know, were occasionally introduced into the lectures, and these he only became aware of on seeing reports of his addresses afterwards. This applied chiefly to the early part of his mediumship when his education was limited. We have ourselves noticed, in cases of control, that some pet phrases of the medium will be used or some term or thought peculiar to him, while on the other hand there will occasionally be the use of phrases and sentiments quite foreign to the medium's mind. We think it all largely turns on the question whether the controlling influence is weak or strong.

WAS TENNYSON A SPIRITUALIST?

We have no intimate knowledge of the attitude of the great poet towards Spiritualism, although we can gather a good deal from the various allusions in his poems to spirit presences and spirit ministry. Referring to *LIGHT* for October 15th, 1892, which contains his obituary notice, we find it stated that Tennyson was a spiritual man, and that even if he did not publicly profess a belief in Spiritualism, his interest in it was great. We are, of course, aware that he invited the Rev. William Stainton Moses, one of the first editors of *LIGHT*, to visit him, and when the visit was paid Mr. Stainton Moses and Lord Tennyson had some long discussions on the subject of Spiritualism. Really, then, all that can be said on the subject is that the poet took an extraordinary interest in the Spiritualistic movement, and that its more exalted ideas coloured his poetry; but he was never an avowed Spiritualist.

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ANSWERS TO CORRESPONDENTS.

BELIEVER.—We shall be replying to your question under "Questions and Answers."

M. ABRAHAM.—The experience you relate was distinctly interesting, and the message certainly a very encouraging one. Like you, we do not attach much importance to the name given.

H. R. F., High Wycombe.—We have your letter. The two pamphlets are not worth serious attention. To notice or to reply to them would only give them greater prominence, and the truth will easily survive all such attacks. We have dealt with these pamphlets in the past, but nowadays they are really not worth the trouble.

A. M. G.—Both the little messages express the truth in a rough way; but while we can give the essence of the idea, we do not find it necessary to publish the communications themselves.

"A SEEKER AFTER LIGHT AND TRUTH" (Old Hill, Staffs.).—The question shows a lack of acquaintance with the matter. We suggest that you make some preliminary study of the literature on the subject. You might write to the Secretary of the Midlands District Council, Mr. E. Cowell, 1, New-street, Sycamore-avenue, Boythorpe, Chesterfield.

Miss SCATCHERD has just completed a remarkable lecturing tour in the Midlands covering Wednesday, July 18th, to Sunday, July 29th, speaking almost every day at various churches and societies, including Sunderland, Newcastle, North Shields, Whitley Bay, and Birmingham. Her lectures, which dealt mainly with Spiritualism, mediumship and psychical research, aroused very keen interest and drew large and attentive audiences.

OLD MOORE'S ALMANACK (Foulsham's) for 1924 makes an early appearance, and is a remarkable pennyworth. There is much useful information, in addition to the astrology which is at least entertaining. The tenacity of the astrological idea is indicated by the fact that the original astrological issue of the Almanack dates back to 1697.

"YET IN MY FLESH."—In LIGHT of July 28th (page 473) the oft-quoted text (Job xix., verse 26), "Though after my skin, worms destroy this body, yet in my flesh shall I see God," which remains part of the "Order for the Burial of the Dead," is mentioned. It is only right to point out that in the Revised Version of the Bible, the verse reads, "And after my skin hath been thus destroyed, yet from my flesh shall I see God." In the margin it is indicated that "from" means "without," thereby conveying a totally opposite meaning to the verse as it is usually interpreted.—H. H.

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 5d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 5th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street.—August 5th, 11, Mr. Percy Scholey; 6.30, Mr. Horace Leaf.

Brighton.—Mighell-street Hall.—August 5th, 11.15 and 7, Mr. John Jackson; 3, Lyceum. Wednesday, 8, service.

Canterbury, S.E.—The Waiting Hall, Havil-street, Peckham-road.—August 5th, 11, circle; 6.30, Mrs. F. Kingstone. Wednesday, August 8th, 7.30, service at 55, Station-road.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. Leslie Curnow; 7, Mrs. E. Edey (address and clairvoyance); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, service as usual. Friday, free healing centre; from 7, adults. Sunday, August 12th, 11, Mrs. Grace Prior; 7, Mrs. Graddon Kent.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—August 5th, 7, Rev. G. Ward. August 9th, 8, service and clairvoyance.

Shepherd's Bush.—73, Beeklow-road.—August 5th, 11, public circle; 7, Mr. A. Ripper. Thursday, August 9th, service.

Peckham.—Lausanne-road.—August 5th, 11.30 and 7, Mrs. L. Harvey. August 9th, at 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 5th, 11, Mr. W. H. Walker; 7, Mrs. O. Hadley.

Worthing Spiritualist Church, Ann-street.—August 5th, 11 and 6.30, Mrs. Redfern. August 9th, 6.30, Miss Scroggins and Miss Trehet.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 5th, 7.30, Mrs. Tremayne. Wednesday, August 8th, Mrs. Golden.

Central.—144, High Holborn (Bury-street entrance).—August 3rd, 7, service. August 5th, 7.30, Mr. Melton.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, August 5th, 6.30, Mrs. Barkel. Wednesday, August 8th, 7, Mr. Odiam.

FACTS AND THE FUTURE LIFE BY THE REV. G. VALE OWEN

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NOTES BY THE WAY.

THE deepest gloom with hidden light is rife—
The inextinguishable lamp of life.

—LUCIUS.

"THE SUPER-PHYSICAL MAN."

The series of addresses on this subject delivered by the late Mr. J. J. Morse before the California Psychical Society in the year 1896, which are in course of appearance in *LIGHT*, have given pleasure to many readers. For the reports of these addresses we are indebted to Mr. Ernest Oaten, Editor of the "Two Worlds," to whom we here express our grateful acknowledgments. The trance-lectures of Mr. Morse are remarkable examples of fine constructive reasoning. During his life we frequently listened to these discourses, and remarked not only the wide range of thinking and the fine oratorical power, but also the fact that never at any time did we hear or read any idea of a fantastic or eccentric kind. They were throughout sane, sound and sensible. In the series we are now printing there is presented a line of philosophical reasoning showing how the question of human survival is bound up with natural law, and that the continuity of life beyond the grave is a logical necessity, the proof of which is afforded by psychical evidences. Such presentations of the idea for which we stand are invaluable. They show that our faith and knowledge do not rest entirely on phenomenal evidences, but on the entire testimony of Life in its universal aspects.

AUTOMATIC WRITING AND THE QUESTION OF IDENTITY.

The remarkable messages arising out of the automatic writing experiments conducted by Mrs. Travers Smith and "Mr. V.," which have attracted so much attention of late, invite comparison with certain messages referred to in our "Notes by the Way," in *LIGHT* of March 17th, 1923. These particular messages are

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given in a little book, "Both Sides of the Door," by Irene Hay, published in or about 1918. The communicator then veiled his identity under the name "Charon," but some of the literary experts under whose attention the book was brought, quickly penetrated the secret. The verses given in the book would alone have revealed the wayward, sensuous genius whose life ended in such tragic and shameful circumstances. But, in this case, there is none of that clever, sarcastic criticism of living authors, which is the feature of the writings now attributed to him. But there is the same half-mocking tone; the same brilliance of phrasing and love of exotic phrases that marked the writings of the poet-dramatist when in the flesh. We quoted one passage in our "Notes," which certainly revealed a sense of more exalted things. It was one in which the writer lamented that he had ever allowed himself to hate or despise anything, because he now saw "how these things tell against one's soul":—

Harmonious blending of the forces that are in one, no matter whether in themselves good or evil, make for perfect development. Evil into good, sensuality into purity. . . . All harmony is intrinsically good, all disharmony intrinsically evil.

That was the kind of philosophy which "Charon," as he called himself, gave as his message.

"CHARON" AND THE COMMONPLACE.

There is one passage in the book, given as a communication from "Charon," from which we would like to quote, although it does not to the same extent as the other messages indicate the identity of the communicator. These indications come out more in the "purple passages," full of literary colour and grace, revealing a passion for sensuous beauty. "Charon" is discoursing about death: "To begin with, one isn't dead. One is merely in another phase of existence in which every faculty is extended to its utmost limit, but we are deprived of all physical expression such as eating, sleeping, etc." And after giving in a few phrases of graphic description some account of himself, and his sensations as a spirit, "Charon" proceeds:—

Except for the first few hours after physical dissolution, and when I have moods of despondency, which always weaken one, I have not been through anything like Hell, figurative or literal. The magnetism of one's own thought builds a wall round one infinitely stronger than bricks and mortar. Thus none can come near one unless of the same condition and type of mind either on this or any plane. An individualist, therefore, is absolutely alone as a rule. Again, this is why people like—well, those with perceptions of the highest possibilities in art, say—never go near the limbo of the commonplace that haunts the usual séance chamber. *That is Hell* if you like!"

That to us is a rather significant passage. It so well expresses certain intellectual and artistic prejudices against the homely human atmosphere when it is associated with uncultured minds and "plebeian" sympathies.

SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM.

HIS RELEASE FROM MATTER.

Address delivered by Mr. J. J. Morse to the California Psychical Society at San Francisco on April 19th, 1896.

[This is the third lecture of the series of four on "Superphysical Man," the first and second of which appeared in *Light* of June 16th and 23rd and July 21st and 28th, 1923.]

This evening we advance to the third step of the general subject that we have been considering on previous occasions, namely, the release of that super-physical man from his material environment. We shall necessarily have to assume that there is this man, otherwise it would be idle to discuss, or attempt to discuss, his release from his present bodily conditions.

It is a matter of some moment, and of some congratulation also, that on a recent evening the members of this Society were privileged to listen to the utterances of a distinguished man of science, who, rapidly nearing the borderland between the two worlds, casts his mental vision over the supreme problems that agitate the intellectual life of this nineteenth century: consciousness, its origin in nature, its manifestation in man, and its persistence beyond the grave. You will particularly notice that Professor Le Conte falls back upon that hypothesis which, in our opinion, can best explain the phenomena and its problems that he was dealing with, namely, the immortality of man—falling back upon the hypothesis that the self-consciousness of the human being was really the individuation of the divine element in being, or, as some of you will doubtless remember, as we phrased it on this platform on a previous occasion, the consciousness of God becoming individualised in the consciousness of man. That so noted and notable a personality presents so eminently philosophic a proposition to the judgment of his fellows, and virtually commits it to the consideration of posterity is a noticeable thing; not merely because of the person who gave expression to it, but because it marks clearly and decisively the great division of opinion that is manifested in the walks of science on these very questions that the Professor was discussing; a division that is bound to become more prominent and marked, a cleavage that is bound to go deeper and deeper as the years roll by, between what may be described as the two camps of scientific speculation; on the one side the bald materialism that refers all phenomena to purely mechanical laws, on the other side a philosophical Spiritualism that accepts the immanence of the Divine Existence not only in the human consciousness, but in every particle of matter diffused through the great cosmos.

The heart of humanity feels instinctively that immortality is the heritage of the race, and the purpose for which self-consciousness came into being. The head of man rebels against the emotions of the heart, as they are called, and demands evidence; claims that the evidence it desires must be in accordance with the external expressions of phenomena of which it is intellectually conscious.

THE REASON AND THE EMOTIONS.

The battle, you see, is, after all, the old battle that has been aptly described under the familiar term of a conflict between the head and the heart; between the reason and the feelings; between the intellect and the soul. And this conflict, ever proceeding, tends to become more conspicuous from time to time, as the varying classes of thought rise and fall in the conflict for mastery. When that conflict shall cease, which school shall rise triumphant it is not for us now to discuss; it is merely for us to point to certain facts that we have just suggested in regard to the definite ground distinctly more noticeable year by year in the ranks of scientific thought itself. We must remember, too, that there is in regard to the influence that science is said to exert upon public opinion, a series of very grave considerations to be borne in mind. Science is only, as a great thinker once aptly defined it, "ascertained and classified knowledge." The man of science is no more a prophet than the man of religion when he exceeds the boundaries of knowledge, reason, and common-sense; and as science has no canon, admits of no limit, and urges unrestricted inquiry into all phenomena on every plane of operation, it is absurd to say that science is to be the arbiter of man's fate in regard to his conceptions of immortality, or the nature of himself. All that science in its various branches can contribute towards the solution of the problem is acceptable and in order; but when any one branch of science sets out to decide upon a branch of knowledge and experience that is foreign to itself, it can only blunder in its conclusions, even as would the veriest layman in regard to any problem of scientific importance.

These considerations lead us to this conclusion: that granting, as was stated, that the self-consciousness of man is the individuation of the divine element, science at last reaches her limit in that assertion or admission. When we shall press the statement to a conclusion and demand how and in what way this divine something that has been individuated into the self-consciousness of man preserves its personality and consciousness, itself, after the wreck of the body, then science, even the able Professor himself, would have to say, These are considerations that human reason must necessarily pause before, and await, not so much the quickening of the intellect of man on this plane of life, but such revelations as may come to him when he has passed over the boundary. The first word of science concerning the immortality of man is scepticism. Curiously enough, the last word of science is faith. Faith has ever been the bridge between the seen and the unseen, the known and the unknown. We propose to clear away some of the clouds, to make some attempt, however poor and futile it may seem, to reduce faith to knowledge, and to bring into the purview of present comprehension some of the future possibilities concerning this immortal man.

As science uses the imagination as a scaffolding on which to build her theories, as she can spread out her facts to the best advantage, and to show whither they are leading, so may we invite you by the eye of imagination, by the eye of faith, by a faith that may not be all faith, by an imagination that may not be all imagination, to cross the boundary to see how this individuated self-consciousness of man emerges from its material environment and preserves its personal existence on another plane of being.

Those of you who favoured us with your attention at our last meeting will remember how we laboured to build up clearly and distinctly the nature of the personality of man, and what it developed. Claiming, indeed, that as a central fact the consciousness was dependent upon various intermediate machines for the continuance and manifestation of its own phenomena.

On this occasion we have to lift this super-physical man out of his material environments. Remember distinctly that it is the same *in esse* that exists after death as exists prior to death. The difference is not in the man *per se*; it is in the organisation, the environment, through which the man manifests.

LIBERATION FROM MATTER.

Through the law of evolution man has come to be what he is. In him we have found on previous occasions a duality; an organisation physical on one side, super-physical—psychical—upon the other side, through which he manifests jointly while in this world. How are we to liberate him from matter? The answer will be, of course, that he must die. But when you say he must die, what do you mean? Accident, disease, old age, may contribute to the cessation of the vital action, but what takes place when the vital action is ceasing? "Oh, that we do not know, of course, except that the clock runs down and presently stops."

Suppose we blow our man to pieces, tie him to the cannon's mouth, as happened to some of the sepoys in the Indian Mutiny, and blew him to atoms, how about our man under those circumstances? Have we blown his super-physical body to atoms? Have we blown his self-consciousness into nothingness, and has this pound or two of villainous saltpetre absolutely destroyed the marvellous handiwork of God? Then the theologian says, "In God's hands all things are possible." The man of science says, "Well, we have killed the man; we have dissipated his particles, and that is the end of him." But the intuition-minded say, "It is possible that your powder may have had power over his physical particles, but no power over his psychical, or super-physical particles."

Or, we will suppose that our man is drowned in the bottom of the sea. There he rests imbedded in the slime and ooze. Was he able to escape from the bodily envelope before it was finally submerged? Has his self-consciousness, his personality, floated up like a bubble of air through the superimposed water? How did it get out? What is the law that allows a man's body to be drowned, and yet enables his soul to escape?

These are problems that must be faced; for no theory of the release from matter of the self-conscious, individuated, personal divinity of man will be complete, that is incapable of meeting what appear to be such stupendous difficulties as these. They are mostly brought forward in a species of semi-banter by the opponents of the doctrine of immortality, who are rather more interested in throwing obstacles

in the way of a solution, than in bringing forth any argument to assist in the inquiry.

Let us look at what death may mean, first of all asking what it should mean. It should mean the silent closing in of the evening at the end of a well spent day; when the hair has grown silvery, the forehead has become furrowed, when the eye has lost its lustre, and the voice no longer resounds with roundness and strength, when the hand is no longer perfectly obedient to the impulse of the brain, when the day's duties have been done, and you sit in the easy chair by the ingle-nook calmly, with folded hands, waiting the hour of rest, that blessed rest which gives surcease from human sorrow, and draws the curtains down between the life that you have lived and the one towards which you are going. It is the death of old age, the only proper death for men and women to die. All other death is but incidental to the terrestrial conditions of human development. When the world attains a perfect manhood and a perfect womanhood, death by the effluxion of time, as the lawyers might call it, will be the only recognisable method of exit from the present stage of life. This is a horrible indictment, we are willing to admit, of the life that civilised humanity is leading to-day.

What has happened? He fell asleep. No better term could be applied: he fell asleep; a slightly deeper sleep than the one he had been accustomed to for three score years and ten. A deeper sleep, as befits the clearer awaking that he is about to experience. A deeper sleep, because he has said good-night to mortality, and is about to say good-morning to immortality.

It has been said that certain experimentalists were once enabled to construct a wonderful apparatus consisting of lenses, mysterious curtains, and so forth, by which they were enabled to see the soul depart from a dying body. And they describe the picture as if a halo of glory, or beautiful cloud, seemed to pass from the brain of the dying body, assuming various hues in the process, and gradually arranged itself into a form that was the similitude of the person from whom this mass had come out. At last the figure so formed appeared to be solid. Presently its eyes partly opened, and it floated away, and the observers lost sight of it.

THE EVIDENCES OF MEDIUMSHIP.

Of course it is a most nonsensical story, a most absurdly nonsensical story, for who ever saw a soul, who ever thought it possible that man could see the soul come out of the human body? There is a class of people, though, whom psychological students are quite familiar with, who are called clairvoyants, and who are possessed of a faculty of sight, that, when rightly developed and trained, puts to blush entirely the small results that the aforesaid experimentalists just referred to are said to have observed.

There is another class of people, too, whom psychological students are somewhat familiar with, who are called mediums, and who are said to be under the direct control of people who live in the spiritual world. And it is a curious fact that clairvoyants have also stated that they have observed the departure of the soul from the body, and their descriptions have to a great extent agreed with the alleged experiences of those before-named experimentalists. It is not unlikely that the record of that alleged experiment may have been borrowed bodily from some of the accounts given by clairvoyants who have seen, as they say, the departure of the soul from the body. The other people, who are called mediums, who are said to be controlled by spirits from the spirit world, also are made the mouthpieces of statements concerning the departure of the soul from the body. And it perhaps is noteworthy that the reports which these mediums make accord in the main with the statements made by the clairvoyants.

"Of course," says the sceptic, "every well balanced intellect knows that clairvoyance is rubbish, and that mediumship is nonsense, and there never has been a spirit

that has communicated with the human world, and it is impossible for the mortal eye to discern spiritual things."

But then, sometimes well-balanced intellects go as badly astray as do ill-balanced intellects. We may respectfully, with all friendliness to those who have such ideas, suggest to them that perhaps the sum of knowledge has not yet been gained, perhaps all the possibilities of human nature have not yet been explored. And if you are asked to believe much that rests on inference, and a great deal of supposition, and a little logical argument (which is not evidence) concerning many of the important cosmological theories that science presents to you to-day, without being able to substantiate and verify many of them, we may surely ask you to believe that in the psychological department, with just a little inference, with just a little supposition, with just a little logic (which is not demonstration), there may be possibly builded up a theory of the release of the super-physical man from his material environment that shall be useful as a working hypothesis, as many of the theories of physical science are, in relation to explanations of the phenomena of the universe.

What we are about to suggest to you is not all imagination, as we say, nor all faith—something, perhaps, which, a round dozen of you in this company to-night would be able to develop so as to see as accurately as you can see with your normal eye the experience and matters that come before their daily notice.

LOOKING WITHIN.

Let us revert, then, to our man who has fallen asleep. Let us look at him within himself. Could you perceive the phenomena that occurs in his case, you would possibly observe the following: This body that has served its term is luminous. Every human being is luminous. But you will observe that the luminosity of this body has decreased, sensibly decreased. The great organs of the body appear to grow exceedingly dull and listless in operation. You would notice that the luminosity has decreased particularly in the extremities, the hands and feet first of all. But it is rolling up, so to speak; rolling up, particularly towards the cardiac regions and the breast, swelling, growing greater in volume, until at last it appears to concentrate almost entirely around the head and shoulders; and in proportion as this luminosity increases in this direction, the rest of the body grows darker and darker. What does this mean?

You will remember that we described how the super-physical organs were evolved, that it was a process of evolution, and that the organisation upon a higher plane of being had lifted up or carried forward the great evolutionary laws that result in the building up of organic being. This organisation is apparently in process of destruction, is apparently in process of being withdrawn from the animal economy.

"Oh, yes," you will say, "we have heard that souls were like spheres of light. Was it not the Egyptians that pictured a soul as a winged globe? Why, of course, when the soul is taken out of the body it will become a round, golden center, and it will not have any arms and legs, and it will not be like us; it will be a quite different thing."

It is so easy to argue when you are not trammelled by knowledge! A vivid imagination can easily defy the laws of evidence and the requirements of fact. That is why poets are so successful. But when you have to be trammelled by fact, your vivid imagination begins to pale and lose its ineffectual fires. A globe of golden glory floating through the realms of space may be a beautiful, poetical conception, but you would hardly recognise your worthy selves in that form, would you? You would hardly recognise one another in that beautiful form. Some of you, we venture to say, would rather clasp the hand of wife, husband, friend, and brother in the super-physical universe, than be the brightest and most beautiful golden globe of glory that ever floated through the azure depths of being.

(To be continued.)

BALDNESS AND UNBELIEF.

A HUMOROUS COMMENT.

Mr. B. M. Godsal (Seattle, Washington, U.S.A.) writes:

In "Rays and Reflections," p. 398, you suggest some subtle connection between baldness and unbelief, and say you "have observed that many bald-headed men are complete sceptics," and that you could produce an impressive thesis calculated to make the man with a shining crown "stand forth as a man of superior sanity, free from superstitious fancies." This interests me greatly, because I, too, have observed that a bald-headed man is essentially a hard-headed man, and is better fitted to deal with bare facts and bald statements than with hair-raising stories which seem not to affect him.

As you leave us uninformed concerning the true relationship between bald-headedness and scepticism, I put forward a theory that lack of hair and its concomitant lack of faith may both be traced to one and the same cause—the use of hair-restorers. In his hirsute days, no doubt, the bald-headed man was a simple and trusting person, whose con-

fidence in his barber and in specious "testimonials" led him to apply many a flattering unguent to his poll, with the natural consequence that to-day he stands bereft of hair and of faith in human veracity.

That a man may shed his hair and his illusions, and still retain his psychic power is illustrated in the case of Elisha, of whom we are told (II. Kings, ii., 23), that when a flock of little children mocked at his bald head, he turned back and "cursed them in the name of the Lord"; when two she bears came out of the wood "and tare forty and two children of them!"

Respect for a bald-headed prophet and his controlling "Lord" should lead us to regard this shocking story as purely symbolical in its character. Likely enough the prophet fell asleep under a tree and dreamed a troubled dream in which the she bears were a subconscious dramatisation of two pots of bear's grease that the dreamer had had on his mind as a specific for his de-pilated condition, about which he was exceedingly touchy; and the forty and two slaughtered children whose impudence had stung him into taking dire revenge were, in wakeful reality, children of the pestiferous mosquito family, or, perhaps, as you say, "the flies dancing on his smooth pate as on a polished floor."

A RECORD OF HOME INVESTIGATIONS.

BY ARTHUR SCHOFIELD.

(Continued from page 487.)

III.—STATEMENTS BY THE COMMUNICATORS AS TO THE MANNER AND DIFFICULTIES OF COMMUNICATION.

The following extracts would appear to indicate that the communicators are first attracted to us by thoughts directed to them; that they perceive the medium as a "brightness" or "light" which directs them to the "channel" or "avenue" through which they press their efforts. These efforts are tiring to them, and rapidly exhaust their strength for the moment.

There is considerable competition for access to the channel of communication, which is frequently blocked by "mists" or "winds."

There are some on the other side who object to earth communications, and endeavour to prevent them.

The communicators are not always sure of the results of their efforts on this plane, and appear at times uncertain as to whom they are communicating with. Their state of mind while communicating is not normal, but usually strained or dreamy.

The student of psychical literature will notice that all this is in accord with the records of other sensitives, though I. S. has made no study of Psychical Research.

April 24th, 1919. Clifford Schofield.

(Can you remember any other incident connected with her?)

"No, lad, it takes too much effort."

April 25th, 1919. Alfred Thomson.

"Are you sure it is my cousin Arthur?"

(Yes, I'm Arthur. Can you not sense me?)

"We can think you, not feel you. We can be in your presence and feel that."

April 28th, 1919. Clifford Schofield.

(Can you tell me how you manage to use Isabel's pencil?)

"We feel to impress her hand through our thought, and guide it in our wished direction."

(Is there any possibility of this automatic writing doing harm to her?)

"No, none. She should remain at rest the while."

(But does it not exhaust her nervous force?)

"It is our force more than hers that is used."

April 29th, 1919. John Thomson. (My cousin died 1915, aged 31.)

(How do you manage to use Isabel's pencil?)

"You are in such kind sympathy with me I can write a bit now and then."

May 7th, 1919. Alfred Thomson. (My cousin, killed in action, 1916.)

"There are always some fools trying to stop us reaching you, but they'll not manage it. We'll see to that."

(Who are they?)

"We don't know them, but they are a hindrance to us."

May 9th, 1919. John Thomson.

"My word! but this is quick hot work."

(What do you mean by "hot work"?)

"Hot! We cannot breathe for excitement as we get a glimpse through."

(Can you recognise my voice?)

"Yes, I'd recognise it anywhere."

(Can you see me, then?)

"No, we feel you to be there, and sense you, and your thought."

(Can you read all my thought, then?)

"Not all thoughts; only those directed to us."

(How do you know when Isabel is ready for you?)

"She waits, and we wait, and fill the space with the power we send. It's a tough job."

May 11th, 1919. Clifford Schofield.

"We were by you before, and you could not or would not reach us. The avenue was too thick to penetrate."

May 11th, 1919. John Thomson.

"All are wishing for a hearing, and if brightness shows all make for it."

(Is Isabel a light to you, then?)

"She makes a brightness that attracts us. When we and she try to approach we are each guided."

(What guides you?)

"That light guides."

Mary Helen Schofield. May 14th, 1919.

(Can you recognise my voice as I am now speaking?)
"We can feel your thought. Hence the communion together."

May 15th, 1919. Elsie Clifford.

"Very tired."

(Do you mean that the effort of communication is tiring you?)

"Yes. The effort in coming. Very tired."

May 20th, 1919. Ernest Schofield.

"You keep calling us up, and we are attracted to come."

(Is it wrong for me to call you up?)

"No, no, but it is a tiring process for some of us."

(Does it tire you to communicate?)

"Yes, it does."

May 23rd, 1919. Alfred Thomson.

(You're not going yet, are you?)

"It's hard work, man."

May 28th, 1919. Clifford Schofield.

"My word, Arthur, you were nearly without us then."

(How was that?)

"Someone came through before we did."

(How did you manage to get through, then?)

"We were the more able with past practice."

(Did you push him out of the channel?)

"We did, for the channel is ours, not his."

May 30th, 1919. Alfred Thomson.

(How do you know when we are waiting?)

"By the thought you send along to us. We are attracted to come, but can't always pull it off ourselves."

June 8th, 1919. Clifford Schofield.

"Are you my son Arthur?"

(Yes. Cannot you realise my presence?)

"It feels like you, but one never knows whether the conditions here meet with those with you. We can only weave a way through when conditions are good, here and there."

June 15th, 1919. Clifford Schofield.

"We can never be sure how strong the power will be or how receptive the transmitter. We can only do our best."

June 26th, 1919. James Southam.

(Are you in touch with your children on earth?)

"No, except as they think towards us."

"Their thoughts are not read by us unless they impel us."

July 16th, 1919. Clifford Schofield.

"Much strength is expended in writing, consequently I become worn out soon."

July 20th, 1919. Clifford Schofield.

"Wonderful to reach you after so long a struggle. Where are you, boy?"

(Have you found it difficult to get through?)

"Well, sometimes it feels a big job; sometimes it is easy."

July 23rd, 1919. Alfred Thomson.

"Arthur, are you dreaming, or am I?"

(Do you feel as if you were in a dream?)

"Why, it feels as if I am."

July 27th, 1919. Alfred Thomson.

"Cool cheek! Cool cheek! They tell me I have to give over this business or they won't bother."

"Would you let them hinder you? Not me either. If I want a word with you I'm having one, and that's an end to their interference. Winds are a bother here."

(What sort of winds?)

"I call 'em winds. They blow a fellow back. That's all I can explain it as. The winds are not like your winds, of course, but you'll know them when you meet them here."

"Very few know how to get through, or they'd all be after you, Arthur."

(Then would others like to communicate with earth, too?)

"Well, of course they would, but they know naught about the job."

July 30th, 1919. Clifford Schofield.

(It seems wonderful to me that you can control Isabel's pencil.)

"I impress my thoughts on her passive state of being. In her restfulness alone can I impress through to you."
 "We feel for the channels, and if these are free enough for our admittance we enter them."

August 8th, 1919. *Clifford Schofield.*

(I had begun to wonder if you had forsaken me.)
 "No, no. We cannot always reach through."

August 12th, 1919. *Mary Helen Schofield.*

"The crowds who ever interfere to prevent a meeting have now dispersed a little, and I yearn, as ever before, for sweet intercourse with my loving boy."

August 20th, 1919. *Clifford Schofield.*

"I must go. May we have other thoughts together some time soon?"

(Just a moment, please. You say you must go. What compels you to go?)

"A failing influence. A failing light. A failure in power with us and you. Some little exhaustion."

August 21st, 1919. *Mary Helen Schofield.*

"My dear Arthur. You dear, dear lad. We all love you so much, and can see your loving heart through this veil of mist. We are always on the look-out for a word or two, though my thought is difficult to sort and clear."

September 5th, 1919. *Mary Helen Schofield.*

"My thoughts can translate themselves to you only with much difficulty. The avenue is often impassable to me. My strength fails often just before I effect a reaching."

September 11th, 1919. *Clifford Schofield.*

"Must I for ever have these difficulties of approach?"
 (Who is it, please?)

"Your father watches the channels so often in vain.—Clifford."

September 23rd, 1919. *Clifford Schofield.*

"My time with you is limited. My other work is calling me away."

October 20th, 1919. *Mary Helen Schofield.*

"Your father is here helping me with his power without which it would be quite impossible for me to reach you."

October 21st, 1919. *Clifford Schofield.*

(Do you usually feel conscious of what is going on upon the earth?)

"We can feel much towards it but little of it. The veil is too thick for usual penetration, and our desire, and the intention for us is to grow away from earth life, except inasmuch as contact with it can help us. In love alone do we permit ourselves to be in touch with earth life."

October 23rd, 1919. *Clifford Schofield.*

"No, Arthur, it is really very hard work this writing. My brain is so fogged in approaching the old-time conditions. My own power is insufficient, I find."

May 1st, 1921. *Mary Helen Schofield.*

"My only disappointment is that it becomes difficult to meet you now."

(Can you suggest any way of overcoming the difficulty?)
 "A more constant thinking one to the other would be a help."

July 24th, 1921. *Communicator unknown.*

"We try to pierce the veil, but can only see as through a dark glass."

July 4th, 1921. *Clifford Schofield.*

"The mists of earth life intervene to block our sight of your present conditions."

July 20th, 1921. *Clifford Schofield.*

"I cannot reach you all as I would, but how few are able to get even the glimpses that I have had. My desires have been very beautifully given me. This is a thing that many have desired, but lack of faith has blocked the approach."

IV.—WHAT THE COMMUNICATORS HAVE TO SAY ABOUT THE LIFE BEYOND THE GRAVE.

I am aware, of course, that the statements made under this head are not capable of proof, but at least they are in complete accord with similar communications from independent sources.

There is general agreement among these communicators that—to put it in their own words—"Our world is similar to yours"; that "Love is the main attribute of this life"; that "Life is far fuller, far busier, far more real than I had thought"; that "We are all in family parties just the same"; that "Our only joy is to feel able to progress," but when one presses for actual incidents which have happened in the other life some ingenuity is certainly shown in evading a direct answer. As one communicator frankly puts it, "You wouldn't understand it if I told you. We live by actions unknown to you on earth. There's the difference," and that is about as far as we seem able to get. Nevertheless, when the statements which follow are compared

there will be found a unity of idea about them, and we can form some idea of the life they portray.

That this life does not always accord with our pre-conceptions is what might be reasonably expected. The statements made should be taken as suggestive rather than as dogmatic.

April 20th. *Mary Helen Schofield.*

(What are you doing now, mother?)

"We fill our time with useful work for others, both here and there."

(What do you mean by "useful work"?)

"Useful work means the kind the eye sees to do among the sick and needy in soul. We are all engaged in work of some kind. Not toilsome if our heart is set aright."

April 20th. *Clifford Schofield.*

(Did you recognise mother when she passed over?)

"Your mother? Of course I did."

(Did she know you at once?)

"She looked for me, as I waited for her. We were each ready, the one for the other."

April 26th. *Clifford Schofield.*

(What are you doing now with your life?)

"Elevating myself to be attuned to heights not yet reached. We must achieve our own elevation by actions and thoughts good to those near."

(Do you take rest and nourishment?)

"We get it if we want it. Some need the earth conditions, that satisfy earth senses, more than others."

April 28th. *Clifford Schofield.*

(Have you any political system in the next world? How are you governed?)

"The righteous in life are uplifted to rule and guide."

(But what about the bad people?)

"They will have to be guided aright, but only when they can begin to set mind and heart right."

(Have you reason to think there is such a thing as re-incarnation?)

"Not from any experience of mine here."

(Do you know anyone who has heard of an example of it?)

"Not any knowledge of it."

April 29th. *John Thomson.*

(What are you doing now, John?)

"We're aeroplaning all the time; trying to fly sky-high. We are meant to do, but some of the old crew don't quite manage it."

"I didn't know Uncle Clifford before." (My father.)

(Have you met him, then?)

"Yes, of course we have, and all our lot, too. We're all in family parties just the same, with added mates of kindred souls."

April 30th. *Clifford Schofield.*

(Are your homes substantial to you, as ours are to us?)

"Our homes are thought images; tangible enough to us. Our better knowledge tells us what they are."

(Then they are not material like our homes?)

"All earth constructions are thought evolved."

(Then may we say that our environment is ready-made, but that you make yours?)

"Yes, true, but at the back of the earth constructions, too, there began a thought."

April 30th. *Henry Smith.* (An orthodox High-churchman.)

(Is the new life what you expected?)

"Not at all. Far fuller, far busier, far more real than I had thought."

May 4th. *Mary Helen Schofield.*

(Where are you actually?)

"Where we float to naturally in the spaces around you. It is not far from you. Yes, it is real, and good, too."

(Shall I go straight to you when I die?)

"Yes, I shall receive you to me in consequence of a double thought wish in action then."

(There is no fear of my losing my way, then?)

"No. We have spirit friends ready for those who cross the bar."

May 5th. *Alfred Thomson.*

(We've been to the theatre. Do you have any theatres in your world, Alfred?)

"Good lord, no! Go on; don't be so funny."

(I don't mean to be funny. Don't you get any recreations?)

"We're here to learn to get a move on. No carpets now."

[Alfred Thomson was a carpet manufacturer.]

"Our time is too full for aught of that sort."

(Can you explain your life to me at all?)

"Goodness, no! You wouldn't understand it if I told you. We live by actions unknown to you on earth. You have not the same ideals shown to you. There's the difference."

(Then what are your enjoyments?)

"Our only joy is to feel able to progress."

"You will one day hear the Books of Justice read. Meantime we try to accomplish their aims."

May 6th. Clifford Schofield.

(I was speaking to Alfred Thomson last night, and he mentioned the Books of Justice. Can you please tell me what these are?)

"The modes of correction here. Great wisdom is conserved in these books."

(Is it necessary that all should be trained from the Books of Justice?)

"My boy, some know the laws by instinct, and keep the laws, others have first to read them aright, and make them part of themselves."

May 7th. Alfred Thomson.

(What kind of work have you to do?)

"We are all learning something we missed with you."

(What do you learn?)

"We learn to walk circumspectly, to live right, man. We didn't manage that before. We've got to here."

May 8th. Clifford Schofield.

(What is the nature of your work?)

