

# LAYMEN AND CLERGY ON SPIRITUALISTS

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,208.—VOL. XLIII. [Registered as] SATURDAY, MAY 5, 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 in 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.

But in the ages thou shalt be  
A link from unknown to unknown,  
A bridge across a darkling sea,  
A light on the world's pathway thrown.

### THE "ANCIENT WISDOM."

We doubt not that the shrewd observer of that kind of literature which is described as the wisdom of the past will note the necessity for critical discrimination. Much that is regarded as "ancient wisdom" is ancient, certainly, but it is not wisdom. The recent discoveries in Egypt have shown us in a vivid way how small a span is even three thousand years in the history of the world, and have further taught us how much of barbaric superstition is mixed up with the occult and mystical learning of the races of antiquity. Hitherto Time has done most of the winnowing of the true from the false. But the process will go on more rapidly as human intelligence takes its right place in the work. We have sometimes thought that the same principle which operates in preserving man the spirit from dissolution, has also its part in the mental and spiritual order to which he belongs. We see that Truth of all kinds has a "survival value." The great sayings, and the noble philosophies remain, while all else goes into oblivion. Such a test is equally applied to our Spiritualism. All in it that is real or true endures, unscathed and unblemished, no matter how desperate the ordeal. Whether ancient or modern its true wisdom is imperishable. This is the only test we recognise, and it is one by which we are willing to abide.

### ROMANISM AND REASON.

A pamphlet entitled, "Light in Darkness" (Burns, Oates, and Washbourne, Ltd.), which has recently made its appearance, induces in us curious reflections. It is the work of a Roman Catholic writer, who appears to desire that his (or her) Church shall treat modern Spiritualism with more respect and understanding than it has yet shown. The author deplores the attitude of

hostility taken up, and pleads for a recognition of the fact that the work of leading Spiritualists, like Sir Arthur Conan Doyle, is really bringing the world back to religion. Of Sir Arthur the writer of the pamphlet says:—

Can any fair-minded Christian blame him? Read what he says of his first state before condemning the last: "When I had finished my medical education in 1882 I found myself, like many young medical men, a convinced materialist as regards our personal destiny." Shall we Catholics denounce Conan Doyle because he does not emerge from his discoveries a convinced member of our Church? Shall we quench all smoking flax because it does not flame with Divine inspiration? The Lord forbids it, and should we not be thankful that, amid the rather dogmatic and imperative assertions of one who invents a "New Revelation," we find Conan Doyle proclaiming that Spiritualism is "absolutely fatal to materialism" and not to religion?

### OUR OWN ATTITUDE.

The author of the pamphlet under notice shows more intelligence as a critic of Spiritualism than we usually find in the ranks of religious orthodoxy. Some apt quotations are made from Sir Oliver Lodge's "Raymond," designed to prove that spirit communications are not the diabolical things that religious bigotry represents them to be. True, it is asserted in the pamphlet, that "the Catholic Church is the only safe medium of communication," but it is also contended that the best Spiritualists "according to their lights are in good faith"; and it is suggested that in scientific Spiritualism the Church can find a powerful weapon to assist it "in conquering the greatest enemy of God on earth, Materialism." We do not, however, share the view (implied rather than expressed) that Spiritualism is likely to prove a recruiting ground for the Roman Church. We have never found that successful recruiting is the result of recruiting officers dealing out curses and abuse to the people they desire to attract. But persons inflamed with religious fanaticism are not conspicuous for good sense. While we have read the very fair-minded and intelligent pamphlet under notice with interest and pleasure, we do not forget that it appears at the same time as a book, also from a Roman Catholic source, which levels a false charge against that section of Spiritualists which appears before the public as a religious body. Holding as we do an independent attitude towards the various religious sects and communities (especially as Spiritualists are to be found in all—or nearly all—of them) we can afford to regard with composure their pronouncements whether for or against Spiritualism. The only consideration for us is its truth, and not whether it is in conformity with any particular body of theological opinion or scientific doctrine.

A WORLD-RELIGION must make its appeal to the universal elements in man. Sectional religions have passed or are passing.—REV. DR. J. C. CARLILE.

TO BE A CHRISTIAN, in the estimate of the average soldier, meant that you must not amuse yourself on Sunday, and that you must believe that the whale swallowed Jonah! —THE BISHOP OF LICHFIELD.

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## SOME RECENT ADVANCES IN PSYCHICAL RESEARCH.

ADDRESS BY MR. STANLEY DE BRATH.

On Thursday evening, 26th ult., Mr. Stanley De Brath delivered an address on Recent Advances in Psychical Research to the members and friends of the London Spiritualist Alliance, at 6, Queen-square. Mr. G. E. Wright occupied the chair. Mr. De Brath said:—

I have often been asked, "What is the use of Spiritualism?" The question almost takes away my ability to answer, for the state of mind that asks it almost precludes a convincing reply.

That state of mind seems to be one that takes no interest in anything not convertible to material use; it ignores the knowledge of human destiny and the development of character that governs that destiny; and it implies contentment with, or at least indifference to, the present state of the world. Its position seems to be, "We are all in the same boat, and if we lead averagely decent lives, whatever the future has in store (if there is any future), it will not be affected by what we think of it."

Quite lately, in one of the most advanced of the Church papers, "The Modern Churchman," Canon Price put forward the opinion that "Christianity has little more to gain or to lose directly by psychical research than by scientific enquiry in any other field." He says:—

"I will take for granted the claims of Spiritualists as in substance proved, that they have established the continuity of personal existence through death, and the fact of communication from those who have passed over. It is a large admission, but yet it is one which will increase the force of the following general reflections: First, What is the life to which these investigations introduce us? It is life on the psychic, not on the spiritual plane . . . it implies that the psychic body is material—of a most subtle and attenuated character, no doubt, like the ether that pervades grosser substances, yet distinct from the spirit whose organ and vesture it is. . . . Spiritualism . . . certainly robs death of much terror, it promises future recognition . . . it is comforting because it seems to minimise the difference between this state and the next. Yet, as hitherto expounded, it has no necessary connection even with Theism, and is but a very refined form of Materialism, which does not seem to contain either the theological or the ethical elements of which religions are composed. It is the shadow of this world cast on the next."

"It seems to follow that Spiritualism does not throw any light either upon the truth or falsehood of existing religions. If Atheism and Agnosticism are possible positions in this world, it is natural to conclude that they may be equally so in the world revealed by psychical research. The spirits who communicate profess themselves of the most various creeds. They continue to believe as they did on earth, and know nothing more than we do about ultimate problems. In fact, they seem to have very little information of a useful kind to impart upon any topic. And if they were to offer us such, how should we know that they were not speaking through their hats?"

