

# SPIRITUAL BROADCASTING.

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# 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.

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## 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.

WAKED by the circling hours, The morn  
Unbarred the gates of light. whose rosy hand

—MILTON.

### A PREDICTION BY ANDREW JACKSON DAVIS.

In the year 1911, Dr. George von Langsdorff, of Berlin, wrote to "The Progressive Thinker" a letter in which he deplored the poor knowledge and understanding which the German people possessed concerning Modern Spiritualism. Now, in the course of this letter, Dr. Langsdorff mentioned that in the year 1860, when in New York, he met Andrew Jackson Davis, who said to him, "You Germans will finally, after a great world-catastrophe, bring Spiritualism to a victory." We recorded the matter in our "Notes by the Way" in LIGHT of July 8th, 1911, remarking that although Spiritualism pure and simple was not greatly favoured in Germany, mystical and occult subjects were far from being neglected there. Reading again that Note we are struck by the reference to a "world-catastrophe," which is indeed prophetic, and we remember also the tremendous work which has since been achieved in Germany in demonstrating the reality of psychic phenomena. So here we have another example of the clairvoyant powers of a seer who still awaits the recognition he deserves.

### THE POWER OF SILENCE.

It was reserved for the Quakers, long famous as a simple, practical folk, to discover a simple and practical method of attaining peace, that is to say, by being peaceful. It is so obvious a course that it is not surprising it is so generally overlooked. To gain quietude by the simple process of remaining quiet is an idea that might be extended. May it not be possible equally to gain other desirable objects in the same way, e.g., to achieve Harmony by being harmonious, or Goodness by just being good? In a period in which Clamour is the rule and triumph is supposed to go to

the man who can shout the loudest, we might take a leaf from the Quakers' book, if only in the negative quality of silence, and in Oliver Wendell Holmes's phrase, let "silence as a poultice come to heal the blows of sound!" We wonder what would transpire in a meeting for spirit communion on the lines of a Quakers' meeting. It would, of course, seem somewhat drab and insipid to those on whom a pledge of silence would be in the nature of a self-denying ordinance. But something rich and rare might come out of it.

### THE COUNSEL OF QUIETNESS.

It is not that we desire unduly to laud the claims of Silence; but there is no doubt that it is a greatly under-rated power, and the Quietists have achieved great things—things which seem to be largely the outcome of their methods. We were reading the other day that in some of the devastated countries of Europe the Quakers are held in the greatest reverence. As the least vocal of the Christian communities, they had accomplished the most. After all, it is better to win the hearts of people rather than their ears and eyes. We are looking at the thing from the practical rather than the sentimental standpoint. If the same amount and quality of work could be accomplished by the methods of publicity we would be content that the persons engaged in it should roar like the bulls of Bashan. But if we appeal for Silence it is the "silence implying sound"—the rich silence that is full of quiet activity and fruitful of good. The other kind tends to insipidity and inertia. To that we would prefer even the barren thunders of Boanerges. Better is storm than stagnation, a devastating war than a corrupting peace. But the methods of Quakerism are worth studying, for to-day there should be a space and a work for the followers of Quietism.

### THE PIONEER.

Every age on him who strays  
From its broad and beaten ways  
Pours its seven-fold vial.  
Happy he whose inward ear  
Angel whisperings can hear,  
O'er the rabble's laughter;  
And while hatred's faggots burn,  
Glimpses through the smoke discern  
Of the good hereafter.  
Knowing this, that never yet  
Share of truth was vainly set  
In this world's wide fallow;  
After hands shall sow the seed,  
After hands from hill and mead  
Reap the harvest yellow.  
Thus, with somewhat of the seer,  
Must the moral pioneer  
From the future borrow;  
Clothe the waste with dream of grain,  
And on the midnight sky of rain  
Paint the golden morrow.  
—From "The Life Line of the Lone One."

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## THE LINE OF WOMAN'S EVOLUTION.

ADDRESS BY MRS. PHILIP CHAMPION DE CRESPIGNY.

The last meeting of the summer session of the London Spiritualist Alliance was held in the hall at 6, Queen Square, on the evening of June 21st, when Mrs. PHILIP CHAMPION DE CRESPIGNY, the talented writer, and author of the well-known book, "The Mind of a Woman," held the attention of an appreciative audience as she traced the line of evolution taken by her sex in its struggle through the centuries for greater freedom and self-expression.

MR. GEORGE E. WRIGHT presided. The following is an abridged report:—

I am specially anxious that you should not think that my object in speaking to-night is to retail woman's wrongs, to lay any special stress upon them, or to mention them as if they were grievances. That is not at all what I wish to do. But we must consider her wrongs to show the line of evolution through which she has come. I must go back to the beginning to trace her line of evolution from the original curse. Whether there is any underlying truth in it or not, there is a wonderful universality in the belief in the legend of the curse. Nearly all the religions of the world have a similar legend as the beginning of all things. Even if we do not believe in the letter of it, we may believe in it as symbolical, or as teaching some underlying truth. In this connection I may say that I do not call the incidents connected with the curse the "fall" of man, because I think it very doubtful whether one can so speak of the transformation of an irresponsible ignorant being such as man appears to have been originally into a reasoning creature. That original curse must be dealt with in one of two ways. Either it is pure legend or it is founded on truth. If the former is the case there never has been any justification throughout the centuries for the subjection of woman, because nearly all the people who have favoured her subjection have based their argument on the literal truth of the story of the curse. If, on the other hand, it is founded on truth, then I might claim that woman has an equal right to evade the results of the curse as man has, for man also was cursed; it was ordained that he should toil with the sweat of his brow, in order to get his food out of the soil, and I think you will admit he has never done anything since but try to get someone else to do this for him! If man is entitled thus to evade that so-called curse, then I think woman is also entitled to live down, if possible, the curse of subjection.

Again, take the story as pure symbology, and it must be admitted that man and woman started towards self-expression on totally different lines. Man was to win salvation through the reaction of matter; he was to build houses, he was to hunt wild beasts, to dig the soil, to master the elements. He was to girdle the globe with ships, he was to wrest earth's secrets from her. So man's struggle was in the beginning with matter, and matter talks to man far more than it ever talks to woman. It means more to man; it is more his friend and enemy than woman's. Woman has always lifted her eyes to something beyond matter, but in the olden days man looked down upon anything that had not to do with matter. He left learning to clerks and priests, and was almost ashamed to be seen writing his own name. The subduing of matter in every possible way was man's work in life. In the days when muscle and sinew were power, man showed his power with his strong right arm. He left other matters to the gentler side of humanity. He had to evolve not only himself, but matter. He had (as they say in ordinary parlance) to make the world go round. Woman's work, on the other hand, was of the soul and with the things that pertained to the soul. Her enemies were more those of the spirit. She had to be in subjection—to become literally a shadow of someone else. It was taken for granted that she should always stand in the background. That is not an easy thing to do, and requires a great deal more self-control than might be imagined. Her battles were much more quietly fought; much less spectacular. While man was battling with matter woman was quietly battling with her own spirit, subduing all the things that were quite as natural to her along certain lines as they were natural to the man. In sinking her own wishes in someone else's she was considered to have adaptability, but I think unselfishness is generally a better word for it. Often woman's adaptability has been a very, very difficult thing to attain. It means the subduing and control of a great deal that is not at all adaptable.

And woman had not only to evolve herself, she also had to evolve man. There was the great responsibility put into her hands of drawing out man's higher and finer qualities.

I do not mean that she was better than man—she was not and is not in any way, but that through her many of man's qualities have been evolved both directly and indirectly. I think you will find that a great many women have the feeling that a man's soul is in their charge—often that they are almost responsible for his soul—and that women have this feeling with regard to men far more than men have with regard to women. Woman had to face limitation, humiliation and disillusionment of every kind, and not only to face it uncomplaining, but to look as if she liked it, when very often she has not liked it at all. Individualisation was her goal as well as man's, but where man was given every opportunity to evolve, woman was handicapped in every way. Difficulties in attaining self-expression were put in her way. Self-expression is her line of evolution just as much as it is man's. Yet she was shut up in the narrow limits of her environment. In the first instance individualisation was of course the keynote of the whole of evolution, but nowadays it should be altruism. The obstacles towards individualisation that woman had to go through were not only those that had already been imposed by nature but others superimposed by man, quite unwillingly and quite thoughtlessly. I think this was merely due to his inability to look at life through her eyes; a man is not so ready to put himself in his neighbour's shoes as a woman is. She has been obliged to do it for so long that she can more readily see through another's eyes. Sometimes that is called intuition. She had to win her way to self-expression through bitter subjection to the will of another. She had no independence, no laws of citizenship. After a time she was granted more privileges with regard to her position as wife and mother, but this was more or less for the good of the State. She had no claim as a citizen; the laws did not embrace her at all. She was expected to forget all her aspirations; she had to forego her secret ambitions. She was not only given no facilities, but legislation and circumstances and environment were all against her.

I think you will see through history how woman has, in spite of this, evolved along those lines in contradistinction to the subduing of matter and material. Her appeal to law was nil. She had no rights of property. She could do nothing except at the will of another, either in the house or out of it. It was useless for her to form opinions. Lord Kames advises that woman should be taught in the nursery to bear wrongs cheerfully! And there is a most amusing book written by Mrs. Ellis, and highly approved by Queen Victoria, which shows the light in which women were regarded in early Victorian days: After referring very solemnly to the respect and reverence due to a husband, she says: "One important truth sufficiently impressed upon your mind will materially assist in this desirable consummation—it is the superiority of your husband simply because he is a man. It is quite possible you have more talent, with higher attainments, and you may also have been more generally admired; but this has nothing whatever to do with your position as a woman, which is, and must be, inferior to his as a man." With unconscious humour the authoress adds: "For want of a satisfactory settlement on this point before marriage, how many disputes and misunderstandings have ensued, filling, as with the elements of discord and strife, that world of existence which ought to be a smiling Eden of perpetual flowers." A one-sided Eden, when it involved apparently an absolute self-effacement on the part of Eve! She goes on further and says: "As from woman to woman depend upon it if your faults were never brought to light before, they will be now. Are you expecting to be always indulged? Depend upon it if your temper was never tried before, it will be so now. Are you expecting to be always admired? Depend upon it, if you were never humble and insignificant before, you will have to be so now. Yes, you had better make up your mind at once, to be uninteresting as long as you live, to all except the companion of your home; and well will it be for you if you can always be interesting to him."

Then take the laws themselves. If a husband murdered his wife, the law took its ordinary course. If a woman murdered her husband, almost up till the last century it was called petty treason and she was burned alive. Then came the Property Act of 1882. Up to that date no woman could own a stick or stone. If she was left anything it reverted to her husband to do what he liked with. And when Mary Wollstonecraft in the previous century wrote quite a mild book asking for a few privileges, Walpole referred to her as a "Hyena in petticoats." Woman had no education. She could not learn painting—she was excluded from the schools. It was considered iniquitous for



a woman to paint portraits because it was immodest to stare at a man's face for so long!

And then the talk there was about the new woman. There is no such thing as a new woman! All through the centuries she has been the same. History proves that she has been making this fight towards self-evolution, self-expression, right through all the ages. I think the first instance we have of this urge of woman towards self-expression (or self-respect, which goes with it) was the rebellious conduct of Queen Vashti, narrated in the Book of Esther. We were always taught that in refusing to obey the command of her husband the King to appear before the Princes of Persia to show what personal charms she possessed, Vashti was everything that was reprehensible and that Esther, her successor, was superior. Esther was held up to us as a pattern, Vashti as a warning—never as a wonderful pioneer. She took her life in her hands for, for aught she knew, her disobedience to the King's order meant certain death. The result was man's alarm. Unless definite action were taken on the spot the princes and nobles feared a change of mind on the part of the King, and that if Vashti's action were allowed to pass unchallenged, it would be an encouragement to all wives in all parts of the Empire to do likewise. So on the monarch applying to them for counsel they said, "Vashti, the Queen, hath not done wrong to the King only, but also to all the Princes and to all the people that are in all the Provinces of the King Ahasuerus. For this deed of the Queen shall come abroad to all women, so that they shall despise their husbands." And Vashti was dethroned immediately.

In the Greek civilisation marriage was a bargain between father and suitor, and even up to the end of that civilisation there was no improvement, except perhaps in the protection of women and children—none in the direction of giving them independence. They had no appeal to law, only to their husbands, and very often it was from them they wished to appeal. Even up to the time of Sappho, who was writing lyrics, woman was regarded as a chattel and not worth any particular privileges. Aspasia was regarded as a woman who one might say had thrown her cap "over the windmill." We should call it "not belonging to the respectable classes." She was independent. She started a literary saloon and all the educated men and women gathered in it. Aspasia and her like had that urge behind them all the time. There must have been thousands of women who did not have the opportunity and who felt that their limitations were against the laws of their being. Anyone who wants to know what woman could do from the beginning has only to read the story of Zenobia—one of the most wonderful personalities in history. In her husband's absence she got her chance. She managed his kingdom, and led the armies. All came to her for martial advice. She was Prince over the country and at the same time she was celebrated for her tenderness and regard for others.

Still the improvement was only for wives and mothers. Woman was still a chattel, and to show how strong the urge has been and therefore how strong the effort of self-control must have been, you have only to realise that there was a law passed preventing daughters joining the "professional" classes. I might also mention that there was a plot to poison husbands in Rome, which does not look like much contentment! When there was more opportunity for them, in the later part of the Roman Empire, great women began to rise. But with the increase of freedom it was found that not only had they wings to fly with, but that they flew too well, and then the penal laws were passed and the laws giving more freedom to woman were repealed. That was what went before the fall of Rome. It is so often quoted to us (not so much now perhaps) that the fall of Rome was the result of giving woman more freedom and independence. But at the time Rome fell women were back again almost in the old condition of bondage. When civilisation fell barbarism took its place and incidentally the subjection of woman began all over again. The kingdom of the strong right arm came up. In barbarism woman's place is obvious. She is obliged to take a back seat. The Bishop of St. Albans has well said: "We have grown up with the idea that woman is inferior because she is not so physically strong as man. Man proclaims two standards, one for himself and one for woman. He demands one from her that he would not dare demand from himself." Man's return to barbarism means a great deal more to man than it ever can to woman. Civilisation must mean everything to woman because it brings out the higher qualities. I should say that women are really the great civilisers. It has very often been shown that where men congregate together they grow more rough, and there is a decided leaning to barbarism directly muscle and sinew come in. I always think woman was born civilised because she has such an extraordinary love for gentle and pretty things. When the devil dealt with Adam he was not so particular, but when he had to deal with Eve, he had to give her a ripe apple with the sunshine in it! Everything to do with barbarism means a return to drudgery for a woman. I do not mean only a return to the cooking-pot. I mean all the limitations that go with barbarism. All her chances of self-education are lost directly barbarism comes in. We can see that after a big war. But through all time women have been the conscious and unconscious sources to men of inspiration for higher

things. Woman's particular line comes in through the fight against circumstance and environment. She has evolved a power of communication of sympathy with higher things through the fight with the spirit which she has had to go through. In old Greek times the sources of the highest inspiration, the nine Muses, were all women. Men instinctively made the highest sources of inspiration women.

Woman's dependence has naturally had a very debasing effect on her. In barbarism her only line of defence against the strong right arm is to placate, and I think all women will agree with me that it is an ignoble method. Women have had to adopt it in order to attain what they wanted—the right things besides the things that did not matter—but I think it is always against the grain that they have done so, and I hope that this method will be done away with. Woman should appeal not to man's lower nature, but to his higher nature, to his chivalry. That is the part woman has to a very large extent played through her evolution, and through it she has earned what many people call her sixth sense—her intuition. It is not purely a heaven-sent gift—she has developed it through all these centuries.

I would impress upon women my earnest hope that when we do come into our own we shall remember our enormous debt to man. We owe all we have, our privileges, and the laws in our favour, to man's higher nature. He has fought for us and worked for us and even lied for us. His code has been magnificent, and he has lived up to it in a splendid way.

The speaker here reminded her hearers of the story of the loss of the "Birkenhead," how the troops on board the sinking ship remained in their ranks without a murmur while the boat containing the women and children put off. She added her conviction that women did not get the vote by force of arms, but through playing on man's higher nature. Continuing, she said:—

Some people think we are not right in trying to get this self-expression in all directions, and that we are replacing men and ousting them from their proper places. There is no necessity to do that so long as they do not undercut. I think women should take their chance and if they can, through merit, reach towards self-expression and advancement, they are perfectly justified in doing so. Lord Riddell said the other day that in no profession have women made better progress than in that of journalism. The public are unaware that a number of distinguished women journalists are receiving the same rate of remuneration as the distinguished male journalists. And they have achieved these positions without pushing out the men and made a place in journalism for themselves, doing work men cannot do. And there will always be a place for woman to do things man cannot do. This world will not be complete till both have full opportunities for self-expression. There are still a great many things to be altered—the laws of guardianship, divorce, etc. Man's higher nature is righting these things and will go on righting them, and I would like to plead, in the words of Dean Inge, that woman shall no longer be looked upon as a cross between an angel and an idiot! Women have served all through these centuries and I hope they will go on doing so, but the opinion in the male mind that woman loves self-sacrifice is curious. I can assure you she doesn't. I think woman will always civilise and purify the world through man's very strongest urge, which is love, and that will last for ever. Since Victorian days I have seen many changes. In those times no woman of any refinement could walk about alone. People talk as though woman had altered those circumstances by mere force and pluck and persistence. But she must remember that it is man who has done that for her. Man has made a cleaner world for her. The reason women are not insulted is through man's higher qualities which they are continuing to bring out. Woman with her opportunities for self-expression knows that to be a really good wife and mother is to give the highest service, and I think the majority will always wish to do that.

All these years of self-abnegation are bound to leave their mark, and although scientists to-day tell us that you cannot hand down acquired qualities, you can hand down the liability for qualities. Women have great responsibilities along spiritual lines. The other day I heard a woman claim that women were nearer barbarism than men because they believed in crystal gazing and Spiritualism. That is a sign of common sense, but though I am not up in statistics, I fancy there are quite as many men in Spiritualism as women. I am, however, certain that woman has very great spiritual responsibility, and it is up to her to see that she takes an aura into the next plane that will be of benefit and joy to those around her. I have sometimes been accused of idealising woman. I may be inclined to do so. I know what limitations she has suffered, and I know to a certain extent what she has had to go through, and idealisation is only creating a standard. It is better to have a high standard to live up to and fail than a low standard with an easy satisfaction! (Applause.)

A short but interesting discussion followed. Mr. Engholm was inclined to view modern developments in the intellectual status of woman with some distrust. His own personal predilections were for the femininity of the Victorian age.

(Continued at foot of next page.)



## THE MYSTERY OF MUSIC AND COLOUR.

By F. E. LEANING.

The experience of Mrs. E. R. Richards, related in *LIGHT* of June 23rd (p. 389), is not one unknown to psychic research, but it is sufficiently uncommon to make each new instance of interest. The relation of colour to sound, based on the analogy of the seven tones and the colours of the rainbow, had long been surmised, but actual instances of people seeing certain colours when they heard the notes, or connecting colours with vowel sounds, was in modern times one of the interesting topics investigated by Francis Galton in the early 'eighties of last century. The section on colour associations in his book, "Inquiries into Human Faculty" (p. 145), is illustrated by coloured plates and based upon many carefully compiled data of his own and other observers. One of the conclusions reached, however, is that idiosyncrasy predominates to such a degree that "no two people agree, or hardly ever do so, as to the colour that they associate with the same sound," and they are invariably most minute in their description of the exact tint and hue which they do see. One lady, Mistress of a High School, sees *u* as a light dove colour, *e* a pale emerald green, *a* is yellow, and so on. Another, however, sees *a* as pure white, *e* as vermillion, and *u* as purple, but her daughters see them differently, and her sister and she "never agreed about these colours."

In spite of this chaos, however, he remarks that people who have these associations are unsparingly critical, and that if the account of one seer is submitted to another (who is sure to see the colours in a different way), the latter is "scandalised and almost angry at the heresy of the former."

There is a hint of greater harmony when we come to actual music, for two people at least who have devoted great attention to the subject have achieved approximate results. A Mr. W. F. Fraetas, of Cape Town, has spent years in developing a "colour law" in relation to music, supplemented by years of travel in Europe and America. He takes the twelve notes of the chromatic scale, and supplies each with a colour, C corresponding to red, E to yellow, G sharp to blue, and so on, and the whole twenty-four scales can be built up in this way. By means of the application of the laws of colour "pictures can be painted to a musical key, and music can be composed in the key of a picture." On turning to the work of Professor Wallace Rimington (of Queen's College, London), quite independently carried out, and equally a subject of long and earnest study, we find that he also arranges the chromatic scale to begin with red for C, and so through all the gradations up to purple for B flat. His very interesting book on "Colour Music" (Hutchinson, 1912) has also illustrations in colour of musical combinations, and much valuable information on the scientific side.

On the other hand, mindful of Abt Vogler's claim that "'tis we musicians know," it is peculiarly interesting to find that some great musicians have had very definite ideas about colours. Mendelssohn is said to have believed violet to be the supreme colour in music; Wagner delighted in a riot of colour, particularly flaming orange-red. In his youthful days he wrote an Overture in coloured inks; black for the brass, red for an "Allegro" theme, green for wind instruments, punctuated by black drum-beats. It must have been a gorgeous thing! Beethoven's "Moonlight Sonata," when translated into colour, gives an entrancing series of shades and harmonies, in which blue prevails. On the contrary, when Scriabine's "Prometheus" Symphony was produced in New York in 1915, and a twelve-coloured light keyboard, made in the Edison Laboratories, was used

to accompany it with a symphony of colour-rays, the result was not happy. The constructor admitted that "further research into the emotional properties of colour would be needed." But composers sometimes, without any research, know just how to affect themselves by colour. Hermann Darewski, for instance, is said to change his study windows by sheets of tinted gelatine, when at work, and to find orange, red, and yellow, soothing (though most people find them stimulating), while purple or mauve depress him, and pale pink "inclines to extravagance in imagination."

We probably get quite into the region of personal predilections here; associations having such profound and complicated roots in the subconscious that they cannot get accounted for. It is possible that Mrs. Richards' vision of "the soul of music" was subjective; but if something could be done, such as has been done in collating the accounts of colour association with the vowel-sounds, or "audition colorée" as a whole, we should be able to tell if there is not also some objective basis.

An instance which affords a curious contrast to hers appeared originally in "Nature," and is given in the "Proceedings" S.P.R., vol. X., p. 183. A lady, who is evidently an ardent student of music, and had heard a great deal of orchestral music, describes, not the colours, but the shapes, which came before her with different instruments. Thus the oboe gives a white pyramid or obelisk, varying in density, and the angle of the apex, with the acuteness and loudness of the note. "All the notes of the 'cello, the high notes of the bassoon, trumpet, and trombone, and the low notes of the clarinet and viola, make me see a flat undulating ribbon of strong white fibres." The horn, however, brings a succession of circles of graduated sizes. When violins sweep in, after wind instruments for a time, a shower of bright white sand appears, "very crisp and glittering." It is evident that here the percipient gets a form, where others get a colour sensation, and the normal person pure sound only; but it is of peculiar interest, in view of Mr. Fraetas' doctrine, that a certain mathematical unity underlies all three. According to him, from the three primary colours may be built up the twenty-four perfect colour trinities, the seventy-two scales of five each, and forty-eight groups of seven each. These colour-sequences, which have their musical equivalents, manifest the natural arrangement and right relationship of sounds or colours in every possible manner, "having their geometrical correspondents in the point, line, triangle, etc."

It is evident that studies such as these, though they begin in pure physics, are steadily pushing outward the boundaries of knowledge until they merge into the psychic realm. We cannot draw a hard and fast line between them, particularly when the time is so close that those who build the theory must come to the practical test of experience; and the experience is one which in this case certainly lies beyond the five physical senses. In an admirable exposition of the principles of psychical research some years ago, the late Dr. Hyslop made it clear that all unusual experiences of every kind should be recorded in the fullest possible detail, with a patient toleration of perhaps innumerable little points that cannot be seen to have any immediate or surface value, but may become of immense value in more extended comparative studies. We cannot afford to lose grains; they may be gold dust, or even diamond-dust, to someone. It is to be hoped, therefore, that such descriptions as that given by Mrs. Richards may increase, not only as being interesting and picturesque in themselves, but being psychologically useful.

(Continued from previous page.)

Miss Bird followed with a few remarks in which she stressed the demand of her sex for facilities for self-expression. Colonel Johnson drew an alarming picture from his experiences of a tribe in Upper Burmah where matriarchy was the system of government. Mr. Curnow also contributed to the discussion.

Before moving a vote of thanks to Mrs. de Crespigny, the Chairman made a brief reference to the financial position of the Alliance. Three months ago he had felt somewhat like a man at the foot of a steep cliff, facing an incoming tide. Now he felt as if he had climbed half way up the cliff and was resting on a ledge out of reach of the waves. There was yet a further climb before him, but at least the more pressing danger had been avoided. He would say no more except to express his deepest and most heartfelt thanks to all those good friends who had helped so

generously and so unselfishly by their liberal gifts, by their unsparing personal service, by their advice and sympathy, and, above all, by their spiritual influences. For all this he felt most deeply grateful.

Passing on to the subject of the address, he thought it was both admirable and stimulating. He had had the privilege of working with those of the opposite sex and he knew from experience that there was absolutely no ground for the crude generalisation that woman was mentally inferior to man. It was true that her methods in reaching an end were often different from those of the other sex, but if the end was attained with equal success what did the methods matter? Let woman work on those lines which best suited her peculiar gifts and capabilities and let her not think that those methods were inferior to those of man because they did not run in the same grooves.

He then moved the resolution, which was carried with enthusiastic applause.



## ANDREW MCCREADIE'S MEDIUMSHIP.

VOICE SEANCES AT THE BRITISH COLLEGE.

BY LESLIE CURNOW.

Andrew McCreadie, the young sensitive from Glasgow, is favourably known to many in the Scottish city, where his experiments with Mr. George Garscadden's Psychophone, or spirit telephone, aroused the utmost interest. An illustrated article in the "London Magazine" (April, 1921), by Mr. George H. Lethem, J.P., gave full particulars, and to this readers are referred.

Now at the British College, at Holland Park, Mr. McCreadie is giving a series of sittings for "voice" or "trumpet" phenomena. His mediumship has been exhibited for the past four and a half years. It is not yet fully developed, but he promises to rank among the most brilliant and convincing exponents on the physical side, though, coupled with this phase, he is also able to supply excellent evidential communications.

There will always be controversy regarding the importance of physical phenomena. But for a large section of people it must undoubtedly furnish the starting point. Spiritualism first forced itself on the attention of the modern world through its phenomenal aspect, and it is contended by some that after seventy odd years this side of the movement is of slight importance compared with its higher, philosophical aspect. But it would seem that the two phases must march forward working in harmony, the one as the hand-maid of the other. Advancement is slow, and the view expressed by Crookes in 1870 has an application to-day. Writing in "The Spiritualist" newspaper, he asks to be informed of a good physical medium, who will come to his laboratory for experiments, saying that such an investigation "would probably do more for the cause which we all have at heart—that of truth—than all the trance mediums who ever mistook hazy metaphysics for scientific proof."\*

Without altogether endorsing this opinion, we can agree that for capturing the attention of the sceptic, physical phenomena are wonderfully effective.

Mr. McCreadie has one great advantage over all others that I have seen. His "trumpet" is illuminated, and every movement of it can be plainly seen. For the benefit of the uninitiated it must be explained that these sittings are held in the dark, because light has been proved to have the effect of preventing, or at least obstructing, manifestations. In this case the trumpet, or tin funnel, is coated with a band of luminous paint at its broad end, and is also coated in the same way on its inner surface. At the start of the sitting it rests on the floor in the centre of the circle. Then suddenly the instrument rises in swift vertical flight, to what appears to be a height of eight to ten feet, and follows this by floating in wide circles. On June 22nd last, when I had the privilege of being present at a sitting of one of the Experimental Groups of the College, while these movements occurred, the sensitive's hands were held by Mr. H. W. Pugh, the leader of the circle, and his feet were held by another siter. On the same occasion singing by a consummate artist was proceeding from the suspended trumpet, while at the same instant delicious strains of music were coming from the zither resting on a table by Mr. McCreadie's side. While this was going on, a string fastened to the sensitive's wrist was held taut by the leader of the circle. But apart from any string, it was not possible for the sensitive at one and the same time to keep the trumpet suspended six feet in the air (swaying in circles all the while), and to play a musical instrument at his side. It is such wonderful performances that cause the sceptic furiously to think. Also, it should be added, Mr. McCreadie had fastened to his coat cuffs two luminous discs, so that every movement of his arms was apparent.

At ordinary sittings some of these stringent tests have to be dispensed with, for it is found that where they are employed the phenomena are slowed down, and there is less time and scope for those personal, evidential communications from friends and relatives who have passed on, and it is just this internal evidence supplied to entire strangers for which most sitters come.

I have not space to describe a splendid sitting I attended on June 28th, at which Mrs. Grenville Byam (a well-known member of the L.S.A.) and others received long and veridical messages, nor to speak of the highly interesting remarks from Mr. Burrows (a control) concerning "How they do it."

In Andrew McCreadie we have a fine sensitive instrument, and his work at the British College adds a fresh page to the good records of that institution. Mr. and Mrs. McKenzie deserve the thanks of all interested in psychic research.

THE Soul could never see beauty if it did not first become beautiful itself.—PLOTINUS.

\* "The Spiritualist," Vol. I., p. 86.

## THE SOCIETY FOR PSYCHICAL RESEARCH.

M. CAMILLE FLAMMARION'S PRESIDENTIAL ADDRESS.

The Presidential address of M. Camille Flammarion, the distinguished astronomer, was read by Sir William Barrett, F.R.S., at the meeting of the Society for Psychical Research, held at the Steinway Hall, on Tuesday, 20th ult.

M. Flammarion, who is now in his eighty-third year, was unable to be present personally to deliver the address, explained Sir William Barrett, who spoke in high terms of the invaluable services to astronomical science rendered by the new President.

In the course of his address, M. Flammarion referred to the progress of the S.P.R. as having been made by a struggle against many difficulties and the overcoming of obstacles.

He had met with these obstacles even in Paris; perhaps there especially because in Voltaire's country they were a little inclined to laugh at everything. Everyone knew that there were imposters, practical jokers, liars on the one hand, and on the other credulous people, people subject to illusions, weak-minded, and even imbecile. Was that any reason against studying problems not yet solved? They had still a few more battles to wage against inveterate habits. They needed a courage which was often ill requited to take their stand in direct opposition to dominant opinions, which were the opinions of ignorance. Classical science had not discovered all the truth contained in the universe; most of it was still to be discovered.

Step by step science progressed in her inquiry. She progressed quickly, more particularly at this moment, in wonderful methods of applying invisible rays, wireless telegraphy and telephony. Curiosity was not a fault. It was the source of all discovery, and they could only praise it. Nevertheless eminent men of learning did not feel that penetrating emotion, and even looked askance at it. He could not help thinking of Le Verrier's discovery of Neptune. The credit for that discovery would not have gone to a Frenchman if Airy (the British Astronomer Royal) had shown more curiosity; for the memorandum by Adams had been lying in his drawer some months when Le Verrier announced his discovery at a meeting of the Académie des Sciences in August, 1846. Moreover, Le Verrier was moved to make his discovery by his passion for mathematics, and, except for mathematics, he had little curiosity. One evening in 1876 he (M. Flammarion) was observing from the Paris Observatory a double star which happened to be near the planet Neptune, and he was led by curiosity to turn the telescope upon the planet. The Director (Le Verrier) came to him and said, "You are measuring double stars?" He replied, "Yes, but do you know what I have got in the telescopic field at the moment? Your planet Neptune! It has an odd appearance. It looks blue. Would you like to see it?" "No, no," he said. "As a matter of fact I never have seen it."

Continuing, M. Flammarion said that research into the nature and destiny of the soul had always seemed to him directly associated with astronomical knowledge. French thought, like English thought, was working in the same field of research. Everywhere, in all parts of the world, and more than ever since the war, our thoughts vibrated to a new awakening, and strained towards a spiritual flight. Sixty years of intermittent but fairly regular observation had led him to the conclusion that human beings were endowed with faculties as yet unknown to science, faculties which were especially exhibited in telepathic transmission, vision at a distance by other means than the organs of sight and perception of human events. These faculties would form one of the most important sections in the science of the future. There were such things as phantoms of the living and visible forms created by thought. The faculties of the human soul survived the destruction of the body. There were manifestations of the dead, as in the case of apparitions, of which the method of production had still to be discovered. Manifestations of the dead were exceptional, and their rarity increased in proportion to the length of time which had elapsed since death. But, although they were exceptional, a close inquiry left no doubt that they really occurred. As to telepathy, this occurred between the living and the dead, as it did between those who were living.

MR. HARRY PRICE AT THE BRITISH COLLEGE.—Members and friends of the British College were privileged on Wednesday, 27th ult., to hear from Mr. Harry Price a detailed account of eleven sittings recently conducted with a new sensitive Stella C.—some report of whose work appeared in a recent issue of LIGHT. The progressive development of phenomena and the construction of new registering instruments were a matter of deep interest to the members of the audience. The detailed and careful records kept should be of the greatest value in the further history of this medium and others, as so often the early stages are counted unworthy of note in the light of greater happenings and valuable guidance for others is lost.—X.



## SPIRITUAL BROADCASTING.

THE MYSTERY OF THOUGHT.

By A. J. WOOD.

The present article owes its origin to a couple of interesting paragraphs which appeared in *LIGHT* of June 2nd under the heading of "On Influences," culled from the little work entitled "Guidance from Beyond." The particular lines which attracted our attention, and which we may regard as our "text," are as follows:—

You are for ever passing through bands and waves of influences that tinge your mind according to the reciprocity of state of your inner self. These you call "thoughts" and "ideas," and claim them as your own, whereas, in reality, they are only pictures which you have caught—with more or less colouring.

We are told that these "influences" are thrown off more or less by all people, in varying degrees of intensity, and that they are a form of magnetism; but what we are to understand by the word "pictures" which represent our ideas and thoughts we are not told. If, however, our thoughts and ideas are not our own, whose are they? If, as we are assured, they owe their origin to other minds, are these minds the *originators*, or are these, like our own, merely receivers and reflectors of still other minds, and subject to the same conditions? If so, where then does the process begin, and what is the explanation of it?

Before we attempt to answer these questions, it may, by way of suggestion, be helpful to illustrate the mental phenomenon described above by a material one, with which everyone in these days is more or less familiar—we mean "wireless." Thus, we may liken our minds to a highly sensitive receiving set, capable of responding to wave lengths of indefinite variety. Normally, they may be said to be "tuned in" to the commonplace, to the hum-drum of everyday round; but occasionally, through some subtle and inexplicable self-adjustment, it becomes "tuned in" to other and different kinds of "waves"; or, in such a "reciprocity of state" to other "transmitters," that it receives an impression, or a series of impressions of quite a different order from those usually "coming in." For instance, everyone is conscious at times of thoughts unexpectedly making their appearance, sometimes good, sometimes bad, and for which one is not *consciously* responsible. They have apparently arrived from nowhere, and yet there must be something in one's nature, hitherto unsuspected, which has responded to them; some hidden ingredient in one's make-up which has vibrated under the impact of unseen influences. These things, these unaccustomed thoughts and feelings, may seem trifling in themselves, and yet they are subtle indications of changes of spiritual state, to which, however induced, it would be well to pay heed. Now, long before the wonders of "wireless" were dreamed of, or before telepathy was a recognised fact, Swedenborg had written these words:—

All the thoughts of man diffuse themselves into the spiritual world in every direction, much in the same way as the rays of light are diffused from flame.

Consequently, as man is even now a spirit even while in the flesh, he must be continuously in the midst of these subtle rays or spiritual vibrations, not only emanating from those around him here, but also from those who are most closely associated with him through affinity of state on the Other Side.

There can be little doubt, we think, that this "diffusion" of thought, these "waves of influences," are responsible for those curious cases which sometimes arise when two or more minds have (to use an expressive French phrase) been "seized" with the same idea, often very much out of the common, and leading to new discoveries and inventions. Such minds must have been "tuned in" to equal pitch at the moment of reception, with the result that we have one of those remarkable cases of "coincidence" which seem so inexplicable, unless on some such ground as above suggested. That such coincidences are comparatively rare is not to be wondered at, for the infinite variety and complexity of minds, and of mental states, are sufficient guarantee of themselves against any too common a repetition of such phenomena.

Swedenborg has much to say upon the subject of thought and feeling as dependent on "influx," i.e., the *flowing in* upon the mind of influences external to it, and definitely states that all feeling and thought are "changes and variations of state and form in the substances" of which the mind is composed, and further, that these changes are due to the influx of spiritual heat and light (love, knowledge, and wisdom) which play upon it from the realms of the spiritual. He compares these things (so far as spiritual things can be compared with natural) to the changes and variations which take place in the subjects of the vegetable kingdom, by the action of the sun's rays, its heat and its light; the former modifying their substance, and the latter their form. The comparison is a very suggestive one in the light of later revelations, and affords much food for quiet rumination.

In view of what has been said in the extract from "Guidance from Beyond," with reference to "ideas" and

"thoughts" being the effects of influences external to ourselves, it may be of interest to see what Swedenborg himself has to say on this matter. In the first place, he premises that no man can think from himself alone, but that all power of thought is derived primarily from God.

"A man," he says, "can think and will nothing from himself, but all that he thinks and wills is by influx—by influx from heaven, if it is good, and by influx from hell if it is evil." He says again, "It has often been manifested to me that no one thinks from himself, but from others about him, and those also not from themselves, but still from others; and that thoughts and affections make an orderly progression from one society to another, without anyone knowing otherwise than that they are from himself." He is referring here to societies or communities in the world of spirits. In order to illustrate these things, he tells an interesting story of some spirits who, discussing this particular matter, persisted in maintaining that they thought from themselves, and how they were convinced, by experiment, of the contrary. He tells how they were sent into a certain society, and all communication cut off with their neighbours, to whom also their thoughts used to extend, and they were then detained therein. They were then told to think otherwise than the spirits of the society they were then with, and to compel themselves to think contrary to them, but were obliged to confess that they found it impossible to do so. He also tells of another similar incident he once witnessed, but which affected only a single individual. He says:—

There was a certain spirit who believed that he thought from himself, and thus without any extension out of himself, or any consequent communication with societies outside of him. To convince him that he was in error, all communication with the societies nearest to him was taken away, in consequence of which, he was not only deprived of thought, but fell down as if dead, except that he threw his arms about like a new-born infant. After a time, communication was restored to him, and according to the degree in which it was restored, he returned into the usual state of his own thought.

Swedenborg points out, however, that this communication of thought (and feeling) between the different societies and their units, is not manifestly, i.e., *consciously* perceived by them, but is a communication with the *quality* in which they are principled; for if the communication was consciously perceived, liberty and freewill would be imperilled, and they would soon cease to think at all. In short, these communications are more in the nature of influences, which, in so far as they affect one, do so, as stated above, according to the quality in which one is principled; or, to use a "wireless" metaphor, according to the nature and condition of one's "receiving set." Hence, the same radiating influences will affect each one differently, even as the sun's rays are differently received and qualified by the nature and quality of the object or organism into which they flow.

If anything that has been said above leads one to imagine that man has no thoughts of his own, and so is not responsible for them, he would be drawing a wrong conclusion. He is certainly not responsible, or only indirectly so, for what flows into his mind from outside. His responsibility begins only when he appropriates what enters in and makes his own by *living it*.

We asked the question above: Where does this thought process, this spiritual "Broadcasting" begin, if all other beings are like ourselves, and subject to the same law, each receiving these influences unconsciously, reacting to them, and again passing them on modified by their own personalities? There can be only one answer to this question: and that is, that it begins in the Eternal Fount of All Thought, God Himself. His Life, which is Love and Wisdom, proceeds continually from Him, and is received by His creatures, and is qualified and conditioned by them according to their several natures. The highest and wisest angels receive it in its greatest strength and purity. And so it passes outward and downward through all the grades of spiritual being to man, being thus gradually accommodated to his own lower powers of reception. By this same "line of life," he may, according to his fitness, communicate with the lowest or the highest degree of being; for spiritually, he is in the possibility of elevating his mind, of "tuning" it in, to communicate with any of these higher sources of influence and power, and of benefiting accordingly.

"ANIMAL SURVIVAL."—"The soul of the beast," writes Swedenborg, "considered in itself is spiritual. . . . It must, however, be observed, that the souls of beasts are not spiritual in the degree in which the souls of men are, but they are spiritual in a lower degree; for there are degrees of spiritual things." This view marks a great advance on the old-time orthodox teaching that man alone possessed a soul. Man alone was supposed to be a spiritual being, he alone could think and reason, he alone possessed the gift of immortality: the animal was a mere automaton moved by blind instincts. Such teaching as this, of course, is rendered quite untenable by the theory of evolution.—H. STANLEY RIDGROVE, B.Sc. (in "The Occult Review").



## POSITIVISM AND FINALITY.

By "LIEUTENANT-COLONEL."

The aim of the Positivist or Materialist (as he is more commonly known) is 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.

There are two methods by which it has been hoped that this result might be obtained. In the first (the older), it was sought by a circle, or series of circles, to prove that the cause produces the effect, and the effect in due time becomes the cause, a chain of events which gives no opportunity for escape into other, and unknown conditions; the later method was to find evidence of some part of that boundary, so decisive and final as to be beyond dispute, and from which the continuation of the boundary could be assumed, although the rest of this boundary may be hidden in a degree of distance or magnitude which the human mind could never hope to penetrate.

It is curious, however, that the logic of the Positivist's argument requires an infinity of time, for nothing can ever have commenced to be, or ever cease to exist. His boundary must contain an invariable quantity, otherwise it would be elastic, admitting no possibility of finality.

His argument, therefore, assumes a paradox, a finite infinity, which is a logical absurdity, for however much these quantities may approach, they can never coincide.

The great increase in materialistic belief during the Victorian Era was due to the belief that a part of such a boundary had been found, in the atom, a final indivisible quantity, of which all matter was constructed. The atom was supposed to be of such infinite hardness and permanence that division was impossible, or else it was composed of such elusive and homogeneous material that it ever escaped the knife of the would-be dissector.

Could such a postulate have been maintained, a section of this desired boundary would have apparently been exposed; "atoms existing in a void" would be a finality admitting of no escape in that direction—a finality giving probability to the assumption that the other extreme of the boundary existed in the magnitude of worlds and the limit of occupied space, with but the void between and beyond.

But the Positivist received a rude shock when it was ascertained that the atom, far from being the concrete and immutable item supposed, was about the most impalpable thing that could be imagined; a hole, or portion of space, which only retained its shape through the immense speed of particles revolving within that space, particles minute even in comparison with itself; and even these particles were not concrete but centres of energy of unknown quality. And even then, with what is left of its actuality, it is not permanent. It is known that certain particles or impulses (Beta rays) can, by impact, scatter the components of the atom, leaving not a vestige behind; while the components become, in their turn, elements of destruction, or re-creation and modification of other atoms.

The present "limit of conception" of physical existence is the "something" called the Ether, and the particles (electrons) of the atom are assumed to be disturbances or stresses in this material.

But as Ether, from the necessity of its conception, must be all-pervading and all-penetrating, it is impossible to restrain it, or contain it in any manner; it is therefore beyond possibility of measurement by physical means, and cannot therefore be assumed as within any material boundary.

Driven from this argument, the Positivist now claims that, if there is no physical finality, and the source and destination of matter are beyond the reach of the intellect, there is no existence superior to matter. He claims a definite boundary in this direction; that man is the apex of evolution within this boundary, and that he, with all his attributes, is but a chemical phenomenon, differing in degree but not in kind from those observed in the chemist's laboratory.

But this is an assertion, and the onus of proof rests upon him, not that of disproof upon his opponents, as he tries to assert, for he brings no evidence in support of his statement, no evidence that the human attributes are subject to the laws and tests to which he theoretically submits them.

All evidence is to the contrary, for a man can think of, and even will to do, that which his physical disabilities prevent him doing. The laws have not limited the intellect, but the instrument by which alone the intellect can perform the action. The fact that mind can think "beyond" physical laws, and contrary to those laws, is evidence that it is not subject to those laws, for nothing in Nature can evade the laws to which it is subject.

But physical laws constitute the qualitative boundary of matter, and that which can evade these laws is obviously superior to them, and, logically, superior to that which is within control of the laws, that is to say superior to matter.

It is obvious that the Positivist position is untenable, even though it is impossible, during this life, unless occult evidence is acceptable, to offer direct evidence of the superiority of mind to matter.

MAGNETIC OR ODIC FORCE  
EMPLOYED IN PSYCHIC PHOTOGRAPHY: AN HYPOTHESIS.

When Mr. Hope and Mrs. Buxton join hands over the camera, or place their hands in "battery" over and beneath the packet of plates, where no camera is used, it is not an idle or suspicious gesture. The object is simply to permit the flow of the odic or magnetic fluid and the conveyance of the image along the path of the "fluid" or force. This force is probably the same as the vital force animating all living beings and even crystals. It is capable of conveying form, organisation and colour as well as images and words, as is well seen in birth-marks, where an external impression, either very violent or very prolonged (note that it is external) is conveyed by the magnetic fluid saturating the blood, from the brain or aura of the mother to the form, or more frequently to the skin of the child in formation.

Such transfer implies no necessary intellectual operation on the part of the mother. It is the direct transfer of an image, as is also seen in lightning prints and in telepathy. In a case published last year in the "Revue Metapsychique" of Paris, photographs were produced showing the figure 1920 in clear black colour on the under side of several kittens (the rest of the hair being pale in colour) whose mother, a tabby cat belonging to a baker at Nice, had been in the habit of watching for mice in a storehouse containing sacks of flour, each of which bore in large black letters the same figure—1920.

Now there is no nerve connection between mother and offspring before birth. The only connection is by the blood circulation, and blood is highly charged with odic force, as has been proved by Baron Reichenbach's experiments.

This magnetic fluid can also act at a distance. It is the basis of ectoplasmic formations at a distance from the medium; it can convey organisation and life; it is semi-intelligent (intuitive), and it is analogous to electricity but distinct from it. It is produced in large quantities by physical mediums, and is the agent in the phenomena of stigmatisation and psychic photography. The aura or fluidic human "atmosphere" is partly composed of it, and it is in close relation to the sub-conscious self. It is particularly sensitive to external impressions, especially when they are highly emotional. It can be set in motion by the will of a "magnetiser" and probably by hypnotic suggestion, but it also acts without the exercise of the will. The discarnate no longer possess it so they need that of a medium to be able to manifest. Few mediums, however, can produce psychic photographs, either because they have never been trained to do so through hypnotism and suggestion or because no discarnate spirits have chosen them to manifest through.

All mediums have a subconscious self bearing the impress of thousands of living faces and forms, but almost all "extras" are the faces of the dead, even the so-called unknown faces on plates, and which are often recognised afterwards as relatives or friends of the sitters. This fact needs explanation. It does not enter into the hypothesis presented in this sketch, which is a technical question and could be demonstrated by an array of facts which would fill several volumes. The point I wish to emphasise is that we have not here to deal with mind and matter only, but with a subtle force which is an intermediary between the two and probably the form of substance uniting the physical and spiritual worlds. Psychic photography would not exist without it. I present this hypothesis as an alternative to the theory of a "psychic transparency" in the production of psychic photographs.

C. J. HANS HAMILTON.

## MUSIC AND COLOUR.

To the Editor of LIGHT.

SIR,—With reference to the inquiry of Mrs. E. R. Richards in LIGHT of 23rd ult., I had an experience somewhat similar a few years ago in Exeter Cathedral.

The service was choral. In the afternoon, and during the singing, I noticed above the choristers masses of delicate tints, mostly pink and green, which formed themselves into webs of colours, delicate and beautiful. It occurred to me that possibly the waves of sound were being converted into waves of colour.

An experience which I have never properly understood occurred at our Parish Church. During the singing of the anthem there appeared above the heads of the choristers on the N. side, a large golden harp, and near it a long trumpet of conventional shape, which seemed to be formed of the same psychic stuff of which apparitions are supposed to consist. One can speculate on the origin of the form of the harp, and wonder if the sounds produced by a number of singers under certain conditions might not produce a definite form visible to clairvoyant sight.

Yours, etc.,

H. LANGELAAN.

Honiton, Devon.  
June 25th, 1923.



