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MATERIALISM v. SPIRITUALISM.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

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

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

No. 2,212.—VOL. XLIII. [Registered as] SATURDAY, JUNE 2, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

THYSELF the lark melodious in mid-heaven,
Thyself the Protean shape of chainless cloud,
Pregnant with elemental fire and driven,
Through deeps of quivering light, and darkness loud
With tempest, yet beneficent as prayer.

C. G. D. ROBERTS.

ANNA KINGSFORD.

The appearance of a new edition of that remarkable book, "The Perfect Way," by Anna (Bonus) Kingsford and Edward Maitland (John Watkins, 7s. 6d.), will revive for some of the older generation memories of a woman of extraordinary power and charm, who made a reputation extending far beyond the borders of Mysticism. We may appropriately quote here Mr. W. T. Stead's appreciation of her:—

Who that ever met her can forget that marvellous embodiment of a burning flame in the form of a woman, divinely tall and no less divinely fair! . . . Her movements had somewhat of the grace and majesty that we associate with the Greek gods; and as for her speech, well, I have talked to many of the men and women who have in this generation had the greatest repute as conversationalists, but I never in my life met Anna Kingsford's equal. From her silver tongue as in a stream "strong without rage, without o'erflowing full," her sentences flowed in one unending flood. She talked literature . . . Never was she at a loss for a word; never did she tangle her sentences, or halt for an illustration. It was almost appalling after a time. It appeared impossible for her to run dry, for you seemed to feel that copious as was her speech, it was but as a rivulet carrying off the overflow of the ocean which lay behind.

That is indeed a panegyric, from which we have quoted only portions. It was written in January, 1896, in the course of a review of the first edition of "The Life of Anna Kingsford." The late Mr. G. R. Sims, who knew her, testified to the magnetic quality of Dr. Kingsford's personality. She had the "rich mind," and made her mark on her time. Whatever may be the ultimate verdict on the interpretation of the Scriptures which came through her, and was recorded and pub-

lished by her colleague, Mr. Edward Maitland, there can be no doubt that she was the subject of a powerful inspiration.

* * * *

THE UNREFLECTING MASSES.

The wide-spread indifference to the "supreme question" dealt with by M. Flammarion in his triplet of books, "Death and Its Mystery," has long been a source of amazement and regret to those to whom such a question is really supreme. We find Mr. Robert Blatchford, for example, remarking lately that, "for the bulk of the crowd the riddle of the universe and the mysteries of nature are things that do not matter." At first glance it does seem rather a sorrowful state of things. One is tempted to denounce the "insensate mob" for its apathy (not that rebukes or denunciations would make the slightest difference). But on reflection it becomes plain that it is the most natural thing in the world. We might as well denounce the infant-class in a school because it shows no passion for the higher mathematics, and is quite unconcerned regarding the still more serious problem—much considered by its parents and guardians—what occupation shall be followed by the little scholars when school-days are over. May it not be a wise provision that those who have not begun even to understand the lesson of life here shall not be much exercised over the mysteries of a life to follow this? "One world at a time" is perhaps a salutary rule for the generality—at the moment.

* * * *

THE IMPERATIVE DEMAND.

This "incuriousness" of the crowd which is, nevertheless, as Mr. Blatchford puts it, "so busy over sweet or paltry nothings," might furnish the text for a world of solemn homilies, none of which we are in the mind to deliver. For one thing, we reflect how the thoughtful observer is prone, quite unconsciously, to transfer some of his own sentiments to the objects of his contemplation. The well-to-do man who is also sympathetic, is prone to think that the poor as a whole suffer as he would do if he were in a similar state of privation; but they do not. We are well familiar, too, with the enthusiastic soul who has some pet philosophy, new vision of life, or what not, which, being to him all-important, must, so he imagines, be of equal importance to the world. There is something at once comic and pathetic in his eager efforts to force it down unwilling throats. We have never been of the view that our proofs of life after death are in the nature of an article of commerce to be "pushed" by blatant advertisement. The "demand" that is "created" by the hypnotic methods of smart salesmanship is neither healthy nor permanent. We incline to Emerson's view that when the world really wants a thing it will seek it zealously. There will be an imperative demand for our knowledge. Until that arrives our chief care should be that the thing to be supplied shall be sound, trustworthy, and readily accessible.

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THE "MAY MEETINGS."

LONDON DISTRICT COUNCIL OF THE SPIRITUALISTS' NATIONAL UNION.

WORLD REGENERATION AND SPIRITUALISM.

ADDRESS BY MISS LIND-AF-HAGEBY.

(Continued from page 324.)

The proceedings were resumed in the evening at seven o'clock.

The Chairman, Mr. RICHARD BODDINGTON, said: There is one peculiarity about these meetings year after year. I suppose there are not a dozen strangers to our topic here to-night. We are, indeed, people bonded in a common work, with a common ambition; in other words, we are Spiritualists, and we are all out to do our share. To-day we celebrate the 24th year of the birth of the London Union, and the 22nd consecutive May meeting in this building. (Applause.) In those years many utterances have been given from this platform—rarely or never anything but important utterances—and yet I suppose it is human nature to think that to-day has been the best day of all of them. It is perhaps because we grow, or become more critical; but, whatever it is, I suppose to a child the latest piece of sweetstuff is the sweetest piece. So it is with us to-day. This morning we had an intellectual and spiritual feast with Mr. Street. This afternoon no one who occupies the position that our friend Mr. Punter does, could have done better, and this evening we are to have another feast of good things. But I notice the first thing on my agenda is the Chairman's introduction, and usually he has to give something in the nature of a *resumé* of the year's work. I do not intend to pester you to that extent, but I am glad to say that the road is bright before us, and the harvest was never readier for the harvester than to-day. In 1919 in our Union we had seventeen churches. To-day we have thirty-one churches—that is four years—thirty-one churches affiliated and others applying. On the face of it that might seem good, but we are in a very awkward position. We are up against vested interests, as only too frequently we discover. Our buildings will not hold the people who wish to get inside. Offers of propaganda are actually being turned down because the unfortunate officers say, "The result of the last propaganda meeting was we had so many people come that we had to turn them away; we could not accommodate them." That is a particularly healthy sign in one way. As to the multiplicity of societies; if anyone of you feel that you ought to be out and doing something, do think twice about it. Stay where you are; try rather to unite than dis sever. (Applause.) Far better one strong church than two weak churches. If you do feel that urge, ask yourselves, "What am I doing it for? Is it because I feel I have a call to the service of God, and this is the only way open, or is it because I have a private ambition I should like to satisfy?" See first whether the call is a real one, or one that exists in your own personal desires only. Another thing we suffer from: We haven't enough platform workers to go round. When I say platform workers, I mean competent workers. (Applause.) We want people on our platforms to-day who not only know their subject, but who know how to present it, and it is up to committees carefully to consider whom they shall put on their platforms rather than put someone up who misrepresents us. I think I have touched the two principal weaknesses—the limitation of our buildings, and the limitation of our number of competent platform workers. It is up to every church to seek for a means for getting a study class or group. We must have the young workers, the capable young people, trained in order to fill the gaps that are occasionally being left by those of our workers who are called to a higher grade of activity. As I have said, the way is bright before us. Everything promises an active field for every labourer.

There is one matter of very great importance—of interest to every church worker in the London area. A short time ago Mr. Garscadden, of Glasgow, undertook to gather together, by loan or otherwise, the negatives of the most famous verified spirit photos taken in this country, incurring an expense of something like £500. He had them enlarged to something like life size. They have been on exhibition in Glasgow, and in one place in London. They are a magnificent collection of pictures, and by the courtesy of Mr. Engholm, Managing Editor of *LIGHT*, they have been offered to the London District Council for their use and service, if they care so to do. Your Council thought the offer was far too good to turn down, and I am glad to say we have already arranged some dozen three-

day exhibitions of these pictures, for preference, in neutral buildings. This information is for the benefit of those associated with the Union who do not happen to be on our Executive. If there are any officers of churches affiliated to this Council who would like to know more concerning these pictures, I hope they will write to myself or the Secretary, and all information will be given to them. We shall be glad for them to exhibit these pictures, and the profit resulting is for the benefit of the church that undertakes the activity. There is nothing to pay for the loan of them. They are perfectly free, and if they are rightly handled a good and wholesome profit should result from each church showing them. (Applause.)

MISS LIND-AF-HAGEBY'S ADDRESS.

MISS LIND-AF-HAGEBY said: I am very glad indeed to be here to-night, and I thank you specially for that very warm, though entirely undeserved reception. It particularly warms my heart to-night because I am in the midst of a very painful and difficult fight along those humanitarian lines to which our Chairman has alluded, where one has the forces of Materialism pure and simple brought up so strongly, beating heavy leaden waves against one's poor soul until one feels that really the whole thing is impossible—one cannot achieve the end. But that feeling comes only when one forgets one's Spiritualism, and that to be really a Spiritualist is to be able to fight through, to see through, and to utilise the inner forces, the inner unconquerable forces of the life which works from the spirit that is within, outwards. A few days ago some of us read in the press of a distinguished woman, widow of a distinguished man, who committed suicide. She left a letter behind, saying that she thought she had now done the work—biographical, or whatever it was—that he wanted her to do, and she felt she could no longer live without him. And the letter ended, "On the chance that there is a life after this . . . if there is such a life it is worth [I may not quote correctly, for I have not the letter with me] it is worth trying to find it." And so she killed herself. I am not going into theories about suicide. Perhaps I have not quite the orthodox theory about it with regard to such cases, but I say this: Of a woman like that, Spiritual through and through, although not a Spiritualist, intellectual, artistic, sensitive, widely read, a woman who had thought a great deal, worked a great deal, and loved and suffered much—may we not say that, if this message could have come to her in time, that love she bore her husband would have made her live on here, and serve humanity here longer, and transformed that fine love for the one individual into love and service still further for the good of humanity? I am addressing to-night a meeting of fellow Spiritualists, and therefore I can say things that I should not say were I to address an outside audience. I have taken rather a dangerously high-sounding title for my address to-night: "World Regeneration and Spiritualism." I took it with a purpose, because I want to review in a few moments, as briefly as I can, what I believe the mission of Spiritualists to be in the world to-day. There have been, as we know, so many religious movements, so many calls to conversion and to new life, so many prophets, so many preachers, so many sects, which have come and gone, and yet the pessimist will tell us the old world goes on pretty much the same; human nature does not change. "We have the same squabbles, the same fight of individual against individual, the same love of money-making and success in the worldly sense, the same ease with which men go to war and nations go to war—we have all the old human qualities which make this a world of sin and pain and horror and cruelty in spite of all your spiritual movements, in spite of all your religious professions"—such is his verdict. The pessimist has a very necessary and splendid function in this life, and that is to stimulate the flagging optimist, and this is a service to a great many of us. We have to-day this movement of Spiritualism, the growth of which is one of the marvellous things in the world. All of you have noticed what I have noticed during the last two years: the crowded meetings, the keenness, the interest, the questions, the drawing into our movement of types that vary immensely—the scientific type, the business man, the artistic temperament, the religious temperament, men and women from

every walk of life, coming into the outer circle, so to speak, of Spiritualism. And they want Spiritualism, they all want Spiritualism. There is a soul hunger which cries out for food. What does Spiritualism give as against other movements? I don't know if you like to call it a religious movement. To me it is a religious movement, a scientific one and one of common-sense. It is to me the basis and the centre of life and of everything. What does Spiritualism give? It gives knowledge, and in giving knowledge instead of belief it changes permanently the values of life. And when the values of life are changed, you begin to see all things in a different light. No longer does mere money-making come to be the first and the only thing in life. No longer do you look upon worldly success and worldly reputation as the one thing worth getting. No longer do you feel that you can merely indulge your personal ambition by getting on in life, and getting ahead of your fellow creatures. That is no longer for you the one thing that counts. If you really accept Spiritualism, and really know that it is the spirit within you that counts; that it is your inner thoughts, hopes, and aspirations, the unseen man and woman within you that is the real self, and that that alone counts, and that you are travelling day by day, hour by hour, spiritually to a certain goal, that you have the opportunity every minute to add to your spiritual self, and to accumulate treasures not of this world, but of the greater world, how can the little and petty things count as they counted before you were a Spiritualist?

I see that there is an interesting discussion proceeding in one of our papers about, "What is a Spiritualist?" A Spiritualist in the narrower sense is, as we all know, one who believes in communion between the so-called dead and so-called living. But a Spiritualist—this is a definition without any theories and dogma, and any far-fetched word-weaving around the subject—a Spiritualist to me is simply one who rejects materialism and the materialistic explanation and application of life. Spiritualists are criticised from a great many points of view. I was lunching recently with non-Spiritualists. One of them told me of her brother, now dead, who became a Spiritualist some years before he died, and the thing got into his poor head! He nearly went mad, and then he joined (happily) the Roman Catholic Church, which forbids Spiritualism (the man having developed mediumship), and he was happy for ever afterwards until he was called away. I said that it was an excellent thing that he joined the Roman Catholic Church if he could not keep his balance as a Spiritualist. (Applause.) We are accused of being unbalanced, of concentrating our thoughts on another world, the happy Summerland. We are accused of forgetting this world. And there is in some cases a certain amount of truth in that criticism. We are accused of becoming abnormal, of developing strange and lunatic senses to the danger of stability, and of dwelling on these abnormalities in our personalities until we are unfitted for this world. That accusation is not true—broadly speaking—of the bulk of Spiritualists. Of the Spiritualist to-day you can say that instead of becoming abnormal and irrational, Spiritualism makes for sanity and wholeness of mind. (Applause.) We are accused of giving a false simplicity to the problems of life, of simply telling the world that there is a spirit world, and the spirit world will right everything. We are accused of neglecting reason and science, intelligence, intelligent doubt, and accepting the most facile and silly creed which is found in certain texts which are quoted by those outside our movement as evidence of the absurdity of Spiritualism. I am the last person to deny that there are fools in Spiritualism. There are fools everywhere—fools in the Church, in Parliament, (laughter and applause.) You all know what Carlyle said of London, that it had a population of so many millions—"mostly fools." In that sense there are certainly fools in Spiritualism, but I deny that folly predominates. Sound common-sense based on knowledge is the centre of the Spiritualistic movement.

How does all this apply to world regeneration? My thesis to-night, the idea I want to present, is this: That nearly everything that is wrong with this world comes from materialism—from false values, from putting the body and bodily life above and before spiritual life, and that the one righting of the world will come when we learn to put spiritual life first, and to distil out of our Spiritualism the rules of conduct for dealing with our fellow men, when we distil out of Spiritualism that brotherhood of man and that love of God which is the essence of the teaching. Let us live our Spiritualism day by day. How are we to live it? Do not let us be ashamed of announcing ourselves as Spiritualists. Do not hide it. If you are mediums, if you have psychic gifts, be proud of them, assert yourselves, do not hide them in secret corners and holes, and be terrified as so many mediums have been. We have recently heard of a distinguished lady who is just coming forward under her own name. She has been working under another name, and the daily Press hails the event as something wonderful. She has confessed herself not entirely a Spiritualist, rather a psychic researcher, with a very controlled mind; one who does not enter into these weird fancies of Spiritualism. Let us proclaim ourselves as Spiritualists to all the world. Then let us realise and assert that there is the outer circle, a "surface Spiritualism," so to speak—it is the first place into which, as a rule, beginners walk—but that there is also an inner side to

Spiritualism. In the old religious schools of Greece and Egypt they had methods of initiation, of training. They realised that all knowledge cannot be served out at once with a spoon, neither in religion nor science nor Spiritualism. They realised that just as a man must train himself to be athletic of body, to run, to box, to show any great physical strength, skill of hand, or of eye, so (in ancient days) they saw that if you desire to get spiritual control, power, insight, to develop your mediumistic gifts, you have to train, and give up other things in order to achieve. To every man and woman comes the choice. Which would you rather have? In those days it was recognised that many years of training were necessary before what they called full initiation could come. I am convinced that the raw material of mediumship, which so many of us possess, is capable of infinite development—that we are only on the threshold of things yet. Everything that we can give as Spiritualists to the study, the perfection and the protection—legal and otherwise—of mediumship, is worth giving. It is a scandal and a shame that to this day mediums should legally still be nothing but rogues and vagabonds and humbugs. Let us, then, live our Spiritualism. Proclaim it; do not fear to acknowledge that there is folly, and that there are the first steps, and the second and the third steps and higher steps still. Let us realise the infinite possibilities of our Spiritualistic faith, the infinite possibilities of Spiritualistic knowledge. Let us realise that in this knowledge is the meeting-place of science and religion, and then that old antagonism, that old trouble, from which so many men have suffered, that they cannot reconcile their hearts and their faith with their heads and their knowledge—that antagonism must die.

And, finally, let us get rid of dogmatism. There are two kinds of people who reject things. There are those who believe everything comes from another spirit, and there are those who believe that everything comes from themselves, and who reject the idea that there should be any spiritual help. You get Spiritualists in one class and Theosophists in another. You get those who will hear nothing of spiritual aid. Surely both of these things are true. The self that is within us must co-operate with the spirits who help us, the spirits of our beloved, the spirits of those who are above this life. And thus progress is made. To me there is no knowledge, no force in life to-day that gives greater promise for the regeneration of the world, for the changing of values, than this thing which we call Spiritualism. (Applause.)

MR. A. VOUT PETERS then delivered a message from Holland.

MR. HARRY BODDINGTON'S ADDRESS.

MR. HARRY BODDINGTON said: I want to take up something of the note that has been struck, and I want you to realise something of the importance of the movement to which you are attached. It seems to me very often that Spiritualists are a great deal too modest. They do not quite realise the importance of their movement. Do you realise that Spiritualism has revolutionised the thought of the present age? You have de-materialised matter in advance of science. You have blazed a trail and opened a way into a new world of law and order teeming with infinite possibilities. You have discovered a key which no Christian can afford to ignore who wants to understand his own Bible. You have brought religion itself from the cloudlands of superstition and ambiguity, and have placed it upon a sane and orderly basis, so that presently it will be regarded as a sign of a weak mind not to accept the teachings of Spiritualism. You have, therefore, every reason to be proud of the body of pioneers whom the world calls Spiritualists. But honour to whom honour is due. We obtained our revelation through the gateway of mediumship direct from the spirit world. At the present time, in many quarters, Spiritualism is being side-tracked by the simple process of embracing its philosophy but ignoring the source of supply, and grotesquely exaggerating certain aspects. Particularly is this apparent in those schools of thought which make mental healing their central fact in their teachings. The amusing part is the extraordinary air of superiority with which some of them hand us back a fragment of our own philosophy, and expect us to regard them as Heaven-born discoverers. But they were late. Some of these people too often blankly and definitely assert that they owe nothing whatever to the spirit world, and it is the spirit world that mainly concerns me in my efforts of propaganda. For without the spirit revelation that we had, the wonderful change would not have come over the world that the world is seeing at the present time religiously.

In the course of some remarks which related to certain theosophical theories of Spiritualism (now mainly outgrown), Mr. Boddington said:—"We find that when our theosophic friends want to know anything about experimental psychology, they have to lay their Eastern text, books on one side, and pursue the same line of research that the poor benighted Spiritualist has been following all along. Therefore we have many points of contact and agreement with our Theosophic friends, but I do suggest to our students that they should not accept any statement as proven merely because it has a high-sounding foreign name, or because it happens to be drawn from some Oriental

literature, or we may wake up presently and discover that we have been swallowing a good deal of silly superstition in mistake for ascertained facts. I do not want to hurt anyone's feelings, but we have to go down to earth and know what is the simple basis of our philosophy, and build from below upwards." As to the theological side of the question, he said, "So far as I was concerned there was no religion in the world. I got as coldly materialistic as anyone—the Bible was nothing to me. But when the spirit world tapped at the door of my understanding, and I knew there was another life, then I also had to begin to believe that it was possible there might be a God behind the higher order of phenomena that I was witnessing. It opens the way to us for a logical understanding of the Fatherhood of God because we find in the next world all is order, and all is love." (Applause.)

In his concluding remarks the speaker said:—"You are putting a soul into cold blank materialism. You are opening a generation wherein the Holy Spirit can once more work its will in the lives of men as of yore. You are creating avenues for individual development, hitherto undreamed of. You have learned how to heal the sick, you have brought comfort to the bereaved in such form that no other religious system ever attempted, so far as I am aware. In a word, you are re-creating Heaven itself, not in theory only, but in the undying consciousness of man himself. (Applause.)

MR. PERCY STREET said:—When Miss Lind-af-Hageby was speaking she mentioned the burden of facing obstruction, hostility was sometimes too great, and that one despaired of achieving the end. A thought flashed across my mind of that film that we had recently in our halls, "Smilin' Through." I refer to the cloud of death. We have laboured—it is true; we have brought light to many an aching soul, brought light and comfort to those who mourned as without hope. Yet every day, every moment of the day, there pass into that greater world beyond, more souls, leaving behind them those who mourn as without hope; those who find the burden of life too great to be borne; those who despair. And yet for them there is the wondrous "Smilin' Through." This morning I endeavoured to show you the broader vision, the broader vista of Spiritualism. For a few moments now I want to bring you down to the personal. It is for us to lift that cloud. It is for us to show them that in that black cloud of death there are angelic faces "smilin' through." Not Archangels, maybe, not those who sit in the high places of the hierarchy, but those who are our own dear dead, "smilin' through." That is the message that we have for them.

I am going to tell you a story of "smilin' through." You have heard it, most of you, for it is an old story, but I promised to tell it, and I must tell it. I go back to the grim struggle of 1914 and 1918. It is true the world has almost forgotten it. It is true now that hundreds of homes devastated and torn are not remembered because we are trying to "stabilise our credit!" And it is far more important to "stabilise our credit" than to trouble about devastated homes. And so they are forgotten. But some of us don't forget. I had a pal, one of the best, just a rough man, just one of those men I told you about this morning, who in all probability went to his Maker with a curse on his lips. What would it matter? God forgave him, that, I am sure. Just a rough man, just one of the best, a man who would give his life for you, and we would often talk of psychic matters. He was a man who knew within himself, without, probably, the advantages of culture and learning. But listen attentively. We were

just scouts. We had to go out and do our job, sometimes together. And there is nothing like a scout's job to bring about a realisation of human brotherhood. There is nothing like the thought that just over yonder, behind those sand-driven boulders, there is a Turkish artillery post. You do "stick close." You almost hold hands! We usually went out together, but one day we had to go in opposite directions. It was the grim morning of a day when we lost many men. We went out. I did my job, and came back. I was lying in my little bivouac—a little shelter from the sun. Presently I saw him. He was coming along to the bivouac he had shared with me, and I said, "Hullo, Mac, finished?" and I saw in a moment that so far as his earthly career was concerned, it was finished. He had paid the price, and gone—"gone west." His face was bright. Certainly there was the darkness of the cloud of death, but he came "smilin' through," with all the glory of his manhood intensified by the glory of death itself. And I heard his voice as clearly as you hear mine now, and he said, "Perce, I am going home, I am going home. I want to get home before that telegram gets there to let them know that I am alive." He had a wife. He just went; that is all. We got on with our task. I was sore at heart. I missed him, although I was glad that he had gone home to smile through that cloud of death and to bring the comfort of his continued life and presence to his dear ones. And so we went on our way. We were under orders to proceed to France. We were in camp for the time being on the Mount of Olives. I entered my tent one night, and there, crouched at the tent pole, in abject despair and misery, was my friend. I said, "Mac!" He looked up and said that he had "gone unto his own and his own had received him not." He had gone to his family and, as a spirit, had been a silent witness to the agony of his wife, a silent witness to the grief of his children. For them he had tried to come "smilin' through." But they saw not his smile; only the dark grim cloud of death. Broken, dejected, and torn, he came back to the only man who could see him smile through, and in that lonely tent on the Mount we talked far into the night. It was a great séance. It was spiritual communion I believe at its very highest. I have never lost the awe of spirit communion. The conversation of people who talk lightly of the spirit and spirit communion hurts me. I have never lost my awe of these things. There in the darkness of the Eastern night we sat and talked. It was something to burn itself into my memory. At last I got him to go back, to redouble his efforts, and promised I would aid him to bring home to his wife and children that holy truth that he had come "smilin' through" the darkness of death. And then he said, "Promise me that if you ever get out of this, if you get through unscathed, you will spend the rest of your life telling people this—telling people my story. Spread it abroad that there is life beyond, so that they may never suffer as my wife and my children have suffered, for, God, I have suffered!" I vowed I would do it, and ever since then I have just told his story anywhere I have been. Just a simple story of a soldier's life, a soldier's death, and how he tried to "smile through." (Loud applause.)

In response to applause, the speaker said there was a sequel to the story, and that the man's wife and children now knew that he had "smiled through." (Applause.)

During the evening Miss Maud Bailey sang delightfully, her songs, "Yonder," "Absent," "Arise, O Sun!" and "Homing," being greatly appreciated.

The proceedings terminated with a benediction, pronounced by Mr. Percy Street.

A SEANCE WITH MR. EVAN POWELL.

The Rev. F. Fielding-Ould writes:—

"Tell them how great things the Lord hath done for thee" is the text on my calendar for to-day, and it moves me to break through what might be considered a becoming reticence. Mr. Powell is a great medium. We half undressed and searched him. We bound him hand and foot with rope, sealing the knots with a signet ring, and tied his thumbs together with a fine cotton which would have been instantly broken had he moved. Nevertheless the jingling bells were carried above our heads all over the room, and the most sustained and brilliant spirit lights I have ever seen hovered here and there like lanterns before our astonished gaze. But what I set out to say is this: My little wife, who passed on scarce three months ago, came to me directly the light was extinguished, and could not be persuaded to take any notice of the other fifteen sitters. I was ashamed of monopolising nearly all the manifestations and apologised most sincerely. "The lady is come for you, Chief Ould, she say you her husband," explained "Black Hawk," in his broken accents; and there was no more to be said. It was obvious that she was delighted beyond measure by the opportunity of contact—over and over again the soft caresses, the playful and affectionate patting and stroking, the bringing of flowers and the softly whispered, "Sweetheart, I love you." I have prayed much to know whether or not this Spiritualism is according to the will of God, and I seemed in this séance to get at last the answer. Here was the infinite love of

God, tenderly compassionate to aching hearts on both sides of the veil, giving comfort and assurance that the golden thread of love cannot be broken by the physical catastrophe of death.

THE REV. G. VALE OWEN HOME AGAIN.

On Tuesday evening last the Rev. G. Vale Owen and his daughter arrived at Waterloo Station, and were welcomed by the managing editor of LIGHT, who was pleased to note that both travellers looked none the worse after their arduous and extensive tour in the United States. Mr. Vale Owen said he was deeply impressed with the American people, and especially with a considerable section he had met who at once evinced a real desire to learn from him all he could tell them of the facts of Spiritualism and Psychical Research. Mr. Vale Owen had many good things to say of the progressive attitude and broad-mindedness of the American S.P.R. He contemplates a return trip towards the end of next year, after his lecture tour in the United Kingdom. For the time being he intends taking a much needed rest and expects to be away from London for a month or so. Mr. Vale Owen stated that the people of the United States were never more ready than they are to-day for the message of the New Revelation, and he added that the recent missionary work of Sir Arthur Conan Doyle had been productive of lasting good among thousands of people across the Atlantic.

M. FLAMMARION'S TRILOGY: THE THIRD BOOK.

REVIEWED BY STANLEY DE BRATH.

"Death and its Mystery." Vol. III: "After Death." By Camille Flammarion. Translated by Latrobe Carroll. (T. Fisher Unwin, 1923. 10s. 6d. net.)

This is the third volume of M. Flammarion's trilogy and completes his plan. The two previous volumes were devoted to bringing readers to "certainty of the reality of phantasms of the living, of apparitions and manifestations of the dying—occurring at every variation of distance—and of telepathic transmission." These are a more methodical arrangement of many instances of phenomena of the kind dealt with in his previous work published in 1900.

The present volume gives a large number of ably chosen and convincing instances of apparitions of the dead and monitions, of one kind and another, received ostensibly from them, selected out of a much larger number communicated directly to the author by the recipients, and abstracted from the "Proceedings" of the S.P.R. and other sources.

The eminent astronomer has classified these in two ways—according to time elapsed between the moment of death and the date of the apparition, message, or manifestation by some physical effect; and secondly by the fulfilled purpose of the supernormal event.

In the order of time these instances range from a few minutes to thirty years after the decease. As to purpose, they are as follows: To keep a promise 9; on personal affairs 15; to reveal the fact of decease 10; asking for prayer 9; for revenge 2; revealing a murderer 1; appearing to children 9; affecting animals 4; to avert danger 3; showing physical effects 9; in form as in life 66.

M. Flammarion's first book, "L'Inconnu et les Problèmes Psychiques," led him to four conclusions:—

1. The soul exists as a real being independently of the body.
2. It has faculties as yet unknown to science.
3. It can act and perceive at a distance without the intermediary of the senses.
4. The future is prepared in advance, determined by the causes that will bring it about. The soul can sometimes perceive that future.

The conclusions remain unchanged; they are reinforced and supplemented by others in the present volume. M. Flammarion, who has accepted the Presidency of the British S.P.R. for the present year, says of his work (p. 365):—

In this work I have always stressed actual occurrences, not metaphysical reasoning nor philosophic or religious considerations or sentimental inductions. Eventually all these must be brought into harmony with the new facts; but positive experimental method must continue to be our guide. Now that it has been proved that death does not annihilate human beings . . . we should like to know what substance they consist of, where they exist, whether they are happy, whether they continue their relations with us. . . . Where are these souls? Do they remain in communication with those they loved? What do they do? What becomes of them? . . . By what means do they manifest themselves? Are they immortal? Are they re-incarnated? All these are further problems. . . . In the first place, the accounts of occurrences given in this work show us that our loved ones who have died remain for some time in our mental environment, and manifest themselves when circumstances are propitious, though to them time and space are not what they are to us, and though they live in the fourth dimension, in hyper-space. Material manifestations do not take place easily, and are rare, but psychic impressions may be frequently transmitted. Reincarnation, which would seem to be the general law, does not take place immediately. . . . One mind may act upon another, from a distance. This mental action results, in the receiving brain, in a mental image which seems objective. There is, really, no clothing, nor is there any body, even an ethereal or astral body; there is merely a cerebral impression which results in an image. The image which we see in a mirror is not real, though it seems so at first sight to a child or a dog.

As the fact that there may be suggestion from one incarnate mind to another incarnate mind is admitted to-day in scientific theories, is it rational to refuse to admit that the soul, freed from the material bonds of the body, may possess the same faculties, since its survival has been proved? Is it over-bold to suppose that a bodiless soul may manifest itself to an incarnate soul, and may make this incarnate soul perceive a form, an aspect known or unknown to the percipient?

This is the purpose of the book, and all criticism should be kept within that reference and not complicated by theological aspects of the problem. Dr. Osty's monumental experiments have shown the existence of a transcendental faculty in percipients which enables them to cognise minute details regarding absent persons, and even

of lives collateral to them, from a scrap of clothing, a letter, or even a mental link in the mind of the questioner. Events long past and even those still in the future are correctly cognised. In many of these experiments all possibility of direct thought-transference, in the ordinary sense, between questioner and percipient has been eliminated. It is obvious that as this faculty shows itself in cases where there can be no question of spirit-return, the evidence of identity given by spirit messages by description of minutiae unknown to recipients is very largely discounted. They can no longer be relied on as scientific proof of survival, however genuine they may be in some instances, and though this may not apply to cases of return for a specific purpose to normal persons.

But what the new discoveries take away with one hand they restore with the other. As there is a transcendental plane of thought (using "thought" as it is used in psychology, for all mental action) independent of time and space, and of cerebration, totally different from and independent of normal reasoning processes, it is almost obvious that faculties proceeding from that plane must be referred to the spirit of the man. That being so, the probabilities of survival are greatly increased. It falls in with A. R. Wallace's conclusion that the purpose of evolution is the development of a spiritual being fit to survive death; it agrees with and accounts for the world-wide intuition of mankind, and the teaching of nearly all religions.

It is curious that this inference should nowadays be so strongly resisted. This resistance evidently proceeds from a variety of causes:—

(a) Survival is often considered as tantamount to immortality, which it certainly is not. (b) The conviction of the unity of all life; no line can logically be drawn at any point in the animal kingdom. If we arbitrarily draw such a line at the human race and deny re-birth that implies that all human beings from palæolithic man, Australian "black fellows," and the most degraded among ourselves are necessarily immortal. Taking the average population of the world for the last seven thousand years as one thousand millions and the average duration of life as fifty years, that would mean one hundred and forty thousand millions of survivors. (c) Many at present do not wish for survival for private reasons; we have only to refer to the "shouts of joy" with which Mr. Bradlaugh's declaration that survival is a mere superstition was greeted, to know that this is the case. (d) Annihilation releases from the moral law. (e) Another reason is that few persons distinguish between the real Self and the personality that manifests it in this life: their consciousness of "I, myself," is physical, and they rightly feel that the eternity of John Smith is unthinkable and would be a horror if it were true. (f) Then, again, the kind of survival that the metaphysical facts reveal is repugnant to certain theological tenets which assert that the soul does not reap as it has sown, but can evade spiritual consequences by a profession of "belief." When the consciousness is of the physical personality only and its material gratifications, men feel that if all their sins were washed away there might not be much of them left (!); and finally (g) there are many who want mathematical certainty before they will admit survival at all.

This mathematical certainty is not likely to be attained; but very high probability is our customary guide. Many facts point to the conclusion that continuous progress in the Unseen depends on the degree of evolution attained here. "Those who are counted worthy to attain to that world and the resurrection," may be relatively few, even though they survive. There is one remark called for by this book—all the examples quoted, and many others of the same kind, are observations, not experiments. They are not repeatable at will—they are mostly spontaneous. There is, however, one kind of direct experiment that has received scant notice and is still formally denied—Supernormal Photography. Plainly recognisable portraits of deceased persons are actually produced. These would seem to involve in most cases either the actual presence of an unseen "sitter," or actual power of an unseen operator, or both. It would not be difficult to devise a series of experiments to determine whether the person delineated is "present" or not.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mr. Evan Powell's May visit to the College for experimentation was remarkable in many ways. At the last séance the conditions provided by the sitters were extremely helpful, with the result that on several occasions clearly verified double phenomena took place at the same time. One sitter reported that a materialised hand had been placed in her own, and this was also felt by the sitter next to her. At the same moment flowers were being held to the face of a sitter on the opposite side of the circle while the leader verified by questions that the said hand was still held by the person on the other side. This continued for quite three minutes. The medium's control spoke from the chair in which he was securely roped, and with foot controlled during the same time. Two voices which carried on conversations at different sides of the circle for a considerable period were also verified as speaking simultaneously. Further visits from Mr. Powell in June and July are anticipated.

CONCERNING SPIRITUALISM.

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

(Continued from page 327.)

I verily believe that there is about to be such a spiritual revelation and real revival of religious life as the world has not seen for eighteen centuries! We are going to have a great gathering in of the outsiders. Not that these outsiders will be gathered in to any of the churches, which have become stone graves of a living God, and yet they will be safely gathered in by the Good Shepherd who said, "Other sheep I have who are not of this fold."

These will not sit and starve among the dead,
When they can share with us the living bread,
The skull of a dead past they will not drain,
Who can be nourished by the living brain.
How should they stoop beneath your low dark porch,
With heavens of angels round them for a church?

Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly on some splendid starry night allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you.

Only think—the Christian revelation notwithstanding—what countless myriads of human souls have on this earth of ours lifted up their anguished faces, and beseeching eyes, and praying hands wrestling with intolerable agony, in the very furnace of affliction, when the great darkness has opened round them, and some beloved face has entered the cloud and passed from their sight; and these would have given worlds for one word, one look, one thrill or sign of assurance that all was well with their beloved; that love lived on, and although earth might divide us, heaven never does! What would they not have given even to know that the soul continued to exist! And the only reply to this yearning was for them to have faith. Have faith? Why, that was just what they had not! They fancied they had, until the first real appeal was made, and then they had only doubt, hope, and fear; for you must know that a great deal of religious faith has been of the kind illustrated by the old Scotchwoman, who, when asked how she felt whilst her horse was running away from her, said she "put her trust in Providence till the britchin' broke, and then she gave up." She relied on the visible link.

"What I would give," said to me a poor fellow who had lost a dear little one, "if I could only believe that she is living still, and near me, and that I shall see her and have her again!" But he could not; that state of mind which we call faith had not been wrought out in him. Now this later revelation of Spiritualism makes its first appeal to belief, by demonstrating the fact of continued existence in another life; that gives us a fine, fresh start for jumping the life to come—repeats for us the proofs, indefinitely multiplied, said to have been given in miracles 1,800 years ago, and believed in generally up to the point at which the "britchin' breaks." It gives not only faith but positive assurance. This time the existence of the spiritual world is going to be placed on a firmer foothold than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a real, practical, positive philosophy. The word "spiritual" has lost its meaning, so remote from our world has the thing become, but this will recover it once more in reality. Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most—it will be made a living verity, visible to many, audible to more, present with and operant through all.

"Thou canst not show the dead are dead," says the modern poet, in reply to the doubt of these days, and that assurance has been clutched at as a staff of comfort to support the decrepitude of belief. But we can show that the

dead are not dead. We have had them coming to us in our own homes and private experience, and proving their presence with us by infallible signs of recognition.

Dead men and women we saw laid in earth
Full length, and fastened there, come freely forth,
Once more arisen full-length to their feet,
In spite of coffin, grave, or winding-sheet.

We have had them coming back to us and beginning the old conversation just where it was broken off in death! We know that they are not dead, but alive with us. They make our dream of immortality a sober certainty of waking bliss.

Our lost darlings have not gone off from us like an escape of gas, as many seem to imagine: the life has not vanished in general law. They are individualities still, intensified by their fuller affection for us. We know that they think of us as we of them; their tuition is our intuition; and we know that thought is spiritual presence, and there is nothing between us but a viewless veil.

An American writer has replied appropriately enough to the vulgar notion of spirits after death going nowhere in particular, having nothing on, and finding nothing to do. He remarks:—

"I think that saving a little child,
And bringing him to his own,
Is a darned sight better business
Than loafing around the Throne."

We are not left without an echo from the shores of the Infinite Unknown. Some of us have heard and recognised the very voices of those who have passed over; others have seen the glorified forms of the loved and lost, holding up their lamps across the night to cheer us on in life, and to light us at last through the Valley of the Shadow of Death.

For us the dark of death grows all alive and starry with smiling shapes and gracious presences; our mental firmament is all ashine with spiritual forms of the old life that reappear to us as people of the light.

I speak of facts known to multitudes—facts not limited to professional mediums, but springing up all over the land in the most unexpected ways and places. And let these facts once take possession of the national mind, the result will be incalculable. As a people we are sceptical of theory, but we wed our fact for life or death. We make up in sureness of grip for our slowness of movement, and do not easily let go what we have once laid hold of. God Himself must find it difficult to get some truths into us, but once in, the Devil cannot get them out again. We are not easily illuminated—not soon set on fire, but we burn well when kindled; whether judged by the spiritual fervour shown in life, or by the white faces of the martyrs outflashing the flames as they have smiled up to the cloud of witnesses around them at the scene of their transfiguration in death. And this fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life.

I cannot help laughing to myself at times as I think of what this much-maligned and despised Spiritualism is about to accomplish. Here are our clergy asserting Sunday after Sunday, in the name of God, any number of things which any number of listeners do not believe, only they have heard them repeated till past all power of impinging—things which they themselves do not believe if they ever come to question their own souls. And here is this new thing in our midst that is destined to put a new soul into belief, and usher in a resurrection day. It is like watching the grim black thunder-clouds mounting the dead calm sky with a deliberate haste that makes you hold your breath till they touch the sharp edge of each other.

How little they dream of the new dawn that is coming up the sky! Nay, it is already flaming in at the windows, and trying to look into the shut eyes of the sleepers, which are fast closed to the glory shining on their faces. For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes. They are dreaming how to roll the world back the other way once more into the night of the past, even while they are passing face upwards beneath the radiant arch over their heads which is the dawn of a day that is not theirs; blind to the splendour of its coming; deaf to the birds of light that are up and singing; and senseless to this amazing apparition of God Himself, Who is now on earth with a visible presence, perturbed and dissatisfied with the current representations of Him which have been so unfaithful and untrue. What will they do when they wake? Vainly clutch at their temporal possessions with a terrible tenacity, knowing they have no spiritual kingdom.

"Woe unto you, Scribes and Pharisees, for ye shut up the Kingdom of Heaven against men." And it has burst open the doors ye closed, and the keys are dashed for ever from your keeping.

If the so-called religious world did but believe, and only really know what they profess to believe! Have they not read, in the prophecy of Joel, that it should come to pass afterward that God would pour out His Spirit upon all flesh, and our sons and our daughters should prophesy, our old men dream dreams, our young men see visions, and "also upon the servants and upon the handmaids in those days will I pour out my Spirit"?

If they would but comprehend that the book of Revelation is not closed! And it is not for us to determine beforehand the shape in which that prophecy shall be fulfilled—not for us to prescribe the laws and the limits to the going forth of the Spirit of God; and after all, these manifestations may be from Him! If they could but admit the possibility of His passing over the consecrated churches and revealing His presence to a few simple outsiders, as of old He passed over the pride of Greece and Rome, and chose the son of a carpenter and a few poor unlettered fishermen to be the living lamps of the latter revelation of His love, whilst Greek and Roman were used to blindly pass on the new light into other languages and lands without any illumination for themselves!

Consider now, you who accept Christ as sole mediator between God and man, in time and eternity—consider the countless questions that will arise in the human mind to which no answer is given in the Christian record, the mysteries left unexplained, the problems unsolved, and then remember the words, "I have many things to tell you, but ye cannot bear them now." Do you not suppose He would try to communicate these later revelations—these truths for which the world was not prepared in His mortal lifetime?

If they could but understand what Spiritualism is going to effect for real faith and eternal truth, instead of shouting for the fire-engines to come and put out the conflagration now reddening the sky, as they will do when they wake, they would embrace us and aid us all they could. For see—just when scientific research is getting too much for the old creeds—when we have discovered the secret of life in Protoplasm, and are on the point of finding the mechanical equivalent of consciousness; just when we are assuming that force comes from the visible side of phenomena, and thought is only molecular motion, and mind a property possessed by matter; just when the scientific report is that the deeper we dive the farther off recedes the supposed heart-beat of the eternal life; and to make up to humanity for the loss of our Father in heaven, we have at length, possibly at full-length, found our long-lost grandfather of earth in the fields, or forests, or floods of the fore-world—in breaks this revelation from the unknown, and, as they assumed, unknowable. Just when we had proved that miracles could not be, and therefore never had been, in breaks the miraculous, once more we have one "Hume" answered by the other (Home), and the impossibility of a thing does not prevent its happening. The whole realm of mystery is once more wide open, the partition walls will be thrown down flat, together with all who leaned their whole weight against them, and there is one more chance for God in our corner of His universe!

Meanwhile, all hail and all honour to those who bear the banner in the front of the battle! All hail and all honour to her who is our guest of the night, and who has so chivalrously devoted herself to the service of others, in fulfilment of the Father's bidding! It was Saul, as we know, who went forth on a very lowly errand—to look after his father's asses. And no doubt there will be plenty of newspaper cynics to suggest that our friend's mission has been similar, and that we have a goodly gathering of such here to-night. But let them sneer! Saul was doing his father's bidding, and he found a kingdom. And if our friend has not found her kingdom, she will have helped to found one—the kingdom of freer thought, and larger life, and clearer light, and sweeter charities, and nobler love.

Her labour will have helped to bring to birth
The kingdom, as it is in heaven, on earth.

[The allusion in the last paragraph is to Mrs. Emma Hardinge Britten, at whose farewell meeting the Address was delivered. It was afterwards considerably expanded by Mr. Massey—hence the length of the Address, which ranks amongst the finest deliverances on the subject of Spiritualism.]

"The habit of viewing things cheerfully and thinking about things hopefully may be made to grow up in us like any other habit."—ANON.

OBITUARY. MR. J. F. COLLINGWOOD.—We are informed of the decease on the 24th ulto., of Mr. John F. Collingwood, in his ninety-fourth year. Mr. Collingwood was one of the stalwarts of earlier days and was well-known to the London Spiritualist Alliance as being amongst its earliest supporters. His name appears as one of the signatories on its Memorandum and Articles of Association. Like so many other Spiritualists of the earlier days, he has passed on at a great age, and there is nothing for tears, "nothing but well and fair" in such a passing.

MEDIUMS AND THE LAW.

On Thursday, the 17th ulto., "A King's Counsel," author of the two well-known books, "I Heard a Voice" and "So Saith the Spirit," gave an address on the above subject at the hall of the London Spiritualist Alliance in Queen Square.

The lecturer dealt first with the statutes relating to Witchcraft and Sorcery, tracing the legislation from Henry VIII. to the present time. He pointed out that the mischiefs aimed at by these statutes have no connection with Modern Spiritualism. Witchcraft purported to exercise, by aid given through evil spirits, abnormal powers, causing mischief or injury to others; the powers exercised by a Spiritualist medium were not derived from evil spirits, and instead of causing mischief to others were a source of immense comfort and benefit. The punishment inflicted for alleged witchcraft was formerly extremely severe, being death, usually by burning. Blackstone wrote of persons guilty of witchcraft or sorcery being "condemned to the flames," and says, "These Acts continued in force till lately, to the terror of all ancient females, and many poor wretches were sacrificed thereby to the prejudice of their neighbours and their own illusions." The Witchcraft Act of 1735 was a complete departure from the earlier Acts in treating witchcraft and sorcery as having no real existence, and in providing for the punishment—not of witchcraft and sorcery, but of the pretence to exercise these non-existent powers. The Act expressly declares that no prosecution shall be brought for witchcraft, sorcery, enchantment or conjuration. It provides, however, for the punishment by imprisonment and pillory of those who pretend to exercise such powers or undertake to tell fortunes. The lecturer analysed the terms of this Act, which, as he pointed out, still remains on the statute books, and gave strong reasons for the view that upon its true construction it can have no application to a Spiritualist medium, even should such medium purport to tell fortunes.

Dealing with the Vagrancy Acts, the lecturer commenced his historical sketch with a statute passed under Elizabeth "for the punishment of rogues, vagabonds, and sturdy beggars," which provided for their being whipped and sent to the House of Correction. The lecturer treated analytically and with care the material provisions of the Vagrancy Act, 1824, under which practically all proceedings brought against mediums in modern times are brought. He argued that upon the true construction and intent of the statute, no medium could be properly treated as a rogue and vagabond, in the absence of an actual intention to deceive. The last decision under the statute (*Stonehouse v. Masson*), which was only the decision of a Divisional Court, was inconsistent with certain earlier cases and was, in the lecturer's opinion, erroneous. He contended that the Witchcraft Act, 1735, ought to be repealed, and also the clause in Section 4 of the Vagrancy Act, 1824, under which mediums are attacked. Such repeal would not prevent a dishonest medium being dealt with under the general law.

Referring to the recent case of *Beatty v. The London Spiritualist Alliance*, the lecturer observed that the question related to the validity of a gift by will of a sum of £3,000 to the L.S.A. to form the nucleus of a fund for the purpose of training mediums. Objection was taken to the validity of the gift on the ground that it involved what is called "a perpetuity," the trust being to use the income indefinitely for the purpose above mentioned. As the gift involved a perpetuity it could not stand unless the purpose was what the law calls a "charity," charities being exempt from the rule against perpetuities. The case, therefore, turned upon the question whether a trust for training mediums can be considered charitable. The term "charity," as the lecturer pointed out, has, in law, a very wide meaning, including, as it does, gifts for education or religion, or for other purposes beneficial to the community. And in considering whether a gift is beneficial, the views and intentions of the donor carry weight. The training of Spiritualist mediums is certainly a purpose beneficial to the community, and it was undoubtedly so regarded by the testator. The lecturer, accordingly, considered that the gift in *Beatty v. The L. S. A.* ought to have been upheld as valid. He pointed out, however, that in future the danger of having such gifts, or other gifts for Spiritualistic purposes, treated as invalid under the rule against perpetuities, could be avoided by making the gift in such terms that the capital can be used, instead of tying it up so that the income alone can be applied. If, for example, the £3,000 had been given to the L.S.A. absolutely, without a trust being imposed, it would have been perfectly valid; although the L.S.A. might have thought fit to apply the fund for training mediums and to have used for such purpose the income, only retaining the capital intact.

MRS. ROBERTS JOHNSON will be in London on June 11th for a few days. Letters for her can be addressed to c/o LIGHT, 5, Queen-square, W.C.1.

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PLAIN SPEECH.

One who was formerly a "great voice" in Nonconformity has written in a Church newspaper of his impressions of Spiritualism. Without particularising, it seems that he has heard the "direct voice" in a séance, has been convinced of the reality of psychic manifestations, and even, in a fashion, of the possibility of spirit communication. But the account impresses us as being feeble and evasive, qualified by what Carlyle called "Churchisms." We are told, perhaps for the fiftieth time, that "the psychical is not the spiritual." It was a necessary statement, perhaps, the first time it was uttered, but it has become staled by unintelligent repetition. "The psychical is not the spiritual." No, and likewise the geological is not the astronomical, and conformity is not Nonconformity, and poltroonery is not heroism. We have come to despise the note of weak ambiguity in any statement made about us. When we hear a strong outspoken condemnation of Spiritualism, we know where we are, and can respect a manly utterance. But we do not love that support of its facts which pules and temporises; that, in the speech of everyday, "beats about the bush." Give us rather the hearty curse!

Long since Mr. Edward Clodd wrote of Spiritualism, "Ecrasez l'infame!" And we laughed, admiring the vigour of the condemnation. It was better than those shambling and weak-kneed utterances which damn with faint praise—willing to wound and yet afraid to strike.

These are no days for anæmic views, for ambiguities and equivocations. We are indeed tired of the thin wail of the seranuel-pipes. Let the trumpet sound full-throated, whether on one side or the other. The world welcomes the strong man with the strong message, simple and unconfused.

More clear thinking, too, would be welcome. Spirit communication is not the same as spirit communion, says one. No, and we have never supposed it was. We claim only that spirit communication (whatever it may imply) is a fact, just as a knife is a fact; whether it be used to cut bread or to cut throats it remains a knife.

It is a simple question: Yes or no? True or not true? Fact or fiction? Does the soul survive or does it not? A question of fact—and not one of pious opinion or poetic speculation. But it seems we must always have with us Timorous and Ready-to-Halt, Plausible and By-ends, as well as Faithful and Great-Heart. So we must try to be patient and bear with the quibblers and the wobblers. But we recall the adjuration to the angel of the Church of the Laodiceans:—

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

"TAKING SANCTUARY."

A WORKING MAN'S REFLECTIONS.

After all, humanity owes a great debt to organised Christianity. Through the instrumentality of the Church we have the inestimable boon of fifty-two holidays in the working year! Manual workers should be specially grateful for that. Again, though much can be said in depreciation of the priestly cult, nevertheless the priests of the Mediaeval Church were the first educators of the serf, when he was under the tyranny of the feudal system, thus giving opportunity to the masses to appreciate the enormous values of literature, and general knowledge. And there was another aspect of that old Church that was commendable. Fixed to the doors of most of the cathedrals were big iron rings, to which any poor criminal could hold, and thus claim respite from the law. May I point the moral and adorn the tale by suggesting that the spirit of this ordinance might be applied to all our Churches to-day. The writer asserts that apart from their messages of the continuity of life, our Spiritualist Temples are destined to be sanctuaries of Divine refreshment to the world-worn and sin-distracted citizens of earth.

Not yet is it possible (but it will become so) that our Temple doors shall be open every day as with the London City churches, so that we may metaphorically take the shoes from off our feet (the active care-thoughts of material life), and realise that the place whereon we stand is Holy Ground. Thus may we pass into close communion with the comforting angel ministers, who *know* our needs, and who will minister to our drooping spirits. Time and again has the writer thus tasted of the "Holy Grail." One of the joys of London life to me has been the opportunity of listening to the beautiful organ music given during lunch hours in the City churches. I have felt lifted by the harmony to a plane of power that not only soothed my mind but also recuperated the body and energised it for toil.

One incident is deeply impressed on my memory. I was in Bow Church, Cheapside, one day last year; it was raining hard. Overhead were dark lowering clouds blotting out the blue sky, and there was a chilling gale which had a dispiriting effect. Suddenly, while we were singing a hymn inside the church, a ray of light flashed through the stained glass above the Chancel, flooded the walls and aisles with exquisite colour. Just then there pealed out the words of the hymn (as if synchronised by angel choirs with the re-appearance of the sun): "Heaven's morning breaks, and Earth's vain shadows flee, Oh thou, who changest not, abide with me." One ray seemed specially directed to a lovely picture of the Madonna and Child. Their sweet faces seemed transfigured with glory. My readers—especially the Spiritualist ones—will understand the beautiful correspondences of the scene and will realise that the soul had "found sanctuary." Even while "in city pent" we are not left comfortless. When very restless (sensitives get so often like that) I have gone into Brompton Oratory, and there amid the splendour of marble pillars and mosaic floors, star-patinéd ceilings and inspired paintings, I have felt the "Unseen Presence," and although some think that such beautiful architectural and decorative environments are wasted in churches, yet by such means we are rerved anew for the battle of Life.

In the calm of sweet communion,
Let our daily work be done;
In the peace of soul outpouring
Care be banished, patience won.

HARRY FIELDER.

"BEYOND THESE VOICES."

I wept, but my tears they turned to laughter,
For I saw how grieving was worse than vain;
I saw how the harvest to follow after
Is richer for all the wind and rain;
How thin as a breath and evanescent
The veil that separates Here and There;
The light seen here as a cloudy crescent
Is there as a sphere, full-orbed and fair.

I saw the clustered and shining faces,
No longer fretted with care and cold;
How Love looks down from the heavenly places
Tender and yearning, but all controlled
By that high wisdom that waits fruition,
'Biding the time till the hour is due,
And the Great Fulfilment out-tops the vision
As the day eclipses the dawn's dim blue.

Is it so sad that our days are flying,
That life is brief as a morning flower?
Waste is the breath we spend on sighing—
Grief but lengthens the painful hour,
The years elude us beyond our capture,
But as we fill them with work well-planned,
We sow a sleep and we reap a rapture,
And only the spirit may understand.

D. G.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In an article entitled "Adventures in Journalism" appearing in this month's issue of the "London Magazine," Sir Philip Gibbs, the well-known war correspondent and journalist, tells a story of an encounter he had with the late W. T. Stead in the following words:—

One morning in 1912 I called on the late W. T. Stead at the office of his paper, the "Review of Reviews." It was just before lunch-time, and Stead had an engagement with Spender, of the "Westminster Gazette." But he grabbed me by the arm in his genial way, and said: "Listen to this for a minute, and tell me what you think of it." It appeared that he had been rather upset by Blatchford's anti-German articles in the "Daily Mail." He could not make up his mind whether they were all nonsense or had some truth at the back of them. He decided to consult the spirit world through "Julia," his medium. "I rang up old Bismarck, von Moltke, and William II. of Prussia. Look here," I said, "is there going to be war between Germany and England?" The spirits of these distinguished Germans seemed uncertain. Bismarck saw a red mist approaching the coast of England. Von Moltke said the British Fleet had better keep within certain degrees of latitude and longitude—which was kind of him! One of the trio—I forget which—said there would be war between Germany and England. It would break out suddenly, without warning. "When?" asked W. T. Stead. A date was given. It was the month of August. The year was not named. I laughed heartily at Stead's anecdote, especially when he told me the effect this announcement had upon him. He was so disturbed that he went round to the Admiralty, interviewed Lord Fisher, who was a friend of his, and revealed the dread message that the German Fleet was going to attack in August. (It was then May, 1912). Fisher leaned back in his chair, smiled grimly, and said: "No such luck, my boy!"

Sir Philip then describes his adventures in Liverpool during August of the same year when the great dock and transport strike was in progress. One night in the telephone office, dictating a big strike story to the office of the "Daily Chronicle," the sub-editor cut him short and told him that something more important was happening that night than a strike in Liverpool. He said "the German fleet is out in the North Sea and the British fleet is cleared for action!" Sir Philip writes how he put down the telephone receiver and thought of Stead's preposterous story of war in August. However, it was in August of another year that Germany put all to the great hazard.

The "London Magazine" also publishes in the same issue a reply by Mr. Fred Barlow, with introduction by Sir Arthur Conan Doyle, to Mr. Nevil Maskelyne's article, "Spiritualism Exploited," which appeared in this magazine's issue of February last. Our readers may remember that Mr. Maskelyne's article was dealt with at the time over the initials H. W. E. in our issue of February 3rd, page 76. Sir Arthur, in concluding his introduction, writes:—

The argument that because Mr. Maskelyne or his son can, on a prepared plate under their own conditions, produce some sort of colourable imitation of what a medium does is surely a very outworn objection. What they cannot do, and never have done, is to produce an exact likeness of a person whom they can never have seen or known of. This has been done again and again by Hope, Deane, and Vearncombe. I note that Mr. Maskelyne claims that he can do anything which a medium can do. I have some recollection that this claim was made before, that the challenge was taken up by Archdeacon Colley and Dr. Alfred Russel Wallace, and that it was determined by trial in court that the claim could not be sustained. Personally, I shall be ready to concede it when Mr. Maskelyne shows me the face of my mother before me, or puts me into intimate conversation with my son, both of which have been accomplished by mediums.

The second instalment of the series of articles on Psychical Research by the Hon. Mrs. Alfred Lyttelton appeared in the "Weekly Dispatch" on Sunday last, in the course of which Mrs. Lyttelton wrote:—

Since the publication of the March number of the "Proceedings" of the Society for Psychical Research, which contains a paper about certain script relating to the war, I have had a good many letters from people imagining that because I have produced script I am able to heal, predict, and advise. I have been asked to cure indigestion, to advise on farming operations, to find a house, to trace the will of an ancestor, and—what is infinitely pathetic—to get messages at once from a dead husband, wife, or child, and transmit messages to them. Of course, I can do none of these things—I wish I could. Even the greatest mediums in the world can only, as it were, set going some personal current between two

beings. There is scope for endless delusion in these attempts, and that is why I advised against going to mediums for comfort and guidance and conviction.

From the concluding remarks we take it that Mrs. Lyttelton rules out mediumship altogether if one is seeking, apart from comfort and guidance, conviction. If the writer of these articles does not feel qualified herself in personally offering comfort, guidance and conviction to those who approach her, we, who have had a lengthy experience of mediumship, feel that Mrs. Lyttelton, to say the least of it, is hardly justified in making sweeping statements like this.

Towards the end of her article, Mrs. Lyttelton writes:—

Many religious people are satisfied and ask for nothing more. Their remedy for those outside, is faith. "Believe," they say, "and you, too, will be comforted." But people cannot believe to order. Once, however, let the conviction of continued existence possess the thoughts of a man and quite inevitably he grows more spiritual.

In view of the writer's advice against going to mediums for conviction, it is a little difficult to understand her argument in face of the statement that conviction of continued existence is good, for one grows inevitably more spiritual. During the past fifty years or more we have been under the impression that it was through mediumship one gained conviction. Few, very few we know, acquire conviction by a process of intellectual deduction; the majority, however, arrive by first-hand demonstration through mediumship of the fact of human survival after death. For a psychical researcher, such as Mrs. Lyttelton claims to be, to rule out mediumship because it occasionally presents problems, and at times uncertainty, seems to us to suggest a farmer who refuses to sow any more seeds because he is disappointed that they do not always reappear as crops equal in quality each season.

The "Daily Express" for May 23rd had an interesting paragraph on water divining, which read as follows: Mr. J. Timms, the Oxford water diviner, has proved conclusively that it is not necessary to have contact with the earth in order to find water. He went up in an aeroplane with his hazel twig, and at a height of one thousand feet was able to "find" small streams which could not be seen from the aeroplane. The divining rod made four sharp turns when Mr. Timms was over the Isis.

The Rev. R. J. Campbell's article in a recent issue of the "Church Family Newspaper," and to which we referred in our last issue, has brought forth a letter from the Rev. Charles L. Tweedale, published in the current issue of the "Church Family Newspaper." Mr. Tweedale's letter reads:—

As one who has had great experience in Psychical Research during the last fifteen years and has had not merely one experience proving the action of a discarnate agency, but scores, peculiarly well evidenced, may I be allowed to make a few remarks upon, and ask a few questions concerning, the statements in the article under the above title in your last issue? The writer says that only once has he obtained evidence settling the question of discarnate agency. It is pleasing to observe that evidence of discarnate agency has been obtained by him, but I submit that this very slender experience does not enable the writer to pose as an authority on this subject, especially as he adds: "I have had but little time for first-hand investigation." He informs us that his attitude is practically that of the Roman Catholic Church. The attitude of that Church is notorious in this matter, and the reason not far to seek. It is not fear of "the harm that it may do to the individual," but fear of the harm that it may do to the power of the priest. That is behind the attitude of that Church. If psychic investigation and communion with the "dead" (the Communion of Saints) do harm to the individual, as the Roman Church alleges, and the writer of the article fears, then the Apostles and the members of the Primitive Christian Church must have been exposed to the same dangers and harmed in the same way, and the manifestations of Christ from beyond the grave, together with all the visions, voices, psychic experiences and practices, recorded in the New Testament must have been dangerous and undesirable, coming as they did to ignorant and unlearned men. Again the writer says: "There is every opportunity for the products of one's own mentality to be mistaken for utterances from the beyond"; "It is perilous to throw the personality open to influences"; "Impersonation takes place, also Satan can disguise himself"; "A person in trance is extraordinarily suggestible." With reference to these observations, may I ask how (applying them to Bible times) we are to know that the "utterances" of the Apostles and Prophets were not the product of their own mentality? Was it perilous for Ezekiel and Daniel to throw themselves open to influences? (Ezekiel ii., i., Daniel ix., x.). Did Satan impersonate the angels who appeared in the New Testament accounts? Were the appearances of Christ after His crucifixion the work of an impersonating devil?

"WHAT IS A SPIRITUALIST?"

NOTE.—We understand that Mr. H. W. Engholm will reply in next week's issue to his critics in this discussion, and with the publication of his letter, with those of other correspondents, the discussion will come to an end.

To the Editor of LIGHT.

SIR,—As I understand that this discussion will close almost immediately, I can only reply to Dr. Wallace's second letter and the questions addressed to me by our aged friend, Mr. France.