"Psychical Research, then, on the most favourable estimate of it, does not reveal the secret of eternal life. . . . It may be an *ignis fatuus*. Thought transference will account for many of its marvels, and fraud is undoubtedly the source of others. It is often morbid and grotesque—it sweeps people off their feet and upsets their balance. It seems to cheapen and vulgarise the unseen. Some among us, and they the sanest and most spiritual, will recoil from it with distaste. They will agree with Dean Inge, for whom ghost stories have no attraction, and who would be sorry to have to believe them."

I have quoted this at length because it is a very usual position, and one that we have to face. Those who speak and write thus do not take the trouble to see what the most representative journal in the South of England—*LIGHT*—has repeatedly said on these very points. They do not acquaint themselves either with the psychological and scientific side, or with the philosophical and religious side of a movement whose principal characteristic is that it is world-wide, and came into existence simultaneously all over the world of Europe and the Americas in the second half of the 19th century, at a time when sceptical science, theological subtleties, and material wealth had combined to obliterate from many minds the primary verities that the soul is a real being independently of the body, and that the true human evolution is not ability to invent wireless telephony, new types of motor cars and aeroplanes, nor even high explosives and poison-gas, but, as Alfred Russel Wallace said, it is the development of a spiritual being fit to survive death. This evolution does definitely involve the

ethical qualities which Our Lord and Master laid down as the secret of the endless progression called *eternal* life.

But the acceptance of the soul as a real being which can exist, and does exist, independently of the body, is the first step to the realisation of the necessity for those qualities, and this proof has been given by Spiritualism and Psychical Research to many thousands to whom the Churches, for one reason or another, were unable to bring it home.

Now, thanks to the Experimental Method released from the obsession of fraud, by making fraud physically impossible, there have been four great advances made in this subject. They are:—

1. The proof of ectoplasm as a material plastic to thought-power;
2. The existence or transcendental faculties independent of Time and Space;
3. The adoption of experimental method and indifference to scepticisms;
4. The recognition that etherial physics involves a different relativity from that in which we now live.

### ECTOPLASMIC FORMS.

Ectoplasm is matter of a kind somewhat akin to topoplasm. The very small amounts that it has been found possible to detach and analyse seem to show an albuminoid basis. This is, of course, *dead* ectoplasm. When alive it may be invisible, vaporous, semi-liquid, semi-solid, or even quite solid. It is a new form of organic matter. It behaves as if alive, it grows into *living* forms. It is given out and re-absorbed, can move material objects; penetrates clothing; can be felt when invisible; discharges an electro-scope; does not conduct electricity in some forms, does conduct it in others: when given off the medium loses weight. At the laboratory of the International Metapsychic Institute a self-recording weighing machine has been set up by which variations in weight of the medium are registered on a time-chart so that the exact moment of variation in weight can be defined. Crawford repeatedly observed the same phenomenon, the variation in weight sometimes being over 20 lbs.

The most remarkable fact of all is that it seems to be plastic to thought which is not the thought of the experimenters. Mechanical rods are produced to produce mechanical effects (Crawford). Animal forms are created (Paris, Munich, and Warsaw experiments). Living faces, hands and feet are presented. Wax moulds of the latter are available and plaster casts from them. This was verified in England as far back as 1874, but as they were single experiments at séances they were scouted as frauds, and only Sir William Crookes and Alfred Russel Wallace saw their importance: and both suffered much defamation for their testimony to truth. No other men of science came forward to verify the facts experimentally. Even yet the British College of Psychic Science at 59, Holland Park is the only place I know in England where such phenomena have been made available to enquirers; and this at great financial cost to its disinterested principals.

Dr. Geley's experiments in Paris were witnessed by over one hundred professional men, first and last; and Dr. Schrenck-Notzing has published the names of forty-five German doctors, and twelve other men of standing who have been convinced by personal evidence at his experimental séances.

Psychic photography, which furnishes by far the best objective evidence of influence by surviving personalities, has for a long time past been qualified as fraud and excluded from systematic experiment by the most authoritative body of "research" in the British Isles; yet no objective phenomenon is so pertinent to the main question, for there seems no option between the theories that either the recognisable photographs are produced by the artistic efforts of unseen operators in the absence of the persons delineated, or through the virtual presence of those persons. That the thought of actual sitters can impress a photographic plate with a portrait of a deceased or absent person has not enough evidence behind it to be worth calling a theory. These photographs may also be ectoplasmic productions in a sense, and probably are, but whence comes the moulding power? Form, as Ruskin says, is the proof of intelligence. The objective facts are the final proof of supernatural action.

### TRANSCENDENTAL FACULTIES INDEPENDENT OF TIME AND SPACE.

In a previous lecture here I mentioned the experiments of Dr. Osty, continued for twelve years, and recently pub-



lished in France, of which a translation will be published by Messrs. Methuen this autumn.

These experiments which are exclusively on supernormal cognition of individual lives, show that certain percipients have the faculty (misnamed psychometry) which can cognise not only the main outlines and the salient events in lives submitted to them, but can also correctly state events still in the future. Not only so, but they can describe correctly scenes and events concerning persons at a distance only remotely connected with those whom they are describing. They can penetrate the bodily states of those whom they cognise, and can even describe their characters and the hidden events of their lives. Intervening space and time do not limit their faculties, and Dr. Osty shows conclusive reason why this faculty cannot be referred to cerebral action at all but is a transcendental sense which is other than the mode of thought usually called sub-conscious.

Many mediums show this faculty more or less partially. It is sometimes called "clairvoyance," though this term implies that the forms "seen" are actually present, which does not appear to be the fact, and in many cases is quite certainly not the fact, as when the clairvoyant closes his eyes and describes not only persons but scenes. I can give an instance of this from personal experience:—

In December, 1897, Miss B., a friend and colleague, went on a visit to a lady friend, not a professional medium in any sense, who had this power, but rarely exercised it. She took my friend's hand, shut her eyes, and said to Miss B.,

"Now I see you going over sea; now you are living in a large house, it looks like a barrack or institution of some kind, and it has two towers; now I see you driving in a country lane with a stout elderly lady with curls all over her head, in a curious vehicle like a large bath-chair drawn by a pony."

On Miss B.'s return nothing more was thought of the matter, which seemed quite devoid of probability. Shortly after, quite unexpected events took me to one of the Channel Islands, and I was offered a single storey house unsuitable for the purpose under discussion; but the owner offered to raise the house one storey and to add a wing. I drew the plans for him in May, and to my drawing he added two towers. The alterations were completed in September, and we went into residence. Some weeks later, Miss B. found herself driving with a lady exactly as described through the lanes in a vehicle as depicted. The prediction, till then forgotten, flashed into her mind. I suggested laying before her friend a photograph of the house along with others, but giving no hint of the purpose. The lady at once picked out this photograph, saying, "Why! that is the house I 'saw' you in."

This illustrates how the faculty is independent of time, and can take cognisance of trifling events in the future. The foreknowledge is much too precise to be attributable to chance coincidence, and from many scores of more or less similar incidents, as well as by others of more serious import, it is clear that the information reaches the percipients by channels other than those of ordinary perception and by methods other than those of ordinary reasoning.