## LIGHT,

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**"ME" AND ITS PUZZLES.**

At times, when narrating instances of supernatural happenings, especially those which occur to some of us in the course of everyday life, one is met by the question: "How is it that these things don't happen to ME?" The question is put in a way half-sceptical, half-resentful. It becomes at once an argument and a complaint. It is not easy to answer, because the reply would seem to convey some kind of personal reflection. We can imagine old Sam Johnson's gruff retort: "Sir (or Madam), I doubt whether you are the kind of person to whom such things *could* happen." There seems, indeed, some law of spiritual attraction at work. There are people who attract events as the magnet attracts steel filings. When they are in the way "things happen." They radiate an atmosphere favourable to developments of some sort—not always fortunate. We have indeed met with those who seem to carry with them a train of unlucky happenings. These folks are much dreaded by their acquaintances. How far the influence of suggestion and expectation enter into such things it would be difficult to determine. But it is not all illusion, and even suggestion and expectation have certain psychical values. The discovery of the causes underlying something that at first seemed marvellous appears to kill, for some minds, any further disposition to marvel. What enables the earth and the other planets to travel unsupported in space? Gravitation, of course. And then, somehow, it is not wonderful any longer. We know how it is done! But the wonder of it remains.

From a long experience of the critical and unimaginative type of persons in the region of psychical inquiry, one at last arrives at the conclusion that so long as any given phenomenon cannot be explained, it is for them highly suspicious. They have grave reason to doubt whether it ever happens. But when an explanation is offered (and, oh! how weird and wonderful are some of the explanations!), then it becomes commonplace, and unworthy of any further attention. These critical people, it seems, will never be satisfied with anything but the supernatural, which, when once it occurs, becomes immediately natural, and therefore of no account whatever! It is like the Chinese mystic's doctrine of *Tao*. The nature of *Tao* is unknown. When it becomes known it is no longer *Tao*. Here is a pretty doctrine to set before an unbelieving generation! Yet, strange to say, our critical and sceptical inquirer carries it out wonderfully in practice. He looks for evidences of a supermundane world. *Fiat experimentum!*—let it manifest its presence in the region of mortal life. Now and again it graciously condescends, and immediately, and by the same fact, becomes mortal and mundane. And so, as the old rhyme puts it, "round and round we run!" A "vicious circle" indeed!

A man is healed of disease, and the cure is proclaimed as an example of "spiritual healing." But our cynical observers find nothing in it—only "sugges-

tion." A mother has a veridical vision of her son dying in a distant land. It is dismissed as being merely telepathy, thought transference. Several instances of providential happenings are mentioned in connection with some person who seems to be peculiarly favoured in this respect. Just chance coincidences, as in the case of some people who are extraordinarily fortunate at cards!

Whether the explanation is right or wrong, the thing has to be explained. When it is explained (one way or another), it becomes of no further interest. A blind man receives his sight, apparently by supernatural means. But the supernatural is highly improbable. There was hallucination somewhere—possibly even fraud. But if the man was blind, and his sight was actually restored—and there have been such cases—then it is not such a trifling matter to him. He can afford to waive any question of explanation. Of course he may have been a credulous person, and got his sight restored to him as a punishment for it!

But when all the long catalogue of remote, melancholy and ingenious theories is exhausted, we are brought up, perhaps, once more to the old plea: "Why is it these things don't happen to ME?"

We can think of quite a number of answers to that particular conundrum. The answer would depend very much on the kind of persons who asked the riddle. But in every case we could say that, as Life is not a closed book, and no state a final state there is no need to despair. Something may happen to-morrow. Also, a too concentrated attention on ME has a curiously cramping and sterilising effect on one's life. There are others. Each of them is ME to himself or herself, and not less worthy of attention. What happens to those other ME's can be quite as valuable, quite as important, and no less evidential (as a marvel) than what has never yet happened to *you*. The adoption of that view may make an extraordinary change in your experiences. It is at least worth trying.

**LIGHTS O' LONDON.**

A WORKING MAN'S REFLECTIONS.

Mr. Robert Blatchford recently wrote, "I don't like London. I detest London." Now, I have a great admiration for Mr. Blatchford, but find myself in disagreement with him for once. With my old friend, Mr. John Burns (and no man has done more for London than Mr. Burns), I love London. To me it is a dream city of never ending delight. I have walked its streets and embankments under the most depressing conditions, out of work, under a leaden sky, and yet as its lights have twinkled into existence, throwing their shadows and reflections upon street and river, I have felt its spell and realised its power—felt that I was a citizen of no mean city. One must love London to appreciate its beauty. But for some of London's critics the city's magic spell is non-existent. I have a quaint fancy that in the wonderful causative world beyond the gates of death, there is a replica of London, a dream-city with its many-splendoured expressions of life and beauty, interspersing with the city of earth. One can easily imagine the arisen London lover, G. R. Sims, revisiting his beloved "Lights o' London." London at night is a realm of enchantment. Its dazzling theatre lights and brilliant sky-signs throwing a flood of kaleidoscopic colour, transform the streets and grey buildings into a scene in which the greatest artists can rejoice. There is a lure in London, not always for evil. Moralists and ultra-puritans proclaim its corruption. But even among the primroses and violets of country woods there sometimes lurks an adder. There is much that is foul and sordid in London, but it is being cleansed and salvaged and moulded into goodness by seen and unseen reformers. There are critics (Mr. Blatchford is not one of them) who are like a severe-looking old lady I saw once looking through a lorgnette at some little girls dancing to a street organ. The joyous and artistic abandon of the dancing, developed, I suppose, by a pantomime training, called forth the old lady's displeasure, for, turning away, she said, "Disgraceful!" That attitude has long been the mistake of the religious world. Goodness has always been doomed to be clothed in drabs and greys. Music and colour and gaiety have been regarded as the accompaniment of vice. But despite the slum and gin shop, the dope saloon or gambling den, London is in the becoming a City of God and His Christ, and to those with open vision there is, as Francis Thompson wrote, a Jacob's ladder set up between Heaven and Charing Cross.

HARRY FIELDER.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The twenty-first Annual General Meeting of the Spiritualists' National Union will be held in the Rectory Hall, Gateshead-on-Tyne, this Saturday, July 7th, and Sunday Sessions, the day following, will be held in the Town Hall, Newcastle-on-Tyne, when the speaker at the morning and evening meeting will be Mr. W. G. Hibbins, A.M.Inst.C.E.

In our issue of June 30th, on page 409, we had occasion to give a story from "The Observer" of June 24th, of a reported apparition of Pope Pius X., before some German and Austrian priests at the Vatican, Rome. A correspondent in Ottawa, Ontario, now sends us an extract from "The Franciscan Review," of April this year in which further particulars are given. The report says:—

An unusually interesting story is told by Father Louis Bonvin, of St. Michael's, Buffalo, in a German Catholic paper:—

"Sister M. Edith, who till recently was active here in Buffalo and vicinity, writes to her former Superioress from Remagen, Germany, under date October 23rd, 1922: 'Yesterday an Oblate Father was here and we discussed the pitiful times ahead of us. . . . He then related to me the following happening of recent date, which is vouched for by the auxiliary Bishop of Treves, who in turn has it from one of his priests, an eye-witness. A short time ago ten German and Austrian priests were in Rome and about to receive an audience of Pope Pius XI. When they were waiting in the ante-room, the door opened and before them stood the late Pope Pius X., who died some eight years ago. The clergymen were speechless, because they all recognised him instantly. He turned to them and said: "These unhappy times will last another two years." Then he disappeared. While still under the effect of the apparition, the waiting priests were called into the private room of the reigning pontiff, who noticed their apprehension, and asked for the reason. One of the priests gave him the information. The Holy Father replied in a natural voice: "So he was here again."'" Father Bonvin writes as follows in comment upon the evidence advanced in favour of the genuineness of the "apparition": "It does not behove us to judge lightly supernatural apparitions, especially so when they are substantiated by living witnesses. . . . We are not dealing here with a rumour based upon a doubtful source, but with the letter of a well-known religious, who, in the same letter emphasises the fact that her source of information is absolutely trustworthy. And that party in turn backs up the truth of this information by a well-known bishop. The ten priests who had this apparition cannot be suspected of having been victims of an illusion, because there were several of them, and further so, because the words of the reigning Pope doubtless prove the fact of another apparition of the late Pope. The apparition and the words spoken may be considered a consolation for the two afflicted countries of Central Europe."

The fourth and last of the series of Papers on "The Present Position of Psychical Research," by Sir Oliver Lodge, appeared in "Cassell's Weekly" of July 4th. Sir Oliver in the course of his concluding remarks, writes:—

So if I am asked what is the present outcome of psychical science in my own mind, I should say: In the first place, that the accessible portion of the universe is turning out larger than we knew, and that a whole realm of hitherto obscure fact is coming within our ken; a region which our customary scientific investigations hitherto have not explored, and which few of the recognised investigators have even suspected. Next, that we are thus introduced to a region of what might be called supramundane activity and intelligence. We discover by signs and tokens a group of intelligences interested in the earth, and probably near it—if to them space has any meaning—but existing apart from familiar association with that Matter which so directly and continually and exclusively appeals to our animal-derived sense organs. Some of these supramundane intelligences are able occasionally to influence our minds, but they are unable to exert mechanical force on material objects, for lack of an animal-descended muscular organism. Though exceptionally, through a borrowed organism, they may sometimes bring about minor but astonishing physical results. . . . So we are privileged to find, first, that we too are immortal spirits, at present in process of

training amid difficult surroundings; and, next, that we are not alone in the universe, although apparently so completely isolated in flesh; that the infinite intellectual and moral chasm which separates us from Deity is not, so to speak, empty, and that we are surrounded by those whom we are entitled to call friends. These last seem to constitute a group, growing and developing as we are, not far removed from us in effective space, and not very far beyond us in knowledge. They claim to have feelings not wholly unlike our own, and to be capable in minor degrees of foreseeing, planning, and guiding, and ready to help everything lower than themselves. They show a keen appreciation of their privileges, and though still possessed of free will are always willingly subject to Divine control. The concurrent existence of hostile or evil influences is not denied, and has to be strenuously guarded against by us, especially when we open our minds to supramundane power; but the powers of good are stronger, and can curb or overpower the evil, unless something in ourselves is traitorous. Thus, then, looking at existence as a whole, I have begun to recognise, amid the multifarious possibilities of existence—some of them too lofty for our ken—a brotherhood of human spirits, owning allegiance to one whom they and we call The Master. A brotherhood of man in the widest sense, full of a sense of duty and mutual help, all working and praying and worshipping, some under conditions a stage higher than our own, and striving to raise our minds to a nobler conception of duty, a keener sense of service, and a firmer conviction of the loving Fatherhood of God.

Dr. Weston, Bishop of Zanzibar, who has come to London to preside over the Anglo-Catholic Congress, has recently given the press some interesting particulars of psychic happenings occurring amongst the natives of East Africa. He states that he occasionally exorcises spirits haunting the native dwellings himself, and the result of his observations induces him to think that spirits actually exist in the natives, or houses they are said to inhabit. In an interview with the "Daily Express" representative, published on June 27th, Dr. Weston said:—"I have been in a mud hut in the native quarters in my diocese, and have seen great pieces of plaster torn from the walls and hurled about. I was naturally sceptical at first, so I had every living soul cleared out of the hut and formed a cordon round it. Pieces of mud still continued to be torn from the walls and flung with great force against the roof. Several pieces came hurtling through the doorway. One piece hit me on the head. I re-entered the hut and said prayers. The disturbance stopped immediately. The hut was repaired, and nothing of the kind has happened there since. Natives have come to me saying they were possessed of the devil. Some evil spirit, whether it was the devil or not, had certainly taken possession of them. They had two voices—their own natural voice and another weird, unearthly kind of voice, over which they seemed to have no control. I said prayers over them, and this seemed to chase the evil spirits away. Every sign of the queer second voice vanished, and they became their natural selves again. It would be absurd and utterly unreasonable, with these happenings confronting you, to say that there are no spirits on the earth. Here in England it may be possible to scout the idea, but in a country like Zanzibar, where almost everybody believes in spirits, and the whole atmosphere is steeped in the belief, it is quite a different matter."

The "Daily Herald" of Monday last published some particulars of what appears for the moment to be another case of Poltergeist. The report reads as follows:—

The occupants of a little house in the Drapery, one of Lincoln's most densely-populated areas, have been greatly startled and inconvenienced by strange happenings which are reported to have occurred there. So nerve-racking have these manifestations proved to Mr. Tom Newbury, a 21-year-old labourer, and his wife, that they have taken up their abode elsewhere. A few nights ago, when the family were in bed, Mr. Newbury told a "Daily Herald" representative, he was awakened by the shutters outside the window flying open, although he had secured them before retiring. As he lay there the window opened, and a face slowly formed and approached him. Reaching out, Mr. Newbury grasped the poker and threw it at the face, which immediately vanished. After that, surprises came thick and fast. The door was unlocked, and the iron bar which was used for additional security was thrown to the floor; a small table was overthrown, and ornaments broken; knocking was heard in many parts of the house; pictures were lifted from their hooks and dropped on the floor; and a big trunk was transported from the far side of the bedroom and thrown downstairs. These unaccountable manifestations continued, even when neighbours and friends who came to investigate, were present. Local Spiritualists have investigated the matter, and it is stated that the mysterious occurrences were caused by the spirit of a former occupant of the house, Joe Green, a gypsy, who died from the effects of a blow on the head he received in a dispute at Newbury.



## GLASGOW ASSOCIATION OF SPIRITUALISTS.

### OPENING OF THE JAMES ROBERTSON MEMORIAL HALL.

The opening ceremony in connection with the James Robertson Memorial Hall, the new home of the Glasgow Association of Spiritualists, took place on the afternoon of Saturday, 23rd ulto.

The hall is situated at the rear of the houses at 22 and 26, Holland-street, which the Association acquired some three years ago at a cost of £1,500.

As there has been no occasion to spend money on external architectural features, the hall has been built at comparatively small cost, and it came as a surprise to many, after passing through the unpretentious entrance, to find themselves in such a commodious and beautiful hall.

The plans were prepared by Mr. W. Inglis, I.A., and the design is characterised by a dignified simplicity well suited to the purpose of the building.

The hall measures about sixty-four feet by forty feet, and the cost will be about £2,000. A beautifully finished oak reading desk, a memorial gift from one of the members, is an attractive feature of the platform which, on the opening day, was tastefully decorated with flowers and plants.

Mr. JOHN M. STEWART, Acting President, presided, and after the singing of "The World hath felt a quickening breath," by the company which thronged the building, and an invocation by Mr. James Coates, followed by the hymn, "Behold, how good a thing it is,"

Mr. Stewart said:—

It is my inestimable privilege to preside on this historic occasion, and, in the name of the Association, to welcome you all very cordially to the James Robertson Hall.

"I include in that greeting the Great, Unseen Host, of whose presence we are assured. I can well believe that foremost amongst those of the higher life who are looking on in joyful participation upon this happy gathering is our esteemed President, Mr. Peter Galloway. It is very natural that it should be so because we know the arisen ones are drawn to old ties and associations, and Mr. Galloway was the moving spirit in the securing of this property and the erection of this hall."

After a tribute to those who had been most conspicuous in carrying through the scheme, Mr. Stewart referred in glowing terms to the work of the noble men and women, pioneers of the Association, to whose devoted labours they owed so much. Pre-eminent amongst these was Mr. James Robertson, and in associating his name with their new hall they were paying a fitting tribute to his great work for Spiritualism.

"We can never be too grateful to those early pioneers, for it is because of their labours that we to-day enjoy the benefits of Spiritualism and the peace and comfort which it brings. The future is full of brightness and happiness, the progress of thought is altering the public attitude to our subject. As an Association, equipped with this fine hall and rooms, we have an unprecedented opportunity to perform a real educational and spiritual service for the community. God grant that we may be wisely guided in our work of bringing to others that knowledge which has brought so much joy and comfort to us. May the rich administrations and inspirations of the spirit world ever attend us. May we be faithful to the trust committed to our care, and, as Mr. Galloway always counselled us, 'May no day find us lacking in devotion to the Cause of Truth.'"

MISS MARGARET ROBERTSON, prior to drawing aside the curtain which concealed the memorial stone—a circular free-stone slab above the platform, surrounded by an effective moulding and bearing the inscription, "The James Robertson Hall 1923," said:—

"I wish to say how much I appreciate the honour being done to my father to-day. Spiritualism was the greatest influence in his life. It was his source of strength, his haven from earthly worries, and his friends across the border were his constant companions. We who lived with him day by day know how it helped him to live nobly and die happily." The congregation then sang Wordsworth's hymn, "Thou whose hand hast brought us unto this joyful day," and Mr. Stewart, in calling on Mr. E. W. Oaten, announced that the dedication ceremony would be performed from the other side.

Mr. OATEN, speaking in trance, said: Brethren, it is some years since first we held our sensitive in public meeting before this Association, yet our minds go back to that occasion with gratitude, a young sensitive making his first distant journey to a company then strangers, subsequently his warm-hearted friends."

After referring to the kindly sympathy and encouragement given by Mr. Robertson he continued: "To-day we come to perpetuate his name in word and stone, yet, sir, that is a poor thing beside the fact that his name is graven in the hearts and memories of so many of you."

"It is a goodly thing that certain localities of earth should be set aside for sweet and hallowed communion with the spiritual sphere. Such is our custom, too, upon our plane."

"Primitive man, from his early days, strove to find the quietude and seclusion in which alone the power of the

Divine Life can be realised. Only in the stillness can its delicate vibrations be understood and appreciated, and so the groves were probably the first temples man used, and the whisper of the wind through the trees was the symbol of that other wind which accompanies the spiritual presence. There, in puny and early forms they paid their tribute of worship to the God not understood. To-day, sir, you can do no more, for the vastness of all that is contained within the Godhead is as much beyond human comprehension as it was myriads of years ago."

After reference to the early recognition of the need for consecrating special places for purposes of worship, and the purpose of their meeting that day, he emphasised the uselessness of consecrating matter, unless hearts were consecrated in tune therewith.

"And so we come to you to-day to dedicate this building to the Glory of God, the Giver of all good, the Revealer of all Truth, the Source of all Strength, the Creator of all Light, and the Fountain of all Wisdom. To the glory of God, the God Who knows nothing of creeds or narrowness, but Who blesses the truth-seeker, whatever his form of thought, by leading him into the light, to the glory of God, aye, and to a sweet and hallowed communion with those—His messengers—who delight to do His will."

In eloquent and impressive language the speaker expressed the hope that the truth-seeker, who-ever he might be, would here find that which he sought; the tired and weary world here find rest, the sick in body and mind, healing, the mourners have their tears dried and the bereaved receive comfort, and the children instruction. Proceeding, he said:—

"May you be enabled to create by sweet thoughts and loving acts a genial atmosphere here which shall give welcome to the ambassadors of the Most High, and even win and woo the Archangel from his plane, to come into your midst, because of your sincerity and earnestness may this be the meeting place of many planes, the bridge across the gulf of death, may this be for the drying of the eyes of the mourner, the soothing of the heart of the distressed, the illuminative of the mind of the searcher, the strengthening of the life of him who would live for righteousness. Would you have it so? Then by your thoughts, your lives, your attitude to one another when you meet here, make it possible—and we, of whom I am but one humble soul in a mighty company, will do our part."

"May the blessing of the Most High, the congregation of the wise ones who surround His throne, the wisdom of the spheres, and the love which is the interpretation of the Father's will, descend upon you, and abide with you and all who meet within these walls for ever."

After a solo by Miss Rainy, Mr. J. B. SURGENOR expressed the thanks of the Association to the architect and the contractors. This was suitably acknowledged by Mr. Bennis, one of the contractors.

Mr. A. McCULLY, in a humorous appeal for the building fund, mentioned that £500 was still required, and a collection amounting to over £33 was then taken up.

After tea had been served and a solo rendered by Mr. J. R. A. McDonald, Mr. HORACE LEAF congratulated the Association on the position to which it had attained and the forward policy which had always characterised it.

In introducing Dr. Gavin B. Clark, the Chairman said he was the sole survivor of the original office-bearers of the Association, a man of many interests, who had served his country well in many varied spheres.

Dr. CLARK, after expressing his pleasure at being present, said he attended his first seance in 1865, and six months later helped to found the Glasgow Association.

At the time of his first sitting he was an agnostic and materialist, believing neither in God, nor devil, Heaven nor hell. He had no belief in survival, had a most profound contempt for Modern Spiritualism and regarded it as a grading superstition.

He then proceeded to give some most interesting reminiscences of sittings in the early days, participated in by well-known citizens, with various mediums, including the brothers Duguid.

Mr. Stewart here announced that before the control had left Mr. Oaten, he had had a few words from him. Their purport was, "The conditions here are extremely good, but keep down bickerings. Robertson, Duguid, and Galloway are here; they will help you all they can."

Mr. Oaten having expressed his pleasure at being present, dwelt on the inward significance of Spiritualism, the most optimistic belief he knew of, offering us unlimited opportunity for good, and teaching brotherhood.

Short addresses were also delivered by Mr. James Coates, Mr. Jas. Skelton, and Mr. W. T. Thomson, and the proceedings closed with the singing of "O Father, bless us ere we go," and the Benediction.

The proceedings throughout were impressive and harmonious, and the spirit of optimism and quiet enthusiasm which prevailed, while adding to the sense of satisfaction and gratitude which the members feel at the attainment of their long cherished desire for a fitting home of its own for the Association, augurs well for its future progress, and the successful carrying on of its work, with the blessing of God and the Spirit World, in the first Spiritual Temple in Scotland.

J. B. McI.



## OXEN AND THE GHOST.

A SOUTH AFRICAN STORY.

Oxen are generally regarded as being very stupid animals, but a Cradoek writer tells a story which in the case of the beasts in a part of the Graaff-Reinet district would seem to suggest that they are at least susceptible to the proximity of spooks! "Many years ago, when I was quite a little chap," he writes, "I stayed on a farm on the other side of the Graaff-Reinet border. A year or two previously a murder had been committed there, a half-caste Hottentot having been surprised by some neighbouring natives who knew that he had several pounds upon him (accumulated wages) and brutally killed. Now, this old Hottentot had an intense love for this particular spot. It was close to a sandy drift—a place where a winding river (or rather river-bed except after rains) crossed the mountain road. There were two or three thorn trees on one side of the road there, and a steep krantz on the other, so that when it was only growing dim on the veld, it was practically dark by the drift, and the place had a peculiarly uncanny appearance.

"One evening my uncle and I, together with a native lad, were coming home in the wagon. We were descending the little steep bit of ground that led down to the drift, when suddenly the oxen stopped and absolutely declined to budge. They would not go a yard further, and some of them uttered a most peculiar sound as if in pain, whilst one or two bellowed as if they were being subjected to torture. My uncle was very angry, for my aunt was alone in the house with the little children and a little nurse girl, and it was getting late. My uncle tried everything he could think of, and finally lashed the animals in a way that was quite cruel (for him), for he was a kind-hearted man; but he soon stopped that, and said he would give it up. So we outspanned, turned the oxen loose, and walked home.

"As we descended into the drift," continued the correspondent, "the little native lad shivered and muttered something to himself. My uncle asked him what was the matter. For a minute or two he would not reply, and then when we were nearing the house, and he saw the lights, he said: 'Baas, daardie osse het die spook gesien.' My uncle said nothing in reply, but later, when discussing the subject with Tante Sannie, he said he believed the boy, and that the oxen had really seen the Hottentot ghost.

"I remember all this very clearly—and also what happened the next day. My uncle was an obstinate kind of man, and he wanted to make sure. So at dusk the next day he got another span of oxen, and inspanned them to a sledge, and drove them along the road.

"But they would not go down, and cross the drift. They almost shrieked with terror. I was there myself. My uncle would not listen to my aunt's entreaty to let me stay at the house. He said I was getting a big boy and had to be a little man. Anyhow, I was terribly frightened this time. So was my uncle, I think. He took the front reins, turned the heads of the oxen, and we went back home. We never made another attempt, and I believe that not long afterwards my uncle had a fresh road made—a deviation for some four or five hundred yards, necessitating a lot of work. This was all on account of the Hottentot's spook, which, for all I know, haunts the place still."

—"Rand Daily Mail."

## SOME PRECEPTS.

We take the following from a little book of maxims entitled "Greater Things, and A Greater Than Things," by Anonymous (J. M. Dent and Sons, Ltd., 1s. 6d. net):—

The course of our lives is governed by what we do, and what we do is determined by what we are. Whatsoever is contained within our hearts, that we are; that is the controlling factor in our destiny. We may strive in vain to do better, so long as we change not the contents of our hearts.

Let us not deceive ourselves, that a little licence is without harm, every least deviation from the straight is crooked, every least inclination from our highest is a fall.

As we do to one another, so inevitably we do to ourselves. We cannot wish the least harm to another, without also doing harm to ourselves by conceiving hatred which is debasing in our hearts; neither can we wish the least good to another, without also doing good to ourselves by conceiving love which is uplifting in our hearts.

So many of us are failing utterly to realise the dignity and responsibility of our manhood; we are looking for external forces to reform our world; but we ourselves are the constituents of our world, and we are men and women, not clay to be moulded from without. Our reformation rests in our own hands, our world is given into our power, what shall we make it for ourselves and one another?

THE SOUL OF POETRY.—It is always "out of the depths" that poetry comes, if it be true, and living, and of any permanent value. Yes "out of the depths," the depths of sorrow fused in the kindling fire of the spirit till the flame sweeps upward with that rhythmical beating which becomes musical before we know it. This is to write a true poem—to feel that it is uttered in your soul's hearing, that you do but reverently listen.—MARY LINSKILL.

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## SIRANGE IMAGES ON GLASS.

THE LATEST EXPLANATION OF SPIRIT-PHOTOGRAPHY.

By C. V. W. TARR.

The opponents of Spiritualism, in their hardness of heart, have found another stick with which to beat the mediums for spirit-photography. Although it can easily be shown that the evolution of psychical criticism, or to describe the phenomenon in another way, the abandonment of one position after another by the critics, is itself good evidence of the reality of psychic facts, there are still those among us who determinedly blind ourselves to the facts of the psychic. I cannot remember having seen in *Light* any reference to the latest suggestion of the critics on the subject of spirit-photography, and I take this opportunity of calling attention to it. It is a signal example of the determined attitude of our opponents, whom we may justifiably term "The Die Hards." According to a recent report in the "Daily Mail," a writer in the scientific journal, "Nature," has observed a most singular fact. Upon an ordinary piece of glass (a clock glass, five inches in diameter), after it had been silvered to serve as a mirror, there appeared a photographic image of a small child's head. This mysterious piece of glass has been submitted to an expert, Dr. J. W. French, who says that the image upon it is evidently of photographic origin, "probably caused by a head being cut from a photograph and pasted on the glass." This expert has conducted experiments along these lines, and has obtained similar results, but it is admitted that the process is obscure, and a matter for further investigation. This singular and obscure process is, nevertheless, seized upon as a stick with which to beat the mediums for spirit-photography. The "Daily Mail" suggests that this phenomenon may afford an explanation of spirit-photography. Spirit-photographs "may be produced by the use of glass that has been exposed to a strong light under a negative or a picture, and that has had the image transferred to it by light or mere contact."

Quite unconsciously our opponents pay the poor mediums for spirit-photography an extraordinary compliment. This piece of glass, with its strange image, has had to be submitted to an expert, who himself can only throw some light upon its production as a result of his own careful scientific experiments. How strange that the unscientific medium, who makes the supremely unscientific claim that he is able to get into touch with the higher world, should be so closely acquainted with natural laws that are obscure to scientists themselves! Since the mediums are so clever and deeply versed in Nature's lore as unconsciously shown by their opponents, it would seem that they are worthy, not of the constant innuendoes and vilification meted out to them, but of recognition as pioneers of research, however questionable their claims about the ghosts may be regarded.

\*.It is an old fallacy of a certain class of critic to assume that each individual medium has mastered the whole knowledge of science and conjuring combined.

## ON COURAGE.

Mr. J. Millott Severn, of Brighton, in one of a series of articles from his pen in "Popular Science Siftings," claims that although genius is rightly considered a rare quality, true courage is even rarer. In the course of his article he touches on a question that may be held to have some application to our own subject, and its courageous presentation, although it should surely need no great measure of audacity publicly to speak or write as one who holds by the reality of a life after death. Still there are those who, fearful of popular ignorance and prejudice, conceal their views even when there is an urgent need that these should be frankly stated. Mr. Severn writes:—

Many acts of self-denial need courage; hence the desirability of its cultivation. What mean, paltry things some people will stoop to, witness, or sanction, when lacking courage to contend with and face opposition! Such individuals not only allow themselves to be imposed upon, but will frequently countenance the committal of low-down, contemptible acts, and allow important matters, which should conscientiously demand their serious attention, support and protection, to take their course unheeded and without challenge.

Courage is a quality which is largely appreciated by the majority of people. When we hear a minister or public speaker who has the courage of his convictions—who dares to speak his mind, proclaiming his views regardless of cost; who dares, in fact, to do his simple duty, crowds flock to hear him. The same may be said of a writer. If he has the courage and daring truthfully to speak out, his writings will be largely in demand.

The cultivation of courage is very much neglected. Parents should train and foster the development of this quality in their children; it is highly important, from a moral as well as a physical standpoint, and it would frequently be of sterling value to them.

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## CURRENT MAGAZINE LITERATURE.

The current issue of "The Hibbert Journal" contains, amongst other articles, one on the "Centenary of Ernest Renan," by W. Watkin Davies, M.A., who points out that there is in Renan's voluminous writings not only scholarship wedded to the highest literary skill, but a noble spirit pervading the whole, revealing the great heart and the truth-loving mind of the man himself. Another article is "Studies in the Laws of Plato," by G. M. Sargeant, M.A., being the second of a series. In this Mr. Sargeant deals with "Man as God's Playfellow," and suggests that dance and song are the two art forms which are fairest and most delight God, and that these arts are used as the chief elements in the education of man. "The First Man and the Second," by Sir Oliver Lodge, is a study of the human ascent of the ladder of Life. Referring to the enmity to new truth, Sir Oliver writes:—

But it is clear that force should be used only by one side. Those who are the privileged messengers and fore-runners must not retaliate. Passive resistance in the conflicts of men may be foolish and even wrong, for, when a wolf breaks into the sheepfold the shepherd is called upon for active service, not for supineness and passivity. But the case is different when we are entrusted with a divine message. Then we must be patient, long-suffering, not returning railing for railing, but with peaceableness and courtesy pursuing our appointed aim; exerting no force even to drive home conviction, speaking in parables when necessary, exercising wisdom and restraint in promulgating even what we know to be the truth; and restraining the over-zealous: "He that believeth need not make haste." We can witness the contortions of adversaries without imitating them; and can leave the result in faith to the Higher Powers whose servants and messengers we are.

"Psychic Science" for July is an especially interesting number. Amongst its contents are "Metagnosis—A Link with Greater Intelligences," being an extension of the Glastonbury Scripts, by the editor, Mr. F. Bligh Bond, an article, "Remarkable Experiences with Evan Powell," from notes by Mr. H. W. Southey, editor of the "Merthyr Express," "Hyper-physical Photography," by Mr. Stanley De Brath, and "The Pithecanthropus"—a record of a strange materialisation—by Mrs. A. St. John Stobart.

We take the following striking passages from the Editorial Notes:—

At present, the world is decidedly at the end of one epoch of knowledge and at the beginning of another, and for this obvious reason, namely, that not only has purely physical science reached its limits, but the capacity of any individual mind to absorb, retain and memorise the accumulated results of past working in any department of knowledge, is exhausted if it has to depend upon the personal side of experience and training. Even now, in the orthodox sciences, a student must specialise if he is to make a mark in any branch of knowledge, and he must, at the same time, in order to do this usefully and practically, fortify himself with a concurrent knowledge of a general order. Hence a life-long preparation of study is nowadays all too little for the grasping of all that is to be gleaned of value in the records of earlier research, and were it not for the strange and unexplained phenomenon of a power of synthesis and intuitive grasp of those ideas which have been the fruit of ages of struggle, but seem now innately apprehended as though they had become imbedded in the racial mind—a power manifested in the youthful members of the race in whom the strength of their intuition largely removes the handicap of a lack of intellectual priming; were it not for this fact, we might well despair of any further building on the structure of modern learning. But the fact is with us, and is every day manifest as *Faculty* in those chosen ones in whom the channel of Intuition is open. . . . A line of cleavage is coming into view between those who have the capacity for receiving this intuitive racial knowledge and are willing to accept it as such, and those others, who at present form a large majority, and in whom the personal self-consciousness rules and all the powers of the mind are accredited by their possessor to himself, as originating in his own brain, and as a product of his own personal thought and experience. It is hardly necessary to say that the whole future of man and of civilisation rests with those who have made their intellectual submission to the greater mind, and in whom the intuitive faculty is consciously wedded to the personal intelligence. The intellectuals who refuse the gift of the greater knowledge because to admit its transcendence hurts their pride, will be either as closed vessels unable to receive the new wine that is abundantly being poured forth, or else as the "old bottles" in the parable of Jesus unable to contain it.

"The Occult Review" has a noteworthy article "Chats With a Professional Medium," by Stuart Armour, in which mediumistic temperament and faculty is dealt with understandingly by a writer whose knowledge is clearly based on practical experience and sympathetic study.

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## RAY'S AND REFLECTIONS.

I have been reading of a clergyman who has adopted "a bold idea for curing the evil of the empty church." It seems that "instead of speaking his sermon only, he has decided to act it as well." By way of commencement he is to dress up as Abraham outside a tent on the plains of Palestine. I learn with some surprise that he regards this proceeding as a means of getting "out of the rut!"

After thousands of years, during which there have appeared many great prophets and teachers of greater races—some of the later ones, like Ruskin and Emerson, giving the world the richest and ripest of the wisdom of the ages—it is supposed that to present the ancient worthies of the Semitic race with theatrical accompaniments, is to get out of the rut! It seems to me rather a case of becoming more fully embedded in it. It is as though a devoted lover of the past insisted on relying for his illumination on the old rush-light, or the tallow candle, and, finding that in these days of electric light, this sort of thing excited no enthusiasm amongst those who had to put up with it, decided as a great concession to burn his poor flame inside an electric light reflector.

Emerson, who is amongst the greatest of our modern prophets and seers, has some appropriate words on this blind worship of antiquity in religion. I have quoted them before. For the present it will be sufficient to point out that Religion, or any worthy form of religion, stands in no need of "booms," "stunts," and that artificial sensationalism which is too obviously borrowed from commercial sources. It may seem to have some effect at the time, but it is always short-lived—a mere flash in the pan. A spiritual message should not be placed on the same level as the sale of mustard, cigars, patent medicine, or the popularising of a musical comedy.

But the "churches are empty." Yes, some of them. There are notable exceptions. And Spiritualistic places of worship (it appears) are everywhere attracting large audiences. It is probably quite true; I have heard it mentioned as a matter of complaint by those who are not pleased that it should be so. Whether this attraction of the people from the old conventicles to the new is of good augury or not, depends entirely as to whether the attraction is permanent. There is a great lure in novelty in itself, but if the new thing is not also a good thing, it is quickly exhausted. If it is a good thing it abides, and needs no "booming," and no theatrical appeals to popular attention. Such aids may produce temporary spurts, and a false appearance of popular favour, but the class of persons which responds to them is usually the shallow and thoughtless class, which falls away when it is sufficiently sated with the novelty, since it is looking for newness rather than truthness.

A kindly American correspondent—a publisher—sends me some cuttings from a magazine. Amongst them is an amusing fable which so well illustrates our own standpoint in *Light* when attacked by absurd antagonists, that I would like to tell it here. I have mislaid the cutting, but I can remember it well enough to reproduce.

A lion was once challenged to fight by a skunk. The lion declined the combat, upon which the skunk expressed surprise. Could it be that the lion was afraid? "No," said the lion, "it is not that. If I fought and killed you, it would be no triumph; there would be no glory in it. If I spared your life, you would be able to go away and boast that I had done you the honour of fighting with you. And in any case, I should not get rid of the smell of you for a long time afterwards!"

More theological hate! A friend has been telling me of an argumentative working-man who traced many of the world's miseries to "röpery," and who asserted that there would be no peace until the Pope was "pulled out of his vacuum!" It is pleasant when we can get a laugh out of the antics of those foolish people who think to advance their own faith by dealing blows at the religious beliefs of others.

D. G.

OBITUARY: COMMANDANT DARGET.—We have to record, with regret, the decease of Commandant Louis Darget, Chevalier of the Legion of Honour, and well-known for his invaluable contributions to psychic science, who passed away on the 25th ult., at his house in Paris at the age of 76. We hope shortly to give some further particulars regarding him, but meanwhile we may quote the motto at the head of the notification of his death: "Naître, mourir, renaître, et progresser sans cesse, telle est la loi."



## 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.

### SPIRITUALISM AND ITS OPPOSITION.

It is a mistake to underrate the intelligence of your opponent (and our opposition has made that mistake all through its history). But it is equally a blunder to overrate the capacity of the public to be humbugged and misled. This partly explains our belief that the progress of Spiritualism has been helped rather than hindered by its enemies. Years ago we pleaded for an intelligent opposition, and not merely an obstinate and uninstructed one. In this matter we take a very impartial view. We hold that no movement can succeed unless it is opposed to something, just as no force in nature can produce any effect unless it has something to resist it. But in this matter of Spiritualism we do not merely want blind resistance. We want the opposition of those whose criticism shall be of value to us in the detection and expulsion of our errors and weaknesses. We frankly acknowledge that there are weaknesses in our movement. It would not be human if it were not so. But while we acknowledge these things, we do not glory in them, nor find any desire to palliate or defend them. We want them removed that we may be the stronger to go forward. So when our critics come to us with their indictments we say in effect: These things are admittedly bad, but if you are sincere in your professions that you want the Truth to prevail and not any particular party, you will take the broad human standpoint and come to either to help solving our problems or curing the abuses to which you call attention. If we are united on the central question, the spiritual nature of the Universe and of Man, then all the other questions become mere side issues. That may be a little Utopian; but it is an ideal that has been realised in the past in smaller issues, as in ancient Rome when "none were for a party but all were for the State." Our supreme interest is Humanity and not any special section of it.

### SCIENCE AND PSYCHIC PHENOMENA.

While we agree that there is much of dulness and obstinacy in the refusal of many scientists to investigate psychical facts, we do not forget that it is the duty of Science to be patient, painstaking, thorough, and exact. It is perhaps better that a scientist should err on the conservative side of his work than that he should make any incautious step or say anything which he might later have to retract. We find that even the great men of science who have discovered the truths in Spiritualism are noticeably cautious and will not go an inch beyond their facts, indeed, in some instances, not even so far as their facts would warrant them. We must observe a clear discrimination in these matters. We must not blame the scientist because he is not a poet or a seer, gathering truths by the swift aid of inspiration and intuition, instead of by the dull but very trustworthy methods of experimental research and examination. Moreover, Science, as it stands at present, can only concern itself with things when they are reduced to plain matter of fact.

A vision is useless to a scientist until it is verified and made concrete. Many of the marvellous inventions of to-day were seen in vision or imagination by the world's dreamers generations or centuries ago. The scientist scoffed very often at the ideas (in which he was wrong), but he was right, generally speaking, in refusing to concern himself with such matters until they were definite enough to be dealt with in the laboratory.

### "SCIENTIFIC" AND "UNSCIENTIFIC"—FACTS AND ROMANCES.

Let us know precisely what is meant by these two terms, "Scientific" and "Unscientific," so grievously mis-used and so often employed as missile weapons. Science is knowledge, systematised knowledge. Scientific method is the method based on knowledge, whether to gain fresh knowledge or to apply it when gained. That is all. It is usual to restrict the use of the word "Science" to the higher branches of knowledge, otherwise the carpenter and the mason would have to be included—which would be too dreadful!—although carpentry and masonry really answer to the definition of Science, as "knowledge reduced to system." We next consider that it is the custom to regard no knowledge as scientific until it is received and accepted by scientists. It has been held that all scientific facts must be capable of demonstration at any time, but the people who say that are very unscientific. There are a good many facts in Nature known to Science which cannot be demonstrated at any moment in order to convince those who may happen to deny them. Quite a long array of discoveries now accepted as a matter of course were the discoveries of scientists whose statements concerning them were, at first, derided and "howled down" by other scientists. There were even cases of the persecution of scientists by other scientists: human nature is much the same whether in the fields of Knowledge or of Faith. The conclusion is that we must not in the least object to anything in Spiritualism being denounced as "unscientific"—the real question being whether it is true or not true. When we have tested it and found it true we build it into our system of knowledge as a scientific fact, and thus we get Psychical Science. We find that Telepathy, Clairvoyance and many other matters are facts, all having some bearing on each other, and thus forming a Science consistent with itself. But if upon the strength of these things some person claims to have lived in "Lost Atlantis" or some country of the ancient world (usually as a king or queen, or other great personage) and to have been "reincarnated" in the world of to-day—well, that is *not* Science, because it has not become a matter of ascertained fact. Until that time arrives we can charitably place it under the head of "Romance." Meantime Psychical Science has discovered the existence of "Subliminal Dreams," fabrications of the "dream consciousness," having no basis in fact. That provides us with a "scientific" heading for these fantastic tales.

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## ANSWERS TO CORRESPONDENTS.

J. STRAUGHAM.—We have your letter and you should hear shortly with the information you ask for.

D. F. W. (Leeds).—We know of no book of the kind you require; the subject is too new to warrant the production of a manual. You might obtain Sir Arthur Conan Doyle's book, "The Case for Spirit Photography," which can be obtained from the L.S.A. at this address.

R. A. WILLIAMS (Bournemouth).—Thank you for your letter and the enclosure which, however, we do not find available for publication.

K. D.—We have your letter, but are quite unable to interpret for you the vision you describe. It may have relation to something in your own career and it might be worth while considering it from that point of view.

M. (STOKE-ON-TRENT).—We agree with you regarding the value of the address "Superphysical Man," but as the original of this and the following addresses is very lengthy and calls for compression, we fear we shall have to follow our rule of reducing each to a manageable length, especially as there is a great deal that will bear excision.

**FREEDOM V. AUTHORITY: AN AMERICAN VIEW.**—Truths should be simple and appeal to the simplest understanding. For instance, no one seriously disputes the ethics of the Sermon on the Mount. The difficulties begin to arise whenever anyone arises and claims to be an authority in religious matters and when he can get the temporal power behind him, trouble arises, hence the assertion . . . that all power lies within the people themselves. Then comes up the question in spiritual matters: Shall we have a spiritual head who may be looked to as an authority and whose dictum shall be followed blindly? Or shall we give the individual conscience full freedom of expression? Then comes the question of creed. Creeds always bind and prevent expansion and growth. Here is where the question of church attendance and Sabbath observance come in. Those who are outside of the churches claim that those who are inside, a minority professedly, take undue and unwarranted powers to themselves and thereby interfere with the liberties of others without any just reason. Our Government was founded to give freedom to all citizens, civil and religious, and nothing in the history of this country (United States) shows that where religious laws are in operation there is greater morality or unhappiness than where no religious enactments exist; and Churchmen must show before they ask others to join them that they are better and happier than those who do not attend or belong to the churches. Rather must we adopt a new rule of life where religion will be a vital, every-day part of that life.—JAMES BOYD (in "History of San Bernardino and Riverside Counties").

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, July 8th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Stevenson.

Croydon.—Harewood Hall, 96, High-street.—July 8th,

11, Mr. Percy Scholey; 6.30, Mr. J. G. D. Hooker.

Brighton.—Mighell-street Hall.—July 8th, 11.15 and 7,

Mr. A. Punter; 3, Lyceum. Wednesday, 8, Mrs. Ormerod.

Camberwell, S.E.—The Guardians Office, Peckham-road.

—July 8th, 11, circle; 6.30, Mrs. Richardson. Wednesday,

11th, 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, Mrs. Annie Boddington,

address and clairvoyance; 7, Mrs. E. Neville; 3, Lyceum.

Monday, 8, developing circle (members only). Wednesday,

8, Mrs. Nellie Melloy. Friday, free healing centre, from 7.

Sunday, July 15th, 11, Mrs. Redfern; 7, Mrs. Mary Crow-

der. Membership earnestly invited; subscription, 6/- per

annum.

St. John's Spiritualist Mission, Woodberry-grove, North

Finchley (opposite tram depot).—July 8th, 7, Rev. G.

Ward. July 12th, 8, Mr. and Mrs. Lubens, M.A.S.C.,

Australia.

Shepherd's Bush.—73, Becklow-road.—July 8th, 11,

public circle; 7, service. Thursday, July 12th, service.

Peckham.—Lausanne-road.—July 8th, 7, Mrs. S. Pod-

more. Thursday, 8.15, Miss L. George.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park

Station (down side).—Sunday, July 8th, 11, Miss Maddi-

son; 7, Mr. Horace Leaf.

Worthing Spiritualist Church, Ann-street.—July 8th,

11 and 6.30, Mrs. H. Boddington. July 12th, 6.30, Miss

Tell.

Richmond Spiritualist Church, Ormond-road.—Sunday,

July 8th, 7.30, Mrs. Ethel Smith. Wednesday, July 11th,

Mr. W. A. Melton.

Central.—144, High Holborn (Bury-street entrance).—

July 8th, 7.30, Mrs. Graddon Kent. July 8th, 7, Mrs.

Edey.

## AN APPARITION.

Miss C. E. Earle writes:—

One day two friends of our own and the doctor's family (a married couple) came to call on my mother, and said, in the course of conversation, how astonished they had been that afternoon on their way to see us to meet F—, the daughter of one of the leading doctors. She had been dangerously ill, and was hardly expected to recover.

"Are you sure?" asked my mother: "I thought she was still unable even to sit up in bed."

"Oh, quite sure," was the answer. "She came out of her own gate just as we were passing, and, scarcely glancing at us, went very quickly down the hill towards the sea. She looked like death itself, but she was walking, and alone."

That same afternoon another friend came in, to whom mother imparted this information.

"Oh! Mrs. Earle!" exclaimed this lady aghast. "F—! I have only just called at the house to make enquiries; F— died quite suddenly last night."

Two other people besides the friends mentioned above saw this girl as she crossed the bridge on her way to the sea that afternoon.

## A POET ON THE MEANING OF LIFE.

The following extract from one of the letters of John Keats in the volume edited by Sidney Colvin (Macmillan) illustrates the working of the intuition in solving the problems of life:—

Call the world, if you please, "The Vale of Soul-Making," then you will find out the use of the world. . . I say "Soul-Making." Soul, as distinguished from an intelligence. There may be intelligences or sparks of the divinity in millions . . . but they are not souls till they acquire identities, till each one is personally itself. Intelligences are atoms of perception . . . they know and they see and they are pure, in short they are God. How then are souls to be made? How, then, are those sparks which are God to have identity given them . . . so as ever to possess a bliss peculiar to each one's individual existence? How but by the medium of a world like this? . . . it is a system of spirit-creation.

I can scarcely express what I but dimly perceive, and yet I think I perceive it . . . that you may judge the more closely I will put it in the most homely form possible.

I will call the world a school instituted for the purpose of teaching little children to read. . . I will call the human heart the "horn book" used in that school . . . and I will call the child able to read, the soul made from that school and its "horn book."

Do you not see how necessary a world of pains and troubles is to school an intelligence and make it a soul? A place where the heart must feel and suffer in a thousand diverse ways?

Not merely is the heart a "horn book," it is the mind's Bible, it is the mind's experience; it is the text from which the mind or the intelligence sucks its identity. As various as the lives of men are, so various become their souls, and thus does God make individual beings, souls, identical souls of the sparks of His own essence.

## NEW PUBLICATIONS RECEIVED.

"The Spirit of Irene." By Wm. Tylar. Published by William Tylar, Boscombe. (3s. 6d.)

"Priscilla Séverac." By Marcelle Tinayre. Done into English by F. Mabel Robinson. Fisher, Unwin, Ltd. (7s. 6d. net.)

"The New Era." July.

"The Quest." July.

"Pearson's Magazine." July.

"The Hibbert Journal." July.

"Thirty Years of Psychological Research." By Professor Richet. Collins. (25s. net.)

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Speakers:—Messrs. ALFRED KITSON (Dewsbury); R. A. OWEN (Liverpool); J. K. JONES (Sheffield); and others.  
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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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## 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.

So much the rather thou, Celestial Light,  
Shine inward.

—MILTON.