"We take hold of the souls that are perishing. We train them along right lines, teaching love, mending up wounds—self-inflicted often."

(Have you any recreations?)

"Our work is a recreation once our minds are given up fully completely to it. Virtue is its own reward here as there."

(Do you ever suffer from bodily illnesses?)

"No illness, no pain."

(Are you ever weary?)

"Yes, weary if results are not telling. All souls do not respond to right treatment, until time after time we have dealt with them. Some are more easily adaptable to this condition than others."

(Do you ever meet people of generations past?)

"Yes, if they progress too slowly."

(What do you mean by progress? To what are you progressing?)

"To the all perfect life of love ahead of us all."

May 9th, 1919. John Thomson.

(Have you any animals in your world, John?)

"Yes, some cling to those here for a bit."

(Then they are a sort of thought forms which break up and disappear?)

"Yes, as our thoughts grow loftier they do."

May 16th, 1919. Clifford Schofield.

(I have been thinking about the nature of the spirit body. Sir Oliver Lodge suggests that it is an ethereal

body. Is your body composed of ether? If not, can you give me any idea of its composition?)

"Our bodies are light, like his idea. I never was much of a chemist."

(Have you a body similar to ours?)

"We may have if we create it. We enter that body we need. We make our new physical bodies as we require them. Hence it is sometimes possible to quit them."

(I don't quite understand. If you quit your body, where are you?)

"We are absent from it. We are spirits of the space, unperceived till we enter the body we wish to provide for meeting others of the same growth."

(Are these bodies apparently substantial and flesh-like?)

"Yes, apparently so to us. They are temporary abodes either of light or darkness."

(Can you communicate with earth, whether you are in a body or out of it?)

"We reach you in either way. Thought—our thought—works it, either in a wrapper of bodily form, or in an invisible state."

"Spirits we are all. A will to effect a body makes a body. Wish or desire to enter a body creates one."

May 18th. Cedric Thomson.

"Alfred is still a jolly young fellow, and doesn't take kindly yet to these new conditions. He will in time, as I did myself."

(I suppose that almost everyone will find the new conditions trying at first?)

"Yes, trying. They all have to adjust themselves according to their needs for this life."

May 18th. Alfred Thomson.

(What have you been doing to-day?)

"Going on ahead. It's an uphill job, this soaring. It's too high a flight for Alf. Thomson."

May 28th. Clifford Schofield.

(Have you churches for worship in your world?)

"Historic churches we have. All built by the great thoughts of the good."

(Then your churches are thought productions?)

"Yes."

(Are you in existence near the earth?)

"Near it."

(Can you see or feel earthly conditions?)

"We catch snatches now and then only."

(Have you visited any of the other planets?)

"Not to my knowledge. Have you?"

"Certainly not, but I thought you might have done so."

"We can only be in the place fitted for our better progression."

(To be continued.)

THE POWER OF IDEAS AND INSPIRATION.

Those who possess ideas are truly spiritual and progressive people. When they work, they work as flowers grow, from centres through their own organisations. Organisations come up here and there around them; they spring up and bring forth like harvests in the fields. Thousands, yea millions, are this hour waiting for such centre-born organisations. The world's busy millions do not get at ideas; they need temporary organisations and supporting substances. When a building is in process of construction, a scaffolding is a necessary part of the work. The carpenter calculates for a scaffold just as carefully as for the various materials out of which the building is to be made. When the structure is perfected, the scaffolding is removed. Even so when progressionists elaborate an idea and get it into the world, let them take down the no-longer-needed scaffolding—the organisation by which the idea was attained. Let the temple of Truth stand white and immortally beautiful before the eyes of all men. Let it be based upon the solid rock of scientific knowledge; let it be seen and felt by all; let it be inhabited by every one who feels the essential attraction. Must a man wear the clothes of his youth for ever because they fitted him once? Or, must men always cling to their creeds and doctrines because by means of them they attained newer ideas in religion and a few finer habits in civilisation? Let creeds, doctrines, definitions cease, as, indeed, they finally do with men and women of ideas. Distinctions vanish like the mists of morning in the presence of ideas that burn with such unutterable, glorious effulgence. But before you get to ideas, such scaffolding as forms, definitions, doctrines, thoughts, creeds, theories, systems are necessary.

But there are persons who, destitute of ideas, see merely the forms which restrain and circumscribe them. Such externalists think that the world is wrong, and must be brought to their standard of right. That is bigotry. Must I hate my brother because he enters the Calvinistic Church, and shun my sister in the Church of Rome, because she does not think as I do? Ideas life us out of thoughts, above forms, above creeds, above doctrines and systems, and breathe the spirit of unbounded charity and good will.

Man is destined to bring about in society the harmony of all the passions which are demons, and of the appetites, too, which are unclean spirits, and the balance of all the various discords of his mind, which are his ever-present

satans. Demons and unclean spirits are to be vanquished, but only by the power of spiritual workers who start from the throne of ideas. No man can conquer a passion for tobacco, or destroy the force of any appetite, by merely acting upon it from his will. The soul and body are raised by means of an inspiration towards health and purity, which reaches and buoys up the mind until the physical passion subsides and the besetting appetite departs. Some minds attain this state by a sort of change in their physical or chemical growth; others reach it by means of what they call religious revivalism, or conversion. But the cultured way to it is through the comprehension and application of ideas. The principal idea which exalts and equalises mankind, without filling the individual with egotism, is that each is supreme head of all the kingdoms beneath; that the high function of each is to discover the unchangeable laws which give harmony and perfection to the universe; and finally to apply the teachings of those laws to all the kingdoms, powers, functions about him not only, but also to all the passions, organs, demons, satans, or appetites and discords within the temple of private being. Mankind are destined to be "lords of creation," both materially and spiritually. What is possible to all, is possible to each, and vice versa. All may become gentle, and useful, and beautiful, loving their neighbours as themselves. None can live and work in this way, save the truly spiritual. I know that such souls are in the churches, at the bottom of all religious organisations. They are the *spiritual* men who first realise ideas. John Wesley, John Murray, John Calvin—these, and many who are visible all the way down the steep of time, wrought from the life of ideas.

Let us, therefore, concern ourselves not deeply with organisations and instruments of labour; for, with true ideas, helpful organisations will inevitably come. Thus every wholesome organisation comes up. An idea starts the principle; the principle divulges the law; the law dictates the method. An organisation, consequently, is inevitable. Individual labours for mankind will bear "good fruit" when governed by the inspirations of ideas. Such labours may be distributed and imitated throughout parts of civilisation. Great philanthropists slumber here and there waiting for some occasion to resurrect them. Act well the part of a spiritual being: be faithful to what is true and good; the future will take loving care of both itself and you. This is the heavenly rest that comes from true inspiration of ideas.

—From "Death and the After-Life," by
ANDREW JACKSON DAVIS.

PSYCHICAL RESEARCH ON THE CONTINENT.

By H. A. DALLAS.

Spiritualism and (consequently) Psychical Research offer two fields for study, namely, mental phenomena, and physical phenomena. Some students are attracted by the former and repelled by the latter, others find physical manifestations fascinatingly interesting from a scientific standpoint, but give much less attention to the mental side of the subject. The personal equation determines their line of study. The two fields of research are, however, very closely connected, so closely that it is perhaps impossible to form a true judgment as to the significance of the phenomena in one field without closely studying the other.

This consideration has been renewed and confirmed to me by reading the May-June issue of the "Revue Métapsychique" (the organ of the French Institute with that name). The work of the Institute in Paris is chiefly devoted to the scientific study of the Physical Phenomena of Mediumship, and it is well that it is so, for in our country this aspect of the subject has been very much neglected by men of science. Not altogether, of course; one of the earliest pioneers in this field bears the honoured name of Sir William Crookes; Sir Oliver Lodge also many years ago bore testimony to the genuineness of the phenomena he witnessed with Eusapia Palladino; but on the whole the study of physical phenomena has received little attention of an organised kind. It has been left to amateurs to experiment with physical mediums. Many have been careful observers and have obtained results under test conditions, but often these conditions have been neglected and what might have been valuable experiences have been wasted. Moreover, in this country remarkable mediums, such as D. D. Home and Madame d'Esperance, have been ignored, and sometimes treated with contempt by men of science who thus lost fine opportunities for the advancement of knowledge.

The French Institute is remedying these errors, but the work it is doing cannot be rightly understood and interpreted apart from the mental phenomena which have been so carefully and critically studied in this country; so the students of both nations should keep in close touch with each others' work. The American S.P.R. evidently realises this, and its journal has recently had several articles translated from French writers, for instance, from Professor Richet's and Dr. Géley's works.

The May-June number of the "Revue" opens with a preliminary article concerning the physical phenomena obtained during the last six months with M. Jean Guzik, a name new to us, whose services are very gratefully acknowledged. A long list of names is appended of those who can testify to the genuine character of the results obtained, and we are promised further detailed reports in later issues, which we shall await with interest.

Mr. Stanley De Brath contributes an article to this issue in which, in fluent, lucid French, he gives a brief account of Mr. Bligh Bond's discoveries at Glastonbury, and the script published in his two volumes, "The Gate of Remembrance" and "The Mount of Vision." It is written with marked caution; Mr. De Brath is careful not to claim too much, particularly for the War predictions. Some of us will think that he might, with justice, have laid more stress on some of these. He does not refer to the prediction made before 1912 of "War—horrid war" impending, with the following allusions to "Red Poppies in the graveyard" and "Red poppies in smiling cornfields in the sun . . . Chaos—darkness—and a new dawn in crimson skies."

This article is followed by a notice of the French translation of Sir William Barrett's valuable work: "On the Threshold of the Unseen," which has been published with a preface by the author.

In this preface, Sir William refers to the fact that the book was prepared for publication many years ago. I had the privilege of reading the bulk of it in print (though unpublished) between fifteen and twenty years ago. That fact is, in itself, a testimony to the value of the contents, for Sir William withheld it from publication for some years solely because he would not present for public acceptance testimony to startling physical phenomena until he had satisfied himself that the facts had been repeatedly corroborated, and so fully as to leave absolutely no room for doubt. He says: "We can foresee that the astonishing consequences of this fact [i.e., the discovery of ectoplasm] will effect a revolution in the biology of the future." These significant words find corroboration in a remarkable article by Dr. Gustave Géley, published in this same number, on "Defective Materialisations."

With his usual caution, Sir William urges patience in attempting to explain these extraordinary phenomena. He writes:—

It has taken centuries to build the solid monument of Physical Science.

We may think ourselves happy if we may hope, in the course of a few generations, to solve the most perplexing problems which are posed by Psychic Science.

He goes on to affirm his conviction that proof of human survival is to be sought in the other field of research, and he adds:—

For my part I am absolutely convinced that Psychic Science has experimentally proved the existence of a transcendental and immaterial being, of a soul in man. It has also established the existence of a world of spiritual and invisible beings—living and intelligent—who can communicate with us, when circumstances are favourable. Of this I have no longer the slightest doubt, although much evidence is still required in order to prove assuredly that the personality of those who have lived on earth does not deteriorate after disincarnation.

Sir William adds that the increasing evidence for "spirit photography" no longer warrants the reserve with which he alluded to these experiences in his book, but that he considers "definite proof" is still needed in this matter.

The Director of the International Library has affixed a note at the head of the French translation of "On the Threshold of the Unseen," in which he briefly reviews the scientific record of Sir William Barrett, and expresses his great appreciation of the services he has rendered.

This brochure is of more than ordinary interest to English men and women, and space may perhaps be found for it in a later issue of LIGHT.

Dr. Géley's article, above mentioned, deserves considerable attention, mainly on account of its obvious biological bearings. At the outset the writer alludes to Sir William Crookes' epoch-making "Investigations in Spiritualism." His reference to these "classical" experiments with Florence Cook (Mrs. Corner) are liable to convey a mistaken impression, however, and this is assuredly far from Dr. Géley's intention.

He says that Spiritualists were shocked because Crookes did not promptly declare that Katie King was a spirit, whilst the scientific world was also shocked at his testimony to the reality of the phenomena. But he omits to state that however reticent he may have been at the outset of his investigations he boldly affirmed, at a later date, that he believed that these phenomena were due to the action of intelligences other than man. [Presumably he meant incarnate man?] And this bold affirmation he made at a meeting of that august assembly of scientific students and experts—the British Association.

Towards the close of his life he renewed this affirmation. It is a pity that this statement was omitted, as French readers will probably be under the impression that Sir William Crookes' investigation offer no support to the Spiritualist interpretation of this and other materialisations of human forms, and this is obviously not correct. Since Sir William Crookes was convinced that intelligent beings were concerned with the manifestation through the mediumship of those he personally investigated Spiritualists may claim that his researches led him to convictions very similar to their own, and lend valuable support to their opinions.

In his interesting article, Dr. Géley points out the great value of imperfect attempts at materialisation in helping students to understand better the mode by which this extraordinary phenomenon is effected: "Their practical value is insignificant, but their theoretical value is prodigious."

The accompanying plates are of great interest, they show limbs, in the making, so to speak; and give much food for reflection. Dr. Géley alludes to a woman's face, which, when completed, was of "great beauty," but in a primitive phase was very defective, its features hardly formed, portions of the primordial substance clung to the face even when it was otherwise complete. He sums up his conclusions thus:—

Ectoplasm is a function of (1) a dynamic and sensorial exteriorisation of the medium; (2) of the ideoplastic organisation of the elements exteriorised.

These phrases are rather obscure for unscientific readers. I conclude that they imply that the exteriorised substance is evolved unconsciously and automatically from the medium's body, and is moulded by Ideas—i.e., by a mental process. This leaves the problem unsolved as to who is responsible for the Idea which moulds the form.

Is it the unconscious medium? or is it conceivably some other intelligence, as interested in these experiments as are the French Savants, as alive as they are to the instructive character of these defective materialisations, and as eager as they are to help forward the knowledge of mankind.

Dr. W. J. Crawford affirmed his conviction that the experiments he carried on were helped by "invisible co-operators" (see Preface to "The Reality of Psychic Phenomena"). Ectoplasmic emanations may be controlled and moulded by similar means? Both Dr. Géley and Dr. Crawford recognise the importance of these unfinished attempts in which Dr. Géley says he finds a clue to the solution of "the Enigma of universal life," and to the relation between mind and matter.

For the present, however, students will be wise if they heed Sir William Barrett's advice, if they "make haste slowly," think hard, and in the words of another great pioneer, F. W. H. Myers, if they "follow fearlessly wherever Truth may lead and beware of preconstructing from too few factors, their formula for the Sum of Things."

This issue also contains a nice notice of the little book by the Editor of LIGHT, "Spiritualism: Its Ideas and Ideals."

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A PLEA FOR PROFICIENCY.

We have sometimes thought that a large proportion of time-wasting argument over Spiritualism is due not alone to "prejudice" either in favour of or against the subject, but to the fact that the disputants on both sides are in many cases not sufficiently acquainted with the matter over which they have come into conflict. For the man who discusses Spiritualism, whether as a defender or an attacker, it is above all things necessary that he should know what he is talking about. Time and again have we listened to disputes in which it was quite apparent that the champion of Spiritualism was so ill-informed that he would have been an easy victim if only his adversary had been sufficiently acquainted with the matter to seize upon the weak points of the case as presented. It was not a matter of mere debating skill, for which we have no great respect, since Truth gains nothing by clever tactics and manoeuvres, and is never in need of such aid. It was simply a case, as old Dr. Johnson would have said, of "ignorance, pure ignorance."

There are many kindly souls who, having gained assurance of the reality of a life after death, are anxious to spread the glad tidings. That in itself is an evidence of the innate goodness of human nature. But it is well in these matters to mingle some of the wisdom of the serpent with the innocence of the dove. Not everyone is anxious to hear the good news. Here and there are crossgrained folk who take a malicious delight in baiting the missionary, and showing off their intellectual skill by putting him in a "tight place." And if he has not made himself proficient in a knowledge of the matter he is likely to have some heavy falls, not because his truth has failed him, but because he has not made himself thoroughly acquainted with its resources. Had he done so, he might easily be able to turn the tables on his opponent. It is never to us, by the way, a matter of the "case" for or against Spiritualism. The thing is either true or not true. It needs no sophistry, no specious argument, no adroit manipulation of facts or theories. For those who sincerely desire to know we would spare no pains. Those who are simply anxious to obstruct and to confuse the issues may be left to their own devices. Their tactics are readily apparent. They are shown by a readiness to quibble, and an eager ambition to get the better of the encounter of wits. There is an evident desire to "talk down" the opponent, and to shine at his expense. Those who are out for the truth and not simply for personal triumph, readily see through these motives. They are not attracted by such displays. There are minds of this superior type on both sides of our question. Sometimes they appear as active opponents. It is on their behalf mainly that we offer this plea, since the progress of some of them is undoubtedly retarded by meeting with those who, while championing the subject, are not sufficiently acquainted with it to present the matter in its fullness or strength, or

solve the questions put to them. An inquirer may appear as a formidable opponent, merely out of the very intensity of his desire for knowledge. He is probing and testing and questioning to the utmost of his powers, as he has a perfect right to do. If those who essay to answer him have approached the subject in the same way, they should be fully competent to meet him, not merely with courtesy but with sympathy, and not as an enemy but as an inquirer entitled to all the information that it is possible to place at his disposal. When there is failure it is not Spiritualism that has failed, but those who have unwisely aspired to act as its exponents without a sufficiency of knowledge or experience.

THE HIDDEN SPRINGS.

BY AN OLD MARINER.

Swedenborg's doctrine of appearances contains a great truth concerning the relationship of man to God, Life, and all Creation. Mankind throughout the ages has based its conception of Deity upon its own disordered and undeveloped states. Love and Wisdom from those states have appeared to be hate and falsity. So, in our everyday experiences in dealing with our fellows, if we are pugnacious we find resentment; if we are human and loving so the world reciprocates those qualities.

The present writer claims that Spiritualism, if it does nothing more, develops a clairvoyance, sympathetic with and creative of the best relationships of human intercourse. Harmonious with this thought, I find that W. H. L., writing in the current "Individualist"—a journal, generally speaking, with which I have very little agreement—Nietzsche's philosophy being repugnant to me—says of the bull-dog:—

A gentle, slow-to-anger, and simple-minded beast, who never scans the faces of passing humans in search of sympathy. His ancestors got fed up doing that, meeting only looks of fear and distrust, so the bull-dog noses along with eyes on the ground, but if someone who knows what lies behind that grim apology for a face should give an insistently searching look, Bully may glance up and, if the correct message is there, he will be all over that person with joy, as one who would say, "Thanks! Nobody hurts me because I am such an ugly brute, but you understand, and I am grateful." And if you smilingly tell him he is not ugly but has the full measure of beauty of character, he will tie himself into knots and try to stand on his head in sheer delight. Great-hearted, much misunderstood friend, you are a shining example of the fact that the face is not always the index of the mind.

Whatever the source, the foregoing words embody a much-needed gospel for our age. Its application to Religion, Politics and Industry would peacefully revolutionise our standards of Life, and that quickly. Time and again in my Salvation Army experience I have seen men with sloping foreheads, wide, combative spaces between the ears, fully developed in the back head—animal faculties—with shifty eyes and repulsive in appearance, suddenly touch the fringe of an angel's garment and lo, a transformation! As Mr. Percy Street would say, the angel has "smiled through," thus proving that, whether in the world of spirits or the world of flesh,

Kind hearts are more than coronets
And simple faith than Norman blood.

—HARRY FIELDER.

AT PARTING.

Death, it is nothing more
Than opening of a door
Through which men pass away
As stars into the day,
And we, who see not, blinded by the light,
Cry, "They are lost in Night!"

Thus ever, near or far,
Life seems but where we are;
Yet those we bid Good-bye
Find Death is not to die,
As you, departing from our daily strife
Go hence from Life to Life.

Clasp hands, and now Farewell!
The word's a parting knell,
But ripening year by year
Life triumphs there as here.
Nor dark nor silent would the distance be
Could we but hear and see!
—A. ST. JOHN ADCOCK ("From a London Garden")

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Weekly Dispatch," in a leader last Sunday referring to a lecture recently delivered by Sir Oliver Lodge before the Staff of the National Physical Laboratory, made the following comments:—

Great as has been the advance of science in modern days, there has been a tendency in recent years to regard the problems of the origin of matter and of life as beyond its scope and outside its ken. This is a limitation on the possibilities of scientific research which Sir Oliver Lodge declines to accept. In a lecture the other day the famous scientist described the enormous amount of radiation travelling through space, only an infinitesimal fraction of which is caught by the earth. He declined to believe that all this wealth of radiation could be wasted, and put forward the suggestion that somehow light resulted in the regeneration of matter. Likewise Sir Oliver Lodge commended the efforts of men of science to investigate through physics and chemistry the origin of life. The mind of man, in Sir Oliver's view, is not altogether of a different order from the mind of the Creator. If that is so, its past achievements are the best justification of optimism for the future. To parody a famous phrase, Who shall set limits to the march of human knowledge?

In the course of the lecture referred to above, which is reproduced in full in the current issue of "Nature," the "Daily Chronicle," in its issue of August 3rd, quotes Sir Oliver Lodge as follows:—

There is an immense amount of radiation travelling about space. The whole amount of solar radiation is portentous. The fraction which the earth catches, though terrestrially so important, is but a minute fraction of the whole—less than the two thousand millionth part—and it seems to have been going on for hundreds of millions of years. The radiation from many of the stars is greater. What becomes of all that radiation? Is it all waste? Our instinct rebels against the idea that all this radiation resulted in nothing. I could more readily imagine that light resulted somehow in the generation of matter. The subject of origins usually lies outside science. The origin of matter is as beyond our ken as the origin of life; and yet people speculate about the origin of life. Some highly estimated men of science hope at any rate that some day the chemistry and physics of life may be so far understood that a highly complex assemblage of organic molecules may simulate and, perhaps, adopt its functions. I see nothing inconceivable in this. Life has originated somehow, and if we can get to understand anything about its origin, the effort is legitimate. It may fail; but it would be a very superficial view of religion which resented its success. Mind dominates matter; and the mind of man is not altogether of a different order from the mind of the Creator.

The "Daily Express," in its issue of August 1st, reports a statement by Mr. H. Dennis Bradley, the author of several well-known works, to the effect that he is convinced he has spoken with his dead sister. The "Express" paragraph reads—

"The soul survives cremation."

This message was sent by the late Dr. Joseph Krauskopf, a Philadelphia doctor, to Mr. Dennis Bradley, author of "The Eternal Masquerade," by means of a Spiritualist séance.

"I was staying with Mr. Joseph de Wyckoff at Arlenz Towers, Ramsey, New Jersey, in June," said Mr. Bradley to a "Daily Express" representative yesterday. "He introduced a medium, and we held a séance one evening. I was sceptical about the whole thing. After twenty minutes I distinctly heard my sister's voice speaking to me. She has been dead ten years. We talked together for fifteen minutes, and discussed intimate matters which none but ourselves knew anything about. Also, no one knew that I had a sister."

"Dr. Joseph Krauskopf, who was a perfect stranger, gave his address in Philadelphia. We rang up his house next day and learnt that he had died three days before."

Mr. Bradley interviewed by a "Daily News" reporter the previous day, when asked if the incident had persuaded him that survival after death was a fact, replied:—"Beyond the faintest shadow of a doubt. It has changed the whole world for me. As you know, I never thought a great deal of it—how could you when you looked round Europe since the war?—but the whole thing is different now. . . ."

The communications purporting to come from Oscar Wilde, to which we referred last week, are still the subject of much discussion and considerable controversy. The newspaper press has, as yet, by no means dismissed these writings, but continues to comment on them, hardly knowing what to say, and further messages and statements by the recipients, published in the "Sunday Express" on August 5th, seem to add more than ever to the general interest. Part of a dialogue between one of the sitters and the communicating spirit, published by the "Sunday Express," reads:—

Mrs. L., much excited, remarks to "Mr. V.": "You know I am not guiding your hand! I am perfectly honest." The hand writes immediately:—

Honesty, madam, may be the best policy for the grocer, but it is the very worst for a woman with a past.

Mrs. L.: Oscar Wilde! How dare you! What can you know of my life?

Pray don't be angry. . . . Charming women always have a past, and plain women never have a future.

Mrs. L.: Thanks for the compliment, but I assure you I have been very moderate in my follies, very moderate indeed.

Ah! moderation! We do in moderation the things we don't like, and in excess . . . the things other people don't like us to do. That is all.

The "Mr. V." referred to above, in telling his story to the "Sunday Express," writes:—

When I sit down I rest my hand on a sheet of paper and Mrs. Travers-Smith lays her left hand on mine. I close my eyes and fix my mind on some little calculation of algebra in order to divert my attention from what my hand is doing. After a few minutes my hand begins making dots. Then it scribbles a little, and soon, with a characteristic flourish, "Oscar" signs his name. He invariably signs his name as a prelude to the messages. Thenceforth my hand dashes across the page at terrific speed. When it reaches the end of the line Mrs. Smith has to drag it back to the left-hand side of the sheet. Otherwise it would go on writing on the bare table. Once it wrote 2,500 words in just over an hour. While the writing is in progress I feel drowsy. Now and then individual words such as "poppy" flash into my mind, but never phrases or sentences. It must be realised that these messages have been transmitted by two entirely distinct methods and through two different human brains. When "Wilde" discusses Mr. Wells, Mr. Bennett, and Mr. Phillpotts, I am holding the pencil which writes. "Wilde" is then using what psychologists call the "word-centres" and the "writing centres" of my nervous system, and the messages are coming through my brain. Indeed, in a recent communication received through my hand, "Wilde" writes:—

"It is through your temperament that I am able to give my thoughts to the world. You have that curious combination of the literary and scientific temperaments which creates a sort of psychic affinity with myself. It is true that one of the ladies here supplies a certain motive force—just as an electric machine must have its 'starters,' or whatever one may call them. But these are merely accessories, and the accessories are not the machine. The machine I use is your human temperament. So please remember that there is only one Oscar Wilde, and that you are his prophet."

It has not, I think, been sufficiently emphasised that running through the communications there are two quite distinct styles, one might almost say two different "Wildes." When, however, Mrs. Travers-Smith sits down to the Ouija board in London and lays her hand on the little rubber-covered slider that flies faster than the wind from letter to letter, I am fifty miles away in my seaside home, and her own brain alone is being used. But observe that through the brain of my co-worker, Mrs. Travers-Smith, Wilde gives us only his affectation and his supercilious attitude to modern society. It seems, then, that there are two Wildes—Mrs. Travers-Smith's and my own. I have recently succeeded in obtaining the same handwriting and style with the aid of another lady, a Mrs. L., living near my own home. She rests her hand on mine as Mrs. Travers-Smith does. Communication, however, seems more difficult and the messages are shorter. In my first script, received on June 8th, there is a certain amount of what seems to be rather deliberate (though by me unconscious) plagiarism of passages from "De Profundis" and "Dorian Gray." The student of psychic research would in a way expect this. Wilde is making contact with a strange brain, and in his efforts to find himself he explores the dark cave of my mind for something that will link him with his own past. He finds this link in the memories stored in my brain of the only two books of his I have ever read. But as he goes on the parody becomes instinctive, and he appears verily to recreate his own style through an alien intellect.

DEFECTIVE MATERIALISATIONS: DR. GELEY'S INTERPRETATION OF THEM.

BY FREDERICK STEPHENS.

In the last number of the "Revue Métapsychique" Dr. Geley gives an interesting account of cases of defective materialisation and offers an explanation of a very suggestive character.

He begins by pointing out that during what he calls the "pre-scientific period" of inquiry two rival hypotheses have disputed the field, viz., the spirit-hypothesis, which asserts that materialisations are simply materialised spirits, really present temporarily "in the flesh," by substance borrowed by them from the medium's physical organism, and the rival hypothesis which with great facility explains the whole phenomenon as due to fraud on the medium's part, or else to collective hallucination by the observers. This dilemma ruled through the whole field of controversy. It was either one or the other. Geley thinks that much wordy warfare was the result, and the progress of "objective metaphysics" was greatly retarded. He considers both hypotheses to be elementary and naïve. When Sir William Crookes published his classic researches he gave almost as much umbrage to the orthodox spiritists as to the fraud-hunters, for he did not say in so many words that Katie King was a spirit. What he was, concerned about was Katie's objectivity. Crookes' mind was eminently cautious and scientific and he may have felt himself unable to offer anything which claimed to be a final and complete explanation. He contented himself with proving the facts—but the bulk of the scientific world of that generation was too indifferent and saturated with materialism (especially in biology) to pay any interest—other than by sneers—to his claims.

Geley alludes to the controversies concerning the mediums Gazzera, Mlle. Tomczyk and Eusapia Palladino, and the more recent work done by Schrenck-Notzing, Mlle. Bisson and Professor Richet with Eva C. Concerning the latter medium he states that amongst the strongest sceptics of the defective materialisations obtained through her were certain ardent spiritists who argued that many of the phenomena showed suspicious resemblances to well-known persons, pictures, drawings, etc., and that therefore these could not be due to spirit agency, and were consequently fraudulent. They agreed with the opposing school of critics but started from different premises.

Geley then proceeds by carefully chosen examples to show how instructive are these defects, and so far from there being evidence of fraud (as in the ordinary opinion) they frequently present valuable reasons for rejecting the fraud hypothesis. In his opinion, defective materialisations are at the very base of the ectoplasmic theory, and show well marked stages of the marvellous process. There are exteriorisations of the substance either in solid, liquid or gaseous states, amorphous ectoplasms; development of pseudopodia (recalling amoeba, etc.); structures permitting of action at distance (a sort of supplementary or temporary limb); the "psychic levers" of Crawford; incipient materialisations, either flat, fragmentary or discontinuous; variations in volume, weight and shape, which take place in a few seconds before the observers' eyes. There are rudiments persisting sometimes as though evidence of a primitive organisation. In a word, the chief part of what is known to-day about ectoplasmic phenomena, has been obtained by study of the defective and incipient—not from complete materialisations.

Geley then proceeds to develop his argument that (contrary to the received opinion) such defective materialisations are quite unfavourable to the fraud hypothesis. He argues that before accepting the latter—so seductively easy at first sight—due regard must be had to the psychology of the so-called fraudulent medium. Now, in what he calls the "pre-scientific period" of ectoplasm, mediums necessarily shared the belief that defects were evidences of fraud. Mediums generally holding the spirit hypothesis certainly believed that the cause of materialisation was the activity of discarnate spirits. Let us suppose that they were impostors and dishonest, as the fraud-hunters maintain they all were. In that case they would have done their best to reproduce—so far as they were able—the forms of materialised spirits—and nothing else; for at that time the world was divided between people who said "spirits" were the cause, and those who said spirits were not the cause of the phenomena—but fraud. Between these two alternatives no medium is likely to have conceived the idea of

"ectoplasm" as the central point of the phenomena. Geley thinks it would not have entered their heads to undertake to imitate the exteriorisation of an amorphous substance amongst the "fringes of which there might be seen hanging, perhaps, a finger, or the form of a face or hand." Such bizarre productions, to the mind of a dishonest medium intent only upon producing something which might pass for a materialised spirit, would have seemed absurd. The very conception of it would have been lacking. A word of warning is necessary here. This argument does not deny cases of fraud where dishonest mediums have attempted to imitate apparitions by the use of gauzy material upon some kind of supporting framework, or masks and other ready-made properties. These cases of real fraud do not touch the question at issue. These defective materialisations are often of so extraordinary a character that Geley is convinced that they would not have been the product of the medium's imagination—it is these which he considers prove not fraud but honesty. This line of reasoning only applies to what he calls the pre-scientific phase of ectoplasmic phenomena. The conception of ectoplasm and its elusive and chameleon-like nature is now becoming a popular one, the man in the street has heard of it through his newspaper. Therefore certain dishonest mediums have grasped its importance and have succeeded in imitating elementary phenomena. But in the time previous, before mediums had become familiar with descriptions of its peculiar behaviour and properties as described by careful experimenters, no dishonest medium would have wasted efforts in simulating it. Dr. Geley gives instructive photos of the behaviour of the amorphous substance. For a medium like Eva C.—ignorant of scientific culture and saturated mentally with spiritist doctrine—the conception of ectoplasm would not have existed. If it be objected that Schrenck-Notzing and Mlle. Bisson had already observed and described it in their books (1918) and that Eva C. might very well have known it, Dr. Geley replies that this is true enough, but urges that the very same phenomena have been observed, described and photographed by these experimenters from the very beginning of her career as medium and before their books were published. In fact, the discovery of this substance was a great surprise for them. It was unexpected. What they were looking for were complete materialisations such as Crookes obtained. Photos are given showing interesting defects. Here, for instance, is a female face of great beauty which shows a cord of the primordial amorphous substance still hanging to the corner of the mouth and attached at its other end to Eva's mouth. Geley thinks it highly improbable that a medium intending to cheat would have thought out and fabricated such an anomaly as this. There are photos showing the successive stages of this. In one there is an attachment to the extreme right of the mouth of the materialisation. A few instants later there is shown the same face cleared of this attachment, but still showing a slight vestige of it which persists in the same spot. Geley maintains that the nature of these defects is quite incompatible with any explanation of fraud prepared in advance by Eva. How would she—ignorant of natural science—have been able to prepare such an excellent imitation of a rudiment? Examples are also given from his experiments with Kluski, illustrated with photos. A plaster cast of a hand is shown. The hand is ill shaped, and the wrist is too large. It is a rough design on the whole, and yet it possesses some parts which are almost perfect. For instance, turn it round. Look at the thumb. It is a human thumb—its shape, the nail, the folds of the skin leave nothing to be desired. This plaster-cast is the cast of a living thumb, and not of any simulacrum. Geley finds this union of parts showing perfect finish, and parts merely rough modelled (in the same member)—a union both significant and instructive.

Other examples are given. Here are two hands one holding the other. The dorsal side of the hand is merely sketched out without details. But the palm, although not perfect, nevertheless shows the principal characteristics of a living hand. Here is the photo of another hand: the cast is full of defects, the wrist and the base of the hand are too thick. As casts they are not even artistic—as attempts they are failures. Yet in these defective specimens, here and there examination reveals parts showing a living anatomy. For example, the fingers of a large defective hand show upon the palm side the characteristic lines of the skin running parallel to the axis of the finger. Clumsy attempts are before us, but in certain places these crude productions show the marks belonging to living tissues. Geley thinks all who reflect upon these points will adopt his own opinion, viz., that the nature of these defects in no degree supports the fraud theory as explanation—but quite the contrary. Defective materialisations are the rule and complete manifestations are the exception.

To build up in a few seconds a complete biological organism, to create life, is a formidable task, and one which can very rarely be successfully performed. But these attempts almost always show us the mark of creative genius—the sign manual of life. In them is revealed to us in its splendid beauty the enigma of life universal—the relation between mind and matter.

Just as the fact of disintegration of the radium atom, caught in the act, has led by its interpretation to the new and vast science of radio-activity and the nature of mat-

ter so we may say that the phenomenon of ectoplasm (as Myers called it) is leading enlightened enquirers to a profounder conception of life and evolution.