#### EXPERIMENTAL METHOD AND INDIFFERENCE TO SCEPTICISM.

Scepticism sterilises research by confining it to proof of the genuineness of phenomena. The obsession of fraud renders the plainest proofs nugatory; it leads to the mere amassing of huge accumulations of "cases," most of which are mere repetitions of previous cases with little or no new matter. Accumulation of facts ceases to be useful as soon as they begin to repeat themselves. The true experimental method is (1) to learn how to use the very various faculties of mediums, (2) to employ only experimentalists who have this knowledge, (3) to make fraud physically impossible, as can easily be done in objective experiments, (4) to make a working hypothesis, and (5) to direct all experiment to its proof or disproof. This is real experimentation, not the methods of detective police. Dr. Osty has limited the scope of his researches to percipients exercising their faculties on a human subject, and invites further experiments *ad hoc*. He deduces that under these circumstances the percipient draws his information from a plane of unconscious cognition in the person delineated. He states that he is neither for nor against survival, that is not the object of his researches, and if it is to be proved, proof must come, not by imaginative theories, but by scientific induction, but he distinguishes clearly between three modes or planes of function—the conscious, the subconscious, and the transcendental.

Conscious thought has always a sensorial basis—sense-perception, whether our own or another's. Subconscious thought consists of memories and perceptions that have slipped below the threshold of consciousness, and been overlaid by others, called sub-liminal (Lat. *limen*—a threshold). But it is obvious that the subliminal cannot hold what never passed over its threshold, and has not yet come to pass. There is, therefore, a transcendental mode of perception, called so because it transcends space, and time, and sense, and reason; and Dr. Osty thinks that all, or most of us, have this deep-buried stream of knowledge which contains the general course of a life, and is further circumstantially enlightened as events in each life approach realisation. It is communicated from the transcendental

plane of the cognised psychism to that of the cogniser, where it is represented by symbolical images that are interpreted and translated by the faculties of the percipient into normal language.

I dare venture to think that the Creative Power which moulds the unborn babe, and gives to every human being the elementary perception of right and wrong, and maintains our contact with the Divine Fatherhood, works on the same transcendental plane, and is the mainspring of love and life. Lord Balfour, in his recent addresses to Glasgow students, has said that the metaphysical knowledge has proved the objectivity of the human soul. It implies a great deal more—it implies (as St. Paul saw) that Man is body, soul, and spirit, and that in God he lives and moves and has his being.

This, however, is the knowledge that superficial writers think has no connection with religion and practical life.

#### TWO RELATIVITIES.

We are often told from the Other Side that Time as we know it does not exist for them. Unless we realise how this may be possible, it is very difficult to reconcile foreknowledge with that power of choice on which responsibility depends.

From the time of Berkeley and Kant, it has been admitted that all our knowledge of Nature is relative to the impressions produced on our five normal senses; that is, we do not know things as they are in themselves, but only by those impressions to which we are open. If, for instance, we were open to electric and magnetic vibrations, we should see objects under quite new aspects. If we were open to all etherial vibrations, our present minds would be dazed by the broadcasting alone, to say nothing of a vast number of other vibrations. Our limitations are proportionate to our minds.

Our senses are attuned to certain grades of matter and energy, and receive from them reports that are quite true as far as they go. "Matter" means to us chemical matter, composed of atoms of some eighty different "elements," and the limitless compounds these make. Some people are saying that the Atomic Theory is exploded by the discovery that the atoms are composed of electrons. Nothing is further from the truth: Dalton's discovery is perfectly true for ordinary chemical matter; the whole of the chemical and engineering industries are founded upon it—it works out absolutely truly. All that is changed is that the atom is not an ultimate and final form of substance.

Similarly, "space" is the distance between masses of matter, whether the walls of a room or the distance between stars. Time is an impression produced by changes in ordinary matter, either the movement of the earth that gives us the day and year, or the ageing of a man or a tree. This is the relativity in which we live—Matter, Energy, Space, and Time. To these our senses are evolutionally attuned. Matter and Energy are the realities; Space and Time are the derived notions; they have no objective existence.

Besides these we can reason that the forms of energy in Nature are directed by Universal Mind that pervades every leaf of every tree, arranging its cells into the form that marks the species. The same is true of animals and of ourselves.

Ordinary chemical matter easily becomes invisible; water becomes invisible vapour; salt disappears in solution; carbon combines with oxygen to form an invisible gas, from which all our forests are built up; metals form with acids compounds that are invisible in solution, but still retain their weight.

Energy is invisible in all its forms; even light is not seen, we see its effects only. Heat, light, electricity, magnetism, and the other known forms of energy, are all invisible; some are intangible also; but all can be converted one into another in fixed quantities under mathematical laws which express the facts.

This "engineer's relativity" is that of daily life. All manufacturing and distributing processes are governed by it. All its laws, arts, and sciences are perfectly true within their own limits. They are not obsolete.

#### ETHERIAL RELATIVITY.

As soon, however, as we begin to apprehend Ether and electrons, we enter upon a new relativity. Elementary atoms are no longer final and fixed forms; they are found to be in incredibly rapid motion. Etherial velocities, which are, like light, 186,000 miles per second, make us dizzy in our attempts to imagine them, and the supernormal operations that seem to us independent of space and time are incomprehensible by the normal relativity. Metapsychic science reveals an invisible ectoplasm that can carry mechanical and vital power, that it is seemingly plastic to will, and can assume all kinds of forms.

If the New Monism be true, as it probably is, that Matter is a special form of Ether, only one thing is clear—there are two relativities. And if we remember that this does not mean a dualism in Nature, but only two sets of faculties in ourselves—one set correlated to the substance of the body, and another to that of the soul—we shall be less puzzled. The one is that of chemical matter and mechanical energy; the other is an etherial relativity of which we know very little, except that it seems connected



with all manifestations of energy, and with the intelligent forces of metapsychic science.

As long as we keep these two relativities distinct in our minds, there is no confusion, and no upset of ideas; there is only fresh knowledge which does not nullify the old. And if we cannot conceive of invisible bodies made of "stuff like electricity," as some spirits have said they are, we may recall that Sir Oliver Lodge, who is certainly the first physicist in England, and perhaps in the world, sees no reason why this should be impossible (cf. "Raymond Revised," p. 208). The real difficulty probably is that we are attempting to interpret one relativity in terms of the other, and refusing to admit that there are a few things—as De Morgan said, perhaps half-a-million—that we do not know.

Everything dealing with the after-life of the soul and its powers, except its emotional and ethical perceptions, must be a *representation* under our limitations of Time and Space. That is why all such things, whether in the Bible or out of it, are necessarily given under images and figures; they are given, as Matthew Arnold said, in literary, not scientific language.