### WHEN THE TIME IS RIPE.

In the great spiritual "urge" which is upon the world to-day, there are those who are seriously considering whether or not it is their duty to go forth with a message and a mission. Sometimes the question is put to us. Lately we were reading an article in an Anglo-Indian journal, "Prabuddha Bharata," which dealt with this particular question with special reference to the views of an Indian sage Turiyananda, from which we take the following excerpts:—

To be in the world and maintain the family, to fulfil one's duties—this also is certainly religion. . . . It is selfishness that is impure. First of all, a man should fulfil his duties according to his caste and order of life, and when the mind has been thus purified, he should approach the qualified teacher for the attainment of self-knowledge. There is no way out unless one has fulfilled one's duties. And the moment you have truly finished the duties of one order of life, those of the next naturally come in. . . . Whenever anyone spoke to Sri Ramakrishna about giving up the world, he would say, "If you are sincere you will find the circumstances gradually becoming favourable."

We do not need to go to the East for light on the question; but it is worth noting what an Oriental sage thought on the matter.

### RENUNCIATION—WISE AND FOOLISH.

Only here and there do we find those who are fitted by life and character to go forth and leave behind the common round and daily task. We have in our time encountered those who have misguidedly left their allotted parts in life, neglecting home and business on what they conceived to be a high and holy mission. It is not for us to judge them, but it seemed to us that the effects of the course they took were rather deplorable. In one case (it happened many years ago) it

meant a ruined business and a wife and family reduced to want. It was no case of personal ambition—a feature too often apparent in such instances. The man who made the renunciation was a fine, sensitive soul, the subject of an exaggerated idealism. He lacked the ballast of practical common-sense. Perhaps in the evolution of human life such martyrdoms are necessary. Our own standpoint on these questions is well set out in the quotations we have given above. In the life of spiritual endeavour nothing should be forced; there should be none of that personal strenuousness which belongs to the stage of commerce and business enterprise. Do the work which lies at hand, and which belongs to the path you are now on, even if at first it does not give full scope for self-expression. When you are ready for the higher tasks, they will be ready for you. Wait for the hour to strike, and you will pass naturally into the higher work, whatever it may be. That divinity which shapes our ends is sometimes balked of its purpose by hasty action. There is in us sufficient of "free-will" to mar our lives by premature decisions, the mainspring of which may in reality be "vaulting ambition" rather than the silent monition of the spirit.

\* \* \* \* \*

"THE 'CONTROLS' OF STANTON MOSES (M.A., OXON.)."

Mr. A. W. Trethewy's book under this title, which has just made its appearance, gives us for the first time in connected form, the story of the mediumship of a man whose name will ever be associated with the earlier history of Spiritualism. His position and work were in a manner unique, uniting as they did the rôles of clergyman, scholar, author, journalist, and medium. Mr. Trethewy's work, while largely inspired by affection and respect for the memory of a great medium, is none the less informed by a critical spirit. It analyses carefully the character and identities of the band of forty-nine spirits who were said to be in charge of Mr. Stanton Moses and his work, and closely examines the accounts of phenomena, the messages, and the different handwritings in which the various scripts were given. Numerous plates in the book reproducing some of the writings in facsimile, will enable the student to follow with clearness this portion of the argument. We shall have more to say concerning the book hereafter. Meanwhile we desire to call attention to it as a work which should have a strong interest for all studious psychic researchers. It is published by Messrs. Hurst and Blackett, at the price of 12s. 6d. net.

Be calm in arguing, for fierceness makes  
Error a fault, and truth discourtesy.  
Why should I feel another man's mistakes  
More than his sicknesses or poverty?  
In love I should, but anger is not love,  
Nor wisdom neither; therefore gently move.

—GEORGE HERBERT.

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## GERALD MASSEY, SWEDENBORG, AND MODERN SCIENCE.

BY A. J. WOOD.

In the long and deeply interesting address on Spiritism by Gerald Massey recently republished in *LIGHT*, and which ran through several numbers, there were many references to Swedenborg, some of which deserve more than a passing attention, not only on account of the respect the poet evinces for this philosopher, but also because they testify to the feeling he entertained, that more attention might profitably be paid, especially by our scientists, to Swedenborg's system of philosophy as expounded in his doctrine of life, and degrees. This feeling, to my own knowledge, has been that of many others who have studied the seer's philosophy in this particular.

Perhaps one reason why this has not been done is because its application, if not altogether confined by Swedenborg to spiritual things, has not been applied by him so fully to material things—except by way of illustration—as the importance of the subject warrants. Perhaps this was not to be expected; because, for one thing, science in his day was not only crude in its methods, and narrow in its outlook, but was profoundly ignorant of many things now known which would have aided him considerably in developing his thesis. Nevertheless, he has laid down principles, which, if only utilised and extended along the lines he has indicated, ought, in these days of wide scientific knowledge, and deeper insight, to go far towards solving some of the deeper problems which confront, not only our physicists, but also our biologists, in their probings into the mystery of organised life.

The physicist seems to have reached the limit of his powers in determining that his once "solid" matter is merely a form of some "immaterial" and invisible energy which he calls electricity, and which again is assumed to be, no doubt with good reason, an etheric phenomenon. One result of his labours, however, and it is a significant one, is, that his whole outlook upon Nature is changing; and he now walks, like Agag, more delicately in this temple of the Lord.

That Gerald Massey had some idea that Swedenborg's philosophy might be of great service to the scientist is evident from the following words:—

I think they (the physicists) will not fathom the flux of vortical atomic action without coming upon a penumbra outer form of Swedenborg's "influx." But if he be right about the non-continuity of spiritual into mechanical force, save by correspondence or analogy, the *nexus* cannot lie with them, and they are not likely to connect, say, life and electricity, as they can the liquid and gaseous forms of matter. Still, I do heartily wish that some of our physicists would study and try to realise and utilise Swedenborg's conception of life, with a view of bringing it to birth in their own domain.

In order to understand this desire of Massey's, it will be useful to take a brief survey of what Swedenborg has to say on the subjects of Influx, Degrees, and Correspondence, which are all so closely related, and then we shall be better able to judge how far they are applicable as a means of solving some of the problems of Modern Science, with respect to matter and life. In the first place he teaches, what every other philosophy except materialism teaches, that all phenomena are ultimately traceable to God, as First Cause. In the second place he teaches, what no other system of philosophy has done, that everything is derived from that First Cause by *Correspondence*. If all things are derived from this First Cause (since *ex nihilo nihil fit*) then it can only be by an outflowing from it, and thus a communication of, or from, Itself to all things. The *Law* of this communication Swedenborg calls "correspondence"; and states further that, "communication by Correspondence is called Influx."

In its widest sense, Correspondence may be defined as the relation between First Cause, intermediates (secondary causes) and effects. We may illustrate this in a way as follows: by a *desire*, the *thoughts* arising out of that desire, and the *words* which give effect to them both. All are distinct, and are on their own planes, and yet are related to each other by *correspondence*; the first, flowing out, and giving birth to thought corresponding to it, and this again, by a further communication of itself giving birth to words or speech. The two former belong to mental or spiritual categories, the latter to physical or natural. There is a communication with each other by "influx." Desire "flows" forth, and excites thought in the understanding, and thought, as an intermediate, or secondary cause, provides the *nexus* between desire and speech. Swedenborg calls these three things End, Cause and Effect; which we may state as follows:

End—that for which a thing exists;  
Cause—that by which a thing exists;  
Effect—the thing itself.

If there are any further extensions of the latter, they are merely sequences.

As with these smaller things, so with the greater; or, as Swedenborg puts it, "There is a correspondence of natural things with spiritual, and of spiritual things with celestial; and finally, there is a correspondence of celestial with the Divine; thus a succession of correspondences from the Divine to the last natural." These are severally distinct on their own planes; they are distinguished from each other by what Swedenborg calls a "discrete" degree, and are related to each other by Correspondence. Discrete degrees are to be carefully distinguished from continuous degrees; and it is essential to understand the difference between them, because discrete degrees show how one plane of substance originates from another which is not only prior to it, but different from it. But we will first let Swedenborg describe in his own words the difference between these two kinds of degrees, and then try to illustrate his teaching from Modern Physics.

Continuous degrees (he says) are decrements or decreasings from grosser to finer, or from denser to rarer, etc. But discrete degrees are entirely different; they are as things prior, posterior, and postreme, or as end, cause and effect. These degrees are called *discrete*, because the prior is by itself; the posterior by itself; and the postreme by itself; and yet, taken together, they make one. The atmospheres from the highest to the lowest, or from sun to the earth, the ethers and the airs, are discretized into such degrees. They stand as simples, as congregates of these; and again as congregates of these, which, taken together, are called a composite.

Modern Science enables us to form some idea of the nature of these degrees, and to see the importance of the principle underlying the seer's philosophy in this matter. We cannot do better than quote some recent words of Sir Oliver Lodge, which aptly illustrate this teaching. In the "Wireless Review and Science Weekly" of June 9th our eminent scientist, dealing with the ether, and the constitution of the atom, says:—

First we have the absolutely continuous Ether. Then we detect specialised specks in it, the electrons and the protons. Then these combine and group themselves into atoms of matter. Then these form chemical molecules. And the molecules aggregate themselves into visible bodies which appeal to our senses, and with which we are so familiar that we forget the wonder underlying it all. The visible and tangible masses aggregate still further under gravitation into planets and suns.

In the above lucid description we have a striking, though entirely unconscious and unpremeditated, illustration and confirmation of the principles laid down by Swedenborg, and one which enables us to visualise, in a way, the changes and transformations which take place in changing over from a higher (or prior) degree of energy and substance to a lower (or posterior) one; and finally to the lowest (or postreme) degree in its composite and concrete form sensible to us in the various chemical elements. Although the action above outlined by Sir Oliver Lodge is continuous by which the various degrees of substances are formed, it is not by continuity itself that one degree becomes another. Before the change from a higher to a lower degree takes place, another and more powerful factor enters into the process, and this we can only ascribe to mind or will, which is able to direct and control the processes; in this case the will of God in His creation. Or, as it has been well said, "All force and motion is resolvable in the last analysis to will—either the will of God, or the will of man." Atoms, or molecules, would, of themselves, ever remain such but for the operation of this higher power, which determines their movements, and controls the various stages of their transformations. But the scientist, so far as his *ex cathedra* utterances are concerned, leaves God out of the account, and reduces everything to mechanical forces, and their equivalence of energy!

Continuous degrees, as understood by Swedenborg, are easily comprehended. They mean more or less of the same thing; increase or decrease of light; of colours shading off from dark to light; the gradual rarefaction of the atmosphere as it extends into space; and so on. All these are modifications of the same thing. Discrete degrees, on the

(Continued at foot of next page.)



## THE SUMMER SILENCES.

## A MEDITATION.

It is easy to believe in God on a perfect July day, in the orchard, in an old flower garden, on the downs overlooking the sea at sunrise, in the gold- and silver-dappled meadows, in a field of corn—wherever, in fact, there is the flush and flow of sweet new life. All the old poets felt the sweet compulsions of it, though many of them also felt the tremendous throbbing of His presence in the grim mystery of winter, in the raging of the ocean, in the "stormy winds fulfilling His word."

This was wonderfully true of the ancient Hebrew poets. "God is my King of old," said one of them (Psalm lxxiv.): He divides the seas by His strength: He cleaves channels for the fountain and the flood: He dries up mighty rivers: He makes summer and winter—a grand but childlike thing to say! It is somehow a little out of harmony with the mood of to-day. We are so scientific, so matter-of-fact, so very economical in our rapture or our faith, and it is certainly a little discouraging to rapture and faith that we have to go to the old Hebrews for the simplest as well as the most ardent expressions of the spiritual faith that living men have a living God, and that this living God is here, really here, in the heavens and the earth, in growing grass and the long rows of corn, in sunshine and rain, in the grey passion of winter, and the splendid beneficence of golden summer days.

We have retained something of the old language, but we cannot fail to be aware that the spirit of the age is drifting multitudes away from the personal implicitness of the faith. It is as yet uncertain what this spirit of the age will do for us and with us; but it is our duty to be neither over-stubborn against change nor over-eager to cast this or that aside. It will not really matter though we forsake the form if we can retain the spirit of the faith. It may even be a real advance if we transform the old anthropomorphic faith into one more in harmony with the Master's great saying, "God is Spirit; and they that worship Him must worship Him in Spirit and in Truth."

We need not be over-anxious to define either God or our faith in Him. In fact, the less we define the better; but it will be well with us if we can discern a Mind within the Law, a Purpose behind the Manifestation, a Breath of Life within every atom that Nature urges into form. Why should not Spiritualist and Materialist, Rationalist and Mystic, unite to say, with the ancient Hebrew poet, "God is our King from of old, divider of the seas, cleaver of channels for the floods, maker of summer and winter"? each one interpreting "God" in his own way, assured that behind, before, above and within all phenomena there is an ever-working Power that produces, sustains, transcends and determines all.

This glory and wonder of Summer; what a mystery it is! "Thou hast made it," we whisper to God; and yet we neither see nor hear Him. Think of the strange silence of it! We are so accustomed to the noises of production that we are apt to forget production where there is stillness. But very wonderful are the silences of God, though, in Nature, nearly everything is silent, the "stormy winds fulfilling His word," being an exception. The sun, which wakens a hemisphere for work, and helps the growth of a million gardens, orchards and meadows, rises silently upon the sleeping lands. Valleys and hills at one moment in sullen gloom; the next—one could hardly time it—there trembles forth a breath of light, followed by tenderest pulsing rays of colour, and then, slowly, great spreading floods of glory answered by miles on miles of smiling land and sea. Then the big orb emerges with his attendant spears of tinted light. And, all the while, no sound except the tiny chirp of a waking, welcoming bird.

So with all growths. Ten million flowers are being

painted, but that amazing brush disturbs not the nervous butterfly. Ten million forest and orchard trees are being built, and myriads of rivulets of sap are throbbing from root to trunk and topmost twig, but the stupendous torrent flows without a sound. Upon leaf and bud and flower beats the flooding chemistry of the atmosphere and sun, and, from the roots, streams of refined matter are made to flow; but, again, not a sound in all Nature's mighty workshops, though the products are myriads of tons' weight of new growth by this commerce of earth and sky.

What a contrast! We cannot make so much as a pin without the rasping of metal and the clatter of machinery; and all we do is accompanied by clamour and toil; and the product!—how commonplace, how usually unclean, even when we are helping God to grow roses, and peaches, and corn! And how short our duration, how limited our power!

Great God! how infinite art Thou,  
How frail and helpless we;  
Let the whole race of creatures bow,  
And pay their praise to Thee!

Our lives through various scenes are drawn,  
And vexed with trifling cares,  
While Thine eternal thought moves on  
Thine undisturbed affairs.

Yes; the silences of God are very wonderful, and, when Religion becomes more spiritual, and the spiritual becomes more real, we shall number them among the surest indications of the old truth that beyond and within all that we call "The Universe," He is most truly there.

J. P. H.

## WHAT IS THIS BUT SPIRITUALISM?

## A SALVATION ARMY FUNERAL SERVICE.

Many thousands of people witnessed the funeral, on Thursday, the 5th inst., of Commissioner Howard, ex-Chief of Staff of the Salvation Army, the first portion of the ceremony being conducted at the Congress Hall, Clapton, and the final portion at Abney Park Cemetery; and certain remarks were so striking that I submit the following extracts from my professional notes:—

LIEUTENANT-COMMISSIONER UNSWORTH (in prayer): "He is not dead; indeed, there is no death. He lives evermore."

MRS. BRAMWELL BOOTH, referring to a communication from the General, who is in Scandinavia, and saying how it seemed to bring him to them, and how loving sympathy bridged all distances: "We feel that our Commissioner is near, as the General is near. The body is but a discarded garment, put away for one much more glorious, and his soul is free from all the limitations of the material—from pain and from suffering, and from sorrow, and from misunderstanding, and from danger, and has entered the heavenly home of joy and peace, and love and perfection, and he may be much nearer to us to-day than we are inclined to imagine. In the Communion of Saints he is with us every moment."

COMMISSIONER HIGGINS, the Chief of Staff, at the conclusion of the hymn which followed the committal to the ground, said: "Realising that the spirit of this great, good man is here, sing it to him again"; and the huge assembly sang it "to him."

I make no comment, but, thinking the incidents would interest Spiritualists generally, have just set them down as uttered.

C. W. S.

\*. We thank our friendly correspondent who officially represents another newspaper. The statements made are certainly significant of the progress of our central idea.—Ed.

(Continued from previous page.)

other hand, are changes which result in something entirely different and distinct from that out of which they spring, and possessing different properties; and it is through failing to recognise the importance of the distinction between these two kinds of degrees, and a mis-application of the doctrine of continuity, that has led to so many errors, and been so fruitful a cause of materialism.

Taking the matter a step further, let us see how Swedenborg accounts for the origin of material substances. He always uses two different terms in referring to that out of which anything is made. Spiritual things, he calls "substance," and material things "matter." "All things in the spiritual world," he says, "are substantial and not material; and material things derive their origin from substantial things. Matters have originated from substances." The italics are mine. He says again, "Substantial things are the beginnings of material things; what else are matters than a congregating of substances?" We see the force of these statements in calling to mind the words of Sir Oliver Lodge quoted above; for nothing is more certain than that the more interiorly we probe into Nature in the direction of origins, the more subtle and powerful are the forces we meet with. How much energy is there locked up in a single atom?

If Swedenborg's account of the origin of matter be true

—and it would be difficult to controvert it in the light of recent discoveries—it tends to show that whatever power resides in the ultimates of creation, is derived solely from the realms of spirit and substance; the energy of which, radiating into these lower forms, is converted into its physical equivalents by the Law of Correspondence.

The latest theory of the physicists, the *quantum theory*, seems to offer further confirmation of Swedenborg's doctrine of "minute forms" of energy and substance, which, he says, are the bases of all substances both in the spiritual world and the natural. All substances, he declares, are derived from "atmospheres" which "are discrete substances and most minute forms." This is the very essence of the *quantum theory*; and if the lower or physical degrees of substance are derived from the spiritual, by successive transformations and recombinations, it appears to mean that, as each successive transformation takes place, there is a corresponding diminution of energy, or a smothering, as it were, of the life of the finer forms, as they mass together to form the next lower degree of substance; until, in the last transformation, there is the crystallised form of energy known as matter.

In conclusion, we can only hope that Gerald Massey's wish may be realised, and that some day our scientists will pay attention to the Swedish philosopher's doctrine of degrees, and law of substance.



## EVOLUTION AND SURVIVAL OF BODILY DEATH.

BY W. H. EVANS.

To the serious thinker the evolutionary process loses much of its meaning and force if death is the end of human life. All the effort of Nature to evolve a self-conscious being, with all his cultural values, seems futile if it is to end in the grave. The theory of evolution demands human survival over bodily death to render it complete. What seems to bother the materialist is the term *disembodied* so often applied to post-mortem existence. Wherever he turns he finds life, consciousness, and organism always associated. So interwoven are these that we cannot conceive of them existing apart. As soon as we think of life or consciousness, we clothe them in appropriate mental form, drawn from our experiences of them in manifestation. This association has no difficulties for the philosophical Spiritualist; he knows that the term disembodied is really a misnomer. A bodiless existence is inconceivable, and we know that when death comes it is simply the withdrawal of the psychic body from the denser material one. The ancient definition of man as body, soul, and spirit is true to fact, and for all practical purposes is fine enough. Paul was right in his statement, "there is a natural body and there is a spiritual body." The emphasis is positive enough. Similarly his other statement, "first that which is natural and afterward that which is spiritual," indicates the line of evolutionary development, and it would seem that, in the mind of Paul, the physical body is necessary to the evolution of the psychic body. Is, then, the survival value of man an evolutionary product? Is human survival over bodily death, or immortality as some would term it, inherent in man and developed to self-consciousness through the evolutionary process, or is it a gift conferred from without? Are there conditions attached to human survival? Does it in any measure depend upon the individual's response to moral law?

### MAN AND THE UNIVERSE.

Before we can get any answer to these questions, we must have some knowledge of the constitution and nature of man, and to some extent of the cosmic plan. To say that this latter cannot be known is merely begging the question. The power which can question of the universe and of the Power manifest therein, is in some degree akin to it. To speak of the evolutionary process implies method; evolution may be said to be a method of creation, which in turn implies a plan. To-day, more than ever, the universe is seen to be inter-related in all its parts; law rules throughout, such a thing as a haphazard happening is unthinkable. Thus a method of creation suggests plan, purpose, some end to achieve. Of course that is to speak relatively, for there can be no final end in an infinite universe. For us who are on the purely material side of being, "end and beginning" are not "dreams," but realities. The solar system to which we belong had its beginning, and will one day, when it has fulfilled its purpose, have an end. But our solar system is only a part of a greater whole. Writing of the universe, Dr. A. J. Davis says:—"There are six circles of suns in the present constitution of the Universe, and each circle has vast assemblages of planets and satellites in numbers inconceivable. But only one of these circles has planets that are sufficiently advanced and refined in their constitution to develop and support animal and human existence. This circle is the fifth one enumerating the circles from the great Fountain Centre, outwardly toward the circumference of all planetary development. And the sun which sheds its genial rays upon the earth, which sends forth its vivifying emanations adapted to all forms and structures that move upon the earth's surface, which inspires our sensibilities, and animates our every thought—this sun is only one belonging to that boundless fraternity of suns which compose the fifth circle. Hence, our Mercury, Venus, Earth, Mars, Jupiter, Saturn, etc., are members of this great brotherhood of suns and planets, which are sufficiently purified and refined to bear such fruit as vegetables, animals, and human spirits. But, it may be asked, what function is assigned to the interior circle of suns, whose planets do not yet yield the above specified productions? These are mighty wheels in the stupendous mechanism of the Universe—wheels indispensable to the accomplishment of the end for which the whole was breathed into this form and order of existence.

"The physiological principle of the Eternal Mind expresses itself primarily in functions thus exalted and sublime. From the inconceivable Sun which constitutes the Centre of the vast Universe, and around which revolve all

the numberless circles of suns and solar systems of immensity, there are innumerable functions discharged by the various Orbs, including those which we can gaze upon in our own firmament, and extending far, far beyond our powers of recognition through the agency of the most powerful telescope. The circle of suns and cometary bodies, existing between us and the great central Sun of the boundless Universe, are as essential and indispensable to the existence and fruit-bearing functions of our fifth circle of suns and planets (including our own earth), as the roots, body, branches, and other appendages of a tree are essentially necessary to its ultimate productions.

### CREATIVE MIND.

"Nothing which manifests life and animation is without functions, and there is nothing which is not impregnated with the Eternal Spirit of all life and vitality. Hence, the apparently inert stone, the mineral composition, the minute plant, the merest insect, and the slightest organisations of motion and life, all have distinct and appropriate functions to perform in the great Body of causation. There cannot possibly be any absolute chance formations—any mere accidental development of form and function—because the universal principle of cause and effect is infinite and undeviating in its operations. True, the pool of stagnant water will presently swarm with lizards, toads, and fish, and the moistened flour will, if excluded from light and atmosphere, generate the first types of the saurian or reptile kingdom; yet, how faithfully do the anatomical and physiological laws display their presence, exert their influence, and demonstrate their legitimate energies! Some developments in Nature may appear to be the offspring of evanescent and accidental circumstances—may seem to be the effects of a system of concentric causes, wholly fortuitous, uninstigated and undesigned—but this appearance is deceptive, because nothing can occur outside of infinitude, beyond the sphere of the Eternal Cause, whose spiritual and material constitution comprehends and embraces all existences. The simple fact that the human mind cannot conceive of creation without admitting the existence of a Creator—cannot acknowledge effects, without, at the same time, admitting the absolute existence of parental causes—is a sufficient inferential demonstration that chance (a fortuitous course of atoms) is an impossibility; but that there is a great Central, Creative, Omniscient Mind, fixed in the organism of the mighty vortical sensorium of the Universe.

"But here the question may be suggested, what is the design of all these external manifestations? What grand end are they calculated to accomplish? The answer is, the Great Positive Mind, as a Cause, develops Nature as an Effect, to produce the human Spirit, as an ultimate. The human spiritual principle is unfolded and eternally individualised through the instrumentality of innumerable suns and planets, and also through the regular progressive development of minerals, vegetables, and animals, all of which man represents and embraces in the energy, strength, symmetry, and structural beauty of his form, organs, and functions. Man is the flower of Nature, the prototype of the living God. The great mechanism of the universe is, therefore, adapted to the complete accomplishment of this unspeakably grand and glorious End or ultimate; grand and glorious, because it fixes unchangeably the structure and immortality of the human spirit! The myriads of suns and planets that inhabit the realms of boundless infinitude are all secondary and subordinate, in position and importance, to this sublime consummation in the order of Nature, viz., the production and eternalisation of the human soul! Again it may be asked if God is omnipotent and omniscient, why did He not accomplish this apparently simple work in a far less stupendous and complicated manner? It is because God cannot act contrary to His eternally fixed habits or modes, and it was not, and is not, possible for the immutable Mind to act otherwise than in accordance with those laws. Therefore, we are forced back to the consoling conclusion, that God is a fixed, unchangeable, eternal Cause, whose resting place is the Mighty Sensorium, and whose field of action is the wide extending, illimitable Universe.

### MAN THE MICROCOSM.

It will be seen that man is indeed a microcosm; he reflects the whole vast universe. He stands on the apex of the pyramid of material existence, and his physical body bears within it evidences of the long march of life. "Life," said Bergson, "is like a current passing from germ to germ through the medium of a developed organism."

What is the object of our material existence? Why a material body at all? It is obvious there must be some pur-

\*As "involution" is concerned as well as "evolution," I include this in my question.



pose in our coming into self-consciousness through a material body. The directivity everywhere displayed in the universe is the expression of the great Positive Mind, and is equally displayed in the human body. Great as is the good which can be derived from the experiences of physical life, there is another reason for it. To speak analogically, the physical body may be regarded as the fixing bath, wherein the divine image imprinted upon the sensitive spirit is developed and fixed. This implies other uses for our physical organs than those which seem most obvious to us. Although the physical and psychical body (soul) is derived from one substance, the former is essential to the latter. Dr. A. J. Davis defines it thus:—"Spirit. This term is employed to signify the centremost principles of man's existence; the eternalising, divine, and midmost energy in man's motion, life, sensation, and intelligence; or the life of the Soul of Nature in the constitution of the human mind. Soul is used to express that fine, impalpable, almost immaterial body which clothes the Spirit from the moment of death to all eternity. In this life the 'soul' is composed of all magnetisms, electricities, forces, and vital principles, which, in more general terms, are called motion, life, and sensation, including instinct." It is evident from this definition that the evolutionary process is the means whereby the impersonal Spirit becomes personal in man. Every kingdom of Nature is a vast laboratory preparing the various elements, raising them in the scale of development until the life stream eventuates in self-consciousness.

Just as the various kingdoms of Nature are laboratories, so is the body of man, and every part of his material structure is engaged upon fashioning "the body not made with hands." This view raises our conceptions of material life to a very high level indeed, it dignifies every function of our physical mechanism, and one can realise more deeply that "our bodies are the temples of the living God." Dr. A. J. Davis is very emphatic on this point. "It is impossible," he says, "for a spirit identity to be formed and established independently of the physical organisation and its psychical energies. The material organism is designed specifically and fundamentally to perform the function of giving individuality to the spiritual elements."

It is clear from this that the survival value of the human spirit over bodily death as an individualised being is an evolutionary product. Without the evolutionary process there could be no individualisation. This is the great end of material existence, and as such is quite independent of beliefs and opinions. Theological prejudices can have no weight here. Survival is not conditional upon the moral or religious status of the individual, but upon the process of Nature working harmoniously. But, the question whether the continuance of man in the spirit-world as an individual depends upon moral development and spiritual achievement has yet to be met and answered. Is it possible for man, by wilfully persisting in evil courses, to bring about a disintegration of his individuality? This again turns upon the question, why should anyone wilfully persist in such evil? Are the causes of such action outside the individual (social misdirection) or within (hereditary misdirection)?

tion)? There can be no morality in a process which makes a man's persistence of individuality depend upon causes outside of himself. If moral bias is to determine man's persistence of individuality, and that depends upon a heredity which is beyond the individual's control, there can be no question of personal responsibility. The fact is man's power of choice is a growing one, and there must come a time when he is so far master, or at least has sufficient knowledge, that he can decide if he will live according to the moral and spiritual law, or become an Ishmael, and virtually sign the warrant for his own extinction. One can scarcely imagine anyone doing that, and it must forever remain a remote possibility.

#### EVERY HUMAN SOUL IS IMMORTAL.

There remains one other point: are there any beings in human form who are born on the strictly mortal side of life? That is, any who have no survival value. Says Dr. A. J. Davis in answer to this question: "We do most distinctly affirm that every human soul has a spirit adapted to an eternal life. But we do not say that every form in human shape is necessarily human in its internal organism. Sometimes it happens that human parents produce false progeny, such as idiots, and phrenological monstrosities, who do not possess the function adequate to the manufacturing of the psychical organism. And sometimes, also, among the inferior tribes of earth, we observe bodies in human shape, possessing souls in common with the animal world, but who do not reach sufficiently high in the phrenological scale to take in and clothe a spirit for eternity. Among all races of men these exceptions exist. The farther back we investigate the physical history of mankind, the more frequent the exceptions, until we reach a point in the far past, where the animal world was brought in its foetal development to the inception of the imperfect human type in *shape* merely, when the exception was on the side of immortality, and the rule in harmony with the mortal destiny of the brute creation. Now it is rare, among the so-called civilised races, that a child is born on the strictly mortal side of life. But that there are such cases is as certain as that there are counterfeit coins in daily circulation in trade. Every peach-blossom does not produce a peach; nor is every peach capable of reproducing its kind."

Reasonable as this is our emotional nature revolts at it. But admitting the importance of the human body, and also its great purposes, there is the possibility of those purposes being frustrated by infringement of law. Obviously with such beings there can be no conception of a future life, and no desire for it, and harsh as it may sound, there can be no loss of what one does not possess. The pain is not with the being, born so unfortunately, but with those who are responsible for its birth. The love of the parents is one thing, the survival value of the progeny is another. One has to face these questions in the cold light of the intellect, what we like or dislike can have no weight whatever. One cannot, however, decide this question off-hand and I write this with some reserve. But it is a question worthy of thought and discussion.

#### DREAM HUMOURS.

I was much interested in reading Mr. Frank Lind's article on "Jokes I have Dreamt" (LIGHT, June 30th, 1923, p. 416). I have never dreamt a complete joke, but I occasionally have dreams that may possibly belong to the same class. I am "taken in," so to say, by the Dream People.

In one dream, which I have had several times (the first part being always the same, but the continuation being varied), I find myself in a train travelling rapidly. I dislike exceedingly to be made conspicuous in any way, and therefore when I arrive at a country station, and see a large crowd waiting to receive me, headed by the Mayor in his robes and chain, I am most embarrassed and annoyed. There is a red carpet down, and the Town Band strikes up as I get out. I seek to escape, but it is impossible. The Mayor knows just how I feel, and enjoys my discomfort. He increases his mocking obsequiousness all the time. I am treated as a visitor from a Strange Country. The Mayor takes me over the town, and I gradually become more reconciled, for it is a very picturesque, sunshiny place, and I have a feeling that I had better stay where I am or something unpleasant will happen. (This unpleasant event is really the act of waking, with the unwelcome duty of getting up to follow, though in the dream I do not know that). I do know, though, that I must by all means avoid looking at a clock. The Mayor tries in every way to make me see one. He points out the new Clock Tower, but I turn away. He indicates the Church, but here also I am sure there is a clock, and I make polite remarks about the Church without looking at it. He tries other ways. Once he showed me a shop. It was not a jeweller's, but there was the fatal clock-face, pointing to half-past seven. Of course, I woke, though not before I had seen the mocking and triumphant expression of the Mayor, who was evidently delighted to have tricked me. Another time he took me to the Museum, and there, under a glass case that held the medals of some celebrity, he tricked me into looking at a watch. It was pointing to half-past seven. . . . Yet another time he asked me,

with emotion, if I would care to see a miniature of his dear father who had died since last he saw me? I assented, and he sadly took from his pocket a miniature. While I was looking at it, he suddenly turned it over, and I saw it was really a watch—pointing to the usual ill-omened hour. I may say that when I wake from this dream it always is just half-past seven.

In another dream I am not the victim, but I act in a somewhat unscrupulous manner, without feeling the slightest compunction. I dream that on getting out at a station on an underground railway, on which I have travelled a short distance, I find I have no ticket. I explain to the officials, but they do not seem satisfied, so I offer to pay for the whole circular journey, though I have really only travelled from two stations back. They say, No. How are they to know I have not been travelling round, and round, and round, for years, and years, and years? They must charge me from when the line was opened. I protest, but more officials assemble, and shake their solemn heads. "Very well," I say, "I shall stamp my foot hard, and then I shall go back to the World where I belong, and you won't get a penny." Which I do.

It would be interesting to know if one's brain really works up all these absurd situations, or if there does exist, somewhere, some sort of objective reality that suggests this quaint region of Dreamland?

E. B.

#### DIRECT VOICE SEANCES AT THE BRITISH COLLEGE.

To the Editor of LIGHT.

SIR,—I see that my name is used in an account of Voice Sitzings on page 421 of your current issue.

Whilst the medium referred to appears to show promise, your readers will not, of course, regard me as necessarily concurring in the statements made.

Yours, etc.,

38, Bedford-square, W.C.1.  
July 6th, 1923.

H. W. PUGH.



## A PROPHET OF TO-DAY.

### IMPRESSIONS OF THE REV. GEORGE VALE OWEN.

BY ARTHUR BENNETT.

On the last day in October, in the year 1908, I saw the foundation stone of the beautiful little All Hallows Church at Orford laid with due Masonic ceremony. It was an afternoon which lingers in my memory, for I left in haste to catch the train to Manchester to meet Robert Blatchford, for the first time, at the opening of the Clarion Café.

The Vicar of Orford was then unknown to fame, and Robert Blatchford had done much to irritate his old admirers and to destroy his influence as a social reformer by his fierce attacks upon religion and his rampant and aggressive Materialism. To-day the Rev. George Vale Owen's name is known in every corner of the world as perhaps the greatest leader of Spiritualism; and Robert Blatchford has renounced his old materialistic theories, admitted, with his usual candour, that they do not meet the case. He has frankly added that he is quite unable to explain or to deny the new phenomena, and has more than hinted that, in his opinion, the hypothesis of the Orford vicar and his fellow-workers may provide the key to the Great Mystery.

My acquaintance with Mr. Owen has been growing gradually since that remembered afternoon; but for a long time I merely thought of him as a very estimable citizen and a clergyman of the best type. Then came the Great War, and I was keenly moved to learn how he kept in constant touch with all the lads from the little village who had been prepared to give their lives for England and the cause of peace and freedom.

Presently I heard of his systematic interest in the subject which, since the War, had more and more appealed to the great sorrowing millions from whom the light of life had all gone out; but it was not until February, 1920, that I began to read his articles in "The Weekly Dispatch," and to realise that, more than any other writer on this vitally important subject, he had penetrated right into the Inner Shrine. The beautiful philosophy of Spiritualism was made known to me in language so inspiring as to lift it far above the crudities of many of its earlier disciples, the charlatans and the fraud which had too often cruelly exploited the most tender and enduring instincts of the aching human heart. Although for many years past I had been mildly interested in the question (ever since the days when Mr. W. T. Stead, whose "Borderland" is one of the chief treasures of my library, had told the scoffing world about the "messages" he had received from "Julia") although Sir Oliver Lodge had piqued my curiosity by his much-quoted "Raymond"; and although I had myself been a witness of strange occurrences, I could not understand except by candidly accepting obvious explanations, I had not given very close attention to the subject, though I felt that the vague charges of fraud and the glib theories of animal magnetism and of the subconscious mind were not in any real sense an answer to the claims of those who said that we could hold communion with the dead. But I had not fully recognised how helpful and uplifting the new cult might be until I read these articles and re-read them later in the form in which they were eventually reproduced. Then my eyes were opened and my mind enlarged. These were no vulgar vapourings from earthbound spirits or clumsy frauds by bogus mediums. The messages were full of "light and leading," worthy of the spirits Astriel, Zabbiel, Arnel and the rest from whom they claimed to come, as beautiful and helpful as the "Book of Revelation," and not in any real sense in conflict with the teachings of the Bible rightly understood.

Of course they were treated with the usual chorus of derision from the gaping multitude who poisoned Socrates, and persecuted Galileo, and burnt Latimer and Ridley at the stake, and crucified the Lord of Life Himself; but I have always had a rooted sympathy with pioneers of every type, and especially with the men who

"choose  
Hatred, scoffing and abuse  
Rather than in silence shrink  
From the truth they needs must think."

And I have always had an open mind for new ideas and a resolute determination to prove things for myself, and not accept the dictates of either popes or priests or the mere howling mob unless my judgment told me that they were right. My own investigations, superficial as they were, convinced me that there was much more in the new teaching than the churches or the thoughtless crowd were ready to admit. Of course I realised at once that they were not acceptable to those in authority, and I always felt that the courage of the Orford priest might make his occupation of that little parish church which he had built himself, and

loved so well, precarious; but it came as a great shock to me to hear that he was relinquishing the living, and leaving his devoted flock, and going boldly forth to hand his messages to wider audiences in other lands.

Who that was privileged to be present will ever forget that last Sunday evening service in the little village church? The crowd reminded me of the queue at some popular picture house, and it was only through the special kindness of some willing friends that I was able to obtain admission through the belfry, and to find a welcome seat in the densely crowded church. The hymns, so perfectly appropriate; the impressive prayers for the dead; and the earnest and characteristic little farewell sermon, with its suggestion that the beautiful memorial window in the chancel was a tribute to the presence of angels—"not half birds, half men," as he so aptly said—but more like friends now in the heavenly life and sinless; friends who knew our battles and were here to help us.

And who will not remember to his dying day that night in the Gymnasium at the Orford Barracks, kindly placed at the disposal of the church officials by the Commanding Officer (himself a Roman Catholic), a spacious building gay with flags and crowded to the doors, all there to render honour to their much-loved vicar, and, before he left, to give him an album which contained the names of the two hundred and fifty-four subscribers, and a cheque for £115 10s. The presentation was appropriately made by the oldest member of the congregation, a dear old lady, who, as she made the gift, observed, with simple eloquence, "I wish you well, and well, and well!"

I walked home with Vale Owen afterwards beneath the stars, and, as we went, he told me how the messages received through automatic writing had been discontinued; how he had been informed by his celestial guides that "the power had passed from the hand to the mouth," and how, a few weeks later, he was to sail for far America to tell its teeming populations something of the wonders which had been revealed to him in the Orford vestry as he sat alone there after Evensong. I ventured to observe that, to me, that little village church seemed haunted; and that, in imagination, I had often seen around it shining spirits from some higher sphere, their great wings bent in benediction over it; and he confided to me, then, that several of his congregation were *clairvoyant*, and had assured him that, on more than one occasion, they had seen ethereal presences inside the church in front of the memorial window.

And, two days later, I joined the little group who saw him off from Bank Quay Station on his way to London ere he left for the great work beyond the sea. I said "Good-bye, or rather *Au revoir*!" before we parted. "No—let it be Good-bye—God be with you," he replied.

But Orford's loss, and Warrington's, and mine, may be the whole world's gain, and from his lips poor suffering humanity may learn a lesson which will turn its tears to diamonds and make its graves gleam with the resurrection glory. "Where are the dead?" says Mytyl in "The Blue Bird." "There are no dead!" was the reply.

I venture to believe that generations yet unborn will turn towards that little church at Orford, wreathed in its caressing robe of ivy, as to a shrine; and that, when the names of many whom we love and reverence to-day have passed into the darkness of oblivion, the name of George Vale Owen will be shining like a star. Many are the "Warrington Worthies" whom I am proud to remember. Is there any worthier than he who, in the face of foolish sneers and in the teeth of active opposition, had the courage to proclaim a gospel which means infinitely more to our poor suffering race than Priestley's discovery of oxygen, or Newton's discovery of the law of gravitation, or Galileo's bold assertion that the earth revolves around the sun, or even Columbus's discovery of America. For Vale Owen has given us, not the key to a mere continent, but the key to untold realms of unimaginable glory, and discovered a great galaxy of ever-broadening power and beauty and new life for all our poor, heart-broken, bruised and suffering human race.

"To have faith is to create; to have hope is to call down blessing; to have love is to work miracles. Above all let us see visions, visions of colour and light, of green fields and broad rivers, of palaces laid with fair colours, and gardens where a place is found for rosemary and rue. It is our prerogative to be dreamers, but there will always be men ready to offer us death for our dreams. And if it must be so let us choose death; it is gain, not loss, and the gloomy portal when we reach it is but a white gate."  
—"THE ROADMENDER."



## THE SUBCONSCIOUS AND THE CONSCIOUS.

By "JACOBUS."

The subconscious is a subject upon which little is known, and that little mostly wrong. It is conceived to be a faculty capable of doing wonderful things, and that conception is right, but the wonderful things it does are not those with which it is usually credited. It is supposed to be a romancer of the first water, a liar, and generally capable of the most depraved utterances and actions. This idea, which seems to be very general, has no foundation in fact. On the contrary, the subconscious mind is incapable of expressing anything but the truth, or doing anything that it conceives would be wrong. In saying this it is to be understood that the standard of truth in thought and action must of necessity always be its own, but with that understood, it is impossible that the subconscious mind can be otherwise than truthful, meticulously so. The romancer and the liar is the conscious or acting mind, never the subconscious. And it is not difficult to understand why it should be so, or rather why it is so. The mind is one; there are not two minds, as one might infer from the writings of some authors, but it is divided into two parts, each of which has its own function and duties to perform. That which is called the subconscious is the controlling power or faculty of the personality. It is a word that does not correctly describe the part of the mind that lies and acts normally below the threshold, because it does not always remain and act beneath the threshold. In moments of excitement or exaltation, spiritual or otherwise, or in moments of danger, that which is called the subconscious rises up, takes command, issues its orders, and when the danger is past, or the exaltation has fallen, and the situation has become normal, the subconscious sinks back into its normal attitude. Generally speaking, it is the conscious mind that acts, but does not control. The control of the whole being is the prerogative of the subconscious mind, and cannot by any possibility be delegated to the conscious mind. The conscious mind is as the faculty by which the subconscious communicates its decisions or desires, and in proportion as the conscious mind can interpret correctly the desires or commands of the subconscious, so will be the truthfulness of its utterance or the correctness of its action. But the conscious mind does not always interpret truthfully or correctly the desires or commands or opinions, or indeed anything that may come from the subconscious mind, because the conscious mind if it be not in itself truthful and upright will not, indeed cannot, interpret correctly the desires or commands of the subconscious. The subconscious is the real self, the soul, if you will; it is the true and only individual, lying hidden in the fleshly covering. It cannot delegate its functions to the conscious mind, but it delegates to it the transmission of its commands or desires. The conscious mind is nothing more than the active agent for carrying out the will of its principal, and like many agents, it may be dishonest and untrustworthy; and in proportion that it is so, so will be the inaccuracy with which it interprets the commands of the subconscious mind. It is not therefore the subconscious that is false; it can never, in the nature of things, be untrue to itself, for, being the individuality, or the soul, it must, indeed can, only express that which is in conformity with the law of its being. It is the conscious mind that does the lying and the romancing with which the subconscious is usually credited. If the conscious be corrupt or be filled with depraved desires, then the interpretation of the commands or desires of the subconscious mind will be in accordance with the prevailing tone of the conscious mind.

It may be said that if this be so, then the conscious mind is the real controller, but it is not so. While the conscious mind may falsely interpret the desires or commands of the subconscious mind, it can only do so within limits. It cannot, for instance, alter a fact, but it may colour it so that it appears on the first blush to be something else. The fact remains a fact all the same, and when divested of its fictitious covering will be seen to be what it really is, a true statement or fact. But this limitation of the conscious mind in action is not apparent in trance, or in what is called automatic writing, though there is really no such thing. In these states the conscious mind has full play, because the subconscious mind or real self is asleep or inert, and for the time being the ship is, as it were, out of control. The conscious mind does not sleep in trance, nor is it inert during the process of so-called automatic writing, or other forms of psychic expression; it has full play for its imagination, and its utterance will always be in proportion to its sense of veracity. Hence comes the nonsense which purports to be messages from the spirit world, frequently in the name of some high and holy spirit; whether in trance, or what is called trance, for real trance is one of the rarest things; or whether through what is called automatic writing, but falsely so called. The person who thinks that some spirit is using his hand physically, and giving forth the messages that are too frequently received as God-given truths, is labouring under a delusion. It is true the spirit may be there, and doing his best to get his message through the brain or mind of the so-called automatic writer, but he is, in the majority of cases, frus-

trated by the action of the conscious mind, which is uncontrolled and at liberty to give expression to its own views. These views may be innocent enough, though not always so. They sometimes, and not infrequently, take the form of pure romance, and we thus have alleged messages from the spirit world which in truth are nothing more than the work of the conscious mind, taking a freakish delight in saying what it likes. It is, as it were, saying, "I will let him see that I am not going to be under his control: I am going to do what I like," and it proceeds to do so with disastrous results.

The mind being a unity, it may be asked, how comes it that it can separate itself into two parts or sections that it may perform different functions? But, as a matter of fact, it does nothing of the kind. Subconscious and conscious are only words of our making, and like many words, blind us to the reality they are supposed to represent. What the mind does is to act in two ways, not antagonistic to each other, except where the mind is abnormal. In the normal person, the two ways or functions are harmonious, but where and when sin enters, the acting or conscious part of the mind, called the "conscious mind," though it is not a mind, but only a function of the mind, takes up a different colour. It is, as it were, as if a subject rebelled against his King. In the latter case the King would suppress his rebellious subject, or at least would try to do so, but the mind does not take up that attitude at all. It exerts no force majeure, but allows the conscious mind to go its own way. It still remains the one and only mind, although one of its parts or subjects is operating in a way alien to its desires. But, it may be asked, seeing that it is the conscious mind that acts and (say) commits sin, how does it stand with the personality itself? The mind is in no way committed to the actions of the conscious mind, and it may therefore be said that the real personality is in no way responsible for the acts of the conscious mind. A not unreasonable inference. But if the question be looked at closer, it will be seen that that position is untenable. The personality, the soul, the real self, is responsible for the acts of the conscious mind. But it may be further asked, how can that be if these acts committed by the conscious mind are alien to it? Because the original deviation from truth and righteousness came from the subconscious mind. There never was yet a man or woman who could plead that any evil they had committed was not theirs. In the nature of the case, it could arise only from themselves, and from no one, or nowhere else. It may be true to say that they strove against doing the act, but were not strong enough to overcome the evil that was in them. It still remains true that the act was theirs, for which they must bear the responsibility. To apply this to trance-speaking and automatic writing, how does it affect that which has been stated above with regard to the responsibility of the conscious mind for the foolish utterances that we read so often? Not at all, because during trance, the subconscious mind is asleep, or in a state of inertia, and in automatic writing it is under the control of the spirit who is operating. In both cases the rebellious conscious mind declines to be brought under control; it goes its own way, and takes what seems a malicious delight in altering or misinterpreting the words which it is called upon to pass through the brain, and so find physical utterance in speech or in writing.

But again it may be said that if the deviation from truth and righteousness came originally from the subconscious mind, the true and only mind, then it is the responsible party for the utterances referred to. That looks a poser. But let us consider. The subconscious is asleep in trance, and powerless in automatic writing. If it had the power to control its rebellious subject it would have done so, for it cannot speak otherwise than according to the law of its being. It is true that the responsibility for these foolish things must, when traced back to their source, lie at its door, but not the immediate action of the conscious mind, for the subconscious, although ultimately responsible, is not a consenting party, and would not be if it had freedom of action. A man, for instance, may be dishonest or untruthful, but he may not be disposed to do or say anything wrong in certain circumstances. He cannot, however, help himself if the conscious mind be out of control. The subconscious when left to itself must speak the truth according to its own standard, which may be a low standard. Still it will always be true to that standard. Nevertheless it is true that the subconscious is not the author of the inaccurate messages which are frequently given to us as genuine utterances of the spirit-world. These are the work of the conscious or acting mind.

"ONLY THE TRUE THING GROWS."—The grabbers and fighters, the persecutors and patriots, the lynchers and boycotters and all the riff-raff of short-sighted human violence crowd on to final defeat. Even in their lives they know no happiness; they drive from excitement to excitement and from gratification to exhaustion. Their enterprises and successes, their wars and glories, flare and pass. Only the true thing grows, the truth, the clear idea, year by year and age by age, slowly and invincibly as a diamond grows amid the darkness and pressures of the earth, or as the dawn grows amid the guttering lights of some belated orgy.

—H. G. WELLS ("Men Like Gods").