Here, but not by metaphysical reasoning, we arrive at the conception that life is not the result or effect of organisation but the efficient cause of it. The old attempt to define life as merely a specialised mode of energy liberated somehow from very complicated chemical reactions between the huge molecules of carbon compounds seemed very impressive; but, like other nineteenth century generalisations, it has reached the limbo where discarded theories cease from troubling—(Professor Haldane, of Oxford, dismisses the physico-chemical theory of life with contempt). Life is the manifestation, as Géley says, of an organising directive dynamo-psychism. What is this but to say that the psychic and living activities characteristic of organisms are the manifestation of a spiritual principle inherent in them even down to the humble Amoeba? We may presume that this dynamo-psychism which attains the highest manifestation actually known to us in humanity as Self-Consciousness exists in far higher modes in the Universe and surpasses the capacities of our spiritual life as far as we do the "psychism" of the plant or animal. No longer are we obliged to regard consciousness as a kind of "epi-phenomenon" which for some unexplained reason is occasionally attached to the coach (the nervous system) as a kind of "fifth wheel," performing no necessary function, but permitted to exist in cases where the organisms' response to stimuli had not yet become "automatic" by continuous repetition of the same experience. With the conception of a transcendental self vastly surpassing in its capacities the empirically known Consciousness, the possibility that the human spirit survives physical death becomes a distinct probability, and the scope and purpose of life and evolution cease to be regarded as terrestrial and become cosmic in range. Although Géley appears from a superficial glance to be opposed to the spirit hypothesis, this is really not so, and it is only because his training and temperament have made him suspicious of what he regards as premature and *ad hoc* explanations that he considers the spiritistic explanation of materialisations as inadmissible. But in this he does not greatly differ from Professor Hyslop, who urges with force that the physical phenomena of Spiritualism are no evidence alone for the existence of spirits, unless accompanied by "intelligence and purpose." In other words, the conclusion of human survival is only justified when it is a deduction from the whole mass of phenomena—both subjective and objective—intellectual and physical. Taken alone, these latter are inadequate to justify it. And though Géley finds no direct method of reaching the belief in survival he certainly reaches it by what he calls the indirect method—the conception of a transcendental self only partially manifested in normal consciousness and destined to survive the physical disintegration of death just as it may possibly have pre-existed in former physical manifestations. It is what he calls the ruin of the old organo-centric conception (or psycho-physical parallelism) which has worked this revolution. Strange to say that Professor Richet, whose life has been devoted to proving the reality of these supernormal phenomena, is unable to free himself from the tyranny of this physiological dogma and hence is obliged to regard the brain as being an essential part of the individual; and with its disintegration at death he thinks the individual is annihilated. Géley maintains that the subconscious mind is superior to and transcends the organism which it conditions. The organism is not the individual or even the essential part of it—it is merely an ideoplastic product of the subconscious active principle which is the essential self and probably the only reality. Sensory limitations do not appear to exist for it. Vision is possible through opaque bodies, and without the help of eyes. A medium may give a detailed description of a scene taking place hundreds of miles away; another will read our thought like an open book; another can see an event yet to happen in the future and can describe it as though present. Even the limitations of our "time and space"—supreme in normal consciousness seem in these phenomena to be abolished. After a careful survey of the whole body of facts, and cautious reasoning built upon them, Géley announces his conclusion in the following words:—

Doubtless these considerations do not offer a direct and immediate demonstration of human survival. Such a demonstration does not seem to us, as we have seen, at present realisable. But it is not a question of certitude—still less is it one of faith or revelation. What metaphysical science can offer now is a calculus of probabilities. But this calculation of probabilities, built entirely on the facts and reasonings from them, seems to defy all refutation.

Thus we find that a distinguished biologist attacking the problem in his own special way has reached a conclusion which practically differs in very small degree from that reached by such able scientific students of the subject as Bozzano, Barrett, and Lodge. The first line of entrenchments has been carried—the facts—and there is little doubt that coming research into the problems of hyper-physics, biology and psychology will more and more establish the solidity of the Spiritualist interpretation built upon them with its corollary of human survival of physical death.

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DREAMING TRUE.

By J. M. STUART-YOUNG.

(Author of "Who Buys My Dreams?")

Once the faculty of "dreaming true" has been acquired, a coherent picture will always be borne from sleep into wakefulness—a picture which is as vividly clear, as intelligible and as sane as anything that happens when the mind is awake in the normal state of consciousness.

My readers are referred to George du Maurier's "Peter Ibbetson." Not too much importance should be attached to the author's instructions about sleeping with the legs crossed, and the hands clasped under the base of the skull. George du Maurier, however, was physiologist enough to know that slight pressure upon the cervical processes induces semi-hypnosis, and eventually brings about calm restful sleep.

Nevertheless my readers ought to evolve their own most careful attitudes. Personally, I find that it is best to sleep on the right side, with the right arm thrown behind the back. This attitude places the weight of the body mainly upon the right shoulder. It leaves the lungs and heart entirely free from pressure. It also gives liberty to the left arm to "crook" itself forward into the nest of the neck.

In this posture I have done excellent creative work, frequently completing the whole of a lyric, memorising it (while fast asleep), and even placing it on record without the slightest alteration of either rhythm or rhyme—at the moment of awaking to normality in the dawn.

In this posture, too, it is easy to change the character of a dream. The relationship between the normal (upper) and the subconsciousness is then so perfect that one may hold one's own spirit in colloquy, and dictate a change of venue. To people who suffer from evil and worrying night-visions this hint should be of immense value.

The Normal Consciousness: "I am dreaming awry! This is not healthful. I must instantly awaken."

The Sub-consciousness (reluctant to allow the sleeper to be aroused, inasmuch as repose is needed for worn-out tissue): "Leave it to me. . . I will change the scene."

In a breath, it is done—one begins to "dream true." The two states of consciousness seem to merge; and the spirit is as perfectly aware of itself, as possessed of self-control, as in the most active waking hours.

I must insist upon one other thing, and insist upon it vehemently. There should be no artificial prudery or mock-shame in the dream state. . . . Rely confidently upon the character! The cleanly-minded man or woman is not going to become a voluptuary, just because he or she enters into the dream-world "passively," and with the set determination to "accept" whatever the Spirit World may bestow. For us, in that dream-world, there ought to be neither happiness nor misery, goodness nor depravity—only Experience.

Too great an effort after understanding, moreover, will tend to make the revelation too superficial to be helpful. Valiantly the dreamer must be willing to accept! Yet it should be with all a child's capacity of enjoyment that the dreamer remains thus thankful, quiescent and receptive.

Given these conditions (physical ease, spiritual abandon), like the rose of a summer dawn, human personality, with all its miraculous manifestations of vitality and endurance, will gradually unfold and develop. . . . Creation will take the place of supine indifference. The unintelligible will become intelligible; and the force of imagination will reach forth tendrils that will make death reasonable and comprehensible as the vestibule rather than as the goal of life. The dreamer, also, will carry his newly acquired attitude of receptivity into the workaday world, until the entire spiritual vision will be clear, dauntless and unquestioning.

Power will be born—such power as now remains hidden, except with the adepts, and which has sympathy, tolerance and gentleness as its constant attributes. From being

the man who "knows, and knows not that he knows"—because of the lack of analysis and progressive thought in sleep!—the student will become the man who "knows, and knows that he knows!"

He will have become a most gallant adventurer into the solitudes of dreamland. Nothing there encountered will either astonish or dismay—for the key to all things will have been grasped—the key that unlocks every door!

How many are there in the world to-day who live over and over again in sleep some hideous experience of the day-world?

Is there a way out for them—a means of "laying the ghost?"

There is.

It is . . . prayer!

Now prayer is only another name for confession, communion, consultation. I have often been derided for the statement that the African pagan, prostrate in abject devotion before his idol of wood or stone, is in reality kneeling at the Throne of Grace. But it is true! If the hearer reaches out in earnest supplication to the Unknown, the "symbol" need not matter. The truth of all dream-obsessions is that those dreadful experiences, forbidden a natural outlet by day, seek—and find!—an unnatural outlet in our dreams!

Sufferer, go straight to your room. Close the door. Kneel beside your bed. Close your eyes. Then say this:—

"Powers of Good in the World Beyond, I want to tell you all about myself. Be patient and hear me—for I shall seek to be honest, truthful and sincere!"

And then, aloud, and over and over again, if necessary—until PEACE comes—relate your troubles. The functional nervous condition will be improved; but, greatest miracle of all, an answer will have been found to Macbeth's agonised query:—

Canst thou not minister to a mind diseased,

Pluck from the memory a rooted sorrow,

Raze out the written troubles of the brain,

And with some sweet oblivious antidote

Cleanse the stuffed bosom of that perilous stuff

Which weighs upon the heart!

Think, reader, under the conditions outlined by me, what glories await us in the dream-world! Full understanding, as with the poet Blake, child and seer in one, of the dawn and sunset; of the wonderful awakening of Spring, when all young things renew their vitality, and when the fresh flowers and green herbs appear upon the earth, and the sweet birds sing; warmth and happiness and delight!

Would I could tell you what that world means to me! This beautiful, this wonderful dream-world, where the body no longer impedes, and where the spirit has a foretaste of the Life Beyond—the world that throws

The light that never was on sea or land
over the memory of every-day existence, and remakes for us Life Everlasting in each new dawn—makes of it a glowing mystery, that is mystery only because of its supernatural loveliness!

Is it, think you, more magical that the daily happening, even to rising and eating and drinking and the wearing of apparel, can be made into a great adventure by the search for beauty, than that we may lay our heads each night on the pillow, and say—with a deep sigh of joyful anticipation: "And now for separation from this body of mine, and a few hours of freedom in which to roam the expanse of the Beyond!"

Ah! there is no satiety yonder! Every night is as pure and as new as a primal creation! For sea and tides, moon and wind and rain, sunshine and cloud and stars—all these are ours—ours by the right of conquest!

Reader, only a little patient introspection is needed to give you control of the glorious birthright just described.

Why can you not all enter into and claim that Kingdom of Sleep Fancies—Fancies that, in truth, are the only Realities?

A PRETTY WEDDING AT READING.

Miss Mona Street, the only daughter of Mr. and Mrs. Percy R. Street, was married on Saturday last to Mr. Horace G. B. Wagnell, at the Spiritual Mission Memorial Church, 14, London-road, Reading. The church was beautifully decorated with flowers, and a large and representative gathering attended the ceremony. The bride's father, who is resident minister, conducted the service, which was very impressive, and a guard of honour, all Lyceumists, numbering over 150, Boy Scouts, Girl Guides, Cubs, and Brownies, lined the approach to the church. The bride entered the church punctually at two o'clock, and with two bridesmaids in attendance presented a very pretty picture. She was supported by Mr. Ford, the well-known Lyceum worker, and the bridegroom's brother acted as best man. After the signing of the register in the Vestry, the bride, looking radiantly beautiful, with her husband passed down the aisle to the strains of Mendelssohn's "Wedding March," receiving the congratulations of the congregation, and shortly afterwards was present at the ceremony of cutting the wedding-cake, which was conducted before a large assembly of guests in the grounds of the church. Later in the day, Mr. and Mrs. G. B. Wagnell left for their honeymoon by motor-car, which will be spent in Devonshire. In the course of a conversation during the afternoon with Mr. Percy R. Street, we were interested to learn that the order of service used that day was largely his own, and as Minister of a Spiritualist Church he has the authority of the State to solemnise this marriage service, and issue the marriage certificate over his signature. In other words, his powers are in every way similar to those of a Priest of the Church of England. The opening words of the service addressed by Mr. Street to the congregation, and taken from the actual Order of Service used on all occasions at the Reading Spiritualist Mission, are as follows:—

SOLEMNISATION OF MATRIMONY.

We are gathered together with the due and reverent realisation of the Omnipresence of Our Infinite Father and the assemblage of Angelic Witnesses and in the presence of these our faithful friends to join together this man and this woman in the Holy bonds of matrimony; therefore if anyone can show just cause why they should not be joined let him speak now or for ever hold his peace. (Pause.) In accordance with the Revelations of Holy Truth and in the fulfilment of natural and spiritual law, in approaching this union, I charge you it is not a

state to be entered upon lightly or wantonly, but discreetly, soberly and with understanding, realising the high spiritual office for which the rite of matrimony is ordained. Our teachings clearly reveal that marriage is for the sacred purpose of giving to us the broadest and loftiest incentives for the fulfilment of the divine purposes of our destiny. For inasmuch as it is the consummation of our holy love so nowhere can it unfold with mellowed beauty as under the hallowed associations of the home.

Even as the love of our Heavenly Father is everywhere made manifest in His works, so in His wisdom and providence He has endowed us with the power and understanding of love, that we in our finite way may reflect the glow of love Divine and objectify its mystic beauty in our conduct one to another. Man and woman are the children of God, and to each He has given such of His nature as will in time, through spiritual experience, ripen into the perfect whole. In the sight of God man and woman are equal, neither is master, they are co-heirs of eternal unfoldment and partners in all life's vicissitudes, its joys and sorrows, victories and defeats. Each to give to the other that full measure of confidence, support and sympathy. With the realisation of the divinity of love and amid the varied spiritual experiences of the days that come and go, there shall come the unfoldment and expression of the soul's loftiest aspirations, and a sure and certain foundation of happiness in the at-one-ment with God through the spirit of Christ Indwelling. When marriage is overshadowed by the ennobling influences of perfect love its highest expression is found in the glow of health, in the right and correct use of the faculties with which the Great Architect of the Universe has endowed us. These we hold not as our own, but rather as a sacred trust on behalf of future generations.

So again I would enjoin upon this man and this woman that they do humbly and prayerfully consider these charges that in all things they stand firm in their own honour, the honour of each other, for God the Father and the Holy Truth.

PSYCHOMETRY AND ITS USES.

To the Editor of LIGHT.

SIR,—When reading "Notes by the Way" (July 28th), a very interesting and remarkable case of psychometry that happened some few years ago came into my mind. I will relate it in a plain, homely fashion.

A young lady friend of ours, desirous of a position as travelling companion to a lady going to the Continent, saw in a daily London paper an advertisement, offering what she considered was just the position she would like. She answered it, and in due course received a request from a lady giving a London address, to meet her on a certain day and hour at Euston-square Station for an interview. The interview took place, and everything appeared satisfactory for both parties.

A few days after this our young friend—here I may mention she is of medium height, fairly good-looking, and very pleasing in her manner—received a letter from her prospective mistress to the effect that she intended to return to the Continent early, on such a date, requesting that she join her as soon as convenient, to make final arrangements. I have a daughter gifted with the psychometrical faculty—she, however, is not a professional medium—and our young friend, on the day she received this second letter, called upon us in the evening, to acquaint us of the change she was about to make. My daughter asked whether she had the letters with her. The reply being in the affirmative she took them from her pocket, and handed them over. After a pause of a few minutes my daughter described a lady whose description tallied exactly with the woman our young friend met on Euston Station, also she gave a delineation of a house and the mode of life of those who dwelt therein. She said, "This house is not in England, but over the sea, and not very far away, and it is the house to which this lady wants to take you." My daughter urged our young friend to think seriously over the matter before taking the final step, as forebodings of evil were undoubtedly present. Turning to me, our young friend said, "What would you advise me to do?" Learning that Antwerp was the place of destination, and that it was a week hence before the intended journey was to commence, I advised her to write to the British Consul at Antwerp, give him full particulars, and ask whether he would kindly make an inquiry, and acquaint her of the result. She wrote that night, and in a few days received a letter stating he was very pleased she had had the good sense and forethought to approach him; he advised her on no account to accept the situation, as the house was a "questionable" one; in fact, a high-class one of its sort, and the woman she had met no more nor less than a procuress. Needless to say the engagement was at once cancelled. Thus the faculty of psychometry saved a young virtuous girl from a life of shame and degradation.

Yours, etc.,
JAMES WATSON.

Nantwich, Cheshire.
July 30th, 1923.

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RAY'S AND REFLECTIONS.

Some years ago an American scientist discovered that love was a form of disease, and as a sensational tit-bit the alleged discovery was reported and discussed in the popular magazines in this country as of interest to their readers. Now it seems that an American Professor has found that man is simply an electrical machine. There is just enough of truth in each "discovery" to redeem it from the charge of being pure nonsense. Love in its excesses may assume diseased forms and many men and women seem to be little removed from mere machines. And that is all perhaps that need be said about it. Except this: that these beautiful and fantastic excursions of Science into the regions of the ludicrous are delightful and refreshing things. They are examples of the unquenchable exuberance of the human spirit which weary of dismal and deadly solemnities amuses itself by playing the fool.

Which reminds me of an amusing discussion which took place some years ago between Mr. G. K. Chesterton and Mr. McCabe. Mr. McCabe protested against G. K. C.'s frivolity and made some reference to the Alhambra ballet. In the course of an intensely funny reply, Mr. Chesterton remarked that the main enormous tragedy of modern life was that Mr. McCabe had not a place in the Alhambra ballet! "The joy of changing and graceful posture, the joy of suiting the swing of music to the swing of limbs, the joy of standing on one leg"—all these should belong to Mr. McCabe and to himself; in short to the average healthy citizen. And we can fully agree with G. K. C. that "unless a man is in part a humorist, he is only in part a man." It seems, judging from recent exhibitions on the part of materialistic science, that when its wise men become too serious, Life takes a hand in the game and sets them dancing when they are not conscious of it.

In a leading article dealing with the "Wilde Message" a daily paper expresses surprise concerning their quality. "They are worth quite careful attention." And then it proceeds to explain its surprise on the ground of the "evident imbecility" of the usual type of spirit message.

I have read and listened to allusions to the "twaddle talked by spirits" so many times as to have become quite case-hardened to it. There is just sufficient truth in the accusation to make it more difficult to meet than if it were pure falsehood. Anyone who has had the penitential experience of having to wade through reams of that dreary verbiage and flappedoodle which forms so large a proportion of what is known as "automatic writing" will realise the position. But he will also know that there is a considerable portion of it which is true and valuable—genuine examples of spirit communication.

One is patient with the journalists who offer these cheap and wholesale judgments, mostly based on hearsay and the parrot-talk of the populace. The journalist has to cover a wide field and to appear proficient in every subject. He has not the time to probe and investigate the recesses of even a small number of them. That is the work of the specialist. But it is worth remembering that in Spiritualism, as in all other matters, the inferior things are the commonest and most apparent. The treasures have to be sought for, and are not always easy to come at.

In that respect the position is the same as with the general criticism. The hasty and superficial judgments are the commonest. The true and trustworthy opinions are few in evidence. To report on spirit communications in the usual fashion is rather like reporting on the merchandise of a city after a casual inspection of its huckster's stalls and street markets. There has been for long a certain demand for examples of "babbling trivialities" where spirit messages are concerned. That demand has always come from those who were anxious to justify their contempt for Spiritualism, and to have at hand a convenient weapon with which to assail it. But the opportunities for humbugging the public in this fashion are speedily passing.

D. G.

THE LIVING DEAD.

They pass me by like shadows, crowds on crowds,
Dim ghosts of men that hover too and fro,
Hugging their bodies round them, like thin shrouds
Wherein their souls were buried long ago.
They trampled on their youth and faith and love,
They cast their hope of human-kind away;
With heaven's clear messages they madly strove,
And conquered—and their spirits turned to clay.
Lo! how they wander round the world, their grave,
Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
"We, only, truly live; but ye are dead."
Alas, poor fools! the anointed eye may trace
A dead soul's epitaph in every face.

—JAMES RUSSELL LOWELL

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 and 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 QUESTION OF SENSITIVENESS.

Is it a good or bad thing to be sensitive to the conditions of mind or body in our fellows, and should it be repressed? Here is a question that leads on to the consideration of sensitiveness in general and psychic sensitiveness in particular. As to the first question, it is clear that sensitiveness marks a higher degree of nervous organisation than the average. It suffers acutely sometimes when meeting repellent conditions in others. It is also usually sympathetic, "feeling another's pain." This is good; but it is not wise to allow the painful and depressing states of other minds to take too great a hold on us. We can only, generally speaking, help the weak when we are strong, the sorrowful when we are happy, and the sick when we are well. It is sometimes uncomfortable to "sense" the condition of others, but we are compensated by the fact that just as we, by reason of sensitiveness, become aware of the dark and painful side of life, so do we by the same acute sensibilities realise the beautiful and the joyful things of life. Another question arising out of these considerations is that of the cultivation of sensitiveness. Our view of "cultivation" in this matter is that it should be wisely taken in hand, so that while the subject becomes increasingly sensitive to higher and finer states he should at the same time become positive to all lower influences. This is, of course, largely a question of self-mastery, which is the chief end of the discipline of life here. Psychical sensitiveness should in time develop, in this way, into spiritual sensitiveness.

LIFE, MIND AND THE SPIRITUAL REALM.

The following quotation from Sir Oliver Lodge's work, "Raymond; or Life and Death," will answer suggestively some questions regarding his views on this question:—"Matter is arranged and moved by means of energy, but often at the behest of life and mind. Mind does not itself exert force, nor does it enter into the scheme of

physics, and yet it indirectly brings about results which otherwise would not have happened. It definitely causes movements and arrangements or constructions of a purposed character. A bird grows a feather, a bird builds a nest; I doubt if there is less design in the one case than in the other. How life achieves the guidance, how even it accomplishes the movements, is a mystery, but that it does accomplish them is a commonplace of observation. From the motion of a finger to the construction of an aeroplane there is but a succession of steps. From the growth of a weed to the flight of an eagle—from a yeast granule at one end, to the human body at the other—the organising power of life over matter is conspicuous. Who can doubt the supremacy of the spiritual over the material? It is a fact which, illustrated by trivial instances, may be pressed to the most portentous consequences."

SPIRIT MESSAGES: THEIR LIMITATIONS.

That a human being should not only survive the shock of death, but be able to send a message to earth, is in truth a marvellous thing. Indeed, it is so wonderful that some people refuse to believe in its possibility. But after all, it is not more wonderful than some other things to be found in Nature, nor so wonderful that, having discovered its truth, we can immediately open our minds to accept anything further without inquiry. In his "Facts and the Future Life," the Rev. G. Vale Owen deals very sensibly with an aspect of this question. He instances the numerous messages received from young soldiers during and after the Great War. Having linked up with other spirits who have passed over a little earlier, they returned with much "wonderful teaching" received from their seniors, which teaching went out to the world as a "new revelation of God to man." But as time went on these dear young evangelists found it necessary to revise and correct their earlier messages; they had to admit that their first statements were not correct. The spirit world was a vastly larger place than they supposed, and they had now passed under the tuition of those who were much wiser than their first teachers. After a time it might be that the communicators ceased to transmit further information about their new sphere of life. They had gone on to higher degrees of knowledge, seeing the truth more clearly, and finding how impossible it is to convey it, except in a misleading way, to minds still in the flesh. This, then, is a partial explanation of some perplexing messages. But they have their uses, if only to show us that we are human and fallible on both sides of the way. It is indeed this very humanness which makes Spiritualism to us acceptable and intelligible.

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ANSWERS TO CORRESPONDENTS.

READER (Kirkcaldy).—We deal generally with your question on the Questions and Answers page. As to the particular example you quote, in view of the possibilities of error and misunderstanding in statements psychically received, we should attach little importance to it. At the worst the state described would be simply one of temporary disturbance.

PERSISTENT.—Whether the experiences have the significance you suggest we are unable to say positively. Why not call on the London Spiritualist Alliance, 5, Queen-square, W.C., and obtain their advice.

J. W. M. (North Shields).—Thank you; but it was just a fragment, to draw attention to the general trend of the "Spirit Teachings," and it is not desirable to initiate discussion on the extract given. We think that a study of the original work, and also, perhaps, of some of A. J. Davis's works would fully solve your problems.

MISS VIOLET BURTON is about to sail for New York. She expects to return home and resume her work at the end of September.

WILL M. OWEN, who sent an important communication to us on 31st ult., relating to the purchase of a farm in the county of Salop, kindly furnish her address, which was omitted in the letter.

"PRAGMATIC CRYPTESTHESIA."—In some remarks on the formidable phrases for psychic phenomena, coined by Professor Richet, Mr. Ralph Shirley, the Editor of the "Occult Review," says in his current Notes of the month:—I confess that it appears to me that the too great use of words coined for the purpose from obsolete languages tends only to obscure the issues. We may recall appropriately enough in this connection the old story of the precocious child who taught his grandmother to suck eggs. "You see, grandma," explained the young hopeful, "in order to extract the matter contained within this shell, you effect an incision at the apex, and a corresponding aperture at the base." "Dear me," replied grandma, quite amazed at the child's erudition, "in my young days we merely made a hole at each end!" And yet it might appear to us on reflection that the ancient and honourable art of egg-sucking had not advanced appreciably during those two generations. Surely the parallel is an apt one. Surely the plentiful use of Greek composite words transmogrified into modern languages aids us not one whit in our knowledge of the essential meaning of psychical phenomena.

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, August 12th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Annie Johnson.

Croydon.—Harewood Hall, 98, High-street.—August 12th, 11, Mr. Percy Scholey; 6.30, Mr. H. W. Engholm.

Brighton.—Mighell-street Hall.—August 12th, 11.15 and 7, Mr. E. Spencer; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—August 12th, 11, circle; 6.30, Mr. A. Nickels. Wednesday, August 15th, 7.30, service at 55, Station-road.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mrs. Grace Prior; 7, Mrs. Graddon Kent (address and clairvoyance); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Ethel Clarke. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—August 12th, 7, Mr. Geo. Peckham. August 16th, 8, service and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—August 12th, 11, public circle; 7, Mr. N. Clark. Thursday, August 16th, service.

Peckham.—Lausanne-road.—August 12th, 7, public meeting, address and clairvoyance. August 16th, 8.15, Mrs. M. E. Orlowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 12th, 11, Mr. S. Burton; 7, Mrs. E. Clements. Wednesday, August 15th, 8, Mr. W. A. Melton.

Worthing Spiritualist Church, Ann-street.—August 12th, 11 and 6.30, Mr. H. Boddington. August 16th, 6.30, Mrs. Harvey.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 12th, 7.30, Mr. Drinkwater and Mrs. Betts. Wednesday, August 15th, Mrs. Maunder.

Central.—144, High Holborn (Bury-street entrance).—August 10th, 7, Mrs. Golden. August 12th, 7.30, Mdm. Gerald.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, August 12th, 6.30, Mr. Abethell. Wednesday, August 15th, 7, Mr. W. Barkel.

NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine." August.

"Prabuddha Bharata." July.

"British Journal of Astrology." August.

"Beacon." July.

"Rupert Lives" (Second Edition), by Rev. Walter Wynn. The Ubiquity, Ltd., London. (2s. 6d. net.)

"Can a Spiritualist be a Christian?" by Rev. Walter Wynn and others. The Ubiquity, Ltd. (2s. 6d. net.)

August issues of:—

"Adventure Story Magazine."

"True Story Magazine."

"Hutchinson's Magazine."

"Mystery Story Magazine."

"Sovereign Magazine."

THE SINGING of Mr. Marshall Wood's fine and original wedding hymn, "Fount of All Life," at the wedding of the Lady Rachel Cavendish and the Hon. James Stuart on Saturday last, was an event not only in the ceremony itself, but in modern hymnology. Mr. Wood's hymn was written in remarkable circumstances, and was the outcome of a sudden inspiration just before his own wedding at which it was also sung. He is not a poet, but an engineer, which makes the episode the more remarkable. The hymn has received much attention in the Press, and is regarded as the noblest hymn produced for use at weddings. It was sung at the marriage of a daughter of Sir Oliver and Lady Lodge; and should certainly be added in time to the church hymnal.

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GEORGE E. WRIGHT, Organising Secretary.

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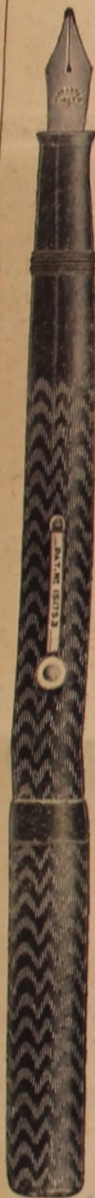
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THE LANGUAGE OF SPIRITS.

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LIGHT



A JOURNAL OF SPIRITUAL
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Super-Physical Man:
How Nature Makes Him.
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The "Ninth Wave."
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SUNDAY, AUGUST 19th.

At 11 a.m. To be Announced.
At 5.30 p.m. MR. PAUL TYNER.
Wednesday, August 22nd DR. W. J. VANSTONE.
Wednesday Concentration Class—Discontinued until further notice.
Week-day Services (Wednesdays) at 7.30 p.m.

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

THE CONJURER'S FIAT.

In the current issue of the "Journal of the American Society for Psychical Research," its Editor, the Very Reverend Frederick Edwards, has an article entitled, "The Conversion of Mr. Price," in the course of which he writes, "Mr. Harry Price has been converted. We say this with not the slightest intention of being facetious." He alludes to Mr. Price's association with the familiar "Price-Hope" controversy, and remarks that Mr. Price is a "gentleman conjurer, expert in the art of legerdemain." He is

one of the band on whose verdict the fate of Psychical Research has seemed to depend. Mr. Houdini is another. Whenever a distinguished student of this subject has come to this country to lecture, certain guardians of the public conscience have always called up Mr. Houdini from Kalamazoo or Timbuctoo, or wherever he happened to be, and asked him what he thought about it. The last time it was from Portland, and he shook his head over the wire, and said that in his opinion Sir Arthur had been badly fooled.

This pretty accurately describes Mr. Houdini's association with psychic matters. We wonder what would happen if Mr. Houdini also were "converted"! It may safely be affirmed that in that case he would no longer be called up from Kalamazoo or Timbuctoo, or elsewhere, to adjudicate on the question of psychic phenomena. For it has long been clearly apparent that any enquiry conducted by the opponents of Psychical Research is always of a hostile character; it is usually entrusted to a "packed" jury. In other words, the referee chosen is never one who is in the least degree likely to give a verdict favourable to Spiritualism. It is the old story, one which we have seen illustrated so many times in this country; if the authority chosen pronounces in favour of the phenomena then he is by the same fact proved to be

no authority, and at once disqualified for all future service!

YESTERDAY AND TO-DAY.

Mr. Price, as we know, was convinced of the reality of psychical phenomena by his investigation, in company with Mr. Dingwall, of the mediumship of Willie S., at the house of Baron von Schrenck Notzing, some details of which are given in the article referred to above. It will be remembered that through these and other experiments, conducted by the Baron, many men of scientific standing have been likewise convinced. It is a long and impressive list of names of Continental *savants* and other persons of repute; so that Mr. Price is in excellent company. That he was before then grievously misled on the subject is a matter less for wonder than regret. Many another good man has been led astray in like fashion, and he has shown a whole-hearted desire to atone for the past by adding his quota to the records of psychical research. In him another Saul has been added to the prophets in a work which to-day is nothing like so thankless and difficult as it was in the days when its pioneers were (with a few exceptions) not men of science and scholarship, but mainly rugged folk, simple and unlettered—"men of the bull-dog breed"—whose courage and tenacity we may admire, but can never quite emulate, so much have the conditions changed. They bore with patience brick-bats and battery; they were pelted with clods, and endured the boycott in its worst shapes. It is well to remember these things and to compare to-day with yesterday. Only a few survive to-day who can testify from memory to the ordeals of the past.

FRESH AIR AND FRESH IDEAS.

We have heard it said that, after long confinement in their studios and by the stuffy charcoal fires of their rooms in the Latin Quarter of Paris, the students who inhabit that locality are apt to be made ill by excursions into the country. The fresh air is too strong and pure for them. We have observed a somewhat similar state of things when minds that have long been nourished on artificial thoughts and squalid little conventional ideas are suddenly introduced to some large doctrine of life—natural, simple and reasonable. It seems to choke them. The new ideas appear like poison to these minds, just as the fresh air seemed like poison to the Paris students. If this were the case in every instance human progress would be a hopeless matter. As it is, there are always a few who respond to the newer vision of things every time it is presented, and so there is a continually increasing band of recruits for the cause of world-progress. Truth having a "divine contagion" propagates itself, and as time goes on the number of those who, alarmed by the fresh thought, scuttle back into old thought-tenement for safety grows fewer, and so the balance is gradually changed, and Life goes forward as it is destined to do.

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SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM.

HIS RELEASE FROM MATTER.

(Continued from page 499.)

THE GREAT TRANSITION.

What are we to do with the soul? Our man is dying; this golden glory is gathering around him. Ah! let us watch a moment longer. See! it is rising from his head, ascending above it, shining with an ineffable brightness. Look! it has at last passed from the heart and lungs, head and brain. The last atom of it, so to speak, has passed away. Is the man dead? Not quite. There is still a link between this shimmering haze and the dying body. As Professor Le Conte says, "the umbilical cord is still there." This umbilical cord runs through nature, and each ascending series in her order leaves at last only by the snapping of the tender link that bound it to the past. But look! the activity of the particles of his glowing mass has increased a thousand fold; the central point of light appears most distinctly now. Presently these activities begin to shape and mould this glowing ball of wondrous light, and slowly, as slowly and as marvelously as the human foetus forms and grows from the first tiny gelatinous cell, so does the new foetus unfold its life, building up its organic structure, evolving its organs one by one until at last the new personality, complete and perfect in every detail of glorified reproduction of nature's triumph, the human body on the material plane, at last stands completed. Still that umbilical relationship between the new form and the old form whence it has been withdrawn remains for an instant, then gleaming like the lightning's flash athwart a dark and stormy sky—a flash of light passes from this invisible personality through that wondrous link back into the mortal form for an instant; then the silver cord is broken, and never again in all the æons of eternity will it ever be possible for that arisen man to re-inhabit that body left behind. Dead? So far as the world is concerned. There is the framework of that immortal dwelling-place; pallid the cheek, nerveless the hand, the tissues cooling into that rapid frost of death that locks all vital energies in its arctic embrace. The world says it is a dead body. The chemist tells you it is as much alive as ever it was. The forces of nature that in one direction make for construction and conservation, when their action is reversed make for destruction and dissipation. Life, the mighty force, the divine spirit, the energising influence, call it what you may, has an infinite number of modes of operation, and building is one mode, and unbuilding is but another mode.

The man has died. He has reorganised on the super-physical plane in accordance with the laws governing his super-physical organisation, and is there possessed of a personality through which his identity, individuality, and self-consciousness are severally continued. The man of science will say that is a very pretty theory indeed, but that is all. The thing is manifestly poetical and absurd. To some people's mind poetry and imagination are but the same thing; they are convertible terms, and you must not ask men of science to believe anything like that.

Now, we have a respect for all that science has done for the world. We congratulate the men of science upon the development of their intellects. We consider that their labours have been of extreme value to human progress. But there is no need to assume that they have no more to learn. You ask us to believe that a man, who weighs some one hundred and sixty or two hundred pounds, with hair upon his head and face, nails upon his fingers and toes, a great mass of stuff underneath his waistcoat, performing mysterious functions, that wonderful structure and scaffolding upon which you have these nerves and muscles and tissues of yours—you ask us to believe that one time he was only in a little tiny place of gelatine scarcely as large as a pin's head. You ask us to believe that little tiny point of protoplasmic stuff grew, developed, and led up to hair and nails, heart, lungs, viscera, bones, nerves, and muscles. You ask us to believe that all these things have come about because of that little point of protoplasmic matter.

THE POWERS OF NATURE.

Is it any greater marvel in one case than in the other? Are the workings of nature more improbable in this latter case than they are in this first case? If nature—which is but the manifestation of the purpose of God—can take up from that little protoplasmic point her labours, gather together the necessary materials, evolve, elaborate, and in accordance with a perfect plan build up to weigh two hundred pounds or so, a man in the prime of life and full material vigour, why, in the name of reason, shall you deny that her other mysteries may be more marvellous, or less marvellous, than those she has done in the past to make a man fitted for this life. If there be any argument in

favour of supposing him to have a higher destiny than he present, why should nature not also be adequate to build up from his present being that form and organisation which shall sustain him when he is born again on another and higher plane of existence? Do not tell us that no man has seen this process of elaboration; do not tell us that and ask us to believe that because no man has seen it, therefore it cannot be. What man has seen that nucleated cell develop? What man has seen it hour by hour, and day by day, in that wondrous matrix unfolding, evolving, gathering, and absorbing to itself that which makes the future human being? The science of embryology is the science of dead embryos, not of living ones. It is a science resting upon arrested developments, specimens that are put in glass bottles and buried in alcohol for the observation and information of students. We are asking you to deal with the living realities; the living, persisting evolving of the human foetus has not yet been observed by the eye of man. Perhaps we ought to qualify this statement, "has not yet been observed," or put it a little differently, for we are strongly of the opinion that the time is not far distant when by the modifications of the recent discoveries in light, the process of human foetal development can be successfully watched day by day, and hour by hour, from its first beginnings to its end. And we are also of opinion that the marvellous faculty called clairvoyance, rightly directed, will enable you in the meantime to get more accurate knowledge than you possess to-day. The life we are concerned with is the super-physical life.

Now let us go back to these interesting difficulties that we were dealing with a while since: our man who has been blown to atoms, drowned in the sea, or loses that necessary appendage, his head. We do not mind taking you into our confidence, friends, by assuming that some people that you are acquainted with, as well as us, might really get along in this world very well without their heads, they make such poor use of them while they have them. Supposing we blow our man to pieces. Well, he is scattered; there is no question about that. Suppose we liken him to a balloon which bursts. The gas is gone, but the gas has not been destroyed by the bursting of the envelope that confined it; it remains gas in spite of its diffusion. Suppose in that balloon there existed a focal point, an inconceivable power of attraction over the amount of gas that surrounded it within that balloon. Suppose that the particles of that gas confined in that balloon were moving, vibrating, revolving in accordance with the laws governing their positions and conditions, and all held tributary to this central point of inconceivable attraction. Your balloon bursts. What happens? The particles of that gas would be driven away to the utmost limit of the attraction holding them; that is to say, the utmost limit that the inconceivable attraction that this central point would allow them to go, and when the temporary disturbance that had thus resulted in their instantaneous liberation had subsided, the attractive force of that inconceivable attraction belonging to the centre would bring them all back again, and the particles would rearrange themselves in their accustomed relationship to this central point of attraction.