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This has a very important and far-reaching bearing on religion, for it is the ground for tolerant good-will. No representation is, or can be, absolute. It matters but little that a man should represent God to himself as an infinitely vast invisible man enthroned above the sky, if that is the only representation that his mind is equal to; but it matters greatly that, because he thinks that representation childish, he should deny it and form no other. It matters greatly when clergy set before the people a representation much above or much below their comprehension; or insist on any view as *absolutely true*.

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These phenomena were recorded in a thorough and conscientious manner by Major Spencer, who went to a tremendous amount of trouble to draw up carefully detailed reports. The reports were forthwith submitted to the London S.P.R. whilst the phenomena were still in progress. Instead of taking advantage of such a unique opportunity of first-hand investigation, this body adopted a masterly policy of inactivity. The reports were shelved or passed from one member to another and after months of delay nothing transpired.

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One particular experiment was of interest in enabling Major Spencer independently to confirm a theory which had long been held by some of the earlier members of the S.S.S.P. It had been suspected that in most instances the psychic images were not recorded on the photographic plate in a similar manner to that of the normal images, i.e., by direct photography. It was supposed that the psychic part of the picture was printed on the plate through a psychic transparency. Major Spencer was able to obtain strong evidence in support of this theory. On one occasion, whilst holding the bromide sheet to obtain the usual message, he directed that a camera should be exposed upon him to see if this would reveal anything taking place that could not be seen with the naked eye. The result was very puzzling. The exposure was made in ruby light and in the ordinary way the plate should not have been affected. When developed, however, it showed the sheet of bromide paper over a chest in the position in which it was held by Major Spencer. This bromide paper, in the photograph, appears to be suspended in mid-air and to be covered by "something"—the postulated psychic transparency? Even more remarkable is the fact that Major Spencer, although in the field of view, is nowhere to be seen in the photograph.

It is beyond the scope of this short appreciation to detail all the precautions taken by Major Spencer to guard against conscious or unconscious deception, or to do anything like justice to the scientific value of his psychic work. On reviewing the events of the past few years one is strongly impressed with the idea that he was a chosen vessel whose ability was used and directed by the unseen intelligences in a remarkable way. He was an able micro-

(Continued at foot of next column.)

## SPIRIT IDENTITY.

AN INTERESTING CASE.

On Thursday, March 29th, 1923, my wife and I were sitting with a friend who is a good clairvoyant, and whom I will call Mrs. M., when I handed her a letter dated August 3rd, 1830, which was a request addressed to certain parties to the Chancery suits of *Smith v. Stone*, and *Sawyer v. Birchmore*, and asked her to psychometrise it, the letter being folded up and having no writing on the outside. On taking the letter in her hands, and without unfolding or looking at the contents, she said, "I got money, a runaway marriage, and the name of Susanna."

Now the facts are these. The letter was a request to deal with certain moneys and some New South Sea Annuities, and was signed by my grandfather and his sisters, one of the latter being Susanna Reeves, and others. The moneys and property, the subject of the suits, formed part of the estate of a Captain Edmund Hooke, who died in 1745. He had a daughter, who made a runaway marriage with a man named Clear, and by his will he disinherited her for disobedience.

Mrs. M. then said:—"There is a gentleman here dressed in a blue swallow-tail coat, white silk breeches, white stock and ruffle, and white silk stockings, black shoes with large buckles, white wig drawn back and tied with a ribbon, a three-cornered hat with edging of white feathers, all of the Nelson type." He says: "I held a position of worth, I led to the altar someone of high rank." Mrs. M. added: "I get 'Lady Margaret'; he had to do with the Navy, and came into contact with very distinguished persons." I said: "But we get no name." Mrs. M. said: "I really don't like to repeat what I get, it seems so ridiculous." I said: "Well, what is it?" She replied: "Not eyes, the other thing." I said: "What can it be, a telescope instead of eyes or buttons?" Then it suddenly struck me. Why, of course, "Hooks and Eyes." This must be Captain Edmund Hooke. Mrs. M. said: "He appears to be quite delighted that he has got it through, but he thinks you are very dense." Mrs. M. said: "He is taking snuff now, and shows me how to present a snuff-box to a friend. It is a fairly large one, and has figures embossed on the lid. He holds the snuff-box in his right hand, and taps it once on the top with the first finger. He then taps it twice on the side with the middle finger, and taking one step back and bending gracefully forward with a downward sweep of the arm he presents the box. He then closes it by pressing the top with the two middle fingers of the same hand, and puts it in a pocket of his waistcoat specially made for the purpose."

N.B.—The Captain Edmund Hooke above referred to was my great-grandmother's grandfather, and commanded H.M.S. "Jamaica" in 1711. He commanded H.M.S. "Ipswich" 1733-1735. After the incident of the snuff-box my wife said: "Wasn't there a story about the sails of his vessel being blown away, and he had sails made out of the sailors' shirts?" I said "Yes, but I believe there is no foundation for it." Mrs. M. said: "He says it was in Plymouth Harbour." With regard to this I may mention that in the journal of Capt. Isaac Townsend of H.M.S. "Ipswich," dated September 11th, 1696 (preserved at the Public Record Office), the following entry appears: "Fore't anchor, all my sailes being Blowne away."

EDGAR F. BRIGGS.

THE "HONG KONG TELEGRAPH" has published an interesting series of articles by Mr. Robert G. Shewan, dealing with the subject of Spiritualism. Mr. Shewan recounts not only his own experiences with several well-known mediums, but quotes copiously from the best authorities. We hope to give some extracts from the articles which, under the title, "Gleams from the Unseen," contain some striking evidences.

(Continued from previous column.)

scopist and possessed considerable knowledge of radiation and static electricity. It was this knowledge that was utilised in the production of psychic diamonds. These crystals, if we can believe the evidence of our senses, were actually created by a combination of psychic and electrical forces. They were not materialised in the ordinary sense of the word nor were they of the nature of "apports." I have examined these crystals and have also taken part in experiments with same. The detailed records made by Major Spencer in these and numerous other experiments may eventually prove of infinite value to the cause of psychical research.

Whilst definitely convinced that many of these occult manifestations afforded direct proof of survival, Major Spencer did not allow that belief to make him credulous. His criticisms were invariably made in a kindly spirit and were always strictly fair and impartial. For the last seven or eight years, the greater part of his time has been devoted to definite research work. Little of this has been known, for he was a man who shunned publicity and was of a quiet and unostentatious nature. True, the loss to the Cause is great, but it is natural to hope and to expect that we shall still have the co-operation of this valued worker from across the veil.



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The procedure by means of which these messages were obtained may be of interest. Intelligent raps would be heard and information would be conveyed by means of automatic writing to the effect that a message would be given at a certain time. At the time stated Major Spencer, accompanied by one or more members of his family, would proceed to the dark room. This was illuminated by orange or ruby light. Raps would again be heard, and acting on the instructions conveyed, Major Spencer would hold between his hands a full size sheet of bromide paper (8½ in. by 6½ in.) In a few minutes this sheet would be developed without exposure to ordinary actinic light, and a clear message would be received. This was the usual procedure in regard to photographic messages, but many variations were made and results obtained upon photographic plates as well as upon sensitive paper.