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## THE EDUCATION OF ANDREW JACKSON DAVIS.

In every reference to this subject the seer's lack of the merest elementary education of the ordinary village sort is accentuated as if it were the positive fact of his educational life, instead of the negative one. To speak of him as a highly educated man—in the noblest sense perhaps the most highly educated of men, or at least one of the educationally elect of the earth—would strike most people who know only a little about Davis as obvious hyperbole or wilful paradox, yet we have quite recently heard him spoken of in these terms not by a new and enthusiastic reader of the Harmonial books, but by an old student of comparative philosophy who at different stages of his life has studied every volume of the unique series right through—is in fact happily engaged in the fourth cycle of his Harmonial studies.

It is natural and distinctly useful at first to focus attention upon the negative phase of the seer's education, for thereby he is at once utterly excluded from having had ordinary means of acquiring knowledge, and is recognised as the possessor of interior faculties of perception and understanding vastly transcending in delicacy and power their corresponding faculties of the ordinary state. The importance of this supereminence of mental capacity is not measurable by the magical quality it manifests, wonderful beyond expression though this in itself incontestably is. In the scale of ultimate values its essential significance relates not to mundane miracle but to the evidence of the life after death, of which the evidentiality is the true measure of its importance. In that psychological state which Davis has termed the "superior condition," the physical body is, *pro tem.*, practically dead to this world, whilst consciousness awakens to full activity in the spiritual sphere, to which death eventually leads us all.

Now with regard to education in a general way, what must be said about it, spiritually, is apologetic. It should be a process of *educing* the real person, the spiritual being, all according to the principles of the great universe—the dual-unity universe that is equally spiritual and material. Instead of that we have a lop-sided materialistic system, determined mainly by the lower needs and wants of a gravely disordered social state. In place of the natural dual-unity method that should and will eventually prevail, we have an artificial distortion, perpetuating many evils. Clearly, then, it was a tremendous gain for the seer, when, very young and impressionable, to escape a popular education, the effects of which on his life may easily be conjectured by the theological disturbances he has described. It was necessary for the rapid development and full efflorescence of his spiritual powers that the young seer should be kept "unspotted from the world," his education coming entirely from the interior, conducted solely by exalted minds selected for this great

object out of the galaxies of the ages. The transcendent importance of the Harmonial Philosophy to this world is fully understood only in the world to come.

As an unlettered boy Jackson Davis began his philosophical thought with the great Primal Simplicities, the last to be learnt by the ordinary external method of education. An impressive illustration of the penetrative and permanent power of the interior method is exemplified by the great masters of psychology in the Second Sphere may be seen in the records of this boy's experience during his wonderful dedication to the world work before him, when "upon the framework of a natural scene, there was painted for him a spiritual lesson of instruction." He writes: "From the psychology representation I learned submission and devotion; and from the quickness of the lightning, and the terrific positiveness of the thunder, I confessed that 'the Lord God omnipotent reigneth.' I beheld my own insignificance, and meanwhile in common with all mankind, I beheld an unspeakable importance in the fact of existence. I learned also to revere, obey, and depend upon that Power which directs and controls the universe." What profound and expansive effects of one such lesson!

For all the evidence in favour of the startling thesis submitted in this article, the whole Harmonial Library must be requisitioned. As this is impracticable, only one volume of it, and one of the smallest of them, may well suffice for the present, "The Philosophy of Special Providences," a booklet of about sixty-five pages, published in 1872, when antique theological explanations of miracle and special providence prevailed the world over. Our author's mind had for many days been exercised upon the question "Whether there had been, or were now, supernatural interpositions among men, for the purpose of changing, reversing, or regulating human affairs and designs?" The answer was providentially imparted, in characteristic circumstances, by means of two veridical visions, examples of high psychological art. In the first vision a number of varied events were so represented that they seemed to illustrate the popular view of special providences. For five days the seer could not but believe the current interpretation to be true, this falsity begetting in him, "fear, discontent, presumption, and dictatorial prayer." Soon thereafter came the second vision, his point of view being changed from the local, geocentric, to the universal; in which order the same series of events were shown, this time in the clear light of Nature and Reason. The effects of the changed points of view, heaven-wide in contrast, may easily be imagined. Finely they are touched upon in the little book to which we now call attention, not particularly because of the true philosophy it offers to us, but specially to accentuate the positive fact of its author's educational life—to disclose something of the great Alma Mater, of her illustrious professors and their methods with exceptionally gifted pupils.

## THE THINGS THAT PASS.

When weary hands from early dawn  
Till lengthening eve must labour on,  
And know no surcease day by day;  
How gladly comes that sweet refrain,  
That echoes o'er and o'er again—  
'Tis, "Even this will pass away."

When burdens that are hard to bear  
Would sink the soul 'neath black despair,  
And whitening lips refuse to pray;  
Faith's lovely face o'en then will glow,  
And sweet her voice that whispers low,  
That "Even this will pass away."

When earth to earth, and dust to dust,  
Is read above our heart's best trust,  
And we in anguish turn away,  
The bitter cup less bitter seems,  
When through its dregs the bright truth gleams,  
That "Even this will pass away."

—MARGARET M. LACKEY (in "Great Thoughts").



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

We hear from all sides that the twenty-first Annual Conference of the Spiritualists' National Union, held in Newcastle-on-Tyne last week-end, was an unqualified success, and a standing testimony to the immense progress the Union has achieved in a comparatively brief space of time. The new President, Mrs. Jessie Greenwood, Justice of the Peace for the West Riding of Yorkshire, is the first woman to occupy the position of President. Twenty-six years ago Mrs. Greenwood was elected President of the Lyceum Union, the first woman thus honoured, and if the past is an augury for the future, no better choice could have been made. We learn that Mr. Vout Peters gave most successful clairvoyance at the close of the Sunday meeting, which was held in the Newcastle-on-Tyne Town Hall.

The Committee of the London Lyceum District Council extend a welcome to all those interested in Lyceum work for Sunday afternoon next, when, at 3 o'clock, in the Battersea Town Hall, a big demonstration of Lyceum work will be given. A very large gathering of Lyceumists, both young and old, is expected, and the children will give examples of Lyceum drill, calisthenics, and singing. Presentation of medals will be made by Mrs. Clegg, and the Silver Bell, held yearly by the most proficient Lyceum, will be presented by Mr. George A. Mack, President of the British Lyceum Union. In the evening a Public Propaganda Meeting, held at 7 o'clock, will be presided over by Mr. G. A. Mack, and the speakers will be Messrs. Alfred Kitson, R. A. Owen, J. K. Jones, and clairvoyance will be given by Mrs. M. E. Pickles. The admission to both meetings is free, and collections at each meeting will be made in aid of the funds of the Lyceum Union.

Professor Richet's new work, "Thirty Years of Psychical Research," although quite recently published, has already received considerable attention from the public Press. The "Daily News," of July 6th, publishes a review by W. R. Gordon, who writes:—

A book on psychical research written without the scientific air would be as unsatisfying as a conjurer who did not roll up his sleeves. In this respect Professor Richet does not belie his reputation as an inquirer who has tried to conduct his work in the strictest scientific manner.

Unbelievers will deprive themselves of a great and legitimate pleasure if they refuse to read this book, for it is packed with a most interesting collection of stories. All those wild, dramatic and meaningless tales which gain so much by being related by a believer are told here with a precision which often makes them fascinating. . . . The truth of this book will be a fine problem for the antagonists, but its interest is beyond dispute.

The "Weekly Dispatch" last Sunday devoted nearly a column to the work, referring particularly to Professor Richet's vision of the future. Selecting various statements made by the Professor, the reviewer writes:—"For his long study of the phenomena usually labelled 'psychic' has convinced him that 'bewildering powers are vibrating around us.' 'Anything is possible,' he says. 'We are evolving in another dimension. Man . . . no longer belongs to the animal kingdom. He even transcends the mechanical world in which we move, where chemistry, physics, and mathematics reign supreme. We have a glimpse of a whole unexplored world full of mysteries before which we stand as dumb and dense as a Hottentot might before Poincaré's vertices, Hertz's waves, Pasteur's microbes, or Einstein's relativity.' Why this glowing promise? Because, he asserts, it is demonstrated that fluidic emanations can proceed from the body and develop into human forms. 'To create ephemeral living matter is to open a new world.' Four things, he declares, are certain:—

That we have a special faculty which reveals certain facts, past, present, or future, that our ordinary five senses are unable to supply.

That objects such as tables can be moved without men, animals, or machinery touching them.

That hands, bodies, etc., can be shaped from the emanation from human beings which is called 'ectoplasm.'

That there are premonitions, verified in detail, that can be explained neither by chance nor perspicacity.

The facts are there, the brutal facts; the Professor assures us, and we shall have to accept them. 'I have endeavoured to write on science, not on dreams.'

Ralph Straus' Review in the "Sunday Times" for July 8th includes the following comments:—

The time has gone by when it is only the Spiritualist who believes in the existence of phenomena not wholly explicable by any known scientific law. Spiritualism

itself has taken its place amongst the world's lesser religions, but many patient investigators of what Professor Richet calls, aptly enough, metapsychics, do not believe in the possibility of communication with the dead. Their view is simple. They say, in effect: Let us see what evidence there is for and against supernormal phenomena, from the rather childish table-turning and raps to premonitions and materialisations. Let us take every possible precaution against fraud, rule out all doubtful cases, and see whether there is a residue of something outside our present understanding. Then, perhaps, it may be possible to formulate some general scientific conclusion.

It is when he comes to the material manifestations that the Professor will not convince all his readers. The production of that unpleasant slime called ectoplasm has been vouched for by many eminent observers, but although its appearance is no longer universally held to denote the presence of an outside personality or "spirit," the evidence for its production will not, I fancy, be taken as conclusive. It used to be said that the camera could not lie; to-day it is lying cheerfully enough in every one of the cinema theatres. And the eye is by no means infallible. (I once produced in a Leicestershire house a "materialisation" which was instantly recognised by one of the guests as her grandfather.) Even, however, should proof be forthcoming in such abundance as will make the existence of ectoplasm impossible to doubt, it need not mean the acceptance of anything outside human personality. And if Professor Richet's book proves anything at all, it is that about life and matter little enough is known. But, as regards its extreme interest, its lack of bias, and its thoroughness, not even the most hardened sceptic will complain.

The Rev. S. Baring-Gould tells this story in his "Early Reminiscences, 1834-1864," recently published by the Bodley Head. The story reads:—

"On January 3rd, 1840, at night, my mother was sitting reading her Bible in the dining-room at Bratton, when looking up, she saw, on the farther side of the table, the form of her brother Henry, who was in the Navy, serving in the South Atlantic. She looked steadily at him, and there was a kindly expression in his face; but presently the apparition faded. She has told me that she realised at once what this meant, and she made an entry in pencil on a fly-leaf at the end of the Bible: 'Saw Henry, January 3rd, 1840.' It was not till over a month that the news reached Exeter that he had died on that very date off Ascension. His brother, Commander Francis Godolphin Bond, died at sea near St. Helena, July 16th, 1840. I never heard my mother say that she had seen an apparition of this brother."

The three Houses of the National Assembly of the Church of England sat last week at the Church House, Westminster. The Houses of Clergy and Laity continued their consideration of the Revised Prayer Book (Permissive Use) Measure (1923), and in connection with the question of Prayers for the Departed, Bishop Ingham moved a resolution, which proposed to leave out a prayer preceded by the words:—"Let us remember before God the faithful departed." The text of the prayer is as follows:—

O Eternal Lord God, who holdest all souls in life: We beseech Thee to shed forth upon Thy whole Church in Paradise and on earth the bright beams of Thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served Thee here and are now at rest, may with them at length enter into the fulness of Thine unending joy; through Jesus Christ our Lord. Amen.

The Chairman said he felt quite sure that what the Dean of Canterbury and his colleagues desired to avoid was the introduction of anything that might be considered superstitious in their reference to the departed. But he believed that the Church was bound to try and express in articulate words something which no ordinary person could express in articulate words when agony of soul and bereavement filled them with distress. He thought the words proposed were beautiful in themselves, quite simple in character, and absolutely devoid of anything that might be suggestive of superstition. When people could not speak for themselves and said, "Have you no prayer for him or her who has gone?" they could point to this simple petition. He thought they were doing what the Church ought to do in face of this great problem, and the House should not be afraid of giving this articulateness to Christian thought. The resolution was lost, and the prayer agreed to, with the substitution of a new introductory versicle and response.

The "Eastern Morning News" in a recent leader commenting on M. Flammarion's Presidential address to the S.P.R., stated:—"It is the custom of a great many people, we know, to turn up their noses at what they consider the absurd principles preached by our whole-hearted contemporary Light week by week, and to throw unlimited scorn upon the beliefs expressed by such men as Sir Oliver Lodge and Sir Arthur Conan Doyle."



# "THE SIMPLICITY OF SPIRITUALISM."

To the Editor of LIGHT.

SIR,—I always read the contributions of "Lieutenant-Colonel" to your columns with pleasure, and in your issue of June 30th he gave an excellent example of sober and sane thinking, as he deftly brushed away the cobwebs spun by superfine critics of Spiritualism. There is a curious superstition widely current amongst many who regard themselves as "scientific"—that any explanation which is simple must *ipso facto* be "naïve" and therefore unsound. These people have a natural bias to any explanation which is complicated and uses ponderous jargon. They are like the old lady who loved the sound of the word "Mesopotamia"—it was such a blessed word. The late Dr. Hyslop was fond of castigating these people, for his incisive mind instinctively divined the stubborn bias which often lurks behind a parade of cold and austere impartiality, and he had many caustic remarks to make about the tendency to resort to all kinds of perverse ingenuity to eradicate a belief in a future life with all its excellent ethical implications in this one.

I much appreciated "Lieut.-Colonel's" blow "from the shoulder" against those persons who are fond of vapouring about supernormal phenomena being contradicted by "known facts." These people use the word "fact" with the full intention of knocking you down with it. But if you refuse to be knocked down, and ask them to say what science really means when she speaks of "facts," it will be found that as often as not they don't know. "Facts," says Dr. Schiller, "are not rigid, irresistible, triumphant forces of nature, rather are they artificial products of our selection. The shape assumed by them depends upon our point of view, their meaning upon our purpose, their value on the use we put them to. It is a popular superstition that the advancement of science depends wholly on the discovery of facts and that the sciences have an insatiable appetite for them, and consume them like new oysters. For the facts to be discovered there is needed the eye to see them, and inasmuch as the most important facts do not at first obtrude themselves it has usually to be a trained eye—and animated by a persevering desire to know."

Just as radium has only recently been admitted to the rank of fact, although it has been vainly bombarding an inattentive universe for thousands of years, so it may be claimed that supernormal phenomena are not necessarily deprived of their rank as facts because the average scientist has either been too blind, too contemptuous or too much occupied otherwise to condescend to give them his attention. But we say they have been there all the time. No nonsense about "antecedent improbability" must be allowed to stand as the excuse for refusing to investigate anything which claims to be a fact. It is all a question of the value and quantity of the evidence adduced. If considered satisfactory (and surely the cumulative amount of well sifted testimony is satisfactory) then these supernormal phenomena of "ghosts," etc., have got to be admitted and we must simply re-adjust our conceptions of the universe to fit them all into our philosophy of things—and "antecedent improbabilities" will have to be once more consigned to the scrap heap where many others have preceded them.

"Lieut.-Colonel" makes a good point when he shows that as regards communications, it is probably those of an emotional or affectional character which are the easiest to transmit. It seems reasonable, for we have some hint of this in our present life. We are easily affected by the emotional character of our environment.

I have never been able to attach much importance to the criticism made by a certain type of opponent to the contradictions found in accounts of conditions of a future life. There is a type of mind which seizes on this (apparently weak) point with much ill-concealed glee. But why we are to suppose that the life beyond and the conditions of social existence there are less varied than they are here, I am quite unable to see. If that life is in some way conditioned by, or formed from, the mental and spiritual states of the beings who live it, surely these conditions should possess an almost infinity of gradations and qualities? The statements made by a European savant and an Australian Bushman describing their life and occupations to a supposed inhabitant of (say) Mars would have practically nothing in common, yet each would be true of earth life as known to the speaker. Obviously the argument based upon contradictions between descriptions is worth nothing. We might anticipate such enormous diversity in the very nature of things. The question of their truth or falsity therefore cannot be decided by *a priori* considerations. If these descriptions, as "Lieutenant-Colonel" thinks, are largely of a symbolic nature they are in their essence incapable of proof or disproof. And most certainly are they incapable of the latter. How much do we know of the universe, permitting us to reject these descriptions as entirely baseless? The scientific revolution of the last twenty-five years, beginning with the discovery of X-rays, and the conception of mass or inertia as entirely electrical in its nature, the conception of the relativity of motion, space and time—has taught us that even the most magnificent generalisations of physics which the nineteenth century fondly considered as absolute and universal "laws," must

now be relegated to the more modest rôle of working hypotheses of great practical utility and *nothing more*. Not even mathematics has escaped the effect of this revolution. To quote Dr. Schiller again:—

"Unfortunately the nature of scientific proof is hardly understood either by the public or even by professional logicians. The public still believes that mathematical demonstration is the *ne plus ultra* of cogency, though modern mathematicians are under no such illusion. They understand that it has only the hypothetical certainty of a coherent system of assumptions and the practical value of a well-chosen one. The logicians mislead both scientists and public."

And what is the upshot of all this to the ordinary student of our subject? Surely this—that we have received such a striking example of the limitations which belong essentially to the nature of science, that we had better "sit loosely" to facts—however startling these may be to established and received dogmas in science. We must admit that "anything may be true" of the universe beyond the range of our physical sense organs. I will even hazard the opinion that these pathetic attempts on the part of our disincarnate friends, "some letter of that after life to spell" (to us) are relatively few. Doubtless most of them feel the task is impossible and become resigned to the thought that soon the great emancipator Death will initiate us as He has initiated them into its essential features. As Dr. Hyslop says, these messages are better regarded as evidence of not "what the future life is—but that it is." So it is to be readily understood that the messages take on rather the form of affectionate greetings, interspersed with little pieces of triviality, and personal references. Why not? They are still human beings—not logic chopping machines—and to quote Hyslop once more, "Triviality is both necessary and the natural resort of intelligent people in the proof of personal identity."—Yours, etc.,

FREDERICK STEPHENS.

27, Avenue Felix Faure XV.,  
Paris.

## WESTCLIFF-ON-SEA: DEDICATION OF THE NEW CHURCH.

The dedicatory service of the new Spiritualist Church in Westborough-road, Westcliff-on-Sea, attracted a large congregation on Wednesday evening, the 4th inst. The President, Mr. I. A. J. Smith, said they had come together to dedicate their Church to the service of God, and for the enlightenment and upliftment of their fellow men. This event had been looked forward to for many years by the members of the Southend Society of Spiritualists, past and present, among them being some who had passed to the higher life. The Society was brought into being in 1906 in Southend, and in 1913 the services were transferred to the Crowstone Gymnasium Hall, Westcliff. The building fund for this new Church was started by Mr. J. White, who was President in 1913, and he congratulated the members on the results of their united efforts, the progress and development of which he described in detail.

Mr. Richard Boddington, who was introduced by the President as an earnest worker for Spiritualism during the last thirty years, who had been a regular speaker at intervals at the Society's services, congratulated the members on the fact that they not only had this new Church, but they were now making use of it. His memory took him back seventeen years, to the time when the Society was started, while he was Secretary to the S.N.U. The work had since gone on, and they had now achieved their ambition of having their own Church in which to worship.

Mrs. Cannock, one of the oldest speakers and workers in the movement and in connection with the Society, said she was surprised, when looking back for twenty years, to see what marked progress this movement had made in all parts of the country. She congratulated the President on the great progress that the Society had made, and the members on having a Church of their own.

Mr. Percy Street, the eloquent resident minister of the Reading Society, who had been a worker in the cause for twenty years, added his congratulations, but said he would strike a graver note. Their responsibilities with regard to the Church they rejoiced to have were only just commencing. He was not referring to the debt on the building, which should be cleared off speedily, but they had to become a powerful spiritual factor in the district, in its widest and undenominational sense. There was only one Church—the Universal Church of Christ. They had a responsibility to the town and to the world, and when they had one great Church acknowledging the Fatherhood of God, and the essential Spirit of Christ in humanity, there would be the Church Catholic and Universal.

The addresses were interspersed by appropriate selections of sacred music by the well-trained choir, including the solo, "Come unto Me." The President, having stated that a Lyceum for children would be started, announced that there had been a collection of £11 10s. for the building fund of the Church.



## SOME RECENT BOOKS.

In "The Spirit of Irene" (published by the Author at Christchurch-road, Boscombe, 3/6 net), Mr. William Tylar gives us a striking—in some respects a thrilling—account of the recent Bournemouth crime, in which a lady-cook, Irene Wilkins, was decoyed from London by means of a bogus advertisement and foully murdered by the Bournemouth chauffeur Allaway, and in the detection of which the communications obtained through the mediumship of a local clairvoyante, Mrs. C. Starkey, played an important part. As the murder is of recent date, and the details sufficiently fresh in the minds of the public, it will hardly be necessary to give more than the brief outline of the crime. It will be recalled that in response to an advertisement for a lady-cook Miss Wilkins left London by train and was met at Bournemouth by a chauffeur who drove her away in a large motor-car, and that, later, her dead body, terribly injured about the head and trunk was discovered in a field a few miles away. For several months the case defied solution, and it looked as though this would become another of those insoluble mysteries which are recorded from time to time in the criminal annals. Mr. William Tylar, a local Spiritualist, was interested in the case, and formed a "circle" at which Mrs. Starkey was persuaded to be present, and through the mediumship of this lady considerable light was thrown upon the mystery. Subsequently Mr. Tylar succeeded in interesting the Boscombe police, and a series of sittings was held in the presence of detectives who took verbatim notes of the proceedings; the medium was frequently entranced, and details of the murder were given, with descriptions of the murderer, and a prophecy that the assassin would "give himself away." This prophecy was fulfilled shortly after when Allaway subsequently wrote "Arther" instead of "Arthur" in forging a signature to a stolen cheque,—a mistake which cost him his life, as it led to a comparison of hand-writing by which he was identified as the writer of a telegram addressed to the murdered woman.

It is a pity that the author of the book did not confine himself to a simple statement of the facts of the case he presents. The introduction of irrelevant matter invariably weakens any argument, and in this instance we find included in the book a quantity of verse of poor quality given as an example of the medium's powers. The unwisdom of this is obvious.

Dr. Abraham Wallace contributes an "Introduction," in the course of which he advocates modifications in the present law of capital punishment.

"Priscilla Severac," by Marcelle Tinayre (Fisher Unwin, Ltd., 6/- net) is a curious but convincing study of a French peasant woman of simple and unselfish character, who believes herself to be the recipient of "messages" from the unseen world. In response to one of these messages she throws up her position of domestic servant, and endeavours to discover the whereabouts of the Tsar of Russia, whom she believes to have escaped alive from the Russian revolutionaries, and her efforts to accomplish this mission, and her discovery of an exiled Russian whom she believes to be the Emperor, are told with the skill and sympathy which one expects in such stories. Priscilla is a lovable character; in the hands of a lesser author she might easily have been insipid and lifeless, but Marcelle Tinayre knows how to make the characters live and breathe from the first page to the last, so that in spite of the lack of dramatic incident, and the absence of anything in the nature of "plot," the book leaves one with an impression of a clear-cut personality, and a sense of enjoyment. The English translation is by F. Mabel Robinson.

"Self-Healing by Auto-Suggestion" (J. M. Dent and Sons, Ltd., 3s. 6d. net), is a useful little exposition of the Coué system, translated from the French of A. Dolonne, a disciple and discerning student of the famous practitioner. It should serve as a helpful guide to those who desire to test the virtues of self-suggestion, and to make themselves acquainted with the underlying principles of the system.

"The Man Who Lived Alone," by Almey St. John Adcock (Jarrold's, 7s. 6d. net).—Those of us who were acquainted with the early studies in heredity, will remember how facts of the Darwin family troubled some students of it. Here was conspicuous transmission of scientific talent for three generations. Now we have the Adcock family illustrating with another order of talent the same phenomenon in heredity. Miss Almey Adcock's first novel is a remarkably brilliant performance—not "as the work of a mere girl," for it would be the same were it that of a mere man. Initial efforts in any realm of art are usually characterised by evidences of derivation and influence, more or less obvious; but the outstanding characteristic of Miss Adcock's charming book is its originality, added to which there is equal simplicity in design, equal power of execution. Delightful detail abounds; for instance, "She could see the procession of telegraph poles marching away into the distance"; "Leaping across silent pools forsaken by the tide, scrambling up on chalky ledges with the clean salt wind blowing in her face and taking her breath away."

The metaphysician has work cut out for him in two pages, beginning, "How is it we can distinguish good from bad?" over the dinner-table demands the man who lived alone, tilting backwards in his chair and contemplating the grimy ceiling. 'Is the world but an Idea, and all things in it Ideas, or is there such a thing as reality?' His auditor, Pauline, thought to herself that "if he tipped back on to the fender he would soon find out." Verily he would. The reality that Pauline clearly saw was *relative-reality*, simply sense-reality. Reality in any sphere of being is relative—the normal correlation of faculty to its natural object of thought. Pauline's "Little Brother" is an inspiration.

W. B. P. AND N. G.

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### GARDEN PARTY OF PSYCHIC RESEARCHERS.

On Saturday, the 7th July, the members of the Birmingham and Midland S.P.R. were the guests of the President and his wife—Mr. and Mrs. J. Howard Kirk—at a Garden Party held at their beautiful home, The Grange, Shirley. Many well known workers from the Midlands were present and included amongst the guests were the Rev. Geo. Vale Owen and his Hon. Organising Secretary, Mr. A. J. Stuart.

After tea, a number of short speeches were given. Mr. Kirk made an enthusiastic appeal for the support of the members in the great work that was being undertaken. The Society was now firmly established, and he wanted to see some real progress in the coming session. As a Society they were unique in that many shades of opinion were represented, but however much their views might differ on the subject of psychic phenomena they were as one in appreciating its great importance. Instead of a membership of one hundred and seventy, in a city like Birmingham with nearly a million inhabitants, there ought to be at least three or four times that number. It had been said that they were prejudiced in favour of Spiritualism. His reply was that to study medicine they went to the doctor, and to study science they went to the scientist. Before they could properly investigate Spiritualism, therefore they must seek the help of the Spiritualists. He did not mind telling them quite candidly that whilst he had seen things done in the name of Spiritualism that had disgusted him, he was, on the other hand, convinced of the reality of many of the phenomena he had witnessed, and of the proof it afforded of the continuity of life.

This was the first public appearance of the Rev. G. Vale Owen since his return from America. Mr. Owen gave a short address, which afforded an excellent augury for the success of his lecturing mission in this country. With simple eloquence, enlivened here and there by touches of humour, he spoke on the importance of sympathetic psychic research and its effect on the lives of their fellow men. His remarks proved that his love for the Christian Church and its ideals had in no whit abated, but it was with sadness that he dwelt on its failure to satisfy the spiritual needs of the people. He had been impressed during his recent tour by the eagerness with which his audiences had listened to every word he had to tell them of those great spiritual truths. His heart went out to a people who were being spiritually starved. The world wanted this knowledge of the spirit here and now, and with his fellow worker, Sir A. Conan Doyle, he pleaded with the clergy to vitalise their religion. From the depths of his psychic experiences, Mr. Owen was able to point his appeal by many practical illustrations.

Speaking a little later, Mr. A. J. Stuart reminded those present that Mr. Vale Owen had sacrificed everything he had and held dear so that he might devote the remainder of his life to this spiritual work. He (Mr. Stuart) was delighted to be able to say that applications for lectures had been received from throughout the length and breadth of the United Kingdom. Arrangements had already been made for Mr. Owen to give nearly one hundred and forty lectures during the coming months of September to March—an average of nearly twenty lectures a month! Mr. Stuart, in a racy speech, said he did not believe in damning Spiritualism and running it down. The very best thing for all of them was to do what they could to help it up.

Dr. Carver, an eminent psycho-therapist, spoke with the true caution of the careful researcher. He deplored the fact that so many attempted to investigate with no qualifications whatever to warrant their doing so. It was essential that the true researcher should first of all know his own mind—not his conscious mind only, but more particularly his subconscious mind. He should subject himself to careful examination and make sure that the instrument with which he proposed to examine these abstruse phenomena, i.e., his mind, was perfectly clear of all prejudice either one way or another.

Dr. J. Coole Kneale said that whilst he was in no way desirous of belittling the value of orthodox religion, he could not help thinking that the clergy had failed to keep in touch with the spirit of the age. He spoke of the element of fear in the religion of his early days, and the harmful effects the inculcation of such ideas had in later life.

Mr. Bertram Moberly gave a fighting speech on behalf of Spiritualism, and spoke of it with confidence as the religion of the future.

The time passed all too rapidly away and many were the thanks to the President and his wife for affording facilities for such a happy and unique gathering.

F. B.

WHEN all was void and darkness there was Spirit; ere the cooling waters surrounded the fire and solidified the earth, there was Spirit and Spirit manifested by Thought; Thought vibrated through Matter; and Man became the medium of Divine Spirit, inheriting Thought, and, through Thought, Speech, that he might proclaim throughout the aeons that Spirit—beginningless and endless—ever was, ever is, and for ever will be: Spirit Incarnate, Universal, Omnipresent and Omnipotent, and in Spirit dwells no Death.—W. F. K. R.

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**SPIRITUALISTS' NATIONAL UNION.****ANNUAL GENERAL MEETING.**

The Annual Conference of the above Union was held in the Rectory Hall, Gateshead-on-Tyne, on Saturday, 7th, and Monday, 9th, inst., when the business of the Union was transacted, one hundred and seventy-five delegates attending. The election of officers resulted as follows:—

PRESIDENT: Mrs. Jessie Greenwood, J.P., Hebden Bridge.  
VICE-PRESIDENT: Mr. R. A. Owen, Liverpool.

TREASURER: Mr. T. H. Wright, Sowerby Bridge (unopposed).

REPRESENTATIVES OF SUBSCRIBERS: Mr. E. W. Oaten and Mrs. M. A. Stair.

In connection with the Conference, meetings were held on Sunday in the Town Hall, Newcastle-on-Tyne, at 10 a.m. The essayist was W. G. Hibbins, Esq., B.Sc. (Sheffield), who presented a comprehensive paper on the educational value of Spiritualism.

At 6.30 a large and representative audience assembled at the mass meeting. Invocation was offered by Mr. Alfred Kitson (the veteran of the Lyceum Movement).

The CHAIRMAN (Mr. Oaten) recalled that twelve years ago he had joined the National Council in that very hall. Since then the Union had grown from one hundred and thirty churches to three hundred and fifty, and every quarter saw the acceptance of others. The work had been hard but pleasurable. He came back to Newcastle as their President. He thanked them for their confidence and would like to express his thanks for the fraternal support received from the Council.

Mr. Oaten then inducted the new President, Mrs. Greenwood, into the chair, and pinned upon her breast the badge of office.

Mrs. GREENWOOD recalled that twenty-six years before she had been made President of the Lyceum Union in that very hall. She valued the honour conferred upon her, and would do her best to serve them.

A very fine address by Mr. W. G. Hibbins dealt with the scientific aspect of the subject, and Mr. Alfred Vout Peters gave a number of clairvoyant descriptions accompanied by intimate details which left recognition beyond doubt in every case.

The whole conference was characterised by a pleasing spirit of fraternity even when discussion showed sharp divisions of opinion.

The venue of next year's meeting was left to the Council.

**"WHO BY SEARCHING . . . P"**

The following quotation from a long letter, written to her lover by the sweet, impulsive heroine of A. S. M. Hutchinson's "Once Aboard the Lugger," illustrates a truth often insisted on in these columns—viz., that in the most profound matters the heart is a far safer guide than the intellect.

"I, who am so frivolous, think of deeper things. And I would speak of them to you to-night, for I would have you know my heart and mind as, dearest, you know my face. Yes, of deeper things. I suppose clever people would laugh at the religion my mother and father lived in, taught me, died in, and now is mine. They believed—and I believe—in what I have heard called the Sunday School God: the God who lives, who listens, and to whom I pray. I have read books attempting to shatter this belief—yes, and I think succeeding because written with a cunning appeal only to the intelligence of man. Can such a Being as God exist? they ask. And since man's intelligence can only grasp proved facts, proofs are heaped upon proofs that He cannot. The impossibilities are heaped until man must—of his limitations—cry that it is impossible. But in my belief God is above the possibilities—not to be judged by them, not to be reduced to them. I suppose such a belief is Faith—implicit Faith—the Faith that we are told makes all things possible. Well, fancy, for the sake of having a 'religion' that comes into line with 'reason,' abandoning the sense of comfort that comes after prayer! Fancy receiving a 'reasoned' belief and paying for it the solace of entreating help in the smallest trouble and in the largest! Do you know, my dear, that I pray for you every night—for your health, your happiness, and your success?"

**PROFESSOR RICHTER'S "THIRTY YEARS OF PSYCHICAL RESEARCH."**

We shall publish next week a review of this important book, which, it may be noted, definitely affirms the reality of psychic phenomena. Some dissatisfaction seems to have been occasioned in various quarters by the fact that the great scientist does not accept the idea of spirits as the operating agencies. We see no occasion for any such disquiet. Professor Richter considers the subject from a rigorously scientific standpoint, disregarding all religious or, so to speak, "human" implications. He is concerned with nothing beyond intellectual values, as he conceives them. As it happens, we are publishing next week the second of the lectures by Mr. J. J. Morse on "Superphysical Man," which touches intimately on the question raised by Professor Richter, and deals with it on the philosophical lines of constructive reasoning.

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## RAYS AND REFLECTIONS.

In a journal called the "Literary Guide," a Rationalist organ, appears the following kindly allusion to LIGHT:—

"For some time now we have been a careful reader of LIGHT, the principal organ of the Spiritualists. An entire lack of logic, the will to believe the most monstrous delusions, the complete absence of what is called common-sense, are its outstanding features."

I have read the paragraph containing these sentences two or three times, and considered it studiously. I have wondered whether to be "a careful reader" of such a journal as LIGHT is there described to be is not in itself a mark of "lack of logic," and the complete absence of common-sense—that is, if the description is correct. In that event the critic's time has been completely wasted, and his taste is deplorable.

Again, I remember that, as an omnivorous reader of periodical literature, I have spent some pleasant hours on the contents of the "Literary Guide," admiring its articles and the excellent style in which some of them are presented; for good work is good work whether it is done by a friend or an enemy. Of course, I totally disagreed with the journal's standpoint, but that did not affect my appreciation of its literary quality. But perhaps my admiration was the result of "the will to believe the most monstrous delusions." This is a sad reflection. Of what value is the judgment of persons who suffer from lack of logic and a complete absence of common-sense? I may have been deluded in seeing any merits in the "Literary Guide." But I think I am under no illusion in describing the paragraph from which I have quoted as a piece of arrant nonsense, comparable only to the neurotic intolerance of the fourth-rate artist who can never see any merit in the work of his rivals.

Appropos of the paragraph in the "Literary Guide" referred to above, "Lieutenant-Colonel" writes:—"No doubt the earth worm, if its mental capacity were equal to the idea, would pity the credulity of those strange creatures who walk the earth and imagine that they can see the sun. Happy earth worm, whose total blindness would admit of no underlying suspicion that its view-point might be erroneous and its pity misplaced."

A cynical writer once observed that the hell of the Puritan would be a place where he could not interfere in the business or pleasure of other people. Far finer is the Swedenborgian idea that hell is a place where everyone is ambitious to rule, just as heaven is a realm in which the chief aspiration of each soul is to serve.

It is the mark of the fanatic—and a danger-signal also—that he is passionately desirous that the rest of the world shall see things his way and think as he thinks. Fortunately Nature usually deprives him of the power of doing much harm by making him either the most insufferable of bullies or the dreariest of bores.

The "Evening Standard" contains a review of Professor Richet's "Thirty Years of Psychical Research"; the reviewer's attitude being indicated by the sub-title: "Professor's Empty Conclusions After Thirty Years of Psychical Research." He is indeed in an exultant mood, joyfully whooping over the "cold comfort" which Richet's verdict must supply to the leaders of the Spiritualistic movement. I am reminded of Mr. G. K. Chesterton's description of Mr. Bradlaugh's audiences of working men who "received with shouts of joy the tidings that they were not immortal." Strange to find how many otherwise intelligent people confuse the scientific and the ethical sides of Spiritualism, and by their deliverances show an astonishing capacity for merely hitting the air.

D. G.

### SEEING.

It needs not scholar'd training to receive  
Truth when it comes; it often stands aloof  
From that; while, simply seeing, we believe,  
Nor ask for any proof.

For as the linked notes are to the ear  
Proof of their harmony, so truth appeals  
Unto an inward faculty as clear,  
That argues not, but feels.

And when we've asked the seer for some test  
That this is as he says, and that is so.  
He has not given any, but confessed,  
"I cannot, yet I know."

—ROBERT LEIGHTON.



## QUESTIONS AND ANSWERS.

Conducted by the Editor.

**R**EADERS 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 CHOICE OF WORK.

This is a question uppermost in the minds of many who, having gained assurance of a future life, and of much else appertaining to it, are desirous of taking part in the work of spreading the truth. The answer is quite simple and of general application to all labour which is voluntarily undertaken in an unselfish spirit. Do that which you can do best. That is a clear principle, disobedience to which is the cause of much of the confusion and failure which is observed in the operations of Societies in which ambitious souls try to do things for which they have not the capacity. In a little book of Chinese philosophy, lately reviewed in *LIGHT*, we mean "Tao Teh King," are some golden precepts which bear on the question, and are worth quoting here:—

To be great of soul is to be a ruler.

A constant giver is the man who loves.

Many words lead to exhaustion. Be not thus: keep thy centre.

If you desire to gain the Kingdom by action, I see that you will not succeed. The Kingdom is a spiritual vessel. It cannot be gained by action.

These are good maxims not to be followed too literally or mechanically, that is to say we are not to abstain from action, but only to remember that while it is necessary, it yet has its limits. We must act and act vigorously to produce those things which will lead to the spiritual life, although they are not the life itself. The work of some must be unobtrusive, often apparently humble. Others are called to fill prominent positions and stand much in the public eye. If they are doing each the work for which they are fitted by natural endowment, then each is doing his duty. If some of them are shrinking and temporising and others forceful and self-assertive, we are to remember that this is not a perfect world—it was not intended to be perfect. There must be certain deficiencies and excesses at the beginning until the true centre is found. The wise course is to do the work that lies nearest at hand and do it well.

### SELF-SUGGESTION.

It is perfectly true, as a correspondent points out, that self-suggestion has in it an element of the ridiculous, which

has the effect of discouraging some persons. But this weighs but slightly with us, since it is our rule to study results more than methods. If we find a person who can work, say, arithmetical problems quickly and accurately by what seems an absurd method, then perhaps the method is not so absurd as it seems. We support the Coué system of auto-suggestion because of its good results. But those who propose to experiment with it should give it more than half-hearted trial. It is true that sometimes the practice of self-suggestion yields rapid and apparently magical results. But often patience and persistence are needed, with a certain amount of faith, if possible. If this is deficient, then perseverance is usually necessary until good results arrive and the faith of the patient is stimulated to continue. Concentration is valuable; where it is lacking the suggestion may be directed towards that weak point so that part of the machinery needed for successful experiment in other directions may be built up. Mr. Eustace Miles states that "the best times for self-suggestion are the last thing at night, the first thing in the morning and perhaps the turn of the day, too." And he commends regularity which in this, as in other matters, is a great help towards successful results.

### HYPNOTISM AND SUGGESTION.

This question can only be properly mastered by a study of books on the subject (some of which are in the library of the London Spiritualist Alliance) combined with such practical experiments or observations of practical experiments as the enquirer can obtain. For the present we can only say that hypnotism is, as its name implies, a condition of sleeping. As M. Louis Satow says in his book on hypnotism and suggestion, "Hypnotism itself is a suggestion; a suggestion of falling asleep." To us the subject is important because of its relation to the investigation of psychical states. It is not possible to get evidence for human survival clear until we have some knowledge of the possibilities of the subconscious self. This may be illustrated by an anecdote related by Professor Forel (and quoted by M. Louis Satow) as follows: "A man who used to laugh at hypnotism was quietly assured by my friend, Dr. Otto Stoll, that he would dream this and that of the devil about midnight of the following night. The gentleman in question didn't feel quite safe; he wanted to keep awake, in order to avoid the fulfilment of the prediction. But see what happened! Shortly before midnight he fell asleep in his chair, and punctually at midnight he woke again, right in the middle of that episode of the suggested dream during which he had been told to awake; the dream itself had occurred, detail by detail." Does not this throw considerable light on some of the things seen by clairvoyants? They are obviously subjective, having no real existence. But who are the hypnotists in such cases? We have found them to be discarnate hypnotists—spirits, in short.

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## "A DOG'S STRANGE FEAR."

To the Editor of LIGHT.

SIR,—I notice that one of your readers, Mr. G. Braye, is perplexed at the exhibition of fear by a pet dog at the crossing of a bridge at Hampton Court and invites solutions of the mystery (LIGHT, May 19th, p. 312).

I venture to suggest that the little animal's terror is due to an idiosyncratic claustrophobic complex, ascribable to an antecedent subliminal inhibitory suggestion, the result of epidermic discomfort caused by the sudden and violent impact of a rapidly locomotive solid body impelled by a synchronised muscular movement on the part of a butcher's boy.

There is, however, an alternative theory, which is perhaps more in harmony with the experiments and researches of Freud, namely, that the animal is suffering from a distortion of the subliminal sexual complex, and is in fact a canine misogynist desirous of shunning the female of his species expressly because he thinks of her too exclusively.

Careful observers of animals are familiar with many similar psychological phenomena. For instance, an animal which has been thrashed with a particular whip or strap will exhibit an unaccountable tendency to retire under the sofa whenever this particular article is seen by it in the hand of its master. A fox-terrier in the writer's family even exhibited exactly the same tendency as your correspondent's dog when required to pass a house from which he had been set upon and severely mauled by another dog.

But there is no doubt that we are much in the dark on all these obscure psychic questions, and it is most probable that this dog perceives on the bridge a wandering elemental charged with antipathetic odic forces which the inferior clairvoyant faculties of your correspondent do not enable him to perceive.—Yours, etc.,

TERTIUM QUID.

Transvaal,  
June 9th, 1923.

## NEW PUBLICATIONS RECEIVED.

"Revue Métapsychique." May-June.

"The British Journal of Astrology." July.

"The Beauty of God." By the Rev. F. Fielding-Ould, M.A. Skeffington and Son, Ltd. (3s. 6d. net.)

"THE BRIDGE OF DEATH" being now out of print, Miss H. A. Dallas, of "Innisfail," Crawley, Sussex, would be glad to hear from any reader of LIGHT who has copies to spare as she would be willing to buy them.

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, July 15th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Percy Scholey.

Croydon.—Harewood Hall, 96, High-street.—July 15th, 11, Mr. Percy Scholey; 6.30, Mr. F. J. Brown, of Lewisham. Brighton.—Mighele-street Hall.—July 15th, 11.15 and 7, Mrs. de Beaupaire; 3, Lyceum. Wednesday, 8, Miss Robinson, Mrs. Trebet, and Miss Scroggins.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—July 15th, 11, circle; 6.30, Mr. Horace Leaf. Wednesday, 18th, 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, Mrs. Redfern; 7, Mrs. Mary Crowder; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. M. E. Orlowski. Friday, free healing centre, from 7. Sunday, July 22nd, 11, Mr. and Mrs. E. J. Pulham; 7, Mr. G. R. Symons. Membership earnestly invited; subscriptions, 6/- per annum.

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

Shepherd's Bush.—73, Becklow-road.—July 15th, 11, public circle; 7, service. Thursday, July 19th, service.

Peckham.—Lausanne-road.—July 15th, 7, Mr. Ernest Hunt. Tuesday, 8, Mrs. M. E. Pickles. Thursday, 8.15, Mrs. E. Clements.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, July 15th, 11, Mr. F. H. Richards; 7, Mrs. Richards; 7, Mrs. Nellie Melloy. Wednesday, July 18th, 8, Mrs. E. Neville.

Working Spiritualist Church, Ann-street.—July 15th, 11 and 6.30, Mr. G. R. Symons. July 19th, 6.30, Miss Layton.

Richmond Spiritualist Church, Ormond-road.—Sunday, July 15th, 7.30, Mrs. Grace Prior. Wednesday, July 18th, Mr. W. Drinkwater.

Central.—144, High Holborn (Bury-street entrance).—July 13th, 7.30, M. de Gerald. July 15th, 7, Mrs. Graddon ent.

## THE POWER WITHIN.

THE REFLECTIONS OF A WORKING MAN.

The picture of a young priest, seated at an organ, and playing under the inspiration of two angel-musicians, always appeals to me strongly. The painting suggests the rich and wonderful gospel of Spiritualism. There are chords which lie deep in most of us, and which vibrate sympathetically to the touch of the master hand.

Does not this apply also to our platform work? I understand there is a dearth of really inspired speakers in our movement. Why? Surely there is as good material as ever waiting to respond to the inexhaustible stream of illumination and power from on High? Are not our churches somewhat lax in discovering prophets and seers among their own members? There are rich veins of spiritual gold in the unexplored mines of human ability.

May the writer suggest the holding of experience or testimony meetings in order to discover among the secretaries and other church officers the ability so much needed? Such workers are seldom in the limelight, although that is not an unmixed blessing. Nevertheless, I am positive that, given the opportunity, the abilities of many of these splendid fighters could be laid under contribution. I am well aware of the sense of unworthiness and inefficiency which afflicts the sensitive. But is not this due, in some measure, to an excess of self-consciousness, and too little confidence in the supporting arms of God? One does not want to emphasise unduly the value of dramatic art, but I do think we should study the actor's methods. Sir Martin Harvey once read the lessons in a Swedenborgian Church, and I am told it was a revelation to the minister and all assembled. Those of us who have heard Sir Forbes Robertson in "The Passing of the Third Floor Back," will surely never forget the sense of awe and sublime emotion evoked, not only by words, but also by magical gestures. Is this mere theatricality? I think not.

I was once standing in the wings of Drury Lane stage during a pantomime scene. A sea of glass was depicted. To me the tinsel and meretricious glitter were non-existent. I seemed to myself to be surveying St. John's "sea of glass"; the fairies, suspended on thin wire, were to me ministering angels, and the strains of the orchestral music as the harmony of Heaven. The whole scene was, to me, a brilliant picture of inspiration. The writer suggests that if human methods of Art, Literature, and Drama can be made so powerful to lift, heal, and inspire, then the influx of power from higher spheres of life can be in an even greater degree used to bless. I am convinced that yielding as the true actor does to the overshadowing inspiration, we shall not only portray, but actually *be* what we portray, thus giving a gospel of Life truly inspired. As John Greenleaf Whittier writes, we shall show:—

The Master's footprints in our daily ways:

No knotted scourge, or sacrificial knife,  
But the calm beauty of an ordered life,  
Whose very breathing is unworried praise—  
A Life that stands as all true lives have stood,  
Firm rooted in the faith that God is good.

HARRY FIELDER.

## ANSWERS TO CORRESPONDENTS.

R. OWEN (Birmingham).—We have not heard of the issue of such a guide as you ask for. Doubtless when the movement is stronger and more important, such a publication may be produced. We agree with you regarding the excellence of the address on "Super-physical Man," and are continuing the series.

CORDELLA GRYLLS (Vancouver).—Thank you for your letter and the information it contains. May you have a prosperous tour!

F. H.—While thanking you for the article, we feel the subject is one that may tend to stir up once more theological controversy, and therefore must be excused from using it.

A. H. HUGGINS.—The address by Mr. Morse on "Super-Physical Man" has, so far as we know, never been previously published. Whether it will be hereafter published in book form it is impossible to say.

INTERNATIONAL SPIRITUALISTS' CONGRESS.—We are asked to state that this Congress, organised by the Union Spirite Belge and the Bureau International du Spiritisme, will be held in Liège on August 26th-29th, 1923. Meetings will take place in the "Palais de Méan," 13, rue Mont Saint-Martin, in Liège, at 10 a.m. every day. Every Spiritualistic Federation is fraternally invited. List of delegates should be sent to M. Moret, 12, rue de la Loi, Liège (Belgium) before August 1st. Delegates only can lecture or partake in the debates; other members of invited associations can attend free all meetings but without right of voting or speaking. Every language can be used; interpreters will be appointed. Subjects of propositions, addresses or lectures must be given to M. Moret before August 1st, if possible. The announcement is signed by the Chevalier Le Clément de St. Marcq, as Director.