THE CENTRAL LIFE-ESSENCE.

For balloon, say man; for gas, say the super-physical organisation; for the point of inconceivable attraction, say the self-consciousness, the soul, and your theory stands fairly well revealed. You may blow the balloon, the body, to pieces. You may liberate the gas, the super-physical organised particles. But you have not destroyed and cannot destroy that focal point of inconceivable attraction. Controlling the temporary disturbance that resulted in the unceremonious disposal of the physical, that central point of inconceivable attractability would draw back again these distant particles of physical organisation, and they would reorganise themselves in accordance with their accustomed relation to the central attraction that governed them.

You may blow your man to pieces, then, you may smother him beneath a mile of water, you may chop off his head, you may burn him to ashes, you may do with his material part whatsoever you like with material means, but those material means will have no influence upon his psychical departments. And as that point of inconceivable attraction, his soul, is, as it were, the magnetic force that draws this super-physical organisation absolutely when by accident or otherwise you are forcibly ejected from your material dwelling-place, you cannot be driven from that psychical temple wherein you will reside on the super-physical plane of life.

We have shown you, then, in some measure, how this super-physical man is released from his material environ-

ment. In our next address we shall give you some glimpses of what his circumstances may be after his release has been accomplished.

Death has been considered a sad and gloomy thing, a dark and gruesome pall that falls on the souls of men, obscuring the countenances of those they love, and the glory of the world in which they live; a sad and evil thing to be warded off to the last possible moment. And the grave, with its damp and dankness, with its silence and its creeping worms, has always been the symbol of all that was dismal, sorrowful, despairing. A grim skeleton, pictured with a dart in hand, assails the homes and hearts of men and slays the wise and the foolish, the healthy and the weak, sparing none in his relentless march. The good clergyman, white-robed, commits to the earth the mortal frame in the sure and certain hope of a blissful resurrection, a resurrection that can never be, a resurrection that is contrary to the laws of nature, to the ordinances of God Himself, to say nothing of the requirements of the human soul.

Oh, sad procession that wends its way along the gravelled path to that last prison house. Weeping tears of sorrow, your hearts throbbing with pitiful anguish, you hear the sod fall with hollow thud upon that casket wherein lies the form that you have loved. Dry your tears, still the beating of your hearts, throw wide your windows, cast aside your garb of woe; look up to the Lord of Life who triumphs over the power of death! You have not buried your beloved; you have only given back to nature what she lent to him for a time. Through the bonds of death that press men into the prison house of life, your beloved one has passed beyond into the day of eternal being. The world has been left behind, the pain, the sorrow, the treachery, the misery, the craft, the cruelty, the vice, the wrong, the evil, have been left behind forever more; and all the goodness, happiness, virtue, peace, love, progress, knowledge, culture, that the soul had gained while here has gone with it; it is released from the trammels of the clay, it has gone to the fairer world beyond. Not death does this release from matter mean, but life, larger life.

"There is no death in God's wide world,

'Tis but another name for change.

The flag of life is never furled,

-It only taketh wider range."

Over there, then, in the morning land, whose echoes but faintly sound on this world of strife, thy beloved has gone; his face gilded with the glory of that eternal day, the fair, sweet blush of the heavenly breeze upon that angel face, the music of the spheres making melody within his higher and purer self; over there to learn more and more of nature's truths, of God's love, of man's divinity. He, and you, when released from these physical bodies, shall stand there, waiting the coming of the beloved you have left on earth; and when they greet you, and you greet them, in that fair land of sunshine, you will see clearer, and understand more wisely than our poor words have enabled you to do, what is meant in God's great wisdom and Nature's marvellous work, by the liberation of the super-physical man from the environment of matter.

MR. HARRY PRICE AND PSYCHIC PHENOMENA.

AN AMERICAN VIEW.

In our "Notes by the Way" we refer to an article in the current issue of the "Journal of the American S.P.R.," entitled "The Conversion of Mr. Price." Certain passages in it strike us as being of such general interest that we take the liberty to reproduce them here. After recounting the story of Mr. Price's experiences with the medium Willie S., at Munich, as given by him in the April issue of "Psyche," the article proceeds:—

One fact is clear, on reading this record. The things described in it are similar to those told throughout all history, and especially during the last seventy years. The older Spiritualists and Psychical Researchers have borne witness, times innumerable, to such phenomena. Mr. Price has not discovered the new, but confirmed the old.

Why, then, have they not been accepted before?

The reasons are many. We are not prepared to say that the conditions of control have never been as rigorously exercised in the past as they were at Munich. We believe Sir William Crookes was as careful an investigator as Baron von Schrenck-Notzing and Mr. Price.

But the conditions often were not satisfactory, and even when they were so, the public was not prepared to accept the evidence. There is a long story back of that journey to Munich, as there was a long story back of "Lead, Kindly Light" when Newman wrote it on his return by night from Rome. Since 1848 and earlier, men have been heaping up the evidence—Hare, Edmonds, Owen, Crookes, Myers, Gurney, Sidgwick, Moses, Richet, Flammarion, Lombroso, Ochorowicz, Bozzano, Hodgson, Hyslop, and many others. When the facts are generally accepted, and the time comes for review, it will be seen what a monument they have raised. But their day is not yet.

Outside those who wrote, there were thousands who did not write. But they saw, and they testified, and their testimony has gone into the oral tradition, even as it went

into Christianity, which is not a book-religion, but a living memory. They said they saw such things as Price now says he saw. Undoubtedly they did. It is not to be thought for a moment that all the good mediums have been caught and tested in Munich or in the laboratories. They have been too few and their resources too slender. If half of what is said about him is true, "Old Farmer Riley," of Michigan, was as great a physical medium as any who have been written about, save possibly D. D. Home. He lived to a good old age, freely dispensing his gifts, within easy reach of half a dozen great universities, but his work is unrecorded, save in the lives of the humble.

The time has not yet come, especially in America, for the acceptance of scientific investigation, and in that state of public opinion, fraud was bound to flourish. Only science can abolish fraud in mediumship, and where it flourishes it is a sign that educated men have not done their duty. Do not blame simple-minded Spiritualists for not knowing better; you have not known as much. Not all the police in the world can abolish the night; it goes with the rising sun. And so it comes to pass that now, in reading the earlier records and hearing the old men talk, we cannot always tell whether they saw the real or the imitation—ectoplasm or cotton wool.

Hence the need of Mr. Harry Price.

But this much is certain. There must have been the real with the imitation. If there have been no genuine phenomena before Munich, then history is one long story of *prophetic simulation*, of type before antetype, of Messianic dramatisation in farmers' kitchens of the incredible biological phenomena to be demonstrated in the twentieth century in the laboratories of European savants.

And what have we been doing in America? Laughing, for the most part; or creeping around by night, like Nicodemus. When this most astounding discovery of the ages is at last accepted, and science addresses itself seriously to its solution, the part that American scientific men have played in it is not one of which to be proud. It is one long story of cowardice. We had the material, but we did not have the men. There were no Darwins, no Crookeses, among us. Though Hare made the beginnings and others pointed the way, the work was left to the religion of the humble, while science stood aside, and it was not until Hodgson and Hyslop took up the burden that we assumed our rightful place among the nations and began to do the necessary scientific work in a subject with implications far beyond any present conceptions of science and apparently revealing within it the illimitable destinies of man.

* We include the strictures passed by the Editor of our American contemporary—the writer of the article—upon the part played by Trans-Atlantic science in the investigation of psychic facts, but, of course, in a quite impartial spirit. It is doubtless something that was necessary to be said; and we fear that the scientific men nearer home could not altogether escape a similar indictment. Anyway, we can express our acknowledgments to the United States as having in other directions contributed very substantially to the world's knowledge of the facts and the philosophy ranged under the comprehensive heading of "Spiritualism."—Ed.

PILGRIMS.

To the hills

I lift mine eyes, and see the Shining Ones,
And I, with thee, am wending thitherward;
And, peradventure, somewhere on the way,
We shall fall in with pilgrims, for the voice
"Which calls and calls" grows clearer, and the ears
Of some are open; and our band shall grow,
And we will call, still following the voice
To those within the valleys; and, at last,
Grown wiser, Dives shall forsake his hoard,
And Mammon's crowded fanes be lonelier;
And Bacchus, reeling from the empty cup,
Shall hold his tongue, and hearken; and the priest,
Relinquishing his worn-out mummeries,
Shall leave the altar, and look out on heaven.
And hear the voice, and follow; and the slave
Shall lift his bended back, and, listening,
Shall never bend again; and, on the field
Where steeds career in splendid panoply,
The warrior, sheathing his relentless sword,
Shall shudder and turn Godwards, thence to tread
"The upward paths of an aspiring change."
If soul be flesh, and spirit phantasy,
My very flesh will make it wings and soar!
And, ever as we rise, there shall unfold
New hills before us loftier than our dreams—
Hills hewn of ruby, mountains made of pearl,
And far-off peaks of cloven diamond,
And caverns luminous with mystic fire,
From whence the inmost secret of the world
Shall yet be plucked. And still the voice shall call,
And still our souls shall hear it, still remote,
But never pausing, never looking back,
And always nearer, always following,
Through stars, and aeons, and eternities.

—ARTHUR BENNETT.

A RECORD OF HOME INVESTIGATIONS.

BY ARTHUR SCHOFIELD.

(Continued from page 502.)

June 12th, 1919. *Cedric Thomson.*

"We are not interested in business now. There are other things to be busy over."

(What is it you are busy over?)

"There is so much to learn now. We learn the lessons of this fuller life. No High Church notions about it. My time is fully and happily employed."

(In what way is it employed?)

"We learn the lessons of right living, then instil them into others, for them to learn similarly."

"Our life is to do good. We know to keep the precepts here. We failed oftener on earth than here."

(How does your present life compare with your expectation?)

"I had not considered the hereafter enough, or I had lived better than I did."

"It is signally important to use every opportunity of uplifting one's soul in goodness."

June 16th, 1919. *Lewis Crabtree.*

(What are you doing now, Lewis?)

"Work, good earnest work counts. We reach the fallen; help them on, as others help us on, who have begun a journey heavenwards."

(How do you help on others?)

"Well, our experience can teach others, as they teach us, and we trace our steps of folly together in better resolves for futurity. Earth life was good indeed, but this is far, far better."

June 19th, 1919. *Clifford Schofield.*

(I should like to know more about your spirit body. Do you breathe?)

"We need not lungs, as before. Our bodies are not so physical as spiritual."

(You have no internal organs, then?)

"A garb, as it were. As with you in health our bodies are never cumbersome once the trammels of flesh desires go."

(Do these soon depart after passing over?)

"We vary very much. Some are of the earth earthy, others are of the spirit."

(Do the earthy ones soon become spiritual?)

"Well, in time it happens, if the desire for right is allowed to grow."

June 22nd, 1919. *John Adams.*

(Can you state the outstanding difference between your new life and the old?)

"All different; all things. Those who came along with me were just as surprised. All different from my expectations."

(In what way different?)

"The life is a gradual betterment of the life left."

(Are your religious views confirmed?)

"Yes, as far as I had any. My views were not Salem views."

(Have you seen Christ as a person yet?)

"Not yet; certainly not. We shall be times before that happens."

June 23rd, 1919. *Mary Helen Schofield.*

"Here we are taught to live more for actions of goodness than before."

(What are you doing just now, mother?)

"Mothering all along the way that leads to knowledge, for in motherhood alone is the life of a woman made a perfect life."

June 26th, 1919. *William Lester.*

(What are your occupations in the next world, great-grandfather?)

"My life is now lived to some purpose here. In earth life I knew not the value of time, and count it all mis-spent there."

"Work alone profiteth a man."

"Love reigns supreme."

July 7th, 1919. *Clifford Schofield.*

"Brethren, let us love one another is the end-all of everything in this fuller life. The robe of charity is the first to be put on."

(Have you been doing any war work?)

"We may succour the wounded in spirit if our hearts are attuned to that high work. My privilege was to be with many a tossed, tormented one."

(Did not the sight of these sufferings affect your nerves?)

"We have no nerves. The love motive comes to the fore."

"My time is so full of that high work in which your dear mother, Mary, is still my constant and willing companion."

July 8th, 1919. *Lewis Crabtree.*

"My friends here grow day by day. My knowledge of them, and interest in them, increases day by day also."

(I want you, if possible, to give me an account of the life you are living now. I want details, if possible, not generalities.)

"We reach out to the halls of knowledge. We search for ever to the end that we may receive knowledge."

(What do you mean by "knowledge"?)

"Light on the upward path."

(And what is the "upward path"?)

"The path of right living in right thinking."

(And what do you mean by "right thinking"?)

"Men of earth are naturally base and self-seeking. That path has got to be left behind in a life of serene purity."

(I'm afraid you are still too abstract for me. Tell me about your own present life.)

"I am a teacher of people here, as there."

(What do you teach them?)

"I teach them the walk of life."

(You are still too abstract. What are the laws of the "walk of life"?)

"No code, no laws, but the light of knowledge."

(You have scenery in your world, I suppose?)

"Yes, of course we have."

(And you have a sense of the passing of time?)

"Yes, time moves on apace here as there."

"We live in family circles, or friend circles. These are formed in love, in love alone."

(Do you sleep?)

"Yes, if rest is needed, though that is a physical want for those not attuned to these surroundings quite."

(Do you eat?)

"Yes, if we want to do. 'The trees of life are full of sap,' as the Old Book says."

"We are fed by thoughts of goodness, purity and love."

July 10th. *Cedric Thomson.*

(Do you see Alfred often?)

"Not often. Wishes and thoughts can bring him. My life is one long prayer for all my children, whether here or there."

July 10th, 1919. *John Thomson.*

(What have you been doing lately, John?)

"Having some bad lessons. It's no good shirking aught here."

(What are the particular lessons you have to learn?)

"We have to grow sensible first of all."

(But you haven't told me exactly what you are doing?)

"Toeing the line, man. No misses, you understand."

July 11th, 1919. *Mary Helen Thomson.*

(Do you speak to one another by voice or by thought?)

"We make our thoughts apparent. Here they have substance. Hence, all nations, all kindreds, and they not yet born, can discern the glories of this more beautiful life."

(You say "They not yet born." Does that mean that there are conscious souls waiting to be born into our life?)

"Yes, yes, that is apparent to us."

(Then these souls will become human beings?)

"Yes, we believe so."

(And after they have died here will they come again to earth?)

"Not to our present knowledge."

"We live and have our being among many such unsullied souls."

(But if they are unsullied, why do they come to earth to be sullied?)

"Life's experiences are necessary education for better spiritual knowledge."

(But many die in infancy, and do not get earth experiences.)

"We guard them here, and their training is gained here, to fulfil a higher purpose than man's conception."

July 11th, 1919. *Clifford Schofield.*

"We come here in threes, and thus the circles are completed."

(I'm afraid I don't take your meaning.)

"Myself, Elsie, and Auntie Caryl, are a trio. Now mother takes Auntie Julia's place, until another call on the circle comes, then another, and so on."

(Then as one of the circle moves forward another takes his place?)

"Yes, that is the case, but a wise plan makes a wise arrangement of these triangular circles."

(Who will be the next to move on?)

"We know not the calls that wait us in work. Let us all dwell together in unity of heart, in love attraction."

(Who arranges these progressions?)

"The Lord of Guidance. The Holy Spirit of Wisdom on High."

July 13th. Henry S. Jones.

"Here, where conditions are all so different."

(In what way are conditions different?)

"Good rules all life here. It certainly didn't there."

July 14th, 1919. Joseph Thomson.

"Flying is no wonder to us. You see our thoughts bear us along, up or down as we will."

July 15th, 1919. Clifford Schofield.

"We want to convince you of that which is so transparent to us; of the beauty of this fuller life; of how its reaches are for those of earth's children who live nobly for others."

July 22nd, 1919. Clifford Schofield.

"Here time does not mean as much as the fact of spending of time. If it is well spent our eternity will have the comfort of all the past experiences, and not the discomforting feelings of time ill-spent and gains ill-gotten."

(Do your memories of earth cling to you long after passing over?)

"Earth conditions are often forgotten in the interests of this present life, which ought to be full, and fuller and fuller."

(Can you say how your memory works, without a physical brain?)

"By our thought we can picture earth's scenes again, indeed live them again, but they are often best left behind, except inasmuch as love is the root motive of our enquiry."

"We feel the thoughts and anxieties of earth spirits, and we are led to guide them if such can be guided. Our spiritual force is intended to grow, and so is yours."

July 23rd, 1919. Alfred Thomson.

(Can you tell me what you are doing just now, Alfred?)

"Working on; toiling on; this is our job. I was always a good worker, Arthur. What?"

(But what do you work at?)

"Pushing the business on, of course. We've got to do it sooner or later, and we may as well make a start, they tell us."

(Who are "they" that tell you to push on?)

"Why, we have our teachers."

(But who are your teachers?)

"Well, they are the sort that did better with their time and learning on earth."

"We hope to rise above the heights in time. We don't know much about it either."

(Do you like the new life better than you did at first?)

"Well, yes, I do. I wasn't ready for this sort of thing, but it doesn't do to stagnate here."

July 25th, 1919. Alfred Thomson.

(Do you feel and look to yourself to be exactly the same man as you were before you died?)

"We are just as we were, for aught we know, but then we keep finding out we've been mistaken about lots of things we thought did matter, and find they don't matter one bit."

July 28th, 1919. Mary Helen Schofield.

(Have you met Mr. Charles Smith yet?)

"Not so far. We can only meet those whose thought projections meet our own."

July 29th, 1919. Clifford Schofield.

(I wish you could give me a concrete idea of your daily work?)

"My thoughts are sent towards fulfilling; becoming fuller all along the way. Progress in enlargement of thought, I mean."

August 15th, 1919. Clifford Schofield.

(I wish you could give me some concrete idea of your present life.)

"We are all working together for the betterment of each other."

(Well, of course—theoretically—that is what we are doing here. Cannot you describe your life more concretely than that?)

"We do not know the constituents of the elements here. Some may, but such as I do not."

(We do not know the constituents of many things in our earthly life, but we can at least to some extent describe

our environment. Have you an objective environment? Something entirely independent of your own existence?)

"Yes."

(You have landscapes, trees and flowers?)

"Yes. What trees! What flowers! For those with eyes—only for those."

(Which seems to make them subjective creations, not objective realities?)

"We create our own spheres, and are helped on by others of similar gifts and interests."

(Thank you. I take it you cannot find words suitable to describe your environment. Will you tell me, please, what effect the passing from this world to yours has upon the feelings of the average individual?)

"Hardly any difference appreciated. Most are at a loss to find any difference, and have to be taught it."

September 2nd, 1919. Clifford Schofield.

"My life here is mis-spent if I do not attract others to me by my love to them. Show that same spirit to those around you, and thus arise. My earth life was short and uneventful. (He died at 31.) It was cut off too soon for my own liking, but God knoweth best the drift of His good intentions in these incidents, which, to the child of earth are so very mysterious."

September 5th, 1919. Clifford Schofield.

(What are you doing just now?)

"My work is ever to uplift the fallen; to steady the tottering; to befriend the helpless. This work can in a measure be that of your own life. Be urgent in all that appertains to the benefit of all around you, lad."

September 8th, 1919. Clifford Schofield.

(Are your thoughts private to yourself? Can you keep them from the knowledge of others?)

"Private, yes, but as far as they are meant to influence they do influence."

(Supposing your thoughts are not good, do they influence others harmfully?)

"Well, yes. They affect one all too much, yet like attracts like. Here, as there, a man may be known by his friends."

September 8th, 1919. Clifford Schofield.

(If a man is of an unsociable nature here is he at a disadvantage later, on your side?)

"He has the same difficulties here. The sociable soul is always the more willing soul, and hence will attract a kindred soul more quickly than a soul which is given to itself."

September 12th, 1919. Abel Hanson (an artist.)

(You say you spend most of your present life painting. Do you use materials, or are your works mental creations?)

"Purely mental, but very, very real."

September 18th, 1919. Alfred Thomson.

(Now tell me about your present life.)

"Well, how can I tell you, when you don't understand it? You always ask that, and I for one don't know how to explain it. I'm not fighting, Arthur. [He was killed in the war.] When you see me you'll say, 'My word! you have done well,' but that's because they were good enough to come ahead of us to be ready when we all came."

October 9th, 1920. Clifford Schofield.

"Our lives are more fully disclosed to one another here than with you. The motive of our action is apparent on the surface."

April 14th, 1923. Ethel Thomson.

"Life here is based on the plan of mutual help. The guidance one receives is passed on to the next who needs similar guidance."

April 29th, 1923. Clifford Schofield.

"Worlds and worlds ahead all await our exploration."

(Do you think you will go on progressing for ever?)

"Go on going on, we believe."

April 30th, 1923. Clifford Schofield.

"My wife, your mother, has taught me the knowledge of that love you bore her. In the new life after earth passing nothing else avails. Love alone reigns, and love reigns at the helm."

There is a unity of idea running through these communications. The ideals of the future life are apparently LOVE, THOUGHT, PROGRESSION. The communicators cannot be pressed beyond the repeated insistence upon the vital importance of these principles. Anything beyond them is conjectural, but as foundations they are sound, and they suggest infinite possibilities beyond.

The new life seems to be a natural evolution from the old, and though the bliss of heaven is still a long way off for most of us, its ultimate attainment is assured.

(To be continued.)

THE "NINTH WAVE."

BY F. E. LEANING.

Thousands of people are now enjoying the pleasures of the beach, and perhaps the most practised of all is the watching of the incoming tide. We all know the effect of that rhythmic ceaseless activity of the waters, of the children's pleasure in chasing the retreating wave, and the race back again, until where only little feet were covered, now the waters come almost to little knees. And we know how the tide often frets round some rock or little stretch of sand, seeming to make no advance, when suddenly, with a deeper tone and heavier fall of spray, it sweeps the level up a good yard or more beyond the highest yet reached. It is the ninth wave, the inevitable tidal rush, the law of advance.

Something exactly analogous is always taking place in human evolution. There are indeed great ebbs, vast national tides of decadence and inertia lasting over longer or shorter intervals; but always, somewhere, the turn has silently been taken, and the great flow has recommenced, to carry knowledge, wisdom, and the power that waits on these, to ever higher points. It is very much so in the understanding of our invisible selves and their capabilities, in their relationships with a wider world than eye or ear can apprehend. There is continual progress, but the ninth wave does not break in every generation. One broke in the days of Mesmer and Puységur; another in 1848; another in 1881. And the signs are clear that another is due now. It has, in fact, fallen with a voice of thunder upon the beach of physical science, sweeping up the knowledge of our power to act on solid matter to the degree we name telekinesis; and to provide otherwise "airy nothing" with a visible ectoplasmic garment. But the attention of our English-speaking nations has ever been more closely directed to the "still small voice" of that evidence which speaks with authority to the mind, and it is in this direction that a great "ninth wave" has also long gathered force.

Perhaps many who are interested in our subject do not know, and others do not realise, that a notable advance in method, and an invaluable example of its application, has taken place in the American Society for Psychical Research since it called to its Presidential chair the Very Rev. Frederick Edwards. There have been, of course, many on that side of the water who have stood level with our own great names, and some of that devoted class, worthy of the name of leaders, to whom students of every nation are most deeply indebted; and there have also been many careful and excellent investigators who have taught us many things essential to progress. They have gone their way and left their records, but these are of value only to the small class who do not read, as too many are inclined to, "greedy for quick returns of profit" in the way of immediate sensational interest. A great deal of the real work is devoid of this, and the reader must brace himself to give, of his patience and persevering effort, before he can expect to receive the harvest of it. Those of us who have read perhaps dozens of long verbatim reports of sittings, filling hundreds of pages, will be familiar with the flagging of interest and the inevitable relaxing of enthusiasm that it brings about, and will not be at all inclined to lavish a welcome of particular warmth on yet another. Yet there are reasons for it in the case of Mr. Edwards' accounts; exceptional reasons, in the view of the present writer, which make this little notice a pleasurable duty. Not that the sittings recorded in the July and August numbers of the "Journal of the American S.P.R." are especially startling. Quite the contrary; one is only conscious of the usual stream of dim, mediocre ideas which one studies with a sense of effort, and which leave often a general vague sense merely of various colourless Aunt Mary's or Uncle George's colourless messages. One feels that the accidental blowing open of the parlour door, and the ringing of the telephone bell, are little touches that relieve the quiet monotony with incident. And then the sitting comes to an end. It has been from the outside

point of view rather disappointing and inconclusive, but it is over, and a few more grains of experience can be added to the already weighty scale.

It is at this point that the curtain rises on the real play, and we discover with amazement that we have been in the company of a genius, of two, in fact, and have not known it. In other words, the sitter begins the interpretation. With masterly skill and dignity he reintroduces every shadowy actor, sifts every word, places every item, root and branch, source, outcome and implication, weighs every theory, and unfolds the ground-plan on both sides of the veil. Mediocrity has vanished, it has given place to absorbed interest and wonder; what he rightly calls the dramatic unity of it all makes its full appeal. What looked from the underside of ignorance a number of but slightly coherent, half-speculative remarks of the medium, is seen to be all part of a wonderfully well-organised presentation, a group-presentation of evidences. So taut does our attention become that the ringing of the telephone bell now gives us almost a physical start, and we have to control a hasty desire to smother it, lest we should spoil the conditions still more! What a lesson in sympathy and understanding is here. And if Mr. Edwards is to be congratulated on having a soldier son who so well understands his command "over there," so also is that son on having a father capable of dealing with the situation so ably at this end.

A further point which distinguishes these sittings from almost all others of their class is the supplying of the sitter's own psychological background, all that landscape of life which glows for each of us with vital personal interests, our household loves and cares and activities. These are matters usually kept in studious reserve, but without the slightest sense of being over-communicative Mr. Edwards puts us *au courant* with all we need to know. This marks a new and much more complete kind of record; but it is not this which really marks the "ninth wave," so much as the bright intelligence, of that order which gave us the great "cross-correspondences" which is evoked. When telepathy was first invoked, far beyond its known range, to explain these, it will be remembered that Myers asked with ringing insistence, "Who selects?" And so in these sittings in question, though nothing unknown to anyone present was transmitted through the medium, yet if we ask "Who selects?" it was demonstrably no one there in the flesh. The great point is the organic nature of the selection, and not any single item; the inter-relatedness which made of all these little mosaics a single great design.

One rises from studies such as these mentally re-invigorated. We are told that students who had heard Emerson lecture walked home in the star-lit, frosty nights in a state of elation that marked a beginning of days for them. Our subject holds in its vast inspirations, as the world holds all manner of treasure, but happy are they who make this treasure available as spiritual bread and wine for the multitude. May their numbers increase, and their honours multiply.

In a still further direction advance is taking place in the United States on lines which it is most desirable should be adopted here also. This is the systematic education, by means of a two years' Correspondence Course, of those who like to enrol for it (already numbering seventy), in the History, Science, and other aspects of Spiritualism. This should prove an antidote to the desultory reading, the fragmentary knowledge, the feeble judgment, and the limited outlook so often merely personal, which pervade certain strata of Spiritualists. It is not given to all to read the right books or to make the best use of them; only the born student does that, and so confused and doubtful is the state of psychic science that even the best spend too long in feeling their way. There are drawbacks, certainly, to a beaten track, but at least there should be a track of some sort, a place from which to begin, a method to follow, something more than individual predilection and chance. I do not think that any attempt at educative guidance by regular lessons has ever been made before, and the Spiritualists of Chicago are to be watched with sympathy and encouragement in this enterprise.

EVERY year grows its own vintage of riper thought, and a section of the Church has lost touch with many people by its unreasonable conservatism and its determination to put its new wine into the old bottles. The fate of reformers is proverbial. "What was good enough for the fathers is

good enough for me," says the Churchman, just as the Pharisees preferred Moses' teaching to that of the upstart peasant of Galilee. "We do always resist the Holy Ghost: as your fathers did, so do ye."—From "The Beauty of God," by REV. F. FIELDING-OLD, M.A.

CREATIVE THOUGHT AND WILL POWER.

The more the mind concentrates upon the great question of creative thought and will-power, the more it is evident that it presents vistas of surprising possibilities in the future. The latest object lesson provided, *viz.*, the development of the face of Dean Liddell on the east wall of Christ Church Cathedral, Oxford, has been strengthened since by the appearance near it of the face of his daughter Edith, who passed over when she was about twenty-two years of age. Other interesting material for reflection is to be found in the remarkable disclosure that Dean Liddell was the father of the child for whom Lewis Carroll's masterpieces were created, and that the plot of "Alice in Wonderland" was thought out in the Dean's garden a few yards away from the Cathedral which shows his "Face on the Wall." In this connection further revelation can be provided from the spirit side of life which should be interesting to readers of all ages in these mind-waking days.

YOUNG SPIRIT SCIENTISTS IN THE SPHERES.

It was when speaking of "Alice in Wonderland," that "Arnel," in one of his notable messages to the Rev. G. Vale Owen, said:—

I know the book. You would be surprised were I to tell you that, with a few details excepted, we had it here some time ago enacted in real life. It was an experiment relative to the same series of laws as those of which I have spoken in connection with the building of the High School—those which operate between the person and his environment.

Briefly the case was this. Experiments had been made on the different elements which go to make up environment—vegetation, minerals, animal-life, and atmosphere. The party who were experimenting then sought for a nearer environment, and one suggested their own bodies, in which the individual, the spirit, functioned. This was daring, but we love daring enterprise here. Well, the outcome was a carefully-laid scheme. The enactors were selected, and they managed, after some failures, to elaborate nearly the whole range of marvels in that narrative—"Alice in Wonderland."

It was merely a picturesque way of giving an object lesson to a large school of children of the power of the will upon externals. Many of the children knew the story, and were ecstatic when the thing was seen, not in a book, but in actual life, with the characters shaping themselves before their eyes. When all was over, the enactors revisualised themselves in their own proper persons and gradually re-assumed them.

Q.—Did they manage the long-neck business, and Alice growing big and shrinking little?

A.—Yes, those parts were easy enough. It was the animals that were the greatest difficulty of all.—(Creative Experiments Described.)

Most interesting illustrations are given by "Arnel" of the methods of progress made by these young scientists on the other side of life, in the development of the creative

faculty, by means of which they produce remarkable results in the Seventh Sphere. The extent and nature of the experiments made by a party of children of from ten to sixteen years of age are thus sketched by him:—

Having been taught in the lower schools the creative principles relating to the grasses, trees, and flowers and fruit, they proceed to apply their learning to the animal world. They had formed a bold, grand scheme, and had immediately put it into execution. It was no less than the dematerialisation of a fountain, and the re-creation in it, with themselves inside of the animals. The first part went off grandly, for they were well skilled and practised. But when the task of reconstruction came they found they had forgotten one difficulty. They would have to re-create those animals, themselves being in the animals' interiors. That is what had bothered them. Being inside they had no notion that each animal was not as perfect a piece of work as they had willed it to be. This fact, however, greatly added to the mirth of us their seniors, and was also adopted, and used later in their own studies to add to their knowledge and skill therein.

A wonderful description follows of the way in which the world was created, as well as of a Manifestation of Christ in the precincts of the Five Towers in Sphere Ten, of which "Arnel" said:—

The object of this manifestation was one of instruction as to the science of the University. We had pursued our work of research, and had accumulated much material, and now He came to show us how it was co-ordinate with the knowledge of God, as progressed into the spheres ahead.

He came at that time, as God's Word made manifest. You know that the Word it was Who, when worlds were in the making, was constituted the Medium by Whom the energy of God's Life became modified and condensed into that star-milk out of which was churned plastic matter, and of this the worlds were modelled.

The Word was the Agent of Creation. The Father thought through the Word, and His Thought in its passage through the Word took form of matter. This had been our study for a long time past, and it was to link us on initially to the kindred, but deeper, study of the realms above us, that the Christ came now to explain to us more than we had learned of the Word in His relation to the work of the Father in the creation of the universe.

The more deeply this fascinating mystery of the Creation is studied, in the light of the Vale Owen messages, the greater does one's wonder grow in regard to it. "Arnel" says, in another place: "The Christ was in the earth sphere when it was without form. He was the Master Spirit through Whom the Father wrought into orderly constellations the material universe . . . the Christ Who was One with the Father, as of the Father's Selfhood. And in due time He came forth of the invisible into the visible world. He Who had made men was Himself made man."

Again he says: "Be assured that as He is of larger majesty than Christendom has ever dreamed of, so also is He far beyond all your dreaming in the perfection of His Love."

W. H. M.

COMMERCIALISM AS AN AGENT OF WORLD PROGRESS.

Writing more than fifty years ago, Andrew Jackson Davis, in his book "The Penetralia," says, in some allusions to the devotion with which the civilised world pursues the idea of use rather than beauty:—

But poetry is altogether too impracticable. The Prometheus fire is worthless, to be set aside as a luxury, unless it can be made to warm dwellings and feed the igneous stomach of an ocean-steamer. Some semi-believers think the golden floor of heaven should be mined out, and wrought into eagles endowed with wings, to keep up the spirit and balance of commerce. Several oriental ideas—of the lake burning with fire and brimstone—are repudiated, as being altogether too expensive as well as impracticable. In short, the Anglo-Saxon wants nothing which "don't pay." He studies prices, not pictures; loves policy, not poetry; wants facts, not fancies. His friendships, and his marriage even, are measured by profit and loss. His standard is compounded of money, history, fashion, selfishness. He is anxious to possess a large share of business friendship; but any gratitude or any friendship outside of business relations, is wholly useless—"It don't pay"—it is too poetic and sentimental.

Replying to the question, "Is not such utilitarian selfishness deplorable?" he continues:—

Yes; it is a great grief that the money-grasping propensities of the Anglo-Saxon should so hold in check the growth of his higher nature; counting the emotions of his inward spirit as merchandise, to be used as business (and only as business) demands their combined exercise. The motto of the age is "Go ahead." "It don't pay" to linger in the rear; to be outdone by your neighbor. If you manufacture any useful commodity, let no man excel you; not even do as well; for your customer will leave you and seek the other whose goods are preferable.

The consequence is, the selfish, isolated competition of

the age is unparalleled. There is an individual race for Success! The most useful, the most economical, the most saleable article, is the thing which all Christendom is striving to obtain, by individual effort; and all advantages surround him who has "the means" to his order. There is a wish to invent a "perpetual motion" which shall be self-feeding, self-regulating, generous-hearted enough to furnish itself with all requisite motive power, and to perform the extra work men may desire. But inasmuch as the universe is as yet the only perpetual motion, and the only one possible to exist, I think nearly all dreaming and toil on this scheme will prove unprofitable.

But he clearly saw that utilitarianism would ultimately work in the direction of world order, for he says:—

Yes; it is coming to be seen that it don't pay to shut one's eyes against the incoming light. The new dispensation, like a star in the cloudless horizon, already shines upon man's pathway. That star shall glow and broaden, "until it hangs divine and beautiful in the proud zenith," filled with angels' faces; the loving companions of his pilgrimage, shedding new light upon men at every turn in the path of life. The old heavens, the old earth, the old theology and its god, shall be destroyed by the light of Harmonial Truths. "For, behold," says an oriental medium, "the day cometh that shall burn as an oven—and the proud, yea, and all that do wickedly, shall be stubble." Hence theologians and politicians will find at last that it don't pay to shut their eyes against the higher law of Truth and Justice. To every faithful progressionist, to all hospitable friends of the Harmonial Dispensation, the Sun of Righteousness will arise with healing in his wings, and myriad spirits will joyfully become their fellow-workmen. Most grateful am I for the utilitarian proclivities of the age. They will help to destroy all fictions. The doctrine of "profit and loss" will eventually put each thing—in church and state, in man and society—to the test of Use and Economy. And thousands of absurdities will be abandoned, because they don't pay.

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THE RESEARCHERS: WHAT THEY HAVE ACHIEVED.

Certain aspersions on a Society which lacks nothing in learning, dignity, and a painstaking devotion to its appointed work, inspire us to offer some observations which may be incidentally defensive or explanatory.

It is to be observed that it is a Society for research not necessarily for discovery; it is to accumulate evidence not to conclude upon the evidence.