I feel, in the first place, that a justification of my uncompromising and dogmatic attitude is needed. I can forgive anyone who feels resentful because of this; but you will permit me, with conscious knowledge of the wide ranges of my ignorance, to say very truthfully that in the same way as I have studied every word Shakespeare wrote, ascertaining its exact shade of meaning in his day, so I have studied the Bible; kept abreast of every phase of modern criticism, and arrived at conclusions that Dr. Wallace, at any rate, does not share. My broad position is this: the Seven Principles of Spiritualism not only ignore Christ as the Saviour of those who trust in Him, but definitely and explicitly deny His Saviourhood. This is the crux of the controversy. I was told by one Spiritualist paper that my belief in the Saviourhood of Christ was not acceptable to Spiritualists. I agree with the logical force of this assurance. It is honest. I am of the opinion that Jesus was "even God" fully manifested in human form. The word *even*, printed in italics in Dr. Wallace's first letter, carries with it an argumentative force, which I thought Dr. Wallace wished to emphasise. The readers of LIGHT must decide whether Dr. Wallace has answered my letter. I hardly think his reply is worthy of any such description. I asked of him, as he did of me, straight answers to straight questions. I gave mine. He gave none; indeed, he made no attempt to refute my exposition of the texts he quoted, but offered me two others, with the heroic assurance that he had no intention of discussing the matter further. He is of the opinion that the story by St. Luke of the Virgin Birth is "apparently legendary." If so, then the texts he quotes in his second letter are part of the legend, and the first two chapters of Luke's Gospel (despite Luke's solemn opening words, which every Spiritualist should ponder), form an interpolation or a deliberate forgery. I deny it is either; there is no evidence to support any such conjecture. Dr. Wallace quotes two texts from the "apparently legendary" story at their "face value"—a very dangerous proceeding, surely! St. Luke was in the same profession as Dr. Wallace, and must have possessed a wonderfully open mind. No competent student of any subject accepts anything at its "face value." Christ condemned the mind that judged "by appearance." Man did this and concluded that the world was flat, and that the blood of the human body did not circulate. What has biology to do with the problems of the Virgin Birth? To use the word is to beg the whole question. Some of us know quite as much about biology as Dr. Wallace. What is biology? The science which deals with the origin and life-history of plants and animals. Are we to conclude that Jesus was even one of the superior animals? What has biology to do with the unique and divinely-prepared Boy of Jesus? If the Virgin Birth was a fact, biology will not enable us to understand it; yet Luke, the physician, asserted its truth. If he did not, who penned the first two chapters of his Gospel, and when? The evidence is absolute that the Gospel of St. Luke, practically, as we have it to-day, was in circulation and read in the first Christian churches in the first century. How is that proved? Not simply by tracing back quotations from it in the writings of the Latin Fathers, but by the fact that a curious religious Romance, entitled the "Testaments of the Twelve Patriarchs," appeared about 100 A.D., in which the writer quotes much from St. Luke's Gospel, and uses twenty-two rare Greek words, nineteen of which are found in St. Luke's Gospel, and in no other contemporary writer. The author also quotes from the Acts and all St. Paul's letters. This clearly proves that the supposed "legend" had been in existence some years before the second century dawned! I regret I have repeatedly to challenge my opponents' statements, but I do challenge the proof, the slightest proof, that Luke, an M.D., did not write the story of the Virgin Birth. If he did not, at what point does his Gospel start? If he did write it, no man is entitled to cut away two texts from the whole story and judge them at their "face value." Is such a procedure to be called criticism or even enquiry, and are we to believe that any man who deals thus with the Word of God is a believer in the Deity of Christ? If Dr. Wallace does not believe in the Deity of Jesus, why does he not say so? Why this obvious reluctance to answer plainly my simple questions? Not an answer to one of them! Dr. Wallace doubts whether I know what was in Peter's mind. Peter told us in the plainest language. How can we be sure that Luke, the doctor, believed in the Virgin Birth? Because we can prove he wrote the record of it. I submit that this is a proven fact, despite negative modern criticism. We have got behind the copies and technical "corrections" of the fourth century, and we

affirm that our New Testament is practically the same as that used by the first Christians. Believing this, let every reader of LIGHT read the first two chapters of Luke, as a whole, and Dr. Wallace's "face-value" texts will be quite in harmony with the rest. What would Dr. Wallace have had Mary say to Jesus, Whom she had nursed and reared? Would the following sentence have sounded all right: "I, your Virgin Mother, and Joseph, the Father of my other children, have sought you —?" Really, the whole criticism is petty and childish. How did Jesus reply to what His Mother did say? Assume, if you wish, that her words were: "Your Father and I have sought you," is it not significant that this Boy of twelve should rebuke her by disowning Joseph as His father? "I must be about My Father's business?" This is His first recorded utterance at twelve, and His last word, uttered on the Cross, acknowledged God as His only Father. What does Dr. Wallace mean by quoting a text about the growth "in wisdom and stature" of Jesus? As a Baby He would hardly be ready—would He?—to be crucified? What wisdom He needed at twelve, He had, and gave the benefit of it to men probably older than Dr. Wallace. I see no sense whatever in the inferences Dr. Wallace evidently wishes us to draw from the texts he quotes. When considered as part of the whole story they seem to me to be quite natural, in no way contradicting the divine miracle of His Birth. Joseph falls out of the New Testament record, and Mary went to her grave probably blind to the cause of her divine experience. Do any doctors to-day know of or believe in parthenogenetic births? Is parthenogenesis a fact in nature? That is, are animals and plants reproduced by means of unimpregnated germ-sorova? If so, wherein and to what extent was the Almighty to be limited in the matter of His own appearance in the Form of Man? In reply to my question—"Was Jesus good?" and the entire argument preceding the question—Dr. Wallace pens three lines containing no reply, but something on which I will not comment. Worse still is his reference to the Greek verb, *apodeiknumi*, when he makes it apply to I. Cor., iv., v. 9. There was no "special pleading" in my translation of the word as "showing off God." Nothing I said about it falls to the ground. Its application to I. Cor., iv., v. 9, is surely a piece of humour on the part of Dr. Wallace, for in that text St. Paul uses the word "to set forth" a company of fools (v. 10) the company including himself. Most men, having only a very superficial knowledge of Greek, make Dr. Wallace's mistakes in handling New Testament texts. It has ever been a joy to me (if I may say this without being misjudged) that I took honours and first place in Greek. Dr. Wallace will allow me to show him where he is wrong, the matter being of great importance. Because the same word is used in the Greek New Testament in two places it does not follow that it means the same in each case. "*Apodeiknumi*" is a good word in point. It has subtle shades of meaning that are determined by its use *in loco*—such as to show off, to show openly or publicly; exhibit as on a stage; to prove, evince, demonstrate; to set by appointment. The idea in Peter's mind (Acts ii., 22) was obviously this: The Man Jesus was He Who was used to "show-off God." God approved of Him in that sense. But in I. Cor., iv., v. 9, the same word is used with another shade of meaning altogether. The text in the authorised version is a good and sound translation: "For I think that God hath set forth us the apostles last . . . for we are made a spectacle"—! A slight contrast, I think, between Peter's use and Paul's use of the word! Peter uses it to make Jesus "*both Christ and Lord*." Paul uses it to prove that God had set forth the Apostles last, appointed them to death, a spectacle to the world, angels and men! As in his other letter, so here, Dr. Wallace could not have chosen a more inappropriate text to establish his contention. The verb in question does not contain the idea of "functioning" at all. St. Paul's aim was to emphasise what God had willed concerning the tragic setting forth, the theatrical ambition they made before the angels! The translators hit the exact thought. Dr. Wallace misses the vivid and even lurid difference in the use of the same word.

Now, with reference (1) to my "endeavour to belittle the great discovery of Galileo," and (2) Dr. Wallace's conclusion that "the circle of the earth" "was doubtless the circle of a disc, and not the rotundity of a globe." I am sorry, but Dr. Wallace is wrong again on every point. I gladly quote the entire verse (Isaiah xl., v. 22):—"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." What is there in the remainder of the text to rob the word "circle" of the meaning Isaiah gave to it? Can people only appear as grasshoppers on a disc? Is a "curtain" a disc? Is a "tent," or something "to dwell in," a disc? Dr. Wallace is certainly not aided by quoting the whole text. But I deny that the "circle" was a disc. Isaiah had no such meaning or thought in his mind, or could have. The Hebrew word *chug* is used in Isaiah xl., v. 22, to denote not a disc, but an arch, a vault, or a compass. It is employed again in Job xxii., v. 14 to denote a circuit: "He walketh in the circuit of the heaven." Obviously this could not be a disc. What is a disc or disk? As the point in dispute between Dr. Wallace and myself is the authority and inspiration of the Bible, I ask every reader of LIGHT to follow me with care. A

"disk" can denote an ancient *quoit* which was not a flat-surfaced thing; or a circular plate, which again need not be wholly flat; or, anything resembling such a plate; or, the whole surface of a leaf, which need not be circular at all! What is a circle? Another thing altogether. In geometry it is a plane figure bounded by a single curved line called its circumference, every part of which is equally distant from a point within it, called the centre. Not even Dr. Wallace would contend that Isaiah meant that. What then, outside Euclidean definitions, is a circle? A round body; an orb; a sphere; an enclosure; and, when used as an intransitive verb, it means to revolve. Indeed, the Hebrew word *tequphan*, translated in Psalm xix., 6, as "circuit," ought to be translated "revolution," "circle." The "disk" idea is totally absent. Dr. Wallace is, I respectfully submit, wrong on every point. I affirm, therefore, that the inspired Word of God told men that the world was an orb revolving round the sun, and that the sun itself revolved in the infinite arches, vaults, and tents of space. In what sense is Galileo belittled by this Biblical revelation? I think he is highly honoured, having been chosen to prove the truth of what the Creator of the stars had already revealed by one of His seers. It is truly strange that a Spiritualist should doubt the message of a seer, or question whether God could reveal truth by His chosen mediums! I thought that was the Spiritualist's boast? Mr. Engholm claims to have had many revelations to light up the darkness of the modern world. Would it "belittle" Mr. Hope to prove that the Bible supported him and not his critics? The Bible, in my opinion, contains no conflicting statements when properly understood, and I deny Dr. Wallace's charge that my replies to his questions are based on and "contaminated by preconceptions." I have taken my stand on proven facts and honest reasoning, whilst he runs off the field without attempting to answer my questions or justify his charges. He does not propose to enter into any argument on the points I raise, nor has he read my book, "In Defence," because a copy does not appear in the library of the L.S.A. I regret that I cannot detect much heroism or generosity or wisdom in such a position, and with this I leave Dr. Wallace's contributions to this controversy, asking your readers if they desire further light on the doctrine of the Virgin Birth to study the *pros* and *cons* in the following works:—Godet's "Commentary on Saint Luke"; "Life of Jesus," by Weiss; Steinmeyer's "Die Geschichte de Geburt" Herrn; Gore's "Dissertations on Subjects Connected with the Incarnation"; "Lives of Jesus," by Strauss and Keim; "The Virgin Birth of Christ," by Prof. Lobstein. These will give the reader an understanding of both sides of this question, and when he has read them with an open mind he will quickly decide the small matter—very small—involved in the "face-value" of two texts in the "apparently legendary parthenogenetic-birth story," and he will also be able to pass very easily a verdict on the theological value of Dr. Wallace's opinions.

Any man would be strange who could read Mr. France's letter without emotion. A marvellous production from a man in his 87th year! I feel a bit of a criminal in penning a reply at all, lest I should disturb his mind. Yet, though my heart goes out to my dear aged friend (may our Saviour give him joy and peace!) and tells me not to reply, I know he would be disappointed if I did not. So he must bear with me, and not allow me to trouble him. I write for others as well as for him. He will keep that in mind. I will take Mr. France's questions *seriatim*.—1. Where does the Bible teach the after-life of endless progression in knowledge, achievement, and spirituality?

In a hundred different forms and places, David and St. Paul saw the truth vividly. Jesus definitely asserted it by figure, simile, and parable. There is no scientific proof of endless progression. If we accept the belief of eternal life it is on the word of Jesus only. Will Mr. France kindly read my "Bible and the After-Life"? It, more or less, answers all his questions.

2. Does the Bible teach that death is our dearest friend? Sure! In another hundred places by actual statement or inference. David said he would be "satisfied"—when? Even Solomon, the pessimist, got better as he thought of his spirit leaving his body and returning to God. Ezekiel had seen the faces in the Great Wheel! Paul wrote his sublimest passages on death and victory over it! He said it was "better" to depart—far better! The finest passage in the "Hebrews" is on the "rest that remains" for those who "seek a country." And Jesus said we were not to fear bodily death. He would drink spiritual wine with us in the Invisible! My dear old friend can find hundreds of other passages. Alas! he read them for fifty-nine years through the eyes of preachers. The inspired Book, I think, is calling for inspired readers.

3. Does the Bible give us reliable facts concerning the nature of our spirit-life?

Yes, by the hundred, as no other book does. One is short and luminous: the angels in heaven rejoice over repenting sinners. An opened window into the vast Unknown. Jesus must have been there—don't you think? No reliable message I have read contradicts or adds to the contents of the Bible. The man who closes the Bible to find the truth is doomed to rest in darkness as a drunken man. "Thy word, O Lord, is settled in heaven for ever." I believe it, and the people who don't believe this, read about the Bible, not the Book itself. The more I study it

the more sure I am that all truth is in it, and the passages that repel or puzzle people are the most important. The Bible is a verbal microcosm of Life and the Universe, and I find much in both that puzzles me.

4. Does the Bible give instances of spontaneous revelations of the After-life?

The Bible is simply saturated with them. They do not appear in the form of "Aunt Mary" to "Dear William"; but they are there in other styles, and quite as real.

5. Does the Bible report suggestions, advice, warnings, and encouragement from hosts of unseen bosom friend?

Mr. France will excuse me when I say I cannot understand how anyone could have read the Bible for fifty-nine years, and then put such a question. The Bible is literally full of all these things. What is the "cloud of witnesses" but a host of friends? Surely they are not enemies? Who are "the ministering spirits sent forth to do Him service"? Who were the spirits who appeared in the streets of Jerusalem and spoke to their friends? Who was it appeared to two men on the road to Emmaus? Who was it who told Cornelius to go to a street called straight? Did Samuel appear to Saul? Did men appear to Abraham and others? Did men sit in the open tomb and talk to Mary? A hundred other instances might be given. But I must stop.

Allow me, dear Mr. Editor, to express to you and all your readers, to friends far and wide—in Canada, South Africa, Australia, and at home—my thanks for kindnesses I can never forget, and assure them that in the stand I have taken, no unkindly feeling has entered my heart. I pray, when life ends, we may all meet in the Divine Presence. As this controversy has now to close I may find another means later on of answering the many questions put to me.

Yours, etc.,

WALTER WYNN.

Mortimer House,
Eskdale Avenue,
Chesham, Bucks.
May 28th, 1923.

To the Editor of LIGHT.

SIR,—May I butt in once more, to thank Mr. Dennis for his kindly reference to my letter, and to say how glad I am that he believes the Godhead of our Lord "to the fullest possible extent"? May I also put the Catholic position as briefly as possible in the interests of clear thinking? Either our Lord is God, or He is not. There is no middle term, as every logician knows, between "is" and "is not." If He is the highest created Intelligence, then He is not God. Now we read (Heb. i.): "Unto which of the angels said he at any time, Thou art my Son, This day have I begotten Thee?" Again, "And of the angels he saith, Who maketh his angels winds, And His ministers a flame of fire; but of the Son he saith, Thy throne, O God, is for ever and ever." Therefore the Church believes, and always has believed, that Jesus Christ is God.

May I add one word more? The reason why I was, in the first instance, attracted to Spiritualists was this, that they had seized and taught the central doctrine of our Lord. "The Son of Man came not to be ministered to, but to minister, and to give His life a ransom for many." They said, "That is what we must do. We must follow in His footsteps. We must not think of ourselves, or of what we can get for ourselves. We must think only how we can serve and help others. And we must do this to the limit of our power, no matter what it may cost, even life itself. We must do it always. Like the Master we must go about doing good, not scolding people, and telling them they were wrong, but loving them, even the lowest and most degraded, and helping them not for fee nor reward, but only out of love and sympathy. I found that there were some, a few, who were really trying to do this. And I said, that is the Christ, that is the Christ spirit, and those who have the spirit of Christ, they are His. Are all Spiritualists acting thus, or trying to act thus? Then are they His. By their fruits we know them. Otherwise they are merely a new sect.

Yours, etc.,

A VICAR.

To the Editor of LIGHT.

SIR,—In your issue of 19th ulto., Mr. Wynn says: "I challenge the production of any truth that has come by a modern spirit message that has not been revealed to us in the Bible." It is not quite clear what Mr. Wynn means by this.

1. If he means by "any truth" any verified fact previously unknown to the recipient, and, in some cases, unknown to anyone on earth, being prophetically spoken and afterwards fulfilled, then Mr. Wynn's denial is futile, for there are hundreds of such instances on record and many have come within my own experience.

2. If he means by "any truth" any scientific fact, then again the denial is futile; for although there are undoubtedly many instances of materialisation recorded in the Bible, the facts concerning the PROCESS of this form of spirit manifestation, that the ectoplasm is largely drawn

from the body of the psychic and used by the spirit to overlay or clothe itself with grosser matter, or to form various simulacra; and that this ectoplasm again returns to the body of the psychic—this scientifically proven fact is nowhere mentioned in the Bible, but it has been repeatedly told us through psychic messages in modern times. Nevertheless, it is not the purpose of psychic manifestation to reveal truths in physical science.

3. If he means by "any truth" any new moral truth, the reply is that such new moral truth is not needed, and does not enter into the case. The moral law has already been perfectly clearly defined and its principles are fundamental and unalterable. The main purpose of psychic or spiritual manifestation is to demonstrate to each generation the existence of the spirit world, and the fact of human survival after death of the mortal body, and the relation of the moral code to these facts, confirming the experiences of the past. That Christ contemplated further manifestations and evidences to others who should come after Him is clear from John xiv., 11, 12:—

"Believe me for the very works' sake. He that believeth on me the works that I do shall he do also, and greater than these shall he do, because I go unto the Father."

Further, that all the doings of Christ are not recorded is equally clear from John xi., 30: "Many other signs, therefore, did Jesus in the presence of the disciples, which are not written in this book." Note the word MANY, and also the statement in John xxi., 25.

Yours, etc.,

C. L. TWEEDALE.

Weston Vicarage,
Osley, Yorks.
May 21st, 1923.

To the Editor of LIGHT.

SIR.—I have one or two more facts to prove to Brother Wynn that he is wrong in asserting that "not a particle of truth proved to be true" has been given to the world by spirit messages, "which has not already been revealed to us in the Bible." The good old Book has taught me nothing about our *employment* in the liberated life but what the world has always made fun of, either that we were either fast asleep or "twanging harps," but how charmingly different is the "New Revelation"! Again, beyond the facts of the Transfiguration and the angels that comforted our Lord in the stress of His awful temptation, how little are we told of the help our liberated friends are always waiting to give us in the ordinary events of our everyday life. Mr. Wynn is generous enough to say in his letter to you of May 26th that my last letter to you was "most interesting," "went straight to the point," and spoke of my "clear brain"—would he like to know that I had very little to do with it—two very dear old friends of mine, now in the freer world, were the joint authors of that letter—one is Edwyn Shipton, who was General Secretary of the Y.M.C.A. fifty years ago, in the time when George Williams was President, and the other is Elbert Hubbard, the creator of "The Rovercrafters," East Aurora, New York. He is said to have the best and largest vocabulary of any man living since Shakespeare—he, with his wife, went up from the "Lusitania" when she was torpedoed—about a third helper, dear old Stead, I am not quite so sure, but as my letter was written on May 6th or 7th, if that date coincides with the date you speak of at the bottom of page 334, I may have had the benefit of his "Brilliant Message"—so as in the case of Eastman's Kodak, I pressed the button and they did the rest. Now I am moved to deal a little faithfully with Brother Wynn, and if I hurt him at all let him stay himself with one of his, I doubt not, favourite texts: "Let the righteous smite me, it shall be a kindness," and "Let him reprove me, it shall be an excellent oil which shall not break my head." Since my last letter I have read his book, "In Defence," and apart from many admirable things that his tolerance leads him to say and his brave defence of psychological facts, it suggests nothing to me, so much as a scene at Donnybrook Fair when Barney O'Hym is walking round imploring any gentleman to have the kindness to tread on the tail of his coat. Evangelical Theology does duty as the tail of his coat and his shillelagh is a text which he twirls around with most dangerous activity. And why should the rev. gentleman insist so strenuously on the necessity of sinners? That unpleasant emotion over a great deal of its origin to the teaching of the Theologians—"depravity," "the heinousness of sin," "eternal punishment," "everlasting burnings"—have frightened thousands of children out of a year's growth. I once heard a Wesleyan class leader state in a large meeting that it was a sin to smile, that humour and levity and light-heartedness were the things young people ought specially to avoid. The Rev. Webb-Peploe said, in my hearing, at a Liverpool Convention, that "there was enough sin in our best prayer to damn the whole world." I yield to no one at my love of the Bible, but I refuse to bow down and worship it, no matter how hot he makes his fiery furnace. I do indeed admire and love the Lord Jesus Christ. I think it most sad to see generations to produce such a faithless, human character. His faithfulness even unto death for the sake of Truth I

long to make my standard of conduct. If the present state of modern Europe is the product of Pauline thought then I am sorry for both—it seems to me more like Pauline thought, "breathing threatenings and slaughter." Brother Wynn will admit that the Mosaic Dispensation was of God and yet it had to be superseded by something more Divine—so an interpretation of Christ's teaching that has laboured far and wide to bring back the world to God must give us to an advancing dispensation of Spiritual truth until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Yours, etc.,

J. A. FRANK.

"Longfield," East Sheen, S.W.14.

To the Editor of LIGHT.

SIR.—As a believer for many years in the substantial truth of Spiritualism, may I submit a few suggestions regarding the controversy now proceeding in your paper?

1. Spiritualism is not a Religion, but is probably at the root of all Religions.
2. Spirits, like human beings, vary in their religious beliefs.
3. The divinity of Christ is so stamped on page after page of the New Testament, that, if assertions of Divine are interpolations, as some of your correspondents would like to suggest, then the whole of the New Testament is an interpolation.
4. In like manner, St. Paul's Epistles are so saturated with the doctrine of vicarious suffering, that only by rejecting St. Paul can we get rid of it.
5. What may well be interpolations are passages which appear to contradict the statement, "Other sheep I have which are not of this fold."
6. And even if there are no interpolations, the New Testament affords no justification for the so-called damnable Clauses of the Athanasian Creed. They are indeed a disgrace to our National Church.
7. The test for Spirit Messages, from a Christian point of view, is stated in the First Epistle of St. John, chapter four, verse two: "Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God."

Yours, etc.,

CHARLES MANNING.

President of the League of Truth and Freedom

National Provincial Bank Chambers,
Wolverhampton.
May 19th, 1923.

To the Editor of LIGHT.

SIR.—I append a few questions and answers, which avoid the elaborate discussions with which we have been favoured of late, and yet state the case sufficiently to set all shades of Christian belief.

- Q. Who was Jesus? A. The Christ of the Christian.
Q. What is a Christ? A. A reflection of God in man.
Q. What was Jesus Christ? A. The highest conception of God that humanity is yet capable of. God is the un- so to speak, full of mystery; while Jesus is the shining, the material source of all life, which all can perceive.
Q. Was Jesus the son of God? A. Why not? We are all sons of God in a minor degree, and heirs of a celestial heritage.
Q. What is the difference between a Spiritualist and a Christian? A. They believe on parallel lines; but as believes in an unbroken continuity of life and progress the other in an after life to be deferred indefinitely until the Last Day. One founds on fact, the other on faith.
Two others might be added covering much unnecessary metaphysical discussion:—
Q. What is mind? A. No matter!
Q. What is matter? A. Never mind!

—Yours, etc.,

R. A. MANNING.

To the Editor of LIGHT.

SIR.—When is this controversy to end? I always thought that a Spiritualist was one who held the *Seven Principles* of Spiritualism whatever his creed, and while he believed in the sayings attributed to Jesus or not I Mr. Wynn believes in them let him do so and keep quiet about it. Real Christians do not stir up strife and discussion, or indulge in drawn-out theses. Nor do we Spiritualists.

If one wants a fresh definition of "Spiritualist" let it be: "One who believes in the return of the 'dead' and a phenomena induced by them"; all others can let it alone. But do let us avoid the unchristian spirit that has led to the Churches war together for centuries.

Yours, etc.,

H. W. THURMAN.

52a Road, Boscombe.

HUMAN SURVIVAL AND EVOLUTION.

HAS MAN "EVOLVED" THE POWER TO SURVIVE DEATH?

By C. V. W. TARR.

My previous article on this subject ended rather abruptly, and it remains for me to suggest a line of thought which offers a rational view of the birth of the human soul.

If we conclude that human immortality is a product of the evolutionary process, we strike away at one blow all theories of pre-existence as well as the theory of animal survival. There may be serious difficulties in the way of a complete acceptance of such a conclusion, especially when it is borne in mind that many students of psychic science are satisfied that there is evidence not only of animal spirit sensibility but of animal survival also.

The theory which I shall now examine, does, however, point to this conclusion, but does not so far outstrip the orthodox conceptions of modern science as some occult philosophies. And it approaches the interpretation of world-emotion under the dominant conception of an active organizing Sovereign Mind in the universe. Andrew Jackson Davis writes of the evolution of the power to survive death a man as follows:—

"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 pathological monstrosities who do not possess the functions adequate to the manufacturing of the psychical organism. . . . The further back we investigate the physical history of mankind, the more frequent the exceptions (to immortality) until we reach a point in the far past, where the animal world was brought in its fetal 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."

THE PURPOSE OF PHYSICAL LIFE.

The psychical functions of primeval man could not produce an organization such as we now know carries modern man into the all-embracing spirit-world after bodily death. He has evidence of animal psychic sensibility, and it is certain that the primeval man possessed a like sensibility, though no "soul" was yet evolved to carry man beyond birth. The "Directive Idea" of Dr. Geley was turning human physical evolution to the making of a marvellous psychic nature, which should become adapted to receive the inflow of the eternal and universal spirit. In that day when the first man received the divine inflow of the living Spirit of God, the moral consciousness was born. And so, as a tree sprouts forth in countless magical green flames in spring, the evolution of man from his primeval ancestor has meant a birth and evolution of increasing numbers of souls made for the individualizing of spirit. As Andrew Jackson Davis says, no spirit can be individualized without the matrix of physical existence. And in truth, as we look over the vast expanse of human existence all through the ages, as in the name of science we divide and sub-divide the stages of human unfoldment, physically and mentally, the trend of things seems to confirm the views of the great seer. We have seen that anthropological evidence can throw little light upon the psychology of the earliest men. The traces of the belief in an after-life become less and less in evidence in proportion as we draw nearer to the primeval ancestors of man, and at last it seems that man is a creature devoid of any idea of a spirit and a spirit-world. If there was as yet no soul to survive, how could the idea of survival arise? There was an intuition, doubtless, of the inviolable nature of things, but no notion of immortality. The day when this was born was the day when biological evolution had fulfilled its divine function to place man in possession of unlimited fields of material, intellectual, and spiritual progress, and to bring to light within him the Nature of God.

The CROWE CIRCLE have concluded another interesting series of experiments at the British College. The conclusions of the Circle are greatly improved. The serious psychic disturbance occasioned by the S.P.R. controversy has had a prejudicial effect upon the psychic results for nearly a year, and the Circle is to be congratulated upon the way in which it has weathered this attack. On the present occasion two well-known photographers carried out an experiment with their own films and plates, and, under the most satisfactory conditions, obtained not only a result, but one which was fully recognised as the fine of a sensitive. These are the facts which no effects by "mediums" as referred to by a recent correspondent in the "Times" can imitate.—B.

"Answers to Four Recurring Questions," page 56.

SHAKESPEARE AND SPIRITUAL TRUTHS.

To the Editor of LIGHT.

SIR,—The letter of Mr. Ellis Roberts in LIGHT of 19th ult. encourages me to write to tell your readers of some experiences of mine when speaking on Shakespeare's "Talk on the Merchant of Venice" at Bishop's Walkham's Women's Institute by reading "The Quality of Mercy." I said that Portia had carried out this advice:—

"Measure thy life by loss and not by gain,
Not by wine drunk, but by wine poured forth,
For love's strength standeth on love's sacrifice,
And whose suffers most, hath most to give."

(Eleanor H. King.)

Several cottage women came up to me afterwards to ask where this verse came from and, with tears near the surface, said, "You spoke the truth."

Last week I spoke on "Cymbeline" and the "Winter's Tale" to two women's institute audiences. I touched on the point that it was his mother's sin which undid Hamlet because he loved her, and that it was the love of Imogen and of Hermione for their husbands that enabled them to forgive them; pride would have made future mutual happiness impossible. Several women came to me after each lecture to thank me.

I laid great stress on this point—that the suffering of Imogen and of Hermione was their sole of misery from which they drew the water of strength (Psalm xxxiv., v. 4). This tale of misery every loving mother goes through in sympathy with her loved ones. We all suffer with those we love and from that suffering comes a strength to help them, a strength that they know and trust, a strength they could not feel in us if we had not suffered with them. Surely the notion of the Atonement, of the vicarious suffering of Christ has its roots in this truth. Women feel that the pain of childbirth is sacred; they would not be without it.

"Suffering is our vow and profession. Love which cannot suffer is unworthy of the name of love." (John Ingledant.)

Yours, etc.,
MORAN POWER.

Lifford Lodge,
Swanmore,
Near Bishop's Walkham.

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RAYS AND REFLECTIONS.

A nervous reader who has come across the phrase, "familiar," applied by some of the more homely writers on Spiritualism in the past to spirit guides, finds a bad suggestion in the phrase. It is certainly not happily chosen in view of theological prejudices, but its meaning is quite obvious. "Familiar" is an old phrase applied to people intimately associated with some place or family. The Roman Church furnishes an instance, for the officers of the Holy Inquisition were known as "familiars", although clearly not the kind of "familiar" with whom one would care to have much association.

But it is difficult to get people to consider things in themselves as apart from the names given to them—names which in many cases have by long and ignorant usage been deprived of their true meaning. The ordinary use of the word "Paradise" is to denote heaven, but originally it meant simply the immediate state of the soul after death; not heaven, but a kind of midway place, on which the heavenly glories followed. But that is a mild example compared to the misuse of "demon," which seems to be invariably employed as a synonym for "devil," whereas it really means a spirit either good or bad, as in the case of the demon of Socrates, which, if it were a spiritual being, must have been a high and wise one—a true guide and counsellor. There was a time when the word "Christian" had a very bad significance. It was one of the most insulting expressions one Roman gentleman could address to another. That is not the case to-day, and perhaps the term Spiritualist may have the same kind of career; for some words, after departing from their true meaning, ultimately come back to it. We may even live to see the word "ghost," which began in dignity, and afterwards became degraded to mean simply a bogey or spectre, return to its old and sacred uses.

The unintentional drolleries of some of the less skilful writers tend to lighten the gloom, when there is any gloom. If someone quotes the poet as speaking of "the touch of a varnished hand" we reflect that it is more likely to have been said by a painter. If it happened to appear in *LIGHT* in that form doubtless the printer would be blamed; but it would not be his fault. He is not a mind-reader. He cannot be quite certain that the phrase should not appear as written. Now and again *LIGHT* receives instructions that it is to print something exactly as written, especially when it comes from the spirit world. But even the spirit world makes mistakes.

I have just been reading in manuscript a romance of the next world, in which it is stated that a wise old man "smile a wise smile," it would have been dangerous reading for a grammarian with a weak heart! So likewise would the delighted exclamation attributed to another character in the same story: "*Resurgum, resurgum!* we shall rise again!"

There is something not discreditable to the Anglo-Saxon genius in Voltaire's jibe that England was a country with a multitude of religions and "only one sauce." Clearly it set the soul above the stomach. D. G.

ON INFLUENCES.

Many people speak in a commonplace way of one person influencing another; but have you ever thought what a wonderful thing influence is, and the way in which it works? Everybody throws off influence in a greater or lesser degree, and it is not thrown direct from one person to another, but acts in a circular direction, either gaining or losing in intensity according to the nearness or affinity of the atmosphere into which it penetrates. Influence is only another form of magnetism; it is of the same density, but not of the same quality, for influence colours, whereas magnetism touches or photographs on the aura of the person magnetised. The rapidity of thought makes a great difference in influence. If you think rapidly, and never carry an idea out to the full, you have no influencing power; an impulsive person never has much influence, because he does not give his own power time to absorb, but sends it forth to the world in a tate of froth or bubble; which bubble, indeed, may be very brilliant for a few moments, but will burst before it has time to do more than dazzle the eye of the beholder, and leaves him with the sense of something lost instead of something gained.

Actions leave the most solid influence. The fact of striving to do a thing and succeeding, stamps the surrounding atmosphere with a picture that reflects itself on every individual near with a fainter or stronger reflection according to the dimness or brightness of the inner light which lights the aura of every living person. You are for ever passing through bands and waves of influences that tinge your mind according to the reciprocity of the state of your inner self. These you call "thoughts" and "ideas" and claim them as your own, whereas in reality they are only pictures that you have caught—with more or less colouring. "Guidance From Beyond."

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."

DESCRIPTIONS OF SPIRIT LIFE.

Is it true that the spirit world is "just this world over again," as some have thought? That is rather a wholesale way of expressing it, but in the lower stages of spirit life, at least, there is probably a certain amount of truth in it. It seems pretty clear that to undeveloped souls almost wholly immersed in earthly ideas and experiences, the next stage of life may well present very much the same appearances, doubtless because they have not unfolded the vision and sensitiveness to grasp the realities. To a certain extent even here on earth every man sees a different kind of world from that seen by his fellows. The difference may be minute, but it is there. How different a landscape will appear to a lover of Nature—a poet or an idealist—and to a simple rustic. One will see its beauties and be thrilled by them—the other will see nothing in particular. We do not say that such an illustration covers the whole question as applied to differences of experience in the spiritual world, but it certainly contains a large part of it. As we understand it there is a Borderland—a state in which earth memories and conditions mingle in a sometimes confused fashion with spirit experiences—and a spiritual realm proper, in which the inhabitants having progressed beyond earth attraction live their lives in natural and orderly fashion. But in any case we can easily see how the contradictions and discrepancies arise in accounts given by spirits of their experiences and surroundings. After all, there is a general consistency in the accounts received—the difference being usually only in details.

IDENTIFIED MESSAGES FROM SPIRITS.

This question takes the larger form of whether any attempts have been made to get unknown spirits publicly identified. There have been several—some of them very successful—but the conditions required for such a work are

clearly rare and difficult. We may take a notable example from the early days when the late Mr. J. J. Morse, the trance medium, then a young man, gave a series of sittings at the office of the old "Medium and Daybreak," in Southampton Row. In addition to "control" addresses, there was the experiment of allowing "strangers" amongst the spirits to "come through" and give their names and other identifying particulars. These were published weekly in the journal, and in many instances recognised by their friends. Of course there was always the explanation that this was the outcome of an ingenious and complicated conspiracy. But this was an improbable theory. We knew both the late Mr. James Burns, the editor of the "Medium and Daybreak," and Mr. J. J. Morse. Both were men of the highest probity. Mr. Burns, indeed, was a man of such exceptional honesty and candour that his outspokenness made him many enemies. The "strangers" were usually utterly unknown to the medium and the circle, and the identifications often came from persons who knew nothing of Spiritualism or the journal (which was a very obscure one, relatively speaking), and had only learned indirectly that the names had been inquired about.

"THE MAKING OF MAN."

Questions continually arise—we had examples recently—as to the purpose of earth life. Why, for instance, is it necessary for mankind to go through a long pilgrimage of pain on earth and to what does it tend? Not the wisest of us are able to "justify the ways of God to man" in every respect. There are many things beyond our understanding. But it does seem clear enough that only by such a process could man be made a self-conscious, self-directing spirit. That is part of the philosophy of all the greatest philosophers and poets. Moreover, man's life is not all misery. There is a vast amount of quiet happiness. If it were unmixed suffering then the question might well arise. In one of his poems, "Religio Medici," Sir Arthur Conan Doyle, writing of man's Creator, points out that "He gives a hundred joys of sense where few or none might serve." But those who would go into the subject on the more scientific side might read "Man-making: From Out of the Mists to Beyond the Veil," by William E. Benton, tracing the career of the human being from his beginnings on the planet, and study such chapters as "Historic Man," "Contemporary Man," "Post-Mortem Man," and "Eternal Man." Here they will get some knowledge of the plan as well as of the purpose.

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ANSWERS TO CORRESPONDENTS.

B. ROBERTSON.—Thank you for the verses. They are pleasant, but rather too rudimentary in form for use in our pages.

C. C. BRYAN (Sherman, Texas).—We appreciate your letter and your approval of *LIGHT*. Thank you for the poetical book-marks.

S. M.—We have considered the point, but cannot see why the anatomy of the fairies should necessarily have to conform to human standards. Anyway, we cannot accept any responsibility for the divergences. We did not produce them. If we had done so they might be still more un-anatomical!

M. A.—"I don't know how anybody could possibly disbelieve in the return of our spirit friends." No, but although we don't know *how* they do it, still they do.

DR. S.—It may be closed by the time these lines appear. But it will deprive many readers of a source of enjoyment.

H. B.—It is apparently part of the providence of things that a foolish doctrine should wither as a consequence of its foolish presentation.

F. J.—We deprecate attacks on other movements. We find sufficient to do in minding our own business.

NEW PUBLICATIONS RECEIVED.

"The Rational Basis of Belief." By C. J. Galloway. M'Lellan and Co., Glasgow. (6d. net.)

"Reynard. The Case Against the Fox." By G. W. Clark. Published by the author, "Homeland," Anglesey Abbey, Lode, Cambridge. 1s. net.

"Après La Mort. Exposé de la Doctrine des Esprits." By Léon Denis. Librairie des Science Psychiques, Paris. (6 francs.)

"Le Livre des Esprits." By Allan Kardec. Librairie des Science Psychiques, Paris. (6 francs.)

"A History of Dreams." By A. J. J. MacLiff. Grant Richards (7s. 6d. net.)

"The Garden of Eden." By Beatrice Moore, B.A. Research Press. (2s. 6d. net.)

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, June 3rd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. Ford.

Croydon.—Harewood Hall, 96, High-street.—June 3rd, 11, Mr. P. Scholey; 6.30, Mr. Ernest Meads.

Brighton.—Mighell-street Hall.—June 3rd, 11.15 and 7, Mr. J. Jackson (of Reading); 3, Lyceum. Wednesday, 8.15, Messrs. Percy Street and Powell.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—June 3rd, 11 and 6.30, Mrs. Hetty Butterworth. Wednesday, 6th, 7.30, service at 55, Station-road.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, building fund whist drive. Sunday, 11, Mr. Geo. Prior; 7, Mrs. M. Maunders, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Clempson, address and clairvoyance. Friday, free healing; 5-7, children; from 7, adults. Sunday, June 10th, 11, 3, and 7, Lyceum anniversary services.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 3rd, 7, Rev. G. Ward. Wednesday, June 6th, special circle, 3.30 p.m. Thursday, June 7th, 8, service, Madame Bishop Anderson, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—June 3rd, 11, public circle; 7, Mr. G. W. Peters. Thursday, June 7th, Mr. Rene Francois.

Peckham.—Lausanne-road.—June 3rd, 7, Mr. A. T. Connor. Thursday, 8.15, Mrs. E. Edey.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, June 3rd, 11, Mr. F. Richards; 7, Mrs. E. Edey.

Worthing Spiritualist Mission, Ann street.—June 3rd, 6.30, Mrs. Paulet. June 7th, 6.30, Mrs. Paulet.

Richmond Spiritualist Church, Ormond-road.—Sunday, June 3rd, 7.30, Mr. G. R. Symonds. Wednesday, June 6th, Mrs. Goode.

Central.—144, High Holborn (Bury-street entrance).—June 1st, 7.30, Mrs. B. Stock. June 3rd, 7 p.m., Mrs. B. Stock.

Kew and Richmond Spiritualist Society.—Cumberland Studio, Forest-road, Mortlake-road, Kew.—June 3rd, 7, service, public circle, 8.30. Monday, June 4th, 7.30, Mrs. Smith.

EXHIBITION OF SPIRIT PHOTOGRAPHS.

SUCCESSFUL START AT WOOLWICH.

As announced in our previous issue, the exhibition tour of the Garscadden Collection of Spirit Photographs was inaugurated at Invicta Hall, Crescent-road, the Headquarters of the Woolwich and Plumstead Spiritualist Society, on Monday last, when Mr. H. W. Engholm opened the exhibition and delivered a short address on the subject of "Spirit Photography" before a large gathering of visitors. In the course of his remarks, Mr. Engholm reminded those present of the fact that the Garscadden collection was the most remarkable tangible proof of psychic phenomena in the world to-day. He complimented Mr. Fidler, the Honorary Secretary of the Society, and his committee of helpers on the excellent display they had made of the ninety-two pictures included in the collection. Mr. Engholm was asked to convey to Mr. Garscadden the thanks of the society for his generosity in loaning what was described by the speaker as the first Royal Academy of Spirit Photography. Miss F. R. Scatcherd opened the exhibition on Tuesday. This collection will be on exhibition by the Southend-on-Sea Spiritualist Society for three days, commencing June 4th.

The exhibition will be held in the society's new church in Westborough-road, corner of Hilderville Drive, Westcliff-on-Sea, the seating capacity of which is for 700 people. The pictures will be on view each day from 3 p.m. until dusk, or 8.30 p.m. The price of admission will be one shilling, including the valuable, illustrated sixteen-page catalogue.

The collection then returns to London when three of the Ilford local societies in combination will exhibit the pictures at the Carnegie Library, Romford-road, Manor Park, for two evenings, opening at 7 p.m., on Wednesday and Thursday, June 13th and 14th. The three societies are The Little Ilford Christian Spiritualist Church, the Psychical Research Society (Ilford), and the Manor Park Spiritualist Church. Other fixtures for exhibiting this collection in London and outlying districts have, we learn, been fixed. Societies who desire to take advantage of this most important form of propaganda and wish to assist their funds are urged to communicate without delay to Mrs. Ensor, Hon. Secretary of the London District Council of the S.N.U., at 3, Beechcroft-avenue, Southall, Middlesex, as the time available for this exhibition tour is somewhat limited.

NORTH LONDON SPIRITUALISTS' PROPAGANDA COMMITTEE.—On Whit Sunday afternoon, at 3 o'clock, in the Stanley Hall, the third meeting of the present series was held, when Mr. H. W. Engholm delivered a very earnest and powerful address on "Why I am a Spiritualist," in a clear and decisive manner, which was enjoyed by a very good audience. Mrs. E. Neville gave some clairvoyant descriptions, and Miss Maud Bailey rendered a beautiful solo. Mr. Teakle officiated at the piano, and Rev. Geo. Ward very kindly occupied the chair.—R. ELLIS, Hon. Sec.

MR. HORACE LEAF, of 41, Westbourne Gardens, Bayswater, W.2, informs us that he will at that address deliver a series of four drawing-room lectures on "The Theory and Practice of Mediumship" on each Thursday in July commencing at 8.15 p.m. Each lecture will be followed by demonstrations. The subjects will be: July 5th, "The Faculty of Psychometry"; July 12th, "The Human Aura"; July 19th, "The Faculty of Clairvoyance"; July 26th, "How to Develop Mediumship." Tickets will be 2/6 each.

THE PRINCIPLES AND PRACTICE OF HEALING.—At a special meeting of the London Spiritualist Alliance, held on Thursday, May 24th, an address entitled "The Principles and Practice of Healing" was delivered by Mr. Robert McAllan, President of the Psycho-Therapeutic Society. The address was of exceptional interest, and in view of unexpected pressure on our columns we have decided to hold over a report thereof till next week so that it may appear in an extended form.

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FRIDAY, June 1st, 3.15 p.m. Eighth of a series of 10 Lecture-Demonstrations by Mr. VOUT PETERS, entitled "The Principles and Practice of Clairvoyance." Subject:—"Trance Clairvoyance." Non-Members admitted on payment.

MONDAY, June 4th, 3 p.m. Private Clairvoyance. Mr. T. E. AUSTIN.

TUESDAY, June 5th, 3.15 p.m. Public Clairvoyance. Miss McCREADIE.

WEDNESDAY, June 6th, 2.30 p.m. Personal Clairvoyance. Mr. T. E. AUSTIN. 4 p.m. Discussion Gathering.

THURSDAY, June 7th, 7.30 p.m. Special Meeting. Mr. STAVELEY BULFORD. "Radiology."

A CONVERSAZIONE

in aid of the funds of the Alliance will be held on MONDAY, JUNE 4th, 8—11 p.m. Musical Entertainment and other attractions.

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INTUITION AND LOGIC.

Many years ago in reading a little volume by a Scottish minor poet, evidently a man of clear mind and a real poetic gift, we were struck with the number of instances in which he seemed to have alighted on truths which did not become clearly known until long afterwards. Here, for example, is a stanza from a poem on the meaning of death:—

"At last death is the severing of all
Entanglement or tie that binds to earth—
The cutting of the cord umbilical
That frees the higher birth?"

Would it have surprised him, we wonder, if in his days on earth he had been told that he had stated a literal fact? For so it is, as we know to-day. All who make a loving study of poetry know that through all the ages the poets have been proclaiming things that the science of later days discovers to be true, as the lawyers say, "in substance and in fact." But even as the healthiest man may "catch cold," through enforced association with infectious conditions and infectious people, so the poet has suffered through his sensitive subjection to materialistic thought. Otherwise so many poets would not have written of the joys of some enfranchised spirit who was at once basking in the sunlight of immortality and sleeping in tranquility in the bosom of earth. The application of a little logic would have corrected this confusion of ideas. That is what logic is for.

THE BRITON AND SPIRITUALISM.

Spiritualism is said to stand at its highest in Great Britain amongst all the countries of the world. We hope it is really so. Certainly we know that, like Mrs. Primrose in "The Vicar of Wakefield," John Bull is given to choose a thing "not for a fine glossy surface, but for such qualities as will wear well." We

know Carlyle's opinion of his "much-honoured, illustrious, extremely inarticulate Mr. Bull." As the sage wrote:—

Ask Bull his opinion of any matter—oftentimes the force of dulness can no further go. You stand silent, incredulous, as over a platitude that borders on the Infinite. The man's Churchisms, Dissenterisms, Puseyisms, Benthamisms, College Philosophies, Fashionable Literatures are unexampled in this world. . . . His spoken sense is next to nothing, nine-tenths of it palpable nonsense; but his unspoken sense, his silent inner feeling of what is true, what does agree with fact, what is do-able and what is not do-able—this seeks its fellow in the world.

This is true enough. We have seen it many times in some of the old stern workers in Spiritualism. They had the facts and the substance—the root of the matter—although niceties of speech and refinements of thought were beyond them. These men may have seemed stupid, but they had what Carlyle loved, "stable equilibrium." They were slow but very sure. They had character, which is of more worth than many talents. That is why Spiritualism stands to-day; that is why it will continue to stand even more firmly in the days to come.

* * * *

PROBLEMS OF MEDIUMSHIP.

A study of the principles of spirit intercourse throws a clear light on many of its facts. We find, for instance, that a medium is the meeting-place of two planes of being—the spiritual and the material—and that the disappointments and perplexities of spirit communication are mainly due to the difficulty of establishing a harmonious relationship between the two. With the most favourable conditions there must be a transformation of energy—a damping-down of vibrations—before the brain of the sensitive can be influenced or material objects acted upon. This reduction leads necessarily to a restriction of the field of activity and a corresponding modification or loss of spiritual qualities. This absorption of the higher by the lower is common in physics. Steam suddenly chilled is condensed into water and in the change loses many of its properties, and water congealed into ice no longer retains the characteristics of a liquid. The transition is always at the expense of the finer and freer condition. Similarly, spiritual impulses in their passage into matter are deprived of some of their initial force and scope; they are hampered and enfeebled, and the resulting manifestation is either imperfect and unsatisfactory or not distinguishable from everyday phenomena. Psychical Research, honestly pursued, will lead to further discoveries in the realm where matter and spirit interpenetrate and thus more light will be thrown upon the baffling problems of mediumship. We who are incarnate find it difficult sometimes to express ourselves through a brain with which we are familiar. Need we be surprised, then, if an intelligence external to ourselves, should experience opposition in communicating when it has to adapt itself to a coarser form of vibration and make use of an instrument that is already engaged and not always reliable in its action?

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THE PRINCIPLES AND PRACTICE OF HEALING.

ADDRESS BY MR. ROBERT McALLAN.

On the evening of Thursday, May 24th, Mr. Robert McAllan addressed a meeting of the London Spiritualist Alliance on "The Principles and Practice of Healing," a subject of which, as the Chairman of the meeting, Mr. G. E. Wright, observed in introducing the speaker, Mr. McAllan is one of the greatest living exponents, being President of the Psycho-therapeutic Society, a Society devoted to the application of the principles of psychic science to the cure of disease.

The following is a greatly abridged report:—

It is with the idea that it may be helpful to many here to-night to know how to heal themselves and others that I am giving this address. Healing, of course, means the getting sound or whole. The special kind of healing I have to deal with is healing by the mind, as opposed to healing by the aid of medicines or the ordinary methods pursued by doctors. The first thing we have to consider is—what is healing? If a person has a wound or cut, the doctor will first wash that cut or wound. He will clean it thoroughly, and then join up the surface, put on bandages, and perhaps apply certain drugs that experience has told him will have certain effects. But I would like to point out that unless the wound be clean no applications or dressings will be of the least benefit, which proves that the healing power is within ourselves and not external to ourselves. That is to say, if the cells which compose the body have vitality enough they will join up and that is healing. If there is not sufficient vitality the person may die through the wound being open. Therefore the first thing the doctor will do is to cleanse the wound. It follows from this that no person can really heal another. All he can do is to adopt certain methods that will stimulate the healing action.

Now in mental healing the question is often asked: How can the mind heal? In the first instance our minds are supposed to be double, they may be treble for all I know, but it is convenient to divide them into the conscious and the subconscious, or the objective mind and the subjective or subliminal mind. The mind has often been compared to an iceberg—one-ninth above the water, and eight-ninths (the subconscious) below the water. The subconscious is a great storehouse of all our experiences. Now the conscious and the subconscious mind work together as a rule. The subconscious mind, though much the stronger of the two, is dominated by the conscious mind. Where it is not so dominated you get lunacy. Very often a person has come to me for treatment—brought to me by his conscious mind (other healers have noticed the same thing)—but directly the treatment commences, opposition is set up by the subconscious mind, a dead solid resistance—it doesn't want to be treated. The conflict can be seen in the person's eye.

Now we come naturally to the power of the mind over the body. The mind has more power over the body than most people imagine. It can so act upon the body as to injure or even kill it. For this reason everyone should make it a rule never to indulge in any discussions of a contentious nature at meals. It interferes with digestion and there is trouble afterwards.

The question is how can the mind be utilised so as to benefit the body instead of injuring it? Let me remind you of what goes on physically in the body. Although our bodies are very solid-looking in appearance, they are entirely made up of cells. In each cell is a little living creature. These little creatures can communicate with each other. Now it is supposed that there is a local mind with each of the different organs of the body. The hand, for instance, is composed of cells, and in each cell there is a little living creature. It is supposed that these have a something, we won't call it intelligence, by which they work together in harmony and that the subconscious mind, which is the governing mind of the body, can send an order—as it were—down to the hand which will be caught up and obeyed by all the occupants of the cells composing the hand. It is very wonderful and it seems to me to be very reasonable in every way. We know that the occupants of the cells have certain purposes to fulfil. We know, too, that if the cells die and are not replaced, disease comes and eventually the person will die. It is supposed that the local minds are governed by the subconscious mind which is the corporate mind of the body and the order is sent down to the cells which compose the organ in question and that if certain conditions are fulfilled—we do not understand all the conditions—health will come instead of the reverse. Certain conditions are necessary. I spoke about the wound having to be clean. For healing with the mind, the mind must be clean, and I insist upon this

because we have had a good deal from my friend, Mr. Coné, on his method. You simply say several times, "Ce passe," "ce passe," and it does not always pass. In fact in the majority of cases it does not pass. This is because the mind is not in a condition to give the order. It must be at peace with the world if the healing is to take place. It must be entirely free from envious, unkind, and unforgiving thoughts. Unless the mind is in that state it is quite useless to attempt in any way to treat oneself by auto-suggestion. It is the same thing as the doctor letting the wound remain dirty and putting bandages on it. It would not heal, but rather the effect would be worse. If the body takes in poison, the first thing the doctor does is to get the poison out. But there can be poison in the mind as well as in the body and the poison taken into the mind has a very detrimental effect on the body, so that it is useless to try and use the mind to heal the body unless the mind has first been cleansed of poison.

Now we come to the influence of fear on our minds. We say that conscience makes cowards of us all. So our consciences must be clean first. Every night the moral slate must be cleansed so that we may start fresh in the morning. One interesting thing about fears is they nearly always bring the very trouble that is feared. A very simple method of eliminating fear is to do our duty. Go about with a sense of duty, and fears will very soon take a back place.

Often people go to a doctor and he says, "My dear fellow, your trouble is all imagination. Go to the country and stop there two or three months." That is the most dangerous advice that could possibly be given. The man is left to himself with nothing to do, filled with fears which have the worst possible consequences to his health. Only imagination! Think what that means! There are no imaginary diseases, but there are plenty of diseases of the imagination! When we come to deal with the imagination we have to bring in another factor. I do not think that in healing we can leave spirit out. Personally, I hold that the spirit is pure, even while in the body, and that when grossness appears in the body the spirit does not take part in it. That, however, is only my theory. It is not, however, theory but fact to state that in healing, if the spirit be invoked to strengthen the mind, the mind can act upon the body with very much better effect. I consider Mr. Coné has failed in ignoring the spiritual side of auto-suggestion. Now the minds of too many people are fixed upon themselves. You can have mental dyspepsia as well as physical dyspepsia. How can I illustrate that? Take myself; I never had indigestion in my life, and I shall be seventy next year. Yet I eat freely of anything that comes along. But if I were to start thinking about my stomach and, wondering whether I had taken too many ounces of this or too few ounces of the other thing, I know I should end up in being dyspeptic. When people's minds turn in upon themselves they become unfit to look at things from a proper viewpoint. Their own personalities loom so large in their mental horizons that they get out of touch with everything about them.

I would advise any of you who suffer from fears to get into the way of smiling at them. They remind me very much of masks. When little children see a mask for the first time they run away from it, and hide their faces in their mother's gown. But on making a little closer inspection of the mask they find it only hollow pasteboard. So we have got to regard those nebulous fears that give us a feeling of depression, and bring headaches, as so many empty masks. They are merely the appearance of evil, not the reality. And fears must not be fought. You lose by stopping to fight them. Instead, smile at them. If business is not very good and trouble is anticipated, don't approach it with the feeling of fear, but say, "I am going to go through with it. Whatever it may be I am ready for it. I shall not allow it to injure or hurt me in any way." Remember the proverb, "Muddy water left alone will purify itself."

With regard to auto-suggestion, suppose you have difficulty in sleeping, it is well after having cleansed the moral slate to lie with your eyes closed and say aloud, "I am going to sleep to-night. I am perfectly calm. I shall sleep to-night." The suggestion must be positive. It is no good to say, "I won't have any headache to-morrow." The suggestion should be, "I shall feel thoroughly fit. I shall feel quite well, quite bright, quite fit, thoroughly fit in every way." Then go to sleep and forget about it. Don't say, "I wonder whether what I have said will have effect or not." Take it for granted. Have that feeling of mental authority that the order you have

given will be carried out. It may not be attended to at once. Sometimes you will not get the desired chance immediately, but it will come. Again, suppose a man has to see another man on a business matter and is not quite certain how to get on. He should give himself the suggestion, with his eyes closed, that he will be quite confident on the morrow, that his mind will be quite active and alert, and he will feel thoroughly fit and absolutely sure of himself.

With regard to children, wonderful results can be obtained by suggestion when they are asleep. With little children of from three to five years of age, small faults can be corrected, and any amount of mental and physical pain saved to the parents and the children themselves. For instance, a lady's companion came to me one day with a little boy and told me that he had a habit of getting into her bed about five o'clock in the morning, making it impossible for her to sleep after that hour, and as she had sometimes to sit up till very late this early disturbance was really affecting her health. I advised her to wait till the child was asleep at night, and then bringing her mouth close to his ear, whisper very softly words to this effect, "Eric is a little man. Little men don't get into other people's beds in the morning. Little men, when they wake in the morning remain in their own beds. Eric will grow into a fine big man if he remains in his own bed." I told her to watch his breathing, and if it became irregular to wait until he fell asleep again. For two days she had no success, but though in despair she tried once more. On the third morning she woke at 7 o'clock, and looked over to the boy's cot. He was lying, looking at his fingers, as quiet as a mouse. She said, "Hello, Eric, so you didn't come into my bed this morning?" "No," he said, "I am not coming into your bed any more." "Why not?" "I am a little man, and little men don't get into other people's beds." And he didn't, and thereafter she was able to get her normal sleep. In another case a little boy of eight or nine, who was in the habit of playing with other children, acquired a rather more copious flow of language than his parents approved of. He was even dismissed from his school on account of it. The mother came to me in great distress. I gave her suggestions on the same lines, and after four or five trials the trouble completely stopped and the child was ever afterwards a reformed character.

With regard to hypnotism, I should like to explain that hypnotism has no healing value in itself. Its only use is to enable the subconscious mind to be placed in a condition to receive suggestion without criticising. Take ten people suffering from insomnia and say to them, "You will sleep to-night"; and perhaps one out of the ten might sleep as a result. But if those people were under hypnosis the chances are that seven out of the ten would sleep.

A woman came to me to make an appointment for some sittings, and I saw her rubbing her hand. A wasp had bitten her. I said, "I will cure that for you." I put her under hypnosis and placed my thumb over the swelling. I said, "Quick, quick, all the healthy blood must carry the inflammation away. Come on, quick, quick, quick; away, away, away!" In about ten minutes I lifted my thumb off, and there was only a small white pimple that took about ten days to go down. Now that was the effect of her own mind. I gave her suggestion that her own blood was able to do a certain thing. I did not do it. She was the centre of healing herself. I merely directed her forces a certain way.

I had a man come to me in the Psycho-therapeutic Society who was suffering from a disease which, according to the doctors, was incurable. I gave him a little spinal

treatment and then told him to put both hands on a chair. I said, "Look straight in my eyes, and lift your right leg up with me. Now the left, now the right. Now support yourself with one arm. Look straight in my eyes. As I say 'one, two, three, four,' keep on lifting your legs up. 'One, two, three, four—one, two, three, four'—lift them higher—ever so much higher. Don't look at your legs. Straight in my eyes. Now lift again, higher, higher, higher, higher." That man now walks a mile every morning after his breakfast. He came in on the arm of his wife, but walked out just as vigorously as any of us. It was the effect of his mind upon himself.

Sometimes I have cases of spirit obsessions. I may tell you frankly that I do not believe in spirit obsessions. I do not believe any evil spirit has power over any living person. If the spirits of the people departed were able to hurt the living, life would be impossible. But where people come in great distress, believing that they are obsessed by a spirit, you have to be sympathetic and assume that what they say is correct in order to be able to meet them on their own ground. A lady came to me saying she was much troubled by an evil spirit that used to interfere with her in a very unpleasant fashion, so much so that she was afraid to undress herself and go to bed. She occupied a good position, but she was rapidly going downhill. "Now," I said, "to-night, when you go to bed, do so in perfect faith that there are sufficient good spirits in your room to ward off the evil spirits. You have not appealed to them to help you. They are waiting for you to appeal to them for help, but you must ask them for it, and you will get it. They will form a ring round your bed that it will be impossible for an evil spirit to come near you." After five treatments she was completely cured.

I had rather an interesting case some time ago. A man to whom I gave a lot of treatments could not get on at all, and, guided by previous experience, I said, "It is useless for you to come to me for help if you are not perfectly candid with me. What are you concealing? Unless you are perfectly candid I shall decline to go any further." Well, it came out that he had been defrauding the Income Tax authorities for about six or seven years of a very large amount of money. In other respects he was a very decent fellow. The disturbing factor in his life was the possibility that he might be found out, and that very evil consequences would ensue. There was no need for any further hypnosis. I said, "Go and see your solicitor, tell him the exact amount you make it, and get him to go to Somerset House and try to arrange that if you pay up there will be no trouble." And that is what he did. He paid the amount and he came to me a fortnight later a changed man in every respect.

Auto-suggestion properly applied can be a wonderful help to us all in our lives, and suggestion particularly to children will help them in their studies. Supposing a child of nine or ten is careless in his school work. The mother can just whisper in his or her ear at night when asleep, "Now just stick at the work to-morrow. You are going to show what you can do. Reach the top of the class. You are going to beat all the others—going to beat all the others. You can do it. You are going to do it." That will help the child.

So we can help others and ourselves by giving suggestions from time to time that will make their path and ours very much easier than it would otherwise be.

After replying to two or three questions from the audience, Mr. McAllan, on the proposal of the Chairman, was accorded a very hearty vote of thanks for his interesting and exceedingly helpful address.

"THE PROBLEM OF IDENTITY."

In your leading article under this title in *LIGHT* of May 19th, the statement is made that bodily presence will not strike students of psychology as of supreme importance in deciding the question of identity. Anyone who hesitates to accept this statement should read the Appendix to Chapter ii. of F. W. H. Myers' "Human Personality." On pp. 360-368 we find the record of Mary Lurancy Vennum. This child seems to have been the victim of obsession by various undesirable spirits. She was cured by her body being controlled—possessed, one may say—by the spirit of a girl called Mary Roff, who, during her earthly life, had suffered in a somewhat similar way. This control lasted for about four months, and resulted in a complete cure. But during those four months, with very occasional intervals, Mary Lurancy could not be identified. The memories were those of Mary Roff, who was taken to the home of Mr. and Mrs. Roff and lived with them in affectionate filial relation. After a while she told her mother, Mrs. Roff, that Mary Lurancy was coming back. She bade her family and friends goodbye, and Mary Lurancy Vennum returned and continued to live with her parents until she married; she had no return of the disorderly controls which had troubled her.

The case is particularly well authenticated. It was originally reported by Dr. Stevens in the "Religio-Philosophical Journal," and was later investigated by Dr. Richard Hodgson who questioned some of the chief witnesses. It seems strange that the case is not more widely known than it is. One rarely sees it referred to in books on

psychic subjects. But it is one which throws light on some serious problems. H. A. DALLAS.

MR. ARTHUR MACHEN AND PSYCHIC EVIDENCES.

Replying to Mr. Wright's article in *LIGHT* of May 26th (page 325), Mr. Arthur Machen writes:—

The point as to the need of confirmatory evidence is most justly taken, but your contributor is wrong on one issue—see last paragraph but one of his article.

Character is of the highest importance in all sorts of evidence. Supposing I was giving evidence on some point of fact at the Law Courts, and it turned out in cross-examination that my nickname in the City was "Ananias," and that I had twice "done time" for perjury? Or supposing it turned out that I had been subject to delusions and had been "certified"? Or suppose a case in which I was called as a business expert and swore that in my opinion the defendant had taken all reasonable precautions and it turned out that I had myself parted with £1,000 to a "confidence trick" man?

But "grounds of assent" is a very interesting topic. Many years ago I was telling a friend, a distinguished literary man (known also to yourself) about the newly discovered X-Rays, how they "saw" through the flesh to the bone. He laughed derisively. I mentioned that I had got my information from an article in the "Saturday Review." He believed it at once. Logically this may be absurd; pragmatically he was quite right.

SPIRITUALISM THE LINK.

ADDRESS BY MR. H. ERNEST HUNT.

A wide range of thought and study was opened before the mental vision of his hearers by Mr. H. ERNEST HUNT in the address entitled "Spiritualism the Link," which he gave to members and friends of the London Spiritualist Alliance in the hall at 6, Queen Square, on the evening of the 31st ult., Mr. George E. Wright presiding. The following is an abridged report:—

What I want to deal with to-night is the extraordinary way in which Spiritualism, to me, acts as a link between various subjects. When you come into this movement, when you come in to study this subject, it seems as if window after window goes up on subjects that are connected, yet a little bit off the track of this subject, and so gradually one is led into the study of a number of subsidiary subjects that are extremely important. Some of these bypaths I propose to explore with you for a little while. What do we understand by Spiritualism? Well, I would rather take a standpoint here that is a little different from the usual. The usual standpoint is to take as the central point the survival of bodily death. I think that that is a mistake. I think the central point of Spiritualism is the simple fact that man is a spirit now; that man is a spiritual being. If you start with that as your central point and if you can drive it home—and I am convinced you can—you can draw a number of logical deductions which cover the whole of the ground. Because man is a spirit naturally he survives death. If he survives death, and if he is a spirit now, obviously you get the idea of brotherhood and the fatherhood of God. If he is spirit now he is already a divine being and he claims his sonship, and so you get the fatherhood of God. Because he is spirit all his brothers and sisters are spirits, and so you get the idea of a great spiritual brotherhood, and then you can go further—you can see the world as a reflex of spiritual states.

You can do very little in the way of investigation of Spiritualism without stepping at once into the domain of the psychic, and as soon as you begin to study the psychic obviously you are in psychology. If you are to know anything reasonable about your Spiritualism and know it on a sure basis, you must know something about psychology. Take the most ordinary psychology, descriptive psychology, the description of our mental processes. All mental growth begins with the evidence of the senses, and the things we see and hear. What is it that sees and what is it that hears? You may say it is the eye that sees. At once Spiritualism comes in to show you that you can see without eyes. Scientists will tell you the eye sees, but there is something behind the eye. Eyes are only the machinery of sight; the machinery is perfectly intact when the body is dead, but that which saw has withdrawn. The thing that sees is the real self, and the real self is not the body, but the spirit that inhabits the body and that enables the body to see and hear. If you add the spiritual insight your ordinary every-day psychology is a very different thing, it relates itself to real life and progress.