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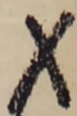
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# WHAT SPIRITUALISM TEACHES.

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# LIGHT

A JOURNAL OF SPIRITUAL  
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## What "Light" Stands For.

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## NOTES BY THE WAY.

We are the dead to those who pass away  
From earth in subtler worlds to wake or rest,  
Those we count dead, once wronged, or once caress'd,  
Lo! their night melts in God's eternal day.

Dead are but those who in dark ignorance stray,  
Who willing harbour evil in their breast;  
Here or elsewhere they live at whose behest  
Love's fair light breaks o'er Sorrow's sombre way.

—MARCHESA ALLI-MACCARANI.

## THE ATTITUDE OF PROFESSOR RICHEL.

Professor Richet's new book—new, at least, so far as regards its English version—has stirred up an amount of discussion nearly commensurate with its importance. It has annoyed the sceptics, who are reduced to making the most and worst of the fact that although the famous scientist admits the reality of psychic phenomena, he does not accept the existence of spirits. It displeases some ardent Spiritualists because the major proposition of Spiritualism is disputed. They seem to expect (rather unreasonably, we think) that the Professor should have accepted the whole tremendous matter at one stroke, and publicly proclaimed his convictions. We can, after a perusal of his book, easily see why this was not possible. His personal experiences seem to have been largely limited to certain lines of inquiry; and his attitude is rigorously scientific. He will not recognise the possible existence of any human creature other than that known to physical science. He defines his limits and abides by them.

"BUT NO MATTER—IT IS TRUE."

We are content with his attitude. It may show a lack of experience, of insight, and of scientific imagination; but it is definite, it is honest, and, in its

measure, logical. And here let us quote from the book (p. 543):—

There is ample proof that experimental materialisation (ectoplasmic) should take rank as a scientific fact. Assuredly we do not understand it. It is very absurd—if a truth can be absurd. Spiritualists have blamed me for using this word "absurd," and have not been able to understand that to admit the reality of these phenomena was to me an actual pain; but to ask a physiologist, a physicist, or a chemist to admit that a form that has a circulation of blood, warmth and muscles, that exhales carbonic acid, has weight, speaks and thinks, can issue from a human body, is to ask of him an intellectual effort that is really painful. Yes, it is absurd; but no matter—it is true.

That is a pretty strong and startling admission, however we may look at it. It is "the first step that costs," as the French say. The second may be easier.

## SENSITIVENESS AND SYMPATHY.

In an article in a provincial journal on the future of science and invention which recently came into our hands, we found the writer dealing finely with an aspect of the spiritual values in Science. That is a point on which we have written in the past, taking especially the view that the tendency of modern science, by annihilating space and linking up the scattered things generally, is towards unity and co-operation. In the article under reference the writer takes up the question of sensitiveness. We find our perceptions increased by such devices as wireless telegraphy. We are brought into touch with the subtle and unseen sides of life, and it is well suggested that with the increase of our sensitiveness our human sympathies should be heightened and expanded, for sympathy is indeed the outcome of widened perceptions and enlarged imagination. Whatever may be said of the trend of certain scientists, there is no doubt that the direction of Science is towards the Spiritual by way of the Unseen, and that increase of knowledge, however much it may be perverted in the meantime—as in the application of Science to warfare—must ultimately lead to wisdom, the Spiritual Principle which is twin to Love.

## GOD'S SMILE.

I think God smiles to see the children play  
Out in the sunshine on a summer day,  
Or, paddling in the waves close to the shore  
Leap at the spray.

I think God smiles when lovers gazing far,  
Dream of pure love upon some distant star,  
Or, seeing them all beautiful, adore  
The things that are.

And God may smile sometimes, I think, because  
We rush through life and mostly see its flaws,  
Which Love abundantly would cover o'er  
Did we but pause.

—E. K. Gow.

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## SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM.

### THE BEGINNINGS OF THE HUMAN SOUL.

[This is the second lecture of the series of four addresses on "The Super-Physical Man," the first of which was printed in *LIGHT* of 16th and 23rd ult. They were delivered by the late Mr. J. J. Morse, the famous trance-medium, in California, to the California Psychical Society during April, 1896.]

We now take a further step along the road of our considerations in regard to the super-physical man, the especial branch of our topic being his organism and functions.

As this super-physical man is related to that other world, for which so many poetical names have been invented, but which is generally supposed to be an invisible, impalpable, and unsubstantial world, it may give some good old-fashioned thinkers a cold chill to imagine that there can be an organism, and that functions must be associated with that organism, when the man has become an inhabitant of the super-physical universe. They will argue that if man lives after death, he must live as a spirit, and to conceive of a spirit with a form and body possessed of functions is a flat violation of all methods of reasoning upon such subjects. We know perfectly well that this is the old-fashioned way of looking at the problem. But the world has grown, mind has expanded, and in consequence of the increase of human knowledge, many old opinions have undergone such a process of overhauling that they have emerged practically remodelled from the ordeal, and it may be, after all, that this conception concerning a dead man may undergo as radical a change as have your conceptions of a living man. By no manner of means is the intellectual conception—shall we say the scientific conception?—of a live man anything like to-day what it was a hundred years ago. You know more of the live man now than ever you knew before. Organically, chemically, structurally, your knowledge is vast, if not complete. Not satisfied with your knowledge upon these planes of experiment, you are now probing the mystery of his mind and soul, and the new and the old psychology, and also the higher psychology, are gradually giving you such an increased knowledge of what a live man is, that by and by, having gained fuller knowledge in these directions, you will still have another, and even a better man, than you know of to-day.

The daring thinker, who sometimes shows a wise disregard for canons and conventional opinions, asks the question, If we are advancing so much in our knowledge concerning the live man, is it not possible to gain a better understanding of the dead man also? One of the first steps towards that better understanding may be the unlearning of some of the errors of the past. One of the gravest errors which still cling to philosophic thought, and one which you must needs unlearn, is that there are two separate and distinctly discrete universes. One you call spiritual, and the other you call material; opposite in character, nature, and circumstance, the very existence of which, if ever they come in contact with each other, must necessarily be the consequence of miracle in every case. The unity of life, of being, is the keynote of modern scientific progress. The danger is the limitation of the universe to the realm of being which the normal five senses of man are capable of dealing with.

The ancients imagined the world was made for man, and man was made to enjoy the universe, and be the centre of it. To-day you realise that man is a relative point or factor in the consideration. You will have to learn also that the unity of being must transcend the limitations of the so-called natural senses of man, by the realisation that there are other senses in man than those which are ordinarily understood. If, for instance, it be possible to demonstrate that there is a range of super-sensuous activities possible to man's present organism, then you will at once be prepared to realise the points which we have just made, that the five senses mark the limitations of present development, but may not necessarily be the boundaries of all future development, and if this is realised, the unity of being as an idea must of necessity be expanded to meet the greater development of knowledge, and, perchance, it may be found that as the unity of being will apply to the personality of the individual on the lower and higher planes of conscious being, so also must it apply to the lower and higher planes of phenomenal manifestation. This we shall see later has an exact bearing on the topic we are considering to-night.

The super-physical man must be a *man*, if our term is to be justified. If we are describing under the head of the super-physical man something that cannot be reduced to terms, and made understandable by human senses, then are we only juggling with words. We must either mean a

super-physical *man*, or not mean a super-physical man. Put the problem to yourselves. We grant that much of sorrow and bitter disappointment crosses your path; sometimes your golden apples turn to ashes, and your faith in those you trusted vanishes as the mists in the morning. The friends in whom you believed turn traitors, and the fair prospects of your life all turn bitter and dark, but yet, let your life be never so miserable, you cling to it so long as reason holds her seat; you only seek to lose it when the mental balance has been destroyed.

What does life mean to you? It means the possession of a body, but without the ability to use that body—mark the words—without the ability to control that body, without the ability to extract what little comfort you may be able to get from the possession of that body, it would be of no use to you whatever. What is this body? It is something more than flesh and blood, something more than a cunningly-erected house, in which the mysterious tenant lurks in some secret chamber. Each one of you possesses what might be called the divine sign-manual, the very signature of being, your personality, a thing by which all who are acquainted with you, know you. But if you analyse it, you will discover that there is something more attached to this body—your individuality. You never see two men with noses just exactly alike, no two persons with eyes precisely the same, no two whose hands are alike, no two who walk alike, who speak or move alike; no man talks exactly as his neighbour. There are certain actions and variations in character that individualise every personality, until at last you find this individuality of yourself written in the organisation of your body; it has its subtle up-strokes and down-strokes, and mysterious little curls and tails to its letters in what is called the individuality of the man.

So your body serves the excellent purposes of not only personalising you individually, but individualising you as well from each and every other body and personality in the world.

Now, you are to be a dead man some day. You may be hanged, poisoned by a doctor or without a doctor; you may commit suicide, be shot on the field of battle; you may contract some fell disease; or, as should be the case with all of you, at the end of a lustrous and calm old age, sitting in your chair, with shrunken hands quietly folded, you fall asleep in the great Mother's arms, and are borne aloft into that fairer country, and are clasped in the loving embrace of its super-physical people like yourself. But howsoever you may die, inevitably you will become a dead man some day. Absolutely a dead man? Oh, well, we hope not. This hope is a blessed saving clause, but we want something more than a hope. The world has been fed upon faith and hope for centuries past, and it has grown intellectually starved and spiritually anemic, as a consequence. We want to put blood into the souls of men; we want to put strength into the thoughts of men; we want to build up the character of men; and this can only be done by a good, wholesome, stimulating diet composed of the materials called facts.

Our man then is "dead." But we must remember that while he was alive he was a personality, an individuality, and a consciousness. No one can pretend to say that this vital body is the product of consciousness. Some may argue, as they do argue, that consciousness is the consequence of the organic structure, and may urge that so long as that structure continues, so long, likewise, will consciousness exist. This consciousness controls the body, utilises it, directs it, orders it, as we have told you on previous occasions, writes its name and its sign upon it, so to speak. And when all that moulds the body, shapes it, directs it, differentiates it from every other body, is withdrawn therefrom, and that body dies, what becomes of the elements that escape? What becomes of that subtle something that has been the master of this mechanism, the dweller within this tenement? Is it dissipated into air, as is the gas from the torn balloon, and is its body buried in the ground to wait some coming day when some powerful spirit out there shall blow his trumpet, and the earth and the sea shall give up their dead, and the extinct mortality of the ages shall rise up in all its shrouds and ghastly forms and be reanimated into human life again? Such ideas belong to the childhood of faith. To-day the world repudiates them. But in repudiating them it stands half afraid that it is admitting that death ends all.

A man is dead. Has the man died, or has his organism died? Let us suppose that he lives. Go back to the argument for a moment, and remember how we were insisting

(Continued at foot of next page.)



## SPIRIT IDENTITY AND SCIENTIFIC PROOF.

FURTHER QUESTION FROM MR. C. J. HANS HAMILTON.

To the Editor of LIGHT.

SIR,—Mr. Cuming Walters' reply to my letter of inquiry (in LIGHT of June 30th, page 406) is very interesting. It shows clearly, I think, the following points. First, that Mr. Cuming Walters was the medium (with an auxiliary). Second, that the information concerning Frank Collins came from or through the medium's subconscious self (just as in the case of the water diviner, where the occult influence externalises itself in movements of the rod). Third, that we have here no scientific certainty of an external influence emanating from Frank Collins, in view of the doubt concerning possible cryptomnesia resulting from conversations overheard unconsciously or matters read and forgotten by Mr. Cuming Walters.

It is true that we should have to suppose a secondary personality as well as cryptomnesia, in order to avoid the spirit hypothesis, this second personality masquerading as Frank Collins. *Probability* must therefore be our guide to the truth in this case.

With regard to the use of the stick placed on the open palm, exactly the same method was employed by a famous water-diviner named Bléton (a Frenchman).

It would be interesting to know in what direction the stick moves in order to strike the letters of the alphabet, whether, for instance, its end quits the palm in a vertical direction, and how the stick is prevented from rolling off the hands.

I do not know whether it is possible or scientific to admit the direct action of a spirit on the stick, in view of the above facts about water-diviners, and especially the case I have mentioned (that of the diviner named Bléton).

Yours, etc.

C. J. HANS HAMILTON.

MR. J. CUMING WALTERS' REPLY.

SIR,—I thank you for allowing me to see Mr. Hans Hamilton's very interesting and suggestive letter. I recognise that Mr. Hamilton is endeavouring, in the true scientific spirit, to discover any possible explanation, outside the psychic one, of the phenomena described. He is justified in doing this, and all such investigation is to be welcomed. In my own case it has led to a re-examination of facts. If, in the end, we come back to the original conviction, our position is strengthened. Mr. Hamilton is therefore to be heartily thanked—and I, for one, thank him—for putting us on our defence and demanding proofs; he is also to be thanked for bringing alternative theories to our notice.

At this point I think my position should be made clearer. I maintain no fixed attitude; I have no rigid or obstinate dogma to uphold; and I do not even present myself as unalterably and immovably convinced. My simple duty has been, as an earnest investigator, to relate experiences just as they have come. I cannot help drawing conclusions, but I keep an open mind for the conclusions of others. We are all working together for Truth, and whatever evidence I can adduce is for Truth's sake, and not for the support of any pre-conceived ideas.

I agree with Mr. Hans Hamilton that, in the examples cited, and probably throughout my experiences, I am myself the medium, with an auxiliary (though the auxiliary is not always essential).

But the statement that the Collins information came "from or through my unconscious self" seems untenable. Consciousness must have a beginning. It does not originate in nothing. Thus, when we are arguing of the powers of genius, we have to say that to whatever heights it may ascend, it must have had a base to start from—a Shakes-

(Continued from previous page.)

upon the fact that you cling to life; not to the life of the body, but to the sense of being, to your consciousness, to your individuality, to the personality, which three conjoined make you yourself. Does this clinging to yourself constitute a prophecy that you will never lose yourself? That the instinct of self-preservation means something more than the keeping alive of your body? That it may also be the keeping alive of yourself, your conscious self? Is it the lowest manifestation of the instinct of immortality, shall we call it? We verily believe it is. Otherwise men would not fight so tremendously to sustain themselves when any accidental circumstance arises to threaten their physical existence.

If, then, you cling to yourself, you yourself must be differentiated from your outer personality. In our previous address, you will remember, we clearly showed you how there were two personalities—the outer, or physical; the interior, or psychical. We showed you how that body was developed, how it grew side by side with the material organisation. We now have to take that point and weave it into our present argument.

peare might write transcendently of Henry and Agincourt, but his genius did not supply the small material fact that a battle of Agincourt had been fought. Now, my sub-conscious side might do a great deal with Frank Collins had it first possessed the grain of fact that a Frank Collins had ever existed. Let me emphasise these points—Frank Collins, a Manchester man, had passed over several years before I came to Manchester. I had never heard of him. His name had not once been mentioned to me. "Conversation overheard unconsciously" is—I speak, of course, respectfully—an extravagant proposition. I had read nothing of Frank Collins, and there was nothing to read of him, beyond (as I discovered so much later) the bare mention of his name among several hundred others. There was nothing to draw attention to him. No description of him existed. His one friend (the "Lawson" of the story) was unknown. I had not "forgotten" anything, because I had never known anything. To my thinking, therefore, every factor is eliminated except direct communication from an intelligence outside myself. To accept Mr. Hamilton's alternative is, I think, to accept a greater miracle than the one he would reject. If we are to avoid "the spirit hypothesis" we surely plunge into a profounder mystery than before.

And it is not as if this strange case stood alone. I wish to avoid exaggeration, and certainly I am the last to boast or to put forth undue claims, but I could multiply Collins' cases twenty, thirty, even fifty times. Are they all to be explained in the same way? If the rule be good in one case, it must be in all; so it leaves me in the amazing position of unconsciously hearing (if ever they took place) conversations about scores of persons whom I never knew, of recalling memories of them which could not possibly have been recorded, and of reading about them when nothing was published or written! The key does not fit. It is right and wise of Mr. Hamilton to ask us to try it, but after doing so I feel more strongly than before that it is not thus our problem is to be solved.

I have had several enquiries from your readers as to the "board and pointer" method, by which of late years my results have mainly been obtained. It is the simplest, homeliest and easiest of all methods, and I think it provides the surest safeguard against self-deception. The board, of wood or cardboard—anything at hand will do—has the letters of the alphabet upon it. I usually write them myself a few minutes beforehand. The pointer is any bit of stick that I can pick up; usually something about the length of a military cane. No ceremonies are engaged in. If there are two sitters they take their places opposite each other, and lay the stick on their open palms, the stick directed towards the board. In my own case the movements begin almost at once. The stick hits the letters, drawing our hands forward, up and down, and sometimes high in the air, as it moves. Sometimes it is rapid, sometimes slow, sometimes smooth in motion, sometimes violent. Over and over again, in moments of excitement, the stick has thrust its point right through the cardboard (I retain the evidence), or thrown it as high as the ceiling. The most marvellous event was this—one stick broke itself, about two inches from the end, while in my open palm, and one of the jagged points pierced the first finger of my right hand sufficiently to draw blood. It was a human impossibility to perform such a feat. How was it done? I have kept the broken stick as a curiosity.

Why the stick does not roll off our hands I do not know, as we do nothing to prevent it. I can only say that, while it moves quite freely, it seems at the same time to have a firm grip on my palms, and it draws them up and down, backward and forward, just as it wills.

All the explanations I leave to others. For myself, I simply speak what I know. The cases I have made public have, I ought also to add, been witnessed by independent persons, and I have written them from records made at the time by the observers.

Yours, etc.,

J. CUMING WALTERS.

If what we then stated was true, that super-physical organisation will duplicate in its appearance this physical organisation, and the personality of the man will continue and be duplicated in his super-physical organisation. If his personality is thus continued, his individuality must also be there manifest, and the super-physical man will thus reproduce two elements out of the three that we have been discussing—the personality and the individuality. If personality and individuality are active on the super-physical plane of life, they can only be active because of the perpetuity of the consciousness that must necessarily affect them.

Inevitably, then, based on the argument of a previous occasion, our three points emerge triumphant; personality, individuality, and consciousness are perpetuated beyond the wreck of the material organisation because they arise therefrom, having been moulded by that which has produced them, and which has made them manifest. If we turn to that which is within the material organisation, death, virtually speaking, is no greater change for the individual than the casting off of an old suit of clothes, the revelling in the freedom of a new and better garment.

(To be continued.)



## THE EDUCATIONAL VALUE OF SPIRITUALISM.

At the Annual Conference of the Spiritualists' National Union, held on the 7th and 9th inst., Mr. W. G. Hibbins delivered an address under the above title of which the following is a summary.

Mr. Hibbins said that in its broadest and fullest sense, education is the unfoldment of the mental, moral, social and spiritual powers of the individual.

After dealing with some general aspects of education he continued:—

Now I claim that Spiritualism, when rightly understood, is a great educational factor in our daily life, for it has not only added considerably to our knowledge, but has brought comfort and consolation to the human soul in times of great sorrow and bereavement.

The Spiritualism of the ages bears testimony to the fact that God has never left Himself without a witness. The returning hosts from the unseen have made their power and presence felt among all peoples at all times. Light from beyond the veil has illuminated the pathway to the tomb, wherever the foot of man has trodden the soil of earth.

Now, what has Spiritualism added to our knowledge, which is of educational or scientific value? In the first place, Spiritualism has shed light on the nature of man. It has shown that man is something more than a mere physical organism, and that he is possessed of an etheric or spiritual body, which is the envelope of that divine mystery we call spirit.

Spiritualism teaches that this interior spiritual organism is evolved from the finer elements of the physical one during earth life, and is the organism which relates the individual to the spiritual environment to which he is transferred at or after physical death. And, further, Spiritualism demonstrates the reality of personal life and the persistency of human consciousness beyond physical death. The weakness of Materialism has repeatedly been exhibited to explain the nature of the difference between a living human being and a corpse.

There is something more in humanity than mere material considerations. Psychical research has shown most emphatically that materialism does not exhaust all the human faculties, neither does it explain all the phenomena of human life. Philosophy formerly stood aghast in the presence of death, and utterly failed to give a satisfactory answer to those who were continually inquiring, "Where are the Dead?" The flight of the soul had not been traced, but nowadays it is being recognised that the spirit is the cause of all growth, and the physical organism perishes when the interior spirit has withdrawn itself to function on a spiritual plane of activity.

Spiritualistic philosophy indicates a life of progress for man in spirit life; that is to say the progress of Evolution is not confined to the earth plane alone, but is also operative throughout the eternal spheres.

Again, the phenomena of Spiritualism have demonstrated that the physical scientists have by no means yet explored the whole of the realm of the possible. They are still a long way from knowing all the facts pertaining to the universe. It is one of the triumphs of Spiritualism that it has discovered and called attention to certain forms of matter, which were absolutely unknown to the physical scientists.

Chemists and physicists are at the present time accepting the "electron theory" regarding the constitution of matter. But no one has yet been able to tell us the source whence the electron derived its energy. All modern science starts with the postulation of matter in motion. When the scientist has examined and determined the attributes of the very tiniest portion of matter which comes within his ken, it will be interesting to be able to learn in what respects it differs from the all pervasive mystery we call spirit.

Another direction in which Spiritualism possesses an educational value is in the domain of mental phenomena. For centuries, the materialists have maintained that the human physical brain is the organ of mind and consciousness. If the brain is stimulated, then mental activity will be the result. On the other hand, if the brain is injured or destroyed, no mental activity is possible. The conclusion very often drawn from these statements is that without physical brains, there can be no manifestations of human consciousness.

But this conclusion is clearly shown by certain spiritualistic phenomena to be utterly erroneous. Many of us have talked with, and even had discussions with human entities, whose physical brains were buried long ago, thus proving that mind persists, in spite of the absence of brains. The fact is we do not know that physical brain is the only substance which mind and consciousness are able to utilise. They may be able to energise many other things for all we

know, for it appears to be certain that other forms of matter exist besides those which make an impression on our physical senses. Spiritualism has, at any rate, demonstrated that mind is not dependent on physical matter for its existence, although we cannot yet define exactly what mind is. It may be possible that there is some necessary relationship between some particular form of matter and a particular variety of mind, although this cannot yet be regarded as being proved. We have to admit that we are in a very complex realm, when studying the nature of mental phenomena, but to Spiritualism belongs the honour of demonstrating that physical matter, as we usually know it, is not absolutely necessary for the expression of mind. Yet, I am inclined to think that when we speak of physical matter, we mean a comparatively coarse or gross form of it, and that matter has many grades as regards its essential existence.

Spirit people have sometimes been known to use the term "Spiritualised matter." I take this to mean more ethereal forms of matter, that is to say, higher forms of expression to which matter appears to have evolved.

Careful consideration of the nature of our earthly environment leads us to the conclusion that everything which comes within the range of our perception is in a transitory condition. Everything we behold depends for its very existence on the maintenance of certain vibrations. If for some reason, the vibration frequency becomes changed, then we have a change in form, as in the conversion of water into steam, or ice into water.

We cull the following further passages from Mr. Hibbins' address which we are unable to give in its entirety:—

Again, Spiritualism has taught us that the practice of Spiritual healing did not necessarily perish with the early Christians, and that wonderful results in this direction are being obtained to-day. It seems to have been a remarkable provision on the part of the Creator that one individual is often able to impart life-giving influence to another who is ill, and the fact that this healing influence is not used more frequently, can only be attributed to ignorance. There are healers in our own movement who have been instrumental in saving the lives of scores of people when medical science regarded their cases as hopeless. Wonderful results have been achieved in cases of epilepsy, locomotor ataxy, and other complaints which have been usually regarded by the medical profession as incurable.

I am hoping the day will come when every one of our churches will be a centre for spiritual healing, in addition to spiritual illumination and consolation. Spiritualism will, in that case, become a practical religion, and no one will be able to doubt its value to humanity. I would therefore suggest that all Spiritualist Churches pay special attention to the development of healing mediums, for whatever sceptics may say about Spiritualism as an ism, they will be absolutely unable to get away from the fact that this ism is of service to humanity by saving human lives, when all other means fail.

If Spiritualism had only proved the continuity of consciousness and nothing else, it would have done more than all the other theological systems which exist in our midst. Spiritualism has taught us of salvation by character, that it is character, not creed, which establishes our spiritual condition in the higher life.

Here then, we have a strong incentive to live up to the highest we know during this earthly life. If man is a spirit, in process of growth, being educated through struggle and adversity, then his life here is bound to be influenced considerably by the knowledge that after death he will still go on living.

Naturally, then, he wishes to know what his position is likely to be after translation to a spiritual environment. And Spiritualism teaches that such an individual may indeed lay up treasure for himself in heaven, in the form of a beautiful spiritual character. Spiritualism stands for spiritual enlightenment, a truer understanding of a moral consciousness, a firmer grasp of eternal principles, a greater reverence for the works of the Creator, founded on a more correct knowledge of their nature. Spiritualism has withstood the tests of science, and what is science but knowledge, systematised knowledge, and if Religion is not based upon knowledge, it is based upon credulity.

Again, Spiritualism is in accordance with the highest ideals concerning morality. But morality without the driving force of religion is animal egoism. A moral person is not an evolutionary man, becoming an angel, but merely a prudential man with his animal nature in cold storage.

Spiritualism confirms the intuitive recognition by the

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## THE "MIRACULOUS."

SOME NOTES OF A VISIT TO LOURDES.

By COLES PASHA, C.M.G.

Since the war, the world is constantly hearing of communications from the so-called dead, and other psychic phenomena which are manifested to certain individuals under favourable conditions. Moreover, the names of many who have assisted at these séances and testify to their verity are so well-known that fraud or collusion on their part is unthinkable. In fact, there is little doubt that, notwithstanding the ridicule of a certain section of the Press, not a few of us are, as it were, being forced to the conclusion that the age of miracles is by no means ended, and that forces exist in nature which our scientists have so far been unable to explain, and therefore refuse to recognise. Further, that certain individuals (sometimes unwittingly) have the power of unchaining these forces, so that what we regard as miraculous occurs.

One of these miraculous occurrences took place (so it is alleged) at Lourdes in the South of France some 70 years ago, when in a grotto just outside the town the Holy Virgin appeared to a peasant girl whilst she was engaged in prayer. Whether the apparition was a hallucination or not we cannot say, but what is material is that the maiden's story was accepted by the whole countryside, and consequently such faith engendered that many thousands from all parts of Catholic Europe now make an annual pilgrimage to Lourdes to be cleansed of their infirmities, both physical and spiritual. The writer happened to be in the neighbourhood of Lourdes last summer, and more from curiosity than anything else, determined to see for himself how these pilgrimages were conducted. So impressed was he, that he considers a brief description of what he witnessed cannot fail to be of interest to many of the British public to whom Lourdes and its miraculous healing are unknown. It may here be explained that the town of Lourdes has flourished exceedingly, owing to this annual influx of pilgrims; the urban authorities are not likely, therefore, to discourage in any way the faith which those who make the pilgrimage possess. At the same time it may be observed that a miraculous cure is not accepted unless duly authenticated by medical testimony; nevertheless some half-a-dozen cures are as a rule annually recorded. But those who consider that they have benefited by their pilgrimage to Lourdes must be considerably more, judging from the large number of tablets and thank-offerings one sees in the churches. The faith-cure does not as a rule exceed one week, but a series of pilgrimages take place throughout the summer, "The National" towards the end of August being the most numerously attended. A special feature of the pilgrimage is the arrangement made for the comfort of the sick, volunteer stretcher-bearers meeting each train, and, free of charge, transporting those who are unable to walk to their hostelry, and subsequently day by day to the various religious ceremonies which they are able to attend.

Able-bodied pilgrims have, during their stay, also ample opportunities of fortifying their faith by prayer, whether

it be at the Stations of the Cross on the way to the Calvary on the hill above the town; at the open-air services which are held continuously by missionaries at the grotto, or in one of the churches which have been erected above the grotto. It may be added that full advantage is taken of these opportunities. For the halt, the sick, and the blind visiting Lourdes in the hope of a cure, there is a special service every afternoon at the grotto whilst they are being bathed, and later when they are formed up on the square for the Adoration of the Host. This Adoration of the Host is for the spectators most heartrending. It is the supreme moment when the cure is expected, and for many of the sick, in a highly exalted state, the reaction must be indeed terrible when they are passed over and nothing happens.

At the particular ceremony witnessed by the writer the missionary monk who heralded the procession of the Host left us all in no doubt as to his being a member of the Church Militant. His prayers to the Almighty to heal the sick were in the form of commands shouted rather than intercessions whispered, and those of the spectators who were not of the Catholic Faith had no option but to bend the knee as the Host approached. The church service at the grotto was not unlike the Salvation Army Service one sees in England at the seaside and elsewhere, and consisted of exhortations alternated with singing, in which all joined, but conducted with far more reverence, if one may say so. In fact, the outward demeanour of the spectators was very striking, so much so that the writer remarked to his companion, "Yet they say the French are without religion."

The night processions consisted exclusively of the able-bodied pilgrims, and the reader can have some idea of the thousands who took part in the same when it is stated that it took nearly two hours for the various groups, without any break, to pass the writer's post of observation. The majority had lighted candles, and all seemed to be agreed as to the hymns to be sung, or perhaps it was the refrain of "Ave Maria" shouted at intervals which created the semblance. The chanting never ceased, as the leader of each group was ever ready to urge his followers to further effort if they flagged for a moment.

It seemed to the writer that he was once more back in the East assisting at a Mohammedan festival, and that it was Housein-ya-Housein that was being dinned into his ears and not "Ave Maria," so much have all religious zealots in common. The finale was reached when the several processions assembled in the principal square, and with one accord chanted the Credo. We are told that where two or three are gathered together their prayers are not in vain, and hearing this mighty choir expressing the same belief and all actuated by the same religious zeal, one wondered if after all faith could not move mountains? One wondered further whether the power to generate this psychic force was reserved exclusively for Christians, or whether this yet-to-be-defined energy could be created by any large assembly of human beings irrespective of their creed. Let us leave it at that.

\*. It may be that some of our readers will know of recent authentic cases of healing at Lourdes. If so, we should be glad to have accounts of these.

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spirit itself of the existence of God. It confirms the aspirations of men, and their sense of responsibility and duty, and it unfolds a rational destiny for the human race—a rational destiny, for everything must be brought to the bar of reason. Everything must be judged according to one's ability to comprehend the Divine Reason, and thus decide what is right or wrong, and what is one's duty under certain circumstances.

Spiritualism unlocks the door of mystery, lays bare the secrets of nature, and every new truth that is discovered must of necessity come within the scope of spiritual philosophy, for it has room for all truth.

There are three directions in which I think we can bring Spiritualism home to the general public with greater efficiency, viz.:

1. By improving our own education and the methods of presenting our subject. When an inquirer finds the exponents and demonstrators of our movement to be at least as well educated as himself, but possessing a greater knowledge of psychical matters, he will give the subject of Spiritualism more respectful attention, instead of dismissing it as being a delusion of ignorant people.

2. By utilising the public libraries more fully. As ratepayers, we have just as much right to have our literature in the libraries as any other section of the community. Many individuals, who do not attend our meetings, will not mind reading a book on Spiritualism at home, and will thereby gain some knowledge of the subject.

If the Spiritualist societies in each town appointed a small committee to make a list of our best books, and see that these books were placed in the local libraries, a great deal might be done towards the enlightenment of the general public.

3. By setting a good example in our daily lives. Since we are all children of God, and partakers of the Divine nature, it naturally follows that we have duties towards

God. These duties involve the effort to brighten the lives of those around us; to do our share in dispersing the terrible conditions amid which thousands of men, women and children are struggling for existence; to help to exterminate that demon of selfishness, which is at the root of so much misery, poverty, and crime.

In striving to help our fellows, we indeed become co-workers with God, and part of the Infinite worth of the universe.

I sometimes think that we Spiritualists need to have a more stirring and burning enthusiasm. We need to be more afire with the God within, more aflame with the Christ Spirit of consecration, more ready to glorify God by doing good to humanity—more awake to that personal righteousness, which educates, sanctifies and saves.

Like the rushing flame on the burning prairie, the fires of spiritual reformation will then spread more rapidly from village to village, from city to city, from country to country, until the ennobling principles which now flash upon our consciousness from the spiritual realm, shall be communicated to every human being.

Spiritualism is no respecter of persons. The high and the low, the rich and the poor, all come within its encircling arms. It has entered the cottages of peasants, and the palaces of kings. It has entered the halls of learning, courts of justice, legislative assemblies, and scientific circles. Everywhere, it has left a glimmer of its brightness and a reflection of its beauty.

To-day holds the fulfilment of the promise of yesterday, and is the prophecy of to-morrow; and judging from its manifold victories, its blessings and triumphs, its achievements in the fields of spiritual and scientific research, its greater light and knowledge concerning the Great Beyond—what may we not hope and expect of to-morrow?

The present hour is pregnant with the unrevealed and hidden glory awaiting the fulness of time to gladden the hearts of all humanity, and fill the whole earth with its ineffable splendour.



## PROFESSOR RICHEL ON PSYCHICAL RESEARCH.

BY STANLEY DE BRATH.

(FIRST NOTICE.)

"Thirty Years of Psychical Research." By Charles Richet, Professor of Physiology in the University of Paris, and Member of the Institute of France. Being a Treatise on Metapsychics. Translated by S. De Brath. 646 pp. (Collins, 25s.)

Spiritualism is often spoken of as though it were something quite distinct from Psychical Research; and critics often forget that but for the steady persistence of Spiritualists in refusing to abandon facts which they know to be true, Psychical Research would never have come into being. Well-informed Spiritualists are of course aware that many persons are addicted to hasty generalisation and crude theories, but this is a not uncommon human trait in every department of life. The self-same phenomena are the subject-matter of Spiritualism and Psychical Research, and, to a less degree, of Theosophy. The phenomena are the ground of objective fact from which practical minds seek to draw religious and social inferences, the mechanism of which scientific minds endeavour to penetrate, and others to harmonise it with the intuitive wisdom of the East. Professor Richet says:—

Neither the magnetisers nor the Spiritualists should be contemned. That would be a grave injustice. They carried out laborious investigations that are the foundation of metapsychics, disregarding ridicule, hostility, and the rejection of their work by official science. (p. 35.)

It is consolatory that this ridicule, hostility, and rejection should now be succeeded by the emphatic pronouncement of a physiologist of Professor Richet's European reputation that the three leading phenomena for whose reality Spiritualists have stood for seventy years, clairvoyance, movement without contact (telekinesis) and materialisations, are indubitably true.

Richet uses the term Cryptesthesia to indicate a general faculty which produces the varied phenomena of thought-transference, telepathy, clairvoyant perception of remote events and present hidden facts, dowsing, and premonitions. This use of the term has been criticised; it has been pointed out that however suitable it may be for many of the phenomena, it is scarcely applicable to prophetic premonitions, implying as it does a sensitiveness to vibrations of some kind; whereas an event which has not yet happened or is long past cannot be conceived of as causing vibrations of any kind, mental or physical. The mystery here is more profound. But as a general term for faculties producing subjective phenomena it is convenient in the sense Richet uses it—sometimes as the means of cognition, sometimes (occasionally) for the phenomena themselves.

He takes the three classes of phenomena above-mentioned—Cryptesthesia, Telekinesis and Ectoplasmic forms—as the subject-matter of a new science which he calls Metapsychics: in this following Aristotle, who included such of these phenomena as he knew (e.g., "prophecy in sleep," which we now call hypnosis) under Physics as being part of Nature, reserving the term Meta-physics to the specifically divine. Physics, now having no categories for intelligent forces; and "psychics" being ear-marked to normal psychology, there remains only "meta-psychics" for the science which deals with forces that show will and intelligence. He says:—

Metapsychic facts are marked off from the physical in that they seem due to unknown intelligence, whether human or non-human. In Nature we observe intelligence only among living beings; in man we perceive no sources of cognition otherwise than through the senses. We leave to normal psychology the study of human and animal intelligence. Metapsychic phenomena are quite different; they seem due to unknown but intelligent forces, including among these unknown intelligences the astonishing intellectual phenomena of our subconsciousness. They appear to have intellectuality, will, and intention, which may not be human, but which resemble human will and intention. Intellectuality—the power of choice, intention, and decision conformably to a personal will—characterises all metapsychic phenomena.

He adopts for convenience the terms Objective and Subjective, including in the latter class all phenomena which do not produce lasting physical effects, and in the former all those which produce mechanical and chemical effects—materialisations, hyper-physical photographs, telekinesis, raps without contact, and the like. By using experimental method on these in a well-equipped laboratory and under precautions that eliminate the possibility of fraud or illusion, he and his fellow-experimentalists have established their genuineness. It is no longer necessary to insist on these proofs; and I will here observe that the scepticism and irrational distrust with which those proofs have been received by persons who do not take the trouble to read the severe conditions of the experiments or who are obsessed by the notion of fraud and prejudice everything by

their own ideas of the possible, have provoked the natural result—indifference to all such uninstructed criticism. Professor Richet and his coadjutors publish the results of their experiments without any attempt to convince those obstinate sceptics who demonstrate *a priori* the impossibility of facts which speedily become too common for denial. The Roentgen rays and aviation were similarly denied and the first steamship that crossed the Atlantic carried with it a treatise "demonstrating" that such a voyage by a steamship was impossible. If this is the temper in which material discoveries are received, we need feel no surprise that those which open up a new world of mental science should be flatly contradicted. Those who think that a skilled experimentalist working for thirty years on these matters is deluded and risks an established reputation as a first-class man of science by publishing his delusions, may be left to their own approval and applause. They will soon get no other.

Professor Richet rightly takes the objective facts as the foundation and basis for all rational inferences from psychical research, or as he prefers to call it—the new science of Metapsychics. Without the objective facts—ectoplasmic forms, hyper-physical photographs, movements of material objects without contact, and intelligent messages conveyed by sound—the whole of the subjective phenomena might reasonably be referred to that haven of refuge for sceptics, the subconscious mind. The book is written in the form of a regular scientific treatise; it is a summary, with full references of all scientifically reliable phenomena proved up to date. The chief points it makes are:—

- (1) That ectoplasmic forms which show all the characteristics of living organisms, and movements of material objects without visible contact are objective facts. (It is to be noted that Dr. von Schrenck-Notzing of Munich has recently published the names of over forty German physicians to the same effect.)
- (2) That the phenomena of cryptesthesia demonstrate the existence of a latent human faculty.
- (3) That "dowsing" for water and metals is one well-proved evidence of this faculty; "dowsers" having been officially employed by both the French and German Governments ever since 1910.
- (4) That this cryptic faculty gives results that seem independent of time and space, the information rendered extending far into the past and sometimes into the future; acting at great distances and not arrested by material obstacles.
- (5) That telepathy is one form of this faculty for supernormal cognition; clairvoyance is another; supernormal medical diagnosis is a third; and so on.

The treatise first sketches a historical outline of the whole subject, and then deals with subjective phenomena as being the first in order of time, making extensive quotations from the "Proceedings" of the British S.P.R., to whose careful and cautious treatment Richet renders abundant homage. He gives a large number of experiments in direct verification of the faculty, but remarks that by far the most interesting cases are necessarily matters of observation and testimony rather than of experiment. They are therefore gathered from the "Proceedings," S.P.R., from "Phantasms of the Living" (translated into French under the title of "Hallucinations Télépathiques") from the "Annales des Sciences Psychiques," from M. Flammarion's books, and from other authentic sources. These constitute a very complete summary of such records after winnowing out the more doubtful and less substantiated cases. They are selected as typical, and of course are only a very small percentage of those actually recorded. Among the class of monitions that given on p. 340 is exceptionally interesting.

Mrs. Lett entered one of the rooms of her father's house, accompanied by Miss Berthon. The gas was alight, and both saw the figure of Mrs. Lett's father, Captain Towns, reflected on the polished surface of a wardrobe. It looked like a life-size portrait. The face was pale and thin, and he seemed to be wearing the grey flannel jacket in which he used habitually to sleep. There was no portrait on the walls. While they continued looking stupefied at this image, another daughter of Captain Towns entered and said, "Why, good God, it is father." A housemaid also came, and said, "It is the master." Graham, the captain's orderly, came, and said, "Lord save us, Mrs. Lett, it is the captain." They called the steward and Mrs. Crane, and both said they saw the captain. Then Mrs. Crane, the captain's widow, seeing the apparition, put out her hand to touch it; as she passed her hand over the panel the image gradually disappeared.

Premonitions are somewhat fully dealt with. Richet admits no premonition unless (a) the fact announced is totally independent of the person receiving the message; (b) it must not be such as can be ascribed to chance or intelligent foresight; (c) it must have been verified at the time to avoid tricks of memory (paramnesia); and (d) the premonition must be borne out by the event. He gives a number of remarkable cases in which these conditions were fulfilled. Others could be quoted, which establish the fact that cryptesthesia or some other intelligence can occasionally penetrate what we call "the future."

Telekinesis and materialisation are treated of at great length, both of these being capable of direct experimental



proof. These have been so often described in *LIGHT*, that I shall give one instance only:—

The ectoplasmic hands produced by the Polish medium, Franek Kluski, are sufficiently solid and durable to admit of their being dipped into melted wax. To verify this a tank of melted paraffin wax specially coloured and secretly impregnated with a chemical (cholesterin) admitting of easy test, was provided. The experiments took place in the locked laboratory, only the experimenters being present. Dull red light was used. Under these conditions a number of waxen "gloves" were produced, each in one or two minutes. Small portions cut off were tested for cholesterin and gave the characteristic reaction. They were then filled with plaster, giving moulds of single hands in many positions, and clasped hands. These are of all sizes, from hands as small as those of a child to hands of normal size. I have seen twenty-eight of these; they show the folds and markings of the skin, which are those of adult hands, even in the case of the smallest.\*

Richet admits the existence of "unseen intelligent forces," and even the possibility that there may be beings invisible to our evolutionally derived senses, though he does not favour that idea, and even if they exist he rules them out of the human category by defining the human being as necessarily possessed of a brain and nervous system. That is, he considers the physiological tenement as an essential condition of humanity. Even if the released soul survives it is outside the definition. Those who, like Myers and Lodge, define humanity by other criteria—affections, memories, aspirations, genius, religious feelings and ethical perceptions—will take a different view.

But the point here is not Professor Richet's opinion, for he expressly states that it is premature to pronounce

\* Confirmatory experiments were made at Warsaw by Mr. and Mrs. McKenzie, of the British College of Psychic Science (59, Holland Park, London, W.8) and the photographs of these gloves which accompany their report contained in the Quarterly Transactions of the College for July, 1922, give an excellent idea of their formation.

## SEARCHLIGHTS.

### THE THOUGHTS OF AN OLD MARINER.

Silently gliding down the Thames at night under a fair wind, our little craft has answered to the wheel like an animate being. The full-orbed moon has flooded coast and water with sheen of silver, the clouds flying past like snow-white birds. Taking soundings with a forward swing of the lead, I have noted the beauty of the deep as the lead sank through into the depths, surrounded by myriads of phosphorescent organisms like a rain of silver fire. When I breathed the salty air with its invigorating power, it seemed good to be alive. Suddenly a shaft of light, thrown from a warship in Sheerness harbour, has shot athwart the sky and as it fell upon a cottage high up on the Essex coast, I have seen the sleeping plants and flowers clear-cut in cameoed contours. How often little incidents cinematograph a truth! Sailing down Life's river an experience, an emotion, a piece of music, becomes a revelation.

Attending the Central Society of Spiritualists at the Minerva Café recently, I found an open circle in progress, the medium, Mrs. Annie Johnson, conducting. I was unknown to anyone in the hall. Suddenly, while giving a description to a gentleman, Mrs. Johnson came to me and gripping my hand, said, "Did you know Mrs. Jennie Walker?" I said, "Yes." "Well," said Mrs. Johnson, "she tells me you are an old worker, and holds out a rose to you." A trifle to some, but to the writer confirmation strong as Holy Writ, as the last time I saw Mrs. Walker in the flesh she gave me a flower while at a floral service at Wimbledon. Truly a searchlight in the night from spheres of truth.

Again, when attending the Æolian Hall on a recent Sunday evening, I found, on my arrival, a large audience of reverent mien, listening to the Gospel of Life from the lips of a priest of the Established Church, one of those who dares to be "in the right with two or three." One felt calmed and uplifted by such an environment. The soft light as the sun streamed through the red curtains and lamp-shades—red is a favourite colour of mine and its influence upon me contrary to the popular idea—is restful. The spreading palms upon the platform and the magnificent organ-music fitted well into the splendid setting of the hall at such a service. Then a hymn was sung, the words, set to a soulful tune, were: "Open my eyes that I may see," bringing to me a sense of power and inspiration that lifted me above the world. The gilded organ pipes became like a rain of golden fire sheening the place with glory—a searchlight from God's own world. Truly, Spiritualism is not only a new revelation, but also a resurrection power.

—HARRY FIELDER.

for any of the theories put forward to account for the phenomena, but that he guarantees the three decisive conclusions that emerge from his investigations:—

- (1) That the phenomena of each class of which he treats are authentic:
- (2) That the subjective facts are produced by faculties which seem independent of Time and Space; their results extending far into the past and even into the future:
- (3) That the objective facts prove the existence of an unknown kind of material substance, and unknown powers of producing apparently living forms.

The book contains much that I have not been able even to glance at. I have noticed only one typographical error, "infect" for "ingest" on p. 618. It also says very little on the large subject of Spiritualistic "messages" and on visions by the dying, especially of dying children, which it admits are "very disturbing." It is also barely just to Spiritualist theories whose forms (in England at least) are less dogmatic than those of some out-and-out followers of Allan Kardec, the protagonist of Spiritualists in France; but he renders a generous tribute to the courage and perseverance of Spiritualists in keeping alive the actual facts without which scientific research could never have taken place.

In the interests of truth this book should be, and doubtless will be, very widely read. It is so comprehensive a compendium of progress to date that one may fairly decline discussion with those who have not studied it or the works from which Parts I. and II. are largely derived. The experimental work in Part III. (Objective Metapsychics) would, by itself, constitute a claim to the close attention of the scientific world. It may be imagined that my own high opinion of the value of the book may be in some degree biased or interested. I hasten to add that I have no pecuniary interest in it whatsoever, and my sense of its importance is derived solely from a close study of its contents.

Its value is sufficiently indicated by the most dispassionate test possible—it is issued simultaneously by Messrs. Macmillan in America and by Messrs. Collins in London.

### "M.A. (OXON)" AND HIS "GUIDES."

It is sometimes said that the subject matter of a message is more important than the source from which it comes, and that we should consider it in the light of our reason without being too curious as to the personality of the author. Such a contention may be pushed too far. In matters of which we can have no experience we have no gauge of probabilities to guide us in the exercise of our reason. The amount of credit that we feel inclined to attach to a statement which cannot be satisfactorily weighed in the balance of analogy, far less verified, must be influenced by our opinion of the truthfulness and knowledge of the person responsible for it. It is, therefore, desirable to examine the source if we are asked to accept an assertion without proof.

It is also said that the contents of "Spirit Teachings" have no claim to originality, but may be read in Unitarian and Spiritualistic literature. If this criticism is well founded, it is not fatal to the claims of the alleged revelation; the subject matter may be true if it is not new, and the point is that the Intelligences who profess to be the authors of the teaching were in their earth-lives authorities on some of the subjects discussed. If, then, we believe that they were the persons they profess to be, we shall be the more inclined to concede their competence to instruct us. They asserted that a missionary effort to uplift the human race was being made in the spirit realms, which they termed the spheres, and that in pursuance of this endeavour some who on earth had borne high and honoured names had combined together to convey the teaching through a suitable medium, one who had the rarest gifts and whose personality furnished an extraordinary opportunity. Stainton Moses published the message, but he withheld the names of its authors and he had their authority for his reticence. He feared, no doubt, that the use of great names would be received with scorn and would be prejudicial to the acceptance of the teaching. He also must have shrunk from exposing them to ridicule. Public opinion has advanced a little since his day, and people are more inclined to accord a tolerant attention to statements contrary to their experience and views. The time has come when the full story may be told and the scheme completed. Whatever interpretation may be placed on the drama, so great is our ignorance of spiritual things that it would be rash to deny the possibility of the teachings having come from the alleged source, though the degree of credence accorded or withheld will vary with each reader.

—From "The Controls" of Stainton Moses (M.A., Oxon), by A. W. TRETHEWY, B.A.

We learn from Mr. J. J. Vango that his son, Harold, has graduated for the medical profession at the McGill University, Montreal.