One particular experiment was of interest in enabling Major Spencer independently to confirm a theory which had long been held by some of the earlier members of the S.S.S.P. It had been suspected that in most instances the psychic images were not recorded on the photographic plate in a similar manner to that of the normal images, i.e., by direct photography. It was supposed that the psychic part of the picture was printed on the plate through a psychic transparency. Major Spencer was able to obtain strong evidence in support of this theory. On one occasion, whilst holding the bromide sheet to obtain the usual message, he directed that a camera should be exposed upon him to see if this would reveal anything taking place that could not be seen with the naked eye. The result was very puzzling. The exposure was made in ruby light and in the ordinary way the plate should not have been affected. When developed, however, it showed the sheet of bromide paper over a chest in the position in which it was held by Major Spencer. This bromide paper, in the photograph, appears to be suspended in mid-air and to be covered by "something"—the postulated psychic transparency? Even more remarkable is the fact that Major Spencer, although in the field of view, is nowhere to be seen in the photograph.

It is beyond the scope of this short appreciation to detail all the precautions taken by Major Spencer to guard against conscious or unconscious deception, or to do anything like justice to the scientific value of his psychic work. On reviewing the events of the past few years one is strongly impressed with the idea that he was a chosen vessel whose ability was used and directed by the unseen intelligences in a remarkable way. He was an able micro-

(Continued at foot of next column.)

## SPIRIT IDENTITY.

AN INTERESTING CASE.

On Thursday, March 29th, 1923, my wife and I were sitting with a friend who is a good clairvoyant, and whom I will call Mrs. M., when I handed her a letter dated August 3rd, 1830, which was a request addressed to certain parties to the Chancery suits of *Smith v. Stone*, and *Sawyer v. Birchmore*, and asked her to psychometrise it, the letter being folded up and having no writing on the outside. On taking the letter in her hands, and without unfolding or looking at the contents, she said, "I get money, a runaway marriage, and the name of Susanna."

Now the facts are these. The letter was a request to deal with certain moneys and some New South Sea Annuities, and was signed by my grandfather and his sisters, one of the latter being Susanna Reeves, and others. The moneys and property, the subject of the suits, formed part of the estate of a Captain Edmund Hooke, who died in 1745. He had a daughter, who made a runaway marriage with a man named Clear, and by his will he disinherited her for disobedience.

Mrs. M. then said:—"There is a gentleman here dressed in a blue swallow-tail coat, white silk breeches, white stock and ruffle, and white silk stockings, black shoes with large buckles, white wig drawn back and tied with a ribbon, a three-cornered hat with edging of white feathers, all of the Nelson type." He says: "I held a position of worth, I led to the altar someone of high rank." Mrs. M. added: "I get 'Lady Margaret'; he had to do with the Navy, and came into contact with very distinguished persons." I said: "But we get no name." Mrs. M. said: "I really don't like to repeat what I get, it seems so ridiculous." I said: "Well, what is it?" She replied: "Not eyes, the other thing." I said: "What can it be, a telescope instead of eyes or buttons?" Then it suddenly struck me. Why, of course, "Hooks and Eyes." This must be Captain Edmund Hooke. Mrs. M. said: "He appears to be quite delighted that he has got it through, but he thinks you are very dense." Mrs. M. said: "He is taking snuff now, and shows me how to present a snuff-box to a friend. It is a fairly large one, and has figures embossed on the lid. He holds the snuff-box in his right hand, and taps it once on the top with the first finger. He then taps it twice on the side with the middle finger, and taking one step back and bending gracefully forward with a downward sweep of the arm he presents the box. He then closes it by pressing the top with the two middle fingers of the same hand, and puts it in a pocket of his waistcoat specially made for the purpose."

N.B.—The Captain Edmund Hooke above referred to was my great-grandmother's grandfather, and commanded H.M.S. "Jamaica" in 1711. He commanded H.M.S. "Ipswich" 1733-1735. After the incident of the snuff-box my wife said: "Wasn't there a story about the sails of his vessel being blown away, and he had sails made out of the sailors' shirts?" I said "Yes, but I believe there is no foundation for it." Mrs. M. said: "He says it was in Plymouth Harbour." With regard to this I may mention that in the journal of Capt. Isaac Townsend of H.M.S. "Ipswich," dated September 11th, 1696 (preserved at the Public Record Office), the following entry appears: "Fore't t anchor, all my sailes being Blowne away."

EDGAR F. BRIGGS.

THE "HONG KONG TELEGRAPH" has published an interesting series of articles by Mr. Robert G. Shewan, dealing with the subject of Spiritualism. Mr. Shewan recounts not only his own experiences with several well-known mediums, but quotes copiously from the best authorities. We hope to give some extracts from the articles which, under the title, "Gleams from the Unseen," contain some striking evidences.

(Continued from previous column.)

scopist and possessed considerable knowledge of radiation and static electricity. It was this knowledge that was utilised in the production of psychic diamonds. These crystals, if we can believe the evidence of our senses, were actually created by a combination of psychic and electrical forces. They were not materialised in the ordinary sense of the word nor were they of the nature of "apports." I have examined these crystals and have also taken part in experiments with same. The detailed records made by Major Spencer in these and numerous other experiments may eventually prove of infinite value to the cause of psychical research.

Whilst definitely convinced that many of these occult manifestations afforded direct proof of survival, Major Spencer did not allow that belief to make him credulous. His criticisms were invariably made in a kindly spirit and were always strictly fair and impartial. For the last seven or eight years, the greater part of his time has been devoted to definite research work. Little of this has been known, for he was a man who shunned publicity and was of a quiet and unostentatious nature. True, the loss to the Cause is great, but it is natural to hope and to expect that we shall still have the co-operation of this valued worker from across the veil.



## THE TRADITIONS OF GLAMIS.

BY MRS. F. E. LEANING.

References to the stories connected with Glamis have naturally been rife in periodical literature since it was brought into public notice by the great event of the Royal Wedding. Probably the various legends are as familiar to readers as the view of the elfin towers themselves, as no collection of such stories is complete without one or other of them. For Glamis is unique in its brand of the occult. It is not an ordinarily haunted castle, and it has, properly speaking, no ghost. With some of the reputed ghosts we will deal shortly, but it is in the twin mysteries of the Secret Chamber and the Family Secret that the special glamour of the place lies.

It is possible, however, for a legend to be widely diffused and long repeated without having any authentication; and it is remarkable that even the journals and writers whom one would expect to be best acquainted with this aspect of the great ancestral house are found still going back to Scott's quite uneventful visit, or to obviously invented "exorcisms," or old Scottish history, and what not, for their matter. Perhaps it is courtesy to a great and noble house, or perhaps it is love of mystery, the lure of the unfound-out, or perhaps it is the hopelessness of guessing at what we cannot verify, that puts this ring-fence round the two secrets; but for the rest, if ever the word "alleged" is in place, it is probably here.