People talk about an effort of will. What is it? It is something more than a faculty of the mind. It is a bigger and finer thing than an act of decision. It is the soul or spirit co-ordinating and subordinating all the mental machinery to the accomplishment of a purpose. What is memory? You may say it is a certain process in the grey matter of the brain. So it is. But if it were that only, obviously when the grey matter of the brain went into decomposition, memory would be dissolved and abolished. Spiritualism comes along to prove that nothing of the sort happens. It shows that memory can persist even apart from the grey matter of the brain. Even if Spiritualism could not prove this, experiments with anaesthetics will do so. Numerous experiments have absolutely demonstrated that a man is able to think and remember, to use his will, to carry on the whole of his mental operations, while he is under anaesthetics—while for the time being he is out of his body, and that body is temporarily dead. So when you drive memory to its logical conclusion, it is not a thing of the body, but a spiritual faculty, and if you come down to the bed-rock of this psychology you will find that every one of our mental operations is the spirit working through the mind. Man is a spirit.

Again, you cannot investigate psychology very long without being linked up with hypnotism. About the year 1850 a very lively interest was taken in hypnotism, principally by doctors. It was about the time that Doctors Elliotson and Esdaile began taking up the subject with great success. Dr. Esdaile made many operations with hypnotism as an anaesthetic. I believe that they were on the verge of very tremendous discoveries, which would have absolutely demonstrated the spiritual nature of man—that had hypno-

tism continued its vogue we should have had demonstrated by the medical profession the fact that man is a spirit a very great deal earlier than it has been. Curiously enough, just about 1850 Sir J. Simpson discovered chloroform. Hypnotism had been successfully used as an anaesthetic, but only very few doctors knew sufficient about hypnotism to carry out experiments, while everyone could use chloroform. Therefore they preferred to use chloroform, so they switched off the line of research when they were just on the edge of discovery, and never went right over. But if you get out of the L.S.A. library Cornillier's book, "The Survival of the Soul," and compare the experiences related therein with those of the doctors in 1850, I think you will be compelled to admit that almost apart from Spiritualism it was proven that man is a spirit. We may perhaps speculate that the time was not quite ripe for the advent of the truth, and it may have been a Divine purpose that the discovery of chloroform should turn it aside for a little while.

Hypnotism naturally leads on to suggestion, another link to Spiritualism. Suggestion is an extremely valuable field. There is an enormous amount to be gained by self-suggestion. We have Coué, but there were a vast number of people who put forward the same matter before Coué took it up. If once you have learned the use of suggestion you could not be without it. I could not have done a quarter of the work I have if I had not been working my own machinery by suggestion. It is an extraordinarily valuable aid to efficiency, and to the development of one's own faculties, and to the keeping of oneself well and fit. When you realise that you are a spirit you realise that it is an inversion of the natural order of things that a man should be at the mercy of his thousand and one petty ailments. If man is a spirit, he must master matter and learn to make his body a willing servant to his soul. Every thought tells and has its reflex action in the body. At once we are caught up into therapeutics. Thought can do an immense amount in the direction of the elimination of disease before the disease gets a chance. Our thoughts can be so tuned as to render the body almost immune from infection.

We come to psycho-analysis. If you want to know your subject thoroughly you will have to have a nodding acquaintance with psycho-analysis even if only to discover the fallacies which would explain all phenomena in terms of psycho-analysis. Psycho-analysis is the delving into the subconscious mind; there you find the roots of our desires, passions, and whims, often buried centuries ago in our evolutionary climb. We learn a very great deal about the troubles that beset us by the study of psycho-analysis. We learn how repression works, how things are buried below the surface of consciousness—out of sight, but not out of mind, all the better able perhaps to act because we cannot see them. We do not know what is happening but they have effects in our lives, tempers, prospects and affairs. So psycho-analysis tells us of the history of this great realm of the subconscious mind, while hypnotism tells us the mind's present capabilities. Past—psycho-analysis. Present—hypnotism. The future is given to us by Spiritualism. Psycho-analysis, hypnotism, Spiritualism—past, present and future.

Try another side line and you link up with physics. When you study the phenomena of Spiritualism there comes the peculiar question of physics—the composition of matter. Every here and there you find science going out to its furthest end and when you ask it where it is going it doesn't know. Science is trembling over the edge of its boundaries in every direction, and always the trend is towards the invisible, with something beyond, and I suggest that the something beyond is spirit. The scientist has demonstrated that there is no such thing as solid matter. Solid matter is neither solid nor is it matter. What is the atom? The scientist will tell you it is just simply a central charge of electricity like a central sun, with a certain number of satellites or planets, called electrons, whirling round it, and that the bulk of the atom is empty space. So you see we are getting extraordinarily near our immaterial basis for the universe, and you begin to realise how dematerialisation of matter may be possible to those who know a very great deal more about it than we do. When you get to this question of dematerialisation you get a side light perhaps thrown on ectoplasm and you may even connect up with the ancient alchemy through the means of radium. Alchemy is taking place to-day in the change from metal to metal. When you have studied a little bit about radio activity, you find that the age of the earth is being measured by the aid of radio activity. Lead has come down this scale of change

and it is more or less ascertained how long it took one thing to pass into another and then another, so that one can argue how long it took the original uranium and you can get fairly approximately the age of the earth, and Professor Soddy gives the period that it takes uranium to pass into metal as a period of eight thousand million years.

Now suppose we leave physics, and come to biology. Many people think the earth began in the year one of the Jewish calendar. They have imbibed this idea from very early teaching and they are getting an entirely erroneous perspective of events. Thousands of millions of years has the earth existed and life has been going on its evolutionary climb to the highly complex state in which we exist to-day. Mankind has doubtless been existing for at least fifty thousand years, and only for a very few thousand years have we been approximating to civilisation. Life is ever increasing in its manifestation. Evolution is always at work by its two prime characteristics—variation and fixation. Variation is a very simple process. Whenever you have a family of two or more you can always strike an average between the two. The average doesn't exist, but we always strike an average and have a sort of line and some of the family will be above that line and some will be below. Some will be more favourably adapted to life and some less favourably adapted. When the struggle for life comes, life will always be perpetuated from the favourable variations. And so life is always trending upwards. Man perhaps plays a dozen parts in his work with varying success, and then perhaps the thirteenth part brings him real success. The thirteenth part or variation does not allow him to do anything else for the rest of his life. He gets fixation because it is a successful variation. And he continues at that. That is variation and fixation—being favourable adaptations to environment. Ask the scientist what makes variations. He replies that he doesn't know. I suggest that the cause of variation is again spirit—spirit involved and evolved—spirit come down to earth and trying first one thing and then another until it strikes the favourable variation. A prisoner confined in a room will try first window, then door, bars, anything to get out, so we can imagine spirit pinioned in matter struggling to get out. Life came from above, from a spiritual source, involved in matter in order that it should work with matter and gradually evolve greater spirit. Here are we the heirs of the ages with our responsibilities to the future.

At once you are in religion. When you study Spiritualism, which has been called the preamble of all religions, you realise that religion is an absolutely integral part of human nature. Religion is the food for the spirit. Man cannot live without it. To all intents and purposes we have crossed religion out of our national dictionary. Go out and look at the crowds on a Bank Holiday and look for the religion, look for the spirit, and too often you will look in vain. But when you come to the study of religion and you couple it up with the study of Spiritualism, then your Bible begins to open its pages to you, and so far from being a book that once had a message but no longer has one, you realise that it is an ever present record of Truth, and survives because it is Truth. We have just had the message of Pentecost, as given us in the Bible. It is unintelligible without the knowledge of spiritual happenings and there are a great many people who believe it just because it is unintelligible. Many people believe their religion simply because they cannot understand it. It is a pose—and I regret to say much religion is a pose to-day because people believe things because they are incredible, but Spiritualism comes and interprets the miracles and makes the Bible open its information to us. If you study miracles you will find some parallel in our literature which will make them credible and to a large extent indisputable. But read your Bible

without that knowledge and I do not wonder so many people are turning from it simply because they cannot understand it. When people actually do go to their Bible with their psychic interpretation religion will have taken the first step towards re-establishing itself in the life of the nation.

But even religion is a matter of education, and can you educate apart from spirit? We are trying to do so, but we cannot. The first education is the education of the legs—to carry things, and fetch them; that is the most humble of educations. Then comes the education of the hands—thorough craftsmanship. The education of the head and brain comes next, where we learn to value our intellectual capacities. But when a nation prostitutes its high intellectual development towards the destruction of its fellow men then it is an enemy to society. The world has been learning this through very sorry lessons to itself. The next stage is the development of character—which is Spiritualism at once. Apart from that there is no real or true development. And that is why the scientist to-day is praying that he may not discover the secret of the atom until he can be sure it will not be used for destructive purposes instead of constructive purposes. We are learning that apart from spiritual development there can be no true education, and people will be chosen for very high tasks not by their intellectual ability alone but by their character. It is interesting to know that in the scholastic world at the present moment there are a certain number of scholarships that are being offered to boys for character and not for intellectual attainment. You cannot have a real education that leaves out the spirit. Until that education has gone deep down into our subconscious mind so that the thing is automatic we are not educated. If we have to debate whether we shall annex someone else's property or not we are not educated at all in morals.

And just another subject to link up—business. Spiritualism stands for a gospel of love. Spirit is love. God is spirit—God is love. I regard these words as synonymous. I do not speak of love in the small limited sense, but as being the one big constructive word standing for the positive forces of the universe. Love in the proper sense is service. Your business is only going to survive in proportion as it serves a useful purpose. Look at the world to-day. What is the matter with it? It is trying to live by bread alone. We have measured everything from the financial standpoint—not by spiritual values but by temporal values. I daresay you have seen that it has been necessary for some forty men in the United States to issue a manifesto that science is not antagonistic to religion. The fact that it has been necessary to issue a public manifesto to that effect is a tacit admission of the fact that we have been living as if materialism were the only thing to worship and religion and love were automatically ruled out. We shall never arrive at any solutions until in practice we get back to a reformed scale of spiritual values and until we cease to endeavour to live by bread alone, thus getting gigantic national indigestion. We thought it was going to be a new world after the war. But we find it is the same world painted a little different colour; each one striving for himself and the devil take the hindmost. It cannot be done. Because of that attitude to life in general on the part of the nation we have this discord and this promise of revolution and all these disquieting symptoms. The bedrock of the whole thing is the one subject we are so interested in—spirit. Remember that the spiritualising of this nation, or any other nation, can only be accomplished by the spiritualising of the individual. We must each of us work out our own salvation. Spiritualise yourself and get in line with the great purposes of the universe.

The vote of thanks to the speaker at the close, moved by the Chairman, was carried with great applause.

"MY FRIEND THE CURATE."

Recent psychic literature often seems to be appearing under titles which do not indicate the nature of their contents. Thus, it is credibly reported that Mrs. Sinclair Stobart's admirable book, "Ancient Lights," has been bought by surveyors and others under the mistaken impression that it dealt with a thorny problem, which not infrequently arises in connection with old buildings on crowded sites!

Similarly, the title of the present book* may lead to its being bought under the impression that the contents are somewhat similar to "Scenes from Clerical Life," or something of that sort. Needless to say, it is all for the good, when persons outside our movement have examples of our literature thus "thrust upon them," provided, as in the case of "Ancient Lights," and in the present book, that the literature is worthy of perusal.

Mrs. Green's book consists of a connected series of messages received by inspirational writing from her guide. They deal with his work among spirits on the lower plane; undertaken in conjunction with his friend, "the curate," who during his earth life had been a hard-working and self-denying parish priest of the Church of England. The account is one of singular beauty, as emphasising once

*"My Friend the Curate," by Mrs. E. E. Green. (Stockwell, 3s. 6d. net.)

again the great fact that the life beyond the veil is one of service.

Sceptics dismiss such communications as these as being entirely non-evidential. It will be interesting, however, if they could explain why there is so much similarity between the accounts received through various hands. Thus, to take only two examples, there is very much in Mrs. Green's book which is similar in general substance to the Rev. Vale Owen's "Lowlands of Heaven," and Mrs. Leale's book, "The Dawn of Hope."

The general agreement of accounts of the after life received through independent sources is strong evidence in favour of the correctness of those accounts.

Mrs. Green's book is attractively got up at a price which under present conditions is very reasonable, and it can be cordially recommended to all Spiritualists.

G. E. W.

THE BRITISH COLLEGE.—Mr. A. McCreadie, a young physical and voice medium, will shortly visit the British College. He is in his early twenties and has for several years been known to the Glasgow groups, where he worked in co-operation with his father and brother. Now his gifts are strong enough to stand alone, and recently he paid an interesting visit to Belfast, of which there are good accounts. Applications for sittings should be made to the Hon. Secretary by those interested in furthering the development of a new sensitive.

"GLEAMS FROM THE UNSEEN."

BY W. BUIST PICKEN.

In the Hong Kong "Telegraph," during March last, a series of remarkable articles under the above title was contributed by Mr. Robert G. Shewan, who felt constrained to impart to others something of his psychic experiences. One of the many who appear to have inherited supernatural tendencies from his mother, he tells how one of her dreams came true. On a Sunday morning, as he was preparing to go to church, she told him of a curious dream of hers the night before. Dreaming that she was attending the service, when the time came for the text to be given out the minister rose and said he could not preach, but would ask the leading elder to do so for him. Then a boy of ten years, after the service master Shewan ran all the way home to tell his mother that the minister, instead of preaching as usual, had asked the chief elder to read a chapter from the Bible. Later on in life the son, speculating about the rationale of his mother's dream, came up against the blessed word *telepathy*, and writes: "Some will say telepathy between unconscious minds; but until the Society for Psychical Research can tell us plainly what the unconscious or subconscious mind is, and what the difference between it and the spirit is, I prefer to use the word 'spirit.'"

Some dream-visions of his own certainly support that preference. Before going to Hong Kong he dreamt of being somewhere at a great height, in darkness, and seeing far below him bright lights that, for the moment, he took to be sky and stars. He was unable to explain the position to himself until, years afterwards, actually in Hong Kong, waiting at the top station of the Peak Tramway, outside where there were no lights. Looking down at the harbour below, where every ship and sampan was showing at least one light, and murmuring to himself, "It's just like the sky upside down," the dream flashed upon his mind: "I saw that in some way I had been given a vision of Hong Kong long before I saw it with my bodily eyes and at a date when boats were not compelled to carry a light after dark and there was no tramway to the Peak at all; so that what I saw in my vision was not then in existence. It was a clear vision of the future."

It was in 1881 that Mr. Shewan went to Hong Kong. In 1911 he visited Manila on some business with the Government of the Philippines. Whilst at Baguio a friend took him for a drive, during which he suddenly found himself in the exact position of a vision experienced a few months before. Another dream vision I relate fully, in his own words.

A MOTHER'S ENCOURAGEMENT.

In Hong Kong, in the Spring of 1899, I had the worst attack of gallstones I had ever had and was sent home to be operated upon, as I was, very successfully, by Mr. (now Sir) Frederick Treves. One day in Hong Kong the pain was more than usually severe, and the thought came into my mind that if my departed friends were around me, they must see the misery I was in and could perhaps help me to bear it. I thereupon, speaking aloud to the empty room, addressed my mother and asked her if she could do nothing for me. I then must have fallen asleep (which in itself was remarkable, as the pain kept me awake most of the time) and I woke up clearly remembering a dream which I had had, although as a rule I cannot remember my dreams at all clearly. I dreamt that I was lying in bed in a well-furnished room, furnished as at home and not as in the East, and that I was feeling extraordinarily happy and contented. I could see the door on my bed and ladies in pale blue and white dresses coming in and out of the room. Beyond wondering who those ladies in blue could be, I thought no more of this dream and as soon as I was fit to travel I left for home. One afternoon as I was lying in bed in the nursing home, which was in Duchess-street, London, feeling very cheerful and happy at the thought that I should never have that awful pain again, I suddenly began to shake and tremble and exclaimed, "Why, this is the room and there is the window and the nurses are all in pale blue and white, etc.," and so on till I calmed down. I told nobody about this till long afterwards, as I knew perfectly well what sort of a reception such a story would get. But I do not care now what others may think about it. I know that everything I saw in the room was the same as I saw in my dream and am quite content to believe that my mother held up that picture to me for my encouragement and consolation, although, unfortunately, I was too stupid to realise the meaning of it.

There seems little doubt, if any, that those visions are good examples of what a contributor has called psychological creation, the recollection of them governed by laws

of association in discreted systems of consciousness; for in both cases recognition came some days after bodily arrival on the scene, and only on reaching the exact moment of the dream—"in a flash, with stunning force . . . just as if some unseen being had tapped me on the shoulder," says Mr. Shewan, "and said: 'Now see your dream.'"

His experiences with clairvoyants and mediums were varied, very few of them utter failures. Once in Bond-street he called upon a clairvoyante to whom he confessed the debt of an apology, because what she predicted was then entirely disbelieved, although eventually fulfilled. Told about a legacy of which he would have the management and from which he would benefit more than the legatees, he laughed, and said that as none of his friends was likely to leave him anything he could only suppose he was going to rob the legatees. The clairvoyante admitted incapacity to understand the matter herself, but remained positive as regards her prediction. Years afterwards his brother died, leaving him a co-executor to administer his estate for the benefit of two persons whom he was then assisting financially, so that without robbery he did benefit through the legacy more than either of the legatees.

After an interview with Mrs. Russel Davis he said to her that it would be more satisfactory if he were told something not within the compass of his own knowledge, when "she replied quite properly that she could only give what she got." He continues:—

Some considerable time after that, I called upon her again, when she remarked that she had been hoping to see me again, as she thought that perhaps she had the test I wanted. She said that at times when she had thought of me, a pale, cadaverous face came before her, and she was told that it belonged to a man named Vacher, who had lived in Shanghai and had been in a Bank there, in which the man Shewan, who had called on her, was interested. I told Mrs. Davis that I did not know such a man, as I lived in Hong Kong, but soon after that I was in the London office of the Hong Kong and Shanghai Bank, and asked the Manager, Mr. John Walter, who, I knew, had been in that Bank at Shanghai, if they had had a man there named Vacher. He immediately replied, "Yes, but he's dead." I then asked what kind of a man he was, and got, "Oh, a long, thin cadaverous devil." If telepathy is to explain this case, then it must be telepathy from the dead man Vacher, for it could not be from either Mrs. Davis or myself. But if Vacher's spirit can telepath to us like that, it must be very much alive, I should think.

In the article, "Experiences of Others," is a suggestive case of apparent telepathy, the narrator being Mr. Hawker, a business associate of Mr. Shewan. Here is Mr. Hawker's statement, with Mr. Shewan's remarks upon it:—

Hong Kong, September 3rd, 1920.

"Shortly before five o'clock on September 2nd, 1920, we received a telegram from New York; I went to Mr. Shewan's office about it, but I was informed that he had read the telegram and left for the day. To me the answer to be sent to this telegram was quite a problem, and although I thought of the matter several times during the evening, no satisfactory answer occurred to me.

"It is very seldom that I dream, but this morning, about 6.30, I awoke with a very vivid recollection of having (during sleep) thought again about the telegram, and that I had suddenly said to myself, 'Why, of course, it is quite simple, let him hold the goods as security,' and I afterwards left home for the office with the set intention of so advising Mr. Shewan. As the ferry from Kowloon approached the pier on Hong Kong side, I looked up and saw the figure of Mr. Shewan standing on the verandah of the office building, and I wondered what decision he had come to with reference to the telegram; at the same time I repeated to myself that in a few minutes I should be with him, and telling him what it had occurred to me we should do. It was about ten to fifteen minutes from that moment when I joined Mr. Shewan in his office, as I stayed for a few minutes at my desk to sort out some correspondence that had been received by the morning post, and I then asked him what he thought of doing about the telegram. He said that he had written a reply, and pointed to a writing pad on another desk in his office. Then, without Mr. Shewan having informed me of the nature of his draft reply, and before I had approached the other desk to read what he had written on the pad, I told Mr. Shewan of my dream. It then transpired that he had written down

(Continued at foot of next page.)

THE VALE OWEN SCRIPT AND THE POETS.

A STRIKING PARALLEL.

By A. J. WOOD.

Shelley has said that poetry "lifts the veil from the hidden beauty of the world, and makes familiar objects to be as if they were not familiar."

True poetry, however, does more than this; for it lifts the veil, not only of this world, but of the next, and, so doing, makes unfamiliar things familiar, by clothing them in beautiful natural imagery. Shelley's vision did not extend so far as this. Burke was nearer the mark, I fancy, when he defined poetry as "the art of substantiating shadows, and of lending existence to nothing"; thus approximating to Shakespeare's idea of imagination as that which "bodies forth the forms of things unknown, giving 'to airy nothing a local habitation and a name.'"

I have just come across a poet's delightful fancy which so aptly illustrates this, and which expresses so beautifully in verse the subject of a certain passage in the Vale Owen Script that I thought readers of *LIGHT*, and especially readers of the Vale Owen Script, would be pleased to have such a charming poetical pendant to the passage in question.

The author of the poem, Thomas Edward Brown, died in 1897. He was a poet, teacher, and divine, and was headmaster for nearly thirty years, of Clifton College, from 1863 to 1892, when he retired. His collected poems were published in 1900 by the firm of Macmillan.

I will now first quote the passage from the Script to which I allude above, and follow it up immediately with the poem, without any further comment than this, that had Mr. Brown not died long before the Vale Owen Messages were published, one might have thought, from the extraordinary similarity of the ideas, that the poem had been inspired by the reading of the Script. Here is the passage—"Astriel" is the communicator:—

"You must know that there are appointed guardians of prayer here, whose duty is to analyse and sift prayers offered by those on earth, and separate them into

divisions and departments, and pass them on to be examined by others, and dealt with according to their merit and power."

Now for the poem:—

PRAYERS.

I was in Heaven one day when all the prayers
Came in, and angels bore them up the stairs
Unto a place where he
Who was ordained such ministry
Should sort them, so that in that palace bright,
The presence-chamber might be duly dight;
For they were like to flowers of various bloom;
And a divinest fragrance filled the room.
Then did I see how the great sorter chose
One flower that seemed to me a hedgeling rose,
And from the tangled press
Of that great loveliness
Set it apart—and—"This," I heard him say,
"Is for the Master"; so upon his way
He would have passed; then I to him:
"Whence is this rose, O thou of cherubim
The chiefest?" "Know'st thou not?" he said, and smiled,
"This is the first prayer of a little child."

** Mr. Wood's excellent parallel reminds us of another instance in poetry. We mean Longfellow's "Sandalphon," the "Angel of Prayer," as described in the Talmud. He it is who listens to the prayers ascending—

From the spirits on earth that adore,
From the souls that entreat and implore,
In the fervour and passion of prayer;
From the hearts that are broken with losses,
And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed.

(Continued from previous page.)

exactly the message that had been indicated to me, but that it had not occurred to him at all what to reply until some minutes before, when he was standing on the verandah, looking across the harbour at the people coming to their business by the ferry from Kowloon, and that immediately he understood what answer he was to send to the telegram, he came straight into his office from the verandah and wrote it down, leaving the draft reply on the pad on the desk, and then sitting down at another desk (his usual one) where I found him when I went in.

"This appears to me a clear case of telepathy as to the communication from me to Mr. Shewan, and it must be borne in mind that first of all he told me that he had written a reply (but did not state what reply). I then informed him of the reply that had been indicated to me. He then said (as proved by the writing pad) that it was that identical reply that he had written, and it then transpired that the idea of that particular reply had come to him at the very moment I must have been on the ferry looking up at his figure on the verandah and thinking of my intention to advise him of the particular reply that had been communicated to me."

"I certainly agree with Mr. Hawker," Mr. Shewan adds, that "this seems a good case of telepathy, but the Secretary of the S.P.R. rejects it as it might have, in the ordinary way, occurred to each of us at the very same moment. It might, but if it were a case of chance, then I think most people except the Society would deem the coincidence more remarkable still. There is no arguing with the Society, for when it says, 'Pigs might fly,' all we can reply is that they are very unlikely birds."

The nature of clairvoyance is very little understood, even by those who are familiar with the phenomenon. I now transcribe a passage from Mr. Shewan's fifth article, singularly suggestive of our ignorance:—

CLAIRVOYANCE.

Some years ago in New York, I was dining with Mr. and Mrs. Willis Gray and the subject of Clairvoyance came up. Mr. Gray asked me what Clairvoyance was and I replied, "Well, if I told you that this morning you got up at nine o'clock and after breakfast went to Hyde Park and passed the day there enjoying yourself, and then returned to dinner here, that would be Clairvoyance, if it were true." "But," he exclaimed, "that is just what I have done, as I went to the Races at Hyde Park, but how did you know?" I said that I did not even know that there was such a place in New York as Hyde Park and certainly not that there were any horse races there. So now he knew that Clairvoyance was!

According to a favourite formula that would be mere coincidence—truly a blessed word in the service of ignorance.

The concluding article of this series, "Do We Survive?" is perhaps needlessly complicated with problems of Free-Will, Astrology, and other subjects in more or less indirect relation. The direct answer is, however, plain enough, and positive. His personal experience naturally leaves Mr. Shewan in no doubt as to unseen intelligences who take an active interest in mundane persons and affairs. He is, not unnaturally, indisposed to accept the subconscious self as explanatory of the psychic experiences related by him. Forced to the conclusion that there is an unseen intelligent communicator, he sees nothing very incredible in the claim that it is a spirit who communicates: "I don't understand what a subconscious self is," he says, "but if it can obtain information independently of me, and then supply it to me, it must be a being separate from me, so why should we say it is not a spirit? . . . Until I am told the difference between the spirit and the subconscious self, I prefer to use the older expression."

With the following excerpt I must conclude:—

THE SPIRIT WORLD.

As to the reality of the unseen intelligence, the phenomena prove that, and it is no more a proof of its non-existence to say that the communications are poor and often false than it is of the non-existence of one's friend who has tried to communicate when the telephone has been out of order. Nor will "coincidence" explain, if by that is meant chance coincidence, for the messages are far too numerous to have happened by chance. As for the poverty and falsity of many messages, to an impartial judge that would be a point in their favour, as the average human being seldom even speaks correctly, while messages meant to deceive would be more carefully worded. The question of survival is, for me, no longer in doubt. The experiences I have had leave me no room for scepticism, but, I do not blame those who have had no such experiences for being sceptical; they must search for themselves, and, if they seek with open, unbiassed minds, they will certainly find. What will they find? They will find that this world is only a part of a greater world, not limited by our five senses as this one is; that there are others living in this greater world, some of whom have already lived as we do now, and that to them space and time do not exist as they appear to do to us; that these inhabitants of the greater world can and do communicate with us, and can and do guide our steps and interfere with our lives here. And they will, I think, find, too, that there is a something, call it spirit, or mind, or sub-conscious, as you like, within us that is also able to function in the greater world, which, for convenience, I will hereafter term the Spirit World. This something, which I prefer to call the spirit, appears to be the real self, and our ordinary everyday self to be but a part of the real self and to be obliged to dwell in a body and function under finite earthly conditions.

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IMMORTALITY: PROBLEMS AND SOLUTIONS.

There is this difference between the thinker who rejects the spiritual idea and the thinker who accepts it. The first can construct and complete his system—the latter can never present a finished system, because instead of a mechanical construction he has to deal with something that is vital and capable of continual growth and expansion. Never can he truthfully say, "It is complete—here is the perfect work." If he ever does, then, by the same fact, he has admitted failure. Being only human, however, it is allowable for him occasionally to feel a little weary and perplexed over the work—it is so very complex, so immense. Here are facts that won't apparently fit in anywhere; here are principles that seem somehow quite out of harmony with his idea of things.

He beholds, for example, finely developed human beings born under ideal conditions, beautiful in mind and character, fragrant with the finer essences of the spiritual life. It seems quite natural that they should be heirs of immortality. To limit their career to mortal life would be flat blasphemy. But elsewhere he contemplates another picture. Creatures in human form, mis-shapen in body and mind, to all appearance foul and debased to the last degrees, beneath the level of the beasts. Products of the lowest conditions of civilised slumdom, people whom the wholesome savage would scorn to claim kinship with, how has Nature fulfilled her purposes in these? Destitute of any sign of spiritual, or even of healthy natural life, where is their title to immortality? From an ordinary standpoint, it is a formidable problem. But Love settles it, and so, too, does the large sweeping philosophy of Spiritualism. For, we remember that the whole purpose of the universe is the individualisation of spirit. Nature's test is not, Is he good? Is he handsomely formed? Has he aspirations and ideals? but only, Is he in human form? Is he self-conscious? Can he love and hate, learn and grow? If so, then all else is possible. We can picture her as saying, "If he is stunted and degraded by the conditions into which I had to bring him into being, then so much the worse not only for him, but for the highest and best of his fellows who must be more or less partakers in his shame. But he is my child and no less immortal than the noblest of my children."

At this point some thoughtful student of spiritual problems may raise a question, as thus: Why is it that if immortality—or even survival beyond the grave—is looked as such good-tidings, such a joyful discovery, that there are so many intelligent, right-living people who don't want it, who are even perturbed at the possibility of it, and frankly declare that they hope only for peaceful extinction? The question—we have heard it often—reminds us of the story of the passenger in the agonies of sea-sickness during a

storm. Some of the other passengers expressed a fear that the ship would sink. The seasick one, amid his groans, said he was afraid that it would not! In a word, the attitude of mind described in the question is merely transient—the outcome of a morbid pathology. Have we not seen the victim of *mal de mer* on the Channel passage, praying for death, and beheld him, an hour or two after he had reached the shore, enjoying a hearty meal and showing in every expression his inward conviction that it was good to be alive? When the athlete, exhausted and spiritless after a fatiguing day, declares that he will go to bed and never get up again, who believes him? No one with any experience of utterly tired men before and after a good night's rest!

So we may put aside the idea of the pessimist who does not want to live again, regarding him simply as the victim of a passing illusion, natural enough in the distorted conditions of the life of to-day. We merely remark that if the world beyond offered him nothing better than this one he would have a reasonably good excuse for his state of mind.

The "Whys" of inquirers into the lore of the after-life are many, but we can easily select one more from among what we conceive to be some of the most important questions commonly put. Why, then, if the next life is so "far better," should we take such pains to remain here? Why are our friends in that life so greatly exercised at times to keep us in the body, by warnings, advice and ministrations? Death to them is such a little matter. Why should they desire "upon the rack of this tough world" to stretch us out longer? And the answer is, because every day on earth augments for us the spiritual life. Because every untimely exit from the body is a misfortune. Because the aim of Nature (assuredly yet to be achieved) is that the soul shall not emerge from material conditions until, fully developed, it has exhausted all the possibilities of those conditions. That is a hard saying to those who, beaten and baffled, feel like fainting by the way; harder still for those who demand soft and saccharine truths, and whose very anxiety for the thin treacle of the word rather than its strong meat is the best evidence of the need for growth and discipline.

Questions abound in the life of spiritual inquiry and research, and it is well that it should be so. There could be no stronger proof of its possibilities of activity and progress. A philosophy of life in which all the problems are solved leaves us sceptical of the truth of the solutions. We can never keep pace with all the questions which arise, but we abide in the conviction that for every "Why" there comes sooner or later a soul-satisfying "Because."

THE HORIZON.

A ship goes forth until it sinks from view
Where the round rim of ocean marks the blue;
The white sails dwindle slowly on the sight,
Till hull and rigging all have vanished quite.

Yet to the helmsman at the vessel's wheel,
Broad sea still stretches 'neath the gliding keel;
Of steep descent he feels no slightest sign,
Nor dreams he of that dim horizon line.

So will it be, when, with the ebbing tide,
Over the verge to unknown shores we glide
As smoothly, seeing nought abrupt or strange:
Death—Life's horizon—marks for Life no change.

CHRISTENDOM has lived within her own borders; there has been no development through the reaction of non-Christian forces; there has been no assimilation of non-Christian ideas; there has been no challenge from the outside world; there has been no external standard by which the Church could measure either her faith or her works. Herself the judge of others, she has been judged by none. We may survey a longer period and say that for more than eight hundred years Christianity has been unaffected by any event in the world's history, the consequences of which to the Church can for a moment be compared with those which followed the fall of Jerusalem, or the invasion of the Goths, or the rediscovery of the teachings of Aristotle. PROFESSOR L. P. JACKS (in "Theosophy," December, 1922)

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

According to the report of the Annual Conference of the British Spiritualist Lyceum Union, held on May 19th and 20th, in Liverpool, there is now a total of 14,012 scholars, and twenty-four new Lyceums for the year that had just ended. Mr. G. A. Mack, of Runcorn, was elected President for 1923-1924, and Mr. A. Kitson, of Batley, Vice-President. Mr. Williams, of London, the retiring President, stated that there was a slight financial loss on the year, but much good work had been done in connection with the Education Scheme and the Guild, and he had noted the increased activities of many District Councils and the B.S.L.U. was now governed by revised articles and bye-laws.

The issue of the "San Diego Union" for May 22nd has a report of a lecture delivered by Sir Arthur Conan Doyle in that city, of which we give the following extract from the pen of Daisy Kessler Biermann:—

"We are the dead, we are the dead, we have messages for you; we have important things to tell you." This was the theme emphasised by Sir Arthur Conan Doyle, one of the greatest exponents of spirit communication and investigators of psychic phenomena of his time, when last evening he addressed an audience that packed the Spreckels theatre from orchestra seats to top gallery. It was an intently attentive audience, too, and one that expressed its approval by frequent bursts of applause. It was at all times with the speaker, it was evident, and greeted with sympathetic laughter his sallies at some of the hostile and antagonistic statements which he receives from time to time. Sir Arthur attracts not only through his remarkable message to the world, that of the nature of life after death, but by his personality as well. He speaks in a clear, forceful way of the things considered beyond the ken of mankind as though they were a matter as everyday and concrete in import, as—say the next meal. In fact, his prediction is that man will become as familiar with the conditions in detail of the plans of existence that come immediately after the passing of life from the material body, as it now is with the homely details of life in the body. The speaker's genial personality and his wholesome and unaffected manner of presentation add much to the force of what he relates, and the statements upon which he bases his convictions and conclusions.

The "Catholic Herald" for May 26th, published a story told by Mrs. Violet Tweeddale in the course of a lecture on scientific psychic research at the Museum Hall, Torquay, recently. According to the report Mrs. Tweeddale said: "A house at Bristol was haunted by a monk. Everything was done to rid the house of the phenomenon, but without result. The Society of Psychic Research became interested in the case, and two representatives of the society visited the house. On the third day after their arrival they observed the ghost, and one of the researchers courageously got to grips with it, and was very badly maltreated. The researchers have tried to photograph the phenomenon, and at the ninth attempt succeeded in obtaining a remarkable photograph, a copy of which she possessed. It disclosed the monk standing against a pillar. With this remarkable 'evidence' they returned to London, and there the matter dropped." Mrs. Tweeddale added that when psychic research first came into existence it was looked upon as a harmless sort of pastime of a few peculiar persons. Modern science, however, had been forced to take notice of the mass of incontrovertible evidence awaiting elucidation.

The "Catholic Herald" then proceeded to give its opinion of the story as follows:—

Unhappily, Mrs. Tweeddale's story was unfinished. It is a pity that the researchers did not take with them one or two men of muscle, capable of tackling any ghost. They would then, perhaps, not only have been able to photograph the "ghost," but to bring him, in every sense of the word, to light, in which case they would probably have found that he was a very substantial spirit indeed. But to have done so would, of course, have had the untoward effect of depriving the researchers of the opportunity of averring that they had really seen a ghost! If the journal, however, had taken the trouble to make some enquiries of a certain titled family in whose mansion the incident took place, it would probably have refrained from reporting the story at all, for the reason it would have discovered that Miss Tweeddale's version was quite correct and verified by reliable witnesses, and the photograph in existence to-day.

The "Morning Post," the "Daily Express," and other daily newspapers published on June 1st a cable, dated May 31st, from San Francisco, which reads as follows:—"Sir Arthur Conan Doyle declares that he has received a message from Lord Northcliffe's spirit, saying that only a wave

of spiritual reform can save the world from plunging headlong into a catastrophe which will make the recent world-war seem insignificant. Sir Arthur asserted that the message said: 'The American people are too busy. That was the mistake I made during my lifetime. I was too busy then, but I understand now that wisdom is lost in the scramble after material progress. When men lose their wisdom they invite disaster.'" Sir Arthur Conan Doyle claims to have received other messages from the spirit world confirming Lord Northcliffe's prediction of a coming catastrophe. Some of the spirits informed him, he said, that the catastrophe would come during his own lifetime.

The "Guardian," of May 25th, published a sermon preached recently by the Rev. E. W. Barnes, Canon of Westminster, in St. Aldate's, Oxford, before a congregation of undergraduates. In the course of his sermon, which was on "Authority in Religion," Canon Barnes said:—

"Perhaps now I have said enough to indicate why I cannot find in the visible Church, or in any branch of it, the authoritative basis of Christianity. Can we find it in the Bible? There I would answer, 'Yes, and No.' It seems to me that men seek a false 'short cut' to authority when they postulate an infallible, inerrant Bible. As a text-book of science or history, the Bible is defective. Its story of Creation cannot be accepted in the light of our present knowledge. The Book of Daniel contains inaccurate history; we can find no place in secular records for 'Darius the Mede.' In the Gospels there are contradictions. When did the Last Supper take place, on the Feast of Passover, or on the night before? The accounts differ. Let us admit these facts. Science and scholarship are a gift of the Holy Spirit of truth. It is not for us, of all people, to quarrel with His revelation."

Dealing with the authority of Jesus, Canon Barnes, in the course of his sermon, said:—

"Is, then, Jesus our infallible authority? In reply I ask the question, 'What do you mean by an infallible authority?' Do you mean that Jesus was omniscient, and therefore not truly a man? Do you wish me to assert that He was an apparent man with a Divine Mind? No. He lived a truly human life in complete communion with God. He grew up as a Jewish boy, was educated to accept the secular knowledge of His time. He had human limitations. For us men He was truly the Way and the Life because, in spite of His moral and spiritual insight, the future was clouded by uncertainty as for all of us. 'Father, if it be Thy Will, let this cup pass from Me.' For no theory of omniscience can we abandon that sharing of our own darkness which such words express. The idea that Jesus was inerrant with regard to secular knowledge is the product of mistaken reverence. It is on His perfection of moral and spiritual understanding that we base our faith."

Canon Barnes concluded his sermon with the following words:—

"When men talk about authority they usually turn from spiritual reality to some external claim; they argue for a book, a formula, an institution. So intolerant disputation arises. Put spiritual things first. The true life of the spirit is life in Christ. Find that life, and you will satisfy your needs, as St. Paul satisfied his own."

We realise that the foregoing is very *apropos* of the attitude of some of our correspondents who have recently favoured us with their views on the question of "What is a Spiritualist?"

The Hon. Mrs Alfred Lyttelton concluded her series of articles on Psychical Research in last Sunday's "Weekly Dispatch." Her concluding remarks are as follows:—

Personally I think we are a very long way from being able to hold regular converse with the dead, though I do not say it cannot happen. But we seem to be very close to a sense of their continued existence, and of their nearness to us. If we can accept the severance from those we love without rebellion or resentment, if we can resign possession, and if we are receptive, then the sense of presence can be overwhelming and convincing. The general attitude to life when this result is obtained becomes completely different. We are nearing an influx of knowledge and new light on some of the most baffling of the problems of human life. Let us eliminate personal predilections, prejudices, and, above all, desires, and try to help forward in even the smallest way a further understanding of the mystery of our being. The Churches need have no fear that fresh knowledge will damage the religious sense; on the contrary, it will immeasurably increase it. No more powerful ally to religious belief can be imagined than this realisation of continued life. Lazarus is stirring in his grave; he will come forth still a man, still on this plane, but having contact with another order of being. And it is the Lord who stands beside him in greeting.

That Mrs. Lyttelton is yet in doubt, though still labouring in the mists, is rather a subject for our sympathy. We know so many like her, ardent Psychical Researchers, but for some reason they never seem to get any "forwarder."

"WHAT IS A SPIRITUALIST?"

[With the following letters we close a discussion which, although apparently unwelcome to a number of readers, has excited wide interest and attention. It was noticeable, indeed, that some correspondents, while condemning the controversy, were yet desirous to take part in it; and we think it has served a useful purpose. Many letters have had to be omitted. Some correspondents seem to have lost sight of the central question, and devoted themselves to the consideration of minor points of no real importance so far as the subject under discussion is concerned.—Ed.]

To the Editor of LIGHT.

SIR,—It must come as a shock to all Christian Spiritualists—and even orthodox Christians as well—to know that, as such, we must not believe in the Fatherhood of God, Brotherhood of Man, human survival, and Compensation and Retribution after death, to say nothing of the other points at issue! I had imagined (when I was a full member of the Anglican Church) that I was supposed to believe in these things, but now I learn from the Rev. W. Wynn (May 26th, *Light*, page 330) that a converted Christian will "repudiate instantly the Seven Principles as false to fact, and untrue to experience. No man could sustain a five minutes' logical defence of one of them." If so, Christianity must be in a bad way, including, as it does, at least four of the Seven Principles!

Yours, etc.,

I. TOYE WARNER-STAPLES, F.R.A.S.,
Société Astro. de France, etc, etc.

Shortgrove, Worrall-road, Clifton, Bristol.

To the Editor of LIGHT.

SIR,—Permit me to add a small contribution to this topic. The discussion began with the above query only, but has developed into a general debate on the merits of Christian theology and kindred topics. Fortunately, or unfortunately, my status as a Christian was decided for me fully twenty-five years ago by the body of Christians among whom I had been reared, and in whose service I had given some of the best years of my life. In solemn assembly the fellowship of the community was withdrawn from me, not because then I disbelieved in a Divine Jesus, His miraculous birth or in His sacrificial death, but, as the accusing brother affirmed, I did not believe in the same Christ as he. I had accepted some small heresy, and so, to make assurance doubly sure, the same kind Christian gentleman declared that "Since I had known the way of truth and departed therefrom, tortures ten thousand times worse than hell awaited me."

It is hardly to be wondered at that in the face of such sheer exaggeration I have been quite unmoved at being labelled a non-Christian. I am content to be just a Spiritualist without any adjectives. But it was quite like old times to read Mr. Wynn's very pronounced views that to be a Christian meant believing something quite definite, and that not to believe those things, or only half believe them, inevitably put one outside the pale.

My general attitude towards other religious bodies is that as long as one's spiritual needs are met therein, that is the natural home of that soul, and there need be no cause to stray elsewhere. But as soon as one grows soul-hungry for something not available at home, then the time has come for one to begin a quest for the things of the spirit that shall satisfy the hungering and thirsting. Spiritualism has met that need for me, and it is meeting the same need for many thousands of other similarly hungry souls.

As I view matters, a Spiritualist from one angle is a person who has discovered the existence of the other world, and recognised the possession in certain individuals called mediums of a variety of psychic gifts, and further discovered that it is possible to make use of these gifts for personal ends, even though those ends are material and not spiritual. Such persons can hardly be expected to devote their services towards ideals and the advancement of humanity.

From another angle, a Spiritualist is one who, having made the same discovery of a world beyond this present, finds himself standing in awe of the vast significance that the tremendous reality opens before him. To this type the Seven Principles of Spiritualism are an expression of some of the glories awakening in his soul.

To me, then, I apprehend the following. First the Fatherhood of God is no longer confined to an idea of the clay in the hands of the Potter, but a new meaning in the thought that human beings are children of the living God. The possession of the psychic gifts is an indication of the indwelling spirit of God. He manifests on an Infinite Plane, but we on a finite one, but exhibiting in little the same Divine attributes. To-day, only this limited expression, but in a day yet to be we shall express ourselves in measure nearer to the Divine Father, because He has breathed into us His own living breath. We are parts of Him (Divine parts, mark you), and I have never hesitated to say from public platforms that in this recognition of my kinship to my Divine Father, I need no intermediary to bring me to an At-one-ment with Him. Time, the limitless time of aeons

and the unfolding spirit in me, affords the requisite opportunity to climb to the highest there is for me to attain. I am not limited to this material world; there are those beyond to which my pilgrimage takes me.

The Brotherhood of Man! No ideal of humanity has been sought for more than this, and scarcely has any ideal seemed so elusive in the effort to achieve it. I believe mainly because humanity finds it so difficult to rise beyond a conception that, to be brothers, all must believe the same things. Hence the foolishness of the attempts to make all men accept one Saviour, or subscribe to one single way of Salvation. My Spiritualism teaches me that I must believe that men of every race and colour have equal access to the Divine Father. It teaches me to understand that the needs of the race are various, that their prayers must necessarily differ as their needs differ, and yet the same Father and God will speak as divinely to another as to me. What matter that I do not understand the message given another? I can at least make an effort to realise that a Just and Wise and Loving Father will give others their souls' desire.

So far as a religion can be tested, the only test is whether the spiritual needs of its devotees are met. Surely no religion can live a thousand years or more which fails to do this. The message of Christ is a divine message to those who can hear it. It is equally a divine message to him who hears Zoroaster, Mohammed, Buddha, or any one of the other great names which promise access to the one Eternal source of Light and Life.

I wonder whether Mr. Wynn really includes the truth of the continuity of existence beyond physical death in his vehement denial of our Seven Principles? The thought, like any abstract idea, can be held by all persons of intelligence. But, as in the case of some other cherished ideas, how little one has grasped and understands the proposition is only realised when the mind is thrown from its normal balance by some upheaval in the mental world. That we live after death is an idea enshrined in most religions, but the death of a loved one is apt to create a doubt which neither religion nor philosophy can allay. Then we want to know for certain one way or the other. Christianity hardly realises its debt to Spiritualism for the proofs it has accumulated on this important question. Even "Rupert Lives" owed its origin to a bereaved soul seeking the satisfaction that only knowledge can give.

Against Mr. Wynn's vehement denial of these principles, there is the living witness of thousands that the communion of Spirits and the Ministry of Angels is a veritable reality of everyday experience. In the hands of the spirit world it has been my privilege to minister to "souls that faint in their appointed place," and my own life is full of incidents of guidance and preparation for work which afterwards fell to be my special charge. Out of this Communion and Ministry I am conscious of growth and fullness of life, and of riches in the possession of those things which neither moth nor rust can corrupt.

I cannot understand the denial of the idea of Personal Responsibility. That millions fight shy of accepting the thought is neither here nor there. In all our dealings with men it is recognised that the salvation of the civilisation we have, or the betterment we hope for, depends on the number of sane men that can be found to accept the responsible positions in the government of the affairs of life, whether industrially, politically, or in social welfare.

All my life, from quite early years, I have been called on to make decisions, and frequently decisions of serious import involving the welfare of others more than myself. Have I never made mistakes nor lived to regret some decisions? Assuredly I have, what else could be expected from fallible man? Were the decisions lightly given? By no means. At times I have hesitated, putting off the day of decision as long as possible, and prayed with my whole soul that I need not be under the necessity of making the decision, just as on other occasions I have prayed with the agony of sweat for light to show me whether my feet were wending. In the end, when I realised the decision must be given, whatever the outcome, whether my decision were wise or unwise, I have felt I could face God Himself, sure in the consciousness that I had acted to the best of my ability. I often feel that the sheer exaggeration of the dear old Christian of my early years has helped me not a little to my present quiet confidence in facing my Maker. I am sure God is more tolerant and understanding than that Christian. God cannot be less just than His creatures.

But indeed, whether we choose consciously or not, we do choose, even our standing still is a choice of a sort, and the law of Compensation or Retribution follows in spite of our denials. If only we could rid the mind of the relics of an old belief in punishment as the deliberate hurting as a mode of discouraging bad habits, and substitute the notion of reforming through the experience of the results of wrong actions, the truth here inculcated would be easily recognised. Live clean healthy lives and good health and freedom from disease follows. The same law holds good in the moral and spiritual spheres, as all thinking people agree. As a reader of "The Young Man" of other days, I know Mr. Wynn has taught this truth often enough. It is also the one truth about which there is no disagreement in all the varied messages that come through from the other side.

Lastly I cannot understand any modern mind rejecting

the thought of a path of eternal progression open to every soul. Unless in His own way and time all souls are made perfect in God, then the Godhead is in question, for it must then be that there exists a power to thwart His Will, since we are led to believe He would have all men to be saved. If He destroys man, in righteous anger or not, then God is arraigned before humanity as an unjust God whose mercy does not endure for ever. But if God is Perfect Love, Wisdom, and Omnipotence, then the destiny of the human race is assured, and He will yet be All in All.

Yours, etc.,

GEO. F. BERRY.

Spiritualists' National Union, Ltd.,
Registered Office: Broadway Chambers,
162, London-road, Manchester.
May 30th, 1923.

To the Editor of LIGHT.

SIR,—As Mr. Wynn has been good enough to refer to certain expressions of mine which appeared in LIGHT of April 14th, and which had no relation to this particular discussion, I should like to say a few words in reply. He says, "No truly converted Christian will make allowances—'knowing all'—for the omission 'of the name of our Lord amongst them' " (i.e., the Seven Principles). The words in single inverted commas were mine.

Now, I do not claim to be a Spiritualist, except in the sense that I am not a Materialist—or an agnostic, but I do sympathise very much with the aims of Spiritualism, and am a willing witness to an open and progressively disposed mind amongst its adherents. Indeed, unless this mind was in evidence, there would be stagnation, and ultimately extinction for it as a force in the world. What Mr. Wynn can find to object to in the Seven Principles so far as they express the fundamentals of Spiritualism *per se*, I fail to understand. Probably he interprets them in a different manner from what I do. When I said that, "knowing all," I regretted that the name of Christ did not appear amongst them, I meant that many Spiritualists, *as such*, do not take the same view, perhaps, of Christ that I do, thereby implying that I was not prepared to attempt to force down their throats the view that I hold of His character and nature. I am only too conscious of the differences that exist amongst so-called Christians themselves on this point. It is a question which every earnest thinker must settle for himself. No one else can do it for him. "What think ye of Christ?" is as vital a question to-day as it was in the times of His earthly ministry—nay, more so. Moreover, there is only one authority by which the question may be decided, and that is not any ecclesiastical organisation, or any alleged spirit communication, but the Bible itself, and the Bible only. "To the law, and to the testimony! if they speak not according to this Word, it is because there is no light in them."

With regard to the Seven Principles which Mr. Wynn appears to find so obnoxious, I myself do not see why some such small amendment or addition as follows, should not be acceptable, especially as it would still leave everyone free to form his own opinion as to the nature of Christ. The Fatherhood of God; the Brotherhood of Man, and the Christhood of both in Jesus. As the greatest spiritual Teacher of all times, the very incarnation of truth, and love of humanity, and the One who proved in His own person an immediate and spiritual resurrection, surely only a very peculiarly constituted mind could take exception to such an addition as this! Certainly, it would do much to break down the prejudices of many who now hold aloof from Spiritualism, thinking it *against* Christianity.

Yours, etc.,

A. J. WOOD.

Chorlton-cum-Hardy,
May 25th, 1923.

To the Editor of LIGHT.

SIR,—The Rev. W. Wynn has indeed good cause to thank the Editor of LIGHT for his "brilliant courtesy and fair play," and the pity is that the reverend gentleman has not shown the same consideration to his opponents. Note his pious wish that his critics will receive his strictures in the "kind spirit in which I write," and then observe such invectives as "insane conceit, ignorance, swagger, outrageous, etc."

He sets up dummy ninepins, and then proceeds with great elaboration to demolish them. Whoever heard Spiritualists speak of Christ as "Mr. Jesus," "laugh at the doctrines" of the apostles, or refer to Jesus as the "greatest liar in human history"? Isn't it nauseating? Are Spiritualists, whose lives are as good, whose ideals as lofty, and work as earnest as Mr. Wynn's, to take this senseless abuse in silence? The reverend Mr. Wynn suffers from a terrible attack of "creeditis": "You must take my view or you are no Christian" is a piece of arrogance only equalled by the swollen vanity and dogmatic trend of the writer in all his letters. This bold Horatio is burning to keep the bridge against three Spiritualists, and undertakes to bowl them over, and snow them under with texts which he is to twist as he likes and translate in his own way. You have already pointed out that texts can be quoted *ad lib.*, cancelling

each other; and such a contest would only end in general bewilderment. Isn't it time to put a period to Mr. Wynn's verbosity? In this matter you have permitted him to wander over many columns until hysteria has plainly set in, and a pause is needed for him to regain his sanity.

On a certain memorable occasion a public audience grew restless under the reverend gentleman's loquacity, and gave him plainly to understand they had had enough of it. The same feeling is experienced at these long-winded harangues. "I know all about"—everything, apparently, according to his letter of May 5th. But he doesn't know this: the humblest soul which has ever crossed the bar *can teach* him, if he would but learn, what true humility is, and what he has to face in the hereafter. He says he has received a message denouncing all mediums as an abomination to God. A vast number of human beings are endowed by God with psychic power, some in a great degree, and these we term mediums. These precious gifts are utilised in His service, and yet Mr. Wynn has the presumption to suggest they are an "abomination to God." I have heard more than one thousand spirits speak through various mediums, and all, without any exception, say how happy they are in being permitted to speak to us. "Thank God for this!" and "I bless the day He has allowed me to come to you!" are their constant expressions.

As the one who listened to and recorded the conversation of the Salvation Army lass, I should like to add that not only this girl, but many spirits who, in earth life, were in a higher walk, have often referred to the point under discussion, and they all say, in most emphatic language, that we carry the results of our thoughts, words, and deeds into the spirit world, and that the law is that we must make good any wrong done here before progression is possible, and the cheap sneers of Mr. Wynn at the Salvation lassie and her homely phraseology are no more likely to influence this law than his "balloon" utterances and spluttering can affect the tides.

Yours, etc.,

R. H. SAUNDERS.

Surbiton.

May 28th, 1923.

To the Editor of LIGHT.

SIR,—There is something sanative in an occasional controversy, it gives things an airing; and Spiritualism is too great a thing to be rent or injured by discussion. It is easy to define a Spiritualist, but Spiritualism is too big a thing for definition. The "Seven Principles" are a fine first approximation, and will serve our time. I would, however, venture to suggest the addition of the general statement that Nature, in its whole range, is our Bible; and that Science, in its whole range, which includes the grander New Spiritual Science, is our Interpreter.

What constitutes true Christianity, Christians have yet to agree about, but I claim that every true Spiritualist believes heart and soul in what is vaguely called "the Spirit of Christianity," the finest flower of the Religions' Consciousness, while repudiating the death-dealing letter of it which appeals so strongly to the Rev. Walter Wynn.

This gentleman has indirectly raised a question of vastly greater importance than the one under discussion. He affirms that the Bible reveals beforehand every scientific discovery. Therefore it reveals the scientific discovery that there has been no Fall of Man, that from lowly beginnings Man has ascended, and, as we believe, will continue to ascend to all eternity. The Bible thus revealing in advance the falsity of the doctrine of the Fall, it cuts away the foundation of his theology, and the whole artificial and God-dishonouring system topples about his ears! If there was no Fall there is no need for a Saviour nor an Atonement. So the reverend gentleman, in trying to prove too much, has shattered his whole scheme of old-world theology.

It is true that Jesus revealed the Christ Principle in Man, and that by His sublime teaching He, in a sense, reconciled Man to God, but this is something very different from the demoralising doctrine that a man can be saved from the consequences of his actions by the sufferings of another. This false doctrine has done more to sterilise Christianity than any other, and the only thing that can save civilisation is our doctrine of the inescapable responsibility of Man for his actions. In view of the awful powers of destruction science has placed in man's hands, the idea that the Church has means for relieving him of the awful responsibility for their misuse is fatal.

This is a fundamental point on which we must differ from the less enlightened Christians. In accepting the Spirit of Christianity we take all that is good and true, all that is really divine, and leave to the creed-bound the man-made accretions, and the mis-translations and mis-interpretations. So where we differ from Mr. Walter Wynn we must claim that our position is higher, grander, and truer than his, more the position which Christ would take were He to come again. So Spiritualists may boldly claim to be Super-Christians.

Yours, etc.,

E. WAKE COOK.

Hotel Victoria,
Varenna, Lake Como.

To the Editor of LIGHT.

SIR,—I did not intend to take any further part in this correspondence, but the Rev. Mr. Wynn has occupied so much of your valuable space in superfluous criticisms based on his theological preconceptions, and his many gratuitous assumptions of my views and position which he entirely misunderstands and misrepresents.

I therefore should like to repeat that I had desired to obtain, if possible, some enlightenment for ordinary students and truth-seekers, who have never professed "theological opinions" regarding the many apparently contradictory statements contained in the Biblical records, and more especially to obtain some better understanding of the nature of that most wonderful example of humanity, Jesus of Nazareth, Who never claimed to be God, nor is there any evidence of anything abnormal or supernatural in His birth, whose mother admits the paternity of her son, while Jesus certainly acknowledges God as His Father, but surely in a spiritual sense, just as any honest follower of Jesus to-day does, when he uses the Lord's Prayer, saying, "Our Father, Who art in heaven."

I have been disappointed, for apparently our theological disputant's mind seems not able to discern any indication of discrepancies anywhere.

Let me say that I have as great an admiration for Jesus as Mr. Wynn can possibly have. The Christhood and spiritual evolution of Jesus I fully recognise, for it is said that "God hath made Him both Lord and Christ," and yet in His post-mortem manifestation to Saul on the road to Damascus, it is reported that He called Himself by His ordinary name, without any qualifying term, but simply "Jesus whom thou persecutest" (Acts ix., v. 5). Peter also speaks of Him (Acts x., v. 38) as "Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with power (and therefore one of the greatest Spiritualists that ever lived): Who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Let the reverend gentleman note that there is no claim here made that He was God, but he may try to make himself believe differently, or that Peter meant something otherwise.

Mr. Wynn, who is a self-designated "Christian," denies that appellation to Brother Engholm, because he does not believe as Mr. Wynn does. Whatever Mr. H. W. Engholm's views are regarding that "Son of man," whose wonderful example of a perfect life has left its mark for all time, I know him to be a worthy imitator of Jesus, as he too "goes about doing good" to the best of his ability, and I am looking forward with considerable interest to his summing-up of this whole matter.

Yours, etc.,

ABRAHAM WALLACE, M.D.

Wendela,
Harrow-on-the-Hill.
June 2nd, 1923.

To the Editor of LIGHT.

SIR,—The din and fury of your correspondents, as they worry out the question, "What is a Spiritualist?" and, for the most part, write about anything but this quite important question, have more the sound of a dog-fight than of rational or spiritual discussion. The clerical contestants who oppose Spiritualism are obviously concerned to maintain their *partis pris*, and so are unable to discuss anything philosophically; while reasonable Spiritualists are unaccountably drawn into the futile contest. What impels them? Just primitive, human pugnacity? I am reminded of the Irishman's question, when he met two strangers fighting by the roadside: "Is this a proivate foight, or moight Oi join in?"

A serious student, during many years, of psychical phenomena, anxious to decide whether or not to declare himself "a Spiritualist," is not much helped by this sterile logomachy, nor much impressed by the kind words of the contestants before they hit one another in the eye. However, boxers shake hands before they hit each other; and I expect you, Sir, know best what primitive mental conflicts ought to be aired, and which ought to be suppressed.

A Spiritualist is, very simply, one who believes in survival and communication as a fact, not only as a hypothesis. I am not a Spiritualist in this sense, though the things that Mr. Wynn and Mr. Elliott have had to say almost compel me.

Yours, etc.

A. S. P. R.

Wittersham House, Wittersham.
May 27th, 1923.

To the Editor of LIGHT.

SIR,—In reference to Mr. Wynn's question, "Was Jesus of Nazareth the Deity Incarnate?" I wonder if it would help to refer to Hebrews ii., verses 10, 11, in which we read, "For it became Him for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make

the captain of their salvation perfect through suffering. For both He that sanctifieth and they who are sanctified are all of one." Also in Hebrews v., we read, "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard, in that He feared; though He were a son, yet learned He obedience by the things which He suffered, and being made perfect, He became the author of eternal Salvation unto all that obey Him."

Yours, etc.,

K. V. S.

Ireland.

To the Editor of LIGHT.

SIR,—Of the four chief methods of interpreting Scripture, Colet, with other scholars of his day, discarded the "tropological, allegorical, and anagogical" senses for the "only one sense, and that the most true one." But what is the most true one? The Rev. Walter Wynn, knowing all about Martineau's ideas and modern Higher Criticism, returns to the New Testament as the only authority. It will take more than that gentleman's compelling modesty to convince some of us that to him alone has been entrusted the key to the "only one sense."

Yours, etc.,

FRANK LIND.

158, Fleet Street, E.C.4.
May 24th, 1923.

To the Editor of LIGHT.

SIR,—Mr. Wynn in your issue May 26th (page 330) says that the Bible reveals beforehand every scientific discovery, and that those who doubt this statement are not Christians. I have been a close student of the sciences for the past thirty-five years, and a Christian for a longer period, but taking Mr. Wynn's statement at its face value, I must confess that I have nowhere been able to find in the Bible any prior revelation of the following scientific discoveries (to name only a few among hundreds):—

1. The action of the prism on light, the spectroscopic, and spectrum analysis.
2. The action of light on silver salts, photography, and photo-mechanical printing.
3. Voltaic electricity and the electro-deposition of metals.

—Yours, etc.,

CHARLES L. TWEEDALE.

To the Editor of LIGHT.

SIR,—It is some nine weeks since you published in LIGHT a definition of mine as to what constitutes a true Spiritualist. I had little idea when I penned the article that I should be told that anyone holding my opinions could not claim to be a Christian. That the Seven Principles of Spiritualism are a total and fundamental contradiction of Christianity, containing neither proven facts nor established truths. Further, that the Bible has already revealed to us all that modern Spiritualism has to tell us, and that if I read the New Testament carefully it would reveal to me the true source of a message I quoted from one who called herself a "Salvation Army lass." There are many other things besides in the two subsequent letters of mine you published that I am supposed to have affirmed or denied. All of which point, according to the Rev. Walter Wynn, to the fact that I and my brother and sister Spiritualists are outside the pale of Christianity, and must awaken at once to the fact that we are all living in a fool's paradise if we imagine for one moment that we are Christians. Well, I have read Mr. Wynn's lengthy letters most carefully, and I have come to the definite conclusion that I am not a Christian if to qualify for that title I must accept his definition. But, and it is a very large but, is Mr. Wynn's definition final? His authority, he says, is the Old and the New Testament. Every one of his arguments is based on the substitutionary Atonement. Now to me the doctrine of the substitutionary Atonement seems so contrary to Christ's teachings and the love and power of God that such a theory, as I call it, is repugnant alike to reason and common-sense. As a Spiritualist, I regard the death of Jesus in a totally different manner to that held by Mr. Wynn. To me Jesus' mortal body died, but He never died at all. His earthly body I cannot conceive as being offered by God as a sacrifice to redeem mankind in consequence of the fall from grace by the Biblical first parents of humanity.

The life of Jesus Christ, and not His death, was the true sacrifice made for the benefit of mankind as it appears to me.

Like many other clergy and ministers of the orthodox Christian faith, Mr. Wynn sees danger ahead for orthodoxes as the truths of Spiritualism come to light, and I would warn all orthodox Christians and Bible students to leave Spiritualism and its revelations alone if they do not wish

to have many of their beliefs, which may be sacred and precious to them, severely shaken, if not entirely shattered in face of some of the truths Spiritualism has to disclose. Spiritualism shows to me that Christianity is dynamic, not static. The history of Christianity shows me how, age after age, one magnificent edifice after another has arisen and then fallen into decay. In Christian doctrine and ritual there has been change after change, and now the Spiritualist, in direct touch with sources never before thus properly understood, is evolving a more universal, and, I feel, a grander and more practical Christianity, not one that says to a man, unless you believe this or that, you cannot call yourself a Christian. To the Spiritualist, Jesus is not a problem for theologians, but a teacher of right conduct, a herald of the life beyond the veil, and the bearer of a message from the Father that we are all His children, and His kingdom has been prepared for every one of us.