## LIGHT,

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### DR. GELEY AND THE METAPSYCHIC INSTITUTE.

AN EXAMPLE OF DEVOTION AND SELF-SACRIFICE.

A meeting of the Committee of the International Metapsychic Institute held last month, as reported in the current issue of the "Revue Métapsychique," bears eloquent testimony to the valuable work done by the Institute, and to the splendid services rendered by Dr. Gustave Géley.

In the course of the proceedings, Dr. Géley said that towards the end of the year, when the Press campaign against them was at its height, they had to consider what course it were best to pursue. They had the choice of two methods. The first—which was the most tempting—was to pursue their way without troubling themselves with public opinion, and the lies and insults directed against them, and continue, as in the past, their laboratory work. The second course, which meant turning aside for a time from their goal, was to leave their work of delicate and minute research, and betake themselves to the task of demonstration. So instead of labouring to make further progress in metapsychic science they had set themselves to convince a certain number of the *élite* of the intellectual world of the importance of the new knowledge.

It was not without hesitation that they had decided to dedicate the year to this work of demonstration. But during that time, in France and also in Germany, thanks to Dr. Schrenck Notzing, they had achieved success. The sésances of the medium Jean Guzik had been attended by some eighty persons of distinction in Paris, all of whom, except three or four (who had the misfortune to be present on the rare occasions when the sésances were blank) had declared themselves convinced.

We quote these remarks of Dr. Géley as being not without interest and instruction for those who are engaged in the work of preparing the way of Psychic Science in this country and in the United States.

But it gives us especial pleasure to cite some of the appreciative comments of Dr. Géley's colleagues at the meeting under notice. The President, Professor Santoliquido, referred to the necessity of the new work undertaken by Dr. Géley, viz., to convince men of eminence of the vulgar errors by which psychic experiments were misrepresented, and to demonstrate the reality of the phenomena, which were produced under the strictest test conditions. It fell to the Institute to invite learned men of good faith and good-will to prove for themselves the genuine nature of its work. Their Institute had become the home of devotion and of sacrifice, and their Director (Dr. Géley) had descended from the chair of a *savant* to take up the thankless rôle of a pedagogue, and to suffer discourteous criticism. But they had all risked their reputations, confiding in the future to do them justice, having only one ambition—the triumph of truth. But of all of them in devotion and the spirit of self-sacrifice, Dr. Géley stood first.

Professor Richet showed himself a warm supporter

of the tribute paid to Dr. Géley. He said that the Doctor merited the title of "Servant of Truth." M. Jean Meyer, as founder of the Institute, in bearing testimony to the great progress made in the year under review, and to the advance that had been made in Metapsychic Science, cordially joined in the appreciation of Dr. Géley's work.

In reading the account, some portions of which we have here rendered into English, we are impressed by the spectacle presented. Here we have scientists who are popularly supposed to have no concern with the emotional and religious sides of our subject, showing the heroic and martyr spirit in their own way. The flame of devotion in them may burn as a cold light—but it burns. Their march is slow, without fervour or exuberance, but they advance—the aristocracy of mind.

Let those who are impatient of the methods of science in its warfare for Truth consider the matter.

Meantime, let us join with his distinguished colleagues in offering a tribute of appreciation and thanks to Dr. Géley, for his sagacity, his untiring work, and his self-devotion, as a central figure in the French Institute, and—in the words of Professor Richet—*un serviteur de la Vérité*.

We see in the many fine minds of France now engaged in the work of Psychic Science an "Old Guard" that will yet eclipse in laurels and honour the veteran warriors who inspired the pride of Napoleon.

### THE ALLEGED MESSAGE FROM THE LATE LORD NORTHCLIFFE.

To the Editor of LIGHT.

SIR,—LIGHT has followed me with pleasing regularity, and I have not missed a number since I left home. As to the discussion which has taken up so large a space in it, I should not, in any case, have joined in it, save to say that I am ready to subscribe to those Seven Principles which have been the central core of the whole movement, and which have the supreme advantage that they are as applicable to a Buddhist or to a Mohammedan as to a Christian. My own example is Christ, but another man can use his own. What anyone calls us or thinks of us is surely of no consequence whatever. We are world-wide or nothing.

But the reason why I have taken up my pen was to comment upon a paragraph in which you quote the "Morning Post" and other papers which have reproduced an American account of an alleged message from the late Lord Northcliffe. I wish to explain that the use of this name was not authorised by me. I have always felt, and have publicly stated, that to use the names of those who were not with us in life is calculated to give pain to relatives and to lay us open to damaging criticism. I was placed in an embarrassing position since a message was given to me to deliver under very solemn circumstances, but I did it as coming from a great Englishman lately deceased. I never gave it to the Press for publication as coming from Lord Northcliffe, and I now neither affirm nor deny it. Suffice it that the message came as described.

Since the matter has come up, I may as well give a more particular account. The medium was Mr. Ticknor, of New York. Mrs. Ticknor acted as reporter, and there were present, my wife, the Rev. G. Vale Owen, Miss Owen, and one other. Mr. Ticknor being in deep trance, the voice gave the name of the Englishman in question. He began by describing several very intimate personal and family matters which could not be reproduced, and which I have no means of verifying, save that the names mentioned represented real persons. He then gave me correctly the name of a small estate, which would hardly, one would think, be known of in New York. He then made several references which seemed to show that he was confusing me with someone else. When I denied them he said, "I am trying to solidify myself in order to memorise better. I want to strengthen my confidence in my own memory." He then said, "You are not too busy to attend to these vital things. I was. I could not see the value of it. I was too busy. That is my message to America through you. Don't be too busy. I was so full of the things that do not matter that I had no time for those things that do matter. That is my message."

The question of a possible impending catastrophe is another one, and did not come up on that occasion or from that source.

With greetings to all friends and co-workers, and with assurance that great advance towards truth is being made over here,

Yours faithfully,

ARTHUR CONAN DOYLE.

Jasper, Alberta (Canadian Rockies),  
7th July, 1923.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The July issue of the "Journal" of the American Society for Psychical Research publishes an interesting letter from Sir Arthur Conan Doyle on the subject of Pulse-Rate in Trance. The following extract contains Sir Arthur's observations on the matter:—

During a very interesting and successful sitting with the amateur medium, Mr. John Ticknor, I took his pulse at various stages of the trance, and I would suggest that the results might be checked by some other medical man who is interested in psychic research. The normal pulse before the sitting was steady and full at 78. He then sank into trance and spoke for some time in the character of Colonel Lee. During this time his pulse rose swiftly and ended at 124, a rate which was sustained for 20 minutes. When Colonel Lee disappeared I was dismayed to find the pulse vanish altogether, and for some minutes there was an almost imperceptible thrill rather than a throb of the radial artery. The trance condition changed, deepening so far as I could judge, and the Black Hawk control began to manifest. The pulse was then steady at 100, and remained full and bounding up to the end of the sitting, when it dropped once more to 78. It may be that in these pulse variations or in sphigmographic records we have an excellent check against fraud.

The London "Daily Express" has created considerable public interest in drawing attention to the appearance of the face of a man which has appeared on the wall in Christ Church Cathedral, Oxford. The head, which is in profile, and is very clearly defined, shows the distinctive features of a human face, and even the hair on the head. A photographic reproduction was given in the "Daily Express" on July 17th of this "ghost" portrait, side by side with a portrait of Dean Liddell, a famous Oxford divine, as the ghost picture is declared by many to bear a very striking likeness to the late Dean. In a leading article the same day the journal commented on the matter as follows:—

The remarkable story from Christ Church Cathedral, Oxford, published in yesterday's "Daily Express," is strikingly confirmed by the photographs which appear to-day. The sceptic will say at once that there must be a simple, practical and scientific explanation of the appearance in outline on the east wall of the face of Dean Liddell, who died more than twenty-five years ago. The psychic or mystic will certainly attribute to the supernatural so strange a phenomenon. One thing is new and clear in this "appearance." The resemblance between the actual face of Dean Liddell and the outline which now stands up just above the tablet to his wife's memory is so exact that there is here no question of a story created by imagination and embroidered by phantasy. This is really the face of the dean on the east wall. Its origin and explanation are another matter.

The "Daily Express" correspondent at Oxford commenting further, writes:—"Two explanations of the phenomenon are offered. The first is the easy solution of coincidence. Damp stains coming through the plaster of the wall have formed the head and facial outline of the dean say the people who hold this theory, but it is remarkable that the stains should trace the portrait of Dean Liddell on the wall immediately below a window dedicated to his memory.

"The second explanation is that of super-normal influence. This can only be investigated properly by the Psychical Research Society. Many Oxford people believe in this explanation. I have talked with Spiritualists in the town. They are convinced that the ghost portrait has an occult origin. They declare that it is planted there by 'thought impressions,' either the thought impressions of someone who has 'passed over' or of those of a medium who knew the dean in life, and has been in the habit of attending services in the cathedral. An official of the Psychical Research Society, discussing the problem to-day, said:—

"It seems to me, as the portrait has taken time to develop, that it is caused by damp stains, and that the likeness to the dean is simply a coincidence. If the portrait disappeared suddenly and reappeared, I should say that there was evidence of the super-normal."

"The idea that the ghost picture has been faked cannot be entertained by any reasonable person who inspects it carefully, as I have done, and who talks with the staid and elderly servitors of the cathedral."

Writing in the "Daily Express" on the subject of the "Ghost Portrait on the wall," as the appearance is now called, the Editor of LIGHT observes:—"At present I can offer no theory. It is not the first time, however, that such a phenomenon has been reported. I recall a case in America several years ago, where some excitement was pro-

duced by stains of damp and fungus on a tombstone forming themselves into the face of the man whose body was buried there. The photograph showed a very distinct countenance. There have, indeed, been several such cases, but they were so much out of the line of ordinary psychical investigations that official research did not concern itself with them."

The "Sunday Pictorial," in its issue of July 15th, tells a story of a mysterious shower of missiles on the police at Woodford, as follows:—"Has Woodford a house haunted by a ghost who stones the police? This question was freely asked in Woodford yesterday, when it was learned that stones were showered on police searching for a supposed burglar. When, at 1 a.m., Mr. Gaskin, the householder in Grove-road, gave the alarm, stating that he had been struck in the face by a burglar, police whistles were freely blown, as on a previous occasion a police search was interrupted by a mysterious shower of flints that smashed several windows. Although the house was speedily surrounded, no one was seen, but stones were showered on Mr. Gaskin and the police."

The rally of the fifteen Lyceums belonging to the London area at the Battersea Town Hall, on Sunday afternoon last was in more senses than one a complete answer to the misleading statements contained in the recently published Booklet, entitled "Child Mediums," written by a Roman Catholic observer, with a preface by G. K. Chesterton. The healthy vigour and intelligent enthusiasm of the hundreds of children who took part in the exercises and singing was such as to set a high standard of efficiency to all other Sunday-schools in the country. The Lyceum movement is growing rapidly, and if the standard of excellence displayed last Sunday by the little ones, and those responsible for the system under which they are trained is maintained, the country will before long realise that the Spiritualist Lyceum is a sound training-ground for the right type of citizen, viz., individuals whose ideas are positive and not negative.

Mr. J. Malcolm Bird, the associate Editor of the "Scientific American," describes the third of his series of investigations into psychic phenomena during his visit to England early in the present year. In the July issue of his journal he describes with infinite detail a private sitting he had with a family in the North of London, when Sir Arthur Conan Doyle was present. Phenomena of all kinds occurred during a lengthy sitting in total darkness. Mr. Bird's comments are quite as interesting as the phenomena described in his article. We give the following extract from his conclusions:—

We go to séances because we are ready to admit that perhaps there are still some things left for us to learn about the physical world around us. To justify this admission, we need only point out that to have withheld it a generation ago would have been to stop short of the wireless and the airplane. And if an unidentified force or energy is really at work, we make a very large and unjustifiable assumption indeed when we demand that it produce results which shall appear dignified, and in a fashion that shall appear dignified. Our dignity must be left behind us when we enter the séance room, along with our credulity if we be credulous, or our prejudices if we be at all inclined to err in the other direction.

So we can well afford to admit that many of our séance results are unimpressive on their own grounds, and when they are actually funny we can laugh at them without any loss. More serious is the admission that any of our results are such that a single sitter, perhaps with a single hand, could have produced them deliberately, without danger of detection. In the case before us, the most serious obstacle to any hypothesis of extensive fraud is found by balancing human probabilities in connection with the relations existing among the sitters. Nobody, so far as I know, pays any money in connection with these sittings—not even the occasional outsider like myself.

The joining of hands all around the circle is another consideration. Of course this does not at all prevent fraud, but it enlarges the number of sitters who must be participants in any fraud that occurs. If all that was observed could have been done by a single hand, we should require two parties to the guilty secret—the owner of the hand, and his neighbour. If both hands of a single operator were required, we should need three of the sitters in the fraud. If the reader will accept my impression that the phenomena observed would have called for the active co-operation of at least two of the sitters, at opposite sides of the table, the number of tricksters jumps to six. For money or as a casual indoor sport, one might picture half the group as victimising the other half in this manner; but my imagination falters at the idea of their gathering every week for seven years on this basis.



## "A PEEP BEHIND THE SCENES."

NOTES BY A SOUTH AFRICAN MEDIUM.

So much is written nowadays of the results of sittings with mediums, and often the comments are of a hurtful and disparaging nature. Fraud is openly spoken of—sometimes immoral practices are hinted at; the honesty of the medium, whether she be highly placed socially or a homely peasant, is constantly assailed, and ever the doubt is left in the mind of the reader whether it is possible for a medium to be honest. The question was once put to me at a public meeting, "How is it we cannot find an honest medium?"

Reference is rarely made to the difficulties with which a medium must contend. I will mention a few: the entire lack of knowledge of the psychic nature on the part of the general sitter; the cold critical attitude taken up by some investigators; the insatiable curiosity actuated by entirely selfish motives, and the flippant approach to these matters which some people assume; the evident distrust that shows itself in the manners of others, coupled with the knowledge that you are looked upon as someone to be avoided when seen in public places—the fear of ridicule out-balancing the sense of justice. All these things and more are the daily bread of many good men and women who are devoting their lives to the cause of Truth. Often the medium is looked upon as a foolish, hysterical creature given to hallucinations, an amusing spectacle to be gazed upon. Even when her talents are recognised and esteemed, she is often inordinately taxed by injudicious, though kindly-meaning friends in their endeavour to come to the root of the matter.

The study, research, untiring devotion to work of many responsible mediums is hardly noted. A few outstanding sensitives gifted beyond the ordinary worker receive some recognition and consideration at the hands of the more enlightened and serious men and women who understand the delicate psychic nature and its manifestation, but there are hundreds of others who strive constantly, often working under hard wearying conditions that hinder the development, and consequent usefulness, of those gifts of the spirit with which they are endowed, and receive scant, if any thanks.

The following questions are a few from among many that have been asked by investigators from time to time during my work for the Cause of Spiritualism. In my endeavour to answer them honestly, I hope to convey to others what is required of us, and how we obtain what is asked for by sitters. The questions do not touch upon physical demonstrations, such as table rappings, materialisations, etc. Abundant information is already before the public relative to these forms of mediumship.

**QUESTION:** What do you see when you concentrate with your clairvoyant vision upon a sitter?

**ANSWER:** The bodily aura, the general physical condition, pictures that reveal the every-day life of the sitter, and indications pictorially presented of future and past events. I find that the attitude of the sitter towards the medium, that is, whether sympathetic or cold, intelligent or ignorant, critical or credulous, helps or hinders the power to see clearly.

**QUESTION:** When the medium is in the trance condition how are the answers to the questions obtained?

**ANSWER:** In the trance condition, the medium's chief control, that is, the one who has the medium in charge, generally supplies the answers required by the sitter, and also regulates the communications that come through other spirit friends who are permitted to use the sensitive. By "regulating the communications," I mean that he does not permit too heavy a tax to be placed on the strength and power of his sensitive. This refers to sensitives properly trained by responsible controls.

**QUESTION:** Do you hear the voice speaking in the same way that we hear in ordinary conversation?

**ANSWER:** Only rarely, and then it is often only a short sentence, and when it comes it is apt to cause a rapid nervous sensation, which I can attribute only to the fact that more power is employed to make the voice audible, and consequently the body feels the effect of the greater power brought to bear on it.

The other method is difficult to describe. We call it the inner voice. I will endeavour to illustrate. When one is reading a book intently, and taking in the meaning of every word, no sound is heard, yet the author conveys his meaning and you receive it in silence. This illustration may convey my meaning.

Sometimes the spirit friend who is communicating can be seen clearly, and you know that you are in contact, more in contact actually for the time being than with those present in the flesh. At other times the communicator is not seen; only the presence is felt.

Messages received in this way have been proved in countless instances to be perfectly correct. It is thus logical to deduce that the message has been heard, though not through the ordinary physical channel.

**QUESTION:** When you say that a sitter's body looks sick, what do you see that enables you to make so definite a statement?

**ANSWER:** A cloudy looking substance is seen, and the congested appearance betrays the unpleasant condition; also the part of the body affected presents, at times, a heavy looking dark blur, as though the circulation was stagnant, or held up. This condition is very often communicated to the body of the medium, and, momentarily or longer, the said condition is felt in the body; with the slight contact the condition of the sitter can be understood and correctly described. I have received abundant evidence in support of this psychic diagnosis during the years I have studied this aspect of mediumship.

**QUESTION:** You say you feel the condition of the spirit communicating. Explain this.

**ANSWER:** I find that the conditions of the spirit communicating are reflected in the medium. Happiness, misery, joy, sorrow, compassion, meanness are felt. Even the sensation of great physical bulk or diminutiveness is experienced; in fact all emotions are transferable when one is in contact. This is a general experience borne out by personal knowledge, as well as by the studies of demonstrations through other sensitives.

**QUESTION:** When you refer to past events in a sitter's life, how do these present themselves?

**ANSWER:** When one is looking into the life conditions of a sitter small pictures, sometimes sharp and clear, sometimes blurred, can be seen as distinctly as a film picture. With these pictures come varying sensations that affect the body of the sensitive; not only is the picture seen, but for a moment or two the life of the picture is felt, that is, one is a part of it and so is able to see and feel the incident easily. The sensations of childhood or age, knowledge or perplexity, heat or cold, according to the presentation, are experienced, and, when in these pictures you see the sitter looking like a little child, with all a child's things about, you know that you are in touch with the earlier life of the sitter. I have noted that when a sitter has had very heavy sorrows during childhood, whether loss of relatives or loss of position and money, heavy cloud-like mists are seen, and the sharpness of the outline is an indication of the severity of the event. Confirmation of the accuracy of this vision is invariably given by the sitter.

**QUESTION:** In predicting events that lie ahead how do you obtain your impression?

**ANSWER:** From studying the past events in the life of the sitter you gradually work forward (it is really an unbroken line) until the sitter is seen at what appears a more advanced age. Little thread-like indications, sometimes very difficult to discern, reveal pictures, some partly formed, others clearly expressed, of events from the period under survey. With these are often seen lines that indicate alternate possibilities; thus you are able to foretell probable happenings. If tired you cannot do justice to the picture.

The fact stands out that a very large number of incidents are predicted years before the actual happening and the prophecy is proved correct. I have personally had clear fulfilment of many predictions given both through others and through my own mediumship. To illustrate: Suppose you are looking at the plan of a house, and grasp the significance of every line. Then later you view the house completed by the builder. In your mind the plan and the house are one. Roughly speaking the prediction of an event is like the plan, the fulfilment like the house.

**QUESTION:** Does each event, big or little, show itself in plain outline?

**ANSWER:** No. Often a symbol is used to indicate an event. "Why?" you ask. I think it is to conserve power that this method is used, for the power expended in a sitting is very heavy, judging from the effect upon the medium of a really hard sitting.

The interpretation of the symbol is necessary for the enlightenment of the sitter, though at times the sitter recognises the meaning of the symbol without any effort on the part of the medium to elucidate it. One example may help the question. In a cloud suspended over the head of a sitter was seen an old-fashioned candlestick with a dimly lighted tallow candle in it. The sitter was an elderly man. The meaning given was that the man's conception of spiritual things was of a cloudy order; the light indicated that he still adhered to old-fashioned ideas, and consequently the light to discern what was really around him was of a poor order, and the result was confusion of thought as to the things then engaging his attention. That this was so was admitted by the man.

**QUESTION:** What makes you think that a spirit is speaking through you? How can you be certain that it is not a creation of your own mind?

**ANSWER:** Conditions that are entirely foreign to you normally are experienced (I speak as a normal medium). For instance there are the intense emotions that come to you and cause you, though a woman, to feel that you are a man, with a man's ideas and ways; the mannerisms contrary to your natural taste that you take on and reveal when under control; the knowledge of the affairs of others that is displayed, knowledge of which you were unaware before being put under control. Then there are the tests

(Continued at foot of next page.)



## "THE LINE OF WOMAN'S EVOLUTION."

To the Editor of LIGHT.

SIR,—In that admirable and masterly address, "The Line of Woman's Evolution" (LIGHT, July 7th, p. 418) delivered before the members of the L.S.A., Mrs. Champion De Crespigny said she had heard a woman express the belief that women are nearer barbarism than men because they believe in crystal-gazing and Spiritualism, which, as the speaker said, is a sign of common sense.

On the psychic side of woman's evolution might be quoted a note from Fabre d' Olivet, in his "Histoire Philosophique du Genre Humain" (Vol. I.), who places the woman as the originator of ancestral ideas of worship in the white race. In this suggestive hypothesis he tells of a quarrel between two warriors of a bellicose clan. The woman with flashing eyes and commanding accent exclaims that she has seen the ancestor of the race, the conquering hero of bygone days. "His ghost," said the woman, "does not wish these brothers to fight."

"I saw him!" exclaimed the woman, and, she herself convinced, the woman convinces others, and is looked upon as a kind of divinity.

In spite of all subjection the woman is still the natural psychic, the priestess at the hearth, and the evolution of her psychic side shows itself in the Pythoness of Scandinavia, in the Völva, or Sibyl, of the Edda, in the female soothsayers who accompanied the Germanic armies as psychics (see last battle between Ariovistus and Caesar) and also in the Thracian Bacchantes. The primitive prophetesses of the white race are to be found in the orders of Druidesses in spite of their barbarism and bloodthirsty lusts.

Yours, etc.,

HARVEY METCALFE.

Wood-street, Kettering.  
July 12th, 1923.

## "THE MYSTERY OF MUSIC AND COLOUR."

SIR,—I was interested in Mrs. Leaning's article on "The Mystery of Music and Colour" in your issue of July 7th, and feel sure that there are immense possibilities in this field of research. The fact that we are now able to transmit sound-vibrations through the ether in the form of electrical vibrations and then to reproduce them at will in their original form, makes one hopeful that light-vibrations may in a similar way be caught in an electrical circuit, and so become more amenable to searching analysis. It may be found that not only is there a definite relationship between colour and sound, but that the present discrepancies, which are so very patent, are due to the fact that the phenomena of light and sound reach us through different media, viz., light *via* ether, and sound *via* air.

To turn to the emotional side of colour effects, few people could read the Vale Owen Scripts without being impressed by the manifest importance in which colour is held by dwellers beyond the veil. Raymond Lodge, too, it will be remembered, refers to a "hall of learning" lighted by windows of different colours where people resorted to steep themselves in that particular colour of light of which they had most need; the rose-coloured light of lovingkindness, the blue of spiritual healing, and the orange hues which stimulate the intellect.

Before concluding, I would like to point out that I think Mrs. Leaning is not quite correct in stating that the find-

(Continued from previous column.)

that have been given from time to time through personal mediumship—tests which in your normal state you could not have supplied. There is the actual presence seen and conversed with, requests and orders given which, when complied with, have resulted in perfect order. Through the mediumship of others I have received messages concerning the lives of friends, grave and responsible messages, which have proved to be of great benefit both to my friends and to me. Messages received for complete strangers when delivered to them, have been accepted as sent, and confirmed as in order.

I have sometimes argued against delivering communications received for friends, because I have felt it to be an intrusion; but I have been over-ruled in my small argument, and have found when the message was delivered, that it was gratefully received, often arriving at a most vital moment. Such are certainly not creations of my own mind, as I understand it.

Lastly, when one looks upon the diversity, the glory and wonder, the burning genius of all that is apparent, the thought that there is a limit is impossible to conceive. The very immensity of the scheme makes one feel "within" that to be able to talk with a fellow being who has gone forward is, after all, one of the elementary lessons that we must learn before we can grasp the meaning of the way we are treading, the way that will bring us into our inheritance as sons and daughters of the great Power men call God.

LUCY SMITH.

Kimberley, C.P., South Africa.  
June 16th, 1923.

ings of Mr. Fraetas and of Professor Wallace Rimington are closely in agreement in their determination of a "colour law." I have read "Colour Music," and I noted that Prof. Rimington was always at pains to point out that in his colour scale the association of red with the note C was a purely arbitrary arrangement, and only done to explain more clearly the hypotheses he had to put forward.

Yours, etc.,

ALAN J. OAKLEY.

73, Woodberry-avenue, Winchmore Hill, N.21.  
July 6th, 1923.

MR. FRANK LIND, an occasional contributor to our pages, is the author, in collaboration with Miss Irene Ross, of the play, "Come Through a Cranford Door," a special matinée performance of which was given at the New Theatre, on Monday, 9th inst., in aid of the R.S.P.C.A. The authors chose to adhere closely to the book rather than attempt any drastic additions or alterations in the interests of dramatic effect, and the play consists of a series of loosely connected episodes, linked up by a sort of Prologue, in the person of "The Spirit of Cranford," who appears between each scene with appropriate speeches. The authors were well served by a talented cast, among whom Miss Dora Gregory, Miss Ethel Griffies, Miss Dorothy Holmes-Gore, Mr. Fewlass Lewellyn, and Mr. Norman V. Norman gave distinguished renderings.—N.G.

"THE UNUTTERABLE MESSAGE" is a book described as the work of "one who can attempt to utter the message because he must" (Routledge, 8s. 6d. net). In order to achieve his end, the author is reduced to the closest of close reasoning and the use of phrases and expressions that, except for the careful reader, might seem to cloud the meaning as in these sentences in the chapter on "Life": "What is life? Life is the process of reflexness within the One-point and which the One-point is within again! The process of reflex-ness between subject and object is life!" The argument throughout is so closely woven that it is not an easy book from which to quote. But there is a joyful note in the author's reflections: "So that in generation and generation, 'You and I' are always at home; happily at home in many glorious mansions, gleefully at home in the Infinite Rest Unbounded which is unimpeded activity. All that there is to do, in generation and generation, is to rest in the unimpeded activity, and be thankful that the One and Only is our dwelling-place!"

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## PSYCHICAL RESEARCH ON THE CONTINENT.

By H. A. DALLAS.

The Prime Minister recently warned us that there is a tendency at the present time to rely for instruction on the eye instead of on the mind. This is a very useful warning; the cinema and other pictorial displays induce mental inertia by supplying visual sensations with the minimum of effort on the part of the receiver. But if the mind is kept active and ready to reflect and interpret, the eye becomes a valuable asset; of course Mr. Baldwin would recognise this. Particularly is this the case with portraiture; a portrait well reproduced tells a great deal about the personality.

In the March-April number of the "Revue Métapsychique," we find a portrait of a distinguished Frenchman, Jules Roche, whose earthly life ended April 8th of the current year. The portrait would arrest attention and suggest reflection even without the obituary notice supplied by Dr. Gustave Géley.

Jules Roche was an active public minister from 1881 to 1919; his "elevated and luminous intellect, his erudition, his eloquence and enthusiasm" are all apparent in the fine face which looks out on us from the frontispiece of the "Revue." Anyone ignorant of the work of the Metapsychical Institute would surely recognise that a study must be worthy of careful attention which could win the collaboration of a man of this calibre.

He participated in séances with Eusapia Palladino, with Eva C., and with Kluski with keen interest, but it was the philosophy of the study even more than the phenomena which engaged his thoughtful attention. Dr. Géley adds:

As his tendencies were profoundly idealistic, and at the same time he realised that Idealism must henceforth be scientific or it could not be sustained at all, he was greatly impressed by the support which the rational deductions from this new science afford to the noblest and highest hopes of humanity. . . . On the eve of his death in a final gleam of consciousness some words escaped him which proved to me how much these philosophic teachings had penetrated his mind.

He took a leading part in the organisation of the International Institute, and was a member of the Committee; his activity and enthusiasm were of great value amid the difficulties of the preliminary foundation.

Psychical Research, like other sciences, is cosmopolitan; we in England may claim our right to follow with admiration and sympathy the transition of this fine spirit, and to rejoice in the assurance that he will co-operate from a sphere of greater possibilities in furthering studies which are confounding materialistic views of the Universe, and convincing serious students of the spiritual source of the phenomenal world and the spiritual nature of man.

Another instance of the effect of these studies on open-minded men of character is that of Professor Rocco Santoliquido, referred to in a current article in *LIGHT*. His experiences were published last year in the "Revue," and also an article analysing them by Dr. Géley, which has been translated, and is appearing in the U.S.A. "Journal" of the American S.P.R.

Professor Santoliquido was a convinced materialist at the beginning of this century. He held the office of Minister of Public Health of the Kingdom of Italy, and was the founder of the International Society of Public Hygiene; these facts are a sufficient guarantee of his scientific and practical ability. He is now a member of the Committee of the Metapsychical Institute; he is convinced by facts he has experienced of the genuineness of mediumistic faculties, and even of the reality of predictions of future events. What interpretation he puts upon these facts he does not state; in fact he limits himself to recording facts without (in print) attempting interpretation, but the following passage from Dr. Géley's article is very suggestive as to the trend of his experiences with a medium:

There were transmitted through the instrumentality of the medium messages of a remarkable elevation and of great beauty; messages of which the idea and style had nothing in common with those of the medium or of the Professor. Through many years and with a remarkable constancy the phenomena unrolled, as if they were produced and directed by an entity, well characterised, autonomous and distinct in appearance from the medium. The Professor understood then that mediumship poses an immense problem, scientific and philosophic; that every elevated spirit has not only the right but the imperative duty to pre-occupy himself with this problem. He conformed his own conduct without hesitation to this conviction, he studied *la métapsychique*, and he placed resolutely, in the service of this new science, his great abilities of organisation and of inspiration. (June issue of U.S.A. "Journal," p. 300.)

It is a pity that so few publicists and men of science in this country take the trouble to acquaint themselves with the progress in psychology and psychical research which is

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being made in the International Metapsychical Institute. But the same complaint is made in France also; we might have supposed that an Institute in the metropolis supported by men well-known in science and public affairs would have already modified the views of French writers more than it has done. Dr. Géley quotes an article published in a journal called "Le Progrès Médical" in December, 1922, in which the writer, Professor Debierre, expresses extremely materialistic views, and sums them up by saying: "Thus a powerful breath of science dissipates the fogs of metaphysics."

Dr. Géley comments on this that it is positively startling to find *savants de tout premier ordre* have not even a perception of the discoveries in the realm of Psychology which have been going on for the last twenty to thirty years.

This comment occurs in an article in which he reviews and analyses Dr. Osty's recent work.\* In concluding his article, Dr. Géley refers to the philosophic deductions which Dr. Osty draws from his experiences. Dr. Osty says:—

The human being can no longer be regarded as an aggregate of mechanisms which produce thought. In short, we discover in the depths of the human being the attributes which philosophers have associated with the concept of God; *creative power and knowledge not limited by space and time.*

To this Dr. Géley adds:

Thus we have the right to reply to Professor Debierre and his materialistic colleagues: A powerful breath of science dissipates the fogs of a childish psycho-physiology based on simple appearances, appearances as untrue as that of the rotation of the sun.

THE NEW CHURCH AT WESTCLIFF-ON-SEA.—In the course of an interesting address at the Spiritualist Church at Westcliff-on-Sea, on Sunday evening, July 8th, Alderman D. J. Davis said: The question had been asked whether this new church was necessary, when there were so many other churches and chapels in the district. He asserted that it was necessary, for the reason that other religious bodies not only differed in their teaching, but left their congregations almost entirely in ignorance as to the vital truths connected with the life after so-called death, and such kindred questions as spirit communion with teachers, friends and relatives who had passed to the higher life. He would give them evidence of spirit return and communication which had come to him only that evening. Before this service commenced a gentleman, whom he had never met before, came to him and gave him a spirit message with personal greetings from his former colleague and old friend on the London County Council, John Lobb, who was for many years the editor of a well-known religious paper. In addition, he was an old and respected speaker, writer, and worker in the Spiritualist movement, and he—the speaker—was greatly indebted to him for the assistance he had given him in acquiring Spiritualist knowledge and experience. The message was one of encouragement from his old friend to continue his work of spreading the Truth among the people, and it had been received by a lady and the gentleman to whom he had referred, at a Circle at Westcliff, as old friends of Mr. Lobb. Among other interesting personal experiences described by Alderman Davis was one which came to him when, in his early life, he worked as a miner in Wales. He had a vision one night that the roof of the mine was falling in, and he told his mother about it in the morning, when she absolutely refused to allow him to go to the mine that day, although he would otherwise have done so. He then told her that in his vision he saw the roof falling also upon his mate who lived near them, and asked her to tell him what he had seen. His mate said he should go to the mine as usual, and during the day the roof fell upon him and he had not been able to move from a recumbent position ever since. Not only did he (Mr. Davis) owe his life then to the vision and to his mother's firmness, but she had been aiding him, with friends in the past, from the Other Side, in carrying on the work of helping to spread the Truth wherever he went. He looked forward to the time when this new church would become more and more necessary for making known to the people revealed truth which could not be obtained in the churches and chapels of the various denominations.—W.H.M.

Mr. H. J. OSBORN, who has spent the last six months in platform work in the United States, in connection with States and local associations and churches, writes to us pointing with pardonable satisfaction to a notable record of distance covered and work done. He has travelled in all 11,200 miles—including the 3,000 miles journey from England to America. He has visited eleven different States, thirty-eight different cities, and addressed one hundred and thirty-eight meetings. Knowing something of Mr. Osborn's abilities, we can well imagine that his time and labour have been fruitfully expended.

\* The English translation by Mr. Stanley de Brath will appear shortly.

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### RAYS AND REFLECTIONS.

*The following from the "British Journal of Astrology"  
for July will enable those curious in these matters to test  
the truth of astrological predictions:—*

#### WARNINGS.

*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.**The same journal laments the worthless trash published  
as astrological predictions. Some of the prophetic  
almanacks certainly seem to contain a great deal of clothed  
nonsense, as in the case of the weather prophecies, which  
are usually wildly wrong; and such advice as, "Court and  
marry in morning," "Bake and brew before noon," "Sign  
no writings," "Avoid females," "Ask favours and do  
thy business," given for various days, strike one as better  
adapted for the seventeenth century than the twentieth.  
Picking up one of these funny almanacks lately I was  
tickled to notice that in the predictions for a certain month  
the conditions were stated to be good for the people. But  
the absent-minded prophet had then gone on to forecast  
fires, strikes, epidemics amongst children, and other horrible  
events, apparently as samples of the benefits that were in  
store for the "people." Poor people! However, life is for  
most of us a sufficiently serious business to make "a little  
nonsense now and then" refreshing. We can even enjoy  
humbug when it is comical, and some of the humbug in  
the prophetic almanacks is very comic indeed, even if the  
humour is of the unconscious variety!**I cannot forbear paying a tribute here to the series of  
articles in the "Scientific American," by Mr. J. Malcolm  
Bird, describing his psychic investigations during his visit  
to Europe. They are written in clear, graphic English, and  
informed not only by scientific accuracy but good "horse-  
sense." I am struck not only by the lucid style of the  
articles, but by their thoroughly impartial attitude.**Many of those who make official investigation into one  
subject proclaim beforehand their entire absence of bias,  
but the "cloven hoof" too often displays itself later. It  
is not always that the bias shown is against the matter.  
Sometimes it is in its favour. I have occasionally thought  
that the favourable bias is the least desirable, especially  
when it is so wild, as in some cases I have noted, that the  
convert goes forth with his tale of complete satisfaction  
only to have it as completely riddled by critical examina-  
tion. It was not critic-proof, and the result has been very  
damaging to the feelings of those Spiritualists who are  
liable to be shaken in their convictions by adverse criticism,  
not having made themselves utterly certain of their ground.**I have heard several theories regarding the moral lesson  
contained in Karel Kapek's play, "R. U. R.," at  
St. Martin's Theatre, which deals with the Robots, those  
semi-human beings produced by a wonderful chemical  
formula, and sold by the "R. U. R." Company in thousands  
for use as workers.**There was certainly a good deal of satire in it. One  
example of this was the purchase by the various Govern-  
ments of the world of Robots to increase their armies;  
another was the indifference of the shareholders to the use  
made of their manufactured men so long as it increased  
their dividends. But a real ethical lesson was brought  
out in the suggestion conveyed that when humanity had  
in this way relieved itself of the necessity of working there  
was a general decay, and in the end the Robots exter-  
minated the human race. It was a kind of up-to-date  
version of "Frankenstein"; but it managed to convey in a  
very effective way the nature and meaning of the soul as  
expressed in the human being.*

D. G.

*THE "SUPERNATURAL."—Anyone opening his morning  
newspaper will find in it somewhere the following sentence:  
"Science has forced us to modify our view of miracles and  
of the supernatural." This sentence is kept in a solid block  
by the printers, and is inserted in the paper whenever  
space has to be filled as with some ornamental tail-piece or  
other decorative design. But the most extraordinary thing  
about this newspaper sentence is that it is quite true.  
Science has profoundly modified the old Victorian view of  
miracles; science has forced us to accept scores and hundreds  
of miracles in the manner of the miracles of the Scriptures  
and the saints; miracles of healing, miracles of curing,  
miracles of flying without wings, miracles of speaking with-  
out speech, miracles of a dual personality like diabolic pos-  
session, miracles of thought-transference identical with the  
incredible stories of one who could read men's thoughts. In  
short, it is quite true that science has changed our view  
of the supernatural; for it has forced us back on the super-  
natural.—G. K. CHESTERTON (in the "Illustrated London  
News").*



## 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.

### SPIRIT COMMUNICATION AND SCIENTIFIC DISCOVERIES.

A correspondent puts us a probing question as to why spirits do not aid humanity by helping to solve some medical problems in the curing of diseases, e.g., cancer. We have dealt with the matter more than once in *LIGHT* in the past on philosophical lines, but we can quite see that between the philosophical and the practical sides of the matter, there is a certain conflict. And yet the philosophical view must carry a certain weight, as, for instance, the argument that the prime function of spirit communicators is to assist humanity in spiritual or moral rather than in physical directions. Taking the positive and practical side of the matter, we are confronted with the fact that in this example of cancer no information has been received (so far as we know) which has revealed an absolute cure. We have been told of hints and suggestions of a helpful kind, but nothing that finally solved the question. Assuming that those spirits who communicate most directly with earth are very much on the human level, this is precisely what we should expect. It is conceivable that spirits of a high grade are familiar with many things which are hidden from those in the flesh, and that the amount of knowledge given to us on earth is strictly regulated. Over and over again statements to this effect have been made from the spirit side. We recall, for example, an experience of the Rev. Maurice Davies, whom we knew personally, and who some thirty years ago was well-known as an author and journalist. In the course of his early experiences in Spiritualism he once asked, at a séance, how it was that spirits who knew so many things of which men on earth were ignorant did not solve some of the problems. The reply was that if spirits cleared up our difficulties in this way this would be a perfect world, and "it was never intended to be perfect." This struck him as a very impressive reply. All the discoveries and improvements in human affairs come about, as a rule, as a result of efforts and experiment slow and gradual, and are usually the objects of much opposition. We know of no exceptions to the rule. That it should be so proves for us the reality of natural law, and is no argument against the existence of spirits who, as human beings, are as much subject of Universal laws as ourselves.

### THE FIRE TEST.

There have been many instances of the handling of fire by mediums as, for example, the famous medium, D. D. Home, who gave an exhibition of this kind in the year 1880, when Dr. Alfred Russel Wallace, Dr. Eugene Crowell and Mr. Samuel Carter Hall were present, and Dr. A. R. Wallace, reporting the incident, wrote: "These phenomena are facts of the reality of which there can be no doubt,

and they are altogether inexplicable by the laws of physiology and heat." One medium whom we knew well, Mr. J. J. Morse, once carried burning coals in his open hands round the room without injury. Another medium, Mr. J. Hopercroft, at Manchester, plunged his hand into the heart of a blazing fire, and frequently handled live coals in the presence of witnesses. These are a few instances selected more or less at random. They are paralleled by many stories concerning fire-walking and the fire ordeal as practised amongst Oriental races. Very naturally all such stories are regarded with scepticism by the uninitiated, but we think that the phenomenon itself is thoroughly well authenticated. We hardly know of any medium to-day who has had any power in this direction, but it is quite possible that there are several. Mr. Andrew Lang who occasionally contributed to *LIGHT*, was greatly interested in this subject, although we do not think he ever arrived at a definite conclusion. His attitude was that although he did not maintain that there was anything "psychical" in fire-walking or fire-handling, if it were a trick then it was a trick "so old and so world-wide that we should ascertain the modus of it." In his characteristic way he used to poke fun at those who explained it on the ground that people who handled fire used certain chemicals to protect them, because he had never met any person who had actually made the experiment with such chemicals although they were very ready in offering the theory as an explanation.

### PSYCHIC MESSAGES—REAL OR SPURIOUS.

Some recent letters suggest a reference to Miss H. A. Dallas' invaluable little work, "Objections to Spiritualism Answered," and we take the following from pp. 82-3 of that book: "Some communications are stamped with the characteristics of the personality from whom they purport to come, and carry with them satisfactory evidence of their authenticity. But there are many communications which are not thus clearly authenticated, and these cannot be claimed as spirit-messages with equal assurance. Others again bear all the tokens of being dream-fictions, and cannot reasonably be ascribed to any other origin. The first and last class of communications need not cause much perplexity, but with regard to the intermediary class there will always be room for difference of opinion; and concerning their nature and origin Spiritualists must agree to differ. Many of those whose spiritualistic origin cannot be proved do doubtless emanate from the spirit-world. Slight indications of the circumstances in which they come should be weighed carefully when considering their origin. When, however, personal opinion is fairly satisfied on that point, we should still be on our guard against imposing our own conviction on others as valid for them, when the actual evidence of the case is not strong."

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## ANSWERS TO CORRESPONDENTS.

G. W. BARRATT.—We have your letter. The experiences you relate seem to be very much of a personal character upon which it is difficult to generalise. Possibly further experience may throw some light on the problem you mention.

## NEW PUBLICATIONS RECEIVED.

"Le Mécanisme De La Survie: Explication Scientifique des Phénomènes Métapsychiques." By A. Rutot and M. Schaefer. Librairie Felix Alcan, Paris. (6 fr.)

"The Threshold." By M. W. A. Constables. (6s. net.)

DUTY AND DELIGHT.—It seems as if the really good people of the world might conveniently be subdivided into three classes, according to their several degrees of merit. Beginning at the lowest, there are the worthy people who do their full duty, even though they grumble while doing it; next above these come the stronger souls who in doing their duty suppress the desire to grumble; and at the top of the list are the saintly people, whose unselfishness is so complete that they not only do their duty to the limit of their capabilities, but they actually rejoice in the doing of it—even though it consist of unremitting toil on behalf of others. This supreme order includes the saints on earth, whose joys are the joys of heaven; consequently there would seem to be scant heaven for the rest of us, until we learn to make such joys our own.—B. M. GODSAL.

## SUNDAY'S SOCIETY MEETINGS.

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

*Levensham.*—Limes Hall, Limes Grove.—Sunday, July 22nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. Prior.

*Croydon.*—Harewood Hall, 96, High-street.—July 22nd, 11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

*Brighton.*—Mighell-street Hall.—July 22nd, 11.15 and 7, Mrs. Ruth Darby; 3, Lyceum. Wednesday, 8, Miss A. Scroggins.

*Camberwell, S.E.*—The Waiting Hall, Havil-street, Peckham-road.—July 22nd, 11, circle; 6.30, Mrs. M. Crowder. Wednesday, 25th, 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. and Mrs. E. J. Pulham; 7, Mr. G. R. Symons; 3, Lyceum. Monday 8, developing circle (members only). Wednesday, 8, Mr. Wm. A. Melton. Thursday, 8, special service in aid of building fund; Mr. A. Punter will give an evening of clairvoyance; silver collection. Friday, free healing centre; 5-7, children; from 7, adults. Sunday, 11 and 7, Mrs. F. Butcher (Kettering).

*St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).*—July 22nd, 7, Mr. H. W. Engholm. July 26th, 8, Mr. and Mrs. Pulham, service and clairvoyance.

*Shepherd's Bush.*—73, Becklow-road.—July 22nd, 11, public circle; 7, service. Thursday, July 26th, service.

*Peckham.*—Lausanne-road.—July 22nd, 11.30 and 7, Mrs. M. E. Pickles, also Thursday, 8.15.

*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, July 22nd, Mr. Drinkwater; 7, Mrs. Redfern.

*Worthing Spiritualist Church, Ann-street.*—July 22nd, 11 and 6.30 Mr. Punter. July 26th, 6.30, Mrs. Jamrach.

*Richmond Spiritualist Church, Ormond-road.*—Sunday, July 22nd, 7.30, Mr. Horace Leaf. Wednesday, July 25th, Mrs. Maunder.

*Central.*—144, High Holborn (Bury-street entrance).—July 26th, 7.30, Mrs. Melloy. July 22nd, 7, service and address.

## LONDON LYCEUM RALLY.

HAPPY GATHERINGS AT BATTERSEA TOWN HALL.

Every Lyceumist is whole-hearted in his affection and loyalty to this branch of the Spiritualist movement, and thus it was natural to find large and enthusiastic gatherings at the Lyceum Demonstration held in the afternoon and evening of Sunday last in Battersea Town Hall. Fifteen Lyceums from the London area sent detachments, making in all over three hundred members, and during the afternoon they gave a very creditable display of marching and calisthenics. Songs and recitations were rendered by the children, and medals and certificates that had been won were presented by Mrs. Clegg. Among those on the platform were Mr. G. A. Mack (President of the British Spiritualists' Lyceum Union), Mr. C. J. Williams, Mr. Alfred Kitson, Mr. R. A. Owen, Mr. Burrows, Mr. J. K. Jones, Mr. H. W. Engholm, Mr. A. T. Connor, and Mr. W. W. Drinkwater. Mrs. M. E. Pickles, Mrs. Clegg, Miss Elliott, Miss Grainor, Master Barnard (Clapham Lyceum) led the marching and drill.

The Silver Bell, which is competed for yearly by each Lyceum in the London area, was won by the Fulham Lyceum. Out of a total of one hundred efficiency marks this Lyceum gained eighty and a-half marks, Clapham, who held the bell the previous year, being only a quarter of a mark behind, whilst Tottenham scored eighty marks. The President of the Lyceum Union made the presentation of the Bell to the winners.

At the evening session, over which Mr. Mack presided, there were many fresh faces. It took the form of a propaganda meeting, and various addresses were listened to with the keenest interest.

After an invocation by Miss Elliott, of Manchester, the Chairman said that during the week-end officers and members of the Executive Committee of the B.S.L.U. had been engaged in business work. During recent years the children's movement had made great strides in London, and it was hoped that the present demonstration would give an incentive to further progress.

Mr. Robert A. Owen, of Liverpool, said he could imagine a great variety of answers would be given to the question "What was a Spiritualist Lyceum?" To most it was simply a Sunday-school. But the Lyceum differed essentially from the ordinary conception of a Sunday-school. We did not send our children to a Lyceum to make them Spiritualists, but rather in recognition of the principle enunciated by Andrew Jackson Davis, that the child was a repository of infinite possibilities, and that these could be developed in a proper environment. Hence, the Lyceum was a system of moral education in its truest sense, in harmony with divine purpose. And it was for all God's children—the young of all ages.

Mr. J. K. Jones, of Sheffield, said that the Lyceum ideal was to build on love, not force.


Mr. H. W. Engholm said the Lyceum movement appealed to him as Spiritualism carried to its logical conclusion. It was the philosophy of Spiritualism in action, and every Lyceumist was a member of the great University of God whose colleges were found throughout the land. In these colleges they were being trained to build that spirit body in which they were to live when they passed out of the one they inhabited at present, and that spirit body was a character body, and was being formed every moment by their thoughts and actions. He was impressed with the responsibilities of the Lyceum, for there they were brought in touch with the purity of childhood and with the glories of the unseen. They had to make themselves worthy of the fellowship of angels. And then there was the moving thought that the Lyceum was not only for those on this side. He was deeply convinced that it was a help and a joy for countless little ones on the other side. The Lyceum was the biggest Sunday-school in the world, for it was the open door to the unseen world. And what a mighty chain it provided, extending from angels to archangels, right up to God.