Conceive the existence of a Society for research into—well, let us say, the reality and inner meaning of Unicorns. There is doubtless much lore and legend about these creatures; there are even modern pictorial representations of them. They are regarded, however, as quite fanciful and fabled creatures—like ghosts—but no one can say with absolute certainty that they do not exist in some form, somewhere. There are still stories of strange and unknown creatures existing in the recesses of parts of the earth little travelled or explored. The testimony bearing on unicorns is examined, collated and analysed, and the work proceeds until one fine day someone produces (so to speak) an Indian rhinoceros. This is an animal with one horn. Therefore it is a unicorn—probably, as a real unicorn, the basis of all legends concerning ideal unicorns. The Society is, therefore, confronted with the choice of disregarding this latest addition to its records, and continuing its inquiries, or terminating that particular line of research, and devoting itself to another subject—say, for example, the reality of hippogriffs.

But this is by the way, and the analogy fails here and there. The Society in question is popularly regarded as being devoted to the investigation of ghosts or spirits. Like most popular fancies, this has only a remote relation to the truth. Psychical phenomena is the real study. The question whether the existence of psychical phenomena proves spirits, or the existence of spirits proves psychical phenomena, may be set aside, although to us the two things are closely connected, like electricity and the lightning flash.

Let us consider the position briefly, and see in essence what the Society has done—consciously or unconsciously.

It has inquired and recorded, collated, co-ordinated, comminuted, tested, examined and analysed over and over again, and apparently settled down quietly to the prospect of doing these things and nothing else in *secula seculorum*. All the same, great things have been achieved. The product has resulted in by-products—the phenomenon has produced an epi-phenomenon.

To-day the position is that mainly in virtue of these precise and meticulous researches the reality of psychic phenomena has been conclusively proved—except to those whose private interests are threatened by such a proof, and no one could expect a man to acquiesce in the proof of anything which carried with it a condemnation of himself.

It has been proved and proved and super-

proved, and the proof is accepted in many scientific quarters, which are obviously now alarmed by the logical implications of the proof. For them it is necessary above all things to keep at bay the intellectually demoralising idea of spirits. And what do we see? The construction of alternative theories, so strange, abstruse, so generally unintelligible, and so altogether alarming that at the sight of them Reason totters on her throne, and the mental firmament of the ordinary man rolls up like a scroll. Spirits he might accept in his crude, unscientific way, just as he accepts the existence of loves and hates, loyalties, friendships and other utterly unscientific things. But before the alternative theories his brain reels, especially when these theories are set out in words at the sound of which strong men turn pale, and the tongues of those who seek to utter them—as if they were the mystic words of some ancient magician—refuse to perform their office.

So far then has our Society travelled. It has brought Science, or rather the Scientists, to an *impasse*. We may contentedly leave them there to get out as best they can, and attend to our other and more important business.

LOURDES AND MIND HEALING.

To the Editor of LIGHT.

SIR,—I have read the facts relating to cases of healing at Lourdes on page 490 of your issue of the 4th inst. with great interest. The cure of Yvonne Aumaitre, aged twenty-three months, and another child of two and a-half years can be explained under the mental healing methods adopted in certain schools of thought in America for the cure of children suffering from various diseases. It is the mother and not the child in such cases who is mentally treated. Pre-natal and post-natal fear and intense anxiety of a deep seated type (which forms the basis of a large percentage of diseases of young children) when effaced from the consciousness of the mother or adult leads to the cure of the child.

I thought the method of curing small children in this way of their maladies was well-known. For information on the subject I would direct those interested to a study of Mr. E. L. Whipple's works on metaphysical healing published in America. Mr. Whipple, I believe, has within the past four or five years unfortunately passed away, but his mental healing methods are, it is understood, still practised in New York. Somewhat similar attacks on children's diseases are practised with success among the followers of Mrs. Eddy, known as Christian Scientists in America and this country.

The cures effected at Lourdes are not, it may be mentioned, miraculous but are governed by a spiritual law which is unconsciously brought into operation by the intensely eager pilgrims there. This law is now understood and scientifically and successfully demonstrated by numbers of zealous workers, especially in such places as New York, Los Angeles, and Boston, in America, and also in this country, but not to the same extent. In fact, metaphysical healing is now recognised in many quarters as being as much a science, for example, as botany, music, astronomy or mathematics, an efficient knowledge of which, as we know, is only obtainable after years of study and whole-hearted devotion to the subject. Similarly with self-healing—one cannot expect to jump into a proper knowledge of it at a bound or by spasmodic efforts. Yet many people imagine this can be done, and abandon the study after a few months' trial.

In I. Corinthians, Chapter ix., v. 24, it is pointed out that in a foot race, the runners all run but only one "receiveth the prize." And the Apostle adds, "So run that ye may obtain."—Yours, etc.,

G. M. R.

August 6th, 1923.

STELLA.

I had a vision of the Heavens Untold—
Of ordered stars and stars in disarray,
Of Ways more shadowy than the Milky Way,
Of night-racked moons, and planets spaced in gold.
Yet one there was so lovely to behold,
That all the worlds she passed among shrank gray—
Even those that wore the panoply of Day!
For God was there to lead her through the fold.
Scarce had she reached her love-predestined goal,
When, through the passion of her shining soul,
Sweet pity flooded in and joy grew less;
And God interpreting her mood aright,
Knew that He erred, and bade her soul to bless
The sphere she sorrowed for—and Earth had light.
F. E. KAPPEY ("Sonnets and Lyrics").

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We know that our readers join with us in wishing the Rev. G. Vale Owen God-speed in his coming big lecture campaign. Mr. Vale Owen is to give nearly 150 lectures during the next few months in the British Isles, and the first of these will take place on August 29th at St. Leonards. From there he will make a tour of the South Coast, lecturing on almost every day of September until the end of the month, when he will arrive at Weston-Super-Mare. On another page we give a list of the towns, dates, and times where Mr. Vale Owen will lecture up to the end of September. It is now about twelve months since Mr. Vale Owen resigned the living of Orford, Lancashire, for the purpose of devoting the remainder of his life to the propagation of the facts of human survival and giving to the world the story of his own spiritual experiences and the conclusions he has drawn from them.

Sir Arthur Conan Doyle and Lady Doyle, with their three children, arrived in London on Monday last from New York. The travellers looked in the picture of health, and Sir Arthur expressed deep satisfaction with the entire lecture tour, in course of which he had suffered no set back whatever, and his message had been received with reverence by the people and with broad-minded attention by the Press. The tour, which covered a distance of over fifteen thousand miles, included lectures on forty occasions in the United States and Canada. Sir Arthur estimated that he had addressed over one hundred thousand people, and this, the second furrow of the New Revelation, was a deep and lasting one. Lady Doyle expressed her intense admiration for the American people, and in fact was warm in her appreciation of the unfailing kindness and sympathy with which they were received in both Canada and the United States. We hope to give more particulars and incidents of Sir Arthur's tour at an early date.

The "Daily Telegraph" for August 10th announces a bequest of £80,000 to be devoted to the study of Spiritualism and psychic phenomena. The paragraph reads:—

Stanford University, California, has received a bequest of £80,000 from the estate of Mr. Thomas Welton Stanford, of Melbourne, Australia, brother of the founder, Senator Leland Stanford, to be used for the study of Spiritualism and psychic phenomena. Mr. Thomas Stanford, one of the world's best-known Spiritualists, founded a chair of psychical research at Stanford University several years ago with a gift of £10,000. The offer was accepted only after Mr. Stanford agreed with trustees that the investigation of Spiritualism should be untrammelled by belief or disbelief. "Like you," he told them, "I only wish for scientific truth, for only truth will stand."

"The Methodist Recorder," in its issue of August 9th, publishes an article on Spiritualism over the name of Arthur Lamsley, who is well-known to many in the Spiritualist movement. Mr. Lamsley, for reasons best known to himself, paints the Spiritualist movement, its adherents, and mediums, in very lurid colours, and in giving his article the title of "A Warning," endeavours to arouse the Methodist Churches to a sense of duty in recognising, as he puts it, "the pitiless spectacle of thousands of good, but misguided people, drifting towards moral neurosis." As Mr. Lamsley has nothing good to say of Spiritualism and blames the Churches for the fact that Spiritualism has a tremendous hold on the semi-religious life of the country, we feel he will be well advised to give our subject a wide berth and turn his attention to rectifying the faults of the Churches, who will undoubtedly welcome him.

The "Observer," in its issue for August 12th, devotes a column and a-half to an able and searching review by the Hon. Mrs. Lyttelton of Professor Richet's book, "Thirty Years of Psychical Research." In the course of the review Mrs. Lyttelton writes:—

Professor Richet is hampered and bound by his belief, expressed many times in the course of this book, that "the mind, whether human or animal, can possess the human psychological characteristics of consciousness, memory, sensibility, reason, and will, only if the brain exists." This is the very opposite of the theory that the brain is an instrument of expression, though not by any means the only instrument, used by a being—in other words, that the brain is not the man, any more than the unconscious mind, which has only lately been investigated, is the man; any more than the fingers which can see, and the stomach which can read print, as described in this book, are the man. It is strange that this approach to the problem is not explored: indeed is so completely ignored that it is possible for Professor Richet to ask such questions as "Will the old man who has fallen into second childhood have the self of his intellectual prime, or the self of his decrepitude? Will the

self of a person who stammered continue to stammer in the Beyond?" One feels tempted to call these puerile questions. If modern psychology shows anything, it shows that the mechanism of our bodies does not express our whole being. And is music for ever jangled because an instrument gets out of tune or wears out? But this mental technique of looking upon our bodies as instruments for the expression of some being, rather than as the being itself, is condemned by Professor Richet. If such an hypothesis is correct many of his arrows are blunted and fall to the ground.

The Bishop of Coventry (Dr. Lisle Carr), at a recent annual drum-head memorial service at Coventry, gave an address as follows:—

"We are here this afternoon," said the Bishop, "first to salute and greet the men of Coventry who laid down their lives in the Great War. They heard the call, and their bodies now lie in Flanders, or in France, in Gallipoli or in Egypt, in Salonica, Palestine, or East Africa, or beneath the blue waters of the sea, or in the burial grounds near some hospital in our own land. Their bodies are buried in peace, but then, what of that? No one knows what happens to the real man when a man dies. No one knows where the spirits live, and no one has come back from beyond the grave and told us what happens to the dead. Where are they? They are somewhere with God, somewhere at work, somewhere full of life, and, it may be, that, in the providence of God, they see what we are doing here upon earth. It may be that the air round about us, and the clouds overhead this afternoon, are crowded with the spirits of those whom you knew, whom you loved, and whom you lost. If it be so, we greet them. We tell them we do not forget them. This very Park speaks to us of remembrance; the murmur of the grass, the rustle of the trees, the cries of the children as they play, tell those spirits, as they watch, that Coventry has not forgotten all those great services, and tell them that the men and women of Coventry do not forget. We send them our word of greeting this afternoon: 'We have not forgotten you!'—and as we send this message to our brothers who fell, so we give that message to you, from whose homes they went."

But how much more comforting and satisfying to those seven thousand or more people who stood with bowed heads listening to the above words of authority from their Bishop would have been a definite assurance from his Lordship that he did know what happens to the real man when he dies and that he had learnt the fact from those who had fallen in the Great War as they had come back in great numbers to prove that they could communicate with us, even writing, speaking and sometimes showing themselves to us. The Bishop, however, could offer nothing better than a speculation, and a pious hope. What a grand religion Christianity will be when those who profess and call themselves Christians can add the knowledge of Spiritualism to the aspirations of their faith. When a Bishop will stand up and boldly affirm that he knows that human survival is a fact in his knowledge, and that he is certain of his ground because he has spoken with those beyond the veil, that Bishop is going to have the world with him. Is it not surely the imperative duty of all Bishops, Priests and Ministers to investigate and find out this truth and at once inform those who are in their charge. It is a remarkable fact, however, that they leave their flocks to find out for themselves. Thousands have already discovered the truth of human survival and the facts of a future life, and naturally, but unhappily, having done so, leave those spiritual advisers who should have been the first to proclaim such findings, a knowledge of which is going to improve the morals of the whole world.

The Bishop of Salisbury, in the course of an address during the consecration of a new churchyard near Salisbury, is reported by the Press generally as having said:—

In God's name I charge you do not expect to get in touch with, or know, loved ones through these channels. Don't look for it; don't attempt it. God has given you enough to comfort you in your sorrow, and if you will only follow His teaching you will find enough to comfort you. To go beyond that is to go into danger and to tread forbidden ground, which may lead you into trouble.

The Bishop's remarks drew from the Rev. Charles L. Tweedale a letter which the "Salisbury Times" published in its issue of August 3rd. The letter reads:—

The Bishop of Salisbury, speaking at the consecrating of the churchyard at Morgan's Vale, said he was prepared to encourage investigation into the unseen world, and then immediately told the people not to expect to get into touch with their loved ones through Spiritualism. This appears to be a very illogical attitude of mind on the Bishop's part, in view of the first portion of his speech. Would he have told the Christ not to attempt to get into touch with Moses and Elias on the Mount; or told the Apostles not to attempt to get into touch with the Christ in the upper room; or in the little inn at Emmaus?

THE UNITY OF SPIRITUAL REVELATION.

By C. V. W. TARR.

It is the philosopher, Henri Bergson, I think, who, in his great work, "Creative Evolution," argues that the inadequacy of every and all current theories about the mechanism of organic evolution makes way for the only satisfactory explanation: the theory of an original impetus of life.

Just as philosophy in the classical vein seeks to solve the problem of the world by its conception of the nature of life, so the modern Spiritualist seeks to solve the problem of human conduct by his conception of the meaning of modern spiritual phenomena. But the historical view of the psychic factor in human evolution is necessarily involved in a philosophic view of world-evolution, and its confluence with modern evidences forms a mighty argument for the spiritual nature of man. Only one theory is adequate to account for the psychic and spiritual facts of history and contemporary times. It is the theory of Modern Spiritualism that the spiritual world, peopled by the arisen children of earth, is accessible to the incarnate soul of mankind.

SPIRITUAL TEACHING THROUGH THE AGES.

For thousands of years through the mediumship of Great Teachers, the world has received spiritual instructions which have served like magnets to draw out the latent divinity in mankind. Underlying all the external differences of the World-Religions there is an essential unity of spiritual teaching, and this essential and vital unity touches the innermost spiritual nature of man. It is the spring from whence flow the rivers of all true and lasting progress. As the philosopher in his classical conception holds that the evolution of living things can be explained, not by any mechanical theory, but by the conception of an Original Life flowing through the veins of animate creation, so the Spiritualist holds that the great spiritual teachings of the world arising at different times and in different places, can only be explained by the existence of an omnipresent spiritual source of revelation.

The whole history of religious sanctions in the evolution of mankind is a history of the power of the invisible. The spirit-world was revealed to the earliest true men by the natural operation of their psychic natures, and this revelation brought with it the first dim conceptions of the moral law. For those who arrived in the spirit-world found themselves under a direct moral government. And so they would impart to those left behind, by inspiration and communications, their crude recognition of the great spiritual law of human progress: that as men sow so also they must reap. Though some philosophic objectors to Spiritualism have sought to belittle the significance of the modern demonstration of human survival, it is in truth one of the greatest lights in history. For along with the demonstration of human survival in a biological sense, it is also demonstrated that the end of human conduct is obedience to that spiritual law of development "whose service is perfect freedom."

LIGHTS OF THE ANCIENT WORLD.

It is when we study the essential teachings of the great philosophers and religious teachers of the ancient world that the conception of world-unity comes as naturally as the dawn of day. Just now the wonderful planet Saturn is exceptionally well-placed for observation from our earth. There are solemn moments in the history of the world when God and the spirit-world are likewise exceptionally well-placed for the spiritual vision of mankind. In these solemn yet radiant moments, God strikes upon the Anvil of the World-Soul and the fire of Divine Truth and Eternal Purpose is revealed so that even "fools" may understand. Perhaps the Spiritual Law is glimpsed in a play of Aeschylus or of Euripides, in the teachings of Socrates, in the philosophy of Plato, or, most wondrous of all, in Buddha and Christ. Let us see what some of these teachings have been, and how they all bespeak the Divine Presence in the world.

In the Sacred Book of ancient Egypt there is the well-known prayer of the soul, pleading in the day of judgment, which reveals a moral conception of the highest perfection existing five thousand years before Christ! I quote from Samuel Laing's "Human Origins," page 121:—

"I have told no lies; committed no frauds; been good to widows; nor overtasked servants; not lazy or negligent; done nothing hateful to the gods; been kind to slaves; promoted no strife; caused no one to weep; committed no murder; stolen no offerings to the dead; made no fraudulent gains; seized no lands wrongfully; not tampered with weights and measures; not taken the milk from sucklings; not molested sacred beasts or birds; not cut off or monopolised water-courses; have sown joy and not sorrow; have given food to the hungry, drink to the thirsty, and clothed the naked: 'I am pure, I am pure.'"

And again in the great Chinese classic, "The Shu King," of which there is a translation by W. G. Old, and which

covers a period between 2,355 and 719 B.C., we find the Emperor Shun teaching the five Standards or Virtues:—

1. Filial Love.
2. Loyalty.
3. Marital Fidelity.
4. Obedience.
5. Sincerity.

Is not the divine superscription upon these teachings? Can we, in the modern world, do without them? If there is no God, no spirit-world, no immortal soul in man, indeed these are false lights dangled before the eyes of mankind and a bitter mockery of human love and goodness. But modern Spiritualism, founded as it is upon scientific demonstration, is also the greatest, the truest and the most enduring evangelising influence of the world. For it reveals the spirit-world as the ultimate home of every human soul, it teaches that the judgment of man is a judgment of natural evolutionary law, and that the very justice of this law shines brightly with hope for the salvation of all mankind. No universalist can be so warmly universal in his fellowship for every human soul as the true Spiritualist. For the bond of Spiritualistic fellowship is a bond of consciously immortal souls destined to co-operate with God.

Now let us hear another voice crying in ancient India 600 B.C. Let us see the glory of another light, the spiritual "Light of Asia." The Buddha, after a long pilgrimage and dire temptation, found the light of Heaven. In Sir Edwin Arnold's exquisite poem, "The Light of Asia," we read, in matchless language, the story of Buddha's temptation and his victory over the powers of darkness. When the light came the Blessed Lord

"Attained insight vast

Ranging beyond this sphere to spheres unnamed."
He found the four Noble Truths:—

Sorrow.
The Cause of Sorrow.
The Ceasing of Sorrow.
The Path to the Ceasing of Sorrow, with its Eightfold Steps.

1. Right Belief.
2. Right Thought.
3. Right Speech.
4. Right Action.
5. Right Livelihood.
6. Right Exertion.
7. Right Remembrance.
8. Right Meditation.

And he gave forth the five Virtues or Rules of Conduct:—

"Kill not for pity's sake, lest ye kill the meanest thing on its upward way. Give truly and receive, but take from none by greed or force or fraud what is his own. Bear not false witness, slander not nor lie. Truth is the speech of inward purity. Shun drugs and drink which work the wit abuse. Clear minds, clean bodies need no Soma juice. Touch not thy neighbour's wife, neither commit sins of the flesh unlawful and unfit."

As the physical sun has nourished the solar family through the uncounted ages, so the Spiritual Sun of Righteousness has nourished the soul of mankind. Beyond the hills of Time, beyond the clouds of change and decay, beyond the mist of universal death, its light has shone with undiminished splendour.

In the firmament of history there shines one spiritual star of first magnitude—Jesus, the son of a woodworker. In Him the river of light, that had flowed through the soul of the ancient world, flashed forth its greatest glory. So great is the spiritual glory of Jesus that we have to shade the eyes of the soul to accustom ourselves to His brightness. He taught the Fatherhood of God, the Brotherhood of Man and the immortality of Soul. He said to the people "Blessed are you poor, for yours is the Kingdom of Heaven. Love your enemies, show kindness to those who hate you, bless those who curse you, pray for those who insult you. . . . Do to others as you wish them to do to you. If you love only those who love you, what thanks will be due to you? Why, even the outcast love those who love them! . . . But love your enemies, and show them kindness, and lend to them, never despairing. Then your reward shall be great, and you shall be Sons of the Most High, for He is kind to the thankless and the bad. Learn to be merciful—even as your Father is merciful. Do not judge and you will not be judged; do not condemn and you will not be condemned. Forgive and you will be forgiven."

So the Voice of God has called to man.

PROBLEMS OF THE MODERN WORLD.

The problems and phenomena of the modern world are in many respects the most complex and baffling world-history can show. Many minds, dazed by the calamities of war and peace, no longer discern a clear distinction between good and evil. Side by side with modern Spiritual revelations there exists a profound scepticism of religion and the moral law. The young men and women ask: "What is the use of trying to be good?" And elder people

are sceptical of the utility of the "good" life. Nor is such an attitude to be wondered at when we reflect upon the experiences which have determined the psychology of Western civilisation to-day. Yet there never was a time when the world had nearer to its grasp the fruits of spiritual knowledge. Never in the history of the world have so many people known and felt the reality of the spirit-world about them and rejoiced in the *proven* facts of communion with the so-called dead. Never were so many souls consciously responding to the powers of the unseen and striving to understand the spiritual countries beyond death. And never in the whole history of the world has there arisen a movement like Modern Spiritualism which takes up into itself all the spiritual lights of the ages; which has Science for one mighty wing and Philosophy for the other, and, like an eagle, soars triumphantly in Heaven—the symbols of the Universal Religion of Love and Immortality.

It is the voice of God calling to us in the Twentieth Century to raise up a spiritual kingdom on earth—to kindle the fires of spiritual religion, to acknowledge our spiritual origin and destiny, to give ear and eye of the soul to the revelations from the spiritual universe and to touch all human institutions with the celestial light of Divine Wisdom, Love and Immortality.

A STRIKING TEST.

THREE SPIRIT AND THREE HUMAN VOICES HEARD AT THE SAME INSTANT.

By R. H. SAUNDERS.

The spirits themselves are as keen to give tests as ever we are to receive them, but in anticipating them regard must always be had to the conditions of the seance. So often an apparently trifling cause has jeopardised, and sometimes influenced adversely, the phenomena. It may be extreme heat, the electrical condition of the atmosphere, or the medium, or one or more of the sitters not being in good health—all these may prejudicially affect results. At other times we get spontaneous tests from the spirits arising naturally out of the sitting, and one such occurred recently at one of Mrs. Cooper's seances which was of a strikingly evidential character, and would be recognised as such by any unbiassed person.

Our critics are puzzled enough to account for one spirit voice, their favourite contribution to "scientific research" being a declaration that the medium has "something to do with it." What exactly she or he does they are not certain; some proffer ventriloquism as a solution; others that it is sheer imagination on the part of the sitters. It is useless to point out that mediums have been gagged or compelled, as a test, to hold liquid in the mouth (the quantity measured before and after the sitting), they meet all statements with "Anyhow the medium is responsible." And so the medium is, but not at all in the way these sceptics imagine, for it is the power, force, energy, magnetism—call it what you will—generated in the medium's presence which permits the phenomena to take place. But when two spirits talk at the same instant of time (quite a common thing with the finer direct voice mediums) in different tones, and on two different topics to two different sitters, it becomes a still greater puzzle to the sceptics. And on the occasion I refer to we had six voices heard at the same moment! Two spirits were conversing in a language quite unknown to us, and a third spirit said to me, "Can you hear those two speaking?" I said, "Clearly, but I don't understand a word." "No," said the third spirit; "one is speaking the Ancient Egyptian tongue, a tongue lost to your world to-day." The Egyptian spoke in a deep sonorous voice, and was answered in an unmistakable female voice. At this very moment, the friend I had taken to the sitting, who had received extraordinary evidence a few minutes before, and was still under the spell of the marvel, and utterly oblivious of what was going on at that moment, said to Mrs. Cooper, "Isn't it wonderful? Did you hear what that spirit said to me?" and Mrs. Cooper answered, "I heard every word." At one moment all six voices were heard—the two spirits speaking in an unknown tongue, the third spirit calling my attention to it, my friend (regardless of what was being said by the spirits just then) enquiring of Mrs. Cooper, and Mrs. Cooper's answer—thus unconsciously providing unequivocal evidence of the genuineness of the phenomena—and myself talking to the third spirit. This test arose quite naturally, but had it been planned with the greatest care it could not have been more effectively evidential.

Here is an opportunity for our critics to favour us with some of their fanciful and weird theories to account for the incident.

WHAT new ways of beauty and wonder open out to us, children of the dawn! Beauty in the air, beauty in science, beauty in that realm of "ampler aether and diviner air!" Yet we men cloud our sight with "foul accretion," blind to the vision, for, "Never did the eye see the sun unless it had become sun-like, and never can soul see beauty unless itself be beautiful."—From "Theosophy," December, 1922.

READY SHORTLY.

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THE LANGUAGE OF SPIRITS.

BY A. J. WOOD.

The question is sometimes asked—and has been answered in the past in *LIGHT*—What kind of language do angels and spirits use? Are all people, irrespective of race, able to converse with, and understand one another on passing over? The answer to the latter question would appear to be a simple affirmative.

Once upon a time, according to Genesis xi., 1, "The whole earth was of one language and one speech." In whatever sense these words are to be understood, it is obvious that such a condition of things would possess great advantages. If these advantages were once possessed, and then mysteriously lost, they seem to be regained in entering the realm of spirit. Such being the case, it follows that no language of earth is used there, but one which must be entirely and radically different. Neither do we have to learn it, for it springs spontaneously to our lips in the very effort of self-expression. *Here*, we have to learn language to enable us to express our thoughts, and to convey them to others. Our words are like so many artificial contrivances or vessels, into which we have to fit our thoughts, and sometimes they fit very badly, being too small for all we would like to put into them. *There*, on the other hand, our thoughts create their own vessels, so to speak, automatically, and that language is, indeed, a "gift of the gods."

In the first volume of Camille Flammarion's great work, "Death and its Mystery," there are certain observations made, which, taken together with other statements made by Swedenborg, help us, I think, to understand a little more clearly the nature of the language of spirits, though they do not enlighten us as to the vocal forms or expressions which the thoughts of spirits assume in issuing forth into actual speech. One may even conceive, from a consideration of the facts, that this outer expression is not so much an absolute necessity as a God-given means of adding a pleasurable and *sensible* finish to the communication of thought, just as an act does to will or intention. We have senses to be gratified there, even as we have here; otherwise we might all lead the life seemingly so much to be desired by certain Eastern mystics, of being wholly and selfishly absorbed in silent contemplation until we were finally swallowed up in Nirvana!

The passage I intend to quote from Flammarion is taken from that portion of his work in which he deals with certain phases of hypnosis; but before doing so, I will adduce a few observations from Swedenborg bearing on the subject of the language of spirits, as they are not only of interest in themselves, but serve to throw light on the strange phenomena described by the French astronomer:—

All souls are gifted with this faculty: that immediately on their entrance into the other life, they can understand the speech of all who dwell on the face of the earth, just as if it were their own native tongue, because they perceive whatever the man thinks.

The universal heaven is of one language, and all understand each other, whether they belong to near or distant societies. This language is not taught there, but is implanted in everyone, for it flows from his very affection and thought. Angelic language has nothing in common with human languages, but it has some relation to expressions which derive their sound from a peculiar affection.

The speech of an angel or a spirit with man is heard as sonorously as the speech of one man with another; nevertheless it is not heard by other men present, but only by the man who is addressed; because the speech of an angel or a spirit flows first into man's thought, and by an internal way into his organ of hearing, and thus it acts upon it *from within*.

The language of spirits is not a language of words, but a language of ideas of thought, which is the universal essence of all languages, and when spirits are with man the ideas of their thought are conveyed into words which are stored in the man's memory, and this so correspondently and aptly that the spirits know no other than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man.

The first part of this last paragraph is instructive, in view of what we know of some forms of thought-transference, and especially of that particular phase of it mentioned by Flammarion. Speaking of certain experiments in hypnosis, he quotes Charpignon to the effect, that when

the hypnotist "addressed questions to the somnambulist in foreign languages unknown to the patients, they have obtained replies showing a knowledge, not of the *idea*, but of the *thought* of the speaker; for if the experimenter spoke without understanding what he said, the somnambulist remained powerless to grasp the sense of the question."

This shows very clearly that ideas or thoughts are substantial, or as Swedenborg puts it, they are "changes and variations in the substance of which the mind is composed." These changes and variations are no doubt the cause of the emissions or vibrations which call forth corresponding ideas and thoughts in the receiving mind, independently of any physical media. This is amply verified by the fact that when the hypnotist pronounced words *without ideas behind them*, i.e., questions in a language which he himself did not understand, and which consequently were mere empty sounds—empty vessels—he obtained no reply. In this fact we see the force of Swedenborg's statement that "the language of spirits is not a language of words, but of ideas of thoughts." It solves the problem of how the hypnotised person was able to answer questions addressed to him in a language he did not understand, providing the experimenter *knew* what the words meant, and thus had definite ideas behind them; and, on the other hand, why he failed to answer when the experimenter used words of which he did not know the meaning. When the "spiritual essence" was present, there was an effective response, but not otherwise. *The thought was everything, the speech nothing.* It also confirms what Swedenborg says with regard to spirits being able to understand the speech of all on earth, no matter of what nationality, "because they perceive whatever the man thinks." Here then is a hard nut for the materialist to crack, for either he will have to accept the spiritual hypothesis of telepathy, or explain how it is that the physical brain can respond intelligibly to sounds (words) of which it had had no previous experience! The statement that there can be nothing in the mind which was not previously in the senses, evidently requires revision. The problem that remains to be solved is: What is the nature of the medium by which thought is translated from mind to mind? Flammarion does not attempt to answer it, but suggests its existence in the following words:—

Are these transmissions carried out through the ether? If they can be compared to light as phenomena of the vibratory order, they nevertheless differ from it, because light diminishes according to the square of the distance, while thought appears to be transmitted integrally with the same intensity. Does an appropriate milieu serve for the transmission?

I do not think there can be any doubt about that; nor that the ether plays no part in it. The purposes this latter serves appear to be purely physical, rather than extra-physical; though this does not mean that it may not be used by extra-physical forces for physical ends. Thought must function in a much more subtle medium, something much more closely allied to mind itself than the ether, and nearer to the spiritual. Flammarion does not attempt to answer the question he proposes, as he was concerned only with verified and verifiable facts. I do not propose to attempt to answer it here; but those interested might care to refer to an article of mine on this subject which appeared in *LIGHT* of May 6th (p. 276) last year, when I offered a certain suggestion by way of solution. This appears to have attracted the attention of an American writer on Spiritualist topics, Mr. Louis Liseimer, who, in a book of his just published, entitled, "Fate or Destiny" (a copy of which he has kindly sent me), quotes some remarks of mine from that article with evident appreciation. As a theory it will serve until we get hold of a better one. Like the theory of the ether itself, which physicists had to invent to account for otherwise inexplicable phenomena in physics, so the "aura" of my article (but not of my invention) serves to account for certain phenomena in the domain of meta-physics.

"SPIRIT LIGHTS."—MR. JOSEPH CLARK (of Hind Hayes, Street, Somerset) writes suggesting the use of the small direct-vision spectroscope in the examination of lights obtained in connection with psychical phenomena, and inquiring whether such a spectroscope has been employed in the continental experiments recorded by Professor Richet and others.

SPIRIT COMMUNICATORS AND THEIR DIFFICULTIES.

THE DELICATE MACHINERY OF MESSAGE-GIVING.

Our contributor, Mr. B. M. Godsall, of San Diego, has an admirable letter in the "San Diego Union" replying to some aspersions on Spiritualism. We give below some extracts from this, including for especial attention the sonnet attributed to the late F. W. H. Myers. We find particular interest in the sonnet, which is to our thinking, a notable piece of automatic writing. It is in the Shakespearean form, which is rather freer than the conventional one in which the octave (the first eight lines) is based on two rhyme sounds. On referring to Myers' collected poems we find that some of his sonnets are cast in this form; but quite apart from the question of its origin it is an excellent poem. Following are the extracts:—

That it is not an easy matter for a discarnate spirit to affect our material senses goes without saying, for otherwise the existence of the spirit world would never have been called in question. The interchange of thought between spirit and mortal necessitates the tuning up of two minds until they coincide in perfect rhythm, an operation as delicate, no doubt, as the balancing of a needle on the point of another needle. It is this difficulty of getting two or more minds to work together in complete unison that causes errors and seeming contradictions, as a result of which it often happens that spirits who are doing their best to present evidence of their continued existence find themselves greeted as "devils," or "astral shells," or as mere hallucinations.

People who judge of merit by externals find it impossible to believe that anything worth while can come through a medium who in outward appearance may be a very ordinary person. But sometimes the ignorance of the medium affords the best evidence that a message emanates from another intelligence. Let me quote from a personal communication received in a Spanish country through a medium unable to speak a word of English, written in my presence on a piece of paper that I had previously signed and marked. After extolling the study of Spiritualism as a means of advancement "towards success—the highest attainable," the message concluded with instructions "to delve into science and plunge down deeply into books; to reap the blessing of the known and find new worlds in blinded nooks."

It would scarcely seem possible to compress Spiritualism into a better phrase than the last. Both orthodox science and the churches would be glad enough to find new worlds, but they shy at the "blinded nooks." Observe the use of the word "blinded," rather than "blind," conveying the truth that the mysteries of spirit are not merely hidden away in nooks from which the proud avert their gaze, but that these nooks are purposely hidden from eyes not ready to pierce the veil—that seeing they may see and not perceive. At the same time whoever is willing to cast away his conceits and prejudices and will seek the truth wherever it may be found, even if in out-of-the-way nooks and corners, will be rewarded with a vision of new worlds—nothing less!

Not all of the difficulties and discouragements incident to inter-world communication are to be found at this end of the line. Various hindrances encountered by the spirits themselves have been beautifully set forth in a sonnet received by automatic writing and attributed to F. W. H. Myers, whose experience with mediums when he dwelt in the flesh has evidently conferred a skill that enables him, as a spirit, not only to get the facts across, but also to convey them in poetical language imbued with his own distinctive style:—

"To all who wait blindfolded by the flesh,
Upon the stammered promise that we give,
Tangling ourselves in the material mesh
A moment while we tell you that we live,
Greeting, and re-assurance; never doubt
That the slow tidings of our joyful state,
So hardly given, so haltingly made out,
Are but the creaking hinges of the gate—
Beyond, the garden lies; and as we turn,
Wondering how much you hear, how much you guess,
Once more the roses of glad service burn
With hues of living thought and thankfulness:
Once more we move among them, strong and free,
Marvelling yet in our felicity."

Since it is for love of us that our spirit friends leave their joyful state and come down to earth "tangling themselves in the material mesh," wondering the while "how much we hear, how much we guess," surely the least we can do, for their sake and for our own, is to give them our attention and lend them our imagination.

B. M. GODSALL.

We learn that Miss MacCreadie will be in town during the present month, and possibly until mid-September, at her residence, 6, Blomfield-road, Maida Vale, W.

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RAYS AND REFLECTIONS.

In *LIGHT* of 21st ulto., I quoted a prediction from the "British Journal of Astrology" for July, as follows:—"The last week of July and the first fortnight in August will develop earthquake conditions and great heat, due to planets in Leo in quadrate to Jupiter." Well, we have had the hot weather (which actually contradicted the forecasts of the orthodox weather prophets); and the earthquakes, though not conspicuous, have been reported. The astrologer may be held to have passed with credit the test imposed. He may "go up one."

All the same, I hope the astrologers are wrong in some very disturbing predictions regarding the political future of the world; or, at any rate, that we may be able to "rule the stars," and so avert the calamities threatened. (There is doubtless truth in the old saying that "wise men rule their stars, but fools are ruled by them.") I have been reading some prophecies of this kind that make one jump, and although, as Mr. G. K. Chesterton says, "to make anybody jump is always a Christian act," it is a little discomposing to the nerves. And "Nature does not advance by jumps," or even by "leaps and bounds."

It is a part of our faith that the knowledge that "man is a spirit," is the only knowledge that will help the world through the dark days ahead. Whether that knowledge is spread by means of laboratory experiments or the propaganda of Press and Platform is of little consequence, so only that the work is well and truly done. We are finding out many things in the mysterious wonderlands about us—some of those things too plain to be easily seen, and too simple to be readily understood. We are closer to the Unseen World than ever before.

That knowledge may help us through the coming troubles, even if it does not enable us to avoid them; for we are no fatalists. "The stars incline, but they do not compel." We hold by the reality of those finer forces which permeate the grosser ones and can transmute them. We could throw this reflection in the teeth of the Materialism of the time, except for the consideration that it is old—and toothless.