Now, there are many who were once orthodox Christians, and are now the kind of Spiritualist I defined, and are happy, useful citizens. I know many who have suffered as I have suffered during the process of becoming a Spiritualist—when facts shattered what seemed to one most sacred beliefs. In more ways than one it was a process of being born again into a new world. It was painful, but the reward was great. But with this new knowledge there was ever present the Lord and Master of one's previous ideals; one's love for Him was never in jeopardy. The person of Jesus, the Christ, never altered. The only thing that was altered was incarnate man's viewpoint of Him. The incarnate man came back as His ambassador to tell of the many things that one could now bear to hear and understand. It was the spirit of Truth that made all things new. To face new facts where one's religion is concerned, great courage is required, and for those who declare themselves true Christian Spiritualists I have the deepest admiration and respect, for I know that they will be jeered at, insulted, and ostracised at every turn by the holders of the old wine-skins, who know full well that by the introduction of the new wine of progressive revelation the old skins will burst.

There are, again, many to-day, I fear, that rather unthinkingly call themselves Christian Spiritualists and to whom Spiritualism means psychic phenomena, a sitting occasionally with a medium and a realisation that communication with the so-called dead is a fact, at the same time any new knowledge that comes to them that is not in line with the orthodox teaching of their particular church is ignored or repudiated. Such a person is, in my opinion, in peril of becoming an unstable Christian and a lukewarm Spiritualist. You cannot be static and dynamic at the same time.

Some Spiritualists I have met, who seldom if ever mention the name of Jesus, were at one time members of a Christian church or chapel. The facts of Spiritualism came to them in full force, and they realised that many of the doctrines of the religious community they adhered to were wrong. On declaring their new-found knowledge to the leaders of the church or chapel, they were told they must give up this new knowledge, adhere strictly to the old and recognised orthodoxy or go. Many of the leaders of the Spiritualist movement to-day are those who were, in their early days, compelled to resign from their membership of church or chapel for the reason I have given. Both actions I think were right. The constitution of a church or chapel must be upheld by some definite form of articles, and the man who disagrees with them must go if he is honest and desires peace of mind. Those who so often in the past were obliged to act in this manner, found in the Seven Principles of Spiritualism all they required for their spiritual advancement, but, unfortunately, many who acted so nobly in the cause of truth overlooked one very essential consideration when they in throwing overboard doctrines that they could not hold to, severed themselves also from the fellowship of Jesus Christ. The consideration they did not realise was that Jesus and all His divine nature and teachings stand for could not possibly be included in any one set of doctrines or church articles. Their adherence to Jesus as their Captain and Ideal, despite the views of the church or chapel, would undoubtedly have amplified their new-found knowledge, and they would have soon discovered that the source of the new-found Truth was in Him after all. They should have continued in spiritual companionship with Him instead of, as they thought, been obliged to forego His help and guidance, in consequence of the attitude of the adherents of articles of a Christian faith, based on man-made conclusions, found by the dissentients to be incorrect.

I have noted during the past few years that many of the Spiritualists who acted as I stated were one time Baptists.

Now Mr. Wynn would have it that Jesus Christ will have nothing to do with a Spiritualist who does not accept the orthodox view of Him. The orthodox view and Mr. Wynn's after all does not matter very much. Spiritual experience has proved that communion with Jesus and guidance from His ministers is a fact in many noble souls who are Spiritualists, accepting the Seven Principles and discarding the personal Saviour idea for that of the personal friend and elder brother.

Mr. Wynn declares with all the strength of his being, "I am a Christian." He pens many lengthy letters to I learnt in support of this declaration. Would Jesus, and I

say it with all reverence, write to me like Mr. Wynn has done? Would He have used such arguments, and such devices to try to convince me that I may be a good man, but at the same time He would have none of me, because I accept such principles as the Fatherhood of God and the Brotherhood of man, together with five other principles relating to my course of conduct here and hereafter? Would He upbraid me because I refused to allow Him to take upon Himself full responsibility for my misdoing, and insisted on taking the responsibility of my behaviour upon my own shoulders? No, I have got quite a different idea of the Jesus that now reigns supreme in the High Heavens. I feel just as entitled to call myself a Christian Spiritualist as Mr. Wynn to call himself a Christian Baptist.

There is a movement in the Church of England to-day known as "The Churchmen's Union." Its members are known as "Modern Churchmen." Their aims are to affirm the continuous and progressive character of the revelation given by the Holy Spirit in the spheres of knowledge and of conduct. These men are perilously approaching the facts disclosed by Spiritualism. The Christian Spiritualist is, in my opinion, in the vanguard of this movement. They are the pioneers of this movement, though of course unauthorised and not recognised by the members of this Union as yet. But I who am watching their progress, and studying their conclusions, can see that one day there will be a community of opinions between these two bodies, the one of progressive thought, the other of progressive Truth.

The findings of Spiritualism can never be suppressed by orthodoxy or anything else, and the consequent development of a new and more universal interpretation of the mission of Jesus and His place to-day amongst a people who have evolved intellectually, and in many other respects are different to those who lived during His three years' ministry, is inevitable. I must repeat that Christianity is dynamic and is not, like Mr. Wynn, tied with a tether to a book. Spiritualism, when one thinks of it, is the natural outcome of one of the principal doctrines of the Christian religion—the belief in a future life. Men have arrived at a stage when faith must give way to knowledge and belief to practical investigation. Spiritualism and its sister, Psychical Research, has come because it is the natural outcome of faith and beliefs. A new dispensation has set in, and neither Mr. Wynn nor the churches of Christendom can, Canute-like, order this ocean of knowledge to hold back. Spiritualists who desire to do so will call themselves Christians for the reasons I have given above, and they are as much in their right in doing so as Mr. Wynn and his people are in theirs. Jesus will help them on their road of spiritual progress quite as much as He now helps those who cling to the older order. The love for Jesus transcends every orthodox doctrine, and it is not contingent on a man first having to accept certain articles of faith before that love can come into active operation. To a hard-shell Baptist like Mr. Wynn, this viewpoint of Christianity will, I know, seem preposterous. But I have seen the working of this new dispensation in active operation amongst many men and women lately, and they are, in every sense of the word, true Christians, but of a new order. It would take a great many columns of *LIGHT* to properly set out the spiritual as well as the outward side of this new development of Christianity, that is the result of knowledge obtained from those, high and low, who have passed into the greater life. I will be content in summing up the Christian Spiritualist of to-day by defining him as one who has added knowledge to belief, facts to faith. There I must leave it for the time being.

It is obviously unnecessary for me to comment on the many things and points of view Mr. Wynn and his supporters have brought forward. The incident of the Salvation Army lass, for instance, is a case in point. As an able debater, Mr. Wynn seized on this, but he entirely failed to grasp the object of my introducing it. I have spoken to many who have passed out of this earthly life, and have learnt from them a little of what is in store for us, but that little has been quite enough for me to be certain that the Seven Principles of Spiritualism are fundamental truths, and, as such, have been in operation for all time. We have got to be unrelenting in our efforts to get in touch with the dwellers in the next state, and use every gift we possess for that purpose. The spirit world, composed of innumerable communities of all sorts and conditions of men and women, has much to tell us that is good and vital for us to know. The breach has been made, and it will never be closed so long as men desire to know the truth about their future and are not afraid to readjust their viewpoint when that truth is given them.

Spiritualism is a very noble thing, but men and women can sully it as they have done in the past with all noble teachings. It is open to us to make or mar it, and I have the conviction that by realising that Jesus is the Captain of this new spiritual adventure, stripped of all the confusion that always arises from man-made creeds, doctrines, and dogmas, every man will one day recognise Spiritualism as the heaven that brings about unity amongst the people and the raw material of which the Kingdom of Heaven is built.

Yours, etc.,
H. W. ENGHOLM,

London
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RAY'S AND REFLECTIONS.

Here is a story which should amuse the Rev. Walter Wynn, and doubtless others. It is told of a local preacher, who set out to interpret a rather difficult passage in St. Paul's Epistles. It was a laboured effort, and his congregation showed a certain impatience. They were, indeed, very bored. Then the preacher addressed himself to his flock personally. "Perhaps some of you don't agree with me," he said, "and, if you don't, you are not alone. I've consulted Adam Clarke, and he's agin me. I've looked up Benson's Commentary, and he's agin me. But what o' that? *I'm agin them!*"

One might add as a pendant to that anecdote the better-known tale of the old lady who disputed with her minister some point of doctrine, and was told that St. Paul had given a certain view. She was in no way abashed. "Yes," said she, "but that's where I differ from St. Paul."

To one who has had to write at many times on many subjects, and, where direct knowledge was lacking, to rely on authorities, it is not at all surprising to find a conflict of ideas on the part of theologians on their own subject. Whether it were chemistry, astronomy, geology, or even trade and business, I always found the experts at loggerheads, and frequently my humble statements on some subject were denounced as heresy by one expert, and approved as quite accurate by another.

We receive from time to time articles, letters, and other deliverances on the subject of immortality, and the matter is argued as though it could be settled by the intellectual process. We have been told often enough that immortality is a question of *quality* of life, rather than *quantity*, and it remains true that our only conception of immortality is *unending time*, which appears to be a contradiction in terms. We can reason on the matter to a certain extent, but when all is said and done, we have to face the fact that eternity belongs to the absolute, and that we can only deal with relative ideas. I have been told that to the true thinker the extinction of the soul is as inconceivable as its eternal existence. It is as hard to think of one as the other. Clearly "end and beginning are dreams," and Life itself is beyond all thought about Life. Human survival is a subject within human compass. Immortality is quite another matter. It may be intuitively perceived; it cannot be intellectually determined.

Artemus Ward once said that the best way to get mules to go into a given field was to drive them into the next field, and let them jump out. There is a type of human mule which shows the same perverse characteristics. Given a certain thing to do, they immediately desire to do some other thing, and being in some place to go somewhere else. They are noticeable amongst the opponents of Spiritualism, who, so long as there is any attempt to "convert" them, are full of arguments and hostility. When they meet with those who show complete indifference as to whether they believe or not, and who are not to be drawn into futile argumentation, they become piqued into an attitude of inquiry and serious attention.

D. G.

WIMBLEDON SPIRITUALIST MISSION BUILDING FUND.

Mr. R. A. Bush, President of the Wimbledon Spiritualist Mission, writes:—

I regret to say that it has been found advisable to withdraw the competition. A conflict of opinion has arisen as to its legality. The local judicial authority asserts that it is illegal. It is obviously impolitic for the sake of our work in the neighbourhood to embark upon a quarrel over a matter of this kind whatever one's own views may be. Besides, its Mayor, the Chief Magistrate of the Borough, has promised to open the sale, and it would be unfair and improper to run any risk of involving him in a dispute in which he is not particularly interested.

The competition is, therefore, definitely cancelled, and all fees will be returned in due course. I trust that the competitors will forgive a few days' delay in this, because immediately after the sale I hope to take a few weeks' holiday.

However, there may be many who would like to help the Wimbledon Spiritualist Building Fund to the extent of their fees, and would not desire their return. Needless to say the Mission will be thankful for such assistance. Will all those wishing to do so please send me a postcard to that effect, and much oblige? I take full responsibility for this little mishap, and apologise for any trouble or disappointment caused.

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."

ANDREW JACKSON DAVIS.

A considerable interest is growing up in the works of the American seer whose philosophy embodies in a vital form many of the main ideas of Swedenborg, giving them a newer meaning and a wider application. Davis was an uneducated youth, but he had powers which were early trained and directed by wise inspirers in the Unseen World. Some of his teachings were dictated in trance, and show a depth of wisdom and a range of understanding truly marvellous. His books need to be read with discrimination and sympathy for they are not always free from literary faults, and the diction at times is a little old-fashioned, but these are surface blemishes which become trifling in comparison with the splendour and sweep of the philosophy set forth. They appeal to all whose first care is for truth and who do not stickle for niceties of form. Even so, much of the work shows a high quality of language, in the matter of phrasing and fulness of meaning. The books are in the library of the London Spiritualist Alliance, and offer a mine of wealth on the meaning of life and the immortality of the soul.

DREAMS AND THEIR MEANING.

Putting aside the "Dream Book" and similar humble and rather superstitious publications, there is a whole world of wonder and mystery about the dream life. Even some of those dreams which are described as aimless and incoherent fancies may be distorted shadows of real experiences in sleep. But, in any case, we are convinced of the truth of the Scriptural passage which, correctly rendered, should run, "He giveth his beloved in sleep," that is to

say that in sleep are received inspirations, visions and instruction. There are people who show a degree of knowledge not to be explained by anything they have seen, heard or read in their waking lives. And this is to put aside the many instances of verified visions and fulfilled dreams in which the literature of psychical research abounds, and also those cases known as "travelling in sleep" in which the spirit appears to visit other regions, whether of earth or spiritual realms, retaining some recollection of the places visited and the things seen. In short, in the lives of thousands who have no clear perception of their spiritual experiences there is reason to believe that they gather much instruction and inspiration during the time of bodily slumber.

THE SEARCH FOR THE SOUL.

It is only natural that there should be wide differences on the way in which this question is to be determined. Partly, of course, this arises by reason of the fact that the meaning attached to the word "soul" has never become definitely fixed. In Spiritualism and Psychical Research it covers the idea of a principle in man which is not only capable of surviving physical death, but of carrying his consciousness, memory and identity to another plane of being. Science and theology, of course, naturally take very different views as to the method of determining the point, but the theologian is in a difficulty, because while affirming the reality of a soul, he is opposed to scientific efforts to discover it. That attitude places him in a kind of tacit alliance with people for whom he has a strong dislike, that is to say, Rationalists and Materialists. These people openly scoff at the idea that the existence of the soul is proved by religion or intuition, and equally scout the scientific quest. Our own view is that the soul is not to be demonstrated by theology alone or by science alone, and that the difficulties come in when one side makes the question wholly a religious question, and the other wholly a secular one. We feel sometimes that our yearning to prove the existence of the soul is the best warrant of its existence. Indeed it may be that we could never prove our own existence without it. We support the aims of Psychic Science, being yet convinced that there is something in the matter that will always elude the intellect and be known only by the higher senses—those of the spirit itself.

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ANSWERS TO CORRESPONDENTS.

F. J. WILLIAMS.—We have your letter and agree with you that there is a certain amount of inertia in this matter, but we think that a great deal of valuable work is being done in the way of propaganda is a non-public way. In short, there is a very great movement under the surface.

J. CLARK.—Thanks for your letter, also the cutting, which we had already seen and which is having attention.

J. J. HAARHOFF (Pretoria).—Thank you, but the discussion, as you will see, is closed and the subject is too contentious to tempt us to print any more on the question.

A. J. LINTOTT.—We can enter into your feelings but we really cannot be responsible for the views and utterances of others. There must be a certain liberty of speech and liberty of opinion, and although we may feel pained when others do not speak or act as we think they should, still "it takes all kinds of people to make a world."

P. L. CHAMBERS (British Columbia).—Thank you for the cuttings, one of which we had already received.

F. TURNER.—The "message" is undiluted nonsense.

L. O. H.—Articles written on both sides of the paper are inadmissible. And we do not think that the arguments you use would carry the slightest weight with Mr. Wynn. They are the arguments usually employed, and he has no doubt heard them many times.

NEW PUBLICATIONS RECEIVED.

"Wilberforce McEvoy in Heaven." By Mary McEvoy. Kegan Paul (2/6 net).

"Pearson's Magazine," May.

"The Herald of the Star," May.

"Theosophy," May.

American Journal, S.P.R., May.

"Occult Review," May.

MRS. ROBERTS JOHNSON will be in London on June 11th for a few days. Letters for her can be addressed to c/o LIGHT, 5, Queen-square, W.C.1.

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.

Leicestersham.—Limes Hall, Limes Grove.—Sunday, June 10th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Annie Johnson.

Croydon.—Harewood Hall, 96, High-street.—June 10th, 11, Mr. P. Scholey; 6.30, Mr. Leslie Curnow.

Brighton.—Mighell-street Hall.—June 10th, 11.15 and 7, Khwaja Kamal ud Din; 3, Lyceum. Wednesday, 8.15, Mr. Fred Curry.

Camberwell, S.E.—The Guardians Office, Peckham-road.—June 10th, 11, circle; 6.30, Mr. H. W. Engholm. Wednesday, 13th, 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 and 7, Lyceum anniversary services; anthems, "The Heavens are Telling" (Haydn), and "The Hallelujah Chorus" (Handel), will be rendered in morning and evening respectively; 3, Lyceum (annual prize distribution). Monday, 8, developing circle (members only). Wednesday, 8, Mrs. V. Redfern (address and clairvoyance). Friday, free healing centre; 5-7, children; from 7, adults. Sunday, June 17th, 11, Mr. Ernest Meads; 7, Mme. A. de Beaurepaire. Membership earnestly invited. Subscription, 6/- per annum.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 10th, 7, Mr. J. H. Carpenter. Wednesday, June 13th, special circle, 3.30 p.m. Thursday, June 14th, 8, service, Mr. T. Austin, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—June 10th, 11, public circle; 7, Mrs. Golden. Thursday, June 14th, Mrs. E. Smith.

Peckham.—Lausanne-road.—June 10th, 7, Mrs. A. Jamrach. Thursday, 8.15, Rev. Matthias.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, June 10th, 11, Mr. Karl Reynolds; 7, Rev. G. Ward.

Worthing Spiritualist Mission, Ann-street.—June 10th, 6.30, Alderman Davis. June 14th, 6.30, Mrs. de Beaurepaire.

Richmond Spiritualist Church, Ormond-road.—Sunday, June 10, 7.30, Mrs. de Beaurepaire. Wednesday, June 13th, Mrs. Golden.

Central.—144, High Holborn (Bury-street entrance).—June 8th, 7.30, open circle. June 10th, 7 p.m., Mrs. Clements.

EXHIBITION OF SPIRIT PHOTOGRAPHS.

WHERE THE PICTURES CAN BE SEEN.

The Southend-on-Sea Spiritualist Society held a successful three days' exhibition of these wonderful spirit photographs at the beginning of the week, and during the coming week the exhibition will be held at the Carnegie Library, Romford-road, Manor Park, London, on Wednesday and Thursday. The doors will open on each evening at 7 o'clock. The exhibition is under the management on this occasion of the following three societies, who have combined together for that purpose. The three societies are:—The Little Ilford Christian Spiritualist Church, the Psychical Research Society (Ilford), and the Manor Park Spiritualist Church. The South London Spiritualist Association will hold the exhibition at Lausanne Hall, Lausanne-road, Peckham, London, the first three days of the week following.

LONDON SPIRITUALIST ALLIANCE.

A most successful conversazione was held in the large Hall on Monday evening, June 4th. A musical and dramatic entertainment was provided by members and friends of the Alliance, which was greatly appreciated by the large number of members who attended. A full report will appear in our next issue.

PSYCHIC PHOTOGRAPHY.

At a recent exhibition of psychic photographs Miss F. R. Scatterd told the true story of a French savant who flew in a violent rage with the exhibitor of the first photograph and ran about the room looking for the ventriloquist who, he vowed, was concealed there. Six months later, he lectured to the French Academy showing, to his own satisfaction, how ventriloquism accounted for the trick machine which Mr. Edison was endeavouring to foist on a credulous world. During the whole six months he had refused to waste a moment in examining a fraud so easily explained. And she proceeded to point out that British scientists who refuse to investigate the facts underlying psychic photograph may soon find themselves in as absurd a position as that learned Frenchman.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.—The Association held its annual meeting on Monday, May 28th, at the M. S. A. Psychical Research Institute, 5, Tavistock Square. In presenting the annual report and balance sheet, Mr. Craze, the President, stated that never in the history of the Association had so much work been accomplished as during the last twelve months. It was stronger in every way, the members' roll was steadily growing, the Sunday evening meetings at the Æolian Hall were attracting more attention, and the attendance improving. The Institute had passed its elementary stage, and was an established working centre for psychical research, growing in strength each month. The financial position of the Association was stronger than it had ever been before, showing an excess of income over expenditure of £170, and assets of almost £1,000. Mr. George Craze was unanimously elected President for the ensuing year, Mr. F. Brittain Secretary, and Mr. S. D. Saunders Treasurer. The Council for the year are as follows: Messrs. V. Davies, Capt. F. C. Dimmick (organist), F. W. Hawken, H. Stevens, A. E. Timbrell, and W. Waller (members' secretary), Mesdames A. Brittain, A. M. Craze (Institute treasurer), E. Fisher (Institute secretary), C. Lawrence, M. Moss and S. Saunders.

SPIRITUALISM IN NEW ZEALAND.—Mr. Horace Leaf lectured in a deeply interesting manner to members of the British College on Wednesday, May 30th, on his recent lecture tour in Australasia. He dwelt particularly on this occasion upon the contacts he had been fortunate enough to make with the Aborigines of Australia and the Maoris of New Zealand. In both cases, his knowledge of the facts of psychic science and his deduction from these of the continuity of life, made a vital contact possible, which no missionary or anthropologist without such knowledge could compass. Not only did he receive confirmation of their belief in a Supreme Being, whom they never name, but also of the fact that they have open contact with the spirit world by sight (clairvoyance) and "direct voice," but that in their temples they worship in the manifest knowledge of the presence of the spirit world. This knowledge they carefully keep to themselves, as those who would study their psychology and religion have no interest in these views. Instead of being backward races they are capable of great advancement given proper and sympathetic conditions, as is clearly seen in New Zealand. Mr. G. R. S. Mead, editor of "The Quest," who is a notable student of primitive peoples, spoke of the value of Mr. Leaf's contribution to this important question, which such writers as Sir John Frazer and others completely missed through their often wilful ignorance of the facts of psychic science. Mr. Hewat McKenzie occupied the chair and congratulated Mr. Leaf on the fluency of his speech and upon the excellent subject matter presented.

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New Members are now admitted for the remainder of this year for a subscription of FIFTEEN SHILLINGS. Alternatively the full subscription of ONE GUINEA may be paid which covers Membership to the corresponding date in 1924.

FRIDAY, June 8th, 3.15 p.m. Ninth of a series of 10 Lecture-Demonstrations by MR. VOUT PETERS, entitled "The Principles and Practice of Clairvoyance." Subject:—"Use and Abuse of Clairvoyance." Non-Members admitted on payment.

MONDAY, June 11th, 3 p.m. Private Clairvoyance. MRS. CLEGG.

TUESDAY, June 12th, 3.15 p.m. Public Clairvoyance. MRS. JAMRACH.

WEDNESDAY, June 13th, 2.30 p.m. Personal Clairvoyance. MR. T. E. AUSTIN. **4 p.m.** Discussion Gathering.

THURSDAY, June 14th, 7.30 p.m. Special Meeting. LT.-COL. HARDWICK. "The Simplicity of Spiritualism."

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SEE PAGE 373.

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NOTES BY THE WAY.

A CONCLUDING WORD.

We have closed the discussion on Spiritualism and Christianity, and it will not be revived for a long while to come. No doubt it will rise up again at some time hereafter—not, perhaps, as a "blessed resurrection!" It is a question that seems to come up about every five years—a kind of Quinquennial Assessment of Religious Values. There is something like a periodicity about it. In the leading article this week, it may seem that we have avoided the important question whether Jesus is or is not God. It was a deliberate avoidance, for we saw clearly that the question went to the very core of Reality; it out-soared the highest flights of Reason. Before we could presume to offer any opinion, it was necessary that we should be told the secret of the Universe; and there was no one to tell us! We thought of Tennyson's "Flower in the Crannied Wall":—

Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and Man is.

Not knowing that secret, which, as the poet saw, is concealed even in a flower, we lacked the courage (shall we say?) to offer any statement. We do not know what God is, or Man is. We would not be amongst those who "rush in where angels fear to tread." We would leave this to the theologians. And even they are not unanimous. Should anyone of these tell us that such a question is above the range of human reason (which is obvious) we can only reply, "Then why reason about it? Why make it a subject for debate?"

* * * * *

"SIGNS AND WONDERS."

That tremendous truth that Man is a Spirit has been told us times innumerable. It is now being thundered at us, and it will go hard if this time we do not learn the lesson. It is at the core of this subject of Spiritualism, which is only incidentally and temporarily concerned with phenomenal evidences appealing chiefly to the intellect, however necessary that

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intellectual demonstration may be to those in whom the spiritual senses have not awakened. We should be in evil case if our message of the spiritual meaning of life had to stand or fall by these things alone, so liable are they to be misunderstood, perverted, or travestied. They may excite the laughter of fools, but they carry with them tokens of mighty underlying forces which it is not wise to devote to base ends, and which may have terrible reactions when misused. This truth of the reality of Spirit—man's existence beyond the grave and the possibility of communion between the two worlds—will vindicate itself sooner or later. We stand for it and proclaim it through good and evil report because we have realised that we are part of that Spirit, and part of the means by which it is made manifest. Many can come to it only by way of its "signs and wonders," and that is why the "psychic revelation" has been given as a part of the general providence of life.

* * * *

THE GOLDEN MEAN.

When the absolutely perfect balance is obtained the life becomes stationary—there is no action; the mind becomes stagnant. A little oscillation on one side or another is necessary before anything can be achieved. The great thing is to avoid extremes. When this is neglected by the individual then the forces of the Universe intervene and restore the balance to something like equilibrium. We see the working of the law especially in the case of the extreme sceptic and the extreme believer. When their respective mental attitudes are pushed too far there comes a reaction, which is at first of a violent nature. The entirely credulous investigator of psychic phenomena (to take one instance) comes in "ready to swallow anything," and eventually retires with an acute attack of mental indigestion, prepared to deny everything—an obstinate sceptic. And he who is at first the stubborn unbeliever goes through a contrary process, becomes intensely receptive, and at last finds nothing incredible. In the end each discovers what is that golden mean for which we are all striving. But so long as we exercise our judgment faithfully, we have no reason to reproach ourselves if we discover that we have occasionally rejected that which further experience proved to be true, or have accepted as truth what turns out later to be a fallacy.

THE WORSHIPPERS.

A Poet knelt: of him the great and wise,
An old Philosopher fresh knowledge sought.
"What dost thou worship?"—"Sir, I worship Thought."
A man of Science then, in fond surprise,
All mocking, cried, "I prithee me advise,
Who is thy God?"—"The Force, this world that wrought."
An Artist then: "And canst thou worship aught?"
"To Beauty's self, my aspirations rise."
Then, where he knelt, a wretched woman came,
Besmirched with sin, and crimson o'er with shame,
Who spread abroad her hands in swift alarms:
"Whom dost thou worship, sir?" she yearning cried.
"Go Sister Soul," the Poet low replied—
"And hide thyself within thy Father's arms."
—S. RUTH CANTON.

SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM.

THE BEGINNINGS OF THE HUMAN SOUL.

[It is a good many years now since the late Mr. J. J. Morse as a great trance medium was known throughout the Spiritualistic world. To many of the newer generation he has become little more than a name, although during his fifty years' labours he did a great work, especially on the philosophical side of the subject. The following address, delivered by him in California, under the auspices of the Californian Psychical Society, on April 5th, 1896, will interest many readers and prove an instructive example of his oratory.]

That man believes in and hopes for immortality is true enough; that in some form this hope has been present in the race from the earliest dawn of intellectual life, is undeniable; that it is tolerably widespread throughout the human family, can scarcely be gainsaid. And it matters not whether it be a gross conception, or a refined spiritual conception, the idea, the hope, the concept is in the minds of men, and has been in the mind of the race, from all times past. But the realisation of that hope, the means whereby the realisation shall be accomplished, the circumstances attending upon it, these are still matters of debate. There are those who urge that this is entirely a question of faith; that one must believe, and must await that consummation which follows death, wherein all the perplexities surrounding the matter will receive their final explanation. While this may be perfectly good argument from a religious point of view, it is not satisfactory from a practical point of view. It meets no sceptical objection, and it offers no evidence in support of its own contention. As the age of faith has practically passed in regard to such matters, man's faith to-day only rests upon the knowledge that he has gained; it follows that if faith in immortality is to come into line with the modern spirit of faith, fact and knowledge will have to be the necessary foundation in this direction, as they are in the directions of all the other hopes and aspirations of the world.

A LEGITIMATE SUBJECT OF INQUIRY.

If there is a super-physical man, he is a phenomenon in being. If he exists as a phenomenon in being, he must be related to the laws of that being of which he is a portion. If he has a phenomenal and relational existence to being, he is a legitimate subject of investigation, a legitimate question of inquiry, a matter, possibly, even of scientific demonstration. Certainly we can argue that he is lifted out of the domain of faith if he is a fact; he is beyond the domain of speculation, if he is a reality. And if he be a fact and a reality, with relativities, he must of necessity come under the domain of the laws of being, and be a product or a resultant of the operations of the universe.

This may be admitted, however, without reaching the conclusions that we are about to present to you. It may be admitted as a matter of logic, a matter of reason. But when so much has been admitted in such fashion, it may then be urged: but how are we to demonstrate the existence of this super-physical man as a phenomenon in being, having relationships thereto? As he is a super-physical man, he will be beyond the ken and compass of our purely physical functions. He will be in a different condition of relationship to that which we ordinarily occupy, and being in a different condition, can only become cognized by different faculties to those which are manifested in ourselves.

At first sight this argument seems to have some validity, and one might well carefully consider whether, after all, there may be some defect of reasoning in the previous considerations. If you are to understand any problem in nature, investigation concerning it should at least be the handmaiden of theory about it. If you accept theorising as your only means of arriving at knowledge, you are just as likely to be led astray as not; indeed, more likely than not. But if, in your speculating or theorising you can come into connection with facts and correct your theory by the reality of experience, then your theories may suffer somewhat as to their proportion, your imagination may have to be reduced to practical limits, but your stock of knowledge will be proportionately increased.

Nature is her own interpreter. She alone explains herself. He who studies Nature through her phenomena and her operations is best capable of giving an interpretation to his fellows of what those phenomena really mean, and what Nature contains.

MAN THE SPIRIT A PART OF NATURE.

We will bring the question down to this issue: If there is a super-physical man, he is part of Nature: he is subject to Nature's laws and conditions; he bears a relationship to

Nature, and being part and parcel of Nature, he is a product of Nature, for, in the words of our title subject to-night, Nature makes him, as she makes every other thing that belongs to the universe around you. All theological speculations are, then, hereby dismissed.

That the Lord breathed the breath of life into the nostrils of Adam, whereby he became a living soul, may have some truth, an esoteric truth, perhaps, to the multitude. But that does not explain the coming into being of that man which was to exist after the physical organisation dies. That immortality was brought to light through the teaching and presence and experiences of the man of Nazareth, does not explain how immortality became possible. It is alleged that the man of Nazareth was raised from the tomb in flesh and blood (and as to the correctness of that allegation, we raise no question at this time), but even that does not give any explanation of the possibility of a spiritual or super-physical existence for the human being, since, clearly, if there is a super-physical plane of life, and if man has a super-physical nature, he can only live on that super-physical plane when he departs from the present plane. The resurrection or revivification of the material body of the man Jesus is neither argument nor evidence in support of the contention we are advancing, but virtually leaves the question of man's immortality exactly where it was before. The phenomenon is virtually a failure, so far as its alleged consequences are concerned.

Is it possible to find in Nature an explanation, something that will account for the existence of this man we are in quest of? We say, yes, most emphatically, yes. And in saying this, we apparently cut ourselves adrift from the transcendental inheritances that the world suffers under to-day. These transcendental speculations concerning the nature of the immortal man, of the spiritual part of man, of the super-physical man, have helped to spur men's imaginations and to urge them forward, but alas, they have not very materially assisted in solving the problem we are dealing with. It is one thing to predicate a soul. It is then easy enough to assert certain things in connection with that soul, and, in addition, it is just as easy to build up circumstances fitted to that soul, and construct a perfectly logical, philosophical sequence, apparently, in connection with your main postulate. But if the assumption is incorrect, the superstructure will speedily tumble about your ears. It is one thing for the Christian or the Brahmin, or the Mohammedan, or the Parsee, or any religionist you choose to refer to, to predicate certain things about the soul, but it is not proving that those predicates are correct merely because you insist upon them. There are certain things, for instance, in religious thought predicated concerning an immortal soul. There was a time when it was worth a man's life for him to dare to question such assumptions, and many a man's flesh has been wrung in agony upon the rack or quivered in the flames; many a poor tortured soul has escaped from the maned and charred flesh because he has dared to say things which his ecclesiastical superiors would not permit him to express or cherish. Have all these creeds, have all these doctrines, have all these persecutions, helped you to understand how the super-physical man came into existence? Did any one of them ever throw the first glimmer of light on the problem? Has it not been assumption and persecution, persecution and assumption, with weary and sickening round?

IN NATURE'S WORKSHOP.

No intelligent and honest-minded person can deny the statements we have just made. What we want, then, is to know how Nature makes this super-physical man. Her workshops are immense; she has the whole universe to call upon for materials for the accomplishment of her task. She has even the Great Architect himself to guide her hand and inspire her work. With illimitable resources, with the Supreme Master behind her, surely she can be trusted to produce a perfect work. Yet how long it has taken her to build up the mould in which this super-physical man is elaborated! Long ages have elapsed since she first put her hand to the task. She quenched primordial fires, reduced primordial chaos to order, building and elaborating the very bench, the broad-ribbed world on which you live, on which this mighty mechanism was ultimately to be erected, whereon with the mighty tools, her laws and principles, she fashioned into shape that wondrous thing you call a man. And yet her first attempts might almost have given point to the old saying, that they appeared "as if Nature's journeyman had made him, and made him ill at

(Continued at foot of next page.)

SCENES AND CELEBRITIES OF TASMANIA.

MISS BISDEE AND GENERAL E. WALLACK.

By HORACE LEAF.

We sailed from Sydney for Hobart in a vessel aptly called "an old tub" by one of the crew. The accommodation was so inadequate that first-class passengers were compelled to sleep four in a cabin hardly big enough to conveniently accommodate two. Every available part of the ship was occupied by temporary beds, even the dining-room being requisitioned. Fortunately the voyage was a smooth one; otherwise our discomfort would have been much greater.

Two days later we came in sight of the coast of Tasmania, its rugged, broken appearance giving the impression of inaccessibility. So rugged is this island, that although smaller than Ireland, large parts of it remain unexplored, notwithstanding the white races having lived in it for well over a century. The Tasmanians, or "Tassies," as they are familiarly known in Australia and New Zealand, are indomitably proud of their native land. One of them on board entertained us for a long time with glowing accounts of the achievements of the Tasmanians, and the wonderful possibilities of what he enthusiastically described as "the finest little country in the world."

It is certainly very beautiful in parts. Never shall I forget the thrill of pleasure that filled me as we entered the mouth of the lovely river Derwent from the Bay of Storms. The journey from the mouth of the river to Hobart, which lies on the west shore, is about thirty miles, every yard of which is charming. Much of the scenery is very English in appearance, especially the deep, rich green of the foliage. The climate approximates to that of England, although somewhat less cold in winter and warmer in summer. In Hobart it is very unsettled, and we often experienced three and four climatic changes in a day.

As Sir Arthur Conan Doyle had, through lack of time, been obliged to leave Tasmania out of his itinerary, our visit was specially welcome, as it gave the assurance that Sir Arthur had not intentionally refrained from visiting the island. We found the Spiritualist movement to be comparatively small and divided into two parts. On the one hand there was the organised Spiritualist Society, and on the other the Psychic Circle, composed of members of the Lyceum Club keenly interested in the scientific and philosophical aspects of psychical research.

We were indebted to the members of this Circle for a great deal of our success, as they stood high in the estimation of their fellow citizens and were generally very influential. Chief among them were Miss Bisdee, whom we came to regard as our "fair godmother," and General E. Wallack. Miss Bisdee is a thorough Tasmanian, her family having played a conspicuous part in the industrial and political history of the country. Her own influence is considerable, as she holds a responsible position in connection with the leading daily and weekly journals of Hobart.

General Wallack had retired to Hobart after a strenuous military career, including active service in Egypt during the Great War. They were whole-hearted in their determination to make our mission really influential, not only keeping the Press well informed as to our movements, but also in persuading the Mayor and Mayoress to arrange a reception for us at the Town Hall, to which many of the leading

townsfolk had been invited, so that we were enabled to meet at the very beginning of our effort some of the leading citizens of the capital of Tasmania. Needless to say, all this was very propitious and resulted in lifting our mission into a position of public importance and giving Spiritualism a considerable stimulus.

Miss Bisdee and General Wallack were whole-hearted Spiritualists, having had a good deal of experience of the phenomena and being fully appreciative of the significance of its teachings. They made no attempt to hide their light under a bushel; they had come to regard spirit-communication as among the important things of life, and were anxious that others should share in its benefits. A very pleasant interlude was afforded us during an extremely busy time by Miss Bisdee and a couple of friends motoring us up Mount Wellington for the purpose of consulting the proprietress of a small café, who was noted for her excellence in "reading the teacup." She was in the habit of doing this for the entertainment of her customers. We found her to be a young, nervous, but extremely pleasant woman, with undoubted psychic powers. I noticed that she seldom looked into the cup, but closed her eyes most of the time and gave off her impressions in short, staccato sentences. She made several correct statements about my wife, and was very near the mark with myself, but was obviously worried lest I should have been a spy likely to get her into trouble with the authorities. On the whole it was a very satisfactory example of the essentially psychic element in this fairly popular form of "divination."

The result of our stay in Hobart was very good, and we left it with a consciousness that any "well-done" that we may have earned was largely due to the valuable and unselfish assistance of General Wallack and Miss Bisdee.

A LITERARY CURIOSITY.

Mr. J. Arthur Hill, of Claremont, Thornton, Bradford, writes:—

I have had a number of inquiries lately for copies of my book, "Religion and Modern Psychology," which is out of print. If any readers of LIGHT have copies to dispose of, I should be glad to hear from them.

Connected with this book is a rather unusual piece of history. In its manuscript form I had made a series of jocular but extremely severe comments on some opinions expressed by Mr. Andrew Lang, and on reading them in the proofs they seemed to me to go beyond what is permissible. I asked to have them deleted, and this was done as regards the bulk of the edition, but eight copies had been already bound and sent out to reviewers. One of these copies afterwards came into my hands, the reviewer being a friend of mine; but there remain, somewhere, seven copies containing the offending matter. These, accordingly, form a literary curiosity, and I should particularly like to get hold of them. They are recognisable by the satiric remarks about Mr. Lang on pp. 79 and 80. Page 79 begins with the words "another man"; if these words are not there, the copy is one of the ordinary edition.

Mr. J. M. STUART YOUNG has just returned home from Africa, and is available for week-end lectures should any of the Societies have vacant dates. His terms are travelling expenses plus a nominal fee, and his address is, 6, Moscow-road East, Edgeley Park, Stockport.

(Continued from previous page.)

that." But these were but the models, shall we say, dim in themselves, indifferent in character, that she experimented with; fragments of the mighty whole, but part of her labours, nevertheless. But in time she succeeds in building a man. You know the story. There is no need to repeat it. It repeats itself every time a mother brings a babe to the world. Nature duplicates her past efforts in the whole of that tiny life, and the mystery of creation, the wonder of evolution, and divine reality involved in existence, is every time reproduced in that tiny life the mother holds to her palpitating heart. God and Nature speak in the motherhood of the world, and sing the everlasting song of creative energy.

You watch the child grow. Where is the super-physical man? Let us go back. It may sound somewhat fanciful, that which we are about to state, and you may even say there is no evidence in support of it, and if you question us for such authority as we can produce, you may say, "Ah, well, the world is not yet advanced enough to accept it." And yet many in the world at one time considered the world not advanced enough to accept much that is sober, commonplace phenomena in the daily life of to-day. And so, perchance, it may be that these fancies, as you may perhaps consider them, shall become the sober, commonplace, and everyday reality of thought and experience. If there is a super-physical side to man, it must begin, and run, *pari passu*, with the physical man, and if it so begin, we must trace its origin not in the new-born infant, but in that tiny cell which precedes the organisation, and yet which, within itself, contains the potentialities of all its subsequent developments; back into Nature's laboratory, in

the very secret recesses of being; back where man is not, though just beginning; back where the potentialities of God and Nature are conjoined to make the greatest thing in all the world—a man.

Here we leave the line of strict knowledge, which has its limits in the limitations of the microscope, and at this point the revelations of that other eye may tell you certain things concerning the form and character of this little cell, but a more powerful microscope must be brought to bear to discover the man we are searching for, the mind. The mind, which, after all, is greater than the microscope, that power of reason which can by its supreme effort divide and sub-divide, and penetrate beyond the ability of any philosophical instrument the hand of man has made. There is, evidently, more within that cell than the microscope reveals, for no microscope has ever yet disclosed love, hate, hope, fear, intelligence, emotion, knowledge, the possibilities of which are all there in that little watery mass; no microscope has ever yet discovered within that little speck the form, the bearing of a man. To the microscopist and the chemist, even, the contents and character may be severally understood, but even then chemistry and microscopy do not reveal that which makes man. These things are beyond the power of the microscope, the analysis of the chemist, and yet their potentialities must be there, unless we have to admit they are added rather than evolved. These qualities and attributes, nay, every other thing over which men wrangle so much to-day, the very consciousness itself, must be in that tiny spot, else we must admit that things are put into this growing organism, and its resultant activities are not the consequence of latent possibilities, but subsequent additions.

(To be continued.)

"PHYSICAL" PHENOMENA AT A LONDON CIRCLE.

For some weeks past a series of sittings for metapsychical phenomena have been held, under the direction of Mr. Harry Price.

The medium is a young lady at present known, in accordance with the precedent set by Dr. Schrenck-Notzing, as "Stella C." She is 22 years of age, of good physique and health, and prepossessing appearance.

Previous to these experiments she has not had any experience of psychical research or Spiritualism, and had never sat with any circle.

Attention was first directed to her powers by spontaneous telekinetic movements which occurred in her vicinity; these phenomena were mentioned to Mr. Price, and he induced her to give a series of weekly sittings under his direction. She derives no pecuniary benefit from these sittings.

Apart from the *bona fides* of the medium, the conditions under which the sittings are held are such as to render it impossible for the phenomena to have been produced by her either by conscious or unconscious fraud.

These experiments are under the control of Mr. Price, and the circle consists of well-known members of the L.S.A., with the addition on occasion of two members of the Council of the S.P.R.

The lighting conditions, unless otherwise stated, are adequate for reasonable observation, and are provided by a 60 Watt lamp in a ruby well-glass, which enables the limbs of the medium and sitters to be distinctly seen.

In addition to the visual control as explained above, tactile control was effected by each hand of the medium being held by the sitter on either side of her, one of these sitters being invariably Mr. Price. The feet were controlled by the feet of the adjacent sitters being placed on those of the medium, the only exception to this foot control being on those occasions when the movement of the table necessitated the whole circle rising to their feet, and following its motion, and under this latter condition it is, of course, obvious that the lower limbs of the medium would be incapable of exerting any considerable force.

One of the most remarkable phenomena—which could not have been simulated by trickery—was the drop of temperature in the séance room during the sittings. A registering thermometer is installed, which is not within arm's length of the medium or sitters. The temperature is carefully read before and after each sitting, and the indicator has shown on most occasions a marked drop of temperature during the sittings. Thus, in sitting No. 1, the temperature was originally 60 deg. F., and at the end of the sitting 62 deg., while the indicator showed that a minimum temperature of 49 deg. had been reached during the sitting, though the natural tendency of the temperature in a closed room, with several occupants, would be to steadily increase.

The so-called "cold breeze" has long been familiar to Spiritualists as a usual accompaniment of powerful phenomena. This is however, the first time to my knowledge that this thermal effect has been conclusively proved by instrumental record.

The first five sittings were devoted exclusively to telekinesis, with different types of tables. The table chiefly used was of the Canterbury type, with two flaps. The dimensions are, top, with both flaps up, 3ft. 7½in., by 3ft. 3½in.; height, 2ft. 4½in.; and the weight, 43½lbs.; the table being made of oak. With this table several powerful movements were obtained, which the medium could not have produced by normal means. For example, in the second sitting (March 29th, 1923), six complete levitations to various heights from the ground were obtained, and on one occasion the table, while in the air, at a height of about 6 inches from the ground, was moved laterally an approximate distance of 3ft.

During part of the third sitting (April 5th, 1923) a smaller table, made of deal, was employed. This had a hexagonal top, 2ft. 3in.; scribed circle, 7/16in. thick; 2 ft. 3 in. height; supported on three legs, 14 in. by 1½in., with triangular bracing, 1½in. by 7½in., glued and blocked to the top. Weight about 12 lbs.

This table was completely levitated several times, once to a height not less than 4 ft. from the floor, the sitters having to rise from their seats, and extend their hands above their heads. During these levitations, the whole under-side of the top and the legs and feet of the sitters were plainly visible. The table was subsequently completely broken up by the force (?) applied to it. It was broken across, and the legs were wrenched from the bracing. An examination of the fractures showed that the wood was perfectly

sound at those points. The estimated force necessary to break the table top was at least 100 lbs.

In the fourth sitting (April 19th, 1923), an endeavour was made to restrain the movements of the larger table. On an occasion when it was poised on two legs, with the upper edge away from the medium, three of the sitters, including a gentleman of powerful physique, endeavoured to depress the table without success, and the lighting condition enabled assurance to be made that there was no physical support resisting depression. This depression was at least 250lbs., and it is obvious that the medium could not have resisted this force by finger contact only.

Owing to the violence of the table movements which culminated in some slight damage to the contents of the room used for the experiment it was decided, after the fifth sitting, to endeavour to obtain phenomena of a different and less violent type.

At the sixth sitting an attempt was made to establish some form of *rapport* with the controlling intelligence, with a view to other phenomena. Lights were obtained in various parts of the room, some at a distance of more than six feet from the medium; these were of the familiar type, consisting of brilliant flashes, the endurance being about half a second. The lights in no way resembled phosphorescent substances, or an electric bulb, but bore more resemblance to the sparks obtained from a Whimshurst Machine.

In the seventh sitting, May 10th, 1923, a successful attempt was made to obtain phenomena of a different nature. Among other objects, a mouth organ and a pad of writing paper, with pencil, were placed under the table. The mouth organ was blown at least eight times. This phenomenon is of evidential value, as it was clearly impossible to simulate it by trickery.

The condition of the experiments rendered it impossible that a duplicate mouth organ could have been concealed by the medium or any of the sitters, and blown by them. In addition, the writing pad was found marked with several crosses and other less definite marks. Lights were also obtained at this sitting.

At the eighth sitting, May 17th, 1923, a special table which had been designed by Mr. H. W. Pugh, was employed. This table was intended to eliminate the possibility of fraud, conscious and unconscious, by the medium or the sitters.

It may be more properly described as two tables, inner and outer. The outer is 44in. square, and in its centre is cut a hole of 23in. square, the inner edge being chamfered at an angle of forty-five degrees. In this space is inserted an inner table, with corresponding chamfered edges which exactly fit the space. The top of the two tables thus presents a flat surface, and each is carried on four tapered square legs. Four wooden grids are fastened inside the legs of the outside table, and completely fill the space between the top and the floor, and are built up of ½ x 2in. battens. The inner table is provided with a shelf at a height of 17in. from the floor, which covers an area of approximately the same as the top. In the centre of this inner table is a hinged trap door, opening upward.

The whole of the apparatus, with the exception of the top of the inner table, is stained brown, the latter being white, thus any movement thereof relative to the rest of the apparatus, can be clearly seen.

When the whole apparatus is set up, it is impossible for anyone to move the inner table upward in order to open the trap door, or to touch or move anything resting on the shelf of the inner table.

This ingenious apparatus conclusively demonstrates that the following phenomena could not be produced by normal means.

At the eighth sitting various articles were placed on the shelf of the inner table, including a mouth organ, a small auto-harp, and a child's rattle. The mouth organ was blown several times, in different notes, the strings of the auto-harp were twanged twice, the table door was opened, and the child's rattle and another toy were thrown out. The trap-door was also opened on several other occasions and once when it was open two of the sitters held a silk handkerchief firmly over the opening. This was pressed up on several occasions, as if by invisible fingers. Brilliant lights were seen in all parts of the room during this sitting. Experiments are now in progress with an apparatus designed and constructed by Mr. Price, which he describes as a telekinetoscope, in which an electrical contact is absolutely screened from physical interference by means of a soap film and a glass cover. This contact operates a small indicator placed at a considerable distance from the contact, and connected to it by heavily-insulated flexible cable.

G. E. W.

LIFE ON "THE OTHER SIDE."

SOME INSTRUCTIVE QUOTATIONS.

There is so much excellent teaching in a little book recently issued from the press, entitled "The Morrow of Death," by "Amicus" (A. H. Stockwell) that we think the following excerpts may be of interest to our readers:—

SPHERES AND PLANES.

It should be understood that the various planes of being in spirit life are not divided absolutely one from another; there is no clear-cut line of demarcation. The celestial life is not divided into a vast range of spheres with rigid delimitations, but all these planes of being interlace and interpenetrate; some are composite in character, a compound of varying characteristics, though each has its own distinguishing quality. All merge gradually and imperceptibly the one into another, with no marked dividing line. Now, a man who is an artist with a fine clean soul, does not necessarily find himself in association here with a brother artist who may have been depraved and licentious. If the gift of painting has been the all-prevailing influence in their earth-lives, they will gravitate at death to an artistic sphere; but, the fine soul will be in the upper reaches of that sphere and the depraved one on the lower levels. All spheres or planes in the life celestial have endless ramifications, and are blended and interlocked with other planes and spheres.

THE MEANING OF TIME.

Duration, as you understand it, is not known here. There is, of course, sequence of events, but there are no arbitrary time standards. You gauge and count by experience and progress, and in no two cases are these absolutely identical. All your past, both on earth and here, is woven into the web and warp of your soul and it has made you exactly what you are, and constitutes for you a mighty and an eternal present. You are at any given moment the sum total of all your past. On earth you looked back towards the past; here, what was your past becomes an active principle in your present. The sum total of your past is mirrored in your present, and is a determining part of it. Nothing that has had any influence in the making of what you are, is lost; it is an active agent within you eternally.

GOOD AND EVIL.

If you will take your mind back to earth life, you will realise that practically only two forms of evil-doing are possible, that is, wrong to the person or to property. Now consider the kind of life here, and you will at once see how totally different is the situation. As to property—there is none. Your treasure is within you, and cannot be filched from you, neither can it be damaged nor destroyed. The possession of houses, lands, or treasure objective to one's self is a sheer impossibility here. The only possessions you may acquire are the powers, gifts, and graces which you yourself have attained unto, so that theft of, or damage to, what you possess is impossible. You have no property, and all your wealth is subjective. And as to your personality, no one can harm you unless you be a consenting party, which is not likely. The spirit body you will function through is not subject to assault. It is a soul-body, and as such is absolutely immune from violence as you understand it.

Good is supreme here, and evil—by its very inferiority—is impotent to work it harm. Naturally, in a life where there are all sorts and conditions, the bad are envious of the good—the lower jealous of the higher. But the bad and the lower are not only inferior in virtue, but in power. "Resist the devil and he will flee from you" is eternally true, and enshrines a great and just principle.

THE SPIRITUAL BODY.

The spiritual body is endowed with many powers and functions of which no explanation can be given to you. The dead man is taken from earth and placed in a new setting, necessitating an enlargement of his powers and an increase of his faculties. He becomes a more wonderful being than he was when on earth, and lives a more wonderful life, in a more wonderful world.

Perhaps one of the most striking characteristics of the soul-body, is that it reveals the true man. Not so is it with the earth body, which too often altogether conceals its occupier. On earth a person, to all outward appearance, may look truthful and honest, but in reality be deceitful and dishonest, and *vice versa*. In this life the true character and the real capacity of the personality is unerringly revealed to all beholders by the soul-body. As you, on earth, realise by your vision, whether a person is fair or dark, short or tall, handsome or plain, so we here see the actual soul characteristics of any personality we may be visualising.

CLOTHING IN SPIRIT LIFE.

All decent folk have latent at the back of their minds the idea that clothing is indispensable. The consciousness of this need is woven into the very texture of their thinking; it is an integral part of themselves; they could not conceive of an existence for themselves where garments could be altogether dispensed with. This idea has such a governing and determining effect upon their life and action, that without conscious effort it is sufficiently powerful to automatically garb them on their emergence through death. And here you have another vivid example of the mechanical operation of a strong and latent idea within the soul and of its self-volition. So that when man awakes from the sleep of death, his latent sense of the proprieties of decent life, have already provided him with suitable garments.

This, then, is the basic principle, the operation of which clothes a man in spirit life.

NOT WITHOUT COMFORTERS.

Ah, you mourners of earth, can you not perceive that the anguish which is born of separation is not confined to your side of the grave? The grief-stricken, aching heart is to be found here also. You mourn because your loved one has been taken from you; he mourns because he has come into a new life and has left all his dear ones behind him. He, too, "longs for the touch of a vanished hand and the sound of a voice that is still."

But he is not left without comforters; he does not come through death a derelict. Every soul, without exception, as it emerges from death, is received by some one competent to comfort, to advise, and to assist it. Wisdom and Love await the coming of your dead, and minister to their need.

EARTH AVOCATIONS, WITH A DIFFERENCE.

Those who on earth were artisans, craftsmen of all kinds, builders, decorators, designers, etc., will find that they can use their talents to great advantage here, though in a different manner from the way in which they were used on earth. So whilst in your earliest experiences here, your surroundings are largely reflections of your real self-hood, farther on and higher up there will be super-added to them that which is the result of your own creative act.

THE HOMES OF THE HEREAFTER.

At this point it may perhaps be desirable to say a few words relative to the substance used in the building of celestial edifices, and the manner and method of their construction. This is a thought-world, and everything in it that is visible, tangible, and usable is of thought-formation. Your soul bodies are constructed of thought-stuff, and you exude from them, without loss or detriment to your real selfhood, that which you require for objective purposes. Thought-forms are all around you, and blend with those from other personalities; some are radiated unconsciously, others are creative forces purposely emanated from personality. In this life you are a thought-being, in a thought world, and all that you require is obtained, achieved, and acquired by thought-action. Naturally, it is difficult to you, functioning on a plane of life differing so vastly from this, to understand or even to credit this statement, but be assured the processes involved are very simple, very natural and stupendously effective.

A REALISED DREAM.

Now let me describe a structure which has interested me very greatly. Some time ago there was on earth a very fine soul, a young man who was earning his livelihood behind a counter in a drapery establishment. He was a thinker, a reader, a dreamer, a philosopher, and, better than all, a consistent and devoted disciple of the Nazarene. His earthly occupation was assuredly not his *forte*; he was a square peg in a round hole. He passed from earth at the age of thirty-three, a victim of tuberculosis. Birth into the spiritual realm was his emancipation and gave him his opportunity. After a season of restful and happy preparation he essayed the task which was his ambition soon after he came through death. It was to build by his own unaided effort a "Temple of Great Thoughts." This he has done. . . . The whole thing is a masterpiece, and is the achievement of one soul here who, not so long since, was a drapery assistant in a small shop in London.

The work is never finished, it is being continually added to; the elasticity and flexibility of the structure enable it to be continually enlarged under the hand of its creator. It ever grows more spacious and more beautiful, and it is for the use, advantage, and benefit of all who care to enter. Well, indeed, may the Nazarene have declared: "In My Father's house are many abiding-places."

ERRATUM.—In the letter from the Rev. Charles Tweedale, published in our last issue on page 364, the words "electro-deposition" should have read "electro-deposition."

BOOK LINKS AND SPIRITUAL TIES.

By MRS. F. E. LEANING.

Whenever a spirit, whether in the flesh or out of it, clothes his thoughts in words and sends them abroad among his fellows, he thereby lays his hand upon a lever of attraction—or, it may be, of repulsion—which will react upon himself. His view of some inspiring thought, his bright imagining, his enthusiasm, or his clear seeing, clad perhaps in an inviting or a stately robe of language, is bound to win him a harvest of appreciation; and this must be the case, even if the book is small and anonymous, provided that it has the intrinsic merit which is the only justification any book can have for its existence.

It is not, however, in connection with the authors, who are few in comparison, but with the great majority, who are readers and appraisers of books, that an interesting consideration presents itself. For if the writer draws the attention of other minds to himself, so that a stream of unseen influence begins to flow back in the form of thoughts of admiration, goodwill, encouragement, and enjoyment of his work, then a return action is also set up; and the reader though personally (that is, consciously) never known to his author, is nevertheless within the circle of affinity. His subconscious mechanism will infallibly see to it that his feelings reach their object. Through the vast posterns of the subconscious part of our being, a hundred messengers come pouring in every hour, and as many set forth from us to them. They come and go without affecting the busy life of the brain, the outer courts of consciousness, but when we are fully introduced to the heritage that we have made for ourselves, hereafter, we shall know them all. Some are already so finely and delicately organised as to catch hints and echoes of what is going on; they are "sensitive." But whether recognised or not, we may be quite sure that the fact of our receiving enjoyment, and sometimes immense moral stimulus and help, from a book, puts us into touch with the author who has done us such service.

The whole question of the use of printed matter by unseen agencies, which is involved in "book-tests," is too large to do more than glance at here. We are often told that the discarnate spirit does not use language, but communicates by ideas themselves. And that is most natural, seeing that language is only a series of sounds agreed upon, more or less fortuitously, by men, and print the visual symbols, again, of sound; what have our living spirits to do with this vague circuitous kind of thing when once telepathy is at command, and

"Thought leapt out to wed with thought
Ere thought could wed itself with speech."

In the meanwhile, hampered by a dense brain which can only "see" by using its optic nerve, help through books, the stored up granaries of a million glories of the mind and heart, must nevertheless be manipulated for us, and one would imagine (though this is only offered as a wild speculation!) that the first thing a great author must be taught after his death is how to use books (his own books, if he has not forgotten them, as some seem to have done) for the benefit of living readers. From time to time book-lovers will tell us stories of how they seemed impelled, by a wandering impulse, to take down a book at random from their shelves, or had their attention caught and held by a particular sentence in what they were reading, and in such cases the subject-matter has not been of special value in itself, but derived it from its peculiar appositeness to some problem or difficulty in the life of the person concerned. We may, if we like, put this down to "coincidence," but there is nothing at all irrational, if this be a rational universe, in seeing in it, as in other things, "All chance, direction which thou canst not see." In *LIGHT*, of September 4th, 1920, Miss H. A. Dallas wrote interestingly of her own experience of this kind of guidance, and it would

be of value if others who could relate similar things would do so.

A striking instance of the strong tie which can spring up between an unknown reader and an author who has been a "minister of grace" to him was brought to light in one of the Walker Trust essays on the "Power of Prayer." A missionary had been at work all day translating portions of a recent English book into a Chinese dialect. The sultry heat of midsummer and the long hours of toil would normally have left him worn and tired, but with the evening came an irresistible impulse to write to the (anonymous) author of the work "a cheery letter of thanks." He wrote at some length, addressing the letter, since he could not do otherwise, to the care of the publishers. Months elapsed before an acknowledgment found its way back to him, and he then learned that the author was an invalid lady of good birth who at the time of his letter had been in great pain and praying for relief, evening in China being noontide here. "A danger which threatened that day was postponed," he says, "and eventually quite averted. Thus her prayers seemed to have local efficacy. And the letter written from China became an essential link in a long chain of providences which restored the lady to health, and found for her an altogether new and wide sphere in life."

It is not quite clear from the above which of the two persons concerned escaped the danger impending, but before the letter which formed the link came the book which did so, and it was clearly the interest begotten by it which acted as a tie before any other communication took place, and even when the reader was still ignorant of the writer's sex or condition.

Many informants on the other side have told us that the force of thought is a real power, and when directed towards an individual will have far-reaching effects. The intelligent attentive reading of some books, such as Emerson's *Essays*, or a work of Carlyle's, or in our own days, of Maeterlinck's "Treasure of the Humble," A. E.'s "Candle of Vision," or of such fiction as "Cecilia de Noël" (every reader will have his own list) must bring these authors, great as they are, closer by the bond of sympathetic attraction, just as we hear of students in some special study being honoured by the help and friendship of greater students in the unseen. Thus mathematicians and philosophers, inventors and explorers, historians and artists, and numerous others, make progress not only by their own efforts, but because they have earned the co-operation of great fore-runners by acquainting themselves with their works. And we need not be disheartened by thinking that the great only help the great; for to be great in any direction always means to have more widely extended powers of help, and not less. It is measured by the ability to respond to hundreds where we, perhaps, can only respond to tens, or even to units.

The spiritual tie created by the fact that we have "read, marked, learned" the contribution to thought or beautiful wisdom made by an author, should be treated on the "snowball" system; it should be utilised and shared, so that "the little one shall become a thousand," and the few leaves feed a great multitude. It is quite true, of course, that no two people will see exactly the same value in what they read. One will treasure and re-read again and again what another will not look at twice. But the same thing happens with people, and there is an automatic and perfect readjustment in these matters; that is, we win just what we are worth, and lose just what we deserve, in spiritual or social ways. But if a book or poem or essay is worth much to us we only pay our debt by passing it on; and it is advisable to meet obligations in this world promptly, "while it is day," for in that "ampler day" to which we hope to pass, we are warned that omissions are difficult to make good.

SCIENTIFIC INVESTIGATION.

To the Editor of *LIGHT*.

SIR,—I fear the concluding paragraph of my article on Psycho-Activity on page 331 of *LIGHT*, where I urged the need for an institution in this country on the lines of the Metapsychique Institution, has given rise to some misunderstanding. It is only fair to the London S.P.R. to say that along certain lines it has conducted very valuable and exhaustive investigation. It is impossible, also, to over-estimate the tremendous value of the work of the B.C.P.S.

In this latter institution the services of suitable sensitives are available from time to time. The surroundings and conditions are ideal, and most valuable research work could well be carried on if money and trained scientific workers were to be had. Given the former, the latter would be forthcoming, and Great Britain would soon regain the leadership in psychic science. Opportunities such as now exist may never occur again. Could not some effort be made "to get a move on"?

Yours etc.

FRED BARLOW.

Brynirion, Springfield road, Moseley, Birmingham.
June 4th, 1923.

PHYSICAL PHENOMENA AT A COUNTRY HOUSE.

FURTHER NOTES BY ADMIRAL RICHARDS.

To the Editor of LIGHT.

SIR,—I am sending account of a few more sittings which seem of interest, from the fact that the presence of the two mediums (X) and (M) together, produced on some occasions such considerable power that it was considered advisable in the interests of the sitters to stop proceedings for fear of personal injury. This result was extremely disappointing, as we had hoped for extra favourable results from the combination of power. The medium (M) was evidently nervous and apprehensive of danger.

FEBRUARY 28TH, 1923: Present (Admiral) (Major) (Em) (M) and (X). Table commenced to move very violently at once. Something metallic thrown on table with considerable force, just grazing top of (Admiral's) fingers. (Em) got hold of article, which proved to be an old-fashioned snuffer tray brought from drawing-room, distant eighteen feet, and through two closed doors. Then most violent throwing about of table and (Em's) chair, which she had left in order to attend to gramophone. Chair thrown on to table and both table and chair pitched about in a dangerous manner. (M) received a blow on the head from the leg of chair and (Admiral) got hands hurt by the violent twistings, in his endeavour to hold it from doing damage, in fact generally a considerable amount of horse play going on. (X) sitting between (Admiral) and (Major) and opposite (M) suddenly twisted round out of her chair and seated on table; this was done twice; (M) appeared to be able to say in which part of circle the phenomena would occur; thus warning (X) "I think they will do something with you now." (X) suddenly thrown across the table with such force as to smash it up pretty effectually. (Major) and (Admiral) could not prevent this by holding her arms, on her calling to them to stop her. Then one of (X's) shoes taken off and thrown against the wall; shortly after the other was removed, and at end of séance was found under the cushions of (Admiral's) armchair. A long woollen scarf which was on back of a chair outside the circle was suddenly extended in the air as if blown out by a strong breeze, went towards (Em) at the gramophone and was laid over her head. (X) thrown across (Admiral's) lap, and at same time his chair dashed away, he and (X) thrown on floor and felt themselves being dragged along, (the table having been broken up, was removed). At this it was thought time to turn on lights, as the proceedings seemed in a fair way to develop into a football "scrum," (X) had been considerably knocked about and bruised on the legs by table and chair, and it was with the greatest difficulty we managed to ward off serious blows from them. The tremendous power exhibited far exceeded anything we have experienced previously during any of the sittings.