Mr. Alfred Kitson, of Dewsbury, a pioneer in the Lyceum movement, who received an enthusiastic welcome, described himself as a humble worker in the hands of angel friends. He spoke of the terrors he experienced in his boyhood from the pains and penalties threatened by orthodox teaching. He had never been interested in the phenomena of Spiritualism. It was the religious side that had first attracted him, and through it he came to realise a new earth and a new Heaven. He regarded the Lyceum movement as essential to the continuance of Spiritualism. He summed up Spiritualism as living to God by our service to mankind.

Mrs. Pickles, of Blackpool, said that if the Lyceum teaching was anything, it was a teaching, not of how to die, but of how to live.

Mr. G. F. Knott, Mr. A. T. Connor, and Mr. Humphreys also spoke. Mr. Cecil Drinkwater presided at the piano at both meetings, and his services were greatly appreciated.

L. C.



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"LIGHT," July 28th, 1923.

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# PSYCHIC DETECTION OF CRIME.

SEE PAGE 471.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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## 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.

The light by which we see in this world comes out from the soul of the observer.

—EMERSON.

### A NOTE ON PSYCHOMETRY.

It is a great many years ago now that Spiritualists made themselves familiar with psychometry and its resources. They discovered an overwhelming amount of proof of the reality of the psychometrical faculty as well as of the other psychical powers with which scientists have only lately begun to concern themselves. "Pragmatic cryptesthesia," as Professor Richet prefers to call it, is a mediumistic gift which frequently accompanies other phases of mediumship. The Professor naturally moves cautiously amongst the mysteries. He finds, as we have found long since, that "if one gives an object of some kind to a sensitive, the latter is able to furnish many curious details about the persons pertaining to that object." But, says he, "it is not proven at all that the presence of the object is indispensable." Yet we have known many instances in which the object psychometrised played a very important part. It really looked as though the particulars given would not have been elicited but for the object handled by the sensitive.

\* \* \* \*

### A CASE IN POINT.

We do not wish to appear invidious, but it seems to us that scientists who pronounce on psychic phenomena do so occasionally on a basis of personal experience greatly inferior to that of many old and experienced but "unscientific" Spiritualists. Let us take an instance bearing upon this question of the object used in psychometry—a term which we greatly prefer to Professor Richet's "pragmatic cryptesthesia." The late Miss Alice Rowan Vincent, a member of the dramatic profession, and an excellent psychometrist—well-known to us—was once given a piece of stone (or brick) and

asked to state the impressions she received from it. With much shuddering she described a horrible massacre—a vision of mutilated bodies with dreadful accompaniments. The experimenter confirmed the account. The material psychometrised had been taken from the well at Cawnpore, in which the mutineers had thrown the corpses of their victims. That was significant. If we add to it instances—there are many—of articles psychometrised by sensitives, the whole history of which, although unknown to their possessors at the time, was afterwards verified, we see that material contact possesses an importance which may easily be minimised by those who generalise without adequate experience. Even if we abandoned the idea that material objects give out radiations or carry impressions of their history, it could at least be maintained that they form a sort of focussing point or nucleus for the mediumistic power at work. Even on that theory it is clear that the presence of the object is important, even, perhaps, indispensable.

\* \* \* \*

### IN BULK AND IN GRAIN.

Even if we do not treat it in its universal aspect, in Spiritualism we have an immense province to cover. We range from the humble rap to the inspirations of genius, from the science of protoplasm to the philosophy of prayer. And in however inadequate a way, we must take them all in. Each represents a special line of inquiry to be followed carefully by the group of students to which each particularly appeals. But, when pursued far enough, each, we doubt not, will disclose its relationships with all the other sections of inquiry, for a spiritual centre animates and unites them all. Like the spokes of a wheel they diverge from the hub to the rim, and converge from the rim to the hub. We can even see in Spiritualism a kind of justification for materialism, since it provides a foundation for the idea of substantial reality as against that idea of impalpable things which so revolts the materialistic soul. We find that everything has its appropriate substance, and that those fine influences or effluences which travel from mind to mind are as real in their own order as the wires and cables of the physical world.

### IN THE SILENCE.

Truly, we do but grope here in the dark,  
Near the partition-wall of Life and Death,  
At every moment dreading or desiring  
To lay our hands upon the unseen door!  
Let us, then, labour for an inward stillness—  
An inward stillness and an inward healing;  
That perfect silence where the lips and heart  
Are still, and we no longer entertain  
Our own imperfect thoughts and vain opinions,  
But God alone speaks in us, and we wait  
In singleness of heart, that we may know  
His will, and in the silence of our spirits,  
That we may do His will, and do that only!

—LONGFELLOW.

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## SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM.

### THE BEGINNINGS OF THE HUMAN SOUL.

(Continued from page 451.)

But here we must pause. The critic would say this is very pretty indeed, but this is a scientific age, a stern, cruel, critical age; an age that boils animals, even, for the purpose of discovering how soon they can die; a scientific age that would like to dissect animals, if it dared to do it, in the hope of solving the problem of human consciousness; that it is a very progressive age, and science demands that a great many cold-blooded things shall be done in the pursuit of truth. Truth must feel highly flattered by the service that some of the critics render to her.

But in this scientific age facts are required. We told you on a previous occasion that we had to rise into a domain that was slightly beyond the boundary of fact. Some may marvel that we should have taken such a course. But did we not state to you a little while ago that the five senses would not be all the senses of man? And if not all, there may be others that will be related to these very conditions which we are describing, and which lie just beyond the boundaries of the physical senses. And when these other senses are cultivated, trained, and exercised, as a consequence of their evolution and education, the same as the eye and the ear and the brain and the nervous system have been evolved and educated in their turns, you may be as able to use those higher senses with precision and satisfaction equal at least to the satisfaction with which you can use these ordinary five senses that you are familiar with. And when you also bear in mind that the scientific world is beginning to admit that telepathy, thought transference, and the transmission of ideas independent of the ordinary means of cognition are really true, though but little understood, and, of course, strictly in accordance with the laws of nature, and having nothing supernatural attached to them at all, when we remember the scientific opinion, with a condescension that we cannot be too grateful for, one may be pardoned for suggesting that such condescension gives us courage to assert that these higher faculties will become a matter of accurate development in the future, and man, in some conditions to come, will marvel that the people of to-day did not know much about these faculties.

If, then, this man, who is not dead (though he is called dead), may change, yet retain his individuality, personality, and consciousness, he must have means whereby such are maintained. But let us look at the man, as still a man. If God was not ashamed to make the man, you need not be ashamed to believe the man lives in the other world as well as in this. If God can suffer the meanest man to live, enjoy His sunshine, lie upon the golden sands by the side of the heaving seas, inhale the sweet perfume of His gorgeous flowers, revel in the summer glory of His eternal goodness; if God can permit the worst and meanest nature to have these opportunities while here, you need not begrudge that meanest man the chance of becoming a better man in that world over there.

But it is not a question of goodness or badness; it is not a question of sentiment at all. It is really a question of fact. Where is the man? "Why, goodness gracious! If you tell us here is a man living in this super-sensuous world, he must have organisation; and, if so, why, we shall find him having a head, with eyes, perchance a nose, maybe teeth, possibly ears, and possibly even a beard! And if we admit these things, your super-sensuous man may have shoulders, which, without arms, would be somewhat incongruous; if shoulders, then bust and body, which, without those necessary understandings, would be somewhat curious. Why, your super-physical man is only a human being on the other side of life."

Is an angel with wings any better than you are now? We take the man; you may have the angel, and the feathers, if you choose. But on the other hand, suppose you live to be an angel, and you have your wings. If you have wings, then you must have shoulders, and a body—everything that belongs to a man. Your angel is only a glorified man, into the body of whom the poet and the artist have screwed wings, because they had not language or art enough to express the sublime power of the human will, which, when rightly trained and further unfolded will enable you to defy the laws of gravitation and distance by the efforts of your mind. Rightly understood, those wings are only symbols, they do not refer to facts.

But suppose your super-physical man is so very different from what you have imagined, and so far is not at all the graceful picture you expected. Is he any worse than some poor, tortured, fiery-salted devil, down there in the lower regions, and chained to that awful horror, which the general

sense of Christendom has repudiated to-day, the old-time hell? Which, think you, most comports with the dignity of humanity, the goodness of God, and the possibilities of human nature, to believe that man continues as man, or to believe that he is degraded to the level of one of those roasting victims in that everlasting furnace, the very mention of which savours of blasphemy against the goodness of God.

He clung to himself through the swirling darkness of death, clung to himself with the power that God planted in his nature, and he succeeded in holding on to himself. And if he still remains himself, all that will enable him to perpetuate individuality, personality, and consciousness, and all that such things depend upon, must have been resident in his nature.

This dead man, then, is a living man; a man in form, a man possessed of a super-physical organisation, and the existence of that super-physical organisation brought about by the methods previously explained. This gives you an enlarged conception of what the form of what we term the unity of being may subsequently come to mean. When that unity is properly understood to comprise all possible manifestations in the universe, the super-physical will be ranged as one set of possibilities, just the same as the physical is accepted as another set of possibilities; not separate and discrete, but continuous, inter-related, evolving from, and all being builded up and sustained by that Almighty Power, that, for the want of a better term, we still call God.

Now, here we have our man. He has got a brain. Why not? We cannot conceive it possible that a man can live or exist without a brain. He has got into conditions, into a place where he has to learn, where he must grow, where he has to tread the painful road of experience as he plods towards the temple of knowledge. He has a brain, a super-physical brain, a brain that responds to the subtle vibrations of existence infinitely easier than his brain can do here. He has an eye. The human eye is greatly aided by the telescope, the microscope, and various other agencies, by which you can see more closely into the possibilities, the circumstances, and the phenomena of life. There his eye may be improved. There his every sense is quickened. Every feeling is responsive with a new and subtle life, because he has literally gone up higher, got into a condition of existence superior to the life he lived before.

"But suppose he has a brain, and eyes, why, will he have a heart, and lungs, and stomach, and all the internal viscera, as well? The idea of becoming a super-physical man, and having a stomach! It sounds ridiculous. Lungs suggest an atmosphere. Have they air in the super-physical world? Why, it seems so absurd to imagine that there can be such things after we are dead."

You do not see very much absurd about them before you are dead, though. You pay a good deal of attention to all these things. You put nice things into your stomachs to-night, even if you have had headaches to-morrow. You smoke, you take snuff, you drink, you eat, you enjoy yourself, you praise heaven for your health and ability to take in all these enjoyments. And if anyone were to tell you that your stomachs are dreadfully evil things, and that you ought not to have them in this world, you would probably advise that person to consult a mental specialist. How is it, then, that these gifts of God which are so good to you in this world, suddenly become so bad to you when it is suggested that you may have such like things over there? Simply because you have been taught to reason incorrectly. Simply because you have had utterly nonsensical ideas about the future life presented to you. Simply because theory has been allowed to supplant fact. Simply because emotion and sentiment have overthrown reason and common sense.

A man is a man. The key to the solution of the mysteries is this: The nature of the organs and the character of their functions are always determined by the character of the environment. While you are in this world, the organs of your body serve functions which are determined by the environment that now surrounds you. Suppose you lived in a world different in character from this, precisely in accordance with the nature of that super-physical world, that will be the condition in the functioning of the organism that you will possess. If it is necessary to utilise the gross material in the grosser form of sustenance in this world, it is because the conditions of your environment compel it. But if you can live on a higher plane of life where other forms of sustenance operate, where you may come

(Continued at foot of next page.)



## SCIENCE, SCEPTICISM AND HUMAN SURVIVAL.

Referring to some rather bilious comments concerning Spiritualism which appeared in the "Evening Standard" recently in connection with a review of Professor Richet's "Thirty Years of Psychical Research," Mr. R. H. Saunders writes:—

The "mystery of survival" is no mystery at all to Spiritualists. Whilst the critics have been denying, with more or less vehemence and venom, the possibilities of communion with those who have crossed the bar, Spiritualists for years have been, and are now daily, engaged in the most natural free and happy intercourse with those whom these "know-alls" say do not even exist.

If it were not so sad, the humour of such a situation would cause Spiritualists to smile. But the comfort and happiness of such intercourse are so unspeakably great that they wish others to share it, hence the trouble taken to bring conviction home to sceptics, whom one might otherwise leave to stew in their own juice of unbelief. Some investigators profess their willingness to give the phenomena fair consideration, and many of this class obtain such overwhelming evidence that conviction is forced upon them. Others are so constituted by nature that conviction is most difficult. They are deaf, blind and dumb to evidence in whatever form it comes.

In the work "Thirty Years of Psychical Research" the layman has a striking example of the Scientific Mind, a mind, on its own ground, capable of piercing to the very foundations of its subject, but when straying to alien soil exhibiting extraordinary incapacity, and bolstering up its theories with the most childish hypotheses.

The sapient statement of Professor Richet's, that "there are spirits belonging to other worlds, different from our material world" is common ground, and needs no professorial dogmatism to enforce it, and his acceptance of nine-tenths of the Spiritualist claims brings him "perilously near" to being a Spiritualist himself. But he wrecks himself upon the rock of human survival. He will have none of it. It is sad and we can only hope he will receive light before his passage across the valley.

"It is necessary for the health of all great enterprises that they should be ridiculed, but whilst the laughter is still loud, things are being done." So says Rudyard Kipling. The keenest minds of the day ridiculed Stephenson's statement that fifty miles an hour could be reached with his "Rocket," and the ablest lawyers of his time insisted that a much less speed should be given, or the Bill would never be passed in Parliament. Harvey's discovery of the circulation of the blood was ridiculed, and scientists for long declared that hydrogen, oxygen and carbon could not by any human power be transmuted into simpler elements—yet the discovery of radium changed all this, and left the sages dumb-founded. And we have only to recall the comments of a newspaper in recent years on the offer of £10,000 for an aeroplane flight round England. It was said the offer might as well be ten million pounds, for it would never be done! As it was with wireless and many other dis-

coveries, so it is with Spiritualism. Scoffers abound—they will not believe that intercourse between the two worlds is possible, but whilst they are still laughing, things are being done. Pioneers for many years have blazed the trail, much spade work has been done, and eventually whilst the grin is still on the faces of the incredulous, this fact will be established. By recognised and stable laws the fact of speech with our dear ones who have crossed over will be as an oft-told tale, and the learned asses who dispute it will have to turn their batteries of ridicule upon other subjects—only to be again proved wrong in due course. To Spiritualists it is knowledge based upon the rock of ascertained fact, although hitherto the laws governing it have eluded investigators. But because these delicate and subtle essences have evaded the scalpel up to the present, there is no certainty this will always be so. Spiritualists know, without the shadow of a doubt, that not only does personality survive, but that intercourse, under proper conditions, is possible to all. And these conditions are no more unreasonable than a request by an operator developing a negative to "shut the door to keep the light out." Investigators wish phenomena produced under conditions as they like, regardless of the requisites necessary for good results. They expect a medium gagged, bound hand and foot, and placed in a wire cage, to speak and move as freely as under normal conditions. They destroy the very essentials for the production of good phenomena, and yet expect results. Nevertheless mediums have consented, time and again, to be thus fettered, yet the rigorous tests applied by Professor Richet (who is "armour proof against humbug") have supplied sufficiently striking phenomena to profoundly impress the Professor, and compel his acceptance of them.

## THE RIDDLES OF DREAMLAND.

To the Editor of LIGHT.

SIR,—I have read with interest the article headed, "Dream Humours," by E. B., in your current issue (p. 437). The writer herself casts a doubt on these dreams being self-created, which is the present-day "scientific" explanation of them. She writes: "It would be interesting to know if one's brain really works up all these absurd situations, or if there does exist, somewhere, some sort of objective reality that suggests this quaint region of Dreamland?" I consider that dreams—ordinary dreams as well as special dreams—do not originate in the mind or brain of the individual—that is, they are not self-created, but that they have an extraneous origin. The evidence is simple, but it is possible that its simplicity may make it elusive to grasp. Shortly it is this: the detail and character of dreams evidence their extraneity. This does not necessarily mean that any particular dream has objective reality, it may have objective reality or it may be of the nature of a vision or living picture.—Yours, etc.,

W. GREGORY.

231, Southmead-road, Bristol.  
July 14th, 1923.

(Continued from previous page.)

(we must put it hypothetically just here) into closer relation with electric and psychic forces, where perhaps you may discover that the internal organs of the body serve more the functions of batteries than chemical appliances for the disposition of the substances which you place in them as a means of nutriment to your present bodies, why, then the distribution of those forces by those internal organs, will be strictly in accordance with the circumstances of that higher life, and as necessary to you there as their counterparts are necessary to you while you are in this world.

What functions, then, are yours over there? You must see, hear, and know, and feel. Emotion must thrill you. Hope must influence you. All the beauty and glory that surrounds you must impress you. Consciousness must absorb the experiences of your lives, and conserve them in the form of memory. Hence, then, the organism of the super-physical man must be adapted to the environment surrounding him. As this eye is influenced by the vibration of material light, as this nervous system responds to the impressions that affect it in this world, as the ear responds to the melodies of human life, as the heart throbs and clings to the loves of earth, so the life of that other world, of more sublimated conditions and circumstances, the melodies that sound and roll therein, the loves that live there for you, and the knowledge that can and must be gained, must enter into your consciousness through every avenue appropriate to that end, just as the same results must come to you in this world.

There is nothing so very mysterious in this matter, nothing so very startling after all, in the supposition that the super-physical man is a man—all that the term implies. There is nothing remarkable in the supposition that the organism possesses functions as it must, if an organism it be. As it is the only means whereby the triune elements of your being can be preserved and you continue to exist of yourself, this of necessity must be the argument. And it may be that by and by the evidence will come forth to

suggest the matters we have advanced for your consideration to-night.

As we leave the subject on this occasion, having of necessity to deal with the liberation of the super-physical man from his terrestrial and human circumstances and environment, what shall we say? The logical conclusion from all that we have so far advanced is, that not only will you know yourselves in that super-physical world, but of necessity you will each know every other self with whom you are in relationship. You will know those who greet you there, who have taken that journey before you to the sunlit home amid the flowers, and under the smile of God, leaving you with breaking hearts and tear-stained faces, travelling the stony road of sorrow. You will find them there, perhaps grown in stature, in character, in grace, more exalted from the life they have lived over there, but you will know them. The mother from whose heart and soul a child has gone will know that child whenever they come together. No matter what time may have elapsed since they parted, no matter how far away they may have been separated, heart will beat to heart.

You will know each other there. And when the golden glory of that eternal day falls upon your upturned faces, gilding with its brightness the beauty and joy of the higher and holier life, then will your eye sparkle with radiance inconceivable, your faces glow with a divinity inexpressible. Then will your voices be musical with the melody that springs from the very heart of Love itself, and the fair-haired sons and daughters of the morning light, clothed in their right minds, instinct with nobility and beauty, shall stand there before your astonished gaze, when you pass through the solemn portals between the two worlds. Over there in that better country, hands shall be clasped, loves shall be found again, the sundered links of affection shall be re-united, and soul and consciousness and personality and individuality shall grow grander and grander age by age, until, perchance, it may be in the far-off future, you shall become even as gods in your greatness, your knowledge, and your power.



# THE VOICE AND THE ECHO.

A STUDY OF SPIRIT MESSAGES.

BY H. A. DALLAS.

One of the problems which confront experimenters in automatic writing is that sometimes the replies to questions are obscure or oracular in character. There may be diverse reasons for this. Many persons are not clear thinkers, and as the source of automatic script is often solely the subliminal part of the mind of the writer it is not wonderful if, in these cases, the outcome is obscure. Even when the script is truly inspired by some other (discarnate) mind the channel through which the ideas flow will affect the product, and if that channel is confused and not capable of receiving clear thought, then the script is likely to be obscure. Sometimes the obscurity may be due to the attempt of some undeveloped entity who tries to impose on a too receptive mind. But there is yet another possible explanation. When there is evidence that the script emanates from an independent mind, and when the character of the communications is elevated the reason for the obscurity may be purposeful. If the communicator veils his meaning and seems to evade the simple answer it may be in order to educate and incite to further reflection. All wise teachers understand the importance of stimulating the thought of their pupils. What is learned without effort is easily forgotten; only that which has been acquired by personal thought and study becomes a permanent possession.

In a recent issue of the "Revue Métapsychique" Prof. Santoliquido gives an account of a series of psychic experiences with a personal friend (or relative) which have profoundly impressed him, not only because they proved to him that his thoughts were known, and that his future could be correctly foretold, but also because the character of the communications was lofty and sincere. When he inquired of the communicating intelligence whether it was really an independent spirit the reply was "Je suis" (I am), but this did not satisfy the inquirer, it seemed to him ambiguous and he further asked whether the communicator was quite distinct from and disconnected with the subliminal mind of the medium. To this the reply was disconcerting, no clear assertion of independence was given, but the only answer was, "J'ai pitié de vous" (I am sorry for you).

As the previous communications were coherent, thoughtful and apparently significant, it would be unfair to dismiss this curt reply as merely evasive and mystifying. It is quite possible that the exclamation of pity indicates the unreasonableness, not of the communicator, but of the inquirer. Unreasonable in that the demand was made for an assertion which was impossible. A claim to be altogether disconnected from the subconscious strata of the medium's mind was probably impossible because the communications were made through that agency—they were presumably the result of the action of some unseen intelligence upon the incarnate mind of the medium. The contents of that mind were utilised, the activities of that mind were directed in order to express thoughts which the medium alone could not express, which she had no intention of expressing. The stimulating force may have emanated from, and the ideas may have been suggested by, a controlling mind; but complete independence could not truthfully be claimed.

We note in many of the communications published in the S.P.R. "Proceedings" that the process is evidently an effort on the part of a discarnate spirit to guide the thoughts latent in the medium's mind so that they may unintentionally express ideas intentionally inspired by the control.

An experience of my own convinced me that this is

## THE SCRIPTS OF "M.A. ('OXON.')

The internal evidence also goes a long way to convince the reader of the writer's good faith. Myers says on page 228 of Vol. II. of "Human Personality": "I think, moreover, that no one who had studied these entries throughout would doubt the originally private and intimate character of many of them." My own perusal of the records points to the same conclusion, and the testing of a man's truthfulness by his record of his proceedings is work of which I had long experience in India both as a magistrate and as a police officer. The writings of Stainton Moses show that he was inaccurate in detail, and sometimes loose in his reasoning, but there is no sign of wilful suppression or distortion or fabrication of facts. If the automatic writing was deliberately concocted, as Podmore seemed to believe (see page 133 of his "Studies in Psychical Re-

sometimes (perhaps often) the way in which communications are made.

The experience was briefly as follows:—

I had been reflecting earnestly on a matter which concerned me and considering what assistance I could render in this connection, not without seeking help from Above. About an hour later I assisted at a séance for writing (automatic, or rather impressional) in my own family circle. I asked whether I might have a reply to the thoughts which had occupied me. I gave no hint as to what those thoughts were.

The script which was handed to me, at the outset made no reference to the matter; it was quite general and contained nothing that might not have emanated solely from the writer. In the middle of the rather discursive script, however, I found a direct answer to my wish to know how to assist. Whether this message emanated from someone in touch with my thoughts (as I think it did) or whether it was due to unconscious mind reading on the part of the writer, in either case it supports the contention that it is through the unconscious stratum of the incarnate agent that the communication is made and by directing the current of thought into the desired channel. I imagine that the flow of thought may have been at first uninfluenced, but was gradually brought under control to express what was desired.

If this was the method adopted by the intelligence communicating with Prof. Santoliquido it is not difficult to understand that when pressed to disclaim association with the subliminal of the medium the reply should be vague and curt.

A fuller explanation, even if it was possible to impress it on the medium, might have been misunderstood, and in any case would not in all probability have been accepted as authoritatively settling the question.

Such questions cannot be settled authoritatively; their resolution can only be arrived at as the result of study and the exercise of human judgment on the mass of experiences which study supplies for consideration.

There is a short poem of Wordsworth's which bears on this subject—with a difference. It is entitled "Mountain Echoes." The poet suggests that the cry of the human soul finds responsive echoes in the Unseen world.

Have not we, too? Yes, we have,  
Answers, and we know not whence!  
Echoes from beyond the grave  
Recognised intelligence.

Such rebound our inward ear  
Catches sometimes from afar—  
Listen, ponder, hold them dear;  
For of God—of God they are.

The poet's parable may be adapted in another fashion.

The Voices from Beyond may be strong and clear, but the incarnate human receiver may only be able to catch the echo, this echo sounding in the deeper regions of the mind cannot give the full rich tone of the communicator. Some of the meaning may be lost, some only faintly understood. The voice and the object towards which it is directed are co-operating. If that object is, as described by Wordsworth, a "mountain echo, solitary, clear, profound," much of the original message may be received and expressed by the recipient; but when, as often, the receiver is in conditions which do not correspond at all to the mountain solitude, then the echo will be weak and faulty.

These parables of Nature embody principles full of instruction for those who will watch and reflect.

search"), it is strange that the impatience of the circle was not gratified by inventing a communication from "Sunshine," the friend recently deceased, from whom they earnestly desired a message. "Proceedings S.P.R." Vol. XI, p. 109). The omission seems inexplicable if Podmore's theory is accepted. The handwriting furnishes another strong indication of good faith; the resemblances between the signatures in the automatic script and the autographs in the British Museum suggest reproduction based on imperfect recollection rather than a deliberate copy, for details which would certainly have been imitated by a copyist have been disregarded. Anachronisms of the kind observed in Grocy's writing and Jeffrey's signature were no more due to freaks of Stainton Moses' supraliminal imagination than was the misspelling of Aristotle's name, to which he (S. M.) took exception.

—From "The 'Controls' of Stainton Moses ('M.A. Oxon')," by A. W. TRETHEWY, B.A.



## THE DRAMA AND THE SPIRIT WORLD.

A NOTE ON "MELLONY HOLTSBUR."

The message—our message—is being given in myriad forms; most of them, I imagine, not easily recognisable by the casual observer. It is quite a simple message when viewed in a large and comprehensive way. Man is a spirit, governed by spiritual laws, reached by spiritual influences of all kinds, high and low. As a rule, he is in a state of general obfuscation on the matter, having only the murkiest conception of the real meaning of the term spiritual. If he is religiously inclined he is prone to give the term a purely theological significance; if he is an artist he will probably assign to it certain meanings of an aesthetic or idealistic character. Rarely does it enter into his mind that it may cover the whole field of humanity and every activity into which the human soul enters. That is our message "in the large." In the region of psychic science—which is a rather specialised portion of it—it has been perhaps rather smeared with "ectoplasm," and considerably be-devilled by theories concerning conjuring tricks.

Mr. John Masefield is not, I believe, associated in any way with psychic questions. He is a poet of whom Mr. Conal O'Riordan lately wrote that he "is of the company of Sophocles, Chaucer and Cervantes." He is, in truth, an artist whose work is in the very fibre and nerve of human life. His poems show him to be not only a seer but a revealer.

Lately, by invitation of my friend, Mr. W. R. Titterton, I visited St. Martin's Theatre to see the new Masefield play, "Mellony Holtsbur," described by its author as "A Fantasy," possibly in deference to that public sentiment which holds that spirits are fantastic things; howbeit, after long experience of them, I can testify that they are not a whit more fantastic than most of the men and women that make up our common world.

The play is dominated by spirit agencies—ghosts and phantoms—wraiths and spectres. But the vision of the poet-playwright, his sense of the beauty and divinity of human life, preserved it throughout from any suggestion of the sepulchral. And the wonder of this is made the more evident by the reflection that he had somewhat to subdue his art to the popular idea. The dead people who moved amongst the living had to look ghostly—"pallid and sheeted"—invested with little touches of the graveyard, which (in the eternal paradox) belong less to the "dead" than to ourselves, the "living," for they have ascended above that to which we are on the way.

I will not spoil the story by attempting to tell it even in outline. If it is a "psychic play" it is so only in its implications. A poignant love interest, which survives the grave and carries the drama into "realms of finer air,"—that is the main theme. It needs a poet to interpret fully and finely that passion which can make of life a Palace of Beauty, or fill it terrifically with ruin and corruption. The scene throughout is laid in an old country-house in which is preserved the armour of its knightly founder who, from the Unseen World, watches over its welfare, and intervenes in the loves and hates of his latest descendants, their friends and retainers. There is an artist-genius who wrecks the lives of women, in the immemorial way: also there are some delightful children, the youngest with a story of the beautiful lady, Mellony Holtsbur, of tragic memory, who died broken-hearted, and who from the shades planned revenge on the genius—now also a spirit—who in his life on earth trifled with her love.

The "ghosts" talk with each other, and at times with the living—not a strange proposition to those who know how much of counsel and monition may come from the "unseen presences," without recourse to mediums and seances. All in this part of the play rings sound and true—the futility of hate; the necessity for outworking the evil done on earth; forgiveness; restitution; progression; and the wonder of love. That an ancestral spirit of the family should tell an erring and wretched fellow-spirit of the Fatherhood of God, the Brotherhood of Man and the Communion of Spirits—that some of the characters in the play should gain strange knowledge in their dreams leading to reconciliations that bring the play to a happy ending—these things may be "fantasy" to many, but they are the stuff of reality on their own plane. They are no scraps and shreds of half-digested ideas which make up the ordinary "psychic play." True, we have always with us "Philostratus the sponge, Anetodemus the fool, and Niceratus the conversationalist." But we have also an ever-increasing number of minds quickened by the attrition of the times to a sense of eternity, ready for a new message, willing to be taught even by a "fantasy." To those the play will appeal. It may even be the turning point of a new spirit in the drama. The test of the spiritual in any matter lies in its continuity. An appeal to the soul, in Art of whatever form, is bound in the end to prevail, to continue and increase. Art for Art's sake is a high ideal, Art for Life's sake is still higher. Mellony Holtsbur is something in the nature of a portent.

D. G.

## THE "FACE ON THE WALL" AT OXFORD.

AS EXPLAINED BY A "SPIRIT CONTROL."

[We have received the following from Mr. W. H. Moyes, of Westcliff-on-Sea. While we do not accept responsibility for the statements made, they are at least suggestive and curiously coincide with other explanations from psychic sources.]

So much interest has been aroused by the appearance of the face of Dean Liddell on the east wall of Christ Church Cathedral, Oxford, that a question with regard to the phenomenon was put to Mr. X., a well-known spirit control, at a Circle held at Westcliff-on-Sea. The head of the Dean, who passed away twenty-five years ago, can be seen clearly, in full size, standing out from the darker colour of the cement, just below the memorial window that was set up to him and it faces towards his wife's tablet, upon which is inscribed in Latin, "Farewell, sweetest and dearest, farewell."

The Control said: "In replying to this question I have to arrange my words in such a way as to enable you to understand my explanation, as we have here various grades of mentality. It is not every person, who still functions through the body, who realises how closely we are in contact with your earth plane, or the extent to which we are in touch with you on the Spiritual as well as on the material side. Every thought that you throw out vibrates and forms what is known as electrons. You have heard a great deal lately about electrons, and the force which they represent. Now the same electron that forms water forms thought. The same electron that forms water forms earth-matter, and the same electron that forms earth-matter, water, and thought, forms chemical properties made from the earth.

"We have now come to this point. We find that thought and matter are one and the same thing. You take your body—it is thought. That is where the Christian Scientists base their belief, but they do not know how to handle it in the right way. The Spirit World has been working for a great number of years, and this is the beginning of the end. The Spirit comes back and wants to show that he lives, and can vibrate once more through the elements that form the earth. The constructive part of the cathedrals and churches are electrons, being composed of earth-substances. The spiritual influence that has been functioning through them for so many years forms electrons of a very bright spiritual hue. All electrons are not of the same colour, but that would be too long a subject to deal with now.

"When you get the violet—spiritual or life—rays, and you can form them into your electron, you have the highest spiritual influence. It vibrates through every material part of the construction of the cathedral. Therefore it would be quite easy for Dean Liddell to come back and so impress his thought on the material substances of the Church, and to form his image upon it. It could not be done in a day, and it could not be done in a week, but by time and thought he placed something there that every man can see.

Of course, the fact that his image is on the church itself has opened the eyes of many people, but marvellous things have happened away from the churches. Most of you can call to mind something in your surroundings which has been just as marvellous as the 'Face on the Wall.' There are some here who have had such experiences. You know them to be facts, although you could not explain the why or the wherefore. You have not stopped to think why they have happened. You know that spirits return, but not why or how, or of the vibrations we have to come through. You know that there are mediums, and that spirits come to control them, but you do not know how or why they come. You have only very vague ideas, but you know it is a reality."

### THE IDEA.

Beneath this world of stars and flowers  
That rolls in visible deity,  
I dream another world is ours,  
And is the soul of all we see.

It hath no form, it hath no spirit;  
It is perchance the Eternal mind;  
Beyond the sense that we inherit  
I feel it dim and undefined.

How far below the depth of being,  
How wide beyond the starry bound;  
It rolls unconscious and unseeing,  
And is as Number or as Sound.

And through the vast, fantastic visions  
Of all this actual universe,  
It moves unswayed by our decisions,  
And is the play that we rehearse.

—MARY F. ROBINSON.



## THE LARGER BROTHERHOOD.

BY OTTO T. SIMON.

The Brotherhood of Man would seem indeed an exalted and precious ideal. Throughout Christian sects and churches, and in other religions besides those of Christian faith, the value of affiliation, understanding and harmony of man and man is dwelt on with peculiar emphasis. And yet this desired unity of only one part of creation might suggest an omission and a limited vision. About us are other forms of creation, pulsating with God's love and life. Anne Simon, in her Messages, states that we under-rate the importance of such life. She speaks of the sentiency, cognizance and power of communication existing in each type, and that man in his glorious awakening after the passing, will come to full recognition and understanding. That in the celestial places we will find identity and representation of those other creations considered so frequently inferior by us, and looked on with superficial interest. That we will all learn from each other, kind from kind, giving of our overflowing, absorbing for our deficiencies. And in this way will evolve the celestial unity. The Brotherhood of all Created Things would seem then a more exalted ideal than that of the Brotherhood of Man alone.

Throughout the three books that have come to me by automatic writing from my wife, "The Message," "The Second Message," and "The Later Message" of Anne Simon, the interrelation and understanding between all types in celestial places are constantly reiterated, and are dwelt on with a peculiarly radiant joy and happiness. "We learn of them," she says.

Man recognises the fact that animals, birds, insects have means of communication among themselves, and that their cries, calls, chirpings and contacts are forms of language as yet not understood by us. He will acknowledge also that animal endowment will often seem of finer texture than his own in the tactile sense, in vision, hearing and the sense of smell. He is mystified by the migrating gift of birds, returning over wastes and waters for thousands of miles to their former nesting places, and by the moth-butterfly that will find its mate through tracts of sombre forests in the dark night. In his ignorance and self-satisfaction he blankets all such sensitive endowment with the word "instinct."

But man has not yet recognised the fact that plant-life, also trees, flowers and grasses, have their emanation of communication, too subtle for his clumsy grasp; except perhaps to those of sensitive, pantheistic tendency. In the prose jottings of Walt Whitman the statement occurs of his frequent seclusion in a wildness of wood and ravine, outside of his home in Camden. Here he communed with nature, under the stars, and far into the night. He mentions casually a tree, against which he frequently rested. In italics he writes: "I know that a definite and personal communication is coming from this tree to me." So occasionally we catch a glimpse from mortals of later celestial conditions.

Fantastic some would say! And yet the world has learned before by experience, that the fantasies of one epoch may become the cherished acceptances of a later period.

The perfume of flowers reaches us as pleasurable sensations, not yet recognised as language and direct communication. In the "Later Message," Anne Simon speaks thus of flower perfume in celestial places:—

In such perfume there comes to us the consciousness and inner life of flowers and grasses. As the variety of

these is infinite, so are their fragrances. It is their language, and we individualise through such exquisite expression. And the spirit-sense for fineness of perfume has such keenness, that not only the species is known by such emanations, but each individual of each species of such celestial flowering brings to us its special message and personality.

May the mortal realise the crudities of mortal language, clumsily and imperfectly fashioned for fineness, in contrast to the flower-emanations, telling us, the spirit-souls of mortal man, so exquisitely of their inner flower-life.

As music exists to us as an element of super-stimulation, so may, in the future, flower-emanations permeate and satisfy.

Man is not sufficiently evolved at the present time for such general acceptance. His interest, however, for other types of creation is growing, and with increased interest is interwoven increased solicitude. And with the latter will come eventually an evergrowing tenderness and understanding towards those creatures, that so much need our love and interest.

For man, with his especial endowment, can make happy or unhappy. He can destroy or nurture at will. Only too frequently does he still exert what he thinks is his prerogative to destroy. Animals are wild and even ferocious because he goads and hunts them. Swift-flying birds are released only to be murdered by his unerring aim. Others are ambushed and driven in numbers, even more ruthlessly, to certain death. Man must still be the cruel and blood-thirsty monster to these disturbed and frightened creatures.

And yet the dawn of a finer consideration is approaching. We are studying more and more the habits, characteristics and inner life of other types of creation. We have many associations in America, as no doubt exist also in England, for animal-betterment, for their protection from cruelty, and care when sick and helpless. In plant-life also, strict laws have been formulated in different countries to prevent the ruthless destruction of wild-flowers, shrubbery, trees. Dimly man realises that they, too, may wish to reach fruition.

In Washington, each year, we celebrate "Animal Week." Kindness to animals is then especially preached from the pulpits, impressed on children, and accentuated in journals. Recently during such a week a procession of animals, headed by the President's Airedale, "Laddie Boy," moved up our great Pennsylvania Avenue, which connects the Capitol with the colonnaded Treasury. So up this imposing Avenue, over which, once in four years, with military pomp, our incoming President approaches his new home, the White House, came this other procession of the humble animal-kind. It was a touching tribute to an element that has given us so frequently service and patient devotion.

The new era has seen its beginning. The higher appreciation and understanding will evolve. The Brotherhood of Man alone will be insufficient and unsatisfying. And man, in his larger acceptance, will grow spiritually. The profound elements of sympathy, compassion, love, will be exerted on other kinds, and will envelop and permeate, where formerly existed only cold and superficial interest.

The Brotherhood of all created types will come.

1807 H. Street, N.W.,  
Washington, D.C., U.S.A.

### DR. GELEY ON MATERIALISATION.

The genesis of materialisations is now well known. We know that materialised shapes and tissues are formed from a substance which is exteriorised chiefly by the medium but also to some degree by the assistants. The primordial substance shows itself in two aspects—solid and gaseous. In our experiments with Eva the solid predominated. In the cases of other well-known mediums the reverse is noted. The primordial substance exudes in a form resembling gas or vapour, and the solid substance is the exception. This is true of Franek. The phenomena usually manifest in the following order: There is first a strong odour of ozone. This odour, very like that in a radioscope room, is very characteristic; it is released before and during the beginning of the phenomena. We frequently noticed it at the moment of beginning a séance, and sometimes even before entering the laboratory. This preliminary symptom has never failed

to show itself during these experiments. The odour manifests itself suddenly and ceases as abruptly.

We would then see, the light having been lowered, light phosphorescent vapour, a sort of fog, floating about and always over his head. This fog usually rolls like a light smoke. At the same time lights appear like foci of condensation. These lights were numerous, faint and ephemeral; but sometimes they were large and lasted longer, and at these times they gave the impression of light coming from invisible sources, and of finger tips, and fragments of faces. On completion of the materialisation we saw whole hands and faces perfectly formed. They were frequently luminous; so also at times were the materialised tissues. We know that M. Le Cour has compared this genesis of materialised forms from phosphorescent fog to the formation of the planets from the nebulae. The lights represent the first stage of materialisation; the foci of condensation of the nebulous human emanation from the medium.—From "Revue Métapsychique."



## A RESTFUL HOLIDAY.

REPOSE AND RENEWAL FOR JADED SOULS.

By MRS. EUSTACE MILES.

It is just at this time of the year that people begin to realise how tired they feel, and how much they are in need of a restful holiday. But a holiday does not necessarily always mean "Rest."

I have known many people who have come back from their "rest" absolutely unrested and quite unfit to begin their strenuous lives again. And this has been because, although their physical bodies have had a change, their minds have not rested; their thoughts have had no change at all. Instead, they have been centred on the two great "W's," Work and Worry.

It is a rest which will rest us that we are all needing—an inward rest, as well as a physical rest; and in order to find this inward rest, we must first of all *think* restfully. Many people find it hard to do this because of their habit of mental restlessness.

It is not always easy to rest the mind or the body even on a holiday, for people are, as a rule, obsessed with the idea that they must over-tire themselves by over-walking or over-sight-seeing, or over-enjoying themselves; and this is the reason why it is so important for them to try to rest the mind when possible; for, as the body is the servant of the mind, the resting of the mind cannot fail to do the body good.

This inward rest we can only obtain by training our thoughts not to dwell too ceaselessly upon our business or upon our home and personal worries. Instead, we should, as often as possible, lift up our thoughts to another plane (in the same way as the birds leave the ground and fly to the tree-tops) and thus detach ourselves from those things that worry or *un-rest* us.

For how can the body rest, if the mind is never resting?

It is like the man who was carrying a heavy parcel up a steep hill, when someone stopped and gave him a "lift on the way." When the journey was over, the man realised that he had forgotten to lay his parcel down, but had carried it in his arms all the time! We need the mental rest of thinking restful thoughts, or of not thinking at all, but just laying our burdens down.

So much also depends upon the spirit in which we start upon our holiday. We should let the Holiday Spirit enter into and permeate our whole being and leave the spirit of work and business behind us (shut up like the rooms in our houses and flats whilst we are away).

The "holiday feeling" actually begins in our imagination long before the day arrives on which we start; for even in the midst of our work our thoughts are soaring above our surroundings; and, just as the aeroplane soars above the smoke and dust and blackened chimney-pots of our towns and cities, so our thoughts soar upwards as we dream of the happy days that are coming.

It is this soaring of the thoughts that is so exhilarating and that is the *real* beginning of the good which our holiday will do us.

Then again I am sure that people are very much influenced by the clothes they wear.

I should strongly advise, as far as possible, that those who lead busy working lives should take entirely different clothes with them on their holiday to those they wear at home or at work, for associations cling to clothes almost more than to anything else. It is of such importance to have nothing to remind them of work or worry during their brief holiday life!

Clothes are very suggestive; for instance, when the business man or clerk puts on his office-coat, he has, as it were, harnessed himself for the day's work. He feels already "in the shafts."

When the housemaid puts on her print dress and apron in the morning, she has, in imagination, begun her household work. But when the longed-for day in the week arrives on which she has her afternoon and evening "off," and she changes the print working-dress for her holiday get-up, she immediately casts off the atmosphere of work for one of change and brightness, and a happy holiday feeling takes possession of her.

In the same way we should throw off the association and memories of our workaday and business lives, and instead, fill our minds with new pictures, and restful ideas, and provide new outlets for our thoughts, as well as fresh clothes for our bodies.

To my mind this is the sort of holiday that would be *really* restful.

## "THE SPIRIT OF IRENE."

In *LIGHT* of the 14th inst. appeared a notice of this book, in which Mr. William Tylar, of Bournemouth, relates the story of the detection of the murderer Allaway which, he claims, was assisted by the clairvoyance of a local medium.

Feeling that some expert opinion on the matter was desirable, we sent the book to a well-known police official, inviting his views, and have received from him the following:—

In "The Spirit of Irene," purporting to narrate information psychically conveyed which led to the arrest of the Bournemouth murderer, the publisher, Mr. W. Tylar, is to be congratulated on his effort to make permanent a record of his belief in the facts as stated. We owe him our thanks. Error, however, has been committed in assuming that dispassionate readers, deprived of facilities for judging, which the publisher possessed, would be able to arrive at similar conclusions. This seems impossible by reason of the unevidential method of recording, no proof being forthcoming that any of the information received was put to practical use, and readers are left in the dark as to how many of the facts the authorities already knew by other means. Too much stress also is laid on prophecy. Police seem to have attended the séances and it can be assumed from this that they were none too sure of their ground and probably were receiving value. I trust this was so, although many of the mediumistic utterances may easily be attributed to suggestion in view of certain details of the crime being so well known. Clearly such a narrative requires writing in evidential style by someone who had access to inside as well as outside information, with more careful regard to times and dates. The crime was of the most bestial and brutal type, and few people could be found who would show sympathy with the assassin. There is much, however, to be said for Dr. Abraham Wallace's view as set out in the Introduction, and I have no doubt he would concur that if there are communicating entities who would enlighten mortals as to crimes committed, they are of a low order. This must be so if progress in the evolutionary process brings with it a more compassionate outlook and a better understanding of the causes of human frailties. In accordance with the upward trend it is safe to affirm that a hundred years hence man's outlook will have changed proportionately with his point of view a century ago when mere children received capital punishment for petty theft. This change will follow along the lines of a better understanding of all that prompts mortals to criminal acts, and psychic revelation will play a considerable part in bringing this about. I have already publicly stated my opinion that all habitual criminals are insane and require mental rather than non-curative and costly punitive treatment. Apart from insanity attributable to disease or malformation, will be found a whole range of causes of a psychological order from proneness to criminal suggestibility at the instance of outside influences on the one hand to cases of obsession on the other.

## THE POWER OF SILENCE.

To the Editor of *LIGHT*.

SIR,—With reference to the subject of the Silence of the Quakers mentioned in your issue of the 7th inst., perhaps you will grant the hospitality of your columns to a Hindu to say a few words.

During the last eighteen years of my residence in this country I have had several Quaker pupils. Some of them undoubtedly understood the value of silence training much better than my other English pupils. But the Quaker silence, as far as I could gather, is Conscious Silence. Before my Quaker pupils came to me, training in Subconscious Silence was unknown to them.

In my native land, India, both conscious and subconscious silence training have been in vogue for over thirty centuries. According to Vasistha, the great teacher of Rama, *conscious* silence training is good for administrators and other men of action. Both Vasistha and Visvamitra agreed that those who wish to develop psychic powers should go through *subconscious* silence training. There are four Hindu systems of subconscious silence training. My experience is that while the Patanjali system is more conducive to subconscious silence harmony in the Swede and the Italian, I have found the Brahmarandhra system most effective in handling English and American mentality. The Brahmarandhra system is practised in the abode of Yogis, Gosainthan, the highest shrine where man holds communion with the Unseen, situated sixteen thousand eight hundred feet above the sea level, amidst the snows of the Himalayas.

There are several Sanskrit works on subconscious silence training. English and American students of the Super-Rational will find a course of the subconscious silence training of Vastu Pala of great help to them in their attempts to dive deeper into problems beyond the reach of the five senses.—Yours, etc.,

S. M. MITRA.

34, Stirling-road, Bournemouth.  
July 16th, 1923.

MUSIC.—We have received from the publishers (A. H. Stockwell) "The Priceless Gift," a song, with words by a Portsmouth reader of *LIGHT*, Miss Kate Othen, and music by Eric W. Tebby, and "Spring Flowers," being three songs for medium voices (1. "Daffodils," 2. "Pansies," 3. "Cowslips"), by the same author and composer. They are pleasant songs, and the quality of the music is above the average. The prices respectively are 1s. 6d. and 3s.



## LIGHT,

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## LOOKING AROUND AND AHEAD.

Whosoever, with "keen, amending eye," surveys the vast field of Spiritualism, considered as a religious and humanitarian movement, must be struck with the number of matters in it capable of improvement. There is indeed great scope for constructive, directive, and organising talent. To some of those who consider only its outside appearance, its surface activities, the spectacle is that of something confused and chaotic. The forces at work seem to be divided by a number of little antagonisms and differences of view. That is a state of things which, for us, has its hopeful as well as its regrettable side. It is the mark of a movement which proclaims liberty of thought and freedom for individual expression. The old system which, in other communities, maintained an appearance of unity by the repression of independent views is absent in Spiritualism, and with it have disappeared many opportunities for "organisation" in the popular sense. For the first time, perhaps, the natural laws of elective affinity are being allowed free play as against the old mechanical and artificial methods which assembled a body of persons around a creed, a man, or a book. There is liberty, but liberty has its price. There must still be obedience, if it is to be preserved.