Present day common sense, for instance, would say that a really secret chamber would hardly have been chosen by the wild and wicked "Beardie" for his uproarious revel with the Gambling Fiend, a room which his retainers knew all about, except that the visitor on this occasion was one who had power to "smite that eye" that pryed on him through the key-hole! Or, to turn to another legend, it is not very credible that a vigorous and furious band, such as the Ogilvies were, would have starved to death in silence: the sounds proceeding from the "secret" chamber, while they still lived, must have certainly rivalled any they could make subsequently; and are we to suppose that they continued howling and swearing till in the nineteenth century a modern owner went to see what it was all about, and, after getting over the shock, had them properly bricked up? This story is usually told with shuddering awe, one fervent writer adding the item that the young Lord uttered a loud shout himself before falling senseless into the arms of his companions. Be this as it may, we may agree with Andrew Lang's dry remark, that the weird effect is rather taken off since we know "when the Secret Chamber was built (under the Restoration), who built it, what he paid the masons, and where it is: under the Charter Room." In fact, this information is absolutely the only contribution we have at first-hand for any of the stories; it comes from the Book of Records made by the first Earl of Strathmore himself.

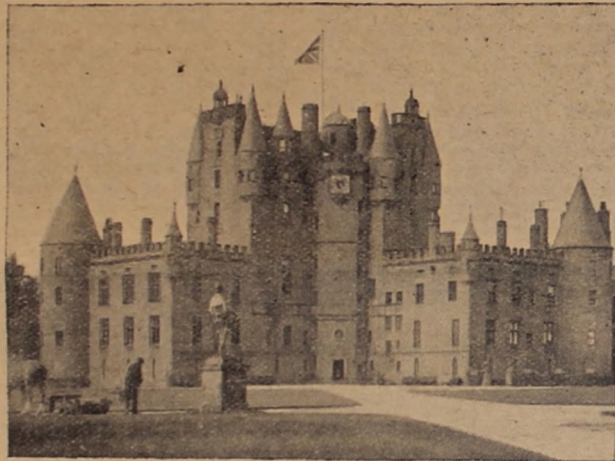
After this it only remains to say that the peculiarly silly story of the search for the Chamber by means of putting towels out of the windows has had far more vogue than it deserves. Every version varies; in one it is a party of madcap guests; in another, the servants in the absence of the family; in a third an American visitor; in a fourth the Countess herself, who gets into disgrace with her Lord for trying to penetrate his "secret." As a matter of fact, it rests on the statement of an anonymous writer in a magazine in 1880, who had it from "a superannuated servant"—and that is all we know. Thus loosely is tradition started. Apart from this, there are sixty-nine windows visible in the familiar front view of the castle alone; the carrying out of such a plan would be as troublesome as it would be ineffective, particularly if the Chamber sought for were in the interior, and had no window.

The other ghosts are not, as such, much more respectable than this. None are reported by the actual seers; no two are of the same figure; and the sponsors at second-hand are

still anonymous, and possibly irresponsible, journalists. The most inept of them is the pale-faced woman with great dark eyes, whose sudden disappearance from the window was followed by shrieks, and later on the emergence of a decrepit woman bearing a great bundle. Now why, in the name of common sense, should this be imagined to have any sinister or psychic significance? It suggests, to a practical housewife surely, the existence of an unrolled mangle, which the "decrepit woman" nevertheless, with the help of the young window-gazer, contrived to put to its proper use, and in due time carried off her work. One guess is as good as another.

It is evident that none of these things, the old traditions or the modern fancy-work, have anything to do with the true Secret of Glamis. And in speaking of this we are on very different ground, and must consider that delicacy and reticence are more suitable dispositions than vulgar curiosity can ever be, even if the private affairs of the humbly were concerned. Whether the secret is a myth or not, the reader must judge; apparently no official

denial of its existence has ever been made, though the conjecture that it concerned a concealed and "monstrous" heir, was negatived with an emphatic adjective as a "lie," by the late Lord Strathmore, according to the writer in the April number of the "Occult Review." But such evidence as there is goes to show that the secret is not bad in any way: that would proclaim itself to the world soon enough. Nor is it glad; for "laugh, and the world laughs with you." It is not a joyful, but a sorrowful mystery, and it is spiritual in its nature, for in an age when the use of spiritual succours is scantily understood we are told that the Lord of Strathmore, father of the present Earl, had recourse to this alone. Augustus Hare, writing of his visit there in 1877, says that the Bishop of



GLAMIS CASTLE, FORFARSHIRE.

The Stately Home of the Earl of Strathmore and Kinghorne, the father of H.R.H. the Duchess of York.

Brechin, having ventured to offer his assistance in accordance with his priestly office, his host refused, on the ground that "in his most unfortunate position no one could ever help him." Prayer only availed.

Amid all the reference, discussion, and quotation, that have centred round Glamis, it is curious that no one has remembered Mrs. Violet Tweeddale's very interesting account, published three years ago in her book, "Ghosts I Have Seen." In it she describes with her usual graphic wealth of detail the experience of Lady Reay when a guest: the moaning sounds, the light, the figure which beat its hands upon the wall, and paralysed her with fear. According to Lady Reay this ghost stayed two or three hours, moaning all the time; a thing which, as the scientific investigator knows, "is not done." Probably it seemed like that length of time, in the circumstances. Unlike the legendary ghosts before referred to, this one was seen by another independently, Captain Eric Streetfield, nephew of Lord Strathmore and a great friend of Mrs. Tweeddale's husband. These two incidents lead up to the real thing, the two terrible nights passed by the late Lord Wynford at Glamis, while his wife lay and trembled, and longed for the day. He came from the encounter in the only way that it becomes a religious and devout man to do, not paralysed by fear, but having "overcome evil with good," having freed the unblest thing from itself, but at a great cost. What it actually was that was dealt with is not told; we are given to understand that it was not possible to put it into words, or that at any rate Lord Wynford would not do so to his wife.

The incident occupies four or five pages, and cannot be done justice to except by reading it. It must suffice to quote the final paragraph from p. 176: "What Wynford saw that night will never be known, but one fact remains. It

(Continued at foot of next page.)



## ANSWERS TO PRAYER.

THE ARGUMENT FROM FACTS,

BY JULIUS FROST

To my mind there is no possible doubt of the efficacy of prayer. From my own personal experience, I can say that I am as certain of answer to Prayer as I am of survival after death. I have found that Prayer is answered, provided that certain fundamental laws are observed. Space is too limited to enter into a long recital of such instances, but perhaps one or two will not be out of place. In both instances quoted, I can personally vouch for the accuracy of the statements.

Some years ago, the Principal of a girls' school in Wellington (Salop), received instructions that a new type of hat was to be worn by the students, which change resulted in a large number of the old hats being left on her hands. She decided she would send them to a charitable institution in the same town. She did so, and received a note from the Head of that institution, expressing thanks, and stating that she had, the day before, prayed with faith for some hats, of which the institution was in great need. This is surely a case of answer to prayer.