Commenting on a recent answer on the "Questions and Answers" page (*LIGHT*, August 4th), E. P. G. objects to the remark that "differences of detail (in psychical research) are of small account," inasmuch as one of those differences may relate to the question whether or not psychic phenomena demonstrate the reality of a life after death, which, as E. P. G. remarks, is a "fundamental matter and a great deal more than a matter of detail." So it is in itself. But the idea of "detail" refers to the smaller question, turning on the ability or inability of a person to grasp the idea of a spiritual principle which is at the root of human survival of death.

That spiritual principle, which is the real warrant of human survival, is manifested in those psychic faculties upon the reality of which the question of life after death is supposed to rest—although, as a matter of fact, it does not. Psychic phenomena are in the main incidental. They confirm the intuitional conviction. Some persons do not need these supernatural evidences: the great majority do. And that is doubtless why a beneficent Providence supplies them. Even so, there are people who remain unconvinced.

To the man who tells you that human survival is an unimaginable proposition, the reply is that obviously it is not since so many have imagined it. It is a happy circumstance that the possibilities of life are not limited by our understanding of them. Certain it is that, as the French philosopher reminds us, people of inferior intelligence generally condemn everything which is above their power of comprehension. Which doubtless accounts for a good deal of the criticism to which Spiritualism is subjected.

D. G.

A PARABLE.

"Oh where is the Sea?" the fishes cried,
As they swam its crystal clearness through,
"We've heard from of old of the ocean's tide,
And we long to look on its waters blue.
Our wise ones speak of the mighty sea,
But who can tell us if such there be?"

The lark flew up in the morning bright,
And sang and balanced on graceful wings,
And this was its song: "I see the light,
And look on a world of lovely things;
But flying and singing everywhere,
In vain I have searched to find the air."

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.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

THE SOCIAL LIFE HEREAFTER.

Many inquiries, taking various forms, arise on this question, especially from those whom the crude circumstances of earth force into uncongenial companionships. But the question has been dealt with many times on the lines of natural law. In "The Blue Island," which purports to be a communication from W. T. Stead, the problem is thus handled:—

"When you are over in this life you will not be continually associated with people who are not of interest to you. On earth you eliminate, as far as practicable, the people who tire and try you, but here that can be done effectively because those feelings and instincts are entirely mutual. The governing force is love. . . . But wherever the love is not on both or all sides, there is automatically a falling away of the affected party. Nothing uneven or unequal holds. When you come through death, you are attracted by the ties of love into the set of people who vibrate the same affection."

In short, unequal relationships are terminated automatically and each one gravitates naturally and inevitably into those companionships which being the most fitting are also the most congenial. To us this seems to be a self-evident truth based on the principles of Nature which are at the basis of all human life.

DISORDERED MENTAL STATES.

We are asked to deal with a question which may be expressed in general terms as, Is there such a thing as insanity in the next world? We are here left to consider precisely what is meant by insanity. If by the question is meant a state of disordered mental health we should say that it is quite possible. Spirits remain human and suffer from forms of mental obliquity just as they did here, but we have every reason to believe that such states are very temporary and never amount to what we should know in

this world as lunacy. There are probably a large number of persons who, on leaving this world, with no knowledge at all concerning the character of the future life, are considerably perturbed by their experience and remain in discordant states, but they are, we understand, efficiently ministered to by wiser and more experienced spirits; and being placed in what have been described as sanatoria, are enabled to regain a normal state. The question is raised as to the possibility of people being "crazed by grief" in the next world owing to their separation from those they loved here. There may be a certain amount of truth in this, but such a condition must, in the main, be a temporary one considering that physical conditions do not apply in the next state and the more fluid condition of life on the other side must rapidly tend to balance and equilibrium. We can only deal with the matter on general lines as individual experiences differ widely.

SPIRITUALISM AMONG SAVAGE RACES.

To a question which detects something unfavourable in the fact that Spiritualism (of a sort) is known and practised among savage races we should say that we see no objection to the reality of the subject in this fact. As an argument it is of a superficial kind, and this would apply also to the argument based on the antiquity of Spiritualistic and Spiritistic beliefs. Assuming the existence of an unseen world, it seems only reasonable to suppose it will have existed from the dawn of humanity and have manifested itself on every plane of understanding and intelligence from the highest to the lowest. We notice in a book dealing with Spiritualism among civilised and savage races the following statement:—

"Whether or no any scientific data exist to prove the truth of modern Spiritualism, the belief in a land of ghosts is the most primitive, as it is the most universal, of man's religious conceptions, and the endorsement of that belief by certain men of science no more proves its accuracy than did the endorsement by learned professors of the ethnological accuracy of the Book of Genesis prove that the original condition of mankind was not one of primæval savagery. Science itself claims no infallibility, and acknowledges no Pope. What its ultimate verdict on any subject will be must depend, not upon the eminence of certain professors in great seats of learning, but upon the truth of the evidence itself."

This strikes us as being the common-sense of the matter, although we should say that while science can prove the matter on its scientific side, yet in so far as the communication and contact are of a spiritual order they would have to be spiritually perceived, through the intuitions, the imagination, and the moral and ethical nature of the human being.

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INTERNATIONAL SPIRITUALIST CONGRESS AT LIEGE.

We are informed that this Congress will be held at Liège on the 26th, 27th, 28th and 29th inst. at the ancient Palace of the Comtes de Méan, now known as the Home des Invalides, 13, Rue Mont-St.-Martin. The Congress will begin on Sunday, 26th inst., at 10 o'clock with a reception of the members of the Congress. This will be followed by an address by the President of the Belgian Union of Spiritualists and an address by the President of the International Provisory Committee. At 3 o'clock another meeting will be held, and at 8 o'clock a great public meeting. The meetings on the second and third day will take place at 9, 2.30, and at 8, and on the last day at 9.30 and 2.30, the last gathering being devoted to closing the work of the Congress and leave-taking. The programme is divided into four sections: administrative; scientific; moral and philosophic; and propaganda; and questions coming under each heading will be the subject for discussion at the various meetings. The evening meetings on the first, second and third days will be public gatherings.

THE PSYCHICAL RESEARCH CONGRESS AT WARSAW.

It is announced that the International Psychical Research Congress at Warsaw will be held on the 28th inst. and continue until September 5th inclusive. We have not at the time of writing received the programme of the Congress, or particulars of the place or places at which the meetings will be held, but we gather that the headquarters of the Executive of the Congress at Warsaw are Rue Krakowski Przedwiescie, 26.

NEW PUBLICATIONS RECEIVED.

"Who Buys My Dreams?" By J. M. Stuart-Young. Cecil Palmer (10/6 net).

"Numerology: Its Practical Application to Life." By Clifford W. Cheasley. William Rider and Son, Ltd. (2s. 6d. net.)

"Zoroaster, The Great Teacher." By Bernard H. Springett. William Rider and Son, Ltd. (1s. 6d. net.)

We have received the latest issue of the "Proceedings of the American Society for Psychical Research" (Vol. XVI., January, 1922), published in June last. It is devoted to an account of "Past Events Seership," by Dr. Gustav Pagenstecher, edited by Dr. Walter Franklin Prince, and deals with Dr. Pagenstecher's experiments with that remarkable medium, Senora Maria Reyes de Z.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 19th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. F. L. Brown, address; Miss V. Lappey, clairvoyance.

Croydon.—Harewood Hall, 90, High-street.—August 19th, 11, Mr. Percy Scholey; 6.30, Mr. Geo. R. Symons.

Brighton.—Mighell-street Hall.—August 19th, 11.15 and 7, Mr. Woodland; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme.

Camberwell, S.E.—The Wailing Hall, Havil-street, Peckham-road.—August 19th, 11, circle; 6.30, Mrs. Blanche Petz. Wednesday, August 22nd, 7.30, service at 55, Station-road.

North London.—Grove-dale Hall, Grove-dale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. Ernest Meads; 7, Mrs. V. Redfern (address and clairvoyance); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. A. Marson. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—August 19th, 7, Mr. H. Fielder. August 23rd, 8, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—August 19th, 11 public circle; 7, Mrs. E. Smith. Thursday, August 23rd, Mr. R. G. Jones.

Peckham.—Lausanne-road.—August 19th, 7, Mrs. Gladys Davies (South Africa). August 23rd, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 19th, 11 and 7, Mr. W. Carlos.

Worthing Spiritualist Church, Ann-street.—August 19th, 11 and 6.30, Mr. P. Scholey. August 23rd, 6.30, Mrs. Gladys Davies.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 19th, 7.30, Mme. de Beaurepaire. Wednesday, August 22nd, Mrs. Goode.

Central.—144, High Holborn (Bury-street entrance).—August 17th, 7, open circle. August 19th, 7.30, Mrs. Edev.

St. Paul's Christian Spiritualist Mission.—Station Sub-way, Norwood Junction, S.E.—Sunday, August 19th, 6.30, Mr. Abethell. Wednesday August 22nd, 7, Mr. Richmond.

THE REV. G. VALE OWEN LECTURES.

The following is the itinerary for August and September of lectures fixed for the Rev. G. Vale Owen, who is booked to give 150 lectures between August 29th and the spring of 1924. We will inform our readers from time to time of the dates and places of these, but for details, etc., all communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISER.
Aug. 29	3	Hastings & St. Leonards	Palace Pier Pavilion	E. W. Lancaster, 8, Warrrior Square Terrace.
Sept. 2	3	Hastings & St. Leonards	Palace Pier Pavilion	E. W. Lancaster, 8, Warrrior Square Terrace.
" 4	7-45	Eastbourne	Town Hall	A. W. Orr, 37, Enys-road, Eastbourne.
" 5	3&8	Brighton	Royal Pavilion	G. Lloyd Williams, 2a, Second Avenue, Hove.
" 6	8	Worthing	King's Hall (Billy's)	G. Lloyd Williams, 2a, Second Avenue, Hove.
" 7	3&8	Brighton	Mighell St. Hall	G. Lloyd Williams, 2a, Second Avenue, Hove.
" 9	6.30	Do.	Mighell St. Hall	G. Lloyd Williams, 2a, Second Avenue, Hove.
" 10	8	Bournemouth	Town Hall	Mrs. V. D. Kallenbach, Lansdowne-road.
" 11	8	Southampton	Coliseum	A. G. Newton, "Dinedor," Welbeck Avenue.
" 12	8	Portsmouth	Town Hall	J. G. McFarlane, 6, St. Pirans Avenue, Copnor, Portsmouth.
" 13	8	Ryde (I.O.W.)	Town Hall	J. G. McFarlane, 6, St. Pirans Avenue, Copnor, Portsmouth.
" 16	6.30	Portsmouth	Portland Hall	J. G. McFarlane, 6, St. Pirans Avenue, Copnor, Portsmouth.
" 17	8	Exmouth	Hulham House	Miss E. M. Storr, Hulham House, Exmouth.
" 18	8	Bridgwater	Town Hall	Mrs. Humphreys, The Elms, Haygrove.
" 19	8	Exeter	New Civic Hall	H. A. Granger, 33, Clifton Hill, E.
" 20	8	Plymouth	Guildhall	A. W. Pennelly, 5 Radnor Place, Regent-street, Plymouth.
" 21	8	Do.	Stonehouse Town Hall	A. W. Pennelly, 5 Radnor Place, Regent-street, Plymouth.
" 24	8	Newton Abbot	Alexandra Hall	G. C. Adams, 11, Avenue-road, Newton Abbot.
" 25	8	Torquay	New Town Hall	G. S. Nosworthy, Wakefield, Adelphi-road, Paignton.
" 27	8	Weston-Super-Mare	Town Hall	E. L. Sidney, 44, Quantock-road, Weston.

ANSWERS TO CORRESPONDENTS.

E. WAITE (Darlington).—We cordially endorse your sympathetic references to the bereaved mothers mentioned in the cutting you send. The work of consolation, however, is going on slowly but surely; it is for most of us a matter of individual effort.

T. VAUGHAN (Norwich).—It is not a matter upon which, as an individual case, we can safely pronounce nor can we interfere with an official ruling; although as regards the general principle involved we think you are correct.

C. B. BENEDICT (San Francisco).—We are sorry we cannot inform you of any publishers who are likely to undertake the publication of the work to which you refer, as there is certainly no demand for works of this kind. We should think it would be better for you to consult a literary agent on your side.

W. H. GAZE (Coventry).—Thank you for the cutting, which we will read and consider.

New Books at Reduced Prices.—Spiritualism, History,

Phenomena, Doctrine, J. Arthur Hill, 5s.; After Death, Flammarion, 8s. 6d.; Raymond Revis'd, Lodge, 5s.; Ancient Lights, Stoba, 1.6s.; Earthen Vessel, Glencouer, 4s. 6d.; Photographing the Invisible, Coats, 7s. 6d.; Influence of Thought, Hunt, 4s.; Wanderings of a Spiritualist, Doyle, 7s.; Psychic Structures, Crawford, 7s. 6d.; Reality of Psychic Phenomena, Crawford, 4s. 6d.; Do the Dead Live? Heuze, 3s. 6d.; Phantasms of the Living, Myers, Gurney, Podmore, 10s.; Science and Health, Eddy, 8s. 6d.; In Defence, Wynn, 3s. 6d.; God's Wonderland, Watts, 3s.; Philosophy of Spirit, Smith, 6s.; Postage 6d. each. Many others. New and Second-Hand List, stamp. Also complete set in good condition, W. T. Stead's "Borderland," price £5 only six complete sets of this scarce and valuable work can be traced outside the British Museum.—T. SMALLWOOD, 77, Otter-street, London S.E.1

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A JOURNAL OF
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UNLESS the people can be kept in total darkness it is the wisest way for the advocates of truth to give them full light.

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THE CENTRAL THINGS.

It is a safe and also a simple course to take one's stand on foundation principles. To be at the centre of any subject means that one may radiate one's energies in any direction with the greatest effect. The central idea of Spiritualism is that the universe is a spiritual universe and that man is a spirit. That is a point which it is better to work from than towards. It immensely simplifies a multitude of problems that arise out of the central question, which is too vast ever to be crystallised into any sect or set of doctrines. These can only conserve for a time a minute portion of the fundamental truth. And when they are, so to speak, artificially formed, centreing about some particular person or doctrine, and carefully ring-fenced, their career is always short-lived, no matter how much misdirected energy and ingenuity is expended, whether to found or to maintain them. We have seen multitudes of these experiments. Looking round to-day we see the places of most of them marked—when marked at all—merely by a little wreckage.

A FEARLESS THINKER.

Mr. H. Dennis Bradley—whose statement in the Press recently that at a direct voice séance he had spoken with his sister, who died ten years before, has created so much surprise—is a writer and thinker of great power and originality. Lately, while "dipping" into his best known book, "The Eternal Masquerade," we came on a number of passages characteristic of his thought. They are sufficiently vigorous and incisive. Fear, hypocrisy, dullness, illusion, formalism are amongst the things he hates, and in dealing with these

he uses his pen like a scalpel. Here are a few of his aphorisms:—

Man has accepted the false doctrine of fear. Fear rules the world, and until mankind can banish fear from its heart there will be no peace.

Love and beauty one would conceive to be the easiest doctrine in the world to accept. It is not so.

The unimaginative are prone to designate as vices all those emotions they cannot feel, and to describe as virtues the few negative feelings they are capable of experiencing.

If truth were spoken by all we should live in an amazingly interesting new world. And in a day the whole fabric of government and society would fall.

Truth is for the isolated few. Lies are for the communion of the crowd. The majority are afraid of truth in almost every phase, because, according to their conception, truth is unpalatable.

Mr. Bradley evidently practises what he preaches. Having gained the truth about spirit communication, he has spoken out valiantly.

VISION AS THE PRECURSOR OF KNOWLEDGE.

Sir Oliver Lodge's paper on "The Ether and the Electrons," from which we quoted some extracts recently (p. 505), has a special interest for us if only by reason of the observations on light and its relation to matter. Sir Oliver suggests that light may somehow result in the generation of matter. That was the utterance of a scientist, and it is to Science we look to check and verify all those things that reach us through vision and the intuitions; indeed, until they have been so substantiated and brought into the practical life and knowledge of humanity their value is but limited. On this question of the nature of light we could quote from the mystics and seers of the past. At least one of these affirmed that light was a substance, and others described the spiritual body—the tenement of the spirit after bodily death—as being compounded of light. Some of our contributors have dealt with the question in the past, citing speculatively the doctrines of old and illuminated writers, so that we need only touch upon it suggestively at the moment. Many of us will live to see some of these speculations accepted as facts by Science. None of them will come in without a painful struggle, its survival of which will be the only test of its validity. That man lives beyond physical dissolution is for us the central truth around which all the other discoveries must group themselves. They are all so closely related that the acceptance of one idea will render easier the admission of others. And this question of the nature of light is a very important issue.

OUR IDOLS.

God keeps a niche
In Heaven to hold our idols; and albeit
He breaks them to our faces, and deny
That our close kisses should impair their white,
I know we shall behold them raised, complete—
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DIVINE SYMBOLISM AND THE WISDOM OF THE ANCIENTS.

BY A. J. WOOD.

II.—THE HORSE IN SYMBOLISM.

In my first paper I promised to deal with the *correspondence of the horse*, both as a Scriptural and a mythological symbol; and hinted that a striking parallel would be seen in the use these two different elements made of it, i.e., Scripture and Myth.

According to Swedenborg, the horse, when mentioned in the Scriptures, corresponds to, or rather, signifies the understanding, or intellectual principle of man; that faculty in him which is concerned with reasoning about things, whether they be true or false. Hence the horse may have either a good or a bad signification; and this point is determined from an examination of the context in which it appears.

Now it is obvious that, to a novice in the study of correspondences, such a statement that the horse, Scripturally, signifies the understanding, conveys little or no meaning. He cannot see their connection. He wants light. He is much in the position of a beginner in mathematics, some of the terms of which, such as axioms, theorems, postulates, etc., are so much Greek to him, until he becomes instructed; and then, from repeated experiments, he sees their truth, and later, their practical value. In the meantime, he has to rely upon the superior knowledge and experience of his instructor. The case is pretty much the same with correspondences; so that when Swedenborg tells us that such and such a thing "corresponds" to so and so, we have to rely upon him for the time being, until the demonstrations and proofs he offers bring their own conviction with them, and we see the truth for ourselves. This is an attitude he repeatedly insists on; that a man must be rationally convinced of the truth of what he advances, and not accept it upon his own *ipse dixit*.

Now the question may very reasonably be asked: How did Swedenborg come to know that the horse "corresponds" to the understanding? And, further, have we any means of testing the truth of his statement? As to the first, we will let him speak for himself. As to the second, we shall see in due course. He claims that for a period of about twenty-seven years, between the ages of fifty-four and eighty-one, he was granted the unique privilege of uninterrupted and almost daily intercourse with the other world, having his spiritual faculties opened thereto, and permission granted to him to hold converse with both angels and spirits, not for his own sake or pleasure, but for the sake of mankind, who were, especially in his day, in almost total spiritual darkness. He was therefore able to use, not only his own unrivalled powers of observation while living consciously in both worlds at once, and seeing how they acted and reacted one upon the other; but was also able to profit by the instruction given him by his spiritual and angelic associates. We are not concerned here with the truth or otherwise of this claim—Swedenborg cannot be judged by ordinary standards. All we are interested in here, is his revival of the long lost Science of Correspondences in its relation to Symbolism, though it has a far wider scope than this.

Here then, is one of his statements respecting the "Correspondence" of the horse.

This signification of the horse as denoting understanding is derived from no other source than from the representatives which exist in the spiritual world. In that world horses frequently appear, and persons sitting upon horses; and also chariots;* and there everyone knows that they signify things intellectual. I have myself very often seen on certain occasions, when some were present who were engaged in thought, that they then appeared as if riding on horses. Their meditation is represented in this way before others, although they themselves were ignorant of the fact.

He informs us that a chariot corresponds to doctrine, because, as a vehicle, it serves the same purpose for the soul's earthly tenement, the body, as doctrine does for the mind or soul itself. Doctrine is a system of teaching or instruction, whether religious, social, scientific, etc., which man constructs for himself, and by means of which he may progress from one intellectual state (= place) to another. It may be used for either warlike or peaceful purposes.

Swedenborg gives other instances of how he came to

* "Up these ways came crowds of people, some on horse-back, and others driving in chariots."

"I noticed a horse and rider coming along, and I wondered which was enjoying the canter most of the two."

—A communicator in the Vale Owen Script.

learn many correspondences, but the above illustration will suffice. It was by such practical methods as these, as well as by conversations with his angelic instructors, that he was able, so to speak, to put two and two together, and to connect the outward representation, with the inward things of the mental life of the inhabitants of the spiritual world.

In the Sacred Scriptures the horse is mentioned scores of times, and as these writings are, according to the seer, written almost entirely in the language of Correspondence, i.e., natural in form, but spiritual in essence, we are now prepared to see if the clue he has given us throws any light upon a few strange passages. Then we will look at a myth or two, following the same clue.

Let us take first what is obviously a passage of mystical import from the Book of Revelation. In the nineteenth chapter, there is a description given of One who sat on a white horse, and whose name was the "Word of God," and, "the armies of heaven followed Him upon white horses." From the description it is obvious that the rider is Christ, Who, in His character as the "Word of God," is thus symbolically represented as guiding the understanding of every man who elects Him as Leader. A white horse represents a purified and enlightened understanding. The "Armies of Heaven" which followed Him also upon white horses, represent all those heavenly ministries of which Christ is Leader, and who, under Him, are engaged in similar work, i.e., the enlightenment of man's understanding in the truths of the spirit.

There is another significant passage, also in the Book of Revelation, in which a white horse is mentioned. It occurs in the sixth chapter. We read, first of all, in chapter five, of a book being sealed with seven seals; and then in the first verse of the sixth chapter, of the Lamb (Christ) opening the first seal, whereupon a white horse comes forth, its rider armed with a bow, and to whom a crown was given, and who went forth "Conquering and to conquer." The book, we are told, is "written within and on the back," which description is applied, according to Swedenborg, to the Word of God, as to its *internal or spiritual sense*, and only Christ, or the "Word" Himself, can prevail to open this seal for those who are worthy. Then He opens "their understanding that they might understand the Scriptures." (Luke xxiv. 45.) Man's own natural light cannot perceive the things of the spirit within the letter; these can only be seen in the light of the spirit when man has prepared himself for their reception; not so much by the pursuit of knowledge, as by purification of will. And so, white horses out of a book is not so incongruous an idea as at first sight appears, when examined in the light of correspondences. For after all, what else can come out of a book but the understanding (or misunderstanding) of it, according to the extent of one's knowledge, and the quality of one's intellect? We read in this same chapter that horses of other colours were seen to come forth out of the book, namely, red, black, and pale. Without going into detail with regard to the correspondence of these colours here, it will be sufficient to say that they represent three different types of mind of perverted order, which turn good into evil, and truth into falsity in their dealings with these things, whether in God's Word, or in His works. Here the word horse is used in a bad sense; and passages are numerous in the Scriptures, especially in the Prophets, where it is so employed.

In Psalm cxlvii. 10, we read that, "The Lord delighteth not in the strength of the horse," a curious statement to attribute to its Creator if taken literally, but which, when interpreted in the light of correspondences, is clear and instructive enough. That which the Lord takes no "delight" in is obviously something *not good*, and here refers to the unregenerated understanding, which, however strong and vigorous it may be, is of little account in the sight of heaven, unless it be conjoined with purity of heart and life. It is of the same class of horses as those referred to in Isaiah xxxi. 3, which are of "flesh, and not spirit." The Israelites, as a purely representative Church, were forbidden to "multiply horses," an injunction binding upon those of a *true Church* (i.e., those whose "delight is in the law of the Lord"), not to trust their own vain reasonings by increasing useless dogmas, but to rely upon the simple requirements of Divine wisdom: Love to God, and to the neighbour; otherwise, as we read in the Psalms, "the horse is a vain thing for safety." To cherish the intellect at the expense of the heart, to multiply knowledge at the expense of the emotions and feelings, is to place one's self *spiritually* amongst those spoken of in Isaiah xxxi. 1: "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many." Swedenborg says that

when Egypt is mentioned in the Scriptures in a bad sense, it signifies the natural mind separated from the spiritual; or, in other words, a state of materialism or naturalism, where scientific knowledge alone holds sway, to the exclusion of anything spiritual.

Turning now from the purely Scriptural symbolism of the horse, let us see how it was employed by the myth-makers in their remarkable conceptions. How myths originated is a problem not yet decided, but to assume, as many have done, that they had their origin with savages, is scarcely a tenable proposition. As one writer very pertinently remarks:—

Grant that the savage mind added its quota of corruption, and all is said that need be said. The notion that the savage conceived such myths only shows the straits to which men may be reduced by a theory. The myths of the world are by no means the meaningless incongruities, immoralities and agglomerated nonsense they are sometimes thought. Be it admitted that they have such elements, yet essentially they are far from deserving such opprobrium. They contain three elements of a high order. First, they are splendid imaginations, lofty in design, and finely conceived, lying near the fountain of all poetry. Second, they are intellectual conceptions of the highest order, dealing with, interpreting, and expressing in their own singular form, the fundamental facts of life, religion and philosophy. Third, they are religious and moral intuitions in agreement with the highest good, taking sides with righteousness. Who, in the early ages of the world, could have written such blended poems, and philosophies, and religions? Savages? Why, man at his best to-day could not produce such work, even as a literary effort, to say nothing of the reflections, which essentially they are, of the great-heartedness of even corrupted man.

There is undoubtedly a great deal of truth in all this. Moreover, anyone who has studied the ancient mythologies of Greece, Rome, Scandinavia, India, Egypt, Babylonia, etc., must have been able to detect with more or less clearness, parallelisms, and universalities, running through them all, that seem to imply derivation from a common origin. Such will find little difficulty in believing that they originated primarily amongst those most ancient people of lost record, who, spoken of both by Swedenborg and "Zabdiel" in the Vale Owen Script, were versed in the great Science of the relationship or correspondence of natural things with spiritual; and who wrote their books, and wrought their works in symbols in agreement with it under the guidance of their spiritual and angelic instructors, with whom they had communication. They were thus able to read the Book of Nature, the Volume of God's truth, "within and without." Their descendants, whose state had declined from its ancient wisdom and purity, and who had, in consequence, lost sight of the spiritual significance of these things, misread their ancestors' symbolism, and took the material for the real, and perverted it. One phase of this declension is admirably shown by Swedenborg:

The Ancients (he says) who were versed in the Science of Correspondences made themselves images which corresponded with heavenly things, and were greatly delighted with them by reason of their signification, and because they could discern in them what related to heaven and the church. They placed these images, not only in their temples, but also in their houses, to serve as a means of recollecting the heavenly things signified by them. Succeeding ages, when the Science of Correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples.

Perhaps no writer held more enlightened views with respect to the wisdom lying concealed in ancient myth than Francis Bacon.

The earliest antiquity (he says) lies buried in silence and oblivion, excepting the remains we have of it in Sacred Writ.

Speaking of the myths, he says, amongst other things:—

Many of these fables by no means appear to have been invented by the persons who relate them; whether Homer (B.C. 1100) Hesiod (B.C. 800) or others. Whoever attentively considers the thing, will find that they are delivered down by those writers, not as matters then first invented, but as things received and embraced in earlier ages. As they are differently related by writers nearly contemporaneous, it is easily perceived that the relaters drew from a common stock of ancient tradition. This principally raises my esteem of these fables, which I receive, not as the product of the age, or invention of the poets, but as sacred relics, gentle whispers, and the breath of better times.

Now let us see if we can trace with any degree of clearness the ideas which the myth-makers sought to embody in their symbolical use of the horse, and see if it agrees in any way with what Swedenborg declares is its true "correspondence."

Perhaps the best known example is that of Pegasus, the

winged steed of the Greeks, whose hoofs, striking the summit of Mt. Helicon, caused a fountain to gush forth, named Hippocrene. This mount was afterwards consecrated to the Muses. Was not this clearly a symbolical way of representing the power of the intellect to give birth to the various Arts and Sciences which the Muses stand for? the waters themselves representing the truths on which they are nourished and refreshed; for water always corresponds to truth. Swedenborg refers to this mythical story as follows:—

By the winged horse Pegasus the Ancients represented the *understanding of truth* by which wisdom was attained. By its hoofs, the lower natural truths by which intelligence comes. By the nine virgins, knowledges and sciences of every kind.

Again,

The signification of a horse as denoting the intellectual principle was derived from the Ancients to the wise round about, even into Greece; hence it was in describing the sun, they placed therein the god of their wisdom, and attributed to him four fiery horses; and, in describing the god of the sea, by which is signified science in general, they also allotted horses to him. Nor was anything else signified by the wooden horse of Troy, but an artificial contrivance of the understanding to destroy walls.

The Greek God of the sea referred to by Swedenborg was Poseidon, identified by the Romans with Neptune, who used to ride over the sea in a chariot drawn by horses having brazen hoofs, and golden manes.

Another famous horse story belongs to Scandinavian mythology. "Sleipner," the war-horse of Odin, was famed for its swiftness, but this was attributed, not to wings, but to the possession of eight feet, which would represent, correspondentially, more than ordinary intelligence; for Odin, the principal god of the Norsemen, typified not only valour, but wisdom. He was always accompanied by two ravens, named Hugin and Munin (meaning respectively *thought* and *memory*) which flew forth daily to gather news for him of what was going on in the world.

There is another strange feature in the Odin myth which has always struck me forcibly, because it brings to mind a curious saying of Christ. "If thine eye be single, thy whole body shall be full of light." The language is correspondential, and refers to the eye of the mind, i.e., the intellect. Single, means sound, or whole. So the "single eye" is the sound intellect, for man's perception of truth, which is spiritual light, depends upon the quality of his intellect, even as his perception of natural light depends upon the state of its physical equivalent. Now Odin, according to the myth, possessed only a single eye, and the reason given is, that he had sacrificed the other in the pursuit of wisdom!

THE STANFORD BEQUEST OF £80,000.

We have received a letter from Mr. James Boyd, of California, to whose visit to this country and his homeland (Scotland) we have referred before, mentioning that he became a Spiritualist as long ago as 1857. He writes:—

Senator Stanford, of California, was one of the very early citizens. He it was who with four associates formed the quartet who built the Central Pacific Railroad which was the California end of the first railroad built across the continent to California. In doing so they made great fortunes and were among the earliest millionaires in the United States. On account of his great wealth and because he was a good business man he was not only a senator of the United States but he was also at another time Governor of the State of California. He and his wife had only one son to whom they looked to to inherit their millions, but in his early manhood he died leaving them childless in their old age. But they got into communication with him, and he told them to found a great University with the money, the result of which was the Leland Stanford, Jr., University of Palo Alto, California, richly endowed, ranking high among such institutions.

Mr. Thomas Welton Stanford, of Melbourne, Australia, brother of the Senator, has long been a Spiritualist, and has had remarkable occurrences at his residence in Melbourne, among which was the presence of a medium through whom many strange, valuable, and curious things were brought into circles which they held at Mr. Stanford's home. A good many years ago these apparitions were offered to the trustees of Stanford University to be a sort of museum or to form part of a museum already established. These curios were received with a good deal of suspicion by the gentlemen at the head of the University, and, if my memory serves me right, they were put away in an out-of-the-way place. Later on they were brought into more prominence, possibly when the gift of £10,000 was put at the disposal of the trustees, and this further gift of £80,000 is an assurance that the study of Spiritualism will become a regular branch of the education of the students, a very important step in the progress of Spiritualism.

A RECORD OF HOME INVESTIGATIONS.

BY ARTHUR SCHOFIELD.

(Continued from page 517.)

VI.—A GENERAL SUMMARY.

I now proceed to give a selection of the scripts that their ethical and religious statements may be gathered in the light of the papers previously given.

April 13th, 1919. *Clifford Schofield.*

"Interest yourself, as before, in home-made joys. They profit better in the hereafter than wilder walks in life would. I had my fling in one short time, and was it not unprofitable? The way seemed wrong. I cast it aside. So do all the wise."

April 16th, 1919. *Clifford Schofield.*

"Love is the main attribute of this life."

(What impressed you most on entering the new life?)

"The fact that I was not attuned to it. I was not in harmony with my surroundings. By the time your mother reached me I was more ready for her journey with me. Do you understand me, Arthur?"

April 16th, 1919. *Edith Mary Thomson.*

"Arthur—go on trying to reach me through my Bible as of old. It was my guiding light. I trust it may help you as it did me."

"Are you sure of yourself now, lad? Grandmother would like you to be safe in the Lord's keeping."

April 26th, 1919. *Clifford Schofield.*

(What are you doing now with your life?)

"Elevating myself to be attuned to further heights not yet reached."

(Is it desirable to attend church here?)

"It is a valuable soul lifter, and takes a soul to thoughts that might be neglected if not practised there."

April 28th, 1919. *Mary Helen Schofield.*

"We will never part in the hereafter, Arthur. You may feel sure of that fact."

April 29th, 1921. *Clifford Schofield.*

(It is commonly believed here that it is unwise—even wicked—to try to communicate with the dead. What do you say to this?)

"We are exerting our utmost effort to help you to reach us. Your mother and I especially. We are not forbidden to do anything that is helpful. What is helpful is progressive."

May 3rd, 1919. *Clifford Schofield.*

"Beware, beware of uneasy restlessness. Your many fears are unfounded and injure your health. We will exert our wills to help you."

(Will my health keep good?)

"We know that that rests with yourself. Cast care away. Leave the rest. All is arranged for your good."

May 8th, 1919. *Clifford Schofield.*

(What is the nature of your life work?)

"We take hold of the souls that are perishing. We train them along right lines, teaching love, mending up wounds; self-inflicted, often."

(Are you ever weary?)

"Yes, weary if results are not telling. All souls do not respond to right treatment till time after time, we have dealt with them. Some are more easily adaptable to these conditions than others."

May 12th, 1919. *Clifford Schofield.*

"Are you still bothered about things that neither concern nor affect you?"

(To what things do you refer?)

"To theological matters that don't matter. Clear your head of them. Go on with this experiment. It may prove of some value, not only to yourself, but to others."

"Let this thought guide us. Love rules over both of us, and only to right ends."

May 15th, 1921. *Clifford Schofield.*

"All things work together for good, Arthur. Remember that. My dear wife, Mary, knows that now. It was once difficult for her to understand the truth of it."

May 20th, 1921. *Clifford Schofield.*

(What should be my supreme object in life?)

"Work, wise work, cheerfully done for the sake of others' good. Work lies ahead, and it never fails to uplift."

June 7th, 1919. *Clifford Schofield.*

"Arthur, your mother loves you as of old. Your attentions to her are a beautiful memory to her still."

"Clifford will ever be grateful to a dutiful son who cared for a lonely separated loved one, he was compelled to leave behind for so long and cruel a time."

(Did you realise what your wife had to go through after you were taken from her?)

"Your father knew the aching of heart, the difficulties of life. It was his burden as well as hers, and it was his duty to inspire the sad soul, the mother-soul, with hope, without which no such grief as hers could ever be borne."

June 12th, 1921. *Cedric Thomson.*

"My time is fully and happily employed."

(In what way is it employed?)

"We learn the lessons of right living, and instil them into others for them to learn similarly."

"Our life is to do good. It is signally important to use every opportunity of uplifting one's soul in goodness."

June 15th, 1921. *Clifford Schofield.*

"My boy, love is the guiding element. What can equal in strength the love of father and mother?"

"Mary will ever talk of all you were to her in her years of loneliness. We do not realise at the time how the love motives count."

June 16th, 1919. *Lewis Crabtree.*

"Work, good earnest work, counts. We reach the fallen; help them on as others help us. Our experiences teach others, as they teach us."

"Earth life was good, but this is far, far better."

June 25th, 1919. *James Holdsworth.*

(What are your occupations in the next world, great-grandfather?)

"My life is now lived to some purpose. In earth life I knew not the value of time, and count it all mis-spent there. Work alone profiteth a man. Love reigns supreme."

(What is the purpose of life?)

"To live aright; to do good; to love."

July 5th, 1921. *Clifford Schofield.*

"Bear in mind the brevity of earth life, and the eternity of soul happiness if earth life is rightly lived. My soul yearns for your future, all my dear children."

July 7th, 1921. *Clifford Schofield.*

"We cannot give utterance to our love as we would, for the height and depth and breadth of love are not measurable in earth terms."

"Brethren, let us love one another' is the end-all of everything in this fuller life."