MARCH 4TH: (Admiral) (Major) (M) and (X) sitting round a large table, the old one unrepairable. (X) again thrown about and chairs moved. "Moth" touched (Admiral) on head and then on neck, he put up hand and felt a gauze-like substance which appeared to dissolve like a spider's web. Power not so strong as usual, and the noisy features of last sitting absent. Plenty of raps round the room.

MARCH 7TH: An extra sitting. (Admiral) (Em) and (X). Large table turned upside down and twisted about. A peach rolled from table on to (Admiral's) lap. Table much agitated afterwards. We closed the sitting soon after as movements of table were monotonous and nothing of interest occurred after the peach apport.

MARCH 11TH: (Admiral) (Major) (Em) and (M). Several messages. Great movements of (Em's) chair when vacated to attend gramophone. Scarf extended and apparently held by chair when (Admiral) endeavoured to pull it away. (Em's) dress pulled.

MARCH 18TH: (Admiral) (Major) (Em) and (X). Principally messages. Table moving continuously with a circular motion, eventually made for door and endeavoured to get into hall, knocking against the door. Not very strong. (Admiral) was not feeling well. Message: "Boss ill, don't sit long." A new spirit announced himself as "Ben," a coloured gentleman, said he was a guide, informed us "he intended to make things cheerful."

MARCH 25TH: (Admiral) (Major) (Em) (M) and (X); full circle. Usual movements of table and chairs. (Em) and (Major) touched, latter felt strong pull on trousers. Table turned upside down. "Ben" arrived and proceeded to make things cheerful. (X's) shoe taken off. (M) and her chair pushed between (Admiral) and (X); tremendous banging on table and chair rapped against table. We could just see (M's) chair rocking, though (M) appeared to be unaware of it. No repetition of any horse play.

APRIL 1ST: (Admiral) (Major) (Em) and (M). "H—Pasha" announced himself, gave place of his death, and answered several questions from (Major). Also one "Geoffrey," who said he sank a well in Holy Land and knew (Major), but (Major) could not place him. Chairs shifted about, medium pushed off chair and chair put on table with loud crash. Then chair was passed across table between (Admiral) and (Major), though neither could see

it doing so. Table turned upside down. (Admiral) and (Em) touched. Large book pulled out of bookcase and thrown on floor. All very strong. Much power exhibited.

APRIL 8TH: Full circle again. Usual turnings and twistings of table. Chair passed over table as last sitting. Medium (M) seemed dazed. Things rather slack. Not up to usual standard. Afterwards (Major) and (X) sitting at alphabetical board got messages to the effect that we should try in more light than usual, without the table, holding hands, not checking medium (M) in any way. Seemingly trance was probable. Gave also names of several guides.

APRIL 15TH: (Admiral) (Major) (Em) and (M). A few messages knocked out by small table against (M's) chair. Table lifted. Nothing particularly good. Apparently but little power.

APRIL 22ND: Same sitters. Table moved about. (M) moved in chair. Her chair made so heavy that (Admiral) could not pull it away even with (Major's) assistance. Chair balanced with two legs off the ground (M) sitting on edge. Apparently attempt at levitation of medium. Table was pushed out of the way.

APRIL 29TH: Same four. A few messages, nothing of any account.

MAY 13TH: Same four in dining-room, a darker room. Many knockings about the floor. Medium's chair moved.

MAY 20TH: Same four and room. A few messages; the paper pad on which (Admiral) had been recording, suddenly snatched from under his hand. (Em's) fingers then lightly rested on pad as well as (Admiral's). (Admiral's) other hand guarding pad from any possible contact with other sitters. Pad was again snatched away across the table. Medium's chair moved about, she apparently not being aware of it. Loud knocks on floor. Curtains before window moved about. All hands then joined on table. Curtains blew out between medium (Admiral), and (Major); this repeated several times. This finishes the sittings for the present as (M) is uncertain of attendance. Will probably be resumed later. We hope medium (X) will be with us again in September.—Yours, etc.,

G. E. RICHARDS (Rear Admiral, Retd.).

Silverton Grange,
Silverton, Devon.
May 30th, 1923.

SIR ARTHUR CONAN DOYLE IN CALIFORNIA.

To the Editor of LIGHT.

SIR,—I send you a few words from this remote corner of the United States to bear testimony to the wonderful work that is being done by Sir Arthur Conan Doyle, who last evening addressed an audience that filled our huge "Spreckels" theatre from pit to dome. To quote from this morning's "Union," "It was an intently attentive audience, too, and one that expressed its approval by frequent bursts of applause."

Sir Arthur's lecture is bound to prove stimulating to all souls, despondent and otherwise, for he is a man with the courage of his opinions, whose forthright delivery leaves no room for doubt as to the state of his inmost convictions. But good as the lecture was, it is my belief that the ordinary unthinking man was perhaps affected as much by the size and quality of the audience as by the lecture itself. For the average mind seems to be incapable of holding on to a new idea until all surrounding minds have become saturated with it—like a leaky vessel that can hold no water unless submerged in the element.

For this reason it seems to me that the world of to-day, in its search after spiritual verities, stands in greater need of apostles and propagandists such as Conan Doyle than of cold-blooded scientists whose guarded statements are hedged round with reservations. In other words, the world can gain more from Spiritualism than from physical research—though the two methods of inquiry are in a measure supplementary to each other.

Anyone who doubts this should recall the history of "mesmerism," which, after a prolonged investigation by the orthodox medical science of England and France, was officially pronounced to be fraudulent, and for many years its use in hospitals was suppressed. Not until every variety of showman had exhibited the thing in all the cities and villages of the world, and had made it a matter of common knowledge, did science change its attitude and accept mesmerism as a fact in nature—after changing its name to "hypnotism."

Doubtless the gospel of spirit communion will pass through similar phases. Not until the "man in the street" has learned to regard communication between the two spheres of existence as a quite ordinary experience will orthodox science step in and explain the fact—or at least find a Greek name for it!

Unlike the clergyman who preached truth as if it were fiction, and the actor who gave fiction as if it were truth, Sir Arthur preaches the truth with the clear ring of truth; and no doubt it is by such means that the truth will ultimately prevail.

Yours, etc.,
B. M. GODSAL.

San Diego, Cal.
May 22nd, 1923.

LIGHT,

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THE LETTER AND THE SPIRIT.

SOME COMMENTS ON THE RECENT DEBATE.

We have closed the discussion, "What is a Spiritualist?" in spite of some evident desire that it should be prolonged. It has excited an interest both deep and wide, for Religion is far from losing its hold on the human mind, whatever may be the case as regards special forms of it. There have been expressions of disapproval from a section of readers; but we think the discussion has done good. It has cleared the air, if not for some of the disputants, at least for all the thoughtful observers. We must be willing that every article of our faith, and our knowledge also, shall be proved and tested from time to time. Only thus can we be soundly based.

While the discussion was at its height, we came across the following passage in a letter to a literary journal concerning the attitude to religion of Mr. H. G. Wells: "He boldly declares himself not to be a Christian in a theological sense; and a man cannot be one in any other sense." That puts into a sentence the point for which some of our own correspondents were contending. Indeed, it was the point at issue. It is entirely logical, within its limits. The various governing bodies of Medicine and Law might, and, in fact, do, lay down like restrictions as to the use of the terms "physician" and "lawyer."

In an imperfect world these limitations are necessary for reasons readily apparent. But in regard to the use of the name "Christian," it must be remembered that logical definition immensely limits its universality. It sectarianises at once—it makes Christianity something like a "close corporation." The purpose of all the intellectual boundaries imposed on any subject is to prevent diffusion and confusion; but they should never restrict expansion.

Watching the field of discussion, it seemed to us as though some of the debaters were arguing from a brief. They were still apparently in the stage when Truth is regarded as a documentary question, a matter of tradition, or of precedent, and not as something continually being revealed, with vastly more authority, in the life of Nature and the human spirit. There was in some of the letters an attitude suggestive of the plea of Shylock when exhorted to be merciful: "I cannot find it; 'tis not in the bond." There was much reference to scripts, commentaries and dogmas. We have nothing against any of them. They are all necessary; they have given expression to things in the human spirit, and have been and still are valuable for definition, discipline, and due order. In their proper season they are never "shackles on the human mind," except to the extent that they are necessary shackles like the swathings of an infant or an invalid. It is the attempt to retain and impose their use when the mind has outgrown them that trouble arises—hence this discussion!

A man is told in the first instance, that he must believe something or suffer dire penalties. That is

logic, of a sort. No use framing a law unless you can make some show of enforcing it. It must be coercive, like the laws of Nature, which no man has ever yet infringed with impunity. But in this case it was a church doctrine, or theological law, and when, later, it became whispered abroad—and afterwards publicly proclaimed or admitted by the theological authorities themselves—that there was no such penalty (eternal perdition, to be precise) a curious position arose. We doubt if all the subtle logic of Duns Scotus himself could handle a situation which, in effect, amounts to this: "We require you to believe such-and-such a thing; but we cannot positively assert that you will incur any penalty if you don't!" Here we have an illustration of the growth of human intelligence, coupled with the failure of some particular creed to adapt itself completely to the change. It is the *reductio ad absurdum*. In short, all that can be reasonably said to-day is, in substance: "This is our Church. To be a member of it you must believe this or that doctrine. If you don't accept it you cannot be a member." That is a quite legitimate position. No Church or other corporation can exist without certain standards of membership.

As to the use of the term "Christian" or "Christianity," it is a mere question of names to which no prescriptive rights are attached. God alone can decide who is a true Christian and who a sham one. As to "belief" and what it means, that point too is soon settled. We can believe in a thing without loving it; we cannot love it without having also some belief in it. That must apply to all the relations between humanity and Jesus and the Deity. If anyone holds that love and belief are matters of *will* or *choice* he is welcome to that view. We shall not attempt to argue him out of it.

Finally, "Can a Spiritualist be a Christian?" (or *vice versa*). Anyone who tried to arrive at a final and exact definition of the meaning of either term would be more likely to arrive at an asylum for the insane. We shall not attempt the task, but strike a general average, based on the riotous profusion of different definitions. We should say that in the broad sense of each term a Spiritualist may be a Christian, or a Christian a Spiritualist. With narrow views, restrictions and exclusions, as applied to humanity at large, we have no concern. They rather remind us of some of our obsolete laws, still on the Statute Book and still capable of being enforced. That this never happens is merely because they are out of date, and to revive them would offend the public conscience. The Letter is there, truly, but the Spirit has made it a "dead letter." It is much the same with other laws and canons. Theology, as we have seen, does not provide us with an exceptional case.

Finally, we reflect that Jesus gave the world *universal truths*, which will for ever defy any attempt to keep them in any theological ring-fence. They cannot be isolated or demarked in any way. They are as universal as light or air. Their sublimity is admitted by all true men of all religions or of none. If to accept and to live out these principles is to be a Christian—then the whole question which has been the subject of debate falls to the ground.

THE LIGHT ETERNAL.

Morning gleam and sunset glow,
(Far away and long ago)
Light that lapt the world in bliss
Round the white Acropolis;
Set the many-twinkling sea
Flashing as with smiles of glee—
Ancient beauty, olden light,
All have passed into the night.

Yet the old, the ages through,
Dies but to be born anew,
And a greater Light to-day
Shines upon our earthly way.
Red and awful though it seems,
There is Morning in its beams.
And the Day will yet unfold—
Scarlet melting into gold.

D. G.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In his second instalment, entitled, "Our Psychic Investigation in Europe," in the June number of the "Scientific American," Mr. J. Malcolm Bird, the associate Editor of this journal, gives a detailed description of a sitting he had with Mr. Hope and Mrs. Buxton, of the Crewe Circle, on March 13th last, at the British College of Psychic Science, Holland Park, London. Mr. Bird, who was accompanied by Sir Arthur Conan Doyle and two friends, took every possible precaution to render the sitting a test one. Two plates were exposed; the first one showed no extra, but on the second plate, for which exposure Mr. Bird sat alone, are two distinct "extras." A reproduction of this photograph is given in half-tone with Mr. Bird's article, and in the concluding part he carefully examines the possibility of fraud on the part of the mediums. In the course of his observations Mr. Bird states:—

The photograph reproduced herewith is either a genuine psychic phenomenon, or else it is a fraud. One who takes it to be a fraud must make a plausible showing as to how it could have been produced. The negative carries my signature, so the hypothesis of plate substitution will not do. If it be urged that my examination of the camera may have been faulty, it must be explained how the picture of Sir Arthur and myself, taken with the camera in the same condition, escaped the "extra." This point may be met by assuming that the secret lay in the plate holder, which was, of course, reversed after the first exposure. If I am not capable of examining a trick plate holder, this hypothesis may be maintained; but I would point out that even if I am not, Hope does not know this, and he *did* know that the holder was to be examined. If fraud were practised, I think it probable that it was in some direction to which it might reasonably be hoped that examination would not extend. Hope's person is one such direction; he was not to be searched, and he knew this. At any time in the dark room, could he have exposed the plate to the extra without my detection? The plate was a fast one, to be sure; but in a room receiving fair light from outdoors, and equipped with several ordinary incandescent lamps, a fifteen-second exposure was not excessive. Some of the marks on the plate could be called flashes, but at least one of the extras shows far too much detail to justify any such designation. Moreover, if trickery were practised, the trickster would have to bargain on movement of the plate as I worked with it. On all these grounds, a pretty intense luminous effect would necessarily have been employed. But Hope's dark room is very dark indeed; and the probability seems small that he could have used anything of sufficient brightness and duration to impress the plate, without impressing my eye at the same time.

The final words of Mr. Bird's most admirable and valuable article are as follows:—

But in the presence of the suggestions which I have thrown out, I should think that psychic photography is no more inherently improbable than any other psychic phenomenon of physical and objective character. I should think its occurrence might well be considered in the same breath with that of telekinesis, say, and of other phenomena which are ordinarily regarded as a little bit more respectable than the psychic photograph.

On another page we give an extract from the above article, in which Mr. Malcolm Bird describes certain methods adopted by Father de Heredia, S.J., the Roman Catholic Priest, in his investigation of psychic phenomena, and who has lately been given a great deal of space in the R.C. journal, "The Universe," in consequence of his "exposures" of "Spiritistic Phenomena," as he describes them. Mr. Bird's frank exposure of the Rev. Father on the occasion referred to is instructive and illuminating.

The first of a series of articles on psychical research by Sir Oliver Lodge appeared in "Cassell's Weekly" in its issue dated June 9th. The article in question deals with an examination of the facts, and Sir Oliver opens with the following statement:—

The primary question is one of fact. If there is no fact underlying the subject the whole question falls into a mere discussion as to how such beliefs arose—a question on which folklorists would have plenty to say satisfactory to themselves. The question for us is, What are the facts?

Sir Oliver then proceeds to deal with the asserted facts, and gives some well-known instances under such headings as "Dream Legends," "Waking Activities," "Crystal-Vision," "Trance Lucidity," and "Cross-Correspondences." Giving under the latter heading the famous case of "The Ear of Dionysius," published by Mr. Gerald Balfour, Sir Oliver concludes his first article with the following observation:—

This whole subject of cross-correspondence is of in-

terest and importance. It was discovered by finding hidden references to the same subject coming through two or three different and disconnected mediums (one, say, in England, another in America, and another in India), the references all being made independently and approximately simultaneously, presumably for the purpose of showing that one intelligence was at work. The intention of the communicator, clearly, was to get something definite through several channels, calling attention ultimately to the fact that it had been got through, but wrapping it up at the time so that none of the mediums should understand what was being written, so as to avoid unconscious telepathy between them. This ingenious plan has been carried out very successfully; and recent volumes of the "Proceedings" of the S.P.R., subsequent to Mr. Myers's death, are full of this kind of almost incontrovertible evidence.

The "Daily Telegraph," of June 8th, publishes some brief particulars of tests made in Paris and elsewhere with the medium Jean Guzik. The report reads:—

Interest in the subject of Spiritualism is now revived by a remarkable report signed by a jury of thirty-four notable people who have been testing a medium named Jean Guzik. The report, which records "phenomena which cannot be explained in the present state of scientific knowledge," is signed by Sir Oliver Lodge, M. Marcel Prévost, of the Académie Française, and M. Camille Flammarion, among others. Every precaution was taken to prevent trickery. The medium was stripped in the presence of at least two witnesses, and clad in a pyjama suit without pockets. His hands were tied by short lengths of ribbon to the hands of scientists who sat on either side of him, and all present in the room during the sésances had their hands joined by short, light chains. The feet and body of the medium were also linked to those of observers in such a manner that no movement could pass unnoticed, and the door and windows of the room were sealed. The room and furniture were examined by experts before the sésances began, and the floor was covered with sawdust, which would show any footprint and make the use of trapdoors impossible. Yet various objects out of the reach of the medium were moved considerable distances, the print of a hand was left on a plate of glass, and several of those present felt the contact of unseen bodies. These phenomena are recorded by the unanimous testimony of thirty-four observers, all of whom are scientists, men of letters, or military officers. No comment is made on them except that the observers are satisfied that they were neither the results of trickery nor of hallucination, and that they cannot be explained by any known laws.

In a case before the King's Bench at the High Court of Justice on June 11th, the following passage of words occurred between Counsel and Judge:—

Mr. Justice Darling.—Do you suggest that Mr. Church is a lunatic?

Sir Edward Marshall Hall.—No; I suggest that he wrote them subconsciously.

Mr. Justice Darling.—Oh! I hear that very often at the Old Bailey. It is not the law of the land.

Sir Edward Marshall Hall.—Has not even your Lordship sometimes done things without knowing it? I have taken down the notes of a lecture at school without knowing that I had done it: they were the best notes I had ever taken.

Mr. Justice Darling.—We are told now that dead people can write, though they never could when they were alive.

Sir Edward Marshall Hall.—It is easy to ridicule these matters, which to me are too sacred to discuss in this way, so I will leave this point.

The "Times," the following day, in a leading article, referred to the question of the Subconscious as follows:—

From the reference which the learned Judge made to his own experience at the Old Bailey it will be gathered that the doctrine of the sub-conscious has been expounded more than once on behalf of delinquents, but apparently without avail. Before it is ever pleaded successfully it might be well to consider some of the possible results. If it can absolve an offender, it can obviously be used to deprive a meritorious person of his deserts. It might be employed as a new form of depreciation. So-and-so, we might find ourselves saying of some great public benefactor, was only sub-consciously a good man and a philanthropist; his right hand knew so little what his left hand did that he never ought to have been awarded a peerage; his munificence was an accident, and if the law had been really sound at the time, his relatives, who really wanted the money, could have put him under restraint. Thus might the *mens conscia recti* become degraded to the *mens subconscia*, and the inner meaning of thousands of statues and memorials be exposed.

THE REALM OF PSYCHE.

By L. M. BAZETT.

"Grey Shadows of Old Dreams."—FIONA MACLEOD.

The present, in which we live, is already shifting, and will soon be relegated to the past; the future for which we hope is already being entered upon.

"The generations pass, men's minds take new direction, and the facts of experience become as lanterns hung up in abandoned streets. Everything seems to be dead there, save only when memory lights it for an instant with an illusory gleam." I quote from Maurice Maeterlinck's *Essay on the Past*; he points out therein that many of our present-day ideas are accepted ready-made from our predecessors, and that our conceptions of love, happiness, destiny, and the like, as well as our theories of the Past, have been inherited, and held without question. Maeterlinck would feel with Bergson that the past and present are united into a vital reality by the spirit of man, which transcends all space and time, and touches past and present with that living power which makes them truly one. In modern times there is a growing realisation that the past may be more than "an illusory gleam," that it is still alive in the inward being, which it has helped to form through the reactions of bygone events upon character. It has been raised from the popular conception of a dead memory to the living vital thing which in reality it is. A fragmentary view of the past reveals it as tinged with sadness, owing to the tendency of the human mind, individual and collective, to emphasise unduly the sad reminiscences which have formed part of its mental content.

The spirit which has ever progressively manifested in human thought and feeling, has shown itself more freely at certain times; there have been periods of great mental and spiritual activity, varying in duration from a few years to as many centuries, calling into being the powers of the few or the many.

The unification of past and present has to be worked out also in the life of the individual. The experiences registered by the conscious mind tend to fade away into the subconscious realm of memory, where they are held in security; this vast area of the subconscious is the field from which, so far as can be seen, man's mental and spiritual possessions will be won. As his higher faculties develop, he is able more effectually to work out this unifying process, both in his personal life and in the larger life of the race in which he plays a part. The humble manifestation revealed in the human being as generally perceived, subject to birth and death, with powers strictly limited, will ultimately merge into the larger manifestation of the whole being in its entirety.

It is said that the old often lose the memory of concrete things, but remember abstract ideas. Is it possible that as the spirit nears the time for vacating its earthly habitation, it prepares itself to adapt to a world not bounded by sense, nor broken up by the limitations imposed upon it in this material world? In dreams, the background of our individual lives shifts continually, the attention focussing on first one, and then another, experience, with no regard for sequence or significance of events; even in the normal waking consciousness there is often a lack of understanding of the sequence and significance of events, although, as years advance, a truer balance is observed. In modern times it seems to many people quite reasonable to attempt to follow the personality beyond the dissolution of its material body, into the psychic condition that follows on death. If the true self survives, so surely must memory persist. There are indications from time to time that this may be the case; "grey shadows of old dreams" sweep across the line of our mental vision, mysterious and elusive suggestions of a memory still persisting behind the veil that we call Death. Strange mental images are perceived in localities where now none of the personal setting of earth-life remains; may we conjecture that those who have passed

this way and gone, may at times, through memory, relight the lamps in the old familiar streets? These are at times perceived by certain persons in certain moods, and to the more enlightened they speak of the unity of human life, which involves the sharing of the sum of all human experience, in so far as it has been transmuted into personality.

As recently as Easter of the present year, the writer found herself in a locality which was new to her, and of whose legends and history she knew nothing. Situated in a deep wooded valley, by the side of a chain of lakes, in a modern house suggesting prose rather than poetry, there came at frequent intervals a strange impression of two personalities, man and wife, and the tragedy of their relationship. As one moved about the house, there were constant reminders of the persistent cruelty of the man towards his young and beautiful wife. Her face was a fine one, but wistfully sad, showing signs of intense suffering under the subtle cruelties which she had been made to endure. If he could cause her to suffer shame, indignity, or mental torture of any kind, he would watch each stage of the process with fiendish delight. No touch of humane feeling was perceptible in his attitude towards her. From an old inhabitant of the district, the story of this ill-fated couple was learnt, dating back a considerable time. An old cottage had stood near the site of the modern house, but of this only a few stones now remained; in this dwelling there had lived a man and wife whose relationship corresponded exactly with that perceived by the writer. Her habit had been to sit constantly by one of the lakes, and feed the pigeons which she had tamed. On one terrible occasion, the pigeons fell dead at her feet after being fed, and she realised that the food prepared for her by her husband had been poisoned. The full significance of his act swept over her mind with overwhelming force, and she threw herself into the lake, and was drowned. So runs the story; her pigeons are still seen there by those who have perception of these strange phantoms. A horse ridden along that valley in the dusk some years ago, refused to pass that way, and had to be taken by another route. So fragmentary are these old memories when thus again brought to light, that the writer perceived only the relationship of the man and wife, whilst an older and more experienced psychic was known to have seen the woman and the pigeons only, having no sense of the part played by the man. Who can tell what may have been the content of the complete memory, of which the above fragments form part?

The perception of a less remote occurrence came to the writer during the same week, at a spot two miles distant from the lakes. On the edge of a dense pinewood, in full daylight, there appeared behind a tree-trunk the form of a young and beautiful girl, dressed in material of soft sea-green. With one hand she gripped the bark of the tree, the other was stretched out before her. Her face was clear-cut like a cameo, and the expression on it was one of anguish and pain. So intense was the misery that it pervaded the surroundings, and tinged the mind of the observer with an overwhelming sadness. Enquiry brought the knowledge that a young girl had died four years previously in that neighbourhood, whose appearance was identical with that of the form that had been seen. The shadow of a great tragedy had darkened her life, and had driven her many times to the pinewood to expend her sorrow there. The memory of her tragedy may still be poignant, and its inner significance not yet completely apprehended by her. May it be that the pinewood can still provide the setting in which her mind may harmonise again the discords which tragedy had struck in her life?

Maeterlinck maintains that "inner fatality there is none. . . . Destiny is helpless to keep back the light that shall stream to the heart from error acknowledged and pain undergone."

LIFE'S UNBROKEN CHAIN.

We are slowly, very slowly, abandoning our belief in sudden and violent transitions for a surer and fuller acceptance of the doctrine of evolution; but most of us still draw a sharp line of demarcation between this world and the next, and expect a radical change in ourselves and our surroundings, a break in the chain of continuity entirely contrary to the teaching of nature and experience. In the same way we cling to the specious untruth that we can begin over and over again in this world, forgetting that while our sorrows and repentance bring sacramental gifts of grace, God Himself cannot, by His own limitation, rewrite the past. We are in our sorrow that which we have

made ourselves in our sin; our temptations are there as well as the way of escape. We are in the image of God. We create our world, our undying selves, our heaven, or our hell. "*Qui creavit te sine te non salvabit te sine te.*" It is stupendous, magnificent, and most appalling. A man does not change as he crosses the threshold of the larger room. His personality remains the same, although the expression of it may be altered. Here we have material bodies in a material world—there, perhaps, we have ether bodies in an ether world. There is no indecency in reasonable speculation and curiosity about the life to come. One end of the thread is between our fingers, but we are haunted for the most part by the snap of Atropus' shears.

—"The Roadmender," by MICHAEL FAIRLESS.

THE SIGNIFICANCE OF A RAP.

In memory of the late Mr. J. F. Collingwood (whose decease at the age of 94 we recorded recently), we reprint the following passage from an address, "The Significance of a Rap," delivered by him before the L.S.A. in 1893:—

An acquaintance whom I have known more or less the greater part of his life, having been brought up in the strictest orthodoxy of his days, came in his youth to London, and was let loose upon books of science. He read his Lyell and Humboldt's "Cosmos," and Laplace's famous theory, and, of course, "Vestiges." Away from his mind went the Mosaic cosmogony and cataclysmic doctrines and physical miracles, to be replaced by the now universally-accepted doctrines of evolution, of uniformitarianism, conservation of energy, and the reign of law in everything. Order in Nature, one whole and comprehensive system of cause and effect in endless and necessary sequence, as presented to his apprehension, was, in his expanding mind, all-sufficient. As he grew, the sublimities in time and space, in natural scenery, in the mystery of life, were to him vastly more than an equivalent of the cast-off conceptions of his earlier days; and a study of science in mathematics, physics, chemistry, in biology with incursions into the realms of psychology—all confirmed the tendency to look upon material realities as the furthest limit the practical mind could reach.

While still young, he made himself acquainted with the statements concerning mesmerism, and clairvoyance and thought-reading, now recognised under the new names of hypnotism and telepathy. He read and saw whatever he could get hold of, and could witness, as experiments bearing on those subjects which had a peculiar fascination for him as probably capable of throwing light upon psychology. In fact, although so-called Materialistic, he had become enough of a Berkeleyite to allow that epithet a wide latitude. He considered himself a pupil of Huxley, and at the same time an adherent of that school of experimental psychology in which Drs. Elliotson and Esdaile were distinguished leaders—that class of terribly hallucinated persons who would believe the evidence of their senses when guarded from error by the use of trained reason. And so this inquirer went on, and at last the "Rap" arrested his attention. He went through the mass of evidences for and against the spirit-explanation of asserted phenomena which great men could not accept simply because they were "impossible." Eventually he accepted the "impossible" because it was impossible to reasonably reject it. His discarded miracles, however, never returned; but the great miracle of life had grown to such importance in his mind as to fill him with a desire to approach the problem—not from the chemical side, not on the material plane, but from behind the veil. The "Rap" as a typical fact was the agent he employed. It gave him the leverage he sought for. To the simple, despised "Rap"—such was its significance—he owes the growth and development, through its many stages, of that knowledge, which culminated in evidence as conclusive as anything can be in the phenomenal world, of the possible and probable continued existence of the individuality after the dissolution of the personal body, and he now stands before you a witness to the truth.

A PLANCHETTE BIBLE IN CHINA.

Our readers will be interested in the following extract from a recent letter home from Mr. C. H. B. Longman, an L.M.S. Missionary connected with the Anglo-Chinese College in Tientsin:—

"The 'Renaissance' or 'New Thought' movement of which I spoke to you is still a powerful force. There is now a curious movement at work in some centres, called the 'Tao Yuan,' or 'The Society of the Five Religions.' 'Tao' (which we pronounce 'dow,' to rhyme with 'how') is 'The Way' or 'The Teaching,' as in 'Taoism,' while 'Yuan' means Hall or College. This movement began in Tsinanfu, and it was there that I was told about it by one who had visited the Hall. Its purpose is declared to be 'The worship of the Most Holy Primeval Father, the Founders of the Five Religions (Christianity, Mohammedanism, Confucianism, Buddhism, and Taoism), and the Gods, the Saints, the Worthies, the Buddhas of the whole world throughout all generations, together with the perception of the God-given, World-centre, True-scripture as the connecting link between the truths of the five religions.

"This 'True-scripture' was obtained in a curious way. The planchette has for long been in use in China, and in 1920 an Army officer of a contemplative turn of mind obtained a whole 'Scripture' from the 'Great First Cause' by its use. This at once leads us to question the value of the whole movement, the objects of which are stated to be the cultivation of the inner life, by meditation, and its outward expression in philanthropy. That the promoters are sincere and earnest men there can be no doubt, and in Tsinanfu they have been doing some real social service among the famine-stricken and the cripples. The movement has attracted some scholarly men and a few earnest Christians. Perhaps its value is that it indicates an enquiry about the truth, and that Christian pastors may be able to get into touch with some of its followers, and lead them to Him Who is the Way, the Truth, and the Life."

SPIRIT IDENTITY AND SCIENTIFIC PROOF.

To the Editor of LIGHT.

SIR,—As a student, for many years, of cases of spirit identity and of the various proofs adduced in evidence of their validity, I desire to call attention to the necessity for reporters of these cases to give an account of the method by which the communications were obtained (whether by automatic writing, and, if so, whose writing, by clairvoyance, clairaudience, typology or table movements, etc.) as the evidence may be greatly enhanced, or on the other hand reduced in value by the method employed.

In the extract, given in LIGHT for May 19th (p. 308) from an address given recently by Mr. J. Cuming Walters in Manchester, an interesting case of identity is given at length, that of the vocalist Frank Collins.

The case is of great value unless it was obtained by the automatic writing of Mr. Cuming Walters. In this event it is quite open, and quite scientific for an adversary to say that the whole incident may have been due to *cryptomnesia* and *subconscious personification*. And the same remark applies if the message was obtained by table movements, while Mr. Walters had his hand in contact with the table; or had his hand on a glass or other object moving from one letter to another of a circular alphabet; or used the pendulum and alphabet.

It is scientifically and psychologically possible with these methods of communication, that the information concerning Frank Collins may have reached the sub-consciousness of Mr. Cuming Walters, while attending a meeting or festive or other reunion of the Society to which he belongs, and to which Frank Collins had also belonged. Conversations overheard while occupied in other directions, I mean overheard *unconsciously*, are psychologically sufficient to form the basis of a subconscious personification.

In this connection I note that there were several old gentlemen living who had known Frank Collins, as stated in Mr. Cuming Walters' account. There were also printed records extant, one of which Mr. Walters obtained subsequently. The case is, therefore, not what may be called "water-tight."

On the other hand, the cases given in the first part of the extract, and which were obtained in *foreign languages unknown to Mr. Cuming Walters*, have assuredly a much higher scientific value (though German, for instance, is such a common language that stock phrases from it are in almost everybody's mind, even when they know hardly anything of that language grammatically or conversationally).

If the case of Frank Collins had been obtained clairvoyantly, or by the direct voice, or direct writing, through a medium having known neither Mr. Collins nor Mr. Walters, then I think that the case would have been "water-tight." It seems a hard criterion, but one such case is worth a thousand that are susceptible of other explanations than the spirit hypothesis.

Yours, etc.,

C. J. HANS HAMILTON.

Le Pavillon, Mauze, Deux Sèvres, France.

*. We submitted the above letter from Mr. C. J. Hans Hamilton to Mr. J. Cuming Walters, who has replied to the points raised as follows:—

To the Editor of LIGHT.

SIR,—I am very pleased to read this letter, and quite agree that cases of spirit identification should be "water-tight." So long as any alternative explanation to the psychic can be given it should be considered.

I should like to inform Mr. Hans Hamilton that the case of Frank Collins was *not* obtained by automatic writing, nor was it obtained by table movements, nor by planchette or the ouija board.

I had no knowledge of Frank Collins, and had never heard his name mentioned anywhere, nor had my friends. The three old gentlemen who subsequently confirmed my facts had never alluded to him in my presence; and from what I can now ascertain Collins was a faded memory of the past.

The printed records containing Collins's name were not found by me until nearly a year after the first communication had been received.

Most of the personal details communicated to me had never been recorded. They were known only to Collins's old associates, but had not been discussed. They were suddenly and unexpectedly volunteered to me at a period when I had almost ceased to be interested in the subject, and on an occasion when I could not possibly have foreseen it would have arisen.

I can say no more than this, and I am the last to claim proofs unduly—indeed, I am essentially of an investigating nature, and seldom satisfied. But what happened in the Collins case is more convincing and veridical to me than any medium could have supplied.

Yours, etc.,

J. CUMING WALTERS.

THE DOOM OF WAR.

To the Editor of LIGHT.

SIR,—I am enclosing herewith the account of a vision that came to Mr. Edwin A. Brenholtz, an American living in the State of Texas. Mr. Brenholtz is a poet of no mean order, although he has of late years written little. Years ago he was deeply interested in the Socialist movement, and in labour questions, although he is a mystic of highest aspiration and great purity of soul. He became greatly dissatisfied with political efforts at reform, and with Socialist leaders, and finally withdrew from all activities of that kind, and went to a little farm in Texas, where he has since lived the life of a recluse, working with his hands, and giving much time to meditation. This particular vision seems to me to have significance for the present hour.

Yours, etc.,

GEORGE HERRON.

Il Granaio, 123, Via Boccaccio, Florence, Italy.

Mr. Brenholtz's account of his vision, as forwarded by our correspondent, reads as follows:—

(Some time during the night of February 25th-26th, 1923. Whether asleep or awake, I cannot say.)

Then, as in the twinkling of an eye, the strugglings of mankind and hatreds against each other ceased—engulfed in the common dread. I, standing silently, observing all, seemingly unconcerned in the happenings, saw that as by unanimous consent, the armies of the world merged, and as suddenly moved forward against the invisible, intangible Thing confronting Humanity.

I saw, but heard no din of battle; saw the slain lying everywhere, not one of them disfigured or mutilated, but each and everyone with arms drawn behind tightly and wrists crossed and held in place by some invisible substance which sharpest knives could not sever, and on which the file and chisel made no impression. I stood, gazing, wondering what was the significance of the backward thrust arms and wrists as though welded together. But I could not comprehend.

Then I was aware of a terrific rushing forward of the air, caused by the speeding onward of the massed Tanks of the World. I, as it passed, sensed it—but it disturbed me not. I knew Humanity's hope, and saw before the outcome how futile it was. So, there was no surprise in me when suddenly, as by one impulse, all the Tanks swerved as though the hands guiding them had lost control. And I was enabled to see within the Tanks clearly—and all humanity within was dead, and all the dead were as the bodies on the plain—unscarred, unutilated, with arms and wrists as the others. And I, standing impassive, wondering, asked myself why I also was not among the slain, and what the meaning of the backward bent arms and the unreleasable wrists might be.

Then one stood before me holding a watch in his hand, exclaiming loudly, "Give me but three minutes face to face with this Destroyer of my fellow men, and I will convince him from Holy Writ how wrong this is." And I said, "Augustine" (for I was made aware of the name, or seemed to be familiarly acquainted with the man), "Augustine, Christian (for it did not seem that Christian was other than a descriptive title, and throughout I thought of him as Augustine), tell me what you propose to advance in argument against such a Power as that." And I pointed to the plain and mountain side beyond—all covered with our dead.

The man Augustine started to reply, but I did not hear his words to remember any of them, because all my attention was concentrated on a Form taking substance before us. And shortly Augustine also ceased speaking and looked. And I was made aware that each of us comprehended that the Power had taken that luminous Form—like unto a Man, but indescribably terrible in strength and beauty—so as to come within our comprehension. And although we each knew what was conveyed by the Form, his lips moved not—neither did we hear spoken words. Nonetheless, Augustine started to reply to the plainly conveyed: *Here before you, according to your desire. Speak!* And I was made aware that Augustine started to pour forth a torrent of words which his agony of mind and spirit at sight of the uncountable slain had engendered in him; but all my attention was fixed on the Form confronting us. Unmoved in that Presence I stood—wondering that no terror or anxiety had come upon me. Then an agonising cry from the man Augustine drew my attention to him, and I saw his arms, which had been extended pleadingly before him, swiftly move from before to behind, and become immovably fixed—and the terror in his eyes was as the accumulated terror of all mankind, and the excess of terror convinced me that the sense of unescapableness when confronting the Intangible had slain the multitude lying everywhere about us so thickly strewn that from body to body one might have walked without once touching soil. And as I gazed, the terror in the man Augustine's face concentrated in his eyes, until I could no longer endure to gaze into them; but the man Augustine did not die, and for mercy he asked not—exclaiming, "This is unfair; the three minutes has not expired."

And I saw a great change, wonderfully tender and wist-

(Continued at foot of next column.)

A STRIKING CASE OF PREVISION.

Some remarkable results have been obtained with a private medium, by an investigating circle in London, under conditions which prohibit the possibility of a "physical" explanation, even of that incredible kind so often suggested by the "fraud hunter." It is intended to publish a detailed record of these on a future occasion.

But as one of the best recorded "previsional" newspaper tests was unexpectedly given at one of the sittings, and as this kind of phenomena is not intentionally included in the investigations, the details are given now to readers of LIGHT.

On April 12th the medium, who seldom speaks during a sitting, remarked that she saw "a newspaper, the 'Daily Mail,' of May 19th."

The date was confirmed by question.

She then stated that she could see the words "Andrew(s?) Salt" in "large letters" (the spelling was not confirmed, as all sitters took these words to mean the name of a man).

She said she got the impression of a boy, falling, and a man, a doctor or something of the kind, and a white powder being poured out of a bottle or tin.

The conditions were then, unfortunately, disturbed by the medium being plied with several questions simultaneously, and the "vision" faded.

Records were made by some of the sitters, independently, which were found to agree when circumstances re-opened the subject.

On May 19th the front page of the "Daily Mail" contained a full-page advertisement of Andrews Liver Salt, with the (now well-known) picture of the boy spilling the salt.

The Proprietors of the Salt do not believe that there could have been any leakage from their office as to their arrangements with the "Daily Mail," or the nature of this poster, which was not publicly available until the beginning of May.

The "Daily Mail" do not believe that there could have been any leakage from their office of the fact that the proprietors of the Salt had engaged that date, May 19th, for an advertisement.

They also state that the booking was for a different poster, and that the intention to change to that actually used did not arise till the beginning of May.

The prediction on April 12th was correct in the following points:—

1. The name of paper. Right.
2. The date. Right.
3. The words. Right as to the salient part of the name.
4. In large letters. Right.
5. A boy. Right.
6. Falling. The impression of falling was right, but it was the article being held, not the boy, who is, however, very disturbed by the "falling."
7. Bottle or tin. Right, tin.
8. White powder. Right.
9. Being poured out. Right, being spilt.
10. Man, a doctor, or like it. Right, the patent medicine vendor.

The amount of correct detail is remarkable when it is considered that this was no attempt to predict, but an impromptu impression of something that was not then "in existence."

Even discounting the incredible possibilities that a young girl, permanently resident in London, new to the subject, and consequently with no conceivable reason for attempting to obtain information, should somehow become aware that a firm in the North intended to issue a poster of this design, and obtain fairly exact details of its nature; that she obtained knowledge that this firm had booked the front page of a certain paper for a certain date; there still remains the fact that it was intended to use another type of advertisement on that date, and the intention to change it did not arise until more than a fortnight after the prediction.

LIEUTENANT-COLONEL.

(Continued from previous column.)

ful, come over the features so distinctly confronting us, and instantly that Form leaned towards Augustine, and with a great exertion of power tore the wrists apart and set the arms free. And I listened for words from Augustine, continuing his argument, but none came, and I became aware that Augustine knew that meaning which I have not as yet discovered. And I saw the lips of Augustine, as the close contact of Form enabled him, touch the Form releasing him, lovingly. Then his words came quietly, "Let the well-earned woes destined for all of them come upon me."

No words were heard in reply, but as the Form before us passed from sight, each of us was aware that the other comprehended the message fully: "That has been tried so often before—and failed."

And Augustine and I, standing side by side, rejoiced that at least the hatreds and strugglings of men against each other had forever ceased.

(The above was recorded immediately on arising on the morning of the 26th, and all of it was very vividly before me.)

THE METHODS OF FATHER DE HEREDIA, S.J.

DESCRIBED BY J. MALCOLM BIRD.

It is very easy, in fact, to point the finger of scorn at any alleged psychic phenomenon, and to say that in such-and-such a way it could have been fraudulently produced. It is not always so easy to come right down to the point and duplicate the given result in the given manner. I can illustrate this no better than by reciting our recent experience with Father C. M. de Heredia, S.J., a prominent scoffer at the psychic, author of the volume, "Spiritism and Common Sense," and a good friend of our staff in spite of any divergence of opinions.

Father de Heredia read in the dailies of April 5th a brief account of my Hope picture. He was at our office early the next morning, prepared to show us how it was done. It was going to puzzle us completely; we weren't going to have any notion of how he did it until he told us; his result was going to be fully equal to Hope's. We led him into our photographic studio and told him to go as far as he liked.

We had no plates as fast as those used by Hope, but we selected two of the speediest we had. In the normal part of the sitting, they required an exposure of twenty seconds or a bit more; with this, they produced excellent photographs. Father de Heredia emphasised that he was going to proceed just as Hope had proceeded; so the first thing was for me to autograph the plates while he stood in the background. But—then he stepped forward, to sign them himself as well. He placed his elaborate signature on each plate, resting his left hand the while, quite naturally and unostentatiously, palm down on the surface of the plate.

Both Mr. Lescarbourea and I tried to stop the good Father here, with the statement that we knew substantially what he was doing, that he obviously had in his hand a luminous object of some sort, that it was quite superfluous for him to go on, and that in fact he had departed in a very vital manner from Hope's procedure. But he wouldn't stop. No, no, he insisted; he would go right on, anyhow, and get through with the experiment and exhibit his result.

The camera was therefore loaded, and the three of us sat twice for a group picture, with our staff photographer at the camera. On development both plates showed an extra—a faint white smudge across my chest, recognisable by a leap of the imagination as the silhouette of a face and shoulders. There was absolutely nothing but the white silhouette—no attempt at internal detail. It was so faint that the negatives had to be fully developed and held against the light to show that it was there at all. It is so preposterous to compare this result with that obtained by Hope in my presence, that we do not even give space for a reproduction of one of these pictures; they simply aren't in the same class.

Father de Heredia, however, was greatly pleased, and no little excited. He proceeded to "show us how it was done." Here a further departure from Hope's technique appeared. The luminous paint with which he had coated a portrait of Admiral Beatty was of such sort as to require activation before use; and this necessity he had met by standing, his back to the window and his hand behind his back, engaging us in conversation while he held the picture in the bright sunlight, for several minutes before his "sitting." When Hope sat with me he might have stood in the window all day, and he wouldn't have been able to expose anything to the sun's rays. There wasn't any sun in London on the afternoon of March 13th; nothing but a miserable grey mist.

We made every effort to impress upon Father de Heredia that his trick had fallen quite flat, both in execution and in result; but we scored a complete failure. He went from our office to the editorial rooms of the "Herald," and there gave an interview in which he stated that he had made a fake psychic picture for us; that he had duplicated Hope's success under identical conditions; that we had been completely at a loss; that I had admitted Hope's picture might have been made in this way and I should have been none the wiser. Concerning his intentions thus to deal with his results in our office he said nothing to us. The consequence was not merely that his interview was published without our having opportunity to object, criticise, comment or correct. In addition to this, in working with him in our dark room, we adopted the procedure which would have been suitable for a private and friendly experiment of the sort we supposed it to be, rather than that which would have been called for by a public test of our own shrewdness. If any doubt exists that sittings of these two classes are on a different basis, we point out merely that, after observing Father de Heredia's trick, we permitted him to go on instead of insisting categorically upon stopping the seance. It was quite in order for him to ask this and for us to grant it if the occasion were merely an informal examination of the possibilities of fraud; but if it were to be what Father de Heredia has tried to make of it, this was certainly not in order. In one respect at least, however, we are doing better by the good Father than he did by us: we are sending him, the moment we get it from the composing room, a proof of this article.

The most curious feature about all this is that Father de Heredia apparently believes that what he said was correct in every detail. He apparently believes that I am a person of such fatuity and ineptitude that when a psychic photographer puts his hands all over a plate in my presence, I either do not notice it, or do not recognise it as objectionable. He apparently believes that the "Scientific American" would have such a simpleton as this on its permanent staff, and would send him to Europe, without chaperon or keeper, to report upon the genuineness of psychic phenomena.

—From the "Scientific American," June issue, 1923.

SPIRITUALISM AND WORLD REFORM.

A WORKING MAN'S REFLECTIONS.

I was asked recently why I was neglecting the Socialist platforms, and confining myself so much to the Spiritualist movement? I replied, "I am not so vain as to think it matters much to the Socialist movement." The friend replied, "Every one tells." Still, with the Editor's permission, and knowing this will be read by that particular friend, I will state a few reasons for my whole-hearted conviction that the Spiritualist gospel of a two-world citizenship is the sanest and quickest way to establish the Kingdom of God on earth.

I desire as ardently as ever the abolition of slumdom, poverty, and other social anachronisms. But I am convinced that any economic theory or teaching based upon the materialistic conception of history, labelled Marxian or otherwise, must disastrously fail. Our old comrade, Robert Blatchford, sees this now to be so. I find everywhere my working-class comrades increasingly talking of revolution, meaning by that changes brought about by physical force. I am well aware that the workers assert they are not responsible for class war, and that they must meet force with force. But the primitive Christian Spiritualists overturned, in a comparatively short time, the Roman Empire and its tyranny, and reconstructed Rome and the world in a nobler form by the power of the Spirit, not by armed resistance. In the light of this fact can we not work in the same way? The angry revolutionary methods have no possible chance of success. Besides, are the workers at the moment fit for changes involving great and responsible power? I think not. Is it not a fact that brutal warders, bullying foremen, and martinet non-commissioned officers in Army and Navy are mainly drawn from the working ranks? I am not here dealing with reasons or excuses for this. It is self-evident. Hence the cry for the dictatorship of the proletariat is short-sighted. As a manual worker, may I be preserved from such a

calamity! One naturally resents the dictatorship of any class, but in preference let me have the iron hand in the velvet glove. It is easier. I know there are those who would say that my Spiritualistic aspirations for a better world are too "blooming diaphanous," as Mr. Blatchford once said, and that all questions of life must be based upon physical necessities. True, the writer does not ignore the fact that seers, prophets, poets, dramatists, and others have to live in the body, but that is not all. Man cannot live by bread alone. The spirit needs sustenance as well. This I claim that Spiritualism gives in full measure, and it also mellows and softens the character, so that antagonisms, which only breed their like, are seen to be futile in establishing a finer social order. I see the Kingdom of God coming down out of Heaven with St. John, not based upon or born of earth. I know the need of foundations. But is not the magnificent edifice first of all born in the architect's vision, and afterwards ultimated in stone, steel, and wood by the wizardry of manual skill? Just so the new social order to be reared in our midst. Keir Hardie, Herbert Burrows, H. M. Hyndman, William Morris, and hosts of others, I am quite sure, are working in the light and love of a nobler world in co-operation with the advanced spirits of earth to establish a condition of things among men that will reflect in power the Fatherhood of God and the brotherhood of man. Meanwhile it is possible, as Mr. Percy Street suggested, to call a man "comrade" and cordially detest him. All the cant is not in the religious world.

I would say in conclusion that Religion, broad-based upon ascertained facts, such as Spiritualism is bringing into the world, is the only way whereby a real faith may be built up.

Our movement stands wisely but lovingly in relation to advanced social conditions as did the Churches of old:—

When the priesthood, like a tower,
Stood between the poor and power,
And the wronged and trodden down
Blessed the Abbot's shaven crown.

H. FIELDER.

Good Health for 1d. a Week

For this insignificant sum you can insure good health by simply taking a pinch of OSMOS SALTS every morning before breakfast in a cup of tea or hot water. In tea it is tasteless. It acts like a charm and will enable you to cope with any difficulty during the day. Begin to-morrow morning.

What Doctors say :

CONSTIPATION.

"I have prescribed OSMOS for Constipation with excellent results. It leaves no injurious after-effects."

M.R.C.S., L.S.A.

INDIGESTION.

"In cases of Indigestion due to the sluggish action of the bowels, I have never found OSMOS fail. I am prescribing it regularly."

M.D., M.R.C.P.

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RAY'S AND REFLECTIONS.

On one occasion I was present at a solemn symposium assembled at the house of a physician to discuss the subject of Spiritualism, whether there was such a thing and what it meant. A few of the people present were thoroughly conversant with the subject, but their remarks were received rather coldly. They were so clearly biased. At such assemblies it is rather customary to regard with suspicion the testimony of those who know sufficient of the matter to be able to say anything of a definite nature about it.

So, for some two hours the gathering revolved rather aimlessly about the question, and performed all kinds of intellectual gymnastics under the leadership of a scholarly gentleman who was apparently a past master in what the Scotsman called "metaphysics." There were some astonishing contributions from the people to whom the whole subject was a complete novelty, with suggestions about it of revolution and the breaking up of laws. The gem amongst these sentiments came from a clergyman with that kind of "cultivated" accent, which consists partly, I think, in saying *hyah* when you mean *hear*. He expressed the great disquiet which had seized him when he listened to stories from previous speakers of the phenomena they had witnessed. He said, what would happen if our servants took to holding séances and producing these extraordinary manifestations? There were some sympathetic murmurs from those who doubtless felt that if there was anything in Spiritualism it should be strictly conserved for the drawing-room. Contact with the servants' hall would undoubtedly degrade it, provided always that there was anything in it suitable for people of culture and education.

Of course there was some discussion concerning the mediums employed to obtain these extraordinary manifestations. As everyone knows who has any extensive ignorance of the subject, mediums are always vulgar, illiterate and uncouth persons—not even the kind of people you would keep in the servants' hall, except, perhaps, as under-gardeners or between-maids. I remember the fine scorn with which a lady (but this was at another meeting) spoke of these ignoble creatures. One of them—a clairvoyant—had given her an excellent clairvoyant description of a clerical assembly. It was all true, except that the uneducated medium had mistaken a suffragan bishop for a curate, or something of that sort. The poor, ignorant creature knew no better.

It is to be admitted that there are mediums who know nothing of the usages of polite society, and whose ignorance of Latin, for example, is so complete that if they heard of a "false quantity" they would think it had something to do with short measure in their milk or their beer. But there are others, some of whom have even had a 'Varsity training. The main difference between these mediums and the rest is that they are not usually professional mediums. But I think the uneducated mediums ought at least to be mercifully permitted to live. It is true that they have wrong ideas about things (a charge which, of course, only a Bolshevik would launch against the highly-cultured people who discuss them), and they take payment for their services (which no cultured person would ever think of doing).

In my time I have met a great many mediums. Some of them were exceptionally healthy and athletic persons. Others were keen debaters of witty and incisive speech, and I have been an amused spectator on occasions when a "superior" and supercilious speaker, having held mediums up to public scorn, has been made to smart for it in the same public way.

D. G.

ORIGINALITY.

When a thought comes drifting into my brain,
From the realms of space and time,
And I seize with rapture and fashion it
Into the music of rhyme,

Then straightway an icy chill enfolds
My soul through the verse I wrought;
I am haunted by ghosts of long-dead bards
Who harboured the selfsame thought.

But it never was theirs, or thine, or mine!
Since ever the world began
The same old fancies flit down the years
Through the brains of woman and man.

They are deathless sparks of eternal fire
Lit by the Maker's hand.
What does it matter whose name they bear
If their meanings we understand?

MARGARET H. LAWLESS.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

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

THE ETHERIC BODY.

We regard the etheric body as a working hypothesis, something about which we can speak definitely if not positively. It is a question of proceeding consecutively instead of flying to something altogether unknown. The originators of the etheric idea in this connection resort to something with which we have some slight acquaintance, and which in itself is a hypothesis, namely, the existence of the ether, and say in effect that if there is a life after death, the next state beyond the material order (the etheric region) will probably be intimately connected with the machinery of the supermundane existence. It is a logical conclusion. Sir Oliver Lodge, who is probably the greatest authority on the subject of the ether generally, writes in "Raymond": "It may be that etherial bodies do not exist; the burden of proof rests upon those who conceive of their possible existence; but we are bound to admit that even if they did exist, they would make no impression on our senses. Hence if there are any intelligences in another order of existence interlocked with ours, and if they can in any sense be supposed to have bodies at all, those bodies must be made either of ether or of something equally intangible to us in our present condition." It is a good rule in reasoning on things to take a near rather than a remote cause in any hypothesis designed to explain some phenomenon, and that is why for the present we hold by the idea of an ether body. We conceive of it as a form not of simple but of organised ether. In this way we avoid suggestions of the supernatural, since we regard a life after death as being at least as natural as the one we now live.

MEDIUMSHIP AND EXPOSURE.

It is perfectly true, as a contemporary points out, that *Light* has been very active in the past in exposing false and

fraudulent mediums. In the early days it is possible that it went too far, and included genuine mediums in the exposure. It was not so well-known in those days that mediumship is a very delicate thing and that real mediums may at times act in a fraudulent way under strange impulses. Mediumship is in essence a question of the influence of mind over mind. There have been cases in which hostile sitters have, by their own influence, prompted a medium to behave in a way calculated to cast discredit on his mediumship. A well-known writer and speaker, with many years' practical experience of the subject, once told us of a hypnotic experiment at which he was present, in the course of which the hypnotist found that his control of his subject had been taken from him, and was apparently in the hands of some unknown person who proclaimed himself to be the spirit of a deceased person. That must happen very rarely; but we can clearly see that it is a possibility, representing a process the reverse of that which happens when a medium controlled by spirit agency falls under the control of some hypnotic person in the flesh. On this hypothesis it can be readily seen that some cases of fraud (unconscious fraud) find an explanation which covers the ground, in part at least.

HOW DO SPIRITS COMMUNICATE WITH US?

Here is a wide question, and one which, of course, involves the question not of the diverse methods employed but of the essential principle involved. We should say that man in the flesh, being himself a spirit, is related spiritually to his discarnate brethren, and there we see is the main link of association. There is spiritual and psychic contact, and this expresses itself on the physical side by reflex action in a variety of ways. This principle doubtless underlies every form of communication and is the secret of clairvoyance and psychometry where psychic impressions are translated by the medium into the terms of physical life. It may be added, too, that some spirits seem to affect earthly conditions without being always aware that they are doing so, the link being furnished by the psychic emanations of people in the flesh. We have before referred to the part played by hypnotism in the control of mediums, so there is no need to go into that question. We are only concerned here with the essential question that man on both sides of life possessing the same inner nature, there is a natural means of communication which may range from high degrees of inspiration and impression to the humblest forms of physical manifestation.

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SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, June 17th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. R. Symonds.

Croydon.—Harewood Hall, 96, High-street.—June 17th, 11, Mr. P. Scholey; 6.30, Mr. Fred Horne.

Brighton.—Mighell-street Hall.—June 17th, 11.15 and 7, Mr. H. Boddington; 3, Lyceum. Wednesday, 8, Mr. H. J. Everett.

Camberwell, S.E.—The Guardians Office, Peckham-road.—June 17th, 11, service; 6.30, Mrs. Neville. Wednesday, 20th, 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. Ernest Meads; 7, Mme. A. de Beaurepaire; 3, Lyceum (A.G.M.). Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. A. Cannock (address and clairvoyance). Friday, free healing centre; 5-7, children; from 7, adults. Sunday, June 24th, 11, Mrs. E. Edey; 7, Mrs. Edith Marriott. Membership earnestly invited. Subscription, 6/- per annum.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 17th, 7, Mr. H. W. Engholm. Wednesday, June 20th, special circle, 3.30 p.m. Thursday, June 21st, 8, service, Mr. T. Austin, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—June 17th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, June 21st, Mr. Francois.

Peckham.—Lausanne-road.—June 17th, 7, Mr. W. Ford (Reading). Thursday, 8.15, Mrs. S. Podmore.

Boves Park.—Shaftesbury Hall, adjoining Boves Park Station (down side).—Sunday, June 17th, 11, Mr. William North; 7, Mrs. Graddon Kent. Wednesday, June 20th, 8, Mrs. Edith Marriott.

Worthing Spiritualist Mission, Ann-street.—June 17th, 6.30, Mrs. Jamrach. June 21st, 6.30, Mr. A. Clayton.

Richmond Spiritualist Church, Ormond-road.—Sunday, June 17th, 7.30, Mrs. Worthington. Wednesday, June 20th, Mr. W. Drinkwater.

Central.—144, High Holborn (Bury-street entrance).—June 15th, 7.30, Mrs. Crowder. June 17th, 7 p.m., the Rev. G. Ward and Miss Liffy.

EXHIBITION OF SPIRIT PHOTOGRAPHS.

NEXT WEEK AT LAUSANNE ROAD, PECKHAM.

From reports that have reached us the exhibition of the ninety-two life-size spirit photographs that comprise the Garscadden Collection, at Southend-on-Sea, last week, was a great success, and numbers of visitors to the exhibition were astonished at the remarkable character of the exhibits. We are also pleased to learn that the financial results of the exhibition were most satisfactory, and a considerable sum of money is now added to the society's church fund.

On Wednesday and Thursday of this week the combined Ilford societies held a successful exhibition at the Carnegie Library, Romford-road, Essex, Mr. H. W. Engholm opening the exhibition on the Wednesday, when he delivered an interesting address on the subject of spirit photography. Next week, on Monday, Tuesday, and Wednesday, the South London Spiritualist Association claim the pictures, and will exhibit them in their fine hall at Lausanne-road, Peckham. The hall will be open from 3 p.m. until 9 p.m. each day, and the charge for admission will be 6d., and the souvenir catalogue will be sold at 4d. each.

We are asked to remind all secretaries of societies wishing to avail themselves of the loan of these photographs to communicate as soon as possible with Mr. E. M. Ensor, 3, Beechcroft-avenue, Southall, Middlesex, as the tour of these photographs must be mapped out according to schedule, and societies applying for them must be taken in strict order of rotation.

LONDON SPIRITUALIST ALLIANCE.

On Monday evening, June 4th, a most successful Conversazione was held in the large hall at 6, Queen Square, largely attended by members and their friends.

As is usual in such cases, there was no difficulty in finding among members of the Alliance and their friends a galaxy of musical and dramatic talent.

Mr. Harry Fielder, whose name is familiar to every reader of LIGHT, opened the proceedings with a selection on the "one string fiddle."

This was followed by a contribution from Mr. Vout Peters, the well-known medium and lecturer, entitled "A Native Song." He selected as specimens of his "native" language, those old yet ever fresh songs made famous by the genius of Albert Chevalier, "My Old Dutch" and "The Old Kent Road."

The next item on the programme was a violin and piano concerto by Miss Dorothea Walenn and Miss Amy Kemp, rendered with admirable finish.

After the interval, when refreshments were served, the musical programme was resumed. Two songs were effectively rendered by Miss Nellie Esdale, Miss Dorothea Walenn and Miss Amy Kemp gave a further performance of violin and piano. Mr. Henry Meulen, so well-known as an entertainer in private circles, gave very great pleasure to an enthusiastic audience with two well chosen songs.

A varied and admirable programme was concluded by a recitation entitled, "The Camera Cannot Lie," by Mrs. Kenyon Musgrave (Miss Barbara Fenn), who has before delighted L.S.A. audiences.

The management of the proceedings was in the hands of Miss Phillimore, assisted by Mrs. Pratt, Mrs. Ball, Mrs. Elphick, and Mrs. Mallous and Mr. and Mrs. V. Peters. Mrs. Vout Peters and Mrs. Forbes contributed liberally towards the cost of providing the refreshments.

G. E. W.

ANSWERS TO CORRESPONDENTS.

VERA.—Thank you, but the matter is hardly of sufficient interest to discuss in LIGHT, and your objections would be better addressed to the author.

H. A. FITT.—We have no further space to devote to Scriptural exegesis. We are content to believe that the Supreme Being has expressed His purposes most clearly in the principles of Nature, and in the human spirit, and we place this revelation above and beyond all man-made documents and their interpretations. We accept such writings only in so far as they are in agreement with Nature and Reason.

THE MARYLEBONE SPIRITUALIST ASSOCIATION will have the Rev. G. Drayton Thomas, so well-known in connection with his book tests with Mrs. Osborne Leonard, on their platform on Sunday next, June 17th, at the Aolian Hall, New Bond-street, London. The service commences at 6.30 p.m., and Mr. Thomas' address will deal with the influence of Spiritualism on personal life and character.

OBITUARY: Mrs. H. W. FORD.—We are informed of the passing on June 5th, into higher life, of Mrs. H. W. Ford, the wife of Mr. H. W. Ford, the President of the Richmond Spiritualist Church, Surrey. The funeral was at Golden's Green, when a number of well-known Spiritualists were present. Mrs. Ford was a popular figure, and had endeared herself to many in the movement.

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FRIDAY, June 15th, 3.15 p.m. Tenth and last of a series of Lecture-Demonstrations by MR. VOUT PETERS, entitled "The Principles and Practice of Clairvoyance." Subject:—"Mediums and Mediumship." Non-Members admitted on payment.

WEDNESDAY, June 20th, 2.30 p.m. Personal Clairvoyance. MR. T. E. AUSTIN. 4 p.m. Discussion Gathering.

THURSDAY, June 21st, 7.30 p.m. Special Meeting. MRS. PHILIP CHAMPION DE CRESPIGNY. "The Line of Woman's Evolution."

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Psychic Facts, by Literary and Scientific Authors, (1880) (very rare).	" " "	15s.

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Dear Ann (By the Author of "From the Wings," by the "Stage Cat") ELISABETH FAGAN
The Heart Knoweth (By the Author of "A Knight in Paris," &c., &c.) MRS. HORACE TREMLETT

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"LIGHT," June 23rd, 1923.

SPIRITUALISM AND PROPHECY.

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MISS VIOLET BURTON. Thursday, June 28th, at 3.30. "The Earth and Spirit Side of Clairvoyance."

PUBLIC DEMONSTRATIONS.
Friday, June 22nd, at 8 p.m. MRS. CANNOCK (Psychometry.)
Tuesday, June 26th, at 3.30. MR. W. A. MELTON.
Friday, June 29th at 8 p.m. MISS G. COLLYNS
Non-Members Admission to College. (Talk and Reading of Auras.)

MR. EVAN POWELL will visit the College in July.
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MISS HARVEY (Dr. Beale's Sensitive), will be at the College for private diagnosis and Advice between June 25th-30th. Public Meetings for instruction in Healing by "Dr. Beale" on Monday, 25th, at 8 p.m. and Wednesday, 27th, at 3.30 p.m.

MR. GLOVER BOTHAM will be at the College during the first week in July. Public Clairvoyance, July 3rd, at 3.30 and July 6th, at 8 p.m. Group 10 persons, Wednesday, July 4th, at 3.30 p.m. Private Appointments, apply Hon. Sec.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,215.—VOL. XLII. [Registered as] SATURDAY, JUNE 23, 1923 [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Light in the lift of the wave,
Light in the green of the leaf,
Light in the healer of grief,
Light in the Love that shall save.
—LETITIA WITTHALL ("When Half-Gods Go").