The second case is a personal one. In June, 1922, I knew that some time between August and October (the exact date being very uncertain), I should need the sum of £12 for a not unworthy purpose. As I had then been unemployed for a considerable period, I could not see where the money was coming from. However, I prayed with unquestioning faith that I might receive it. Some time passed, but nothing happened. Then at the end of August two things happened. A friend very unexpectedly helped me to the extent of £4, and I secured employment, thanks to which I was able to save a certain amount each week. One day in October I had the £12 complete. The very next day I received notification that the money was needed.

Now, were such cases rare, they might be put down to coincidence. But when they are frequent, and one comes across individuals, as I have, who state that they have experienced answer to prayer not once, but dozens of times, this explanation becomes, to my mind, absurd.

After admitting that the efficacy of prayer is a fact, we naturally seek for an explanation of that fact. The study of science has shown us that the whole Universe is ruled by law; that nothing happens by chance. We can feel justified, therefore, in assuming that Prayer also conforms to the general arrangement, and works according to some definite and invariable law. This hypothesis is more logical and more satisfactory than the old supposition that answer to prayer depended entirely on the whims and caprices of an anthropomorphic personal God.

Let us now consider what is, in my opinion, the most plausible theory that has been advanced to explain the facts. We postulate, as initial premises, that prayer is answered, and that it is answered according to some fixed and invariable law.

Prayer is essentially a form of thought-power. Before we can understand the method of its working, we must consider certain points in connection with mind, particularly mind of the subconscious order. Now the individual subconscious mind has certain characteristics which we will briefly note:—

1. It is intensely amenable to suggestion.
2. It always proceeds to carry out a strong suggestion.
3. It has no power of critical reasoning, although its faculty for deductive reasoning far exceeds that of the conscious mind.

The theory which we are to consider postulates the existence not only of the individual subconscious mind, but also of a Cosmic Mind possessing the same attributes. The Cosmic Mind can be pictured as a sea of "mind-substance," universal in its extent. It is intelligent, yet impersonal. It has infinite reasoning powers of the deductive order, but no power of critical reasoning. As it is of an essentially subconscious nature, it is intensely amenable to suggestions made to it. Because it is universal, it has unlimited power to gather together the necessary objects to enable it to carry out any such suggestions. Because of its intelligence, it can devise ways and means of realising suggestions to a degree that far transcends our own limited capacity. Because it is impersonal, the Cosmic Mind has

no wishes or desires of its own to oppose to the suggestions that are made to it. Briefly, then, the Cosmic Mind is the equivalent, on an infinite scale, of the individual subconscious mind.

The Cosmic Mind is the creative medium in Nature, just as the Subconscious Mind is the creative medium in the individual person. We know that the Subconscious Mind rules our bodily functions, nerves, etc., and that by strong suggestion we can cause it to rule them according to our wishes; that is to say, we create our own state of being by controlling the subconscious part of the mind by the conscious section. In the same way, we can mould our environment or gain what we desire by utilising the creative power of the Cosmic Mind, which works on lines identical with those along which our subconscious mind functions.

How are we to manipulate this force? It is not difficult to deduce what its fundamental laws of operation must be. First and foremost, we must impress a suggestion upon it in a forceful and confident manner, excluding all thoughts of doubt or anxiety. Doubt-thoughts, if entertained, are fatal for a very simple reason—they act as a second suggestion, which neutralises the first. Exactly the same would happen if we were practising auto-suggestion.

Secondly, we must refrain from any anxiety as to how the suggestion is to be fulfilled. The Cosmic Mind being infinite, is vastly more capable of devising the best ways and means than we can hope to be. If we think that the suggestion can only be carried out in one certain way, we are limiting the power that is working for us. No doubt, we should obtain what we desire in that way, but if we had less anxiety, it is more than likely that our wish would be materialised in a way that would please us far more. Not only this, but anxiety tends to disturb the conditions and may quite well so weaken the suggestion that its fulfilment will be much delayed. Absolute confidence, then, is essential. So far as I have been able to ascertain, in every case where an answer has come, the prayer has been offered with unquestioning faith, and in almost every case no stipulation as to the ways and means of fulfilment has been made.

We now hold the key to the question of answer to prayer. Reasoning in a strictly philosophical way, we have reached the above conclusions: namely, that prayer is answered through the medium of the Cosmic Mind, which being of an essentially subconscious nature, must have suggestions made to it with force and confidence and with an absence of any anxiety as to how they are to be carried out. We have also realised, that because it is infinite, the Cosmic Mind has no limitations to its power. It only remains to show how this theory, which those who wish may study in more detail in Troward's "Edinburgh Lectures on Mental Science," is in perfect harmony, not only with the facts of experience, but also with the teachings of religion.

Christ, in His discourses, taught us the essentials of successful prayer. He emphasised the need for Faith when He said, "Whatsoever things ye pray for, believe that ye have received them and ye shall receive them." He emphasised the need of a forceful (quite a different thing from arrogant, by the way) prayer, when He said, "Knock and it shall be opened to you." That there is no limit to what God will give to us if we will only ask in the right way is frequently mentioned in the Bible—the most beautiful, perhaps, of the quotations being the first verse of the 23rd Psalm—"The Lord is my shepherd, I shall not want." The fact that we need not worry about ways and means is mentioned in numerous places in the Bible.

I think, then, that our theory and religious teachings are in perfect harmony. The theory has the great advantage of being logical, of fitting the facts and of giving a rational ground for believing in the efficacy of Prayer.

\*. Whatever may be thought of Mr. Frost's argument, we feel we should add to it a reference to an old saying, credited to ancient wisdom, which runs, "Be careful what you pray for, since you are sure to get it."

THE PERSONAL ASPECT OF COMMUNICATION.—At the British College on Wednesday, the 25th ult., at the monthly members' meeting, Miss L. Margery Bazett gave a remarkably interesting address on the influence upon those who received messages from those who had passed through her sensitive gifts used in a voluntary manner during the war period. The immediate rest of mind obtained, the cessation of grief, the joyful assurance of the nearness of the beloved friend, and the happy anticipation of the future reunion, had been a revelation to her of the value of spirit intercourse. Mr. G. R. S. Mead, who acted as chairman, pointed out the value of such evidence when it dealt with matters applicable only to the persons concerned. Anyone with extra knowledge might dispute the value of philosophical communications from the other side, but the personal evidence stood by itself. Miss Bazett, who has just concluded a short course of lectures at the College on the important phases of automatic writing, was thanked warmly by the Hon. Secretary for the services she had rendered.

(Continued from previous page.)

left so deep an impression upon him that he was never the same man again. He became graver and more wrapped up in his own thoughts month by month, and the change that ended in his death his wife attributed to those nights passed in Glamis Castle."