July 22nd, 1920. *Clifford Schofield.*

"My writing to you is becoming an important incident in my life here."

"You may feel the pleasure that I myself have done in the feeling of a closer fellowship, a growing relationship, a tenderness of heart towards each other, that could not have been easily developed without the privilege of this meeting ground."

"My own ideas can now be transmitted to one who was to me but a strange and wonderful little fellow, and who is now grown to man's estate."

(Don't you find it difficult to realise that I am now fifteen years older than you were when you died?)

"Yes, indeed. It is almost inconceivable, but here time does not mean as much as the fact of spending time. If it is well-spent our eternity will have the comfort of all the past experiences, and not the discomforting feelings of time ill-spent and gains ill-gotten."

"Our spiritual force is intended to grow, and so is yours."

"The beautiful roads ahead. The paths of virtue, truth, and, above all, love. We are all so apt to fail in loving. Self, self, self, always to be abased before the 'road of roads' is traversed."

July 30th, 1920. *Clifford Schofield.*

"Many thanks for bearing again to me the love I had for you. It is a father's great joy and hope that his son may retain love to him."

"In the new life after earth passing, nothing else avails. Love alone reigns, and love works at the helm."

August 12th, 1920. Clifford Schofield.

"My loving thoughts to you all. My wife, your mother, and our child Elsie, are with you constantly in thought, which I trust may rightly surround and affect you the whole of your earth life. Get knowledge, lad, get knowledge."

"Whither going, boy? What road are you taking? We wish to see you take the right track, which leads to life everlasting."

August 20th, 1919. Clifford Schofield.

(Then you create your own surroundings?)

"We make an aura of our own here as there. Can a sow appreciate a pearl? They who look low see low. They who look high see the brightness and beauties of this world."

"We expect to experience a still better world of light, bright literal light."

"My son, I can only wish this very experience to befall you, and that we may look to tread the same road of beauty with you and yours."

"Your mother proceeds with me hand in hand, and heart in heart. Our earth life is now connected so beautifully and fully in this."

August 21st, 1919. Clifford Schofield.

"My wife, Helen, will have you in her heart, and will put a protecting band of love around you wherever you may be. She wishes me to convey her utmost love to you and yours, and hers, too."

"Time has passed. With the years the changes have come, but the love remains intact."

September 11th, 1919. Clifford Schofield.

(Will you try to manifest through — for me?)

"If I can make it possible, you know how glad I shall be of another avenue by which to meet you."

(It is very good of you to be so eager to meet me.)

"Yes, lad, but this is a father's living love. That does not die as easily as his body died."

September 13th, 1919. Mary Helen Schofield.

(How have your religious ideas been affected since you died?)

"My ideas have over and over again had to re-adjust themselves, but all knowledge given—here or there—is for the betterment of the soul, for its progress."

"There are sorrows in this fuller life for those who have by nature the cherishing heart. My life is full of undertakings for others. Not for the needs of earth, as before—a mental work, stretched out as a big round world before each one here."

(What do you do?)

"We raise the fallen; succour the weak and helpless, and guide them to further heights, which they never expected it would be their chance to reach."

September 13th, 1919. Clifford Schofield.

"We often wonder just what is befalling our children, and have not the power of sight through. We can usually sense the atmospheric conditions of your surroundings. We feel you are happy. We feel you are wishful to progress; we feel the radiance surrounding you and yours. Brighten that light. Let it ever brighten, lad, for the sake of the hereafter. We may seek to know the future, but cannot, so develop the radiance of the light which expresses you."

"Light, more light," that is the keynote of progression."

September 27th, 1919. Clifford Schofield.

"I crave for opinions of my other children from sources other than a brother, for there is always a bias on the part of those who love each other. What do people think of Robert, or better, What does Robert think of himself?"

"My desire is so frequently with my children. My wish is that they may grow up good true men and women."

"My dear child, I leave you with a father's blessing."

September 29th, 1919. Clifford Schofield.

"You will wonder at my long silence. I have been thought waiting to you while my body visited other spheres ahead, to further the work of reconstruction that my soul is still being trained in."

(And what is your work of reconstruction?)

"My old sinful self—my self-ful self I had rather say. There is no sin but in selfishness. Self must be thoroughly effaced and abased. The trammels of self are a heavy burden to carry here with one."

(What you say is doubtless true, but you must remember that here we live in a competitive world, where, unless a man looks after his own interests to a reasonable extent, he will be crushed out of existence.)

"I know all about that, but that is where the world you are occupied with is wrong. You may seek deliverance from it there, but it ever presses upon one. Here we live more apart, more separate, less attached, if that explains my meaning."

"What can I say more, lad? My wish is to guide you on the happy lines of life. May you have the assurance that your father watches with his loving eyes those dear ones whom he hopes to be able to make —" (Writing ceases abruptly.)

October 6th, 1921. Clifford Schofield.

"Our existence here is thronged with a multiplicity of work, so that the approaches may be easily crowded out."

(Do you not get weary of perpetual work?)

"No, no, boy. It is lack of work that tries. No bodily ills accrue here; the brain does not tire here, as with you people of earth, and the desire for growth is such an ardent desire that our whole soul longs for the realisation of the purpose of this life."

"My love to my boy and girl of earth life. My love to you, dear lad."

October 9th, 1919. Clifford Schofield.

"Well, what of earth life? How are you, and yours?" (What did you think of the "life hereafter" when you were on earth?)

"Theory upon theory would rise in my mind, and one after another baffling propositions would come along, and in the end the gift of faith was the greatest blessing to rest in."

"With words and heart of love a man can meet the facts of life. Herein is life, that we love one another. That is the be-all and end-all, and the purpose of all living."

"My dear love to you, and your brother and sister. How will it be when we all gather together? Let it not be said of one, 'He was unfaithful to the many services that can help another.'"

November 8th, 1919. Clifford Schofield.

"My good wishes to you boys and to Julia. My old friends have often asked me of the doings of my boys, and little news could I give them till the rapturous meeting between your mother and myself, which was effected with no difficulty whatever."

"My life with her is a return of that life of beauty in love we lived together before. What could be better for any man than a kindred spirit as help-mate?"

November 11th, 1919. Mary Helen Schofield.

"My boy, is that you? Oh, how pleased I am to find you again. It seems like the old ray of sunshine that you always were to your mother's heart. I loved you very dearly, Arthur. You never knew how dear you were to your mother. It was more difficult for me to express myself than ever it was for you. (True.) You see you were more like you rather, Arthur. We can always feel, though, that the bond of love did always exist between us. Did it not, my boy?"

November 18th, 1921. Clifford Schofield.

(Are you able to sense the future?)

"No, no. The future is best left to the Maker of the Plan."

November 30th, 1919. Clifford Schofield.

"My son, is that you? We are waiting intercourse with you, Helen, your mother, and I. Keep a living thought for your parents. Loss of memory to those loved impels the flight of the loved. How time effaces earth memories, yet but a word can cause rivers of memories between you and us."

December 2nd, 1919. Mary Helen Schofield.

"My dear boy. This is your mother—'Mrs. Clifford,' as some folks used to call me (correct), but this is long ago."

"The Eskerton life is but a dream now, awakened by the constant presence of your father. You would love the knowledge of him, Arthur, for he has grown to the full realisation of manhood, in a way he had not when he left the earth. Now the two of us are in constant and loving memory of all our little ones, as Clifford always calls his children."

December 17th, 1919. Mary Helen Schofield.

"My dear boy, Grannie says, 'Leave that boy alone,' but my own wish is to reach you, dear Arthur. We were all in all to each other. Oh, how my heart delighted in so dear a boy."

"My wishes for you all are that your lives may be fuller and fuller to fit you for the blessings of this hereafter."

January 13th, 1920. Elsie Schofield.

"Arthur! Arthur! This is Elsie."

"Continue in thought to the sister that is guarding the one who needs ever surrounding love."

"The channels of thought are avenues of love. Unholy thinking makes unholy living. Live in the essence of loving thoughts, so that a fitting thought-soul is evolved for use in the high plane to which we and you are step by step approaching."

January 27th, 1920. Mary Helen Schofield.

"My long lost friend and husband is once more at my hand to guide and direct the incidents of my present life. You may now rest about your mother, Arthur."

"If it were possible I would meet you face to face, and tell you the truth and reality of these new-born delights. Our delightful intercourse together makes for a fuller and

(Continued at foot of next page.)

THE CLAY AND THE CLOUD.

BY D. G.

To gain a clear and just view of the Modern Spiritual Movement it is necessary to remember that it is two-sided. It proceeds externally by objective evidences, and interiorly by vision, monition and inspiration. We work, as Mrs. Browning put it, "with clay and cloud."

On the external side there is all the noise and bustle of building—much hewing and hammering, raking and sifting, testing and experimenting. There is plenty of apparent confusion, as at the beginning of every great undertaking, particularly when it involves an excursion into little-known departments of life-activity. Some of the workmen are unskilled and have to be painfully trained to do their part. Others grow impatient of the slowness and monotony of their tasks. Here and there one shows a disposition to "scamp" his work. Occasionally it seems like "chaos come again," especially to idle onlookers who sit on the fence and give the builders the benefit of their disinterested advice and the encouragement of their cheerful witticisms. Never having built anything in their lives more important than a rabbit hutch or a woodshed, they can hardly be expected, perhaps, to have a very clear appreciation of what is going on. But they quite realise the advantages to themselves of being merely spectators and so avoiding the labour and responsibility. When the worst of the difficulties are overcome, the labourers organised, and the building begins to reveal its true proportions they may be willing to take part. For the present they prefer to look on and criticise. Meantime the architects are patient, serene and assured. The great structure that is to be has already been completed—on the ideal side. The plans have been carefully drawn and checked, and what was at first the baseless fabric of a vision is to be the well-based fabric of fact—the realised ideal of seers and dreamers.

Turning from parable, it may be useful to consider for a while the true direction of our movement in its twin aspects—the scientific and objective, on the one hand, the religious and subjective on the other. We are prone to draw a dividing line between them, but they are subtly interlinked. Clay and cloud are nearer akin than they appear to be. The patient accumulator of the facts of clairvoyance, clair-audience, prevision, physical phenomena, is handling the raw stuff of spiritual existence. A few transmuting touches of the essential soul, and lo! it has become religion, poetry and philosophy. Bulbs and dry roots—what metamorphosis when they unfold to leaf and flower!

Ungrateful we who, comfortably housed, despise the labours of bricklayer and plumber, plasterer and carpenter. "They have no souls above such work," do we say? And yet it is their work that gave us what we have of shelter and comfort. And it may be far more valuable than anything that we can contribute to the well-being of our fellows.

There are "phenomena-hunters," true. But they are little more than lookers-on. They want like the inquisitive infant in the old story, to "see the wheels go round." But with them—less conspicuous, perhaps, because so absorbed in their work—are bands of patient investigators discovering, examining and testing. They experiment, compare and analyse, and finally set in their places an array of facts. The work may seem dull and uninspiring to those who labour on what they regard as higher levels, but the phenomenalist, the observer of facts, finds his task interesting and satisfying—the best evidence that he is doing the work

which has been appointed to him. Is he slow, grovelling, unimaginative—hesitating over things which the more advanced souls have long settled and left behind? Maybe, but he is not labouring for those who have gone on, but for those who are to come after. He is not working for the winged minds who can spurn the solid earth and tread the airy spaces, but for those who can only trudge aloft and who will need earthen viaducts that will bear their weight. Clay will be more to these than cloud. Let him accumulate his facts in his own way. He has no lack of censors amongst the uninstructed and sceptical, and his fellow-workers in other departments should not be found amongst these. They should rather rejoice that he can perform with zest tasks that to them are tedious and repellent.

From the rap, the levitation and the "direct voice" to the dream, the inspiration and the telepathic message may seem a long step, but the connecting line runs through all. The lower rungs of the ladder are as important as the higher ones, for, as in the vision of the patriarch, there are angels ascending as well as descending.

Both on the "clay" and on the "cloud" side there are things at present to offend the fastidious. There is much rubbish we are told. True, but (to take up the parable again for a moment) when was a building ever erected without rubbish? Its presence is the best evidence that work is being done. And, to speak plainly, a good deal of the rubbish is the result of the demolition of old and obsolete thought-structures that have to be pulled down and cleared away. It is not our rubbish. Then there are our mistakes, too. We have no objection to be reminded of them. It is a chastening experience, and prevents us from being over-confident. We do make mistakes, but we are comforted by the reflection that the man who never made a mistake never made anything. Censure in this direction is peculiarly salutary as regards our workers in clay. Sanguine, aspiring, emotional souls—they have their times of exaltation and behold the vision of things yet to be. And they come in, ecstatic and triumphant, to announce the imminent approach of a new era. The world is on the very verge of a great and beautiful dispensation. The angels are at the gates. And then one of the onlookers (who has not heard the good news and would not welcome it if he had) throws a brickbat. Meantime the workers in clay are grubbing at their lowly tasks. They do not mind brickbats. They are used to them, and are under no illusions as to the speedy completion of the edifice. They are content to know that the foundations are well and truly laid. They cannot soar into the empyrean, and have no roseate dreams. They are stolid and practical. They will never emulate the dreamy builder who erected a beautiful house, but forgot to put in a staircase!

Workers in clay and cloud, builders with facts and evidences, builders with dreams and visions and intuitions—they do their appointed tasks and pass on to take up their work again under better conditions. And under the hands of labourers, visible and invisible, the building rises a worthy habitation for the generations to come.

Let us do our work as well,
Both the unseen and the seen;
Make the house where Gods may dwell,
Beautiful, entire and clean.

(Continued from previous page.)

far more real home life than was possible in earth conditions."

"We have our limitations here, too, but they only serve as arrangements for the fuller accomplishment of our lives."

February 1st, 1920. Mary Helen Schofield.

(A. S. was singing a Scotch melody as she sitting began.)

"The sounds of the little song tones reached my ear. My love for music has increased with growing sympathy."

"My dear boy, may your life be happier and happier, as the experiences of life grow sweeter, with time."

(Did you actually hear the words and tone of the song I sang?)

"My boy, a sad note carries sadness, but the little song brought waves of gladness as it left your dear heart."

"Much love from a loving mother to her dear Arthur."

February 10th, 1920. Mary Helen Schofield.

"My dear Arthur, my time is very full, like your own, but I can often think of you when I am unable to meet you. My love is ever going out to you. Specially to you.

You were more to me than I can say. The love that you showered on your mother is always remembered here."

February 21st, 1920. Clifford Schofield.

"A father cannot forget the laddie who was so much loved, though he did not appear to be the doting idoliser of his children that he really was."

"My dear son, may you ever be watchful that the life given to you may be an example to those placed around you."

February 22nd, 1920. Mary Helen Schofield.

"My dear Arthur, I feel sure that it is Sunday (correct) when I feel you are more free from business cares. You see, with us, all days are spent in service, so that the thought of the Sabbath has to be impressed upon us before we are conscious of its fact."

"I always liked the Sunday to come round in the far-off days when your father and myself could gather our children to us, and enjoy their childish ways and then later, when Sunday could bring me my old respite from so many harassments, and the thought comes to me that the rest obtained was so necessary for the salvation of both my body and my oft-time weary spirit."

(To be continued.)

THE VOICE OF THE SILENCE.

By C. V. W. TATE.

Our good friend, Harry Fielder, in a characteristically human and inspired note, has put into words what many aspiring souls feel of the mystery, power and beauty of Silence. It is a delightful thing to read the thoughts of those with whom we feel at once a kinship of spirit, though we may never have met. The flames of thought, sympathy and imagination unite, creating a spiritual fellowship beyond the conditions of Time and Space. For my part (and I think personal testimony is often a great good to our souls), I carry an ineffaceable memory of revelations coming like floods of light upon the soul in the silence of spiritual communion.

"Silence pregnant with thought divine" is the Spirit of Sound. For if sounds are understood of us and strike the chords of life within, the miracle of the reality is no less profound and intensely felt. How often on a starry night, when passing trees huddled together, the wind strongly wooing them, we hear a sound like to the distant wash of the sea on the shore. Straightway the mind is transported by the Spirit of Sound. The wind and the trees have spoken of the sea, and on the wings of imagination we fly to the boundless, restless waters whose mighty sounds go up to God Who made them. Hark! there is a strange melancholy call of a bird out of the night sky. An owl's hoot rings and echoes through the trees. The mystery is intense. It is as if Life itself is crying out to the stars.

Yes; the sounds of the Universe are every whit as magical and divine as its silences. Is not sound the "without," and silence the "within" on all possible planes of Nature? Surely the master-musicians of the world have drawn divine harmonies from the inner world of spiritual and archetypal sounds. The "music of the spheres" is a living reality. Silence and Sound, Sound and Silence, there we have the eternal opposites as Light and Darkness, Life and Death.

There are no miracles jutting up like islands in the Cosmic Sea, but one eternal all-embracing ocean of miraculous Life. And the philosopher who perceives the outworkings of spiritual principles in the universe can only regard Matter as an aspect of Life. Behind the sensations which reveal the external world and make possible the growth of human knowledge is the creative spirit. This is the most beautiful demonstration of the modern spiritual philosophy. The Grand Ultimate of Sensation, Intelligence and Will in man know no law of death and decay, and so it stands clear that these are not temporary complications of matter but the permanent informing principles of Life. The Bhagavad Gita well expresses this great truth in the following words, taken from the second book:—

Wonderful, wistful, to contemplate!

Difficult, doubtful, to speak upon!

Strange and great for tongue to relate,

Mystical hearing for everyone!

Nor wotteth man this, what a marvel it is,

When seeing, and saying, and hearing are done!

The Genesis creation legend tells us of the universe coming forth from chaos at the command of the Divine Voice. God speaks and there is Light. And the Divine Sound unrolls the creation until at last we hear, "Let us make man in our Image"—man who alone in the earth should interpret the Eternal Voice in Nature and within himself should hear its divine call. In response to that call the world-religions have been born. The Saviours have died for the people, and Science itself has defended the Good Law. Where indeed is the end of Sound or Sight, Touch, Taste, or Feeling? We may lift veil upon veil of Sense, but for ever there will be behind it the living reality of the Spirit. When our ears are dead to the sounds of the outward world, when no longer the beloved voice still on earth fills us with joy, we shall be alive in the spiritual world to the sounds of a new life. The outward world will be silence to us in the spirit. Roar ye Thunders, shaking the world in its orbit! Blow North wind and thou, O South! Softly sigh ye countless leaves of the woods and shout joyously, ye cataracts! It shall be silence to the spirit man yet living and pulsating with wondrous sounds.

Not to the poets and masters of harmony alone is it given to interpret the silence into the language of sound. Not in the "voice" of Socrates, nor in the "music of the spheres" of Pythagoras, is our sole revelation of the Inner Sounds of the Universe. The "babes and sucklings" in knowledge and understanding of the world have heard, by spiritual hearing, the sounds of the living activity of the so-called dead. They have heard the voices of the dead! Neither the sounds and echoes of Nature, nor the voice of the multitude, nor the harmonies of the masters, nor even the songs of celestial hosts, shall be so sweet as the voice of friend and lover, of wife and child. And the Universe conspires to preserve such sweetness after death. Here, indeed, we see that the Law of Human Survival is the echo of the Eternal Voice of God. Sweeter than the soft sighing of leaves in the eventide, more entrancing than earth's grandest music, mightier than the sound of the sea, more awesome than the thunders of heaven, more joyous than the lark's ethereal song is the voice of Immortality.

A DISCUSSION AND ITS SEQUEL.

By THE REV. G. VALE OWEN.

The correspondence which appeared in *LIGHT* consequent on the publication of Mr. H. W. Engholm's article, "What is a Spiritualist?" in April last has now been printed in book-form under the title "Can a Spiritualist be a Christian?"

There are several questions which arise in my mind as I turn over its pages. For instance, why was it published? Personally I can find no adequate reason. It does but perpetuate a controversy which ended quite inconclusively, as most controversies do, especially those of the theological kind.

Again, who is responsible for its publication? There is a preface, but it is unsigned. No name appears on the title page except that of the printers: "The Ubiquity, Ltd." If the reader can define what exactly a limited ubiquity signifies he may be able to unravel the meaning of the book itself.

On the wrapper appear the words, "By the Rev. Walter Wynn and Others," from which we must infer that, whether he or some of the "others" was responsible, he, at least, is the one outstanding personality in the controversy.

In Mr. Engholm's article Mr. Wynn is not named nor, so far as I can see, even incidentally referred to. Mr. Wynn came in on a side issue; an allusion in another column, and in a subsequent number of *LIGHT*, in which reference is made to a notice in the "Quest" referring to a book written by Mr. Wynn.

The dispute, so far as I am able to disentangle it, seems to resolve itself into something like this:—

Mr. Engholm contends that a Spiritualist can be a Christian or not, as he chooses. Personally, however, he prefers the Christian brand. His reason is that a Spiritualist believes in the Seven Principles of Spiritualism, but a Christian believes in these and in more besides. He superimposes on them his own Christian belief.

These Seven Principles are: The Fatherhood of God; the Brotherhood of Man; continuous existence; communion of spirits and ministry of angels; personal responsibility; compensation and retribution hereafter for good or ill done on earth; a path of endless progression. These Seven Principles, says Mr. Engholm, "single out a Spiritualist from among his fellow men." Personally I cannot agree. These principles are held to-day by Christians, Buddhists, Mohammedans, and, in fact, by nine-hundred-and-ninety-nine thousandths of the human race. As distinctive propositions they seem to me to be comparatively meaningless, certainly very innocuous. The only possible exception in this respect is the last.

Mr. Wynn bases his objection to this position on the question of the "Deity of Jesus," and quotes from the Bible to prove his contention. In another place, however, he speaks of the "Deity of Christ," apparently using the title as synonymous with "Jesus." In the Greek New Testament, as distinct from the English translation, it is usual to distinguish between the Person and the Office: "Jesus the Christ"; as, e.g., "Herod the King." Kingship is perpetual; Herod was a temporal manifestation of Kingship. So far as the Bible record goes there was no Jesus until He was born of Mary. The Christ was pre-existent to that event.

The controversy trails off into a discussion of the meaning of the Atonement, the Virgin Birth, the Greek word "apodeiknumi," and other side issues. Mr. H. G. Wells, Queen Victoria, Lady Macbeth, Singer's Sewing Machine, and Epsom Salts also receive honourable mention, and the dignity of the subject is thereby sustained.

But the central point seems to be Mr. Wynn's idea of what a Christian really is. So he tells us in these words, "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?"

Ah, yes, that's it. Where are we? I wish I could help Mr. Wynn; but I really do not know.

REALITIES.

We grope our way
Through this dim world of shadows, haunted still
By unsubstantial dreams of time and space,
Which to the vulgar seem realities,
But to the wise are phantoms. Truth abides
Not in the perishable things of sense,
But in their grand eternal archetypes,
And in the deathless kingdom of ideas.

LIGHT,

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THE LEAGUE OF NATIONS.

A distinguished correspondent suggests that Spiritualists are now so numerous and powerful a body that they should make themselves felt politically, and instances a way—support of the League of Nations.

We cordially agree, regarding the matter, however, as one of Social Evolution rather than of politics. Politics to us, as to many others, seem to be largely a matter of party schemes and subterfuges, "treasons, stratagems and spoils." Social evolution is another matter, and in this direction we may go far. From that point of view, we may describe ourselves as wholeheartedly in favour of the League of Nations. For the moment, the difficulties of its practical achievement seem insuperable. Politics are probably its greatest enemy. But there is a great idea behind it, an idea in the order of Nature. It is a step towards unity—that unity towards which all the forces of the time are tending.

Clash and conflict are inevitable in the ordering of human affairs, and so we do not expect that the League will come about without struggles, some of them of a revolutionary character. But if we set our hearts and minds on the triumph of the idea, we shall add substantially to the power behind it. Before right action must come right attitude; before the effectual deed, the clear thought. That is why so many plans for world-betterment have gone awry. A scheme is outlined, an organisation set up, by those whose ideas are chiefly concerned with the external side of things. After that an attempt is made to fit into it the various living activities which it is designed to carry out. That is an outcome of the old materialism which we are so slowly outgrowing and which regards the life as a product of and as subservient to the body, a notion satirised in the famous play in which the "Robots"—artificially manufactured men and women—appeared. Even if we but hold in our minds the ideal of a Comity or Family of Nations, advocating it by tongue and pen whenever and wherever the opportunity is presented, immense help can be rendered, even though we do not outline any scheme or offer any immediately practicable plans whereby it may come into being. We can at least create "atmosphere," and assist in the production of that psychological climate in which the idea may grow.

Like all other good things, it will come inevitably, no matter how obstinate the opposition. The divine events are not arrested by obstacles, but they are certainly delayed, and the sum of human suffering increased by the painful passage of a new order of life into the welter and turmoil of the old.

Let us try and clear away some of the obstacles—old prejudices, provincialisms, and confusions. Let us make up our minds that Nature works for Unity—harmony, order, synthesis, call it what you will—and that she will achieve it at long last, even though she has but a handful of human helpers. It is the fashion to deride sympathy when it is offered as a substitute for practical help, and in the smaller affairs of life the contempt is largely justified. But when it is a

great world-wide idea as in the present instance, it must fall to the lot of but few to handle the matter at first hand by the way of policies, treaties and international agreements. But the humblest of us can by our sympathies and our attitude of mind contribute something to the great work. We can always affirm our point of view. It belongs to the Spiritual order, and so can be appropriately expressed by Spiritualists at large. "The Parliament of Man, the Federation of the World," is a great ideal. The League of Nations is a practical step towards it, even though it be, at the present moment, an ideal itself.

We are not dismayed by pessimistic utterances about human selfishness as the great obstruction. We have reached the time when it is beginning to be seen that men's duties are more consistent with their self-interest than they had supposed. The time will come when it will be clear as day that righteousness is the only thing that really "pays," and that although private benefit is not public benefit, the greater must always include the less, and the world's interest mean also the best interests of each of its citizens. It was reserved for one of America's greatest manufacturers and one of its wisest men—Henry Ford—not only to grasp this truth, but to put it into practical operation in his immense business. That business, as a commonwealth, is an example of what the whole world may yet become when it has learned the benefits of co-operation—all for each and each for all.

THE SPIRIT OF THE TREE.

To the Editor of LIGHT.

SIR,—The enclosed article, called "Trees," is from an editorial in the "Philadelphia Ledger" of July 26th, 1923. Believing, as so many of us do, in the spirit-correspondences of different types of mortal creation, after the passing, it would seem that the expression of such an idea in a prominent editorial of one of the large daily journals would show a significant trend of the times.

This is the article:—

TREES.

Trees from the moment of their birth take a straight path to the sky. It were well with human beings could we do the same. Trees, like mortals of flesh and blood, may be discouraged and deflected. Sometimes, in tender youth or in their prime, both are cut down. But the sight of a tree growing, as of a man who increases in mental stature, is an inspiration and an example which it is wise to follow.

The tree, though it befriends a colony of animals and birds and the whole race of men, has its eager and persistent enemies that it has not deserved. It must endure the change of seasons. It must suffer heat and cold, the snow, the rain; yet it lives beautifully to gladden the eye, to comfort with its shade; and when it dies it feeds the fires of a home or it builds a house, or it provides the material for uses industrial and domestic a hundredfold.

Living and dying, are we as useful as the trees that are our comrades? Thoreau wrote a paper for the "Atlantic Monthly" in which he said of a certain tree he knew and loved, that it might one day go to as high a heaven, there to tower above him still. Lowell, then editor of the magazine, was grieved by what seemed to him the impiety of that observation. He deleted the offending sentiment. Thoreau was incensed; and the two men never quite repaired the wound that the incident dealt to their friendship.

But one who, like Ruskin, does full justice to the essential nobility of a tree, though he be called a pagan for it, will find in a tree a kind of soul. He will feel that in many ways its majestic dignity, its generous amplitude, its innocence of fuss and fret, rebuke whatsoever things in human life are small and mean and unworthy of a man's place in God's universe.

Anne Simon, in "The Message," thus speaks of the tree: "To us, in the spirit-places, it breathes a special message, and sends special emanations, as the messenger of unfluctuating will and determination. This is its characteristic; and its language of virile force permeates these places, and helps to give action to all created life. It has been so endowed by the God-love and energy, and its importance to all spirit-creation, including the spirit-identification of mortal man, is of primary importance. So God's creations do not die. For here, on the spirit-plane, they give to us, with a new spiritual power, characteristics that will sweep us ever onward to a higher spiritual awakening."

Yours, etc.,

OT. O. T. SIMON.

1807 H. St. N.W.
Washington, D.C.; U.S.A.
August 1st, 1923.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sir Arthur Conan Doyle, within a few hours of his arrival in Liverpool from the United States a week ago, was addressing the British public through the media of the Press. Almost every newspaper of note had an interview or story relating to his experiences during the fifteen thousand mile tour he had just concluded. The London "Evening News" on August 16th published an article specially written for that journal by Sir Arthur, in course of which he wrote:—

There is one proposition which I have always placed before the public. That is the dilemma that Spiritualism is either the greatest delusion that has ever afflicted mankind, or else it is infinitely the greatest thing that has ever happened in the history of the world. There is no possible middle course between these two extremes. If the alternative delusion is chosen, then I can point to a collected mass of evidence showing such a volume of trained and scientific observation directed upon this matter that it is incredible that any person weighing it should think it mistaken. I have asserted in public that no single scientific man of eminence during the last seventy years has ever seriously examined the subject and come to a negative conclusion. By serious examination I mean such a thorough examination as he would apply to any important physical question before coming to a decision. I have frequently offered a challenge in respect of this assertion of mine, and it has not once been taken up. On the other hand, I can now give the names of not less than seventy scientists of high repute who have examined the facts and are entirely convinced. It is, however, only fair to add that this conviction is not always extended to the religious implications involved. Some of the Continental scientists, such as Richet or Notzing, are prepared to go the length of asserting definitely that all the physical phenomena of Spiritualism are true and even will admit that a materialised figure may walk about a room, assert its own individuality, and talk to the company, and yet they balk at the admission that this must necessarily be what it claims to be—a reappearance of the dead. Their opinion appears to me to be illogical, and I cannot reconcile it with my own experiences, but it is only fair to put it on record. On the phenomenal side the matter has now reached a point where any denial involves inexcusable ignorance upon the part of the denier. I rest this statement upon two episodes, each of which has occurred within the last few months. The first is the action of Dr. Schrenck-Notzing, of Munich, who last winter demonstrated ectoplasm, with all its peculiar psychic properties, to a hundred representatives of science, including twenty-six professors of German universities. These savants were all either agnostic or openly hostile before the demonstration, and all of them, with no single exception, signed a paper afterwards to the effect that they had satisfied themselves as to the existence of this substance, and as to its action in producing such effects as movements of objects without human contact and other phenomena known hitherto as Spiritualistic. Their names have all been published. This should in itself have been final, but now from Paris there comes an even more definite test. Dr. Geley, of the Institut Metapsychique, recently assembled 34 men of distinction and demonstrated to them these same phenomena, using as a medium one Jean Guzik, a Pole. As in the former case, all these investigators signed a document to say that they are entirely satisfied as to the objective facts of the phenomena. Among those who have signed are Dr. Rehm, who is the Scientific Editor of "Le Matin," Hue, Editor of "La Dépêche de Toulouse," Ginisty, Editor of "Le Petit Parisien," and a number of members of the Académie Française. The document which they have signed records their unanimous assent to the reality of movements at a distance from the medium and similar psychic phenomena. They add that these manifestations appeared to be controlled by some definite intelligence. When one takes these two documents into consideration, and remembers the immense amount of pre-existing evidence, one can only endorse the conclusion of the late Professor Hyslop, of Columbia University, who said that the man who denied these facts was either ignorant or else a moral coward.

Sir Arthur gave some interesting accounts of his lectures in New York and other cities to a representative of the "Sunday Express" which were published last Sunday. Sir Arthur told of a dramatic discovery made at the conclusion of one of his lectures when the lights went up in the following words:—

We had a curious experience on the occasion of my first lecture in New York this year. It was when I showed the photograph with soldier faces breaking out round the Cenotaph on the occasion of the two minutes' silence. In the darkness of the hall came suddenly a high scream. "Don't you see them? Don't you see their faces?" For a minute there was confusion and a babel of voices. I had to steady the people by a few words

of re-assurance. When the audience had separated, one lady was left sitting in the hall. We found her to be in a deep trance. My wife resuscitated her, and she told us she was a medium who was constantly controlled by the mother of a dead soldier who had herself joined her son. This mother always professed herself exceedingly anxious to give news to the world of the happy fate which awaits us. Therefore, although the audience did not know it, it might be truly said to have been the voice of a spirit which broke the silence with that shrill cry. For it was not the conscious medium, but it was this outside entity using her entranced mechanism, which spoke to the audience.

The enormous growth of Spiritualism in the United States impressed Sir Arthur deeply, and of this he said:—

"The chief sign of interest I discovered in the United States was the crowded state of my halls. Take one example. I had in the previous year six times filled the great Carnegie Hall in New York to the limit. When I arrived this year I felt that to lecture in New York was superfluous. My manager, however, thought otherwise, and again took the Carnegie Hall, with the result that we once more filled it three times, and could apparently have gone on doing so indefinitely."

We learn from a correspondent in New Zealand that Mr. Joseph McCabe is now in that country engaged on a lecture tour. We note from the Syllabus of Lectures that one is devoted to an exposure of Spiritualism, and in the course of which Mr. McCabe declares that all mediums are frauds. Ectoplasm is a myth and the scientists who have stated that psychic phenomena are a fact have been duped or have fooled themselves. In another lecture this well-known Rationalist states that religion is bankrupt in Europe and in any case religion is futile, and that the only hope for mankind is to believe what Mr. McCabe believes. This is where we are at once up against a difficulty, for his creed is one of destruction and disintegration. Mr. McCabe does not offer the world anything in the nature of a constructive policy, and further damps our ardour for progression by declaring that there is no life for anyone after death. Our New Zealand contemporary, "The Message of Life," in its issue of July 1st, deals very gently but firmly with this apostle of materialism, and in the course of a leading article the journal states:—

We will not rend our garments at his approach, because we perceive in the visit of such a warrior sixteen thousand miles from England, that his materialistic citadel is shaking to its foundations at the advance of Spiritualism. It is too late, friend McCabe, to try, like Mrs. Partington, to sweep back the advancing tide. Many, once in the same line of thought as yourself, have examined the evidence of survival after death and are now declaring it from public platforms. Even Robert Blatchford, your equal on the Rationalistic platform, has spiked his guns with regard to Spiritualism and shows the white flag. We admire you for the fight you have made against the superstitions of the Church, but when you hesitate at the graveside and say there is no life beyond, we disagree. You believe in Evolution, yet make a future life impossible. You are attacking Spiritualism because you have not given it the examination of an open mind. You admit that every progressive step in the history of our race is made in the face of strong opposition; you know that in three-score years, without the smear of blood, Spiritualism counts millions of adherents, and these have been gained in the great majority of cases by open investigation. Scientific men, one after another, have been confounded and convinced. Some of them went into the investigation with a determination to "expose the delusion," but this ended in several instances in their writing a book in which the claims of Spiritualism are fully endorsed. In your debate with Sir Arthur Conan Doyle you treated with derision some of the accounts of our phenomena, but you did not disprove. We welcome you once more to New Zealand, and we entertain the hope that the brilliant intellect with which you are blessed will yet carefully examine the evidence which has broken down the opposition of your equals.

The "Times of India," in its issue of June 7th, announces the establishment of an Indian Spiritualist Society, as follows:—

"The Indian Spiritualist Society was established about two months ago with a view to prove the existence and continuity of life after bodily death, and to proclaim and demonstrate the truth of intelligent intercourse between embodied human beings and discarnate spirits, etc., by approved methods. Since then, the writer and a co-worker of his have interviewed a number of influential persons who have intimate knowledge of this subject, and of whom some were known to possess psychic powers, with a view to secure their co-operation. Some of these persons have promised to join the Society, provided the methods adopted by the Society are of a character absolutely harmless to the persons who would wish to establish communication with departed souls."

A SPIRITUAL ENTENTE.

SOME APPRECIATIONS AND A MORAL.

By J. SCOTT BATTAMS, M.R.C.S.

After reading Mr. Stanley de Brath's lucid and informing review of Richet's important work (*LIGHT*, July 21st), and the generous editorial tribute to that "Servant of Truth," Dr. Geley, who, like Giordano Bruno, has been made to suffer martyrdom—though not of the stake—one feels impelled to ask: Who and what are the Powers behind this Spiritualism?