THE VAGARIES OF MEDIUMSHIP.

In the May issue of the American S.P.R. "Journal," Dr. Walter Franklin Prince has some good-tempered criticism of Spiritualistic methods. His keen sense of the droll side of things saves his comments from lapsing into the cantankerous vein, and we receive them accordingly. We read of the misdoings of LIGHT, which, for instance, refers to David Duguid and William Eglinton in a way which implies endorsement of their mediumship, whereas LIGHT publicly exposed Duguid on one occasion, "while the evidence of fraud in the case of Eglinton . . . was strong." It would take too many words to justify our attitude in these matters, and perhaps Dr. Prince would not understand. The point is that some mediums, very much under suspicion, have revealed under strict conditions the reality of their powers, a matter on which we can speak in some cases from direct personal experience. We are not of those to whom everything which is not white is black, or *vice versa*. We do not want to condone fraud, but on the other hand we try to avoid that emotionalism which so vitiates calm judgment. We do not take up the position that one proved example of genuine manifestation through a medium implies that all the rest of his phenomena must, *ipso facto*, be accepted. Equally we do not agree that one case of detected fraud (conscious or unconscious) can be held to destroy all the affirmative evidence on other occasions with the same medium.

SPEAKING FROM EXPERIENCE.

Let us consider this matter a little further. Jones, who has been badly bitten by a dog, is furious, and wants the dog destroyed. That is human nature. It

is useless appealing to his inflamed mind with arguments based on the fact that with other persons the same dog has shown a quite amiable and helpful disposition. To him the dog is a mad and vicious animal—a totally depraved creature, beyond redemption. Certainly it misbehaved itself in his case, and he is apt to dislike questions as to what he did to the dog to induce it to bite him. That little parable occasionally applies in the case of mediums and their critics. It is a prickly subject—much too complex to be adequately handled in anything shorter than a treatise. In LIGHT we try to keep a middle way, in which we are confirmed by finding that we do not please the extremists on either side, and are denounced by one section as credulous and uncritical, and by the other as sceptical and ultra-cautious. We read and hear cases put forward as Spiritualistic evidences which we know will not hold water. On the other hand, we read of accounts of exposures and of fraudulent mediums which, as regards their veracity, we know to be about equally untrustworthy. In that way we acquire, we hope, some little balance of judgment. We sometimes find, too, that the "mere theorist" is right in his conclusions, and the practical researcher wrong. But the bias in favour of the fraud theory is so strong that we never wonder when a reported instance of fraud is swallowed eagerly and unhesitatingly, while a genuine case of phenomena, a hundred times as well-proved, is dismissed with a contemptuous sniff.

PSYCHIC SCRIPTS.

Automatic and "inspirational" writing is the subject of a good deal of adverse criticism in some quarters, and not without reason; so much has been put forward as high teaching that is utterly unworthy of print. As a clerical reader of LIGHT—himself an automatist—expressed it, much that is received is simply "piffle." How does it get printed? Merely because those responsible do not adopt the same standards for judging psychic scripts as for appraising normal literary work. The ordeal should be as rigid in the one case as in the other. Indeed, we would almost suggest that the test for automatic writing should be even severer. When it takes the form of teaching, it should be far above the level of the average sermon, and should convey the purest of thought, the highest of teaching. When it is "mixed," intelligent and intelligible ideas mingled with vague and eccentric passages, the doubtful matter should be ruthlessly expunged before publication, or the messages should not be published at all. In that way a somewhat indiscriminate prejudice is deprived of arguments. Much writing received by psychic methods is, as we know, justified by its evidential quality—facts are communicated giving proofs of identity. But where the matter is for edification and instruction of a general kind, it should be of high quality, for that is really its only justification, if, to use what is a favourite phrase with the recipients of such messages, it is to be "given to the world." The mere fact that it is psychically received matters little or nothing in such a case. Merit can be the only test.

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SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM.

THE BEGINNINGS OF THE HUMAN SOUL.

(Continued from page 371.)

THE HIDDEN REALM OF CAUSES.

Imagine, if you can, that the eye of your soul is opened, and in the clear strength of that sight, you can push aside the veil of matter and see into that hidden realm that men call the realm of causes; looking with the eye of the soul, you would discover that this atom so tiny, so small, was, nevertheless, filled with a radiant glory and pulsing with an inconceivable activity, and in the centre of it a golden point of such glory and brightness as to be almost insufferable, even to your soul's eye, because of its brilliancy. And, if you could keep your eye steadily watching this point, you would discover two things—nay, three. You would discover that this little atom had become threefold; that there was an external character, an internal character, and an interior character. And could you have had the opportunity of witnessing the creation of that atom, shall we say the commingling of those different elements that were ultimately to become the human child, you would have seen that there had been a reaction following as a consequence of the commingling, and that would have given the two first conditions that we refer to, the interior central one being, of course, the central pivot around which all may be said to revolve. And could you further, with the eye of the soul, watch the development and evolution of this tiny spot day by day, you would have found as it externally passed through the various metamorphoses that the embryologist will tell you of, that slowly and surely that internal character was also developing, and that at last, when it ascended beyond the purely animal plane and passed that mystic border-land, the passing of which places the growing form strictly on the human plane of being, that internal character which had (if we may be allowed the expression) been chaotic up to this point, has now assumed an organised form, and duplicated the external body that is exterior to it. So, that when the child was born, it would virtually be a trinity in unity. That is to say, exteriorly there would be the ordinary physical body, internally there would be that which we describe as the super-physical body, and interior to that, there would be that which we describe as the actual, conscious self, the central, pivotal point, maintaining the order and organisation through which it has to make itself manifest while dwelling on this sphere of life.

THE EYE OF CLAIRVOYANCE.

You will say, "How can these things be true?" We have referred to the eye of the soul. There is a faculty in man rapidly being recognised by the scepticism of the Nineteenth Century, which is called clairvoyance; literally, clear seeing. It is the ability to perceive and know things independently of the ordinary physical eye and senses. This is a faculty so common nowadays as scarcely to excite passing comment. It is a faculty possessed by hundreds and thousands of people who could develop it with a very little care and attention. But it is, of course, at present somewhat exceptional. The exercise of this faculty enables its possessor to see through the bodily tissues, to see the internal organs of the body, to locate disease—that is to say, diseased conditions—and in so seeing and locating, these uncanny people, as they are sometimes called, usually insist that the interior of the body is perfectly luminous, not luminous with one kind of light, but that different sections of the body appear to be luminous with their own peculiar kinds of light, and in the presence of disturbed or diseased conditions, the light diminishes in brilliancy, until sometimes it appears to vanish, and to leave only a dark spot instead. And this clairvoyance, pushed a little further, enables the possessor to see something else: to see another man inside of the man they are examining, a separate, distinct person, glowing and pulsing with a light altogether different from the light they observed in the various relations of the human structure. And these persons say that when a man dies, that other man that they saw beneath the mortal man comes out of that mortal environment, not exactly as the hand comes out from the glove (though the simile will be fairly accurate), and exists after sloughing off the material organisation as an independent personality, or, in other words, as a super-physical man.

Now, roughly speaking, we have here outlined the main body of the argument. We crave your attention for a few minutes to one or two details. What we have described in a few moments virtually covers in its operation two great periods of a man's life. Up to the process of his physical maturity, Nature is building and completing this super-

physical man. How does she do it? As the body attracts and assimilates the grosser physical particles of the foods that you consume for its own maintenance, so Nature follows a similar process in the building up of this super-physical man. There is a further chemistry taking place in the human body, besides the mere assimilation of the elements absorbed by the system. The uplifting process of Nature, in other words the law of evolution, so far refines the substances that pass through the physical organisation of man, that they evolve from themselves or render up a still more subtle element than is capable of being assimilated by the organisation of matter. We scarcely know how to place an exact word before you, though perhaps a good term will be, the ethereal portion, the essence, so to speak, of Nature, that divine part which some philosophers call her spiritual part. This refined substance becomes assimilated by that internal organisation, which grows, is sustained, and is developed just as the material organs grow and develop day by day.

THE DEVELOPMENT OF THE SOUL.

You will pardon a brief digression here. You have heard of the terms "great" souls, "little" or "lean" souls, no doubt. There is, perhaps, more truth than poetry in such matters, for you must remember that as the influence of the mind affects the conditions of the body, so the influence of your mind will affect the conditions of your super-physical selfhood. Are you vicious, immoral, unspiritual, crafty, cruel, material in thought, instinct, and desire, then are you starving the spiritual part of you, and you are literally affecting the building up of that super-physical nature. Living righteously, healthfully, virtuously, and well, you are co-operating with Nature in rounding out that perfect manhood that shall be unfolded in its divinest glory when this physical organisation no longer serves your purpose. The bodily operation, then, is two-fold: In the one direction the maintenance of itself; in the other contributing, by the refined, subtle, psychical element—shall we call it?—to the building up of that super-physical self. Now, this super-physical self grows, as we have said, with the organisation, and when you have reached the full point of physical maturity and stand in the prime of life, healthy, happy, vigorous, and perfect, you present in those, your best days, a fair presentation of what your inner super-physical growth has reached.

Now, if you were to live in this world indefinitely, there would be no need to build up a super-physical organisation. That is to say, if you were to enjoy a physical immortality. The presumption of an immortal life—which is, of course, a life beyond this—is, that you are not to live indefinitely in this world; though really, we must take the liberty of saying, a great many people die far too soon, much sooner than they should. Their earthly existence should be extended considerably beyond even the best limits of to-day. The presumption is, then, that if you believe in immortality, you cannot believe in a perpetual existence here. But if you do not believe in a perpetual existence here, all that we have stated hitherto being held in consideration, you must realise that the time will come when these two personalities will be separated, when you will have to part company with this external organisation, and retain fellowship with that super-physical personality.

This brings us to the second period of a man's life. The first is marked by that grand climax of physical perfection, which is the outward and visible manifestation of the perfected development of his super-physical self. Then we find when the hill-top has been reached, man begins his descent. The frosts dust his hair and face, the light grows paler in his eye, the roses vanish, the erect form begins to stoop, his strong hand trembles, and the stick becomes necessary to aid his faltering steps. The memory grows weak, the temper indifferent, and friends and neighbours say, "Poor fellow, he is breaking up. How he fails! Ah, he won't be long here." The materialist says: "Now look at your triumph of nature. As the body wanes, so go the powers of consciousness and mind. He is breaking up. The brain is weakening, the nerves are hardening, the system no longer fulfills its functions properly. The man is breaking up, and in a few months at most a mass of dead matter will be all there is, and ever will be of your man."

We must call into use this eye of the soul again. Nature has not made this super-physical man in vain. She does nothing wantonly. If she has made him, she will have prepared the way for the right utilisation of him. And in breaking the links that bind him to the material organisation and the physical plane of life, she is taking her method

of liberating him from his present circumstances. How that liberation is effected, and what is involved in the process, will have to come before you later on.

Suffice it, then, for our present purpose, to remind you that we have traced out the making of this super-physical man from the beginnings of the making of the man. Therein alone may we rightly look for what we have been discussing. But in tracing the matter there, we do not wish you to understand that that is really the beginning of the man. It would be traceable back beyond that time into the totality of the universe, for the evolution not only of the conscious entity, but all the organisations necessary for its evolution must have been a latent possibility inherent in the universe when the universe was first evolved. And if we are to go back to the idea of God as the central reality of being, we must then assert that the potentiality of all forms, orders, and methods of being and consciousness were originally potential within the nature of Divinity itself.

Ere we close, a few words in another direction may not be out of place. We have already stated that you may affect the character of your super-physical self by the kind of life you live. We may make one further suggestion to you. You may be the conscious or unconscious cause of contributing super-physical characteristics to your offspring. Your children spring, not only from your bodies, but from your minds as well. "As a man thinks, so is he"—a woman also. And the thought of your life is as powerful in affecting your unborn children as are your bodily and physical conditions. How much there is involved in this, we will leave to your own imagination. But until such subjects receive their due attention and exert their legitimate influence in the domestic life of civilisation, you will have to wage your warfare against immorality, vice, and crime.

NATURE, THE DIVINE MOTHER.

Nature is a fair, sweet mother. She has gathered from the infinite confines of the universe all she could find useful to her purpose, and commingled in her scheme, not only for the making but for the adornment of the man that lives in this world, and for that super-physical part of him that is to exist in the world beyond. She has laid the farthest orb of light under contribution. She has ransacked the very world in which you live to find materials to aid her work. She has impounded the glowing wonders of the burning sun, stolen the springs of the heaving seas, gathered the grace and beauty of the flowers, selected the luscious

nectar of her fruits, brought together the mighty forces that move and mould and shape a world, and compounded them in a mystic combination that makes a man. She experimented far down in the regions of organic life, that she might be able to gather materials to make her last and perfect work. The beast, the bird, the reptile, the denizen of the deep, the great, the small, have all been laid under contribution, and in the living man you find embodied, not the whole of the subordinate kingdoms of animated nature, but all that each department of nature could have claimed as being its best result. And these triumphs in the subordinate realms have been welded into the perfect whole. Bone and muscle, tissue and tendon, nerve and brain, little by little she gathered her materials and builded and purified, until at last she gave the world a man!

Then her labour was just begun, for she was so jealous of her work, that she could not think it must die and leave no record behind it. The Master's word: "Build me a man that shall become a living soul," had rung down the everlasting ages, and Nature, jealous of her labour, did her best to heed that divine command. So she built a man that had the power within himself to build another man. That super-physical evolution which arises from this material organism, as it has arisen from the evolutions of all precedent organisms, was the outcome of Nature's labour.

And when her work was done, the great Mother smiled benignly, and joy thrilled her breast as with starry gleams shining in her lustrous eyes, she looked to the morning lands of light and saw their spreading glory unfold, awaiting the coming of the triumph of her labours: and Nature, lifting man out of the chaos of the past, through all the infinite series of evolution and development, up through all the education belonging to the human race, at last carries him triumphant through the gates of Death. She has made a man that lives beyond the boundary of the grave, and in her tender arms he rests in that deep slumber as she takes him to the land more fair and beautiful, where, in the hands of the eternal Providence, let us leave him to-night.

* * This is the first of a series of four addresses on "The Super-physical Man." The remaining three deal successively with "His Organism and Functions," "His Release From Matter," and "His Post-Mortem Circumstances." We may give these, or abstracts of them, in later issues of LIGHT.

MENTAL FEATS UNDER HYPNOSIS.

From the report in our issue of June 10th of Mr. Robert McAllan's address to the I.S.A. on "The Principles and Practice of Healing" we omitted, as not directly bearing on the topic under consideration, some striking personal experiences which he narrated of the entrancement of mental faculties under hypnosis. We give them here:—

"I used to tell a subject of mine, after putting her under hypnosis, that ten minutes after she woke she would do a certain thing, and exactly at that interval of time she would do the thing mentioned. That shows an ability to compute time which none of us can exercise normally. I said to her one night, 'In 840 minutes you will put the time on a piece of paper and post it to me.' I got a note from her saying, 'Something prompted me at 9.15 to write you a letter. Expect you know all about it.' In order that there should be no opening for telepathy in the matter I had not myself computed when the 840 minutes would expire, but on making the calculation I found she had done exactly what I said she would. If we could get at these hidden faculties of ours and compute time at will in this fashion, what wonderful people we should become, and how had it would be for the clockmakers!

"On another occasion I wrote down four columns of ten figures each. Reading out the first column I said, 'Listen. Get that.' 'Yes,' she said. 'Now repeat it to me.' She repeated it. I gave her the next, and so on till the fourth column was in her mind. 'And now,' I said, 'add them up.' I had not done so myself, so that there should be no telepathy. The addition was perfectly correct. How is it done? I do not know. But I do know that normally she is only a woman of moderate ability, and a column of ten figures she would have cast up twice before she was sure she had got the sum right. If she has this hidden faculty we all have it.

"I gave her at one time a packet of fifty correspondence cards. I said, 'There are photos of different places. Just have a look at them.' She took them and looked at them. 'Now,' I said, after she had returned them, 'I have a surprise for you.' I handed her a card. 'My photographer has sent me a proof of my photograph. Do you think it is like me?' 'Yes,' she said, 'very.' I took that card from her, put my initial on the back of it, mixed it with the others, shuffled them all together, and gave the packet back to her. 'Now,' I said, 'give me my photo.' She handed me the card with my initial on the back! She did this twenty times in the presence of friends. It is really wonderful.

"I handed her a stone wrapped in paper, and said, 'Put that to your forehead, and tell me what you see.' After

a while she said, 'I am high up in a place, and am looking down on what seem a lot of women. No, not women, they look like kilts. What are they? Yes, they have got arms.' And she described Roman soldiers. Now that stone came from a Roman wall. Some faculty enabled her, though not clairvoyant or sensitive in the accepted sense at all, to get in touch with the past by the aid of that stone.

"Again, I put before her on a tray a lot of articles placed there by persons present. 'Now,' I said, 'take up an article and smell it, and then smell the hands of us sitting round, and give the article to the one who has the same smell.' For every individual carries about his or her distinctive physical odour. She was able to give to each of us the thing that belonged to that particular person."

ANNA KINGSFORD.

To the Editor of LIGHT.

SIR,—In commenting on the new edition of "The Perfect Way," LIGHT, of 2nd inst., you quote Mr. Stead's appreciation of Anna Kingsford, and refer to the late Mr. G. R. Sims' friendship with her. I had always associated her name with her great and abiding love for animals, and had no idea that any friendship existed between Mr. Sims and Dr. Kingsford, and a charming little incident that occurred at one of Mrs. Johnson's sittings may be of interest.

In taking Mr. Sims there I gave no inkling of his identity, and no one knew who he was. I introduced him as "Mr. A." and the spirits respected the wish to conceal his name. He made no comments during the séance, and I accused him of an "oyster-like" attitude, as he gave no help to the various spirits who tried to manifest to him. But that his wonderful memory was absorbing everything that transpired was evident from the series of articles he immediately launched on the subject of Spiritualism. During the séance a spirit-child, the daughter of a friend, spoke to him. She said, "I have been asked to give 'Mr. A.' these four violets by a lady here, A. K., and she says it has some significance for him—count them." We heard Mr. Sims count, "One, two, three, four—yes, that's right." He made no further comment then, but afterwards told me that many years previously Anna Kingsford gave him four violets, and placed them in the button-hole of his coat, and that this incident "gave him furiously to think."

Yours, etc.,

R. H. SAUNDERS,

199, Ewell-road, Surbiton,

THE RADIOLOGY OF LIFE.

ADDRESS BY MR. STAVELEY BULFORD.

Ideas novel and startling to some of his audience, by reason of their speculative character, were picturesquely, if not quite convincingly set forth, with the aid of diagrams and much wealth of illustration, by MR. STAVELEY BULFORD in the address which he delivered before the London Spiritualist Alliance on the evening of the 7th inst. In the unavoidable absence through indisposition of Mr. G. E. WRIGHT, the organising secretary of the Alliance, who usually takes the chair at its meetings, LIEUT.-COL. W. W. HARDWICK kindly presided, and introduced the speaker.

MR. BULFORD began by inquiring whether each member of his audience had asked himself, or herself, the question, "Who and what am I?" "Let us see," he said, "with the five senses what there is to know about ourselves. The first and most obvious thing, you will say, is life. 'I am alive.'" What then, he asked, was life? Spiritual science affirmed that life was the manifestation of the Infinite and Eternal Spirit which animated all things. Life was a unit, but it was multitudinous in its manifestations, even in humanity. In directing our thoughts towards a true comprehension of life as manifested in mankind, we met first with two obvious facts, the material body and the animation of it. The next discovery was that of personality. A man could not be identical with his material body, for we found that life and personality could be separated from the body at so-called death, and exist apart from it. Was he then the animating principle within the body? No, he could not be that either, for, if he were, all mankind would be alike, except in physical appearance. Man was the individualisation of the spirit which animated the physical body, and that individualisation was Personality, personality being the result of Character. A man's true self, the real "you," was not the physical body for which his parents were responsible, nor the life he shared in common with others. It was nothing that was given him, but something he himself created, something which was wholly his own.

Science admitted that the universe was governed by immutable laws, many of which were not discovered until the invention of scientific instruments which so increased the sense perceptions of man as to enable him to delve into regions previously inaccessible, and comprehend facts which lay beyond the ken of the normal senses. Of this truth Mr. Bulford mentioned several striking instances, noting especially the discovery that objects seemingly hard and solid, like a cannon-ball, consisted in reality of innumerable atoms circling round each other at an enormous speed but never touching.

Passing from the material body and its senses to the consideration of the spirit and the personality, Mr. Bulford defined the spirit as the principle of being, the Divine Spark or fire, and personality as the body of the spirit, that which distinguished the individual, that which denoted the result of thought and action, the index of spiritual progression. Personality in this sense was the soul, and its development controlled the thoughts, feelings, and desires of man.

Man, then, was a spirit manifesting in material form, creating by the use of his senses a body or vehicle for the spirit. It was obvious, then, that that part which he (the speaker) termed the personality—the part determined, designed, created, evolved by man—was of the greatest importance, it being the only part he had any control of in his creation.

The radiology of life dealt with the primary facts and universal laws which governed the development of the soul. In order to comprehend those laws it would be necessary to review briefly a few facts concerning that which we termed matter. It had been found that matter was not, as it was once supposed to be, inert and motionless, but that its properties were due to motion or radio-activity. Its condition was determined by temperature. We had its triunity of manifestation as a solid, a liquid, or a gas. Matter was composed of molecules, molecules of atoms, and atoms of electrons. The life, energy, or power which gave the tremendous activity to, first, the electrons, then the atoms and molecules, was conveyed in or through the ether. Without the ether matter could not exist.

In occult science, the law of gravitation or diversity was recognised, and ether was considered subject to that law. The word "ether" corresponded, therefore, to the word colour, neither conveying exactly the degree of radiation. Light, heat, electricity and magnetism were caused by pulsations of different rapidity in the ether. Ether, then, according to spiritual science, had its scale of infinite degrees, and was the basis of material manifestation and the vehicle of spirit.

Continuing, Mr. Bulford stated that changes in the life form of so-called inanimate things had been scientifically demonstrated; that a bar of iron had been shown to be sensitive like a human body, that it was influenced by heat and cold, by stimulants and narcotics, that it suffered fatigue, and could be made to sleep and afterwards awakened; that metals could be poisoned and recover, or given strong doses and killed, so that thenceforth they would be incapable of registering any degree of sensitivity. From this he passed to the investigations by Prof. Röntgen, Sir William Crookes, and Madame Curie in the realm of Radio-activity. These investigations had led scientists to the discovery of an important secret known throughout the ages to occult science, viz., the existence of the radio-active elements in matter. The radiation from radium was a motion in the ether produced by a stream of particles proceeding from a centre. Radium gave off, without any apparent loss to itself, three kinds of rays. But this power of continuous emission was not confined to radium. A grain of musk could, also without any apparent loss to itself, distribute its emanations of perfume through the frequently changed air of a room for years. This state of radio-activity existed, indeed, in all matter, and all things possessed in some degree a luminous condition produced by the ether.

Again directing the thoughts of his hearers to man's physical body, Mr. Bulford affirmed that the atoms which composed it were maintained by an influx of ether of a rather dense or relatively slow degree of radiation. This attraction was governed by the law of gradation, and was operative in an involuntary manner, although it might be influenced by the mind.

Through his research work, said Mr. Bulford, he had arrived at the idea that the etheric rays which were the basic forces producing the varied personalities of mankind, were thrown off by the planets in just the same way as the rays were thrown off by radium. The planets were the great generating stations of ether. Each planet produced ether, not identically the same, but varying in radio-activity, just as radium emitted three different kinds of rays. These planetary rays were in reality various rays of colour, each of a definite wave-length. One planet would be sending out green, another red, etc.

At a man's birth certain planetary rays were being drawn or attracted to earth. They were absorbed by his body, and always, so long as his earth-life lasted, continued to flow into it. The important fact to remember concerning these planetary rays was that the colour of them in their primary state of radio-activity was midway between the extremes of black and white.

These primary rays were drawn to a centre in the individual. That centre was the mind field, and the centre of the mind field was the brain. The brain was the physical machinery for the transmutation of the primary etheric rays, and personality was the result of that transmutation. The man's thoughts determined the character of the transmutation. If his thoughts were good, then automatically, as the ray passed through the mind field, its colour, whatever it might be, would begin to pass from its primary state, midway between the dark and light extremes, towards the light. Personality produced, as a direct outcome of thought direction, the personal atmosphere, or aura. The aura was absorbed through the primary health rays into the atoms of the body. If the aura were of a slow or discordant radiation it would injure the body at some time or other. On the other hand, bright and harmonious radiation would produce radiant health.

Our unspoken influence on others depended upon the energy and harmony, colour and quality of the etheric movements in our aura or personal atmosphere. For psychic investigation and development of psychic powers, the rays emanating from the body were the most important factor. If we wanted phenomena of a high order, or help and influence from spirit folk from highly developed planes, we must radiate etheric rays in harmony with the etheric homes of those whose help we wanted. To invite our guides down meant bringing them into lower or darker conditions, and compelling them, as a consequence, to wrap themselves in correspondingly dark ether. Their ability to work under these conditions resembled the efforts of a watch-maker trying to work in two suits of diving apparatus!

Spirituality of mind, honesty, purity, selflessness and sacrificial service—these things raised the radio-activity, the colour and the music of the primary rays of ether, creating that spiritual power which going forth to all around us, gave health and happiness of mind to the sick

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THE PYGMIES AND THE CRYSTAL.

A FABLE.

By J. HAROLD CARPENTER.

In the far-off wastes of hot Africa there once dwelt a tribe of Pygmies who paid great veneration to the sun as their chief deity. For many generations had this worship prevailed, and the whole tribe had prostrated themselves before the fiery king of the solar universe. From a wandering tribe of Arab traders, however, the chief one day secured a piece of a broken mirror as the price of some ivory, and, quite by chance, discovered that, placed in a certain position, the glass would reflect a bright ray of sunlight into the dark interior of his hut to which natural light had never hitherto penetrated. Awed by this great discovery, the chief assembled his head-men and priests and showed them the wonderful phenomenon which occurred regularly at that hour of the day when the sun's rays fell upon the portion of mirror. "Behold," said he, "this new revelation of the Great God! See how He lights up the dark places which He cannot otherwise enter. This is more wonderful than night and day, for here we see together both darkness and light. This light will neither burn up our crops nor dry up our wells; it is not too mighty for us to understand and worship. Hence must it be the greatest revelation which the great God has yet sent us." And the head-men and priests agreed that at last the great God had revealed Himself in a manner that demanded the veneration of men. From that day forth the chief's hut became a shrine, wherein as many people as could enter its limited interior assembled to prostrate themselves before the ray of sunlight that entered the crowded gloom with the help of the mirror. And thus it was that the mirror itself became an object of deep veneration. For was it not the revealer of God to Man? Did it not light up the dark places without any human aid? Was it not indeed the revealer of Truth?

One day a wanderer from a far distant tribe entered the village. He was a man of ordinary stature and towered above the Pygmies, and he, too, had been a worshipper of the sun in the days of his youth. But in his travels he had met men with white skins and possessed of great wisdom, and from them he had learnt much to enlighten his ignorance. And beholding the strange veneration of the broken mirror, he sought to increase their understanding. For this purpose he talked much among the villagers, and showed them many things they had never seen before. At last, it came to the chief's ears that the stranger was perverting the minds of his people, and having summoned him into his presence, he demanded an explanation of his conduct. "I have done nothing wrong, O Chief," answered the stranger with due humility. "I worship the same great God as you and your people, and I but reveal to them, as I will reveal to you, new powers of the great God, which even your revealer has not so far shown." He then placed upon the ground before the chief and his head-men a large piece of pure crystal, so that the light from the sun fell full upon its many facets; when to their amazement they saw fire of many colours flash forth from the crystal, so that it almost hurt their eyes to gaze thereon. "Behold this new revelation from the great God!" exclaimed the stranger. "This fire-stone is not made by man as is your revealer. It is made by the great God Himself to display more of His glory to our eyes. Therefore I claim that our worship should be given more freely to Him Who is the Source of Life."

Then were the chief, his head-men and the priests struck dumb with dismay, and looked with envy at the glowing crystal as the stranger restored it to the place from whence he had taken it. "It is witchcraft!" murmured the priests, while the old chief nodded his head and gnawed his beard. Then he dismissed the stranger until a future day, while he deliberated with his counsellors as to what should be done in this new matter. Some would have had the stranger put to death; for had he not dis-

honoured the great Deity who had revealed Himself through the scrap of mirror? But the stranger was not like unto the Pygmies, amongst whom he was a giant in comparison; moreover, he had weapons with which he could very well defend himself. Also his death would scarcely restore confidence in the tribal observances which, owing to his influence, seemed to be waning. And so, for two days the stranger was left in peace, while the chief and his counsellors wrangled among themselves.

On the third day a messenger approached the stranger, and besought on behalf of the chief the loan of the precious crystal. Hoping that his arguments had at last prevailed, the stranger readily granted the request, and the messenger returned to the chief with the crystal. On the fourth day the stranger was summoned to an audience with the chief, and was conducted to the hut which did duty for a shrine. There he was bidden to sit within the door of the hut, in which were gathered the chief and his counsellors, and which was somewhat overcrowded in view of the stranger's immense bulk.

"You seek," said the chief addressing him, "to pervert the minds of my people, and claim through witchcraft to have received a greater revelation from the Sun-God than has ever been granted to us. You lie. All was revealed to us before ever you entered our village, and therefore you have shown us nothing new. Before your beard was grown we knew all and more than you; and as proof of this, behold!"

So saying, he produced the stranger's crystal from his leopard skin, and placed it in the ray of light, which at that moment was reflected into the dark hut by the piece of mirror. And as the light touched its many facets, so poured forth the coloured rays as they had before in the full light of the sun. "The fire-colours of our God!" murmured the watchers, who by their very eagerness showed that the sight was yet unfamiliar to their eyes. "Now!" cried the chief in triumph, "can you still say that you have taught us something new?"

"I do," answered the stranger calmly. "I never claimed that my stone would not show forth the fire-colours of the Great God contained in your ray of light. Nevertheless, but for my firestone you would never have seen those colours."

"All was contained in our ray of light and always has been!" exclaimed the chief angrily. "You have taught us nothing new!" Picking up the crystal, he strode to the door of the hut and hurled it from him into the undergrowth. "Away with false gods!" he cried. "We need no other revealer than what we have, and from henceforth he who uses the fire-stone is an enemy of the great God and an outcast from our tribe!"

"There are those who know more of the sun than can ever be discovered by adorning its reflection," said the stranger, but his words were drowned by the acclamations of the counsellors.

MUSIC AND COLOUR.

Mrs. E. R. Richards (Silverton Grange, Devon) relates that she had a vision of the colours of music while at a West End church during her recent visit to London. She writes:—

The band of the Grenadier Guards played at intervals during the service, and as I listened to the music I was impressed that I was witnessing the "Soul of Music."

With the bass notes I saw colours of the most brilliant: deep purple, reds, blues and yellows. As the music rose higher in the trebles the dark shades became lighter until they melted into very pale tones of yellow, mauve, blue, and pink. Between the darker colours there were brilliant lights of gold, and between the paler shades were pale silver lights like stars. Over all were sunset shades of orange, which were paler over the higher notes. I only saw these colours while the Grenadier Guards' band played. Have any of your readers had a similar experience?

(Continued from previous page.)

and comfort and joy to the bereaved. For in this etheric force was life, was divine power. Spiritual thought and service were the key to the creation of the vehicle of the spirit, the character and personality, the body which survived death and determined our immediate environment in the next sphere.

At the conclusion of the address, discussion being invited, a member of the audience observed that if we absorbed all our lives the colour of the planet under which we were born, it would seem that members of the same family who were born under different planets would go to different planes. How were they to meet?

Mr. BULFORD replied that he had found that the average man very rarely reached that point of evolution at which the colours changed their primary state. He knew it was common to talk of a complete change of the aura but when that stage of evolution was reached at which a man's power over his mind was that of a master—the stage of complete control—he automatically precipitated

himself from this plane to the next. But we knew the harmonies of colour. Put two colours side by side and they could meet each other and look at each other. As we walked the street, going through the body was a wireless concert: we did not notice it. The colour did not matter. Harmony was the key. The particular characteristics we had were not fixed things. They were only fixed till we knew we had free will. God, the Great Teacher, knew that in this infant school we were not our real selves, that we were limited, and that in the present stage of our training too much freedom would not be good for us, so He had arranged this beautiful system of colours.

In conclusion Mr. Bulford remarked that the subject demonstrated that as everything was made up of vibrations the universe was full of music. The orchestration of a sunset must be a marvellous thing. We could not fully respond to the beauty in nature under present conditions. He hoped his hearers would go away with the thought "We are not yet awake." (Applause.)

In closing the meeting the Chairman, after a few appreciative remarks, moved the usual vote of thanks, which was carried with applause.

SOME VERIFIED PREDICTIONS MADE BY ANDREW JACKSON DAVIS.

By W. BUIST PICKEN.

To whatever metaphysical view of Time one may be inclined, the interest in practical prophecy relating to mundane things and affairs varies little. As regards these, centuries and years of past and future are in no danger of being confused with an eternal now. The special significance and value of prediction in the concrete world lies just in differentiation of the concepts Past, Present, Future, even to the "discrete" degree.

The predictive genius of Andrew Jackson Davis is most impressively displayed in his forecasts of progressive changes in human life as an exhibition of evolutionary development. To see this in its simple magnificence, however, an extensive knowledge of his works is essential, with perhaps a special quality of understanding. Learned and unlearned may roughly alike appreciate particular examples of prediction—as in the case of Fourier, whose social and industrial prophecy would require considerable exposition, whereas anybody could at once see the importance of his foresight in the bold prediction (more than a hundred years ago) that the era of true co-operation would arise upon a trust-ridden civilisation.

In one Harmonial book alone, "The Penetralia," published in 1872, prediction now fulfilled is very well represented. A chapter on "Effects of Utilitarianism" supplies a variety of examples, some of them only in course of fulfilment—foreshadowed by several mediums of that time. Of the "climatology reforms" to be brought about by human investigations and systematic industry, the major ones are yet to come, through improvements in the atmosphere accomplished by man; the minor actualisations are instanced in the history of the Panama Canal.

AGRICULTURE AND INDUSTRIALISM.

In agriculture and machinery great progress was promised: "Farmers will be able to double, treble, and quadruple the crops of their fields; and, by machinery, to store up every season two or three times the quantity they do now, and with much less trouble to either head or hand." We are familiar with the mechanical advance in agriculture—in ploughing, reaping, and other harvesting operations—have some knowledge of what is called intensive cultivation of the land, worked up to a high degree of efficiency throughout France, and have heard of the remarkable increase of productiveness and quality of grains and other fruits of the earth attained by specialists working to that end. The use of electricity and magnetism, which Davis refers to as the main agents in the coming agricultural advancement, is only now beginning to take its place in the electrical progress of the world. "Machinery will increase the value of farms so much, and the use of magnetism in combination with electricity will so beautify and multiply the crops, that farming will be considered more popular and profitable than storekeeping. Men of youth and means will associate and form vast farming and industrial monopolies." Despite special evils, incidental to such transitional organisation, the seer says:—"There will be more Brotherhood—better opportunities for enjoyment—such as now exist upon Mars, Jupiter, and Saturn." Machines, he declares, "will furnish you with clothing; will labour, and lay at your feet all you need; will prepare your food; and, sometimes, they may do your eating." Men will be using new materials for garments, we are told; "Great trees will be wrought up into beautiful fabrics!" Surely, in its small way, an astonishing bit of prevision!

As a consequence of the industrial combinations referred to, a vast alteration in mercantile arrangements is to reduce, almost abolish, the difference existing between producer and consumer—there being "too great a distance between them, too many go-betweens, and too much expensive clerical manipulation. There will be agricultural and industrial combinations. . . . The fraternal principle will come into action." This brings prediction and fulfilment up to date, with such problems to solve as the ethical aspect of machinery, the antagonism between Labour and Capital, and our prevalent spurious Christianity—to solve not by intellect alone, but by love. "In the present structure of society, in the midst of selfishness, it is absurd to expect a manifestation of true religion. Loving your neighbour as you love yourself is now little else than a

sacred poem—so revered that we pay gentlemen to preach it." Published fifty years ago, that excerpt from the *Penetralia* reads like an utterance of to-day; Past and Present are there one. But of the Future what had the great seer to say? Listen to him, not with the mental ear only, but with the whole heart and mind: "Social Science will exert that effect between consumer and producer which the inventions of Electrical Science have already had between cities and continents—namely, the destruction of distance, estrangement, and isolation."

THE FUTURE OF SOCIAL SCIENCE.

The italics are the present writer's, as his only available means of accentuation touching the *spiritual* significance of space. He may add that this saving social science is nowhere to be found in such purity and fullness as in the Harmonial volumes. It is tempting to quote from the same page (362) glimpses of the Future towards which the lines of convergence are very plain, but this article is limited to predictions already fulfilled or in evident process of fulfilment. The prophecy of the abolition of slavery, although coming into this category, and supremely beautiful, is excluded owing to mere lack of journalistic space. The same remark fairly well applies to forecasts of the present state of the Churches, of the era in which "a new God is to be introduced to mankind," concerning our present position in the scale of seven forms of government, and to much else besides. These naturally fall into the wider category mentioned in the second paragraph of this contribution to the subject; but a few more of the fulfilled examples must be noticed here. What the inventive seer called an "automatic psychographer," or "artificial soul-writer," was evidently a mental prototype of the modern typewriter. He was almost moved to invent the instrument, which might "be constructed something like a piano; one brace or scale of keys to represent the elementary sounds; another and lower tier to represent a combination; and still another for a rapid re-combination; so that a person, instead of playing a piece of music, might touch off a sermon or a poem!" One feature of the uninvented "psychographer" differed from the modern typewriter; every note of the former was to "discourse sweet sounds" while it caught and placed the type. Inventors and users of our typewriters have not aspired to music from their machines, and would be more than content with silence.

PROGRESS AND INDUSTRIALISM.

Predictions relating to mechanism and the like cannot reasonably be expected to have a precision at all resembling that of an inventor's patent specification, although in both cases it is the novelty of the thing that counts. When the seer announces the coming of a great improvement in motive forces, and of a new method for travelling upon dry land and through the air, our attention naturally concentrates upon the aerial prospect as newest and therefore most wonderful. When he foretells in '72 the advent of luxurious saloon railway cars, so constructed that no accident, not even a collision, would endanger either passenger or baggage, his view was in advance even of our time. He describes hotel-cars "of beautiful architectural proportions, two stories high, with state-rooms and saloons for converse, plays, parties, balls, and concerts," wide as modern dwelling-houses, and travelling safely at such a speed that "perhaps there will be advertisements, 'through to California in four days!'"

In almanac language, the world was told to "look out about these days" for "carriages and travelling saloons on country roads—sans horses, sans steam, sans any visible motive-power—moving with greater speed and far more safety than at present." These carriages would be moved, Davis said, "by a strange and beautiful and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels." The first requisite for the railless locomotives was good roads, which were duly constructed and are being still improved. As regards the new motive-power, a combination of water and atmospheric gases, the reader may identify it with the liquid

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IMMORTALITY: INNATE OR ACQUIRED?

By C. V. W. TARR.

There is an idea held by some spiritual philosophers that the soul may *become* immortal, but is not inherently so. This idea has been expressed in the word "Immortalisable." It is a conception which stresses the *qualitative* character of eternal life, and pays little attention to the possible scientific demonstration of the after-life. Just as the pragmatist asserts that Truth is made and not found, so the believer in immortalisability asserts that immortality is not given as the inalienable possession of all men, but wrested from the spiritual conditions of human experience.

Even so noble and brilliant a philosopher as Rudolf Eucken, seems to have nothing better to offer mankind than this idea of conditional immortality. One of his disciples, Mr. Abel Jones, writes as follows:—

And if a man wins a glorious personality, he may gain immortality too. Unfortunately, Eucken has not yet dealt fully with this question, but he is evidently of the opinion that the spiritual personalities are immortal.

Those who have developed into spiritual personalities, who have worked in fellowship with the Universal Life, and become centre-points of spirituality, have thus risen supreme over time and pass to their inheritance. *Those who have not done so, but have lived their lives on the plane of nature, will have nothing that can persist.*

I have placed the last sentence in italics because it involves a question vital to the science, philosophy and religion of Modern Spiritualism.

The theory of conditional immortality falls under the lash of criticism in the first place, because it takes little or no account of psychic evidences. All science is democratic, and no more exalted form of internationalism can be found than that of the world's scientists. Thus Einstein found his greatest support in the proof of his Relativity theory amongst the enemies of the "Fatherland." This scientific democratic spirit revealing itself in all the chief countries of the globe has demonstrated the existence of what Mr. Fred Barlow proposes should be better termed "psycho-activity." Wherever experiments are conducted in psychic science, sooner or later positive proofs are obtained that there is a spirit-personality in man, and that its survival of death is a natural law of human experience. The results of scientific experiments in this realm in no way suggest the spiritual oligarchy of the conditional immortality theory. The unseen world is a democratic world; it is peopled by men and women of all races and nationalities, of all colours and creeds, of all stages of development, mentally, morally, and spiritually. Evidences of continued human activity beyond the grave are known among the lowest as well as the highest in human society, and "psycho-activity" is by no means confined to the spiritual oligarchy of the world. The very universality of psychic gifts, the

very fact that it has been possible for critics of Modern Spiritualism to jeer at the "uncultured" medium should provide the clue to the real nature of immortality. From the point of view of psychic science, its conclusion being based not upon mere philosophical speculation, not upon intuition alone, but upon the universally attested facts, the immortality of the soul is not a purely moral and spiritual inheritance, but a biological inheritance. No one will deny that the *quality* of the soul's life depends upon its spiritual character; that the lack of spiritual character destroys true quality here and hereafter. But the soul-machinery of man is an everlasting though eternally changing machinery, and can no more be destroyed by the acts of man than Life can destroy itself. A man's immoral life in the body may ultimately lead to the destruction of his body, but the acts which bring such a result are *the acts of a soul*, an immortal soul! His body of earth may be destroyed, but there is no parallel to this in the life of the soul hereafter. The man's thoughts and acts there may blot the escutcheon of his soul-body, but cannot destroy it, since it is born of the substance of eternity.

Again, it is one of the most sublime principles of Modern Spiritualism that the infinite diversity of human expression on earth continues in the higher life and that the Law of Progress opens up illimitable possibilities of spiritual development. Divine comfort, like a mantle falls upon the saddened, wearied and disappointed children of earth! If we have sinned here and fallen far short of our starry ideal, if we have made our bright angel monitors weep, staining their robes with tears for our perversity and supineness, yet how great a benediction the knowledge is that our greatest hope of progress shall be revealed in the hour of death. How many are spiritual giants? How many have made themselves "centre-points of spirituality and risen supreme over time"? Let us put mankind in the wine-press of God. There shall be none to claim the sweetness of the wine for himself alone. Surely, then, God has not made some so much better and some so much worse, and kept the jewel of immortality only for the better ones. There would be a poor chance indeed for a world in which vast numbers of men and women are not conscious of any deep spiritual life at all. No. The machinery of immortality is different from though inextricably bound up with its life. Man, willy-nilly, is immortal. And if we reflect upon it we shall see that it is the only reasonable, the only just, the only scientific and the only charitable idea of immortality. Is it only Aristotle or Plato or Kant who come from there to here? Or the Saints alone? If it were so the voice of Modern Spiritualism would go almost unheeded in the modern world, and psychic science would be meaningless, without that universality of the reign of Law and Principle which underlies all Science.

There are children in the Spirit-World! Children born from this world into that. We have seen their shining faces, heard their voices and felt their holy innocent presence. And they are growing into men and women. Ah! I can see the child smiling happily through it all. Small chance for the children if our immortality is only a risk of full-grown manhood. But there the Immortal Child is in the midst of us. Gone are the metaphysical cobwebs; gone like smoke the verbiage of the schools. And the brightness of a child's smile from beyond death is a promise to us of immortality for all mankind.

(Continued from previous page.)

forms of energy represented by petrol, or look for something even yet undiscovered. Either way, the prediction is plain enough.

To the seer only this new motive-power appeared necessary for the accomplishment of aerial navigation: "Deeply impressed am I that the necessary mechanism—to transcend the adverse currents of air, so that we may sail as easily, and safely, and pleasantly as birds—is dependent upon a new motive-power. This power will come. It will not only move the locomotive on the rail, and the carriage on the country-road, but the aerial cars also, which will move through the sky from country to country; and their beautiful influence will produce a universal brotherhood of acquaintance. Nations await only this, to become closely and intimately fraternised. Persons once estranged, when brought in contact, face to face, feel the throbbings of a new friendship—or an old pure one awakened—which has in itself blessings and promises of brotherhood. Apply this fragment of morality to the influence which aerial navigation will exert upon the world, and you will at once see how vast must be the national benefits growing out of such familiarity."

SPIRITUAL CHANGES.

Should minds of a pessimistic turn ruefully point to the first-fruits of aerial locomotion and navigation in our diabolical bombs and torpedoes, they would do well to consider the natural law of gradation. If, according to a scientific application of this law, it is possible to boil a live frog without the creature knowing anything about an operation so interesting to it, possibilities in the way of murderous bombs from the blue soon becoming ancient history are not unimaginable. Our unconsciously boiled

frog is a fact of the "New Psychology": no more surprising as a fact of New Sociology will be the world's immunity from aerial bombs. The peoples of the earth have it in their power to end this damnable form of war—every form of war—at the beginning, if they only will. Let the women of the whole world combine to demand of men this glorious reformation. Should Governments refuse, or procrastinate, let them turn these out of office and appoint others worthy of woman's suffrage and of human destiny here and hereafter. War is a hideous relic of a dead past, a monstrous anachronism in the evolutionary present.

Perhaps the most daring political prediction of all history, its fulfilment now apparently sure and even near, is given in one of the small volumes of the Harmonial Library, "The Fountain," a book at first sight seemingly fit only for children. There may be seen a clear forecast of what has happened to the Church as a moral power in the world, and of social and political changes that are rapidly culminating. After the "Conflict of Science and Religion" was to come a great "War of Work," at the end of which, for the first time in history, *labour would be King*. Whatever one's sympathies in this matter may be, it is well to face evolutionary fact fearlessly, and it is undeniable that the Labour Movement is moving fast as a political power. To all appearance the fulfilment of this amazing prediction is at hand. Whether Labour should prove worthy of "Kingship" for a season, or unworthy, would neither enhance nor diminish the brilliance of the prophecy.

As already observed, however, the most wonderful Harmonial prophecies relate to the spiritual nature of man; and in conclusion it may be added that this kind of prediction abounds throughout the series of twenty-six volumes.

* E. W. Scripture, Ph.D.

LIGHT,

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THE LIMITATIONS OF LOGIC.

In the same way as "Love laughs at locksmiths," so it may be said that Nature laughs at logic, by which we mean human logic. Doubtless she has a larger logic than ours. Those who try to test her ways, especially as they are shown in human life, by academic systems and scientific doctrines, are continually at fault, although they usually take a long time to find this out.

In some recent remarks on the subject of psychic evidences, Mr. Arthur Machen tells how a friend of his, on being told of the (then) newly-discovered X-rays, and how they enabled people to see through ordinarily opaque substances, laughed scornfully. But when Mr. Machen told him that the information was contained in a journal of high repute, the sceptic believed at once. "Logically," remarks Mr. Machen, "this may be absurd; pragmatically he was quite right."

This touches on a point we have dealt with more than once in these pages. There are persons who accept the reality of spirits and of spirit communication on evidence which to us seems utterly flimsy. And yet (from our point of view) their conclusions are quite correct, just as in the case of the gentleman who accepted the existence of the X-rays on the ground that the discovery was announced in a newspaper in which he believed. "Grounds of assent," as Mr. Machen remarked, "is a very interesting topic."

The fact that some distinguished scientists have accepted the reality of psychic evidences has brought a number of other scientists if not always to accept them likewise, at least to treat them seriously, and in some cases to examine them. In all the cases which have come under our attention, careful investigation has proved the reality of the claims made, and the enquirers have gained "grounds of assent" with which only the veriest casuist could find fault.

But, of course, the essence of the question is not, "What are your 'grounds of assent'?" What is the evidence on which you believe?" but "Is your belief based on facts?" Your belief may be illogical, and yet may be true. Is it true? That is a matter for every person to discover in his own way. But for us it is a matter of more than belief. To be soundly based, a man should *know* and not merely believe. When he knows, he can be quite indifferent to all the objections of the sceptic: that the thing is illogical, impossible, or "contrary to the laws of Nature." It may appear to be all of these things, and yet be true. In that respect it resembles several other things which have taken their place quietly in the scheme of life, despite all the opposition of the pundits, theological and scientific.

So far as our "grounds of assent," based merely on personal testimony, are concerned, we can offer a wide range of choice. We can go from the statements of men of the highest intellectual eminence who have

given many years to the study and investigation of the matter to those of persons of little or no mental capacity or critical judgment, who could be metaphorically torn to shreds in a few minutes by persons skilled in dissecting evidence. We have even those who could only give what is known as the "woman's reason." They believe *because* they believe, or they know *because* they know. All the embattled hosts of logic can do nothing with these. They infuriate the sceptic who revenges himself by proclaiming that they are representative of the particular delusion known as Spiritualism. To us they are merely people who have arrived at a truth in a way intellectually unorthodox. Their position logically is absurd; pragmatically they are quite right.

THE PIONEERS.

On ways fulfilled of glory
They march with singing feet,
And though the light be hoary,
And though no flower be sweet,
Though clouds on darkness follow,
And over hill and hollow
Flies not one summer swallow,
They turn not to retreat.

But those who droop and perish
Because their fear is great,
Who only strive to cherish
Their own especial state,
Lament when yields are rated
For gains by loss abated,
For avid dreams unsated,
And rains that came too late.

For these the earth is rotten,
A vale of dole and pain,
Where creatures mis-begotten
Beget themselves again;
The skies are grey with ashes,
And sleet that stings and lashes,
And the only gleam that flashes
Glints off a golden chain.

But those gone out and seaward
Fear no assaults of fate;
They drift ahead or leeward
With hearts and souls elate;
They see the vision splendid,
Fierce suns by suns attended,
Strong light with stronger blended,
And all things free and great.

Dark days and nights as beamless
Gloom o'er them, drenched with rain;
And some are dead and dreamless,
But none is thrall to pain;
Still each with each rejoices,
And their unbroken voices
Sing down the tuneless noises
That mark the world's disdain.

Though all their hopes and visions
Like famished flames be dead,
Though all the world's derisions
Clang round each lifted head,
They pause not yet to wonder
At such discordant thunder,
For far and faint out yonder
The guiding Gleam is sped.

—HERBERT PRICE ("Poems and Sonnets").

THE PRICE-HOPE CASE.

Mr. Fred Barlow writes:—

That this case continues to command considerable attention is evidenced by the distorted reports appearing in periodicals in various parts of the world. Dr. Walter Franklin Prince, in the current issue of the Journal of the American S.P.R., professes to give an outline history, but it is inaccurate, incomplete and calculated to mislead. Looking at the case now one gets a better perspective than was possible some nine months ago. The upshot of it all is that the Price case rests entirely upon the supposed substitution of the slide. In spite of all that has been said and written it is very obvious that Mr. Harry Price was *not* sure that the slide had been substituted for, after the alleged substitution, he was expecting to see his own marked plates during development. (See page 11 of the S.P.R. reprint.) Heaven forbid that the controversy should be re-opened but, although it escaped observation at the time, it is patent now that what Mr. Price pricked was his own balloon.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Belfast Telegraph," in its issue for June 11th, publishes a lengthy report of the stand made by the Rev. William P. Merrill, the Rev. John Kelman, and the Rev. Dr. L. Mason Clarke, all prominent Presbyterian ministers of New York, U.S.A., against the five articles of faith declared essential by the Presbyterian General Assembly, U.S.A. The report states that:—

Dr. Merrill in his sermon said that the Assembly "said what was not true, did what was not fair, and attempted to put a yoke on our necks which I, for one, will never wear." Dr. Kelman said that he had never heard before of the declarations, and that if it had been necessary for him to profess agreement with them he could not have accepted a call from any church in America. He warned them of the serious consequences which would arise if such doctrines were deemed essential. The First Presbyterian Church, Brooklyn Heights, is the strongest, wealthiest, and most fashionable church in that denomination. Dr. Clarke denied the right of the Convention to interfere with religious liberty, and appealed to all the modern element in the denomination to take a fearless stand against the obscurantist attitude he attributed to the Assembly. He accused that body of approaching perilously near to blaspheming the Spirit of God, described its action as "an impertinent and arrogant warning that there is no room in the Presbyterian Church for progressive minds," and pledged himself "to resist its mandate to the last." Not one word indicating disapproval of the sermon was recorded. Those who could not follow Dr. Clarke in his denial of the virgin birth and the resurrection of the body yet sided with his affirmation of religious liberty, and were loud in praise of his courage in refusing to preach doctrines which he could not accept, and in defying interference which he considered unwarranted. The pastor's hold on his congregation appeared stronger than ever as it filed out after congratulating him on his stand. Dr. Clarke did not mince words in his attack on the Assembly. "I do not charge the Assembly with insincerity," he said, "but I do definitely charge it with obscurantism. I charge it with being afraid of the light. I charge it with intolerance in its pathetic audacity in attempting to compel submission to its defiance of the scientific method. I charge it with being false to the spirit of revelation, through trying to bind upon the Church the thought forms of an age that has gone. I charge it with what is perilously near to blasphemy against the Spirit of God, Who has always been leading men into the clearer truth. But this is not all of the indictment I will bring against this last Assembly. I charge it with having wrought a grave and fearful injury to the Church it was supposed to bless. Without any authority whatsoever, and in distinct defiance of the basic principle of our Church, it has served an impertinent and arrogant notice that there is not room in the Presbyterian ministry for the progressive mind. That means that men and women who think according to the scientific method, and who cultivate an open mind are not wanted. It means an antagonism at once between what the boys and girls learn in school and college, and the teachings of the element which, for a moment, is in the majority. It strikes another blow in the process of alienating from the Church the intelligent and educated modern spirit of our youth. Let there be no mistake about the significance of the action of the General Assembly of the Presbyterian Church. It undertook to say that certain things must not be tolerated in the preaching from the pulpits of the denomination. It voted that it was essential and necessary for a Presbyterian minister to believe in the inerrancy of Scripture, in the virgin birth of Jesus, in a particular theory of the death of Christ on the Cross, in the physical resurrection of our Lord, and in the veracity and genuineness of the miracles attributed to Jesus." Dr. Clarke stopped a moment to wipe his glasses before he went on. A man in the rear who had started to cough stopped suddenly. By intuition the congregation realised that the dramatic moment had come—that the pastor was about to take his stand, to make his confession of faith. They knew that courage and their support would be needed to maintain that stand. "In all rankness," the clergyman said slowly, "I do not believe one of those five points. Certainly the Scriptures are not inerrant and never were." In those two sentences Dr. Clarke affirmed a religious belief probably more sweeping and unequivocally unorthodox than any that has yet been preached from the city's pulpits. Others have denied one or other of the five propositions unflinchingly, or have even at various times disputed them all. But no record is at hand of any clergyman who has in thirty words cast aside all the five Articles of Faith prescribed by the Assembly.

The June issue of the "Strand Magazine" contains a pencil portrait and interview by Walter Tittle of Sir Oliver Lodge. Meeting Sir Oliver Lodge in the first place at his

town residence, Mr. Tittle, on being asked if he was interested in Spiritualism, replied that he was, but knew practically nothing about it. The interview continues:—"In response to my question whether any progress at all had been made towards the explanation of Spiritualistic phenomena, he replied that some slight progress had been made, but that most of the *genuine* manifestations of this kind still remain mysteries. It is his hope, and that of some other scientists, to clear away as much of the uncertainty as possible, and toward this end he is conducting experiments at his laboratories. He invited me to his home in the country, and promised me a view of his workshops. Fortunately, the following Sunday found me in Salisbury, so I rang him up from my hotel. Sir Oliver's fine, hearty voice, with its rich Staffordshire 'burr,' was most pleasant to hear again. He had previously drawn a diagram to direct me in finding Normanton House, regretting that his motor-car was not available for use at the present time. I replied that it would be a simple matter to get one in the town. 'No, no,' he said, 'get a bicycle. You'll enjoy the exercise, and it is cheaper.'

Mr. Tittle, in writing of his visit to Sir Oliver's home, describes his impressions as follows:—

He carried me off then to his psychical laboratory, where he had an apparatus designed for taking photographs of spirits. The cameras were arranged before a cabinet, and there was a considerable amount of electrical appliance connected with it. I asked if he had as yet produced any successful photographs. He replied that he had not, and appeared quite sceptical of the possibility of its achievement. One plate, he said, showed an almost formless fog that his assistant thought to be a spirit photograph, but he is convinced that it is not. He does not think that the thing can be done, and smiled at the credulity of certain Spiritualists who champion so enthusiastically photographs that they themselves did not produce. "Photography is very easily manipulated, you know. If I produce some successful pictures myself, I will believe it, but not before." Sir Oliver Lodge is, first of all, a great scientist, and in trying to explain psychical phenomena he remains the scientist, absolutely. Thousands of people of the highest intelligence have observed the exercise by mediums of a mysterious physical force that causes heavy objects to rise in the air, that can make deep indentations in stiff clay at a considerable distance, and perform many other equally surprising things. Some of the mediums, too, achieve remarkable feats in the psychic field, with the published accounts of which most of us are familiar. These are not superstitions, but actual realities, unless we are to believe that a multitude of the greatest scientists of the world, as well as many famous men of various professions, have been successfully and repeatedly hoaxed over a long period of years, and in spite of the most exacting precautions that they could devise. The list of the names of eminent men who have observed these things and have been forced to believe in them as actual scientific realities is enough to give pause to the most sceptical. In whose province, then, lies the investigation of these physical forces if not in that of the physicist? And who is to sift the evidence having to do with the psychological phenomena that have been authoritatively observed and recorded if not the psychologist? If, after all, they are false, these are the people to prove it, and the finger of scorn should not be directed at their endeavours. True, Sir Oliver believes that he has been in communication with the spirit of his son, a thing that, as yet, he cannot prove to the satisfaction of many of us. But if he did not believe he would hardly have the same incentive to investigate the many phenomena that are as yet unexplained. And does it not seem reasonable that a subject able to impress the mind of a man whose record in science has few parallels must have a great deal in it? He is one of the pioneers, willing to dare, and to seek the truth even in this almost forbidden field. Columbus was ridiculed because he believed the world was round, and had the courage to brave uncharted seas to try to prove it. The sincere scientist seeks after the truth even though his efforts bring derision upon him, and welcomes the truth whether it elevates his theory to the dignity of a law or dashes it into oblivion. Sir Oliver spoke with a smile and a shrug, and Lady Lodge a bit more feelingly, of the uplifting of eyebrows in some quarters because of their championing of Spiritualism. A great many self-constituted critics think that they must be a bit "touched," she said, or they would not have espoused such a belief. But they are not in the slightest degree shaken in their determination to pursue their investigations with all possible thoroughness. They regret that so much of their work must be done through mediums, as some of these people are willing at times to resort to pretence to bolster up any sagging of their powers. But it seems to me that the world is fortunate in having so great a scientist as Sir Oliver Lodge battling with a subject that has baffled and given concern to so many people over a great span of years. I do not speak as a partisan of Spiritualism. As I have said before, I am without knowledge of the subject, and quite sceptical myself. But I am in the fullest sympathy with the sincere inquiry into a subject that is involved with such a variety of untalented forces.

THE POWER OF DIVINE TRUTH IN THE SPIRITUAL WORLD.

ILLUSTRATED FROM THE VALE OWEN SCRIPT.

BY A. J. WOOD.

In one of those remarkable series of messages from beyond the Veil, known as the Vale Owen Script, there is a long and interesting account given of a visit paid to the Dark Realms by "Leader," better known as "Arnel." One of the incidents which he relates, though apparently trivial in itself, deserves our closer attention because of its significance. I refer to an act of his which reduced to impotence the evil governor of the district which "Arnel" and his little band of helpers were visiting on a special errand.

Probably many of those who read the account of this particular act and its consequences, would accept it without question, while others would reject it as savouring of "Fairytalem." Much would depend upon their knowledge of the laws and conditions of spirit-world life, so far as they have been revealed to us. But here we will pause, and make our readers acquainted with the incident referred to.

"Arnel" and his friends, on an errand of succour in the Dark Realms, eventually find themselves in a large city, and enter into a sort of hall where the governor of the region round about is delivering a ribald harangue to a motley crowd of men and women only a little less depraved than himself. After watching the proceedings for a while, and listening to the governor's blasphemous oration, "Arnel" steps forward and rebukes him, and finally bids some of the governor's own followers to come and strip him of his tinsel mockery. As four of them draw near to obey "Arnel's" command, the governor turns on them in a fierce rage, but, says "Arnel," "I had taken his staff from him, and this I laid upon his shoulders, and at the touch he sensed the power within me, and strove no more." It is the object of this paper to show what this power actually was, if possible; for, apart from the entertainment derived, there is little use in reading these things unless we try to understand them. Let us ask ourselves the question then, what this power was. It was certainly not physical power, so to speak; nor yet what we understand by moral power, great as even this is sometimes to overawe the evil-doer on this plane of existence. It was something very different from either.

"Arnel's" act was not only a symbolical one in itself, as we shall see, but one also involving the operation of Spiritual law. We will, therefore, examine the matter in detail; and first as to its symbolism.

A staff, from time immemorial, as is well known, has been a symbol of power and authority. In the Scriptures especially it is often named with this meaning, and according to Swedenborg, when it is there used in a good sense, it signifies "the power of truth"; and the reason, he explains, is this; "because it is a support; for it supports the hand and arm, and thereby the whole body; wherefore a staff puts on the signification of that part of the body to approximately supports, that is, the hand and the arm, both of which in the Word, signify the power of truth."

The staff in the hand of the evil governor of "Arnel's" story would, therefore, symbolise the power of falsity, of which his blasphemous harangue was a striking example. In the hand of "Arnel," however, and in the use he made of it, it would symbolise the power of truth over falsity.

That the hand and the arm are symbols of power is a statement which needs very little evidence to support. They are often so used pictorially to-day. In the Scriptures we see both terms employed in innumerable instances with this meaning; as, for example, in Psalm xcvi, 1: "His right hand, and his holy arm hath wrought salvation for him." Swedenborg makes a curious statement in his work, "Heaven and Hell," in the chapter dealing with the power of the angels. He says that "there sometimes appears stretched forth in the heavens a naked arm of such stupendous power, as to be able to break in pieces everything it meets with, even if it were a rock on earth."

Man would, indeed, be powerless without his arms and hands; and all the other instruments of power which he has made (in order to give effect to his desires) and which are really extensions of these, owe their existence to them.

That a staff, then, should symbolise the same as the hand and arm, is not difficult to understand in the light of Swedenborg's explanation. We can see with clearness the meaning of the Psalmist when he says, "Thy rod and thy staff they comfort me." He was not referring to sticks of timber, but to the power of Divine Truth or the Word of God, by which all things were made. Or, as it is ex-

pressed in Psalm cii., 25, "Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands."

Before leaving this incident of the staff mentioned in the Vale Owen Script, we may give our attention for a moment to another significant feature of "Arnel's" act. We read that he laid the staff upon the governor's shoulder. Possibly only those who have made a study of symbolism would see the significance of this act. The word "shoulder" is often used figuratively in common speech to signify one's ability to bear a burden, or to undertake a responsibility; he "takes it upon his shoulders." This form of speech, like many other figuratively employed, various parts of the human body, is really based upon the mind's intuitive perception of a relationship existing between certain powers and activities of the soul, and its physical instrument. It is the language of "correspondence," the Science of which was known to the ancients; and by their descendants corrupted, and finally lost. It was brought to light again by Swedenborg during his spiritual experiences, and it is pre-eminently a spiritual science.