All true religious emancipation means setting free our souls from an old order of laws—an order which has outgrown its usefulness—to the service of higher laws to which our loyalty and obedience must be transferred. This is a transition not easily to be accomplished. It is indeed full of difficulties and dangers, as every observer of the course of Spiritualism must have noticed. Old habits and ancient traditions die hard. Many people are not constituted for freedom. They have not grown to the idea of self-direction in thinking and living. They need authority and leadership; they must have something external to themselves in which to place their trust. Otherwise they are liable to drift more or less aimlessly, and to be "blown about by every wind of doctrine." Many of the groups which meet under the banner of Spiritualism—churches, societies, and the like—meet the needs of these people, and such powers of construction and organisation as are available should be directed to those institutions, to render them as efficient as possible, for each is a unit of power.

It is too early yet for any ambitious plan of wholesale amalgamation and extension. No doubt the tendency to form new societies, and establish fresh groupings, will go on, although in many cases it will mean merely the dissipation of power. But the squandering of energy is for most of us the only method of learning how to use it economically. We must reconcile ourselves to the necessity with what patience we can. But for those who desire to employ their gifts to the best purpose we recommend "intensive cultivation." Do not desert your church, society (or whatever it may be), if it is not altogether to your mind. Stop in it and make it better. If you must go, join some other community more to your mind and

work for that. But avoid experiments in starting new churches or societies, unless there is a clear and strong need for them. The course of Modern Spiritualism, relatively short as it is, is strewn "like the leaves on the strand" with the wrecks of enterprises, rash and ambitious, too often the productions of some gifted person more anxious to exploit his own ideas than to advance the cause he espoused.

As to unity, combination, and that general fusion of scattered forces for which we aspire, these will come in the natural course of things, as surely as the rills ultimately unite in the great river. Those who desire to help forward the general work can best do so by each doing his own particular work to the best of his ability. Let the born organiser organise, the born speaker speak, remembering always that even the humblest parts may be brilliantly played; one may, for instance, attain distinction as a "good listener."

Ultimately, it may be, that, as the final result of all our strivings and experiments, a new national Church will arise. It will stand on the foundations of the old one, but conserve all its central principles. It will be a great Church, but it will not hold all the truth. We think it will come sooner or later—sooner, if we direct our energies wisely and carefully; later, if we expend them without a sure aim and a clear purpose.

## FADS AND FADDISTS.

No respectable man is without a fad; and we may, therefore, disclaim any sort of offence when we use the term. We have our faddists in politics, plenty of them in theology, and any number of them in daily life. One man, otherwise sane, will not let one alone unless one consents to eat whole-meal bread. Another man, not provably insane, will worry one to death on vegetarianism. If a man is to be saved he must eat cabbage or its equivalent. Another man will tell you with portentous gravity that the salvation of the race depends on a crusade against the consumption of alcohol even in homeopathic doses. Another will tell you that tobacco is a form of slow poison. Another, more bold, will assert that the man who does not cry out violently against what may be, but which not necessarily is, bad, and therefore to be condemned, is little less than a traitor to his cause. It escapes the notice of the critic that the subject on which he desires the world to agree with him has nothing whatever to do with the special subject on which we express ourselves. That is a mere detail. Every fad comes to Spiritualism.

Now, we have no objection to fads. Every form of truth has been in its time a fad, as every man has been an infant. No truth that we have to-day has not been derided as a fad in its infantile days. Therefore we do not laugh at fads. We do not even smile at them. But we have our own private fad which the world does laugh at—yet, and we are not disposed to weight it with what may be dispensed with. Consequently, we have not encumbered our columns with subjects which do not concern Spiritualism. There is an occult attraction for many Spiritualists to such subjects as vaccination and vivisection—not to mention a dozen other perfectly irrelevant topics. When such questions come up for discussion one sees how fads rule the mind, and how little the central idea that a Spiritualist is supposed to hold influences him. He will fight in a white fury for his fad. He will retire into modest somnolence over his central belief. Perish the truth!—it can take care of itself—but nurture the fad!

We are disposed to say that this unavoidable tendency of new thought should be recognised and reduced to the smallest proportions. Spiritualists should avoid connection with fads. Those may be as true as Gospel. In proportion as they are true they enlist the attention of progressive minds, and so it chances that the powers of a mind which has to fight for our subject become dissipated over a number of stray subjects, and so force is wasted. It is a tremendous gain to the new world of thought that there should be specialists in thought. But no specialist takes up more than one subject.

## TO-DAY.

Sure, this world is full of trouble—  
I aint' said it ain't.  
Lord! I've had enough, an' double  
Reason for complaint.  
Rain an' storm have come to fret me,  
Skies were often gray;  
Thorns an' brambles have beset me  
On the road—but say,  
Ain't it fine to-day!

—AMERICAN.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

We learn that Sir Arthur Conan Doyle, Lady Doyle and family expect to leave New York for England on Saturday next. From many sources we hear that Sir Arthur's second pilgrimage through the United States and Canada has been one of great value to the cause of Spiritualism, much good seed has been sown, and the "second furrow," as Sir Arthur calls this lecture tour, is wide and deep. During this tour Sir Arthur has again prepared a volume in which is set down his latest experiences, and, we understand, the title will be "The Second Furrow."

Once again Joanna's box comes before the notice of the public, who are told by posters, on the London tube railways, that London is doomed if the bishops do not open it. The "Sunday Express," last Sunday, in a brief leader, remarked:—

The mystery of Joanna Southcott's box will never be solved unless her followers deliver themselves from the tyranny of her dead hand. It is possible that Joanna Southcott deliberately invented conditions which would make the opening of the box impossible. But it may be suggested to the custodians of the authentic box that they should short-circuit all the obstacles and arrange to have the box opened without further palaver. Threats of disaster and doom cut no ice in the matter.

The advice of the "Sunday Express" has been our advice all along. In the past it has always proved efficacious to open mystery tombs, boxes, and safes and settle the question and speculations once and for all. Might we suggest that the Southcottians hire the Albert Hall and have a public opening of the box. We are sure the people of London would pay for admission to participate in such a thrill and a London Hospital or charity could, with the profits accruing, possibly benefit to a considerable amount.

A general meeting of the Stead Memorial Fund (Incorporated), which manages hostels for business girls, was held at the Caxton Hall, Westminster, on July 17th. The Mayor of Westminster, who was in the chair during the early part of the proceedings, read the following letter, signed by Colonel Sir Henry Streetfield, private secretary to Queen Alexandra: "Her Majesty wishes me to tell you of her continued sympathy in the aims and objects of the fund, and to say that she fully appreciates the importance of providing hostels for young women employed in business, which must prove of incalculable benefit to them. Her Majesty is glad to know that the work in which the late Mr. Stead was so deeply interested has achieved such satisfactory results."

Miss Stead, speaking on behalf of the family of the late Mr. Stead, expressed appreciation of the Fund's work. "We do feel," she said, "that this is indeed a memorial that my father would—and I may say does—truly appreciate. It is a practical memorial, helping those for whom at the very beginning he stood to wreck his career by undertaking certain measures to force a law to be passed." Mrs. Hylton Dale (Hon. Treasurer of the Fund) appealed for financial assistance and urged that hostels for women should be provided by municipal authorities; and Lady Bertha Dawkins made an appeal on behalf of the Hoxton Hostel, where, she said, splendid work was being accomplished.

"The Face on the Wall" incident, to which reference is made on another page of this issue, continues to hold the public interest. The "Daily Express" in its issue of July 14th, referring to the matter states:—

Mr. Charles H. Liddell, the artist, a relative of the late Dean Liddell, whose "ghost portrait" has appeared on the wall of Christ Church Cathedral, Oxford, suggested yesterday that there may be a connection between the phenomenon and the fact that the dean himself was an artist, and the friends of many artists and sculptors. "Coincidence is impossible in this case. The face is complete, even to an indentation on the temple, significant to phrenologists. It would be interesting," he added, in a letter to the "Daily Express," "to know if any of your readers can offer any explanation of the consummate grace and spiritual effect with which some portrait painters invest their subjects. How is it that some put soul into their likenesses and manifest so much psychic force which deeply inspires us?" A "ghost" picture, similar to that of Dean Liddell at Oxford, appeared on a stuccoed wall of Cardiff Town Hall in 1890. The features of Alderman William Sanders, a former mayor, who was dead, were clearly visible, and were seen by thousands of persons. The picture appeared months after Mr. Sanders had died, at first faintly and then more distinctly. The building has since been demolished.

The "Modern Churchman" for July publishes a deeply interesting letter over the name, F. C. Carter, in which the

writer deals with the contradictory dogma in the order of Service for the Burial of the Dead in the Prayer Book of the Church of England. This layman, as well as many other Modernists, is in a quandary when faced with these confusing conundrums. The day, however, is slowly but surely approaching when the courageous ones will boldly examine the facts of Spiritualism, and the findings of Psychical Research, and instead of tinkering with this Prayer Book, revise it in the true sense of the word and compose an order of service for the burial of the human body that will at least embrace statements of fact and not useless speculations combined with that which every layman and priest knows to be quite untrue.

The following are extracts from Mr. Carter's letter:—

This subject: "The Resurrection of the Dead," is one that, more than ever in the last decade, has been of absorbing interest to peoples of all persuasions and Creeds. I am a very ordinary layman and my opinion is only of value as such, but I know that I am by no means alone in appreciating the difficulties that puzzle many zealous Churchmen as regards Article IV., The Athanasian Creed, the contradictory and confusing sentences in the Order for the Burial of the Dead and certain phrases in the hymns we sing during that Service. The following may be taken as examples of these contradictions and difficulties:—

(a) Article IV. distinctly states that "Christ did truly rise again from death, and took again His Body, with flesh, bones, and all things appertaining to the perfection of man's nature: wherewith He ascended into Heaven and there sitteth, until He return to judge all men at the Last Day."

(b) The Athanasian Creed tells us that "All men shall rise again with their bodies."

(c) In the Order for the Burial of the Dead we begin by quoting Job, who maintained that "though after my skin worms destroy this body, yet in my flesh shall I see God."

Then comes a quotation from the First Epistle of Paul the Apostle to Timothy, in which he tells us that "it is certain we carry nothing out of this world" into the next. Then we have Psalm xxxix. in which David (?), in one of his pessimistic, Omar-like moods, cries out: "O spare me a little that I may recover my strength: before I go hence, and be no more seen." Following on that, we come to the Lesson from I. Corinthians, xv., in which St. Paul, speaking with great authority, declares those men to be fools who think that we shall rise with our terrestrial bodies. He makes it very clear that we shall rise, not with an earthly natural body, but, with an incorruptible Spiritual Body. Most certainly does he state that "flesh and blood cannot inherit the Kingdom of God." The dead shall be raised, he tells us, but raised changed and incorruptible, not with the flesh we have on earth, but with an incorruptible Spiritual Body. After the wise sayings of St. Paul come certain Prayers. In the first of these it distinctly states that: "Our Lord Jesus Christ shall change our vile body that it may be like unto His Glorious Body." In the second we are told that "The souls of the Faithful after they are delivered from the burden of the flesh, are (not 'will be') in joy and felicity." In the first part of the third prayer we are assured that "whosoever believeth, shall live, though he die"; but in the latter part of the same prayer we express a hope that we may rest in Him, and that at the general Resurrection in the Last Day, may be found acceptable in God's sight. The Collect for the first Sunday in Advent is in agreement with the latter part of this third prayer, for in that a prayer is offered up "that in the Last Day . . . we may rise to the Life Immortal." This seems to infer, as do other sentences in the Prayer Book and Hymn Books, that souls and bodies are "sleeping" and "resting" in the grave till then! One wonders if the compilers of this last Collect really thought that the souls of just men made perfect were *sleeping* till the last Trump? A long sleep and a seemingly useless one for many Saints of old. A far longer sleep, extending to thousands, aye, and to millions of years, for those good men among our Palaeolithic and Pliocene Ancestors. There must have been some good fathers and mothers, some good sons and daughters, among those Neanderthal and Piltown forebears of ours; why not? In the days, however, when this Collect was compiled "by ye wythe of man," Learned Divines honestly believed that God produced man in the Garden of Eden, as recently as B.C. 4004, in much the same way that a conjurer produces a rabbit in A.D. 1922! The Wonders of Creation as shown to us by Astronomical, Geological, Psychological, and Physiological Revelation were unknown to them. But few thoughtful Churchmen now believe that our own earthly, fleshy body is resurrected. God forbid. We know St. Paul did not believe this. Such Dogmatic Inexactitudes in the Foundation of any Corporate Body are fatal to its welfare. In the case of The Church, they are disastrously so. There is but one obvious remedy: Drastic Revision of the XXXIX Articles and The Book of Common Prayer.



## THE LATER REVELATION.

PASSAGES FROM THE NOTEBOOKS OF "M.A. (OXON.)."

Sunday, June 15th, 1875.

"Hail, friend. We were discoursing of the source of the teaching which we give, and of the reasonable grounds on which that teaching should be judged.

"Religion, the spirit's healthful life, has two aspects: the one pointing to God, the other to man.

"What says the spirit-creed of God?

"In place of an angry, jealous tyrant it reveals a Loving Father who is not loving in name alone but in deed; into whose dealings naught but Love enters; who is just and good and full of affection to the lowest of His creatures.

"It does not recognise any need of propitiation towards this God. It rejects as false any notion of this Divine Being punishing a transgressor, or requiring a vicarious sacrifice for sin. Still less does it teach that this omnipotent Being is enthroned in a heaven where His pleasure consists in the homage of the elect, and in the view of the tortures of the damned.

"No such anthropomorphism finds any place in the Spirit Creed.

"God as we know Him is a Perfect, Pure, Holy, Loving Being, incapable of cruelty, tyranny and other such human vices, viewing error with sorrow, as knowing that sin contains its own sting, but eager to alleviate the smart by any means consistent with the immutable moral laws to which all alike are subject. God the centre of Light and Love. God omnipotent, yet acting strictly according to law, which is a necessity of orderly existence. God, a personal object of our adoration: never of our dread.

"We know Him, yet we have seen Him not; nor are we concerned with the metaphysical sophistries with which prying curiosity and over-subtle speculation have obscured the grand primary conception of Deity.

"We pry not. The first conception is grander, truer, more sublime. We wait for further knowledge.

"On the relations between this God and His creatures we speak at large.

"Yet here again we clear off much of the minutiae of human invention which have been from age to age accumulated round the central truths.

"We know nothing of the election of a favoured few. The elect are they who work out for themselves a salvation according to the laws which regulate their being.

"We know nothing of the potency of blind faith or credulity. We know indeed the value of a trustful, receptive spirit, free from the littleness of perpetual suspicion. Such is Godlike, and draws down angel guidance. But we abjure and denounce that most destructive doctrine that blind faith has power to erase the traces of transgression: that an earth lifetime of vice and sloth and sin can be wiped away and the spirit stand purified by a blind acceptance of a belief, of an idea, of a fancy, of a creed.

"Such teaching has ruined more souls than anything else to which we can point.

"Nor do we acknowledge any special efficiency in any creed to the exclusion of others. In all creeds there is the germ of truth; in all an accretion of error. We know, as ye know not, the circumstances which decide to what special form of faith a mortal gives his adherence; and we value it accordingly. We know exalted intelligences who stand high in spirit life who were enabled to progress in spite of the creed which they professed on earth. We value only the earnest seeking after truth which may distinguish the professors of creeds the most widely dissimilar. We care not for the minute discussions which men delight in. We shrink from those curious prying into the mysteries which men cannot grasp, which distinguish your theology. The theology of the spirit is simple, and confined to knowledge. We value at nothing mere speculation. We care not for sectarianism, save that we know it to be a mischievous provoker of rancour and spite, and malice, and ill will.

"We deal with religion as it affects us and you in very simple sort. Man—an immortal spirit, some believe—placed in earth-life as a school of training, has simple duties to perform, and in performing them is prepared for more advanced and progressive work. He is governed by immutable laws which, if he trespass, work out for him misery and loss; which also, if respected, secure for him advancement and satisfaction.

"He is the recipient of guidance from spirits who have trodden the path before him and who are commissioned to guide him, if he will avail himself of their guidance. He has within him a standard of right which will direct him to the truth, if he will allow his spirit-guides to keep it, and protect it from injury.

"If he refuse these helps, he is punished by transgression and by deterioration. He is thrown back, and finds misery in place of joy. His sins punish themselves.

"Of his duties, he knows by the instinct of his spirit as well as by the teaching of his guardians. The performance of those duties brings progress and happiness. The spirit grows, and gains newer and fuller views of that which makes for perfect, satisfying joy and peace.

"This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame. The consequences of deeds of good are similarly permanent, and precede the progress of the soul and draw around it influences of welcome and aid in the spheres.

"Life, we teach you, is one and indivisible. One in its progress, and one in the effects on all alike of the eternal and immutable laws by which it is regulated.

"None are excused as favourites; none are punished mercilessly for errors which they were unable to avoid. Eternal Justice is the correlative of Eternal Love. Mercy is no Divine Attribute. It is needless; for Mercy involves remission of a penalty inflicted; and no such remission can be made save when the results have been purged away. Pity is Godlike. Mercy is human.

"We know naught of that sentimental piety which is wrapt up in contemplation of neglect of duty. We know that God is not so glorified. We preach the Religion of Work, of Prayer, of Adoration. We tell you of your Duty to God, to your Brother, to yourself—soul and body alike. We leave to foolish men groping blindly in the dark their curious quibbles about theological figments. We deal in practical life. Our creed may be written in brief words—

"Honour and love your God.

"Help your brother onward.

"Tend and guard your own body.

"Cultivate every means of extending knowledge.

"Do ever that which is right and good.

"Seek for fuller views of truth and progress.

"And cultivate communion with the spirit-land.

"Within these rules are comprised most that concern you here. Yield no obedience to any sectarian dogma. Give no blind adherence to any teaching that is not commended to you by reason. Put not any unquestioning faith in communications which were made at a special time to a special people; and which were for private application. "You will learn hereafter that the Revelation of God is progressive; bounded by no time, confined to no people. It is as truly a revelation that we give, as was the Revelation on Sinai. God does not shut off the progressive revealing of Himself in measure as man can bear it.

"You will learn also that all Revelation is made through a human medium; and consequently cannot but be tinged in some measure with human error. No Revelation is of plenary inspiration. None can demand credence on any other than rational grounds.

"Therefore to say that such and such a statement is not in accordance with what was written by spirit-ministry through a human medium at any given time is no derogation necessarily from the truth of that message. Both may in their kind be true: and yet each of different application.

"Do not, dear friend, set up any human standard of judgment.

"Weigh what we have said. If it be commended by reason, accept it and act upon it. You will, believe us, not rue your decision.

"But if what has been said is prematurely said, and you find that you are unable to accept it: then, in the Name of God, put it aside, and cling to aught that is commended to you and which you find to assist you in your progress.

"The time will come when you will value what we say. We are content to wait: and our prayers shall join with yours to the All Mighty and All Wise that He will guide you and permit us still to lead you up to higher views of Him, and of your work for Him, as well as your work on earth and in the spheres hereafter.

"Ponder what we have said: and seek for further information on any points that puzzle you.

"We shall cheerfully give it."

† IMPERATOR, S. D.

† RECTOR, E. S. M.

## "NOT SHADOWS IN A SHADOWY BAND."

Not mine the sad and freezing dream  
Of those who with their earthly mould,  
Cast off the loves and joys of old—  
Unbodied—like a pale moonbeam,  
As pure, as passionless, and cold;  
Nor mine the hope of Indra's son,  
Of slumbering in Oblivion's rest,  
Life's myriads blended into one—  
In blank annihilation blest;  
Dust atoms of the infinite—  
Sparks scattered from the central light,  
And winning back through mortal pain  
Their old unconsciousness again.  
No! I have FRIENDS in Spirit land—  
Not shadows in a shadowy band,  
Not others, but themselves, are they.  
And still I think of them the same  
As when the Master's summons came;  
Their change—the holy morn light breaking  
Upon the dream-worn sleeper, waking—  
A change from twilight unto day.

JOHN GREENLEAF WHITTIER



## A TALE OF TELEPATHY.

By "LIEUTENANT-COLONEL."

I was taking my post-prandial rest in my favourite arm-chair with my usual aid to meditation—my pipe, and the same old book on metaphysics. After plodding through a long article on Telepathy and its application, I stopped to refill my pipe, and think over as much as I could remember of what I had read, for I find that after a while the mind gets torpid over such subjects, as if one had eaten too much of a rather rich dinner.

I don't pretend to understand Telepathy, even after reading several chapters on the subject; in fact the more I read, the more I didn't understand, and, at that rate, by the time I got to the end of the article, I was likely to have spent an illuminating evening.

Telepathy. I understand it means "feeling at a distance," but *how*, that's what I want to know? How can you feel if there isn't anything to feel with? Sometimes when I get bored with the house, and put on my hat with the intention of an evening at the club, my wife says, "Club again, I suppose?" Perhaps that's telepathy, for I've said nothing about it. But in that case I suspect the "pathy" precedes the "tele," and that she was waiting for me to think about the club.

Anyhow it's a funny thing, and what my friend Mr. Sceptic would do without it, I don't know. "Telepathy" is his explanation of everything, or almost everything. At one time he would not hear of it: "Thinking at a distance, how can you think at a distance? You think in your brain; you might as well talk of eating at a distance, and a lot of good that would do you."

I can never get him to explain why he changed his opinion, but he assures me that Telepathy is obvious, and that only a fool would doubt it. I don't know whether he means he was a fool, or that I am now, and I don't like to ask him, he is so short-tempered.

Still, it seems to be able to explain anything now, even moving tables and making imaginary people out of nothing, according to some scientists. Or is that Telekinesis? Some "tele," I know, and pretty much the same thing I expect.

I wonder what Telepathy is like, what it is made of, and how it *does* it? I must really remember to ask Sceptic a few of these questions the next time we meet, and the subject crops up.

"Bzz-zz-zz," that's a very pleasant droning sort of sound, I wonder if Telepathy is anything like that, it ought to be a buzz of some sort, or in some kind of stuff; vibration, you like and want to appear scientific. Or is it wireless telegraphy that buzzes? there's such a lot of "tele" about nowadays.

"It's the same thing."

I felt inclined to argue, how could it be the same; you have to use "alternators," and "coherers," and "valves" and things, I know, because I have read quite a lot about it, and know how to make one; at least the book said I should, when I had read it.

"Not at all; you want no instruments, that's all humbug, just a fake, to fool you."

But, you know, I've seen the instruments, at any rate the receiver part, and I've heard messages, myself.

"All bosh, you could have heard it just the same if there hadn't been any instrument."

I didn't understand; it seemed to me that they were much the same as the ordinary telegraph and telephone, except that there weren't any wires, and no one could call those "bosh."

"I can, they are all bosh, not necessary in the least."

But—why do they have them then, why go to the unnecessary expense?

"Why, you fool, don't you see that they couldn't charge you anything if they didn't buy a lot of wires and instruments? If you once found out you could do as well without them, they couldn't make a living, at *your* expense."

It seemed very strange, but surely these things were intended.

"So was the 'confidence trick.'"

Did this mean that electricity and all that sort of thing was a fraud, that there were no such things?

"Certainly, if you really will an engine to go, it goes; and if you will a lamp to light, it lights; all Telepathy."

It took me some time to consider this, and to reckon how much money I had wasted. Why, I could even do without that objectionable "hello girl," with her everlasting "engaged." How often I have wished she would get married and have done with it! But presently another thought struck me. How did we manage before telegraphy and electricity were invented, when we had to depend on steam engines and that sort of thing?

"You poor fool, were not taken in? If you like to pay for a man to play with an expensive and dangerous toy, it is nobody's business but your own. The steam had nothing to do with it; it was only telepathy as usual, the man willed the things to go round, and then charged you for the coal."

I was cornered for an instant, but the thought struck me that we hadn't always had engines, that in the old days carriages and wagons were drawn by horses.

"There weren't any horses; the man made you imagine them, he telepathed the carriage to go, and charged you for

it. You could have telepathed it to go just as well yourself."

This was getting serious; how I had wasted my opportunities and my money! I might have been quite well off by now, if I had known. I needn't have taken those daily journeys to town, I could have stayed at home and telepathed my orders to the works, and got all the necessary information telepathed back to me. I wonder if the money could have been telepathed to me?

As far as I can see, I need have nothing to do but to eat and drink to keep up my strength.

"No need, you could do that by Telepathy."

Oh dear, this was getting tiresome; as far as I could see, everything was Telepathy.

"Yes, everything is Telepathy."

Then what on earth is Telepathy?

"Bzz-zz-zz" Whop—got him. It was only a bluebottle after all!

"THE THRESHOLD," by M. W. A. (Constable and Co., 6s. net), is a volume of musings, reflections and impressions. It has light, colour and a feeling for beauty, and is generally well written. It is described as "an account of the mental and spiritual experiences of a woman who is told she is mortally ill and who, while she waits for death, muses over the phases of her past life." Some of the opinions jar on us a little as, for example, the contemptuous allusion to "squeaky voices out of the puppet-show of Spiritualism." The mind that believes in these things, we are told, "confesses its own inability to rise beyond its present outlook." We should imagine that there is room in the mind of the author of this book for some advance beyond that idea. We should dislike the "squeaky voices" and "the puppet show" just as much as our author does, but the description has so slight an application to our subject that we can afford to treat it with tolerance. Spiritualism is a much greater thing than some of its critics at present realise. It is one of the "divine things well enveloped," of which Walt Whitman wrote.

"THE BEAUTY OF GOD," by the Rev. F. Fielding-Ould, M.A. (Skeffington and Son, 3s. 6d. net), is a little book of many-sided meditations on the Deity, which should have a special interest for those—and there are many—who find happiness in ecclesiastical forms of the religious life. There are many felicitous illustrations, drawn from the lives of the saints, and the book is marked by strong originality in this respect. Mr. Ould's writings have found many admirers, not only amongst the readers of *LIGHT*, to whom he is well-known, and the present book should increase their number, for it admirably maintains the level of his previous work.

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## THE THOUGHT WORLD AND PSYCHICAL PHENOMENA.

By E. SOLLOWAY.

In the region of psychical phenomena such as psychometry, automatic writing, prevision, clairvoyance and intuition, there are many incontestable facts which need not be dealt with here. For those who have the desire, energy and patience to seek and investigate, they are recorded. Many of them have been examined and scrutinised by some of the most observant and critical minds and remain unrefuted. But in the attempt to find the cause of these varied phenomena many persons seem to get no farther than the wonderful words, "Telepathy" and "Subconsciousness." These, no doubt, are key-words, but they do not reveal much as to the *modus operandi* of the phenomena. For readers of *LIGHT* it is unnecessary to quote examples. For the purpose of this article, let us assume the phenomena to be proved. As Maeterlinck states in "The Unknown Guest," "We can entertain doubts on many points; we can cavil and argue; but I defy anyone approaching these facts in a serious and honest spirit to reject them all."

If it were possible to get behind these varied phenomena it would be found, probably, that they originate in the same source and that there is a relation between them.

There is an inner and an outer to everything and, as has been ably shown in *LIGHT* recently, "the Invisible is the Real." The external material is an outward expression of something within. The Inner World is the Cause World. The Thought World may be regarded as the Inner of the Material World. The beautiful building exists first in the mind of the architect. Thought precedes action. "As a man thinketh in his heart so is he." Then let us, for the purpose of this article, regard the Thought World as the Real World in relation to the outer physical life. To obtain a correct view of what is being described, it is necessary to regard thought as something contained within the Influx of Life which flows from interior spiritual sources to all forms of life. The Life Flow and consequently the thoughts contained in the currents are reacted differently from the varied life principles on which they impinge. Life in one form has the power to act and react on other forms of life.

Now Telepathy and Subconsciousness are important factors in this Thought World or Inner Earth Plane, but standing alone and isolated from the Laws of Influx they do not take us far. But if we can conceive of all forms of life in all the kingdoms—mineral, vegetable, animal and human—as being sustained by Life Currents from interior spiritual sources, a better working hypothesis is obtained and rays of light begin to illumine the darkness of speculation.

### THE EVER-PRESENT HERE AND NOW.

To the Supreme everything is contained in the ever-present Here and Now. Time, space and locality have little meaning outside a material world; but to the finite being the ever-present Here and Now have to be translated into the time and space order or sequence. Our consciousness of events has been described as that of a man close to the banks of a river. He can only see that small portion of the river which passes his particular spot at a certain moment. To the observer on a distant hill, by the aid of a good telescope, the whole of the river from its source to its mouth may be seen at a glance. This illustrates, partly, the difference between the finite and the Infinite view of things. The clairvoyant sees a little greater portion of the river than the man does at the water's edge. In forecasting events the former sees the flow before it reaches the latter, and were it possible to extend his consciousness his prevision would be enlarged accordingly.

Perhaps the idea of the cinematograph will make the problem clearer. Let the pictures on the screen represent external physical life; the complete films in the operator's box represent the interior sources of Influx; and let the beams of light between the operator's box and the screen represent Influx containing the thoughts which are to be ultimated on the screen, then we have an image of the reality that occurs between the Inner Thought World and outer material phenomena.

Granting that there are cases of prevision and clairvoyance, etc., what really occurs? Psychic gifts enable those who possess them to see the pictures in the beams of light (i.e., the Thought World) before they are externalised on the screen. Clairvoyance, Prevision and Intuition appear to be a temporary extension of consciousness.

Telepathy, as commonly understood, i.e., communication between one external mind and another, does not advance the explanation of psychical phenomena very much, especially that which gives facts beyond the ken of ordinary human knowledge. Of course, taken in its wider sense as including communication between discarnate spirits and external human minds, telepathy supports the Spiritualists' hypothesis. Those who admit the possibility of

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telepathy between mind and mind on this earth (but who will not agree that there exist minds of greater consciousness outside our little planet, with which the human mind here can come in contact and temporarily vibrate in sympathy) say, in effect, that this little earth is the centre of our Universe. The non-admittance of the existence of minds outside the human order here makes this little planet the hub of the Universe, which is absurd.

Similarly, Subconsciousness does not take us far if it can only communicate with the subconsciousness of other finite human beings on this planet. But if we declare that our subconsciousness is co-related with the Cosmic Consciousness of the Universe and links us with realities greater than ourselves, we arrive again at the position of the Spiritualist. To admit of the reception of facts which are beyond the knowledge of finite minds is to agree with the idea of a Spiritual Universe. To try and understand psychical phenomena by subconsciousness only results in leaving many facts inexplicable. Ultimately, one is driven to the conclusion that subconsciousness is only the medium through which those who have psychic faculties may, to some degree, receive impulses and vibrations from the Spiritual Power which operates upon and through subconsciousness.

#### INNER AND OUTER MODES.

By studying psychical phenomena in relation to the Laws of Influx some advance may be made. There is an inner to every outward manifestation. The analysis and examination of that inner are in the province of the psychic scientist. The Inner and Outer—the Thought World and its material expression—are dual aspects of a unity. The Inner is the plane whereon is manifested all human motive power in an infinite variety of modes. It is concerning the mode of action on the Inner Earth Plane that we most need to gain knowledge. The varied psychical phenomena which are being witnessed and recorded have their manifestation upon this Inner Plane of Mentality and are re-presented on the outer. Such, for instance, are the displays of mental forces in what are known as mesmerism, hypnotism, auto-suggestion and thought-transference. Although experimentalists have noted how one mind can affect another, consciously or unconsciously, they have not yet discovered the Power that operates by and through such media. To get a right perspective of this question, it is necessary to recognise that the thoughts which are supposed to emanate from themselves and affect others, are the manifestation and outworking of the great Law of Influx of Life, which binds one with all and all with one in all worlds.

It is the existence of these two states, inner and outer, in which we are living now which presents difficulty to our consciousness. Of the outer we are fully conscious, but the inner of that outer is almost completely unknown. Here is a field of exploration for the new scientist—the consideration of Involution as well as Evolution. If the inner be the real and the external its shadow then everything must take place first on the inner according to our view (though to an enlarged consciousness they will appear simultaneously), the outer being the manifestation in form of the inner actuating life principle.

#### THE REAL MAN.

Have we ever really seen a man? What is seen is the man masked under the external clothing of flesh called the physical body; the true self is concealed from external sight and observation. Anatomical analysis fails to discover the true man. And so, the secret of psychical phenomena seems wrapped up in the Law of Influx. If it be kept in mind that everyone is a recipient of vitality by influx, and that within the current which they inhale and exhale there are contained thoughts, it follows that thoughts are spiritual things of life, and in the wider sense these thoughts are forms of life in course of manifestation. These act upon and are reacted by multitudes according to their idiosyncrasy of reception, and take form expressive of such characteristics. Hence, the divisions or diversity in the human race; for the action and re-action of the Influx of Life are seen in the various tribes or nations whose states of consciousness are allied.

If nothing is lost, then not even a thought can be lost (to the psychometrist things of all kinds give up their memories). Accepting the statement that thought is contained within the Influx of Life, then thought may be regarded as life in the process of taking form. When one considers the volume, so to speak, of the influx of vitality to every human being and that Influx is the vehicle which contains what we regard as thought, one may conceive, partly, the vastness of this volume. What is conceived of as Infinite Space is expansive enough to contain all this volume of thought, a small portion of which finds expression on a material earth. The external brain cannot conceive the vast ramifications which bind together in one vast complex whole the so-called unitary entities that compose it. It is the action and reaction of this mighty Influx which make our Universe, physical, mental and spiritual, what it is—a manifestation of the One Infinite Life.

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### RAY'S AND REFLECTIONS.

In an article dealing with superstitions—or what he regards as superstitions—a writer in a daily newspaper remarks sagely that the continued belief in some of them is due to the fact that "instinct is stronger than reason." There would be more force in this contention if it could be shown that instinct is always, or even generally, wrong, and reason invariably right.

Most of us, I think, can recall cases in which instinct has given one verdict and reason another; but in the result it was not instinct that was at fault. I can hardly think of any piece of folk-lore or tradition that is entirely spurious. There is nearly always some little core of fact. The moral seems to be that the popular mind is usually incapable of originating anything, but has a wonderful capacity for embroidering a fact until it is almost unrecognisable.

For the last few generations the wise—or so-called wise—have been engaged in deriding many supposed superstitions of the past. Some of these have turned out not to have been superstitions at all, but simply obscure facts in Nature made ever so much more obscure by the incurable romanticism of the peasant mind. The Italian peasantry for centuries had some "fairy tales"—grim and ghostly—of certain buried cities at the foot of Vesuvius. They excited amusement and contempt amongst the educated. But when excavations were at last carried out there were revealed the remains of Pompeii and Herculaneum.

The greatest example of superstition I have ever observed is not the idea of spirits but the belief that there are no such things. It came, I suppose, as a great reaction against the abuses and extremes of the age of Faith. Reason—in the shape of science—came in to correct the balance by swinging it violently in the contrary direction. Our part of the world's work is to strip off the superstitions which still surround the idea of spirit existence and reveal the facts. We have found that, in this matter instinct, being stronger than reason, has preserved a truth about which reason had some very erroneous ideas. Behind the "fairy tales" of the Italian peasantry were some very hard facts in regard to buried cities. Behind the ghost stories of our "rude fore-fathers" there are also some facts which are impervious to ridicule and which can disregard the most solemn fiat of the most solemn scientists.

In the Journal of the American Society for Psychical Research, Professor Richet is quoted as expressing dislike for the word "psychometry," for which he substitutes "pragmatic cryptesthesia." It does not strike me as an improvement; it simply conveys the same idea in a phrase much more clumsy and ineuphonious. In each case, of course, we have a phrase from the Greek, but one is well-known and the other, although perhaps more exact, is new and formidable. Apparently it is not always possible to be concise in English—in these matters at least.

Sometimes high-sounding phrases are deliberately used to make a thing obscure. The late Dr. Ellis Powell, calling on me one day, told me he had just been seeing a physician to get advice about a certain irritation of the skin from which he suffered. The medical man examined Dr. Powell, and then, looking very wise, said that the complaint was hyperaesthesia of the skin. "Yes," said Dr. Powell, "but you are simply telling me in Greek that I am suffering from excessive sensitiveness of the skin, and I knew that before I came!"

A correspondent, E. P. P., sends me this little story, which, if when it appears the weather is as hot as it is now, will provide an agreeable sense of coolness. The coolness relates not only to the scene but also to the answer of the cheeky boy. He was sliding on the ice one wintry Sunday and "came a cropper." A clergyman, who was passing, wishing to improve the occasion, remarked, "Ah, my lad, you see 'the wicked stand in slippery places.'" "I see they do," said the urchin with a sly glance at the parson, "but I can't!"

D. G.

A crowd of troubles passed him by,  
As he with courage waited.  
Said he, "Where do you troubles fly,  
When you are thus belated?"  
"We go," they said, "to those who mope,  
Who look on life dejected,  
Who weakly say, 'Good-bye' to hope—  
We go where we're expected."

—"The National Spiritualist."



## 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."

### PRACTICE AND THEORY.

We are over-familiar with the impatience which the practical advocate of Spiritualism, pure and simple, is apt to show with the explorer of the laws of the subject who studies and theorises about it and who in his turn is disposed to be contemptuous of the simplicity and credulity of the other. But both classes are about equally necessary. We may have certain results without scientific methods, but we shall not have the best and most trustworthy results. Indeed, a good deal of the confusion which arises by reason of the mixed nature of the phenomena, some yielding evidence of human survival and others seeming to point the other way, is due to the lack of knowledge of the principles at work. Unless one studies the subject not only in practice but in theory, the results are very likely to be baffling, for in every case we have to deal with the human factor, which in the case of mediumship is notoriously uncertain and liable to a variety of disturbing influences. The communication between the two worlds is by no means so easy and exact as some enthusiastic people believe, basing their view as a rule on some fortunate experiences which in other circumstances may not be repeated. But we have no doubt whatever that as time goes on, proof of spirit existence will be multiplied and made easy of repetition.

### THE PRESS AND PSYCHICAL SCIENCE.

The variable attitude of the Press towards Spiritualism and psychical research is a source of natural perplexity to many persons. One day, for example, a fair and even

favourable attitude will be shown by some newspaper or magazine. Later a hostile article will appear, to be succeeded, perhaps, a few weeks afterwards, by another favourable article. It seems inconsistent, perhaps, but apart from the fact that it is often a simple question of individual views expressed conflictively in the same journal, we are inclined to think that this uncertain attitude is a good sign. It means that the subject is being tested, and that no decisive step will be taken until the Press knows exactly where it stands. We are content that our progress shall be slow, knowing that it is also sure. But we quite agree with the late Dr. Crawford, who wrote that the attitude of the Press was based "on the assumption that the general public know nothing of psychic things, whereas the truth is that nowadays eight people out of every ten know something of them." When all, or even a great proportion of the people who know something of the matter, find courage to speak out, the change in the attitude of the Press will be rapid and definite. Already it has passed from the old state of uncompromising enmity to a kind of "half-and-half" position, not daring to make too complete a change. Meantime we advise our friends not to be alternately encouraged and discouraged by these shifting attitudes—cheered by a favourable article or depressed by an attack. The Press is "feeling its way," and will make no precipitate steps. Rapid conversions are notoriously dangerous.

### CURSES AND BLESSINGS.

There are well authenticated instances of curses taking effect upon the person cursed. Many of these cases simply illustrate the working of "suggestion" in suggestible minds. Some people are psychically sensitive, and to the extent to which they yield *mentally* to a destructive idea—such as the doom pronounced in a curse—so far are they liable to suffer from the effects. But on the other hand there are "blessings" as well as curses, and these may take beneficial effect in the same way. One may see the first principles of magic at work every day, as for instance in a shop where the magician behind the counter induces suggestible customers to believe that they are badly in want of something which they do not really need. They only discover the fact when they have left the shop, and the "spell" has worn off.

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## ANSWERS TO CORRESPONDENTS.

LUCKY SMITH (Kimberley, South Africa).—Thank you very much for the article, which is wholly admirable with its clear diction, and sensible views on the matters dealt with. We are sorry for the mis-description of you (as "President" of the Society), to which you refer, although we do not know how the mistake occurred. We certainly will not take up the position of Mr. Justice Stareleigh in *Bardell v. Pickwick* who, you will remember, remarked, "How could it have got on my notes if you did not say it?" Possibly the description may be prophetic. Years ago we gave by error the degree of knighthood to a certain medical man, who curiously enough was knighted afterwards.

E. F. G.—Thank you very much. You certainly obtained some good results, but we would prefer to wait until we have a larger amount of favourable testimony and the mediumship is more developed.

LOUIS LISEMER (Grand Rapids, O.).—Your letter of the 7th inst. is received, and we thank you for promise of the book, which we will acknowledge to you direct when received.

M. MORRIS (British Columbia).—Thank you for the verses, which are not wanting in humour, although not up to publishing standard.

ERRATUM.—Mr. Harry Fielder writes: In the article, "Searchlights," in last week's issue (p. 455), I inadvertently attributed the message given to me at the Minerva Café, regarding Mrs. Jenny Walker, to Mrs. Annie Johnson. It was really given by Mrs. Walter Robinson, and I regret the error.

MRS. CANNOCK'S RECEPTION.—On Saturday evening, 21st inst., Mrs. E. A. Cannock welcomed upwards of sixty friends—old and new—to her new house, 73, Earl's Court-road, W.8. The gathering was a representative one, comprising many well-known London Spiritualists and mediums, and also friends from Scotland and the Midlands. The musical and elocutionary items of the evening's programme were of exceptional excellence, and were greatly enjoyed. The many letters of congratulation received by Mrs. Cannock on her change of residence also eloquently testified to the respect and affection in which she is held by her friends. Mrs. Cannock, responding to many cordial expressions of goodwill from her guests, paid an eloquent tribute to the character and work of her friends and colleagues on both sides of life, for whose co-operation she expressed her deep appreciation.—L. 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 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, July 29th, 11.15, open circle; 2.45, Lyceum; 6.30, Dr. W. J. Vanstone.

Croydon.—Harewood Hall, 96, High-street.—July 29th, 11, Mr. Percy Scholey; 6.30, Miss A. L. Fox.

Brighton.—Mighell-street Hall.—July 29th, 11.15 and 7, Miss Edith Clements; 3, Lyceum. Wednesday, 8, service.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—July 29th, 11, circle; 6.30, Mrs. A. De Beaurepaire. Wednesday, August 1st, 7.30, service at 55, Station-road.

North London.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11 and 7, Mrs. D. Butcher, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. Neville. Friday, free healing centre; from 7, adults. Sunday, August 5th, 11, Mr. Leslie Curnow; 7, Mrs. Edey.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—July 29th, 7, Mr. Leslie Curnow. August 2nd, 8, Mrs. E. M. Neville, service and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—July 29th, 11, public circle; 7, service. Thursday, August 2nd, service.

Peckham.—Lausanne-road.—July 29th, 11.30 and 7, Mrs. E. Neville. August 4th, 8, Mrs. C. Harvey.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, July 29th, Mr. W. G. Thomas; 7, Mrs. E. Marriott. August 1st, 8, Mrs. Deane (lantern lecture).

Worthing Spiritualist Church, Ann-street.—July 29th, 11 and 6.30, Mrs. Paulet. August 2nd, 6.30, Mrs. Maunder.

Richmond Spiritualist Church, Ormond-road.—Sunday, July 29th, 7.30, Mrs. Worthington. Wednesday, August 1st, service.

Central.—144, High Holborn (Bury-street entrance).—July 27th, 7.30, Mrs. M. E. Pickles. July 29th, Mrs. B. Stock.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, July 29th, 6.30, opening service, conducted by Mr. H. W. Engholm. Wednesday, August 1st, 7, service and clairvoyance, Mrs. Barkel.

## WALTER BESANT AND APPARITIONS.

The late Walter Besant, the famous novelist, had some psychic experiences which he thus related in the *Press* many years ago:—

A very good ghost story—one of a churchyard and a phantom funeral—has been printed in the *"Liverpool Post"* and copied in the *"Pall Mall Gazette,"* where I saw it. My personal experience of "spooks" is not much, but it is perhaps, more than falls to the lot of most.

The first "figure" I ever saw was about six o'clock on an evening in September. I had been writing up to the last moment of daylight; it became too dark for me to see any longer and I knocked off; as I turned from the window I became aware that a female figure was in the room; it made no sign, but it moved about noiselessly. As I looked it disappeared. I was then living as a bachelor in chambers, and my outer door was closed, so that nobody could be in the room except myself. Another experience, and a far more singular one, was this. I was travelling in Northumberland. The day I had spent in driving over a wild and lonely moor to a village situated in the midst of it—a village built round the quadrangle of what had been a monastery. There was the old gate left; part of the buildings; part of the wall; the quiet village enclosed by the old wall; the convent chapel, now the parish church; there were only two or three hundred people living here; outside ran and babbled the trout stream with its high bank covered with bushes and brambles and wild flowers. All round stretched the moor. At the inn, where I took some tea or something, they talked to me about the past; the place was filled with echoes of the past; whispers and voices were heard at night; things had been seen in the bedrooms. A wonderful place, nowhere else in England is there a more wonderful place. I drove back and spent the evening alone in my inn, reading certain books of the Queen Anne time, and at eleven o'clock went off to bed. My room was a very old room, and the inn itself was at least 300 years old. All this is introduction, in order to show you why the thing that I saw took the shape it did. For in the middle of the night I woke suddenly and sat up startled. I found the room perfectly light; the door which I had locked, flew open, and there walked in three ladies, dressed in the Queen Anne costume, with the pretty old stiff cardboard ornament of the head and everything. Never before had I understood how beautiful was the Queen Anne dress. The ladies, sitting down on chairs round the fire (which was now burning merrily), began to talk, but I know not what they said. Suddenly—it shames me to confess the thing—I was seized with a horrid terror. I leaped from the bed, pulled back the curtains and pulled up the blind. It was about three in the morning, and twilight. Then I turned to my visitors; they slowly faded away. The light slowly went out of the room; the fire slowly burned low; the figures slowly became faint; they slowly vanished. Who were they? Well, you see that I have seen things. But I have heard nothing. No communication has ever been made to me from the other world at all, except by the spirit "Katie," and she only talked rubbish through a medium, and I had to pay a pound for it.

## NEW PUBLICATIONS RECEIVED.

"The 'Controls,' of Stainton Moses" (M.A., Oxon). By A. W. Trethewy, B.A. Hurst & Blackett (12/6).

"Au Seul De L'Invisible." By Sir William Barrett F.R.S. Payot, Paris. (Price, 7fr. 50c.)

[This is a French edition (translated by M. René Sudre) of Sir William Barrett's well-known work, "On the Threshold of the Unseen," published by Kegan Paul and Co. (7s. 6d. net), and forms one of a series of translations of standard works by English writers on Psychical Research, in course of publication in Paris.]

"The Ventilation of Public Buildings." By Robert Boyle. Published by Robert Boyle and Son (6s. net).

"The Theosophist." July.

"From Soul to Soul." By L. L. H. Jo'n M. Watkins. (2s. net.)

"The Message of Mohammed." By A. S. Wadia. J. M. Dent and Sons, Ltd. (3s. 6d. net.)

"Fate or Destiny?" By Louis Lisemer. The Christopher Publishing House, Boston. (1 dollar 75 net.)

"New Light upon the Philosophy of India." By D. Gopaul Chetty. J. M. Dent and Sons, Ltd. (3s. 6d. net.)

"The Herald of the Star." June.

"Royal Magazine." August.

"Psyche." July.

MR. EVAN POWELL.—We learn with regret that owing to ill health Mr. Powell has been reluctantly compelled to cancel all his engagements for the next three months.

MRS. ANNIE BRITTAIN desires us to state that she is departing for her annual vacation on the 30th inst. and will be absent for a month.



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<b>The Church and Psychical Research</b> (George E. Wright). Cloth, 147 pp. <i>A review of the implications of Psychical Research on Christian Belief.</i>	3 6	2 6	3
<b>The Nurseries of Heaven</b> (The Rev. Vale Owen & Miss H. A. Dallas). Cloth, 174 pp. ... .. <i>Describes the life of Children beyond the Veil and their Spiritual progress.</i>	5 0	3 6	4
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<b>The Psychology of The Future</b> (Dr. Emile Boirac). Large 8vo. Cloth, 322 pp., 7 full page illustrations. ... .. <i>A striking work by the late Rector of the Academy of Dijon, a psychologist who gives due weight to the results of Psychical Research.</i>	10 6	6 6	6
<b>Life After Death</b> (Prof. James Hyslop, Ph.D., LL.D.). Cloth, 346 pp. <i>Summarises the experiences and opinions of the late leader of Psychical Research in America.</i>	10 6	7 0	6
<b>Modern Psychical Phenomena</b> (Hereward Carrington, Ph.D.). Cloth, 327 pp., 23 illustrations ... .. <i>Contains a large number of striking phenomena observed or recorded by an acknowledged expert in Research work.</i>	12 6	7 6	6

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