Very generous, sane, and timely also is the tribute paid to the patient, selfless votaries of academic science, who, by the very nature and extent of their own achievements, are being forced to open their eyes to a larger vista of Truth than materialism affords. I venture, also, to commend the remarks in "Notes by the Way" to devotees in a hurry. The writer realises that men like Richet—and I would add, Blatchford, each in his own way, and conditioned by limitations self-imposed or inherent—have arrived at certain definite and far-reaching conclusions.

It is a notable feature of *LIGHT* that no enquirer is excluded from its columns because, for various reasons—training, traditions, lack of first-hand experience, etc., he should prefer the long and safe road to any alluring short-cut.

Many of us look upon this movement as part of a great "Spiritual Urge," initiated on higher planes against the devastating tide of materialism. It is, therefore, not unreasonable to assume that the pioneers of such a movement are not left to face an unequal fight alone.

Man is apt to think he runs our world; and, within limits, he does: for he is here for the gathering of experience whereby he may evolve. He has free-will—it is his prerogative, and its possession marks him off from the lower kingdoms—but, unless this is used in accordance with the Divine Will, discord reigns, the spiritual life of the world is threatened, and the Higher Powers step in. They cannot always find perfect instruments or channels for a particular purpose; nor are they guided, we may well believe, by man's imperfect judgments and assessments. The humble Priest is chosen rather than his Bishop; and it may well be that the "emotional neurotic," the genius with his unstable "make-up," and the selfless devotee of material science, may each possess qualities, or supply conditions, fitting them for higher purposes.

When we review the lives, even of a few personalities now connected with Spiritualism, either as leaders, psychic researchers, or even as open-minded enquirers, the feeling grows that some at least are sustained, inspired and guided from the "other side." Let us take some names haphazard. Here they are: Flammarion, Richet, Geley, Lodge, Conan Doyle, Stanley de Brath, and Blatchford—a Franco-British entente that may even rejoice the "Daily Mail."

Materialists especially mistrust the opinions and conclusions of astronomers and physicists on anything pertaining to the spiritual life. Yet, surely, they who have spent a long life in the contemplation and study of Nature's inconceivable immensities, and the infinitely minute, like Flammarion and Lodge, must at least have brought into close touch with the Macrocosm—the Reality; and the deep reverence and humility begotten of such studies would seem particularly to fit them to be the recipients of higher inspiration and guidance.

Of Richet and Geley, little remains to be written after *LIGHT*'s illuminating references. The former, a physiologist of world-wide repute, has, by his attitude alone, set a much-needed example. His conclusions, considering the limitations imposed on him, must make a widespread and deep impression. Those who look on man as something more than the body that he wears, may be disappointed; but those who guard the spiritual life of nations are in no hurry. Forced fruit ever lacks something of the sun-ripened article.

I hope it is in no sense inappropriate to compare Dr. Geley to the persecuted Alchemists, those patient searchers into Nature's mysteries, who upheld the torch of learning, science and art, in a dark age; and whose teachings Geley himself—unwittingly perhaps—has proved to be anything but "fantastic." I refuse to believe that such men were—or are—left unhelped and unguided by Powers outside themselves.

Fortunate indeed are Geley and Richet that in a scoffing and unready world they have Stanley de Brath as an interpreter, as well as a translator. Here is a man of wide culture and experience; a member of a scientific profession demanding mental qualities of a high order; an advanced Educationalist—born before his time; and a deep student of the Eastern philosophies. In the evening of life this man devotes all his erudition, garnered wisdom, and a rare gift of lucid exposition, to explain the meaning and aims of the higher Spiritualism; and how it meets the growing needs of the time; and how, rightly understood, it could be a powerful ally of the Churches in the menacing days ahead.

If such men were the rare exception, my thesis would fall to pieces. But if they can be duplicated in ever increasing numbers all over the world, as is easily proved, the fact is at least extremely suggestive.

So much has been written on Vale Owen and his wonderful messages, that a mere student of the Esoteric philosophy

and occultism must approach the subject with diffidence and, of necessity, with a certain bias. A materialistic friend, desiring to chide my credulity, and also enlighten me, described this white-souled village priest as "an emotional neurotic, with an exuberant imagination, and a very leaky subconscious!"

In some such fashion all the great Teachers have been labelled. Here was a man whose most absorbing concern was for the spiritual and material welfare of his little flock. He has never claimed, I believe, to be a theologian, or a "higher critic"; nor is it on record that he had delved deeply into metaphysics—much less "metaphysics"—or into mystic and occult lore. Perchance a deficiency has been the world's gain. That he was psychic seems probable, and this unfolding of latent faculties may have the better fitted him to be the privileged channel for the transmission of his messages to the world—messages that must have amazed him exceedingly—priest of the Church, as he was. That these messages so often confirm the Swedish seer's revelations, as Mr. Wood has abundantly proved, and also the occult teachings, as I venture to submit, will have a different significance for different types of mind. Although occultism assigns a larger content, and vaster potentialities to the subconscious, than does material science, yet it seems impossible that either the man or the message can be explained in terms of the subconscious.

Sir Arthur Conan Doyle—the "rugged Tishbite" of Spiritualism, has so "good a press" that all the world knows for what he stands; and in these columns, and elsewhere, I have paid my humble tribute to his amazing earnestness, courage, and sincerity.

Of Robert Blatchford little need be said, for, like Sir Arthur, he is an outstanding personality in our national life, and, in his own way, a moulder of the thought of our time. But it is surely deeply significant that he, too, in the evening of a life so rich in experiences and garnered wisdom, should have found an aggressive materialism inadequate to explain life's deeper problems, and those raised by Spiritualism. He craves: "Light, more light." That it will come to him, and from sources, and through channels, he once despised, would be in accordance with the experience of the ages.

No brief consideration of the lives and work of a few leaders of this movement can by itself weigh with those who lack the open mind, and fail to realise that the white light of Truth is made up of many rays. Whilst man's upward way is ever towards Unity and Brotherhood—ideals more vital to the time than any others—the divided Churches and warring creeds place barriers between men, leaving them to the forces of reaction—too often the negation of Brotherhood.

Since Spiritualism, as I understand it, proclaims these ideals as fundamental, it becomes a peacemaker between religions, and not a separative force.

Theosophy affirms that in all religions, though striking a different note, raying out a different colour, the same fundamental truths are found. The white light of Truth is one. It is broken up by the prism of the intellect into different colours—the various religions; they are recombined by the prism of the Spirit and blend once more into the unity of truth. These religions are, as the poet puts it, "Links in a golden chain to be united in their place in heaven."

A Brotherhood of Religions is, as yet, an unattainable ideal; but a more brotherly and understanding attitude towards men of other faiths must precede its attainment. "However men approach Me," said Shri Krishna, "even so do I welcome them, for the path men take from every side is Mine." He who uttered these words is, to the Theosophist, the same World Teacher Who, two thousand years ago, declared: "Other sheep have I who are not of this fold."

RELIGION: THE SENSE OF ETERNITY.

A SCIENTIST'S VIEW.

There is in humanity a sense of an unseen, transcendent, external intelligence—a sense manifesting itself in gazing from mountain heights at the rising sun; in observing an eclipse of the sun; in the midnight watch of a moonlit ocean; in sleighing the solitudes of the Arctic; in isolated repose on heather carpeted moorlands; in presence of the beauty, fragrance, and mystery of flowers; in the sound of the first cry of a child; in the hush of the dead; and in countless ways to everyone gifted with the sense. It is a sense common enough in varying degree to every living race and traceable back through all human history, in the memorials of early cave manhood. Even if the sense be suspect as a growth from superstition, it explains neither the origin nor the growth of the superstition. The sense is, at least now, a reality no less than any of the other physical senses, and its origin is no less a mystery than they. In fact, the mystery is increased, for the religious sense is a sense without an organ. It is a sense residing in our inner consciousness. It is a sense which seems to have had a beginning in no life form other than humanity. To regard the sense as a product of the mind, with its brain-organ, touches not the marvel of the mind's awareness of a Supreme Spirit of the universe. The utterances of the sagest Egyptians, Greeks, Hebrews, and modern philo-

sophers concerning this sense, show little more than that the sense was operative in themselves, without casting any light on the origin thereof.

This unseen, transcendent, external intelligence has long been called God, or an equivalent. The "God sense," like any other sense, is occasionally absent, in individuals, though perhaps never wholly absent. There is God blindness as well as optical blindness. The optically blind are conscious of daylight, and the God blind, too, have a glimmer of God consciousness. Spinoza said: "It belongs to the very nature of the human mind to know God." To associate God with form or material is unthinkable, and human strivings to bring God down to human ideals are surely childish and pitiable failure.

The God sense is the basic idea of religion. Religion in dictionary definition, is "a mode of thinking, dealing, and acting which respects, trusts in, and strives after the Divine God." This "mode of thinking, feeling, and acting," is said to have been acquired in part by revelation or inspiration.

As regards revelation or inspiration, Man is said to be a trinity of body, mind, and spirit. The body is sustained entirely, excepting as to its salt, water and air, by taking every few hours other life-cells. Thus the body's sustenance is from exterior sources. The body can produce no force it has not received from other life-cells.

The soul, or mind, can and does produce what it has not received from other life-cells. Perchance the product is a poem—a poem that has not previously been produced by any of the trillion past or present other souls. Was the poem acquired through an ultra-terrestrial intelligence? Fermentation comes by exterior life, unseen except by microscopic vision. If the poet was aided by exterior intelligence, he was inspired. The poem was excellent according to the aptness of the receiving soul, or according to the aptness of the giving soul, or both, or according to the disposition of the giver to limit the gift. Whether the inspiration was "telepathed" by ultra-intelligence to the poet's mind, or whether the inspirer directly used the poet's brain, is of less importance.

Much that is called genius may be human mind controlled by external intelligence. Many of our great discoveries in Nature may also have come in part or wholly by inspiration. Certainly discoveries have often come simultaneously through two minds. It is noticeable also that nations which have been gifted, for many continuous centuries, with men of extraordinary parts, suddenly cease to produce such men. Notable historic instances of this have occurred amongst the Asiatics, Egyptians, and Greeks, who up till the Christian era produced such men, but have produced none since. No department of human knowledge has been so much in need of inspiration as religion.

—From "Man-Making," by W. E. BENTON.

THE MESSAGE OF AN OPTIMIST.

"Fate or Destiny. A New Optimism. (The Story of the Soul)." By Louis Lisemer. The Christopher Publishing House. (Price 1 dollar 75 cents.)

This is a notable book by a man of original views who is deeply penetrated with the spiritual idea. He has a keen sense of the psychic side of human life, combined with a realisation of its spiritual power and meaning. His use of the word "Soulism" rather than Spiritualism is not perhaps to be commended; but it is quite clear what the term he adopts is intended to cover. There are many striking passages in the book, as this (on p. 180):—

In the dawn I visualise a new order building, with the co-operative system of industry as its foundation and Soulism lighting the way. The New Revelation—when the professions, the trades, and all the fields of labour will invite employment; when the prices of life's necessities will be standardised under Government control and not gambled away; when poorhouses will make way for departments of pensions for the feeble and the aged; when great wealth and dire poverty will not eye each other as they pass, but will disappear and lessen the weight of taxation and fines; when children will receive the protection of the State and education will be encouraged; when lands will not be held as unearned increment, but be thrown open to cultivation for yearning hands and be made to yield abundantly, and all Nature will smile and its spirit gladden the hearts of men, and inspire a longing to commune with God. We must aid in stilling the heart of a troubled world.

It is, in my view, a remarkable book. Certain literary defects are more than atoned for by the frank human note and the quality of clear insight which the book displays.

H. FIELDER.

"THE VENERABLE ARCHDEACON COLLEY, of Stockton, England, made some astounding statements during a speech on Spiritualism in South Place Institute, London, recently." We call this remarkable piece of news from the "Progressive Thinker" of the 4th inst., but it would be even more "astounding" if the venerable archdeacon had delivered any address recently, at the South Place Institute, for he departed from this vale of tears on the 30th September, 1912, and the "astounding statements" were made long before his decease.

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THE RESOURCES OF TRANCE MEDIUMSHIP.

SOME ANSWERS TO QUESTIONS.

By general consent in the early days of Spiritualism, the trance addresses of the late Mr. J. J. Morse were regarded as belonging to the finest order of mediumistic oratory. They were not only precise in diction, with passages of fine eloquence, but they showed a degree of intellectual capacity far transcending the normal capacities of the medium. They were quoted in the "Daily Telegraph" and other journals. In his later years, however, Mr. Morse's lectures became more popular in style and less academic than, when, as a young man, he first submitted to the control of an intelligence known as "the Chinese Philosopher," who gave his name as Tien Sien Tie, a mandarin, and related an interesting story of his life on earth and his later experiences in the spiritual world. This appeared in *LIGHT* many years ago and we may reprint it for the benefit of a new generation unfamiliar with the earlier history of Spiritualism.

Just now we have thought it worth while reprinting some extracts from the report of a meeting at which "Tien Sien Tie" placed himself at the disposal of his audience for the answering of questions. The replies may be useful to many of our readers:—

THE PROCESS OF DEATH.

"Will 'Tien' kindly say what arrangements are ordinarily made on his side for the reception of a good man leaving his physical body and who has some knowledge of the impending change?"

The control replied that the question was a wide one, and might have its antithesis related to it as well since there was a possibility of receptions being arranged for men who were not good as well as for those who were. However, dealing with the case as stated, it might be said that a good man usually had a number of sincere friends and personal relations who valued and loved him for his goodness. In the course of such a man's earthly career it was reasonable to suppose that some of his friends would have passed through the valley before himself. Death did not dissolve the ties of affection, sympathy, and love; and those friends who loved him while he lived here would continue to care for him after they had passed beyond. The strands of sympathy would still bind soul to soul, so that they would have a general knowledge of the incidents of his career, and when they perceived (as frequently they did, years before the event occurred) that he would be coming across the river to them at a certain time, they gathered near with those who—it might be—were even dearer, more closely affinitised to, the coming visitor than themselves. When the final hour approached and Nature was doing her part, with all her gentle care, to pull down the scaffolding that surrounded the beauteous temple she had been building in the past—when at last the golden cord was broken, and the translation was effected—there would be found gathered, either in the chamber or about the dwelling-place, many who knew and loved the arising brother. Those who were nearest and dearest to him would be there waiting to receive the re-organised personality, and bear him gently away in loving embraces to his home—a home that the good-living and earnest doing of this man must, of necessity, have builded for him over there. When the newly-arisen one was taken to his home and laid to rest, the loving ministrations of sympathy began to work, and presently, as recovering from a gentle and refreshing, but somewhat heavy, sleep, the new-comer revived to conscious life again. Awaking he gazed around him, not like the man referred to in the previous question, in distress and dismay, but with the sweet consciousness that he had "come home," home to those who loved him, home to those who had been waiting for him, to that home which was his by every right, since he had built it from out his own life. "This in brief," said "Tien," "may be taken as some description of the preparations which are made for the wise and good, for those who know something of what the impending change will lead to when they pass through the portals of silence into the land of life and light beyond."

RECOGNITION IN SPIRIT LIFE.

"If the souls or spirits of infants mature after death, and those of old people rejuvenate, how is recognition possible hereafter?"

"This," said "Tien," replying to the question, "brings us to one point of the question we have already dealt with—the relationship of the spirit to the body. The child conceived in accordance with Nature's laws has had the foundation of its immortality laid, and whatsoever may occur subsequently, the foundational facts having been established, the ultimate development of the personality is

merely a question of sequence." Having thus suggestively shown that the real question is one of individual identity and not of mere external change, "Tien" proceeded to elaborate the point at considerable length. Let it be supposed (he argued, in effect) that recognition was a question of external appearance, and that a child having passed into the spirit world remained a child, while the mother lived on for some twenty years afterwards, acquiring all the marks of age, bodily change, and infirmity. If the child remained as it was twenty years before, the mother might recognise the child, but the child might have some difficulty in recognising the mother, if the mother passed into the next world the same in appearance as when she lived here. "Tien" then proceeded to develop another aspect of the question. There was, he said, an element of injustice involved in the idea suggested by the question. "You," said he, "have had your fill of experience and happiness. You have sated yourself with the waters of life, and yet, by implications, it would seem you want this child of yours to stand still, to remain a child, that you may have the somewhat selfish pleasure of recognising it again. If you can only know your child by its form, then it is certain you will not quickly recognise it. If there is no deeper tie between mother and child than that, the child could never have been an offspring of soul-love. But if there is that deep spiritual tie that exists in all real parentage, no matter if a thousand years had elapsed, no matter if the mother had changed beyond all possible chance of being recognised by face and form, that deep spiritual affinity would speak through all. 'My child,' 'my mother,' would be the message flashed along the wires, and they would recognise each other, not because of the personal exterior, but because of the underlying spiritual relationship that bound them together."

MARRIAGE IN THE NEXT WORLD.

"Is there anything in the next stage of life akin to marriage in this?"

To this question the control replied at some length, prefacing his remarks with the observation that there were so many curious, startling, and sorrowful things in connection with marriage in this world that one might be pardoned for hoping there was nothing akin to it in the next! Marriage here too often meant "the purchase of a pretty face for an old title, marrying my neighbour's estate, or marrying into the firm and becoming a partner." Such things were prostitutions of the highest and holiest relationship that could be established between man and woman; and a new gospel had to be preached in this regard that should pervade the whole social atmosphere. What he (the speaker) understood by marriage here was a physical, moral, and spiritual unity. People thus married were united by the strongest and only real ties that united souls. When one of two individuals so united passed into the next world the survivor had no room for a successor to the place filled by the departed companion. The love, the memory, the sympathy of the arisen soul still remained as an influence all-satisfying and complete in the life of the one left behind, so that when the one who was left also died and went across the river, one might say in truth, "Oh, yes; they will be married again," or in simple truth, "They will meet and be companions still in that higher and happier world"; for Love represented the divinest element in human nature. Dealing with those innumerable cases where the state of true marriage is not attained in this world, the control said, "In the next world the law of association is mutual affinity; where there is no affinity there is no companionship. The unwisely-united are sundered at death, and in God's greater world sooner or later they find that which they failed to realise while here. And then what follows? Why, the very answer to the question: that if they find those whom they did not meet in this world, there must be in a sense marryings in the world beyond, when kindred souls unite and blend their life and love in the glory of the immortal day."

SPIRITUAL LAWS AND NATURAL LAWS.

"A mere alteration of temperature, pressure, or chemical combination transforms matter from a tangible form into an intangible gaseous form, or *vice versa*. May we consider spiritual processes as similar and subject to similar laws, but on a plane not ordinarily cognisable by our physical senses?"

The control replied: "Precisely so. And let us add to it that the slightest variation in what may be called the normal integrity of the nervous system and the various sense-organs of the human body will give you an altogether different and distorted view of this physical world; hence

the necessity of carefully correcting all sense-impressions, and the greater necessity of carefully correcting these impressions when questions of psychical and spiritual experience are involved."

HAUNTING SPIRITS.

"Is it a fact that places are haunted for hundreds of years, and that the unhappy spirits cannot progress unless assisted by mortals?"

To this inquiry "Tien" replied affirmatively. It might seem strange that a spirit would be in a place for hundreds of years, chained there by some attraction which it was apparently unable to withstand. Hundreds of years seemed a very long period indeed, from the mortal point of view; but to the mind the duration of time was frequently a very relative conception. Thus, under the shock of some great grief or trouble, the sufferer will seem to have lived a lifetime in a single day. This was even more the case in the spirit world, where the intensity of every emotion and experience was immensely quickened and deepened, and a spirit might be for a hundred years of mortal time practically conscious of only having lived a few days or hours, so absorbed might he become in the contemplation of the causes that held him to his condition. To release such a spirit it was necessary to reason with him, to take counsel with him, to bring mental power and force to bear upon him, to quicken his spiritual perceptions by helping him to realise that brooding over the past, and submitting to a morbid feeling which chained him to the past, is the worst possible use he could put himself to. When he could be thus helped and encouraged he would become liberated and clothed in his right mind, and would leave the locality that he had been associated with so long. Hauntings came from two classes of spirits, and, singular as it might seem, two classes of opposite natures: the very gross, ignorant, and superstitious, and the highly refined and sensitive classes. The spirits of the one class were, as a rule, held by their fears or by some depraved form of physical appetite, the other spirits by their extreme sense of honour and remorse. The one case might be described as a purely physical association, and the other as an extravagant form of mental association. The "happy medium"—the common person—escaped so sad a fate by reason of the sturdy common-sense with which he faced the problems of existence.

SPIRITS AS DETECTIVES.

To a question as to whether the spirit people through their mediums could throw any light upon mundane mysteries, such, for example, as a recent mysterious railway murder case, "Tien" replied that it was possible for spirits to unravel such mysteries, but the spirit world rather shrank from engaging in matters of that kind, for the reason that spirits looked at the problems of physical life from a very different point of view to that from which the people of earth regarded these things. "They," said he, "estimate the problem from the point of eternity, you estimate it from the point of time and its limitations. They know that in every case justice is ultimately done to everyone, and hence they say, 'Why should we add to the sum of human excitement and sorrow and bring about all the sad consequences of the unearthing of crime and criminals, when we know that in God's great Providence of Being, justice will be done to murderer and murdered, and the world in the end will be none the worse?'"

SOME NEW BOOKS.

"Who Buys My Dreams? Poems and Lyrics," by J. M. Stuart-Young. Cecil Palmer. (10s. 6d. net.)

The author of this volume of poems is a contributor to *LIGHT*, and bears a name very well-known not only in our own periodical literature but in other journals. There are some three hundred and thirty-seven poems in the book. It is full measure; and the quality is quite equal to the quantity. They have a true lyrical charm, and are simple, fresh and unaffected lays. We gather that they were all written in Liberia. We shall give quotations from them in future issues of *LIGHT*. The majority of the verses are suitable for songs and would go well with a musical setting.

"Zoroaster. The Great Teacher," by Bernard H. Springett. William Rider and Son, Ltd. (1s. 6d. net.)

We can commend this little book as giving in a concise and instructive way an account of him whom the author describes as "the Founder and Teacher of the purest religion next to Christianity." Anything which can contribute to a more extended knowledge of the great Persian prophet is to be welcomed, and Mr. Springett has ably accomplished the task of compressing much into small compass.

"Numerology. Its Practical Application to Life," by Clifford W. Cheasley. William Rider and Son, Ltd. (2s. 6d.)

Of late years amongst students of occult science and philosophy considerable attention has been given to the significance of numbers, and this book, which is now in its third edition, aims at putting into convenient and simple form those aspects of the subject which relate to human life and character.

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RAY'S AND REFLECTIONS.

The late General Sir Alfred Turner, of whom some of us have pleasant memories, has a French motto on the title-page of his "Sixty Years of a Soldier's Life." It is from Renan, and runs (in English): "It is not the immensity of the starry sky which gives us the most complete idea of the infinite. Really it is human stupidity."

One could say many blistering things about human stupidity but they would be only partially true and often unjust. To the close observer of human nature there comes at last the realisation that stupidity is not at all an unmixed evil. It is found that dulness is more frequently associated with strength of character than is cleverness, which is doubtless why the average Briton is suspicious of intellectual smartness. He may admire it; but he does not trust it.

Doubtless that dulness of mind which deprives its possessor of keen perceptions also shields him from many temptations to which the more brilliant mind may easily succumb. When I look back on the earlier days of Spiritualism and recall some of the old pioneers, I remember them as men of great singleness of purpose, an inflexible loyalty to truth, but very rarely men of any intellectual attainments. What they lacked in this direction they more than made up in the fine qualities of quiet heroism and unflinching endurance. They went stolidly through an ordeal which would have driven (and often did drive) those of a brighter wit to ignominious flight. The grim old pioneer said his word, and stuck to it through thick and thin. His intellectual superior ventured a halting utterance on the subject of the truth of Spiritualism and then, appalled by the howls of derision which broke forth, retreated in a panic. I could give several instances from the records of the past.

One gets familiar with the counsel frequently given by militant friends that "we must fight the enemy on his own ground." I should have been more impressed with the advice if I had not perceived that in many cases this meant fighting him on the ground he had himself selected as best for his own purposes. That is not good generalship.

If for the purposes of the advance of our movement it is necessary to borrow the principles of physical warfare, it is at least as necessary to make some little study of those principles, which include tactics and strategy as well as the direct clash of contending forces.

I am told of a speaker who the other day used the proverb, "Faint heart never won fair lady," saying that it was a quotation from the Bible! The laughter of some of his hearers showed him that he had made a false step. It is quite possible, however, to make quotations and wrongly attribute them to the Bible without the average person being aware of the mistake. Thus the saying, "God tempers the wind to the shorn lamb" has been quite frequently given as a Biblical quotation, although its true author was Laurence Sterne. But the way of those who use quotations is full of pitfalls, not merely of the liability to misquote and attribute aphorisms to the wrong persons, but also in the meaning of the passage quoted. I have noticed this especially in the field of psychic literature, where I frequently observe some instance of a statement torn from its context and given a distorted application.

D. G.

A HOME IN THE HEAVENS.—It is the lesson of the naturalness of the After-life, which the mind must fully conceive in order to realise that the other world is really a "home in the heavens." Earthlings will not be orphans or strangers there. I must know and recognise my acquaintances, and they must know and recognise me, a hundred, a thousand, a million years from this, yea, an eternity hence, or immortality is nothing. The cessation of leading personal peculiarities and the reconstruction or abolishment of the essential traits of the individual organisation—the merging of the person at death from substantiality into a vapory, gauzy, ghostly inhabitant of the kingdom of heaven, there to dwell and sing and adore forever in the presence of the Trinity—is a supposition too absurd to occupy intelligent minds, being a conception eminently suited to the brainless cranium of old-time orthodoxy. And yet there are ministers who seem to pride themselves upon their profound ignorance on this subject, saying: "It is an unlawful mystery; it is supernatural." In other things those same pulpitanians are just as sensible as fellow-sinners in general. But come to this subject, and forthwith, with a slam, the gate of investigation is shut, and you are driven to the authoritarian's "faith," which they invariably present as the best antidote for heart-heredament and spiritual prostrations.—From "Death and the After-Life," by ANDREW JACKSON DAVIS.

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.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

VISION AND HALLUCINATION.

There are illusions which have no basis of reality. The eye or the mind is deceived. But there are real and true visions. They are usually dismissed by the sceptical as "hallucinations," as though that settled the whole matter. Some people in whom the visual faculty is strong seldom receive a mental impression without translating it into some form of vision. They read of a landscape or a historical event and see it vividly in their minds as they read, just as other persons with a bias to the auditory side of things "hear" the sounds of which they read, or seem to detect the tones of a friend's voice in his letter. In states of excitement, exhaustion, or other conditions in which the mental and psychical powers are exalted and the physical limitations more easily overpassed, there is great scope for hallucinations which may have their root in reality. Assuming the actual presence and influence of spiritual forces at such times, then there is a probability of something being heard or seen—more frequently *seen*, for the visual faculty is generally the stronger as being the most in use. "Visions" are *beheld*. If the influence on the mind is very strong, many persons may become conscious of it at the same time. These are not theories; they are well ascertained facts. In psychically sensitive persons, especially when their psychical powers are trained, such experiences are quite normal, for they are not associated with any form of disease.

SPIRIT SPHERES AND STATES.

This is a question upon which *LIGHT* has contained numerous articles of a more or less speculative nature and, indeed, it is not one that we are likely to settle for a very long time, if it is ever settled at all, but it is very clear

that our physical state shuts us off from any clear comprehension of the super-physical states. Some of the best exponents of the subject from the spirit point of view, such as Andrew Jackson Davis, Hudson Tuttle and Mrs. Maria King, teach that the objective spirit realms consist of zones or belts of stratified substance. Doubtless there is a vast number of states of life between these. As to the question of circles and spheres, these are often talked of in a loose and confusing way, but are a question of social rather than geographical order. There are innumerable spheres and sub-divisions marking off different grades of spiritual advancement, although these may all belong to the one great sphere or zone representing the first grade of independent spirit life. A recognition of this fact clears away many of the difficulties in reconciling the apparently contradictory statements made by spirit communicators, for it is to be remembered that the average spirit communicator has but a dim idea of the immensity of his condition of life, and is very apt to give rather a local and limited picture of it.

SPIRITUALISM AND THE ANGLO-SAXON RACE.

"How do you account for it that the influence of Spiritualism is more readily taken up by the Anglo-Saxon than by the German and Latin races?" So runs an enquiry from a correspondent in Holland. It is not a question easy to answer, at any rate, with any degree of positiveness, but we should imagine that one reason is that the Anglo-Saxon race, although it is less alert of intelligence than the Latin race, has yet more depth of character. Similarly, although its religious sense is less openly expressed, it is more profound, and the religious element in Spiritualism is a very vital one. We may be excused from dealing with a comparison between the Anglo-Saxon and the German, because modern Germany covers so many different races, but it would seem that materialism has had a greater hold there than elsewhere; and however we may interpret the result, the fact remains that as suggested by our questioner, Anglo-Saxondom does stand foremost in the Spiritualistic movement throughout the world. Perhaps it would be correct to attribute the fact almost entirely to the religious factor, for it is now well understood that on the European Continent, and in most countries outside those which we describe as Anglo-Saxon, religion does not to any extent enter into the psychical movement. Their Spiritualism has not been, as in Great Britain and the United States, taken as a religious matter, and even regarded as a religion in itself.

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ANSWERS TO CORRESPONDENTS.

R. E. GLADWIN.—We received your letter and replied to the address given (Chirk) but the letter has been returned.

E. H. WORTH.—Although we do not understand the law underlying the appearance of what are regarded as the spirits of departed animals, there seems to be no doubt that clairvoyants do actually behold animal forms, especially those of pet animals. We have no alternative theory of any kind, contenting ourselves with the fact, which, in the advance of psychic science, will in due time no doubt receive its explanation.

A. S. HEPPELL.—We note the suggestion, which shall receive consideration.

STUART AUSTIN (Wellington, New Zealand).—We have your letter, but the publishing business is choked with these psychic scripts and there is hardly any market here for even the very best. We suggest that you might deal with the matter on your side, possibly through the "Message of Life," P.O. Box 49, Levin, New Zealand.

G. M. L. (Cardiff).—Thank you; but the incidents are not sufficiently evidential for publication.

V. B. H. (Bracknell).—The address of the Reading Society is 14, London-road, Reading, Berks.

A. M. HEATHCOTE.—Your letter was highly appreciated. The episode you narrate has a distinct significance, although it is too much of a personal nature to make it suitable for our columns.

NEW SPIRITUALIST CHURCH AT ROMFORD, ESSEX.—On Thursday next, August 30th, at 7 o'clock, the Rev. George Ward will open his new Christian Spiritualist Church erected in Brooklands-road, Romford. Mr. Ward will be virtually the resident minister, and the establishment of this new centre is the outcome of a general demand by a large number of Christian Spiritualists in the locality to own their own church. Mr. H. W. Engholm will deliver the dedication address on the evening of August 30th, and we wish the Rev. George Ward and his supporters every success in this spiritual enterprise.

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, August 26th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Spencer. August 29th, 8, Mr. A. Clayton (the blind boy medium).

Croydon.—Harewood Hall, 96, High-street.—August 26th, 11, Mr. Percy Scholey; 6.30, Mrs. Julie E. Scholey.

Brighton.—Mighell-street Hall.—August 26th, 11.15 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, 8, Miss Scroggins, Mrs. Robinson, and Mrs. Trehet.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—August 26th, 11, circle; 6.30, Mr. Ernest Meads. Wednesday, August 29th, 7.30, service at 55, Station-road.

North London.—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. Geo. Prior; 7, Ald. D. J. Davis, J.P.; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Beatrice Stock. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove North Finchley (opposite tram depot).—August 26th, 7, Mr. H. W. Engholm. August 30th, 8, service and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—August 26th, 11, public circle; 7, Mr. R. H. Sturdy. Thursday, August 30th, service.

Peckham.—Lausanne-road.—August 26th, 7, Mrs. E. Edey. Tuesday, 8, Mr. Arthur Clayton. Thursday, 8.15, Mrs. M. Crowder.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 26th, 11, Mr. W. North; 7, Miss Maddison. Wednesday, August 29th, 8, Mrs. E. Clements (in aid of Building Fund).

Worthing Spiritualist Church, Ann-street.—August 26th, 11 and 6.30, Mrs. A. Boddington. August 30th, 6.30, Mrs. Gladys Davies.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 26th, 7.30, Dr. Vanstone. Wednesday, August 29th, service.

Central.—144, High Holborn (Bury-street entrance).—August 24th, 7.30, annual general meeting. August 26th, 7, Mrs. Prior.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, August 26th, 6.30, Mr. Hooker, address: Mrs. Barkel, clairvoyance. Wednesday, August 29th, 7, Mr. Hall.

Romford Christian Spiritualist Church.—"Woodville" Hall, Brooklands-road.—Dedication and opening service, Thursday, August 30th, 7, conducted by the Rev. Geo. Ward; address by Mr. H. W. Engholm.

THE REV. G. VALE OWEN LECTURES.

The following is the itinerary for August and September of lectures fixed for the Rev. G. Vale Owen, who is booked to give 150 lectures between August 29th and the spring of 1924. All communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
Aug. 29	3	Hastings & St. Leonards	Palace Pier Pavilion	E. W. Lancaster, 8, Warrior Square Terrace
Sept. 2	3	Hastings & St. Leonards	Palace Pier Pavilion	E. W. Lancaster, 8, Warrior Square Terrace
" 4	7-45	Eastbourne	Town Hall	A. W. Orr, 37, Enys-road, Eastbourne.
" 5	3&8	Brighton	Royal Pavilion	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 6	8	Worthing	King's Hall (Billy's)	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 7	3&8	Brighton	Mighell St. Hall	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 9	6-30	Do.	Mighell St. Hall	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 10	8	Bournemouth	Town Hall	Mrs. V. D. Kallenbach, 5, Lansdowne-road.
" 11	8	Southampton	Coliseum	A. G. Newton, "Dinedor," Welbeck Avenue.
" 12	8	Portsmouth	Town Hall	J. G. McFarlane, 5, St. Pirans Avenue, Copnor, Portsmouth.
" 13	8	Ryde (I.O.W.)	Town Hall	J. G. McFarlane, 5, St. Pirans Avenue, Copnor, Portsmouth.
" 16	6-30	Portsmouth	Portland Hall	J. G. McFarlane, 5, St. Pirans Avenue, Copnor, Portsmouth.
" 17	8	Exmouth	Hulham House	Miss E. M. Storr, Hulham House, Exmouth.
" 18	8	Bridgwater	Town Hall	Mrs. Humphreys, The Elms, Haygrove, B.
" 19	8	Exeter	New Civic Hall	H. A. Grainger, 33, Clifton Hill, E.
" 20	8	Plymouth	Guildhall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 21	8	Do.	Stonehouse Town Hall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 24	8	Newton Abbot	Alexandra Hall	G. C. Adams, 11, Avenue road, Newton Abbot.
" 25	8	Torquay	New Town Hall	G. S. Nosworthy, Wakefield, Adelphi-road, Paignton.
" 27	8	Weston-Super-Mare	Town Hall	E. L. Sidney, 44, Quantock-road, Weston.

NEW PUBLICATIONS RECEIVED.

"The Conquest of Disease," by Eugene Del Mar. L. N. Fowler & Co. (4s. 6d. net). [Treats of mental and spiritual healing, and the correspondence of mental states and physical conditions.]

THE MEMBERS OF THE WOOLWICH AND PLUMSTEAD SPIRITUALISTS' CHURCH are anxious to obtain a Library for the benefit of those attending, but are not financially able to purchase books. All those who may desire to help this Society in this direction are asked to communicate with Mr. E. A. Fidler, General Secretary, 13, Mount Pleasant, Plumstead, S.E.18.

THE RYDE (I.O.W.) SPIRITUALIST SOCIETY now holds meetings at the Anglesea Hall, Anglesea-street, every Thursday, at 7 o'clock. Mrs. D. Perkins, the Honorary Secretary, of 41, Well-street, Ryde, will be very glad to hear from speakers and mediums visiting the island who will help this new Society, which is having a strenuous fight to uphold the cause in the Isle of Wight. Will all those willing to assist by service or financial aid communicate with Mrs. Perkins, who will be very grateful for assistance in building up this much needed centre.

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The Library of the Alliance will be closed during August. The Offices will be open as usual during that month.

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