Now just as the hand, and the arm, especially when mentioned in the Sacred Writings, correspond to powers of the soul in different degrees, so the shoulder corresponds to power in a still higher degree. The hand is used to grasp and to hold; the arm to labour; and the shoulder to bear. Hence it was foretold of Christ that the "government should be upon his shoulder." (Isa. ix., 6.) In short, the whole body physical, in all its parts, expresses in visible form, some particular principle or power of the soul, or body spiritual. It corresponds to it, as every visible natural effect corresponds to its invisible spiritual cause. This correspondence is something altogether different from natural causes and effects, which, as every scientist admits, are merely sequences.

The offending "eye" and "hand" (Matt. v., 29, 30), are not the physical members so named which are to be plucked out or cut off, but their corresponding members of the soul; the evil will, and the depraved understanding. The physical body never sinned in its life, but only the soul which uses it.

To return to this subject of the shoulder. When "Arnel" laid his staff upon the evil governor's scapula, it symbolised the overturning of his authority and the end of his evil government; and so we read in the Script that he was carried off, and placed in subjection to others, probably of greater evil than himself, to suffer the inevitable consequences of his own misdeeds.

And now as to this power of Divine Truth. What is it? Spiritually, we must distinguish between Divine Truth and what are commonly called "truths." The former is the Infinite Source from which angels, spirits, and men on earth draw just so much as their understandings are capable of receiving and appropriating in the form of "truths." And the more "truths" they are able to appropriate, the more powerful, spiritually, they become. In the highest sense of the word such knowledge, or truth, is power, and in the world of spirits, a very potent power indeed, as we shall see.

We are accustomed to think of truth as a spoken word expressive of what is true; or, as a statement in conformity with fact or reality. But Divine Truth is much more than this. It is that principle in the Godhead through and by which creation was effected, and is perpetually sustained. In the Scriptures this Divine Truth is called the Word, and creation ascribed to it. Christ Himself was a personal manifestation of this principle as the Word "made flesh." What a flood of light this throws upon His declaration, "Except ye eat my flesh and drink my blood, ye have no life in you." (John vi., 53.) And again, "My flesh is meat indeed, and my blood is drink indeed" (verse 51). And what is the "flesh" of the Word, but Divine Truth, and the "blood" but Divine Goodness or Love, which nourishes and warms our whole spiritual body? Divine Truth is thus the very life, power, and wisdom of God, emanating continually from Him, and accommodated to His creatures' reception, each receiving according to his quality and capacity. "In snail or human," says "Arnel" in the Script, "it is the same Divine Life which is operative, only differently qualified in degree of power, and method of expression." It is the very life even of the evil, but flowing into perverted forms, is by them corrupted, even as a cesspool fouls the clearest water that flows into it. All

life, in short, is influx. It cannot be created. It can only be transmitted; for this is the law of life. He who declared Himself to be "the Way, the Truth, and the Life," also said, "Without me ye can do nothing." (John xv., 5.) Not only is this true spiritually, but physically also; for all life is one, but differently manifested and conditioned. Physical life is spiritual life, physically displayed. Without the spiritual behind it, the physical or natural could not exist. The former is living, intelligent, directive; the latter purely mechanical, and framed for obedience. On the physical plane this spiritual power can act only through its physical instruments, thus indirectly, but on the spiritual plane it is much more potent, and acts directly; for there, to will, is to bring to pass. When Christ said, "I will; be thou clean" (Luke v., 13), and the leper was instantly cleansed, He demonstrated His power even over the physical; as He did again in the stilling of the tempest, and in other instances. But then, of course, He was the Mighty Master.

In the incident recorded by "Arnel," this same life and power, flowing into and through him, brought about, merely by an effort of his will, the effect described. It was an effect of the forces of Divine life, and hence of order, acting upon that which was contrary to them.

With regard to this power which the angels derive from Divine Truth, Swedenborg states it is so great, that "were I to attempt," he says, "to adduce all the examples of it I have seen, they would exceed belief. If anything there [in the world of spirits] makes resistance, and ought to be removed because it is contrary to Divine Order, they cast it down and overturn it by a mere effort of will, and by a look." Again, "Divine Truth, proceeding from the Lord has all power in the heavens, and the angels are powers so far as they receive it." Well might the Psalmist sing, "Bless the Lord, ye his angels; ye mighty in strength that fulfil his word." (Psalm ciii., 20 R.V.)

Turning again to the Vale Owen Script, let us examine another example of the power which "Arnel" possessed by virtue of his status, and which he exercised while in the Dark Realms. He and his little band of helpers visit some mines, from which they rescue a number of souls enslaved there through their own wickedness, but obviously not altogether devoid of good. After the rescue, "Arnel" and his friends come into contact and antagonism with the chief ruler of the mines, who is naturally furious at what has taken place. He is wearing a sword, which "Arnel" informs us he touched in passing, and then at some words which he spoke, setting the chief's authority at naught, the latter, "with a yell of rage, tried to raise his sword upon me. But all the temper had left the blade, and it hung limp as water weed, he staring in horror at it the while; for he took it at once as a token of his authority bereft of power."

This incident is of more than passing interest in the light of what Swedenborg tells us with respect to the spiritual meaning of words, especially names of things when mentioned in the Scriptures. A sword, for instance, when named there in a good sense, signifies, he says, "truth combating," just as a staff signifies "truth supporting"; while water denotes "truth cleansing or refreshing," and so on, for truths are infinite in number and variety, and always possess their external and visible forms. "Arnel" gives voice to this same truth when he says, speaking of one's environment in the other life, that mind there "takes expression in form."

When John, in the Isle of Patmos, saw in his vision "one like unto a son of man," from whose mouth proceeded "a sharp two-edged sword," he was but beholding in representative form the power of the Word of God, or Divine Truth, to combat evil and falsity in the sense which Jesus intended when He said that He came, "not to bring peace, but a sword"; for between good and evil, truth and falsity, there is, and must be, continual combat.

There is no need therefore to elaborate the significance of "Arnel's" act in touching the sword of the chief of the Dark Realm mines, with its startling result; it is obvious.

Just one more example of a different kind, from the Script, of this power of Divine Truth as vested in its

Spiritual wardens, and I have done. The example is an interesting one, because "Arnel," who relates the story, gives his own explanation of the occurrence in answer to a question put to him by Mr. Vale Owen, who thought the incident seemed to savour, as he expressed it, "of Eastern Magic." "Arnel" relates the story of a large number of people who had been gathered together from the earth-plane in "Sphere Three," and placed under the leadership of a woman named "Wulfhere." One of their number, "tall and not uncomely," had placed himself at their head as leader, and also to voice their objection, which was, that a woman should be placed over them. Somewhat overbearing in his manner, it is evident that not only he, but the company of which he is delegated leader, must be taught the limit of his power and authority. "Wulfhere" bids him to come forward to her. The story then proceeds as follows:—

He stood still. But she looked down straight upon him, not sternly nor fiercely, but almost casually; and I saw how soon his face became unquiet, and a shade of perplexity passed over it, and then a faint quivering of fear. [One is reminded here of Swedenborg's remarks about the power of an angel's look.] So he came up the steps, one by one, very slowly, and stood before her.

"Wulfhere" then addresses the assembled multitude—she had already rebuked the man for his lack of humility—and tells them that although this man was greatest among them, and fitted to be their leader, he had yet to learn wisdom, for both he and they were but as children in their lack of knowledge. She then turns to the man and places her hands upon his shoulders.

As she did so, he became changed in aspect. His hair became white, and his knees began to falter. His clothes were of an ashen hue, and his eyes were dulled and sunken.

"Arnel" continues his story to the end, and Mr. Vale Owen says, "This is a strange tale, is it not? It has a smack of Eastern magic about it. Don't you think so?" "Arnel" replies to this, but Mr. Vale Owen still appears to have his misgivings, and is answered as follows:—

"Well, my son, the word 'magic' was your own. I would prefer such words as 'process' or 'science' . . . a process of the science of the spheres, in this case dressed up in play-actors' trammels for the eyes of the multitude where plain reasoning would have been in vain." Here we have an interesting illustration of the saying that example is better than precept! Some people will learn in no other way. But what is this "process" or "science" to which "Arnel" refers? Is it not just another instance here of the operation of the spiritual laws of truth and reality, acting against that which was contrary to them, or had merely put on their appearance? The man believed in himself, and his followers believed in him; but that belief was based upon false principles and appearances, which here came in conflict with that which was utterly opposed to them, and reaped the inevitable consequences.

Swedenborg gives many examples in his writings of spirits who are able to advance further in an upward direction than they are inwardly qualified to attain, through a false and mistaken notion of their own merits; and this is permitted for their own ultimate good, and that they might the better learn from actual experience their own true qualities and limitations. They must learn in that bitter school, over the portals of which is inscribed the legend, "Experientia Docet."

It will not have escaped the reader's notice that in this story also we have the shoulders again mentioned rather significantly; for it was upon them that "Wulfhere" placed her hands, and brought about the change in their owner's appearance. Thus, the power of responsibility which he had taken upon himself, and for which he was unfitted, was not only symbolically in act, but also in fact, taken from him. At the same time, the revealing light and power of Truth changed his outward appearance to one more in keeping with his true inward character.

ANGEL MINISTRY: SOME EXAMPLES.

To those who scout and sneer at the possibility, or the value of spirit communion, many such illustrations as those given below could be quoted as showing the naturalness and beauty of angel ministry. Two recent instances may be related concerning people well-known to the writer, who were not even remotely interested or even sympathetic to what is called "Spiritualism."

A business colleague of mine for over 20 years, a hard-headed Scotsman who would have nothing to do with religion in any shape or form, lay dying of cancer. A few days before his decease, he informed his maiden sister (a Roman Catholic to whom he had not spoken of religion or any kindred topic for many years) that his mother, long since previously deceased, had been to him and had told him that "she was coming for him." A few days afterwards he passed away. I was with him until a few minutes before the end. His last act was to stretch out his hands and murmur: "Mother!"

Another old business colleague of mine whom I had known for over thirty years, died in February last, aged

eighty-one. His one particular anxiety was that his wife should be taken care of as they were truly a devoted couple. His wife only survived him for three months. About a week before her death, a friend of mine had been witnessing her will when she told him that George (her husband) had been to her, had patted her head and said: "Never mind, dear, it won't be for long." A few hours before she died, being then quite conscious of the approaching change, she bade an affectionate farewell to her step-daughter, and added that she had been walking in a most lovely garden with Dad, amid beautiful flowers, and that he was going to wait there for her until she came. After telling her step-daughter not to grieve, she lapsed into a state of coma and in a couple of hours had ceased to breathe.

Are we to treat such incidents as due to diseased imagination, having no basis of reality, or, is it not more rational to accept them as illustrations of what they purport to be—cases of angel ministry?

F. C. E. D.

* This contributor, who is well-known to us, has furnished names and other particulars of the cases related.

AN EVIDENTIAL BOOK TEST.

By G. E. WRIGHT.

The following case is of interest, not only as a very clear-cut example of a book test, but also because the person for whom the test was intended received such marked impressions at the precise time when the message was being given.

The lady who received the message, and whom we will call Mrs. Stevens, has, for some little time, obtained book tests and automatic writing of an inspirational nature. At the time when the present case occurred, there was living with her another lady, Mrs. Grant, who had lost her husband a short time before. Mrs. Stevens was anxious to receive some message for Mrs. Grant which would strengthen her belief in spirit-communication.

Nothing came for some days, then on December 12th, 1922, Mrs. Stevens sat for script just after 8 p.m., somewhat earlier than her usual time. Mrs. Grant was not then in the house, as she was dining with some friends in the neighbourhood. Mrs. Stevens immediately wrote, "Grant says tell my wife"—and there followed a message of a general and consolatory type, ending with, "Now for a book-test—look up third shelf next to south door, tenth book, third page."

Mrs. Stevens found the book indicated, and opened it at the third page, which contained these three short poems by John Todhunter:—

A SONG OF DAWN.

I called grey Night to speak my doom,
Wandering in tears,
Peopling the wilderness of gloom
With shadowy fears.

I met glad Morn upon the hills
Walking in light,
And all that cloud of threatening ills
Fled at her sight.

THE BLACK KNIGHT.

A beaten and a baffled man,
My life drags lamely day by day,
Too young to die, too old to plan,
In failure grey.

The Knights ride east, the Knights ride west,
For ladies' tokens blithe of cheer,
Each bound upon some gallant quest,
While I rust here.

A LOVE SONG.

As drooping fern for dewdrops,
For flowers the bee,
Wave-weary birds for woodlands,
Long I for thee.

As rivers seek the ocean,
Tired things their nest,
As storm-worn ships their haven,
Seek I thy breast.

When Mrs. Grant came home, Mrs. Stevens gave her the book, and the script which she had written, and then left her alone. She went back again in about ten minutes. Mrs. Grant at once asked her, "When did you get this; just after 8 o'clock?" Mrs. Stevens replied in the affirmative. Mrs. Grant then told Mrs. Stevens that just before 8 o'clock she had suddenly felt very miserable, experiencing a sensation of shivering, as if she had caught a chill. This was so noticeable that her hostess noticed it, and asked what was the matter.

Soon afterwards her sensations entirely changed, and she felt extraordinarily happy and peaceful, to such an extent that her hostess again remarked upon it. Mrs. Grant then went on to say that the poems were most extraordinarily appropriate to her husband. They exactly epitomised the last years of his life. Success at first, then a terrible wound in the mouth which left him unable to speak or eat properly. [They were engaged before he was wounded, and married after he was invalided out of the service.] At first he obtained a position which he filled brilliantly, but he had to give it up as he became too weak to work. Mrs. Grant was especially struck with the phrases "wave-weary birds," "storm-worn ships," for her husband had been a naval officer. He often spoke to his wife of the failure and uselessness of his life—"Too young to die, too old to plan, In failure grey," "While I rust here," "Nothing," Mrs. Grant says, "could express the last years of his life better, or be more convincing to her that the message could only be from him."

Mrs. Stevens has no remembrance of having read the poems before.

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

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SOME RECENT BOOKS.

"WILBERFORCE McEVOY IN HEAVEN," by Mary McEvoy (Kegan Paul, 2s. 6d. net), is a series of messages purporting to come from the departed husband of the author. The messages are of a devotional and religious nature. No clear indication is given as to how they were received. From the standpoint of critical inquiry they are quite un- evidential, but doubtless there are those who will find in them instruction and consolation.

"THE GARDEN OF EDEN." By Beatrice Moore, B.A. (Research Press, 2/6, net.)—This is an attempt to correlate the Biblical account of the Garden of Eden with known facts, and purports to be a revealed statement. The argument is plausible until it deals with "The Fall," and attempts to include the animal world therein, for it is beyond doubt that carnivorous habits existed long before the advent of man on the scene.—W. H.

"EVERYMAN AND THE INFINITE." By L. C. Beckett (L. N. Fowler and Co., 2s. 6d. net.)—This is a philosophical consideration of the relation between Man and the First Cause, in which the "ego" or "I" of man is considered to be a spark of that First Cause, incomplete and attaining, and yet potentially complete. The nearest approach to a realisation of the Deity is found in the Chinese "Tao" (the Truth or Way), that which can be contemplated but never comprehended. "Tao cannot be heard; heard it is not Tao. It cannot be seen; seen it is not Tao. It cannot be told; told it is not Tao. Of Tao it is useless to ask; about Tao there is no answer." (Chuang-tse, book xxii, chap. vii.) It is a well-written book, full of deep thought, and yet, perhaps unconsciously, trends towards the more mystical, Chinese view, and is not one to be taken up for half an hour's leisure.—W. H.

THREE SHORT BIOGRAPHIES, published by William Rider and Son (limp cloth, price 2s. net) are "Saint-Martin," by A. E. Waite, "Joannes Baptista van Helmont," by H. S. Redgrave and J. M. L. Redgrave, and "Martin Luther," by R. B. Ince. The first of those booklets contains references to psychic phenomena, but these are too indefinite to be touched upon here. The third one gives a brief account of the "poltergeist" experiences of Luther. Biographically, they are all commendable.

"THE VOICE OF THE BELOVED," by Arthur Burgess (Simpkin, Marshall & Co., 2/6 net), is a little book of meditations and reflections. We may select as an example of its quality the following: "Clairvoyant power will come gradually to all as they gain wisdom for its usage. It will bring greater sincerity, because people will themselves see what sort of material goes into the making of their psychic bodies. They will then give as much time to that building as they give now to the choice of their clothes. They will want to 'ray out' beautiful colours, just as they now seek colour beauty in their garments in order to have a scheme that is harmonious."

GLASGOW ASSOCIATION OF SPIRITUALISTS.

OPENING OF NEW HALL.

The opening of the James Robertson Hall, 26, Holland-street, Glasgow, the new home of the Spiritualists' National Church (Glasgow Association), takes place on Saturday, June 23rd, at 3.30 p.m., when Mr. E. W. Oaten will conduct the Dedication ceremony, and short addresses will be delivered by Mr. James Coates, Mr. Horace Leaf, Mr. J. M'Dowall, Dr. Gavin Clark, F.R.C.S., and others. A memorial stone will also be unveiled by Miss Robertson. On Sunday the first series of public services will commence with a morning service at 11.30; Mr. E. W. Oaten will deliver the address. At 1.30 p.m. there will be a public circle; at 4 p.m., Lyceum session; and at 6.30 the evening service will be held, when Mr. E. W. Oaten and Mr. James Coates will deliver addresses. This spacious and well appointed hall has been built and furnished at a cost of roughly £2,000, of which sum there is still a balance of £550 to be found. The Glasgow Association of Spiritualists came into being as long ago as January, 1866, and to-day operates as a District Council of the Spiritualists' National Union. We hope to give further particulars of the activities of this society next week.

THE MESSAGE AND THE MESSENGERS.

"Old Creeds and New Needs." By C. A. F. Rhys Davids, D.Litt., M.A. T. Fisher Unwin, Ltd. (5s. net.)

This is an interesting and instructive little work in which the leading ideas and personages connected with some of the great religious systems are considered. The scope of the book is indicated to some extent by the opening sentences: "There has been from time on earth a man whom earth has called Prophet, Saviour, Sage, Light of the World, Son of God, Wise, Enlightened. Such men as these of whom we have any record have been few in number. But their work and their words have filled the earth in a way that no other men's work and words have filled it." There are chapters (amongst others) on Zarathustra, Gotama (The Buddha), Jesus (The Christ), Muhammad (The Prophet), and the Positivist Movement. The whole subject is handled with ability and insight. As the author in his closing words remarks, "No limited conception will content us. Our highest and our best is no person-concept, for 'person' is a limiting, and every personal relation is a limiting. We have striven for ages to find 'Him.' We have sought him under symbol and semblance and person. We shall only find, when we so know love and light and life, that we can say they are of the very nature of the Highest and the Best."



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RAYS AND REFLECTIONS.

Standing by a sun-dial in a London garden the other day, I was momentarily disturbed by finding that the time it marked differed considerably from that shown on a neighbouring clock. "Yes, the sun doesn't take any notice of 'Summer-time,'" said a bystander, who told me of a gentleman who, after consulting his watch, complained that the sundial was wrong. There is a parable here with several applications.

If I were asked, "What is a Spiritualist?" I should reply that, for all practical purposes, it means a person who believes in the existence of spirits. That would save a great deal of complication, and it would have the additional merit of casting the onus of further explanation on the disbelievers. Unless they were complete sceptics—materialists, believing only in Matter—they would be reduced to long and laboured explanations as to why, being themselves believers in spirits, they regarded a Spiritualist as a person with peculiar views.

There are a great many Spiritualists who are not so called—people who do not, for one reason or another, adopt the label. They range from the man who has been convinced of the reality of human survival by investigation, but disclaims the name Spiritualist because of its associations, down to the person with psychic experiences, who has never been brought into circumstances which made it necessary to classify himself, not having come into touch with Spiritualists or Spiritualism. Like the character in Molière's play, who was surprised to find that he had been speaking prose all his life without knowing it, these good people occasionally wake up to the discovery that they have been Spiritualists all the time without being conscious of it.

My own impression, and it is probably that of many others, is that the real "hard-shell" materialist is a very rare specimen, and that the time is at hand when it will require even more courage for him to declare his views than for the believer in a spirit-world to proclaim himself a Spiritualist. Anyway, it remains true that the main question is not so much what a man believes as what he is.

I have been reading that a scientific investigator of psychic phenomena asserts that belief in Spiritualism is probably due to cerebral arteriosclerosis (I hope I have spelled it right). Many old people suffer from this disease, and some believers have been known to have it. So the case is easily proved. But I have observed that many bald-headed men are complete sceptics, and if I were a scientific investigator I could produce quite an impressive thesis by showing the relationship between these circumstances—baldness and unbelief—using the scientific term to denote bald-headedness, which would make it ever so much more convincing. The baldheaded man, with his "shining crown" of hairless scalp, would then stand forth as a man of superior sanity, free from superstitious fancies. He could lay that flattering unction to his soul for consolation when the flies were dancing on his smooth pate as on a polished floor. Cerebral arterio—no, I cannot spell it again—hardening of the arteries, then, it seems, leads to impaired judgment. People who believe in spirits suffer from impaired judgment. Therefore they are victims of cerebral, etc. It does not seem to me to work out exactly. There is something wrong with it as a syllogism. What it is I am too busy to find out. And it is of no consequence, anyway.

D. G.

FULFILMENT.

I have desired you much,—

But not for that which man is quick to seize

In those dull moments of luxurious ease,

When idle thought turns grossly in its lair;—

Ah! not for lips and eyes and hands and hair,

Not for the joy of your remembered touch

Have I desired you much.

Your face had been enough

To urge me to your service and impose

The debt that man to perfect beauty owes.

But there is that immortal part of you—

Not of the flesh it shines so sweetly through—

Which had not served me if, to win my love,

Your face had been enough.

Not here on earth alone

I stoop to take the healing of your soul;

And not in vain have I possessed you whole.

The worlds are many in the outer air,

And, in the homing, shall it matter where

Our heaven is rooted—each the other's own

Not here on earth alone?

—F. E. KAFFEY.

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."

PREDICTION OF THE FUTURE.

There are some subjects which, like Fate and Freewill, offer material for endless discussion. This question of prevision is one of them. How is it possible for anyone to describe beforehand events which have not yet happened? Some of our philosophers say that it turns on the subjective nature of Time; that Time is not the reality we think it is; that, to put it briefly, the event to come is only a future event so far as we on earth are concerned. It is actually existent in another order of being, but has not yet become apparent to us. We have not so far seen it happen. If we follow this far enough we may find ourselves landed in a metaphysical mesh. We prefer for the moment at least—there is never any finality in life—to regard prediction as a matter of following out a train of causes and calculating to what they are likely to lead. These causes are not always determined intellectually; they are sometimes perceived intuitively. We could give examples of clairvoyant predictions which, while they appeared to be mysterious and inexplicable, proved on examination to be simply the announcement of plans prepared beforehand by the spirit friends of the person to whom the predictions were made. It is as though some father told his children, "I prophesy that in a month's time you will be playing in a garden beside a beautiful blue sea," without disclosing the fact that, having made plans to take them to Italy, he could be reasonably certain that the prediction would be fulfilled. In many instances, of course, the explanation would be far more subtle than this, but it would doubtless be based on a reading of the sequence of causes and effects.

SUBCONSCIOUS ACTIVITIES.

We hesitate to add anything to the laboured and complicated explanations of the nature of the "subconsciousness." We will take the simple and easy method of sug-

gesting that the subconscious and the superconscious may be taken to comprise all the regions of consciousness outside the individual waking consciousness. That will be comprehensive enough to take in all the innumerable ranges of conscious life, apart from its individual and self-conscious expressions, that is to say, actions directed by the will and of which the person concerned is aware. It is not at all easy to draw a definite line. A novelist sits down to design the plot of a story. That is a conscious purposed activity. He is quite aware of what he is doing. But at night he goes to sleep and dreams a story even more ingenious and striking. In that case his will is not at work; some inventive energy is operative but not, apparently, under his direction. He may (as some of us do) look on and wonder, being quite conscious that it is a dream and that he himself is not consciously directing its course. These things or something like them may happen in the day-time, as in automatic or inspirational writing, pointing to the fact that in our mental make-up there is a "dream-consciousness." It is associated with all forms of mental mediumship. And perhaps "dream-consciousness" would be a more definite term than subconsciousness. Certainly we find in mediumship, as in dreams, how much that is mere nonsense is mingled with a higher order of reason and perception than that which is possessed by the medium or the dreamer in the ordinary waking state.

AUTO-SUGGESTION: SOME HINTS.

Self-suggestion as a method of cure of certain disorders or a method of overcoming bad habits is still rather in an experimental stage, but there seems to be no doubt of its efficacy in many cases. When there is failure it may be because certain rules are not observed, or the experimenter takes it up in a half-hearted fashion. A simple experiment is to close your hand and then tell yourself emphatically that you cannot open it, and see how far the influence extends. In some cases there is a distinct effect, apparently a slight inhibition of the will. The essence of the matter seems to be that the suggestion is made to the subconscious mind, which is much more amenable to influence than the conscious mind. Suggestion seems to operate best when the mind is in a quiet, rather languid condition; but the best effect, in the case of sleeplessness at least, is to make the suggestion during the day-time, and not defer it till night when there is likely to be a mental struggle.

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	and 6 other papers.	
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	and other papers.	(Vice-President)
W. D. TODD	North Shields Nat. Sp. Church.	S. Robson
	and 4 other papers.	
Mrs. J. GREENWOOD	Hebden Bridge Nat. Sp. Church.	J. Manning
	and 8 other papers.	
Vice-President.		
E. W. OATEN	J. M. Stewart	J. B. McIndoe
	and 1 other paper.	
R. A. OWEN	J. Venables	S. Brown
	and 8 other papers.	
W. D. TODD	Northern District Council Rep.	Martin Dobbs
	Geo. P. Robson	
	and 4 other papers.	
W. G. GUSH	E. Barton	L. Goodworth
	and 1 other paper.	
Mrs. J. GREENWOOD	Newcastle, Rutherford-street Nat. Spiritualist Church.	C. Archbold
	and 4 other papers.	
Treasurer.		
T. H. WRIGHT	High Shields Nat. Sp. Church.	Thomas Slesser
	and 20 other papers.	
C. J. WILLIAMS	South London Spiritualist Mission.	A. J. Williams

Mrs. E. A. CANNOCK desires to notify her change of address from 95, Crawford-street, Bryanston-square, W., to "Hydesville," 73, Earl's Court-road, Kensington, W.

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, June 24th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. M. Worthington.

Croydon.—Harewood Hall, 96, High-street.—June 24th, 11, Mr. P. Scholey; 6.30, Mr. J. Harold Carpenter.

Brighton.—Mighell-street Hall.—June 24th, 11.15 and 7, Dr. W. J. Vanstone; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

Camberwell, S.E.—The Guardians Office, Peckham-road.—June 24th, 11 and 6.30, Miss Lillian George. Wednesday, 27th, 7.30, service at 55, Station-road.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mrs. E. Edey (address and clairvoyance); 7, Mrs. Edith Marriott; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Podmore (address and clairvoyance). Friday, free healing centre; 5-7, children; from 7, adults. Membership earnestly invited. Subscription, 6/- per annum.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 24th, 7, Mr. H. W. Engholm. June 28th, 8, service, Mrs. E. M. Neville, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—June 24th, 11, public circle; 7, Mrs. B. Stockwell. Thursday, June 28th, Mr. F. Crook.

Peckham.—Lausanne-road.—June 24th, anniversary at 7, speakers, clairvoyance. Thursday, 8.15, Mrs. M. E. Orłowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, June 24th, 11, Mr. and Mrs. A. W. Jones; 7, Mr. S. J. Campaigne.

Worthing Spiritualist Mission, Ann-street.—June 24th, 11, service; 6.30, Mrs. Badley. June 28th, 6.30, Mrs. Ormerod.

Richmond Spiritualist Church, Ormond-road.—Sunday, June 24th, 7.30, service. Wednesday, June 27th, Mrs. Ethel Smith.

Central.—144, High Holborn (Bury-street entrance).—June 22nd, 7.30, Mr. A. Clayton, the blind seer. June 24th, 7 p.m., Mrs. Goldou.

EXHIBITION OF SPIRIT PHOTOGRAPHS.

FOUR SUCCESSFUL EXHIBITIONS.

The exhibition of the Garscadden collection of ninety-two life-size spirit photographs held at Lausanne Hall, Lausanne-road, Peckham, London, on Monday, Tuesday, and Wednesday of this week, was a pronounced success. As soon as the hall was opened on Monday at 3 o'clock, visitors began to arrive from all parts of London in considerable numbers. Everyone present expressed themselves amazed at the variety of the phenomena displayed in the various examples of supernatural photography that Mr. Garscadden has collected together, making this exhibition the most representative one in the world to-day. Mr. H. W. Engholm opened the exhibition, and delivered a short lecture, in the course of which he made some most interesting suggestions as to the possible laws in operation when the extra was being imprinted on the plate, and expressed the hope that scientists and technical experts would in the near future devote some attention to this, one of the most direct forms of proof of the existence of spirit intelligence we have.

Manor Park, Woolwich, Plumstead, and Southend-on-Sea have now held an exhibition of these photographs, and we learn from Mrs. Ensor, the Hon. Sec. of the London District Council of the Spiritualists' National Union, under whose auspices the exhibitions are held, that each of the societies in question is more than satisfied with the results both in propaganda and financially. Societies desiring to avail themselves of the loan of these pictures for exhibition should write at once to Mrs. Ensor, at 3, Beechcroft-avenue, Southall, Middlesex, especially societies in the popular Southern seaside towns, as an exhibition during the coming holiday season in these resorts should certainly be advantageous.

ANSWERS TO CORRESPONDENTS.

J. D. BENTLEY.—The explanation is quite simple; it is that Mr. Street is himself a medium. We have sent your letter to him.

K. G.—"What is Spirit?" you ask. We will tell you just as soon as you tell us what matter is.

F. L. GAINES (Indianapolis).—We highly appreciate your letter and the cuttings you enclose. This fraternal sympathy is helpful and encouraging. We feel intuitively the action, under the surface, of an immense reservoir of good feeling, but while we are on the external side of life we are always grateful when a little of it rises to the surface and becomes "materialised" in this fashion. Certainly we can use some of the clippings, which are full of wit and wisdom. Your reference to Sir Arthur Conan Doyle struck a responsive chord.

NEW PUBLICATIONS RECEIVED.

American "Journal of Psychical Research" for June, 1923.

"The Unutterable Message." Routledge. (8s. 6d. net.)

"Old Creeds and New Needs." By C. A. F. Rhys Davids, D.Litt., M.A. T. Fisher Unwin, Ltd. (5s. net.)

"A Syllabus of Religious Positivism." By Malcolm Quin. C. W. Daniel Co. (6d. net.) [A concise statement of the principles of Positivism by the former head of the Positivist body at Newcastle-on-Tyne.]

Mrs. MARSON informs us that she will be in town for July and August at her residence, 8, Causton-road, Highgate. Societies who desire her services should communicate with her there.

NORTH LONDON SPIRITUALISTS' PROPAGANDA COMMITTEE.—The fourth and last of the present series of meetings was held on Sunday last, in the Stanley Hall, Junction-road, Tufnell Park, and to the delight of all workers was crowned with success. Mr. A. Vout Peters gave a very interesting and instructive address on "Spiritualism and the Resurrection," followed by clairvoyant descriptions of spirit surroundings of many in the audience. Mrs. Hooper delighted the audience by her rendering of two solos, "O Divine Redeemer," and "Abide With Me." Mr. Geo. Craze, President of the Marylebone Spiritualist Society, was in the chair. Mr. Turner, of Finchley, very kindly officiated at the piano. All members of the committee are satisfied with the success achieved, and looking forward in the coming Autumn Session to efforts on a larger scale. R. ELLIS, Hon. Sec.

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"THE LISTENERS."

The "Liverpool Daily Post and Mercury," of the 18th inst., publishes under the above title an inspiring leading article on recent scientific discoveries which are tending to "the establishment of an agency between ourselves and the unseen." The writer of the article makes a special allusion to the triumphs of wireless telegraphy, and offers some well-based speculations on the possibilities of the future. Thus he writes:—

Some day, while listening-in to the past as we do to the present, our descendants shall hear the wailing in an Egyptian palace because a strange God has spoken and the first-born are dying throughout the land, or hear a primitive man crooning in a cave, the sunset sloping on the sandstone walls, on the bison he has drawn and the flints heaped at his feet, and on his streaming hair. And he among us that denies the spiritual possibilities to be opened up by such a tremendous material advantage is the same man that denied, ten years ago, that we could ever be present at a performance of Covent Garden opera without stirring from our drawing-room, a dozen miles away.

Some of these things, as we know, are already achieved by psychometry, that little known psychical faculty. It is more than likely that the course of physical science will bring many psychic possibilities into the range of the ordinary man just as in the case of wireless telegraphy.

THE PREDICTIONS OF ANDREW JACKSON DAVIS.

The article dealing with this subject by Mr. W. Buist Picken in our last issue (p. 390), contains matter of exceptional value, not only for those interested in Prevision, but also for social students. It is the case, as Mr. Picken points out, that Andrew Jackson Davis, being the possessor of clairvoyance of a high order, foresaw and described many future events, in science, invention, and social evolution, which afterwards came to pass. Such instances as the predictions of electric

lighting and aviation are especially notable. They are clearly and definitely set out and remain on record to be compared with the fulfilments which came many years later. On the historical and political side of things, Davis's clear vision of social developments has been amply justified, so far. He foresaw the changes in the Church, now going on, the struggle between Science and Religion, and he prophesied the rise of Labour until it held a commanding position in the political world. Indeed, as Mr. Picken points out, he wrote that Labour would ultimately be "King." That remains to be seen—the recent changes in politics are significant of much in that direction. We certainly agree with Mr. Picken that "whether Labour should prove worthy of 'Kingship' for a season, or unworthy, would neither enhance nor diminish the brilliance of the prophecy."

FOR THE SPIRITUALLY HOMELESS.

There are, unhappily, to-day, many who lack food and proper shelter, victims not only of war but of what is called the social system, although strictly it should rather be called a want of system. But there are even more of whom it may be said that they are spiritually destitute. For them we can in some sort spread a feast and bid them come in. It is no Barmecide banquet that shall but coldly furnish forth the festal tables, and yet it may be offered to unwilling guests. But those who are willing, those who by long fasting from the gross provender of the senses have gained a higher appetite, something normal to a soul previously stifled by the flesh, may now win to such fare that the old husks will be cast aside for ever. They will have gained a higher sustenance than any the earth can afford, very real and altogether inexhaustible. How cold and inadequate are any words which can be framed to describe all the deeps and reaches of an experience which may come to anyone who feels within himself the truth, "I am an immortal spirit secure against all harm—a spirit which can never be separated from anything which truly belongs to me, a spirit which age cannot wither nor famine starve, and which, invulnerable to all the shafts and shocks of Time, 'smiles at the dagger and defies its point!'"

THE VOYAGEURS.

We voyageurs, the lofty and the low,
The low and lofty ones, who come and go—
Lispings veiled thoughts, with local syllable,
Travel alike in the invisible—
Still speed along, though all are fain to stay,
And wind, slow-spiralling, an endless way.

Sloughing, in pain, our silly selves behind,
At each acquired ascent fresh views we find;
Whilst, ever eastward, new, increasing light
Paints Alpine peaks for our unspent delight,
The soul sees, spreading westward, for its joy,
A land far lovelier than Provence, Savoy.

Thus we behold, with finer, vivid sense
Existence loftier, ampler, more intense.

T. T. P.

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THE SIMPLICITY OF SPIRITUALISM.

ADDRESS BY LIEUTENANT-COLONEL W. W. HARDWICK.

"Deep, yet clear," was, we feel sure, the verdict of the audience which listened so closely to the exposition of "The Simplicity of Spiritualism," given by Lieut.-Colonel Hardwick, before the London Spiritualist Alliance on Thursday, the 14th inst. The Chairman of the meeting, Mr. George E. Wright, in introducing the speaker of the evening, referred to his numerous contributions to *LIGHT*, under the pseudonym, "Lieutenant-Colonel." He (Mr. Wright) felt that Colonel Hardwick was one of the most valuable physical testimonials to the soundness of Spiritualism. There was a well-known proverb that "As a man thinks, so he is." The Chairman ventured to invert this, and say, "As a man is, so he thinks." In their speaker that evening they had a gentleman of robust and balanced personality. The thoughts which he would give them would assuredly have the same stamp.

COLONEL HARDWICK said:—

My subject this evening is one which is of the greatest interest to all those present, in fact to all the world, if they would only realise it. It is also simple to understand if we avoid theory and stick to proven facts, and it is with some of these facts I intend to deal to-night, for no theory is of any value unless it rests on an underlying stratum of facts.

THE EXISTENCE OF GOD.

Take the first and greatest of these facts, the existence of God, the Great First Cause. He is, because He must be. There is a type of scientist who will tell you that the beginning of all things was Chaos, and that order naturally evolved from that Chaos. The whole statement is unsound, for firstly there never was, and never could have been such a condition as Chaos. The electron, the basis of everything in the Universe, acts according to law, it has always acted according to law; it never has acted, and could not act in a haphazard manner. It would cease to exist under chance conditions, and consequently everything material would cease to exist, or rather could never have begun to exist. But under known law, the electron combines with other electrons to form atoms, atoms combine to form molecules, and molecules combine to form the myriad things around us, but always in obedience to law.

Again, order could not be evolved from Chaos without the assistance of external intelligence, for order does not exist in Chaos, else it would be no longer Chaos. Take a simple example, the metal type used in printing, and mix it up into what is called "pie"; you could mix it to all eternity but it would never get into the order to print a book. Or take the words in all our national laws, and mix them up, they would never make those laws. They both need the assistance of intelligence, and therefore that scientist's statement is absurd on the face of it, and it is on this statement that he denies the necessity for God.

But let us turn the tables on him, and attack him on his own ground. Let us take him a flint arrow-head, or a crude drawing, found in some old cave, and ask him if it was the result of chance; he would think you mad to suggest such a thing, he would point out the evidence of design, and show you that man must have existed at the time when these were made, for only man could have designed and made them.

Then let us apply his own argument, and look up at the mighty worlds rolling along their appointed paths, or study the tiny electrons revolving in their minute orbits; they all teach an underlying design, everything around us points to a Designer, who must be omniscient and omnipotent, for the whole plan fails in no iota, but progresses in perfect harmony.

Surely we have the right to think the man mad who can question such a certainty.

THE INDEPENDENT EXISTENCE OF THE MIND OF MAN.

Our next fact is the independent existence of the mind of man. Some scientists will tell you that mind, thoughts, ideas, are the function and products of the material brain. This implies that the brain exists prior to the idea. But is that so? The original germ cell evolves according to material laws, but not under the entire control of those laws; if it were so, man would be cast in one invariable mould, for precisely the same laws would be operating in every case, and the same kind of material is used, while there is no brain present to modify the design, even if an automatic brain could vary a design.

But the Idea is present—subconscious for the time, but none the less present—modifying the laws, and varying the result with the greatest diversity. Some men are big,

others small, some are wise, others foolish, and some hale, and others weak, as the Idea is successful or fails in its intention.

But if the Idea exists before the brain, it cannot be the product of the brain; a man cannot exist before his father, or work before the machine that made it; if work has existed before a machine it is evidently not made by that machine.

It is true that the Idea does not become conscious until the appearance of the brain, but that is only a question of degree, for the Idea needs the intricate mechanism of the brain to record results, and there can be no consciousness without a record, for there can be no consciousness without evidence of the same, and the evidence is the record. Consequently the Idea evolves the brain for that purpose; in fact the brain is the product of the Idea.

But the brain is not itself the record, it is only the instrument, the typewriter, by which the record is obtained. There is a widespread tendency to look upon the brain as the real person, and the rest of the body as but an adjunct. This is quite wrong. Your brain is as much a part of you as your limbs or body, but no more; it happens to be a more delicate instrument and more easily injured, but few people realise how much of the brain can be removed by a surgeon, and the patient continue to live, think, and carry on a normal life. In fact many organisms live without any brain or signs of such an organ.

The brain may be considered the engineer's control board, and the Idea or Mind as the engineer. The engineer can work his plant without a control board, but it means that he has to visit every part to work it, and it is far more convenient and efficient to work it all from one spot or head centre.

Another point claimed by the scientist is, that in the case of the idiot or insane, where the brain is deranged, the mind is also. He cannot prove this statement; in fact it is not true.

The mind is like the king of a nation; while the nation is young he is absolute, attends to all details and controls all government. But as the nation grows, this becomes impossible, so he collects the best men at headquarters and governs through them. As the body becomes intricate, the mind forms a brain, and governs the body through that. But Ministers are liable to get swelled heads. The Minister for Foreign Affairs may imagine that all others are against us, and act as if all the world were our enemies; the Colonial Minister may lose his head, and lead us to suspect our nearest and dearest; the Minister for Health may get fanciful, so that we imagine all sorts of ailments; or the Minister for War may take matters into his own hands, and declare war against all or any other people. But the king, the mind, is still sane, although his ministers are misleading him and not carrying out his orders. On occasion he learns this and over-rides the ministers, and the faulty brain regains its sanity; or in the alternative, the whole nation gets out of control with devastating results, and the king abdicates and leaves them to disruption. But that the king himself is not insane is often proved, for he sees the insanity in other nations, where the self-interest of the ministers, the brain, has not misled him as to the facts. An insane man recognises the sanity or insanity of others, except where it touches on his own delusion.

SURVIVAL OF THE MIND OF MAN.

Our third fact is the survival of the mind of man. Our scientist will tell you that it ceases to exist at what is called death.

But why? Because he no longer sees the evidence of its existence; and, I may say in parenthesis, refuses to see that evidence when it is offered him. Does everything cease to exist when he can no longer see the evidence of its existence? It is pure theory on his part, and theory based on no fact. The engineer does not cease to exist because he has left the broken-down control board, and is out of sight of those on the spot; he is probably using a better and more up-to-date control-board in some other place.

Why should this mind, this Idea which has evolved the body, cease to exist? The body has not ceased to exist, there has only been a separation, something that was superior to physical law has left it, and it is now entirely subject to physical law, and breaks up into more stable compounds. But the mind is only superior to physical laws as far as its knowledge enables it to be, for if it only had the knowledge it would be master of all laws, even death, and be as God. But if not entirely master of all, it is servant of none.

Material laws may prevent your actions, but they cannot prevent your thoughts, for you are not then dealing with material which is subject to these laws.

There is no conceivable reason why the mind should cease to exist; in fact all evidence points to the opposite.

Again, taking the argument on the *reductio ad absurdum* principle, if mind did not exist apart from material bodies, then we poor mortals, and our representatives in other worlds, in whatever form they may assume, are the highest form of existence in the universe. Then whence all the wonderful evidences of design and control around us, which are obviously beyond our power?

Or, if under stress, the possibility of a God is admitted, but no intermediate spirit world to which we have access, and which is the goal of our earthly progress—then we, with our limited attainments, and fated to final extinction with our world, are the supreme effort of that illimitable Wisdom and Power, and our dearly gained progress, our realisation of His existence, our sense of right and wrong, the dawning godhead within us, attained through countless millions of years, are to be thrown as worthless to the void; an implication of failure too awful to contemplate, on the part of Him who cannot fail.

Can you imagine any sane man holding such a view?

Our minds, not our bodies, were made in God's image, and while our bodies are limited by earthly law, our minds have no final limits, either in time or possibility.

INTERCOURSE BETWEEN MIND AND MIND, INCARNATE AND DISCARNATE.

This brings me to our fourth fact—intercourse between mind and mind, incarnate and discarnate. Our scientist will probably tell us that this is an impossibility, but that counts for nothing, for there is probably not a single scientific fact that scientists of a previous day have not stated to be an impossibility, and some of them only admit their error when most of the rest of the world are aware of it.

However, part of this fourth fact has already been conceded by many of the scientists of the present day—that is, communication between mind and mind without the medium of the senses—but they instinctively try to find a material explanation; undulation or vibration of something.

But vibration requires power to produce it: a stone thrown into the water causes ripples, but these die away in a short distance; a sound does not travel far through the air unless caused by some violent explosion; while light, if it is to be perceptible at any distance, requires the output of great power; and that elusive vibration, the Hertzian wave of wireless telegraphy, requires enormous power to reach the other side of the world, and then can only be perceived by the most delicate receiver.

And yet a single thought from a mind in England may influence a mind in Australia. Where is the material connection? Where is stored the great supply of energy which makes this possible? The thought has probably been effortless, and yet a complete picture of that thought may be received at the other end, as perfect as it was in the originating mind. Evidently all material connection has been evaded, even that of the comparatively slight resistance of the ether, and mind has been in touch with mind as if distance were not, and matter did not exist.

But if mind can communicate with mind, why should this be limited to incarnate minds? We have seen that discarnate minds must exist, and that some at least were originally incarnate minds on this world; they have not changed their nature, except perhaps in the direction of greater freedom of action. The possibility to communicate must still be there, can we doubt the will to do so?

The objection is often raised, that if they were able to communicate they would tell us the conditions of their present existence, but this is not reasonable. How can they communicate ideas that our mind cannot understand? How could you raise a picture in the mind of a savage, of some intricate form of energy of which he has not the slightest conception? You would only mislead him into ideas which were quite untrue to fact, and you would use vague explanations which could not be taken literally.

But in matters of emotion, which is changeless under all conditions, except in degree, communication should not be difficult; and it is probable that the effort to communicate is constantly being made, the fault being on our side, and in our mundane pre-occupations; it is even possible that many of these messages are received, and assumed by us to be our own thoughts. It is confirmatory that the most evidential, and by far the greater number of messages from the other side are those of affection, while those referring to conditions of existence show signs of a distinctly symbolical nature.

We have now considered the four facts on which the structure of Spiritualism is based, and have found them as well certified as any of the ordinary facts of daily life; but let us now consider the alternatives offered to all or any of these facts.

Firstly, "the direct negative." A negative proves nothing; it is overthrown by a single fact, and is suspect in presence of the least possibility of a fact, consequently it is not worth consideration.

Secondly, that "they do not conform to known facts." There are no known facts. A so-called fact is but the cumulative probability of its repetition, and is accepted as

a fact until a higher probability has been found. It is therefore a question of probability, and we have seen that the probabilities are greatly in favour of our contention.

Thirdly, "a physical explanation can be given." Admitted, but what is the value of the physical explanation as against the spiritual one? It is an axiom of science that the simplest explanation, and that which can be applied to the greater number of diverse events, takes priority of all others until it is disproved.

Many intricate explanations have been not only offered, but insisted upon, to fit different occasions, and where these have obviously failed to explain, the intricacy has been increased far beyond the bounds of credibility, apparently in the hope that its incomprehensibility would smother opposition.

And all this against what? A natural and simple explanation which meets all occasions, and which is the logical presumption of any further extension of that evolution which is now universally accepted as the explanation of man's origin.

Could bias go further?

It is a curious thing that certain well known men appear to lose all logical reasoning powers when dealing with this subject; in fact they dogmatise like the veriest amateur, who hopes to carry his point by loud talking and unblushing assertion. An article by Dr. W. F. Prince in last month's "Psyche," deals with the fault in a masterly way. He tells an old fairy story, how certain valiant knights in perfect armour, and with beautiful horses, crossed an enchanted boundary. The knights became doddering old men, the horses sorry nags, and the armour fell to pieces, and then, taking the principal opponents of our subject, many of them giants in argument in their own subjects, he shows how they lose their powers on crossing "the enchanted boundary." Dealing with each by name, he shows how they have mis-stated names and dates, mis-quoted books and their opponents, and committed every fault that a dialectician should avoid. Verily they had crossed the "enchanted boundary."

This type of man seems afraid of the very simplicity of the subject, while inaccuracy appears to be a favourite asset of materialism.

You will remember the case of King Ahab, the arch-materialist of his day, and enemy of the prophets. "And the Lord said, who shall entice Ahab that he may go up and fall at Ramoth-Gilead? And there came forth a spirit and stood before the Lord and said, I . . . will be a lying spirit in the mouth of all his prophets." You all know what happened to Ahab, and I do not think you need fear these modern Ahabs, for they will only influence those who wish to be influenced and are already of that way of thinking.

The greater danger arises from the attitude of the Churches, who should, of all peoples, have welcomed the evidence of survival, evidence which verifies the Biblical statements to a degree which can never be attained by an act of faith alone.

This attitude on the part of the Roman Church is not surprising, for they have assumed to themselves the keys of Heaven and Hell, and the claim of copyright of all legitimate supernatural action follows as a matter of course, also that all other action of this nature is of the Devil.

Gerald Massey hints at the real reason for this attitude, in his book "Concerning Spiritualism."

"You say our spirits are illicit;
Distilled by cunning Satan. Is it
Because they are duty free, and do
Not help to enrich your revenue?"

But we should have thought that Protestant Churches would have welcomed our evidence; in lieu of which they cling to intricate dogmas, which have to be received on faith, for they cannot be proved, while they deny the simple facts of Spiritualism which are capable of proof.

But the danger is only temporary. Truth must prevail, and the churches which will not recognise it will follow their predecessors into decay, and become but an interesting study for antiquarians.

Spiritualism also has its theories, but these are not made a basis of belief, and as long as we confine ourselves to the four facts, we are on safe ground, the eternal verities.

A brief discussion followed, which was opened by Mr. THURSTAN in a most interesting little speech which stressed the fact that spirit intelligences beyond the veil are really embodied in matter, though that embodiment undoubtedly consists of a very different matter from that which we know by this name.

Mr. LEIGH HUNT followed with a short appreciation of the address, Mrs. De Crespigny also said a few words, and the meeting terminated with a very hearty vote of thanks.

"I think a 'medium' is simply a human 'receiving set' for 'broadcasting' what it picks up unconsciously, that which is continuously around us unheard without its aid. Just as the ether is now constantly full of human communications which not any of our senses can detect without a properly-designed man-made instrument (or 'medium') to enable them to do so."—COINNEACH MACCOINICH.

IN THE WORLD BEAUTIFUL.

AN EPILOGUE.

BY A. J. WOOD.

Readers of "In the World Beautiful, A Romance of Reality," which appeared in *LIGHT* of the 7th and 14th April, will remember that the story ended somewhat abruptly and left one wondering what the narrator had further to communicate. I have taken the liberty, in the absence of further documentary evidence, of venturing to continue it according to my own impressions, and trust that what I have written may afford some pleasure, as well as profit, to those who delight in this kind of reading, of whom there are many, including myself.

We are often told to use that wonderful faculty the imagination, creatively, to picture Other World conditions in the light of what has already been revealed; but I am sure that no imagination of ours, hampered as it is by physical circumscriptions, can ever hope to attain to the reality as it exists on the Other Side; or at all events but very imperfectly, and then perhaps only as it concerns those conditions more closely allied to earth.

In order to preserve some semblance of continuity in the story, I take up the thread at the point where it was broken off; and, divesting myself as much as possible of temporal disabilities, leave my spirit free to roam at large, and to record its impressions as they impinge upon it.

I take up my story again at the point at which I was compelled to break off on the last occasion. I then told you I was standing on the verandah in front of my house, with my guide, my erstwhile earth father, drinking in the beauty of my surroundings both far and near. After witnessing the phenomenon over the mountains, already described, my guide led me down the terraced garden slope until we stood on the level ground below it; then, turning round, he bid me look up towards the house. This I did. It was the first time I had viewed it as a whole from without, and my heart leaped within me as I gazed at it, so entrancing was the scene presented to my eyes. Seen from where we stood, it seemed poised—yes, that is the right word—poised on an eminence of ethereal loveliness. It was a vision the like of which no imagining of mine could even faintly have pictured. Were I to attempt to describe it to you in detail, the result would fall so far short of the reality as to be almost grotesque. There were architectural features about it of so indescribable a character, and differing so widely from earth's vast variety of this heavenly art, that no impressions I might give you would find words in which to clothe themselves. But do not let this trouble you, for some day your own eyes will behold similar scenes to this which I dare not attempt to describe to you. Study the most beautiful examples of earth's art through all the ages, blend them together in one harmonious whole, sublimate it further by the highest effort of which your imagination is capable, and you will yet fail to realise the inexpressible beauty and loveliness which greeted my sight as I stood in the garden, and looked upwards at that which was my home. One element in your efforts would always be lacking, and that is the wonderful combination of light and colour which suffused the whole, and which seemed to render the walls translucent and the warm-tinted roof transparent, as I gazed upon them.

Now here I must place one strange thing on record for you. I noticed that, although the fountains were still playing as when we stood in the portico before the house, the waters of them were now no longer tinted, but clear as crystal, so that one saw through them as through polished glass. Commenting on this to my guide, he said he was not altogether acquainted with the reason; for, although the waters always displayed colour when the occupants of similar houses were at home, such was not invariably the case when they were absent. Then, the waters were clear as they were now; but not always.

"You may think it strange," he said, "that I am unable to enlighten you upon this matter; but you must know, my son, that we are like our earth-brethren in this, that knowledge has to be sought after. It does not come unbidden; and what does not the more immediately concern us, lies without the orbit of our cognizance, until our interest is aroused by some unusual circumstance, when we take steps to bring it within."

"Now, although I was once habitant of this sphere, it was in a district somewhat remote from this, where we lived together in large communities, in spacious and beautiful cities, living very busy and active lives; but my stay there was comparatively brief. I saw very little of the vast territories lying round about; and nothing at all of this particular district. Hence my inability to solve the

present problem. However, we are never at a loss for means of enlightenment, and they are much more rapid and efficient than those our earth-brethren possess in the form of books. Our works of reference, our encyclopædias, so to speak, come to us, if we will; we do not always go to them, for they are living ones; and although we have our books, as you know, they are for edification rather than for information. This is obtained in much more practical and agreeable fashion. All our instruction in matters of fact, of experience, of science, is gained by contact with persons, not from writings. A book would fail in many instances to answer a question put to it, although the question arose out of some statement, or some omission, in the book itself. Here, such a hindrance to further immediate enlightenment is not possible; for, as I have said, our instructors are persons, and they are fully qualified and equipped to make our path of learning smooth, whatever branch of knowledge we may be pursuing. If a difficulty arises, it can be disposed of immediately; for, even if our actual mentor is unable to answer a question himself, or to solve a problem, he is always in touch with those who can, and is able to call upon them for assistance in that where he himself is lacking. Thus, our systems of communication are perfect, for there are no gaps. Now as your difficulty happens to be my own also, in this matter of the fountains, we will seek for assistance."

So saying, he closed his eyes, and bowed his head in an attitude of prayer, while his lips moved silently. Somewhat embarrassed by this unexpected action, I stood by him motionless to await the outcome. Suddenly, I became aware of a warm and gentle movement in the atmosphere about us, and my guide raised his head, opened his eyes, and said with a smile, "Wait!" Very shortly, a rose-tinted and diaphanous cloud began to form in front of us, and as its centre became more and more opaque, there gradually emerged from it the angelic form of a woman, so radiant in her beauty and loveliness, that a sense almost of unworthiness took possession of me, and I endeavoured to turn my eyes away from her face, but could not.

Smiling sweetly upon us, she said, "Your prayer has been heard, sir, and I have been sent to answer it. But first let me welcome and congratulate our young brother here upon his entrance into this new life, and into this sphere; for few indeed are qualified to enter it at so early a stage of their passing over. There is a great and glorious future before him."

She said this with so charming and gracious an air, that even had she rated me for past follies, I should have loved her for it.

"And now as to your present difficulty," she continued. "In general, the water of these fountains symbolises the one life-force of which we are all the recipients, ever flowing from the one Great Source and Fountain Head, the Life Giver of us all."

"In particular, the colours correspond to the predominant qualities of the house-dweller's own soul; those interior vessels which receive the life-force, and tincture it with their own nature. The water of the fountains is highly sensitive and responsive to their influence, especially so when the owner is within, or immediately present about the walls of his habitation, for these partake of his own qualities, and radiate their emanations around. But when he leaves his house, as is now the case with our young brother here, the waters lose their tints because the peculiar intensifying properties of the dwelling can no longer act with full power in the absence of the dweller. And yet the waters are sometimes coloured when he is no longer present! That is your particular difficulty, is it not?" And what a pleasant smile illuminated her face as she asked the question!

"The reason is this," she continued; "that at such times he is present in some other dwelling within easy radius of his own; and as there is a sympathetic bond or connection between all dwellings of similar kind, his own place reacts to that sympathy, and this is again reflected in the renewed colouring of the waters. But so long as he remains abroad, and does not enter into any other habitation, so long the waters remain as you see them now. And so, having solved your present little difficulty for you, my brothers, I will take my leave with your permission." And as we thanked her, and as she stood smiling sweetly upon us, a cloud again formed about her, and both gradually faded away from our sight.

This was my first contact with one of the opposite sex since my passing over, and I still retain the deep and wonderful impression she made upon me. If ever fragrant

purity, and love, and devotion were personified in one being, it was she who had held such sweet intercourse with us. She radiated joy and happiness, and was an inspiration to high endeavour; and I felt that what she had left behind her in this respect was incomparably greater than the knowledge she had just imparted so gracefully; interesting and instructive though it was. I felt that knowledge was indeed a small thing beside love or affection, and that, however useful the one might be, the other was the greater thing by far, and the least able to be dispensed with.

After our gracious visitor had taken her departure, my guide led me through the grounds, I absorbing their beauties the while, until at last we came, by various winding paths, sometimes open, and sometimes covered over with handsome pergola-like structures festooned with glowing foliage and brilliant flowers, to the rear of my habitation. Here the aspect was entirely changed. We had been gradually ascending by the various paths to the house level, and here at this side of it, the ground was level also. All was garden again, but shrubs, trees, and flowers were wholly dissimilar in kind from those in front. Many of the shrubs and trees were smothered in a wealth of blossoms of various colours, a few of them being strikingly multi-coloured. Other trees and shrubs were heavy with various kinds of fruits, and of such perfection of form and colour as to astonish and delight me. As I stood enraptured at the sight, my guide said, with a fond smile on his face the while,

"Behold! my son; behold the fruits of your industry of which you may now savour the delights, if you wish."

Not understanding him, and thinking he was poking a little innocent fun at me, I said, "May these fruits then be eaten?"

"Why, certainly!" he replied, laughing; "What else are fruits for, but to be eaten? They are not only yours, they are *you*. Does that mystify you? Then let me explain. There is not a single thing about this place, from the house itself, to the grounds round about it, and all that is within them, from the least thing to the greatest, but is a reflex of yourself. See how little you know of what you are! You may now more fully realise, to use the words of one of earth's great poets, what a piece of work man is; for in all these things you stand revealed to yourself as you never were before. All those hidden things within you, whether of good or of evil, of which you are, and were, especially so on earth, but dimly conscious, are, in these realms of spirit, laid bare to the eyes in visible forms in all their naked beauty or ugliness, as the case may be. These fruits which you now see, and so much admire, are a form of the uses or good works you have done in your earth-life; the 'fruits' of your industry. More strictly, they are forms of the delights which the performance of those good works gave you, and which you may now enjoy again, if you wish, in this present guise; for our Heavenly Father blesses us in many ways, for one way we may have blessed or pleased Him by doing His will.

"These fruits are not only for the delight of your eyes, but also for the refreshment of your body, and the replenishment of its store of energy when depleted after strenuous work; for even these wonderful bodies of ours are not self-existent or self-sustaining. But this is only one of the means, and a very pleasant one at times, of such replenishment. Such fruits as you now see growing here are wholly absorbed when eaten, for they are forms of energy perfectly adapted to our spiritual needs. They are provided for His children by the Great Dispenser of all good gifts; and I now invite you, in the words of the old Hebrew Psalmist, to 'taste, and see, that the Lord is good!'"

So saying, he detached a beautiful cluster of golden grapes from one of the vines by which we were standing, and offered it to me. Placing one of the luscious looking berries in my mouth, it melted almost immediately. Its flavour was exquisite, and not altogether unlike the finest varieties of earth's grapes, but of greater delicacy of flavour, and of delightful aroma. Although they appeared to be covered with a fine transparent skin, it was not perceptible in the mouth, but seemed to be one with the flesh of the grape itself. I enjoyed it so much, that I finished the whole bunch, whilst my guide disposed of another one "to keep me in countenance," as he expressed it.

Feeling greatly refreshed—and I think my guide had a purpose in this matter of the grapes—I then enquired of him as to our next proceeding.

"We will now venture abroad into the country around," he replied; "for before long you will be otherwise occupied with more serious business. You are now but resting."

So saying, he led me by beautiful paths through the orchard, until we came at length to a little wicket gate let into a quickset hedge formed of rambler roses, the blossoms of which rioted profusely from top to bottom, filling the air with a most delicious fragrance. As we stepped through the open gate into a narrow green lane, I heard a whirring of wings overhead, and looking up, I beheld a bird of gorgeous plumage, a little larger than a dove, but of similar form, wheeling round and round in ever narrowing circles just above us. After a few graceful evolutions it finally alighted on my guide's left shoulder, without

the slightest sign of fear, and, with every show of affection, rubbed its dainty head against his cheek.

Marvelling greatly at this unexpected incident, I heard my guide say, "Well, my pretty one, and what mission brings you here?"

Suddenly the little creature burst into song so exquisite, that never nightingale or lark of earth had ever remotely equalled. Not a single phrase of its music was repeated, and its light and shade were so marked, that even I, an utter stranger to such happenings, could not fail to perceive that there was some purpose behind all this rippling flood of melody. Then, with a final gladsome trill, it flew up again into the air, and was quickly lost to sight in the distance.

"Well, my son," said my guide, "that is a language you have yet to learn, is it not?"

"It is, at all events, a very beautiful language," I replied.

"Yes; and that particular specimen of it contained a message both for you and me; and I must be its interpreter. That bird was a messenger, a loving thought-form; a visible and tangible desire having its birth in the heart of a dweller in this sphere, a man of great learning and high character, and who, although fitted for higher calling, is pleased voluntarily to reside for a while in this, for the performance of works of use to those who are but newly entered into it, like yourself. His message was, that we should straightway call upon him in his home.

"But how comes it that you know him, seeing that you had never been in this district before?" I asked.

"Personally, I do not know him," he replied; "only by repute. As for this district, I am now fairly familiar with it, ever since the time when you became an inhabitant of it yourself, even while you were bound to earth in your body of flesh. As your guide and guardian, it was necessary for me to be here, especially as your coming was known; and though you have visited some of the scenes here in your dream-states, you have forgotten them. Nevertheless, they have left their impression upon you, and that is one of the reasons why you now feel so much at home, even though, to outward seeming, all appears new and unfamiliar. That may seem paradox to you, my son, but so it is."

As he finished saying this, I observed walking towards us with slow and somewhat hesitating gait, a man of apparently middle-age, with greying hair, and rather ascetic appearance. His hands were clasped behind his back, his head was slightly bent forward, and his eyes cast downwards, as though in deep thought. But what surprised me most was his apparel, for he was dressed in garb of earth, although his head was bare of covering. Marvelling greatly at such an unexpected sight, I turned to my companion in mute questioning astonishment.

Motioning me to be silent, he drew me to one side of the lane.

Slowly the man approached, and when opposite to us paused for a while, as if in doubt, looked about him, but obviously without seeing us, and then passed slowly on, and finally disappeared round a bend in the lane.

"It was fortunate that I was with you," said my guide; "otherwise you might have accosted him; and then I think you would have been the more astonished of the two, for had you spoken to him, he would have vanished from your sight instantly."

"Why! What do you mean?" I asked in surprise.

"Was he a ghost?"

"No ghost, my son, but a very real presence," he replied. "What you saw was the spirit of a man whose physical body is still tied to earth. It sometimes happens with persons of deeply contemplative bent of mind, that, when they lose themselves in profound meditation, especially of an abstract or spiritual nature, and are lost to all bodily sensations or surroundings, the very intensity of their mental efforts projects their spirit into these spheres, and they become visible to those around by their own light. How far they penetrate depends upon the exaltation and spirituality of their thoughts. But they are always distinguishable from ourselves by their attitude of deep abstraction. Had you, through ignorance of these facts, addressed him, he would, as I have just told you, incontinently have vanished from your sight. He would have returned to the consciousness of his physical surroundings, without knowing what it was that had broken the thread of his meditations. He would have 'come to earth' again, with a start. That is the explanation of the mystery."

"Truly a remarkable thing," I said; "yet comprehensible enough as you explain it: a sort of spiritualisation while in the body, somewhat analogous to a materialisation of spirit."

"Well, you may put it that way if you like," he said smiling; "though the cases are not exactly parallel. It is well you said 'while in the body' and not 'of the body,' for the physical body lies outside the realm of spirit, and can never enter into it. Yet the man proper, himself being a spirit, is always here, but not always visible; and the reason is, because, while in the world he thinks naturally, and rarely spiritually, and the two things are on different planes. The light of each is different, and one is as darkness to the other. When we, for instance, think of our brethren on earth, and wonder what progress is being made there, we are not thinking naturally, though we are thinking of natural things. So with our brethren on earth;

when they are thinking of us, and the wonders of these spheres, they are not thinking spiritually, but of spiritual things. There is a great void between the two kinds of thought, and however greatly you may elevate the one, or lower the other, they may not cross over it by so doing; any more than fishes can live in the air, or birds in the water. Yet man may think spiritually for all that."

Whilst thus conversing together, we had been slowly progressing along the verdant lane which now ended somewhat abruptly into comparatively open country of a gently undulating nature; though hills and mountains were visible in the far distance. Not many paces in front of us, as we emerged from the lane, flowed a broad and beautiful river, its waters as clear and as pure as those which flowed through Eden, straight from the Throne of God.

"Now, my son," said my guide, "we have got to cross this river, to get to our destination; but where is the bridge? And I do not see any boats about!"

Detecting a suspicion of pleasant banter in his voice, I looked at him enquiringly, though naturally somewhat puzzled.

"Well," said I in my own vein, "I think I could manage to swim across it."

"I do not doubt it, my son," he answered, "but I think we will dispense with swimming on this occasion, not to save ourselves the trouble of disrobing, but because there is another and more rapid method of crossing, and one which you have yet to learn. What do you say to flying over?"

"Flying!" I exclaimed; "How? By what means?"

"On the wings of the will!" he exclaimed. "You have a will which you are now able to use in new directions. What you desire, and will with firmness, and knowledge, and faith in the power of God's orderly and wonderful laws as here made manifest, comes to pass. Here your environment is of the same nature as yourself, and is one with yourself, and *is* yourself, if you can understand me; so that, as I have said, what you desire and will in conformity with the laws of these realms, is realised. It will be part of your education to become acquainted with these laws, to make yourself familiar with their working, and to act according to them. This, then, which we are about to attempt, will be your first lesson in one of the laws of this kingdom. All that you require to do when you feel yourself rising from the ground under the impulse of your will, is not to lose your head at the novelty of the sensation, but to keep your attention, and hence your will, fixed on the end in view, and to maintain an even equipoise. This is one of the simplest exercises of will in these spheres. Did our brethren of earth more fully realise the value of the training of the will, especially in matters of attention and self-control, they would have far less to learn in these respects on their entrance into this new life."

We had now reached the river-side, and the width of the water would be, in earth measurement, some 150 feet or so. Somewhat perplexed as to how to begin such an unusual procedure, I looked at my guide for a lead. Taking hold of my hand, and pressing it sympathetically and understandingly, he said:—

"Now, my son, will yourself into the air first, but not across, until I give you the word, and my will shall help yours in this first attempt! Come!"

On his word of command, I did as he desired, and felt myself rising slowly into the air, when, at the height of about forty feet, he exclaimed, "Now, forward! and your body will assume any suitable angle you may desire with very little effort. But keep your main object finally in view, which is to cross the river, and not to fall into it through inattention by the novelty of your situation or sensations."

SPIRIT IDENTITY AND SCIENTIFIC PROOF.

To the Editor of LIGHT.

SIR, In his courteous reply to my letter concerning the case of spirit identity of a certain Frank Collins, Mr. Cuming Walters somewhat misses the point of the letter (see its first paragraph, page 379 of LIGHT).

Mr. Walters has designated some of the methods by which this evidence was *not* obtained; would he let us know by what method it *was* obtained?

If it was by *apparition* (in dream or otherwise), it would be a very interesting point to know, as there have been many such veridical speaking apparitions.

I gather from the last paragraph of Mr. Cuming Walters' letter (also on p. 379), that there was no medium other than Mr. Walters himself.

I am not trying to pick holes in this very interesting case, but rather to have it confirmed, if possible.

Yours, etc.,

C. J. HANS HAMILTON.

Le Pavillon, Mauze, Deux Sèvres, France.
June 15th, 1923.

Having seen the above letter, Mr. J. Cuming Walters has sent us the following reply:—

The situation was certainly a novel one for me, and the sensations wholly delightful and exhilarating.

When, in a very short space of time, we had alighted without mishap on the opposite bank, and I had received my guide's smiling congratulations on my initial attempt at aerial flight, I said, curiously:—

"Supposing one fell into the water, who could not swim, what would happen?" for the water looked very deep as we passed over it.

"But he would swim," he replied, laughing at my concern, "that would be his first thought, and his first endeavour, and as his will would be fixed on it with great strength, he would easily accomplish what an aberration of attention in his flight had failed to bring about. I tell you this, not because such a thing ever happens, but because such would be the case in the event of it happening. It never happens, because, if through temporary relaxation of will he felt himself falling, the very fact of his doing so would at once recall him to a sense of his remissness, and he would remedy the fault almost automatically. Now let us make directly for the home whence came the bird messenger."

Turning abruptly to the right, which at this point led somewhat away from the river, we set off briskly in the direction of a slight eminence about a quarter of a mile or so distant. Rising above it I could discern the domed roof and towers of a large building, although the latter itself was hidden from sight by a large belt of tall and graceful trees. One thing I noticed in particular as we stepped along, and that was the ease with which we seemed to cover the ground. So easy, indeed, was the movement, and so little exertion needed, that the ground itself seemed rather to speed beneath us, than we over it. It was only little less pleasant than flying, but gave greater opportunities for converse as we journeyed agreeably along.

When, at length, we came to the foot of the hill upon which the house stood, I naturally looked for means of ascent, but could see none; for, although only about thirty feet in height, its slope was too steep to permit of climbing in comfort. Somewhat nonplussed at this seeming drawback, I looked at my guide in perplexity, and caught something of a merry twinkle in his eye as he said:—

"How now, my son; perhaps we had better walk round it to the other side!"

But though we did as he suggested, there was no apparent means of surmounting the obstacle, except by scaling it or by flight.

No sooner had these thoughts come into my mind than I at once saw the way out of the difficulty, and laughing at my own stupidity I arose in the air and alighted safely on a broad plateau of short velvety grass, followed by my smiling companion.

"Come! Come!" he said, with mock severity, "Do you so readily forget your first lesson in spiritual dynamics?"

"It had certainly slipped my mind for the moment," I replied somewhat ruefully. "Why did you allow me to walk you all round the hill when we might easily have mounted it at once, had you reminded me?" I asked.

"Pure curiosity, my son, pure curiosity!" he exclaimed. "For one thing I wished to see how soon you would find your own solution of the difficulty. For another thing I was curious to find out how long the inhibiting influence of earth-life impressions would operate to hinder that solution from coming forward in your case. I have also watched it in others, and it varies greatly. With some, it is a particularly stubborn factor in the way of their advancement, especially with those whose minds have never been turned towards the things of spirit, and the thoughts of God. The dust of earth still clings, my son; but you are beginning to shake it off!"

To the Editor of LIGHT.

SIR,—I must make the confession that I did not miss the point of Mr. Hans Hamilton's letter, but deliberately ignored it—not with any ill motive, but because I thought it would be better to await his direct question as to what he wanted to know. He had mentioned a number of methods by which communications are obtained; none of them applied to me, so I contented myself by saying so. To the list I may now add that of apparition or dream.

My method is the simplest I know. A board containing the letters of the alphabet is placed in an upright position. I pick up a small stick (any sort suffices), and place it on my open palms (I decline to hold it, lest I should unconsciously control it). Sometimes a second person has helped, and one did so in the Collins' case, but a second person is not essential. The stick rapidly moves and strikes the letters. A third person, standing behind me, takes the record. In the Collins' case, the lady who sat with me knew nothing of Collins, and very little of myself. I may add that it was by this "board and pointer" process that we obtained at various times messages in German, French, Italian, Latin, and once in the obscure Levantine dialect from an Egyptian sailor.

Yours, etc.,

J. CUMING WALTERS.

THE USES OF DEATH.

FROM THE PHYSICAL STANDPOINT.

By E. W. DUXBURY.

Probably no system of thought has done more than Modern Spiritualism to place Death in its true perspective as a biological process, as normal in its own order as that of birth. Yet to vast numbers Death remains the "King of Terrors," and the beneficent part it plays is largely ignored. This is so even in the case of many truly pious and religious minds. It is related, for example, of an aged Roman Catholic ecclesiastic, a man of exemplary character and universally esteemed, that he confessed that from his 35th year his life had been darkened by the terror which the thought of Death and Judgment had excited in his mind. On the day before his death, however, he felt a joy and confidence which he had never previously experienced, due, as he stated, to a visitation from spirit life of the holy Carmelite, the Blessed Soeur Thérèse of Lisieux.

It may not, therefore, be without interest to consider how Death has been regarded from a purely medical point of view, in the light of the knowledge and experience of the physician. The following quotation is taken from an important medical publication, "Twentieth Century Practice," in 20 volumes, by leading authorities of Europe and America. In a lengthy article on "Old Age," Dr. J. Boy-Teissier, of Marseilles, Physician to the Hôpital Sainte-Marguerite (Hospice des Veillards) writes as follows:—

I have endeavoured hitherto to indicate constantly the application which the physician will often be led to make, to the great advantage of his patients, of certain notions which at first sight might appear to be rather far removed from any possibility of immediate or frequent utilisation. And I think that this study of old age should not be terminated without a word as to how we physicians ought to regard death and understand its rôle.

There is a certain cowardice in not entering boldly upon an analysis of this transformation of life, and it is to be regretted that medical men especially have taken so little pains to understand death as it really is. I do not think that it will be too great a departure from my purely medical and practical point of view to devote a little attention to the study of this theme, for in truth there is no more medical or more practical question. There is no reason why we should be afraid of the idea of death, and we ought to familiarise ourselves with it, as with all the other phases of life. The rôle of the physician is to fight against it, and we might even say also to fight for it. I mean by that that our efforts ought to be directed to preserve the individual from accidental death, which is a deviation from the natural law, and to lead him gently to death from old age, which is the natural goal of existence. The true physician ought to be able to remove prejudices, and to lead men to regard death from a high plane; he should see in it solely a necessary biological phenomenon, which is useful, and consequently good, as it really is.

However strange and exaggerated these words may appear at first sight, we need only reflect for a moment, representing to ourselves the true rôle of death, in order to appreciate the exactness of this mode of regarding it,

and to understand how it is possible to look upon it as necessary, useful, and good.

Death is *necessary*. I have defined the living being as a sum of forces individualised under one form, and possessed of properties, the most characteristic of which are instability, and the power of attraction. But the living being, subjected to changes in his surroundings and forced to react against its variations, is differentiated in certain parts, which are adapted to this medium. This adaptation necessitates certain specialisations, the result of which is necessarily to determine a diminution in the characteristics of the living being. The diminution in the power of attraction results in a weakening of the power of repair, and in consequence of this the organism wears itself out in its functioning. When the vital activities are exhausted we say that the living being is dead.

The necessity of this final transformation of the living being explains itself. Death is therefore necessary.

Death is also *useful*. We can easily imagine what the earth would be if death did not exist. There would be a frightful struggle to obtain the necessities of existence. If death were not the end of the living being, the smallest particle of food would be contended for by a legion, and the time of all creatures would be solely employed in fighting. There would be a constant increase in violence and an uninterrupted ascendancy of brute force. Death is therefore useful, since it assures a supply of food proportionate to the needs of the living, and this happy result permits of progress through the balancing of appetites and necessities; it also gives to those who live the time to occupy themselves with recreation in the moments of respite that the search for the satisfaction of their needs leaves to them.

Finally, death is *good*. It puts a term to the struggle for life; it prevents us from taking account of our deterioration, of that fatal deterioration which comes from the very employment that we make of our functions. It is necessary to say that this last conception is far from being that of the majority of mankind, but the divergencies in the mode of understanding death are due solely to the different points of view from which it is regarded. It is wrong to generalise on this question; we are too prone to refuse to analyse it, and the cessation of life is looked at a little too superficially; we scarcely distinguish the innumerable varieties of accidents which may lead to death. Above all modes of dying is that which we must call natural death, physiological death, that which necessarily and happily terminates existence. This death is gentle and calm, for it is free from all painful manifestations; it is therefore desirable, and all our efforts ought to be directed to its attainment. We should try to have it accepted as a happy event. Far be it from my intention to walk along the paths beaten by pessimists of all ages, and especially of our own. I condemn their views. I do not say that life is a detestable thing, and that our only refuge against it is death. I have not to occupy myself with the value of life. Most commonly, I believe, it is worth only what we make it worth. But, after having seen that all the vital phenomena have fulfilled their evolution, we may justly believe that this final act, that which is accomplished naturally, without our having had any responsibility in its hastening or retardation, that which terminates the series of organic acts, ought to be regarded as welcome.

SIR ARTHUR CONAN DOYLE AND A TEST MESSAGE.

A LINK WITH THE PAST.

We take the following from a letter, appearing in *Light* of July 2nd, 1887, and written by Sir Arthur Conan Doyle (then Dr. Conan Doyle). It will serve to illustrate his long association with the subject of Spiritualism:—

Last week I was invited by two friends to join them in a sitting with an old gentleman who was reputed to have considerable mediumistic power. It was the first time that I had ever had the opportunity of sitting with anyone who was not a novice and inquirer like myself. I may remark here that for some days I had been debating in my mind whether I should get a copy of Leigh Hunt's "Comic Dramatists of the Restoration"—the question being whether the mental pollution arising from Messrs. Congreve, Wycherley, and Co. would be compensated for by the picture of the manners and customs of those days to be gathered from their pages, and which I had particular reasons for wishing to be well up in. I had thought the matter over, but had dismissed it from my mind a day or two before the séance. On sitting, our medium came quickly under control, and delivered a trance-address, containing much interesting and elevating matter. He then became clairvoyant, describing one or two scenes which we had no opportunity of testing. So far, the meeting had been very interesting, but not above the possibility of deception. We then proposed writing. The medium took up a pencil, and after

a few convulsive movements, he wrote a message to each of us. Mine ran: "This gentleman is a healer. Tell him from me not to read Leigh Hunt's book." Now, Sir, I can swear that no one knew I had contemplated reading that book; and, moreover, it was no case of thought-reading, for I had never referred to the matter all day. I can only say that if I had had to devise a test message I could not have hit upon one which was so absolutely inexplicable on any hypothesis except that held by Spiritualists. The message of one of my friends, referring to his own private affairs, was as startlingly correct as mine.

It is a coincidence that after lighting upon the letter, of which the above is an extract (while casually turning the pages of an old volume of *LIGHT*), we should a few moments later have been shown an article in an American newspaper, in which occurs the following allusion to Sir Arthur's powers as a healer, to which, as will be seen, reference is made in the letter:—

While in Chicago, Sir Arthur told of a recent incident in Cincinnati, O.:

"I am a physical medium," said Sir Arthur. "Occasionally the power comes to me. It is sudden—like a wave, and then I know I can heal. In Cincinnati Mr. Howard Saxby was to preside at my meeting. He was taken ill and had to be operated upon immediately."

"I went to see him, laid my hands over his stomach, and that night his wife called me and informed me that he was as well as ever."

This is regarded as proof.

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THE OLD THINGS PASS AWAY.

When Emerson wrote his essay on "Spiritual Laws" he told of things which he saw prevailing everywhere in human life, but the workings of which were not so easily discernible to the ordinary mind. During the generations which have passed since he wrote, these laws have become more generally apparent. Human experience has grown apace, and even a casual glance at the tendencies of the age to-day gives us eloquent proofs of the advance of spiritual evolution.

The mere fact that the world is in a ferment tells us much. The changes already wrought or in process of being outworked tell us more.

Let us consider a few of them. We could give "chapter and verse" for all of them, but in some cases a general reference will be sufficient. We would not be invidious by pointing to personal instances.

Spiritual laws work towards unity in all departments of life. It is sometimes as if Nature said, "Combine or perish!" And so we see in commerce and industrialism great amalgamations going on—"mergers," "combines," and "trusts." Some of them have their objectionable features, but they show the right tendency. The last and greatest example is the scheme which has combined so many railway companies into a very few. Spiritual laws are at work moulding and merging on the high plane and on the low. In the deeper recesses of human life we feel the process at work in many ways—there are co-operating energies, the secret binding of many fine spirits in sympathy and communion. But of these things we do not read in the newspapers, which can only be concerned with a surface view of events.

We reflect again that spiritual laws are fatal to falsities of all kinds. They shrivel and destroy shams and impostures, whether in men or things. Of old their action was slow. The charlatan, the "clever rogue," and the social or religious pretender could flourish for quite a long time on the dullness of their dupes. It is not quite so to-day. Intelligence is increased, and the humbugs are more rapidly laid by the heels, and revealed for what they are. The highly-coloured but deceptive schemes of glib-tongued politicians have lost the power over the populace which they once possessed. Time has tested these and many other hypocrisies, and they are tottering and falling to pieces under our eyes. Examples innumerable will occur to every intelligent observer of life to-day. Even the self-deceived leaders and prophets of the people who have been unconsciously practising on the presumed gullibility of their admirers are beginning to wake up to the sense of reality, stung into realisation by the criticisms of those who have seen through the cheat.

In short, in these directions and in many others, we can see how Spiritual Laws inevitably assert themselves, for ever exposing and destroying the false things

and establishing the true. We see how nothing can stand that is not based on the principles of Nature, and how by studying those principles we can gauge the character and quality of all that we see in human life. Of any doctrine or system or philosophy that is at variance with those principles we can safely predict the failure. These are matched in the lower degrees of life by the wheel "out of true," and by the wall "out of plumb."

We can see—we are daily seeing—how all positions won or advantages gained by force or fraud have in them the seeds of their own dissolution. Spiritualism, which in its higher and worthier aspects brings us to the recognition of Spiritual Laws, holds within it inexhaustible riches of knowledge and power yet to be applied to the rectification of human life. It is no matter of revolution. "Human nature," as a wise spiritual teacher once said, "does not need revolution; it needs only developing and rounding out." But the old things of life must pass away, either by being transmuted into higher forms, if they or those who have them in charge are willing, or swept to destruction if they are left to remain as obstacles to the tide of advancing thought and the free play of Spiritual Laws.

THE GARDEN OF EDEN: ITS MEANING.

A WORKING MAN'S REFLECTIONS.

Such stories as the one contained in the third chapter of Genesis offer insuperable difficulty of acceptance to the intelligent student. Especially with reference to the talking serpent, condemned to eat dust. No dust eating reptile is known to natural history. Is the story, then, to be thrown aside as utterly nonsensical? I think not. Let us see if Life, and its manifestations, do not supply the meaning of the curious little parable, for such it is. Many have dealt with the discovery of the actual site of the Garden of Eden, but the writer suggests it is located in every land. Look at that most beautiful of all pictures, a sleeping babe in its cot. The glistening white innocence of its fresh clean spirit, its dimpled face and limbs—only a Raphael could adequately portray these, and Wordsworth has told us that all "heaven lies about us in our infancy." Truly the child lives in the condition of *untried*, undisciplined innocence—Eden. As the little life awakens and flowers, the serpent of the sensual appetites, whose food is the dust of the earth—i.e., the lowest attributes of the animal—suggests to the love nature (Eve) eat of the fruit of the Tree of Knowledge (or experience) of good and evil. Finally the love nature (Eve) coerces the intellectual faculty. (Adam) and automatically the journey from untried innocence, Eden, to perfected Purity—Canaan—begins. But ever on the path, stands the Guardian Angel with the two-edged sword, protecting against assault from without, and from the evil within, until the traveller is strong and valiant for the fight. So the fall, if fall it is, is upward, in the order of Providence. The writer lays no claim to theological wisdom, but believing that, as Swedenborg tells us, all religion has relation to Life, therefore from *life* we may sometimes catch a gleam of revealing truth, that will enable us to understand in some degree the parabolic writings of the ages.

HARRY FIELDER.

THE GREAT PRETENCE.

When a blithe infant; lapt in careless joy,
Sports with a woollen lion—if the toy
Should come to life, the child, so direly cros't,
Faced with the Actuality were lost . . .
Leave us our toys, then; happier we shall stay
While they remain but toys and we can play
With them and do with them as suits us best;
Reality would add to our unrest,
Disturb our game, our pleasure intermit—
We could not play with It! . . .
We want no living Christ, whose truth intense
Pretends to no belief in our pretence
And flashing on a. folly and deceit,
Would blast our world to ashes at his feet,
Since if he came, a presence to be seen,
We could not hide our hearts from his serene
Regard and play with Him and His decree,
We do but ask to see
No more of Him below than is displayed
In the dead plaything our own hands have made
To lull our fears and comfort us in loss—
The wooden Christ upon a wooden Cross!
—ARTHUR ST. JOHN ADcock ("The Divine Tragedy").

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The third series of Papers on Psychical Research by Sir Oliver Lodge appears in the current issue of "Cassell's Weekly," and deals with physical phenomena. In the course of his Paper, Sir Oliver, who, though briefly covering the ground, introduces a remarkable lot of evidence in a very few words, writes:—

In these physical phenomena—Direct Voice, Direct Writing, and, still more, actual Materialisation—we seem to be in the region of the incredible. But it is beyond our power to make up our minds beforehand what is possible and what is impossible. We have to be guided by the facts; and if the facts seem incredible—as they do—we have first of all to assure ourselves that they are facts, and then conclude that there is a department of knowledge to which we have as yet not got the key. The key is being sought for; and when we find it we may be thoroughly convinced, by past experience of scientific phenomena generally, that all these things have a law and order of their own, and only need a more complete understanding to fall into the system of organised scientific knowledge. Till then they remain outside; and some scientific men think that the easiest plan is to deny them wholesale. But that is not a truly scientific attitude, and does not conduce to the widening of our knowledge or the broadening of our outlook. Moreover, so far as religious people are concerned—and they are perhaps among those most tempted to deny—it may be a comfort to them to realise that many phenomena akin to these have been narrated as occurring long ago, and have a certain amount of Biblical authority, showing that they were believed to occur in ancient times. There are many instances of the direct voice—as, for instance, to Samuel, on Sinai, at the Baptism, on the road to Damascus. There are some instances of direct writing, as when a hand was seen to write on the wall. There are some of levitation (axe-head, Elisha); and there are some of materialisation, as at the Transfiguration, and during the Forty Days, not to mention others of less importance in the Old Testament.

In the issue of the "Church Family Newspaper" of June 22nd, the Rev. R. J. Campbell again returns to the subject of Christianity and Psychical Research. In the course of his article he writes:—

I suppose it will be of no use for me to repeat that, although I have little first-hand knowledge of the spiritualistic séance as such, I have had what is far more valuable from the evidential point of view, a close acquaintance with the methods of the Psychical Research Society extending over twenty-five years; I know what is evidence in this field and what is not. By the way, my readers must not make the mistake of thinking of the S.P.R. as a spiritualistic society. It is very far from being that; it is a society existing to collect facts relating to psychical phenomena, especially as bearing upon the alleged possibility of communication between the living and the dead. It sifts and examines these facts by strict scientific method but does not commit itself to the spiritualistic hypothesis or any other in accounting for them. With such eminent men as Lord Balfour amongst its past presidents the society has a strong claim to public confidence.

As a student of Psychical Research, Mr. Campbell then proceeds to give his reasons why the spirit hypothesis cannot be accepted as yet as the explanation of messages and the source of information emanating from a medium. He states:—

What has once been on record anywhere is accessible, we know not how, to supernormal human faculty; let anyone who doubts this watch what takes place with a good psychometrist or hypnotised subject where there is no pretence that beings not in the flesh are operating. Once rapport is established the psychometrist or clairvoyant or even the ordinary person in a hypnotic state will read you like an open book; things you have utterly forgotten will be re-brought to your attention. Until this amazing fact can be explained it is foolish to jump to the conclusion that the similar power exhibited in the mediumistic trance is any proof that minds other than those of the medium and the siter are communicating.

Mr. Campbell then further emphasises his position regarding Psychical Phenomena as follows:—

Memory and imagination have to be taken into account, and these are often treacherous. Nor need my correspondents be offended if I use the word hallucinations as descriptive of some of their recollections. This does not mean that the observers were merely deluded or necessarily otherwise mistaken in their accounts of what they severally underwent. And hallucination may indeed be stimulated occasionally by some force or intelligence not only outside the percipient but outside our scheme of things altogether; we are not in a position to say that the other world has nothing to do with them. But it is one thing to admit this and quite another to affirm that the thing experienced is exactly what it seems.

There is something illogical in Mr. Campbell's attitude towards Modern Psychical Phenomena. Because these things happen to-day he avers that before acceptance all must be submitted to an examination based on the particular type of scientific mentality possessed by the officials of the Society for Psychical Research. However, the Psychical Phenomena recorded in the Old and New Testaments, we take it, Mr. Campbell accepts, though he does not actually say so. As a priest he naturally does so without reservation. Why not offer these older records to the officials of the S.P.R. to investigate on the lines Mr. Campbell puts forward. Hold in abeyance the spirit hypothesis during that examination. Bring forward the subconscious mind, the subliminal self, collective hallucination, fraud, lunacy, and all the other proffered explanations of the modern psychical researcher. Submit the recorded examples of the direct voice, materialisations, automatic writing, and other expositions of spiritual gifts enumerated by St. Paul to the cold light of the researchers' laboratory, we wonder what would happen then? Mr. Campbell and many other clergymen are in a curious position when they cry "prove all things" that happen to-day, but accept anything so long as it is recorded in the Old Book.

The Rome correspondent of the "Sunday Times" cabled on Friday, June 22nd, the following story:—

There is a report that the ghost of Pope Pius X was seen in the Vatican a few weeks ago by a party of German and Austrian priests who were waiting in the private ante-chamber for an audience of the present Pope. A small door in the wall slowly opened and Pius X.—who died in 1915—appeared before them. He was at once recognised by the ecclesiastics, several of whom had known him personally, and they fell on their knees in mingled awe and terror. The apparition raised its hand in blessing, murmured, "Ten years hence the bad times will have changed," and vanished. On being admitted to the presence of the Pope the pilgrims could not refrain from speaking to His Holiness of what had just occurred. It is said that Pius XI. involuntarily uttered the words, "What, again?" but recovered himself and told them to pray, for they had all been victims of a collective hallucination. The priests, however, are firmly convinced that they did indeed see the apparition of Pius X.

The "Liverpool Daily Post and Mercury," in its issue of June 24th, published the following story on Thought Photography:—

A process by which thought photographs are said to have been obtained has been explained at Los Angeles in an interview to newspaper representatives by the Vice-President of the California Psychical Research Society, who exhibited a number of photographs to prove his assertions. "A camera is not used in the process," he stated. "Only a sealed plate or film is required. Anyone who has the power of concentration, and can think clearly, definite, and concisely, should try the experiment. In taking the thought picture of a cross, an ordinary photographic plate was wrapped in an opaque black paper, securely sealed in a yellow envelope, and suspended twelve inches before the eyes of the experimenter. The subject wrote on a piece of paper what he thought he would concentrate on and handed it to a member of the committee supervising the test. He drew a rough sketch of the object, studied it five minutes, laid it aside, and concentrated next for ten minutes on the photographic plate, but without touching it. We then took the plate into an adjoining dark room and developed it, with the result the cross came out clear and strong. The subject had written on the piece of paper given the committeemen the words, 'I will think of a cross.'"

Mrs. Barbara McKenzie, the Hon. Secretary of the British College of Psychic Science, in a letter recently published in the "Times," wrote: "Recently at the College of which I have the privilege of being Hon. Secretary, the Editor of the 'Scientific American,' a magazine of wide repute, made a personal investigation with the well-known Crewe Circle, and will vouch publicly for the excellent conditions under which he carried out his experiment, and the facilities provided for careful examination of all the apparatus used. Only a few weeks ago, two well-known photographers carried out a similar experiment with the same mediums, and, providing their own films and plates and using every conceivable precaution, obtained a psychic 'extra'—a face which had the additional merit of being recognised as that of a deceased near relative of one of the photographers. In both these cases the experimenters provided excellent sympathetic conditions which are not alien to the most exact observation when dealing with a human sensitive. These careful persons are not out to be fooled, and they are only a few of many who have tested these strange powers, which are possessed by but very few persons in the whole world. In this country there are only two or three mediums who seem to have this gift, in America a few, in Europe none so far as can be discovered, and I know of none in South Africa. If it were such an easy matter to fake and fool there would be dozens ready to hand."

ON "OUTLINES."

THE "BROKEN ARCS" AND THE "PERFECT ROUND."

By C. V. W. TARR.

In literature the present is an age of "outlines" and encyclopedias. So vast is the sphere of human knowledge, coincident at once with the bounds of Heaven and the orbits of atomic systems, that a hurried and educated age imperatively demands the "outline." In these post-war days we have seen pouring from the printing presses of the country, first Mr. H. G. Wells' masterly "Outline of History," next "The Outline of Science," edited by Professor J. A. Thomson, and there is now in course of publication "The Outline of Literature and Art," jointly edited by Sir William Orpen and John Drinkwater. Side by side with these, there have been other works with a popular appeal, extending over all the realms of man and nature. If it were possible to show ourselves to be at a disadvantage in every other respect compared with the peoples of antiquity, we should still have the supreme advantage of the easy accessibility of universal knowledge. Knowledge is the ferment of the spirit, and if the spirit be alive to its own self, the divine commotion marks the emergence of the wisdom of immortality. Yet it is precisely this result which the modern Spiritualist wholly fails to detect in all this popular educational work that is being done. The best brains of the day, especially the scientific, though they are the benefactors of the democracy, will not for the most part in their educational work, admit the influence of the supernormal facts of existence. It is not as if the day is still with us when only philosophical dialectics or theological dogmatics can uncover the reality of the soul. Nature has forced us to take account of the Larger Self of man, and the Larger World of Spirit which is its true home. So long as the light of this truth is turned away from the study of man and the universe; so long especially as history and anthropology and the social sciences are shielded from its glory, so long shall we see a great flowering of human knowledge, but without deep lasting roots in the reality of spirit. The Spiritualist often finds cause to criticise the departmentalism of scientists who, though they have witnessed and attested the psychic order of facts, seem curiously unable to see how the principles of nature which make such facts possible affect the whole realm of Life and Knowledge. The Spiritualist himself might be more logical than he is. If he is clear upon the First Principles of the spiritual philosophy he should quite fearlessly apply them to those studies which above all must influence the daily life and thought of men. A man may write a universal history, may start with the Fire-Mist, and unfold the story of creation down to our own troublous time, but if it lacks the dynamic of the spiritual philosophy it falls flat. And even if we leave aside works more popular in their appeal, and turn to those of scholars in perhaps more restricted fields of labour, we feel here and there that a hiatus exists which can only be bridged by the philosophy of spirit-communication. All this may seem a futile insistence upon principles of interpretation which, after all, the majority of mankind regard as altogether abstract. In reality it is an insistence upon the logic of psychic evidences than which there is none better attested in the whole history of Science. Frequently in my studies I come across passages where scholars seem held up, not so much for want of the material requisites of research, as by some indefinable factor which can only be expressed by the word Spirit. But for them the word does not possess that concrete as well as abstract

meaning which it bears for the modern Spiritualist. For my part I often think that where they see a blank wall the spirit-world begins!

The reports of seers and the communications from spiritual beings concerning the inner worlds of spirit bear to us a sense of increasing perfection and glorious manifestation of Life and Intelligence. The spiritual world fertilises the minds of men, and thus so much of the world's genius is born. How else shall we explain the inspired works of history? Shall we be consumed with love for the Beautiful, the Good, and the True, and yet, without hope of immortality, pierce the heart of our most precious love? We have done in this scientific age the most tremendous work of revolution in the ideas of mankind about the life after death. The fears and fancies, like monstrous poisonous weeds and beautiful flowers mingled in the Garden of Immortality, are stricken down. They are replaced by the sturdy growths of Fact and Observation, of Enlightened Reason and of Universal Love.

The Philosophy and Religion, the Art and Literature of civilisations show up against a background of spiritual guidance and intervention. The Immortal Man at the last can only be the Divine Man. And it is the divine things that man has said and written and done from which the generations of earth draw that inspiration which itself strikes Fire in Heaven. If we had with us to-day a scholar like William Howitt, sympathetic to the principles of the spiritual philosophy, who could give to the world an up-to-date "Outline of Psychic History," it would become evident at once that all the other "Outlines" were pale stars lost in its glory. After all, to the philosophical Spiritualist the history of mankind is one great drama in a far deeper sense than is recognised by the ordinary evolutionist, or even the philosophical historian. And its acts set on the stages of the great civilisations, now in Assyria and Babylonia, now in Egypt, now in Greece and Rome, and at last in our own day, are leading not to a consummation of tragedy, but of Universal Joy and Peace. Even on the ordinary view of history and evolution, the Past lives on in the Present, and makes it what it is. But those who made the Past are still with us, impregnating the Present, and the Divine Beings who read the Mind of God, strive in every age to bring forth some aspect of human life and thought which in the long run will be expressed in the rounded and complete man. There is a mediumship of nations as well as of individuals. And its greatest and most successful forms in individuals and nations, those of genius, are unconscious forms of mediumship. This helps us to understand why it has been possible for an age that is past to produce galaxies of geniuses whose works are still the inspiration of men whenever they turn back to them. This seems a Dispensation of wondrous wisdom. For if we in our supineness and inactivity cannot respond directly to the call of Heaven, we may still in our materialistic age be moved by that inspiration which has turned into the glistering jewels of Time and History. Those forms of Literature and Art, the inspired religions and philosophies, bequeathed to us from the past, which seem unsurpassable—I had almost said eternal—are the gifts of the Spirit. At the back of all is the divine sense of Religion and Eternity. The Outlines and Encyclopedias will have to come to it. And once the modern world has come to it, the errors and extravagances of the past, in religious ideas especially, will be banished for ever. The Spirit-World must enter into man's thoughts. It must reveal to all men what is the true care of the soul. And so, after all, the modern "Outlines" of Life and History may go back to the Plan of Genesis and show with Science for its guiding light that man's spirit came out from God, and unto God shall at last return.

MR. G. K. CHESTERTON ON MIRACLES.

The following racy passages are taken from Mr. G. K. Chesterton's brilliant book entitled "Orthodoxy." He is defending Christianity, especially in connection with its miraculous element, against the attacks of the agnostics:—

The ordinary agnostic has got his facts all wrong. He is a non-believer for a multitude of reasons; but they are untrue reasons. He doubts because the Middle Ages were barbaric, but they weren't; because Darwinism is demonstrated, but it isn't; because miracles do not happen, but they do; because monks were lazy, but they were very industrious; because nuns were unhappy, but they are particularly cheerful; because Christian art was sad and pale, but it was picked out in peculiarly bright colours and gay with gold; because modern science is moving away from the supernatural, but it isn't, it is moving towards the supernatural with the rapidity of a railway train.

One may surely dismiss that quite brainless piece of pedantry which talks about the need for "scientific conditions" in connection with alleged spiritual phenomena. If we are asking whether a dead soul can communicate with a living, it is ludicrous to insist that it shall be under conditions in which no living souls would seriously communicate with each other. The fact that ghosts prefer darkness no more disproves the existence of ghosts

than the fact that lovers prefer darkness disproves the existence of love.

It is just as unscientific as it is unphilosophical to be surprised that in an unsympathetic atmosphere certain extraordinary sympathies do not arise. It is as if I said that I could not tell if there was a fog because the air was not clear enough; or if I insisted on perfect sunlight in order to see a solar eclipse.

As a common-sense conclusion . . . I conclude that miracles do happen. I am forced to it by a conspiracy of facts; the fact that men who encounter elves or angels are not the mystics and the morbid dreamers, but fishermen, farmers, and all men at once coarse and cautious; the fact that we all know men who testify to Spiritualist incidents but are not Spiritualists; the fact that science itself admits such things more and more every day. Science will even admit the Ascension if you call it Levitation, and will very likely admit the Resurrection when it has thought of another word for it. I suggest the Re-galvanisation.

The greatest disaster of the nineteenth century was this: That men began to use the word "spiritual" as the same as the word "good." They thought that to grow in refinement and incorporeality was to grow in virtue. When scientific evolution was announced, some feared that it would encourage mere animality. It did worse, it encouraged mere spirituality. It taught men to think that so long as they were passing from the ape they were going to the angel. But you can pass from the ape and go to the devil.

TIME AS ILLUSION AND AS REALITY.

By "LIEUTENANT-COLONEL."

In a review of Dean Inge's "Philosophy of Plotinus," in a monthly magazine, the reviewer asserts that Time and Space "are essentially different," and bases an argument upon it. But that statement cannot be accepted. Time complies with all the requirements of a dimension, mathematically and logically, if considered from a super-physical point of view. Naturally from a physical point of view it appears different from that degree of Space in which we have freedom of movement, for we have not yet obtained freedom of movement in a time direction. If H. G. Wells intended "The Time Machine" to be a satire on the dimensionality of Time, he fails badly in effect, for he is treating super-physical conditions in a physical manner, an obvious absurdity.

Time appears to be a necessary condition of duration to us, yet so would Depth be to a two-dimensional mentality. But neither is "the essence of Time, the sequence of events," as this critic asserts. The popular view appears to be that the future consists of a fixed plan, or, alternatively, a supply of possibilities, waiting entry into the "present"; that it is subject to mutation in this "present," and emerges as a final accomplishment, an immutable "past," beyond change or recall.

A little consideration will show the "physical" nature of this view-point, that everything exists for our "moment of observation," and that it can only be "alive" during that moment. It is as absurd as an inhabitant of a two-dimensional world imagining that physical things only come to life and action while passing through his "surface" world.

Time is no more a sequence of events than Length would be a sequence of objects; the sequence is in our method of observation, in both cases.

The varying length of Time is another fallacy, if used in the popular sense, for the variation does not necessarily depend on any alteration in the actual quantity, but in our degree of concentration on any event, just as the way seems longer if we delay at every object passed on the road.

The view of Plotinus, that Space is inferior to Time, is another fallacy, due to the fact that we have some control of Space, but none at all of Time; with some degree of control of Time, it would assume its proper position as a dimension, co-equal with the other three of our present space conditions.

But control of Time implies a fourth-dimensional existence, throughout which events must be as fluent as they are in physical space; events in the future are by no means, of necessity, in the same condition as they will present themselves to us when they reach the present; neither do they retain permanency on disappearing into the past.

To assume the opposite would be to give a permanency to all our actions which could never be recalled, and consequently never be remedied; their effect would be eternal. This would indeed be "fate" in the most absolute form ever suggested—a super-physical eternity depending on a physical instant.

Dean Inge is not so unreasonable in his suggestion of a "section of eternal life," as his critic suggests, nor does it

imply "neither time nor space." There is no "timeless state," for time exists in every state of being, but not as the uncontrolled quantity that it appears to us.

In suggesting an alternative to "re-incarnation," the critic erects his own nine-pins, in order to knock them down.

He says, "If we reject the doctrine of re-incarnation, we have to adopt the almost incredible hypothesis, that once only in an interminable period of life, before and after, for some inconceivable reason, at a date capriciously chosen, the individual ego is pitchforked into a physical life on an insignificant planet in the universe, in many cases only for a few minutes." What an unrecognisable parody of the real alternative! There is no knowledge of the previous existences through which the ego may have passed, but this is possibly due to the fact that these previous existences were of such lower conditions that they did not include intellect and the power of conception, and therefore of intellectual memory as apart from that of mere physical experience. This is at least more probable than that the whole contents of an intellectual experience should be submerged in each succeeding earth life. Neither is this earth life assumed to be the central event implied in the above parody, but a step in the spiritual evolution, superior to that which has preceded it, but inferior in its turn to all that will follow.

The assumption that "progress, commenced in this planet, may be continued in another," is another "physical" conception; but why should this progress be continued in any planet, except to support the theory of re-incarnation? Surely it is more reasonable to suppose that "progress" would transcend its previous conditions at each step in evolution.

Even our faulty earth-methods do not condemn a man to an indefinite number of sessions at one educational level until he has passed a certain standard. After due opportunity, he has, willy-nilly, to enter the higher standard of life, and find his new level there.

It is useful to remember that mathematics are not only a concept of physical conditions, but also a necessary framework of all higher existence, for this latter is not merely an emotional condition as some people appear to suppose. We shall still be *real*, in fact the higher the existence the greater the reality.

WOMAN.—If Earth is the mother of our earthly nature, we ought to know that Heaven must be the mother of our superior personality—the heavenly germ that is in us all.

What is there to be defended from the pollutions of the flesh, and guarded from the temptations of this world, but the precious nature which is buried within us? And what is there that can hope to enter heaven, but the creature that first came from heaven? If we began to be at our birth, there will be an end of us at death. But being the offspring of God, and Spirits of Eternity, we shall survive the earthly form of our existence and return home. Take heed to yourselves, "because of the angel," which is involved in your earthly frame. And that you may be able to watch more carefully, and pray more carefully, and pray more earnestly, and live more beautifully, avail yourself of all the holy melting tenderness, which you can draw down into you, from the Motherhood of the Heavens.

—DR. JOHN PULSFORD.

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THE MEDIUMSHIP OF MRS. ANNIE BRITTAI.

The excellent work of Mrs. Annie Brittain as a mental medium is very well-known, but it may be of interest to many to hear that her mediumship also includes physical phenomena.

Several years ago some remarkable table movements, apport, etc., were obtained through her psychic powers, but for some time she discontinued this phase of her development, and turned her attention to the demonstration of her gifts as a clairvoyant and trance medium.

She is now interesting herself in trumpet phenomena, and has been sitting for about eighteen months with the object of building up conditions. This work is both slow and tedious, calling for unlimited patience, as it is her wish to obtain phenomena in sufficient light to see the results, without singing or a musical box to aid in obtaining conditions.

At the opening of the séance room of the Marylebone Spiritualist Association, at 5, Tavistock-square, on June 4th, Mrs. Brittain kindly consented to act as medium, with the following result:—

Seventeen members were present, and the room was illuminated by a red lamp, each person being visible. The trumpet was placed in the centre of the circle in an upright position.

A hymn was sung, followed by a few moments of silent prayer. No singing was allowed during the phenomena, as Mrs. Brittain's chief control tries to produce evidential phenomena without the usual musical box, and, as he terms it, "other noises."

After about five minutes, slight movements of the trumpet were detected, but as these did not increase, we asked if the light was too strong. The control, "White Eagle," rapped three times, which was the signal for "Yes." The light was accordingly lowered slightly, and the movements of the trumpet became very decided. The trumpet floated in *full vice* at the level of the heads of the sitters, showing clearly for about two minutes, after which it descended to the floor. Someone suggested singing, but the control strongly dissented by vigorously striking the floor with the trumpet, and followed this up by rapping out the time of a step dance, the two concluding raps being so heavy as to make us fear for the safety of the trumpet.

Then the movements became very rapid, and the trumpet practically flashed across the circle, almost as if it had been thrown. When these violent movements had subsided, the trumpet began to touch various sitters, some it caressed, others it tapped, indicating different personalities.

Whilst these phenomena were taking place, some of the sitters saw misty shapes in the front of the cabinet, and a movement of the curtains, while one or two members of the circle stated they were touched by hands. One lady, close to Mrs. Brittain, was gripped tightly, and although a little scared, she asked them to "do it again." She was then gripped two or three times. The sitter stated there could be no doubt about the reality of the touches, though no hand could be seen. Raps were also heard in the cabinet, which was quite empty, as the medium refuses to sit inside and was quite two feet away.

The séance lasted about an hour and a half, and concluded when the medium said she was feeling tired, the guide giving the usual signal (nine raps) for "Goodnight." No voices were heard, as Mrs. Brittain's development has not reached this stage at present.

The chief control, "White Eagle," is a Sioux Indian.

To see the trumpet move about without human contact is convincing to anyone who has sat in dark séances and had no visible proof of the moving trumpet.

EDITH FISHER,

Hon. Sec. M. S. A. Psychical Research Institute.

PHOTOGRAPHS OF MATERIALISATIONS.

M. Luiz M. Pinto de Queiroz, of San Paulo, who is now on a visit to this country, has paid us a call to show us some really remarkable photographs of materialisations obtained through a Brazilian medium. In one case the materialised figure, that of a woman, remained in the circle for the space of forty minutes, and the photograph of the spirit is as clear and definite as that of the sitters. He also brought with him a tuft of hair, which he asserts was cut from a materialised figure. So far as we could gather, the materialisations were carried on under the strictest test conditions, and a medical man who was present made a careful examination of the physiology of each. M. de Queiroz is a professor of chemistry and a founder of the Psychical Society in Brazil.

We have received a prospectus and catalogue of the Bibliography of Modern Spiritualism, issued by the Librairie Jean Budry et Cie, of 3, Rue du Cherche-Midi, Paris (VIe), an institution which should be of interest to those visitors to Paris who are interested in Spiritualism and Psychical Research.

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THE RETURN OF A VETERAN.

We have received an interesting visit from Mr. James Boyd, who may perhaps claim to be one of the oldest Spiritualists living, if not indeed the oldest, since his conversions date back to the year 1857. Mr. Boyd tells us that he came from Scotland to London as a youth of eighteen, and met Mr. James Burns, who at that time was not a Spiritualist, but who with him investigated the subject at about the same time. Mr. Burns, it will be remembered, was the founder and editor of the old "Medium and Daybreak," and had a house in Southampton-row, London, now swept away by improvements, where he published that journal and many books and pamphlets. In the following year, 1858, Mr. Boyd emigrated to New Zealand, where he remained until 1866, when he left for San Francisco, and became one of the earliest inhabitants of Riverside, where he subsequently engaged in the orange industry. Riverside at that time was a straggling wilderness. To-day it is one of the most important centres of orange growing, exporting twenty million boxes of oranges per annum. At the age of eighty-four Mr. Boyd decided to re-visit the scenes of his youth, and has been making a world tour. He will be shortly visiting his birthplace in Scotland. We hope to be able eventually to give some further details of Mr. Boyd's remarkable life and his experiences in Spiritualism and other matters which we can well believe would make an interesting volume. He tells us that from the beginning he has been a reformer, and to-day he is hale, vigorous, and youthful, with every expectation of at least completing his century. Our readers will join with us in congratulating so splendid a specimen of the old guard of Spiritualism, one who may perhaps take his place in succession to the late Dr. Peebles as the Grand Old Man of the movement. He celebrated his 85th birthday on the 29th of the present month.

A CLAIRVOYANT VISION OF FLOWERS
VERIFIED.

Miss Elsie Blomfield (Beckenham) writes:—

In May I went with my brother, A., and my cousin, Miss Norton, to Venice. One day we were going to visit the grave of my younger brother, Eustace, at the War Cemetery at Giviera. We had not intended to take flowers with us, as we were taking a special little memorial from home. If we had wished to take flowers we should, in the ordinary way, have hoped to get them at Giviera, as the journey from Venice is rather long (one has to take a gondola first, and then two successive train journeys, and a long drive after that), and the travelling and the heat would be bad for flowers.

However, on the morning in question, we were crossing the Piazza San Marco to make enquiries about the train times, when it seemed to me I heard Eustace's voice saying, "Do take me some flowers," and I thought white roses were what he wanted. I told my cousin, and we enquired the way to the nearest flower-shop. The window was full of white roses, and I bought six. There was a special reason for my taking six. We had to call at our hotel before we set out, and I found there awaiting me a letter from a friend, Miss M. Bowley, in England. She wrote that her sister had seen my brother, clairvoyantly. He was smiling and waving a bunch of white flowers. I was so glad then that we had the white flowers he wanted. When we came home, my cousin and I went to see Miss Bowley, and I was just beginning to tell her sister how pleased I was that she had seen Eustace, and how glad to have done as he wished, when she mentioned that it was a loose bunch of white flowers he had, not arranged in any way, and there were about six blossoms. This exactly described the flowers I took. Miss Bowley did not know Eustace very well in this life, having only seen him once or twice as a boy.

TO A DEPARTED SINGER.

Thou wast full of love and truth,
Of forgiveness and ruth;
Thou didst dwell in mysteries,
And there lingered in thine eyes
Shadows of serenest skies.
Thou didst remember well and long
Some fragments of thine angel-song,
And strove, through want and woe and wrong,
To win the world unto it.
Thy curse it was to see and hear
Beyond to-day's scant hemisphere,
Beyond all mists of doubt and fear,
Into a life more true and clear—
And dearly didst thou rue it!
So now, when high above the spheres
Thy spirit finds its starry peers,
It comes not back to face the jeers
Of brothers who denied it.
Star-crowned, thou didst possess the deeps
Of God, and thy white body sleeps
Where the lone pine for ever keeps
Patient watch beside it.

—J. R. LOWELL.

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RAYS AND REFLECTIONS.

I could easily fill the whole of *LIGHT* with instances of curious coincidences that have come within my experience during the last few years. Those which have made the strongest appeal have been the cases in which benefits have come to persons through some happy combination of circumstances occurring at the precise moment when the help (whatever it might be) was most needed. Many times some visitor to *LIGHT* office arrived at the same time as another visitor. One had a favour to ask, the other the power to bestow it. It might be some piece of information not easy to obtain. In such cases it not infrequently happened that a letter received by that morning's post contained the information needed. People who were separated each other after years of separation would come in at about the same time and meet with startled exclamations—the office being about the last place on earth where either would expect to find the other. These things happened with such persistency as to be almost terrifying. I found myself at times quoting "Truthful James's" remarks (in Bret Hart's poems):—

Do I sleep? Do I dream?
Do I wonder and doubt?
Are things what they seem,
Or is visions about?

I could quite enter into the Truthful one's feelings as they expressed. But after a while the effect wore off. I got to the point of looking for these things, expecting them to happen and placing a certain reliance on the mysterious Providence at work. I could not join in the exclamations of wonder and astonishment excited in those unfamiliar with the thing. I was able to adopt the comfortable placidity of the old lady in the haunted house who had got quite accustomed to the ghosts which frightened strangers to the place out of their wits: "Ghosts? Oh yes, like enough. They's always about. We don't think nothin' of 'em."

There were many comic examples of coincidence, and these were always welcome. Some years ago, for example, a clergyman, in a country town remote from London, became an occasional correspondent and contributor. He was a brilliant scholar with a rich fund of humour which came out conspicuously in a friendly correspondence. Then the coincidences began. I was first made aware of them in a letter in which he wrote, "Pereant qui ante nos nostra dixerunt." This playful curse on those "who say our good things before us," he explained by saying that whenever he thought of a subject, an illustration, a good story, or even a happy title, it was almost bound to appear in the following issue of *LIGHT*. He complained that only on the previous week he had begun an article on a certain theme and had got stuck for a literary reference which he could not quite remember. He had then received his copy of *LIGHT*, the leader in which dealt with the same subject, treated it in the way he had designed to treat it, and the literary allusion he could not recall was there complete! And this kind of thing was going on all the time, he said. He begged me to call a halt. He said it was getting beyond a joke.

I simply could not do it, as I found when one night I jotted down for my own use an allusion to the White Knight and his "rules of combat," and on the following morning received a letter from my clerical friend containing the words, "Like the White Knight, I know the rules of combat!" After that the stream of coincidences seemed to flow down, or at any rate we ceased to notice them. But in other directions they went on with redoubled vigour, and at last they became, so to speak, "common objects of the seashore," ordinary features of the intellectual landscape.

Here is a little story which illustrates the subject of our recent theological controversy so far as it relates to the process of quoting text against text. Two preachers were travelling together in a railway train. One was a Calvinist, the other a Universalist. As they rode along the former opened his Bible and read to his companion, "And the wicked were turned into hell." And then, closing the Bible with a bang, he remarked, "There you are—the wicked are in hell. Get them out again if you can." Whereupon the Universalist opened his Bible, and read, "And death and hell delivered up the dead who were in them." "Now," said he, "they are out. Get them back again if you can!"

LIFE.

Life! we have been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away—give little warning—
Choose thine own time;
Say not, "Good-night," but in some brighter clime
Bid me, "Good morning."

—MRS. BARBATT.

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."

JOHN DEE AND CRYSTAL GAZING.

Seeing how greatly modern Spiritualism has been the subject of violent prejudice and vicious misrepresentation, it is not surprising to observe that many men famed for their learning in the past have been condemned in wholesale fashion if they were reputed to have had any connection with the "occult sciences." We may take an example in the case of John Dee, who is mentioned in an article on "Some Welsh Astrologers" by Mr. Arthur Mee, in a recent issue of the "Weekly Mail," Cardiff. Few who read the scathing allusions occasionally made to him by superficial writers would imagine that he was in his day (sixteenth century), a man of great learning, educated at Cambridge, greatly esteemed amongst scholars, and one of the leading astronomers of the time. But he was also a crystal gazer, and skilled in other forms of divination. But, like some other great sages, he was not remarkable for worldly wisdom, and made some bad blunders; being duped by one Kelly, in whom he placed a too simple trust. To-day, as Mr. Mee points out, a greater discrimination is being shown. John Dee's addiction to crystal gazing would alone have been sufficient to cloud his memory with ridicule, but Psychical Research has of late years shown the reality of crystal vision, and such writers as Andrew Lang have treated it seriously. As a crystal gazer, Dee would doubtless have possessed some quality of mediumship, and this might well explain a certain susceptibility to attempts to impose upon him. Mediums, as we know, are sensitive and impressionable people, apt, unless they have learned worldly wisdom, to be tricked and deluded. It may, indeed, be suggested as a general rule, that it is the sham medium who deludes and deceives; the real medium is more apt to be victimised by the wiles of those who desire to discredit him. We welcome the opportunity to say a word for John Dee, and thus assist to revise the hasty and unjust verdicts of a materialistic age, whose delusions are being exposed much more completely and effectively than it ever exposed the alleged superstitions of the age which preceded it.

"JIU-JITSU" AND JAPANESE OCCULTISM.

The extent to which a psychic element is occasionally mixed with powers explainable on ordinary lines (as, for example, by conjuring and sleight of hand), is well exemplified by the Japanese system of physical culture, known as "jiu-jitsu," or "judo." In a book, "The Fighting Spirit of Japan," published some years ago, Mr. E. J. Harrison, an Englishman, who spent many years in the Far East, says that with this physical culture are mingled certain psychic secrets known only to the initiated. It seems that a Japanese trained in jiu-jitsu sometimes possesses occult knowledge—or what appears to be so—which baffles any ordinary explanation. Mr. Harrison tells how, although a trained exponent of Japanese wrestling, he found himself unable to make the slightest impression on a wrestler who was reputed to use magical arts. The Englishman was allowed to pull with his utmost strength on his opponent's ears. In ordinary circumstances, the ears would have been pulled off, but the Japanese, secure in his secret knowledge, remained perfectly unharmed. Finally, he made a pass with one hand, which had the effect of depriving the Englishman of his strength. Of course, we know it is the custom with some people to ridicule any idea of the "supernatural," but as we do not believe in the supernatural ourselves, we take the many examples we hear of these magical powers as indicating that there are ranges of knowledge which are termed "occult," because they relate to laws of which we have as yet no general knowledge.

SCIENCE AND HUMAN SURVIVAL.

It is not correct to say that Science has always confined itself to a consideration of the world in its physical aspects and of man as a physical being. The famous scientists who are associated with Psychic Research have not so limited their range, for they have given considerable attention to the question of human survival, and have in some cases announced their conviction that it is proved. It is impossible for scientists to lay down boundaries beyond which Science must not expect to pass, for knowledge increases continually. One man of Science (Professor Benton) has in his book, "Man-Making" (published by John Watkins), actually traced the career of man from his beginnings to the region beyond physical death, a remarkable achievement. In that book, Mr. Benton writes: "We believe we are approaching in death a great metamorphosis; an entry into a new kingdom of life wherein we start as its simplest creatures destined for unending expansion." It is a valuable work, and summarises instructively the history of the human race.

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THE NEW SPIRITUALIST CHURCH AT WESTCLIFF-ON-SEA.

It has been decided that the new Church for the combined districts of Southend, Westcliff, and Leigh, which has been built to seat seven hundred people, shall be opened on Wednesday, July 4th. The first service in it took place on Sunday, when the acoustic properties of the building were tested by the choir and the speakers, and gave general satisfaction. The seating accommodation met the requirements of the large congregation, and the electric light instalment—six lamps of 400 c.p. each, and one of 120 c.p.—more than realised expectations. The new Church should, therefore, be of the greatest value in the spread of the Truth.

The President of the Southend Society, Mr. I. Smith, introducing Mrs. Jamrach to give the address, said she was a well-known speaker and worker in the cause, and an old friend of the Society. She was the first speaker at their services at Crowstone Gymnasium, and she would be the first to give an address in this new Church, although it was not the inaugural service, because she came on this date on the list of speakers.

In the course of an able address, Mrs. Jamrach said she felt honoured by being the first speaker in it, as she was not only the first to give an address at the Gymnasium Hall, on the 1st of January, 1913, but she was also instrumental in helping to form the first Spiritualist Society in Southend. The question had been asked whether they had been justified in opening another church when there were so many others of the various denominations in existence. Her contention was that they had been justified in doing so, and for this reason—that the religious teaching of the day did not satisfy the human intellect. The methods of the Churches were out of date, and did not give the teaching that was needed in regard to the life after so-called death. Something more tangible was required by the people, and they were thus justified in giving the spiritual food that was needed.

Mr. Richard Boddington, President of the London District Council of the S.N.U., Mrs. Cannock, and Mr. Percy Street, resident minister of the Reading Society, will take part in the formal opening on July 4th.—W. H. M.

ERRATUM.—In our last week's issue, on page 397, it was stated in connection with the opening of the James Robertson Hall, Glasgow, that the Glasgow Association of Spiritualists operates as a District Council of the Spiritualists' National Union. We are now informed by Mr. J. B. M'Indoe, the Honorary Secretary of the Glasgow Association of Spiritualists, that this Association does not operate in the manner stated. It is the Scottish Spiritualist Alliance which, on being merged into the Spiritualists' National Union, now operates as a District Council of that body.

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 1st, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Pearl.

Croydon.—*Harewood Hall, 96, High-street.*—July 1st, 11 and 6.30, Mr. Percy Scholey.

Brighton.—*Mighell-street Hall.*—July 1st, 11.15 and 7. Mrs. Cannock; 3, Lyceum. Wednesday, 8, Mr. Howard Hulme.

Camberwell, S.E.—*The Guardians Office, Peckham-road.*—July 1st, 11, service; 6.30, Mr. A. Nickels. Wednesday, 4th, 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, Ald. D. J. Davis, J.P.; 7, Mrs. B. Stock (address and clairvoyance); 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. V. Redfern. Friday, free healing centre; 5-7, children; from 7, adults. Sunday, July 8th, 11, Mrs. A. Boddington; 7, Mrs. E. Neville. Membership earnestly invited. Subscription, 6/- per annum.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—July 1st, 7, Mr. J. H. Carpenter. July 5th, 8, service, Mr. Ernest Meads, address.

Shepherd's Bush.—73, Becklow-road. July 1st, 11, public circle; 7, Mrs. Bolton. Thursday, July 5th, service. **Peckham.**—*Lausanne-road.*—July 1st, 7, Mrs. Annie Johnson. Thursday, 8.15, Mrs. E. Marriott.

Boves Park.—*Shaffesbury Hall, adjoining Boves Park Station (down side).*—Sunday, July 1st, 11, Mrs. J. D. Kent; 7, Mr. T. E. Austin. July 4th, Mrs. Maunder (flower reading).

Worthing Spiritualist Mission, Ann-street.—July 1st, 11, service; 6.30, Mrs. Harvey. July 5th, 6.30, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, July 1st, 7.30, Mr. Ernest Meads. Wednesday, July 4th, Mrs. Graddon Kent.

Central.—144, High Holborn (Bury-street entrance).—June 29th, 7.30, Mr. T. W. Ella. July 1st, 7 p.m., Mrs. Clempson.

JOKES I HAVE DREAMT.

By FRANK LIND.

In a recent issue of the "Saturday Review," a writer, criticising "A History of Dreams" by A. J. J. Ratcliff, observes:—

Can anyone record a dream? Has anyone, in fact, ever recorded one? Everyone knows that there are few things easier than to relate the dream we remember at waking, but anyone with an elementary training in introspective analysis knows perfectly well that a remembered dream is a constructed dream, reconstructed if you will, but constructed not as we like to suppose out of original dream material, but out of the recollections which form for each of us the continuity of our lived experience.

This statement, though possibly true of a certain type of dreams, is, like all such sweeping assertions, correct only in part. It does not, for instance, allow for prophetic dreams. Some time ago I received during sleep intimation as to the arrival of a letter, also some knowledge of its contents, the letter in question being delivered on the following morning. How does the simple explanation "constructed out of recollections" apply here?

Another kind of dream which cannot so readily be disposed of, or even, I think, be accounted for upon a psycho-analytical basis, is that in which one plays a part wholly contrary to one's wonted behaviour in normal waking hours. I myself have a trick, particularly when my brain is over-tired, of dreaming jokes—jokes which I have assuredly never read or heard before, and cannot trace back to any mental or material source. Though I am well aware that these jokes are not of a very subtle order, they seem to me interesting as a proof of how logically the sub-conscious mind can work whilst one sleeps. I venture to give a few samples.

The other night I dreamt of a little boy, whose hand I at once noticed was badly swollen. I enquired the reason, "Because" (*bee cause!*) was the youngster's laconic reply. I am usually the butt for these flashes of humour. Some nights previously I found myself standing outside a tavern. Before me was a typical and burly specimen of the British workman, leaning up against a post, and the following dialogue ensued:—

MYSELF: "You lazy fellow, why do you not do something for a living, instead of lolling idly there?"

HE: "Well, guv'nor, I'm supportin' meself, ain't I?"

Then I woke.

Most of these jokes are short, some of them consisting of a single sentence; as when I offered a book to a friend with the injunction, "Learn and inwardly digest—but please don't mark!" But occasionally there is a more ambitious effort. For example, my meeting with a friend, and our sympathetic comments upon Brown.

FRIEND: "You know Brown, in our street? There never was such an unfortunate man."

MYSELF: "Why, is he in trouble again?"

FRIEND: "Yes. It's that baby of his."

MYSELF: "The one that cries all night?"

FRIEND: "Yesterday it fell out of the top window."

MYSELF (*in horror*): "And was killed?"

FRIEND: "No. That's the misfortune."

My next and last, quite a little story in its way, is less callous.

Behold me in a Lyons' tea-shop. A generous stranger suddenly descends upon me, and, despite my urging that he is in error, persists in claiming me as a long-lost chum. He treats me; and I, not unwillingly, partake of almost everything in the shop, reflecting: "What matters the expense? He is footing the bill." So he did; though, as directly he had disappeared, I found to my dismay—with my purse! I was not sorry it was only a dream.

No, oneirology is yet in its infancy; Freud and Jung have but turned the surface of the soil. The roots of this entrancing subject are still hidden deep in darkness. Not until some seer such as Andrew Jackson Davis gives us a new "Traumdeutung" shall we have a clear and comprehensive interpretation of the origin and meaning of dreams.

ANSWERS TO CORRESPONDENTS.

J. W. T.—We have heard and read much about the book, but have not reviewed it, and cannot therefore pronounce any opinion. It is in the library of the London Spiritualist Alliance.

SEEKER.—Your questions are elementary and have been answered countless times in LIGHT. We would advise you to take a course of reading in the books advertised in LIGHT. If you will recognise that the spirit world is a purely human world you will see that it will answer in all general principles to the human standard of life and thought. The book quoted in LIGHT of the 16th inst ("The Morrow of Death") should interest you.

E. V. PICKERSGILL.—They are pleasing messages, but not at all suitable for publication.

M. H. R.—We are sorry the verses are not up to the standard which would make them suitable for printing.

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