The moral of which is, also, that distinguished service may be found on the world's unseen battlefields as well as here, and if there are many like this, Heaven help a materialistic age!



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## THE VISION SPLENDID.

*"For ever alive, for ever forward."*

—WALT WHITMAN.

It is the fate of every fixed creed or system of thought that it shall end in one of two ways: It must either petrify or putrefy. Whether it does one or the other depends on its composition. If it is of an intellectual quality it tends to crystallisation. If it is of the emotional kind its tendency is to liquefy, and become putrescent. There is scarcely need to cite examples. They are all around us, visible to the unaided eye.

It is written in the Book of Nature that nothing shall survive and flourish that is separated from the operations of life and growth. From the artificial pool of sea water that, cut off from the sea, becomes stale and ultimately an offence so rank that it smells to heaven, to the creed, religious or scientific, that is held apart from the ocean of life about it, the law is the same. We can never in the broad sense of the term get outside of Nature.

It is our perception of this Law that has long guided our attitude towards Spiritualism. We have seen that it could never be systematised, never completely stated in any body or doctrine. It was "something that flowed," and that in its course washed away all obstructions—creeds, forms, codes, and cults of all kinds. These are but ephemeral things, having a life longer or shorter accordingly as they serve human needs. When they no longer fulfil any real purpose, they begin to disintegrate and to dwindle away, however vigorous the resistance offered by those who cling to them.

Thus we have seen it, finding confirmation of the principle all about us in the shape of many little doctrines that lasted their hour and withered away, and many mighty systems that to-day are beginning to totter and crumble to the accompaniment of many wails and much of desperate struggling. It is a fearful sight to those who see in these things nothing but social doom and world-disaster, and who cannot, looking beyond the scene of "earthquake and eclipse," discern the Eternal Purpose keeping on its way, serene and omnipotent. As it proceeds, the old husks and sheaths whose end has been to conserve each its core of truth are rent and shattered that the life within may emerge and ascend to higher forms.

To us this is one of the central aspects of Spiritualism—a vision of Life and Power and Progression. A mighty Spiritual Tide sweeps the world onwards, bearing with it much wreckage of schemes, systems, and faiths "once delivered," and hosts of frenzied strugglers.

One thing stands Eternal—the Law. We must move in willing obedience to it, or perforce be moved, and that in spite of our most obstinate resistance. The Law works slowly, but it works sure. Not in the nature of things can our souls yield it instant and unquestioning obedience. There is yet much to be suffered, and much to be learned. But in so far as

we may come to yield it obedience, and faith, and service, so far will the way be made clear. For each the vision must be different, and one called by many names. But unless it is an Increasing Vision growing from more to more, we must resign ourselves to see it at last dwindle and die away. It may be the greatest of Religions, the mightiest of Philosophies, but unless it is "rooted in the Universe" it will not stand. We must go from a faith to a larger faith, from small loves to greater ones, from the individual life to the Universal Life—the life of the ages. That for us is the true meaning of Spiritualism, when once its first message has been mastered: Man is a Spirit, and death is not the end.

## DECEASE OF COLONEL BADDELEY.

We greatly regret to record the passing of Colonel C. E. Baddeley, C.B., C.M.G., from heart failure on Saturday, the 28th ult.

Col. Baddeley's services in the cause of Spiritualism were noteworthy. Many readers of LIGHT will be aware that the numerous contributions, always of a high, scientific, and literary standard, which appeared under the pseudonym "C.E.B. (Col.)," were from his pen.

Col. Baddeley combined a firm belief in the fundamental truths of Spiritualism with a critical faculty of the highest order. But in this latter respect his attitude was not that of the unreasoning critic who started with unjustifiable *a priori* assumptions. He had realised—possibly no man better—the obscure psychical factors which come into play in all the phenomena which formed the subject-matter for psychical research.

As a member of the London Spiritualist Alliance for several years, his advice and assistance were always of the greatest value.

At this critical period, Spiritualism can very ill afford to lose the presence, on this side of the veil, of such a man as he. But we must console ourselves with the thought that his passing is but a call to higher service, and that he will still be helping forward the work which he had so much at heart.—G. E. W.

## "OUT OF THE MOUTHS OF BABES."

## A WORKING MAN'S REFLECTIONS.

How often the simple incidents of daily life result, in a moment of time, in that which years of theological study fail to disclose. For instance, how clearly we understand the Fatherhood of God, when for the first time a little son, putting his hand in ours, uses the word, "Daddy!" It becomes a magical and revelatory word. The pulpits have never thrown a flashlight equal to it. Again, how the pursuing care of Divine Providence is also seen in earth life. Taking the chair at an I.L.P. meeting on Clapham Common a few years ago with a van as my platform, I was introducing Mr. James O'Grady, M.P. for Leicester, when my little lad, aged six, becoming impatient among the audience, shouted, "I'm going home, dad." Not understanding the boy's temperament and thinking he would not undertake the long journey, I said, "Right, go home." But when at the close of the meeting I discovered that he had actually gone, great was my dismay, for we lived at Fulham, and it seemed impossible that the little chap could find his way by himself. A long search on the Common revealed no traces of him, and the assistance of the police was also of no avail, so, much disturbed in mind, I returned home only to find that he had not been heard of. I accordingly retraced my steps to Clapham Common, and on my way through the streets, to my great relief, I saw the little figure clad in the familiar man-of-war's-man suit. At first I was seized with a burst of anger, and then came the realisation how much the little fellow meant to me! If fallible humanity feels like that, how much more the Divine Love the separation of the race by self-will from His all-loving guidance!

Thus all the dogmas of eternal punishments for the straying sons of men must be out of correspondence with the truth. Time and again vital messages come through the lips of children. Sitting in his little cot one evening my boy began to sing in his sweet little treble voice:—

"And if you doubt what I can see,  
Or question what I say,  
You never will hear the melody  
The fairy pipers play."

Just so. How often revelation is shut out by the hypercritical mind. The age needs a religion characterised by a reverent receptivity sphered by a deep sense of the Love of God.

"For the thought of God is wider  
Than the measure of Man's mind,  
And the heart of the Eternal  
Is most wonderfully kind."

—HARRY FIELDER.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

"Before this host of witnesses, seen and unseen, you have offered your love to one another and God," was a noteworthy passage in the Abbey address to the Duke of York and his bride, by the Archbishop of York, on their wedding day last week.

The "Evening Standard" of April 27th, in the course of a cable from New York, states that:—"Sir Arthur Conan Doyle last night attended a séance at Toledo, Ohio, at which Miss Ada Bessinett was the medium. Interviewed afterwards, Sir Arthur described Miss Bessinett as the best medium in America. She had during that séance received a message from her mother and seen the faces of friends.—Central News."

Sir Arthur Conan Doyle will lecture in the following American cities:—Kansas City, Mo., Saturday evening, May 5th, at Grand Theatre; Los Angeles, Calif., Monday evening, May 21st, at Trinity Auditorium; San Diego, Calif., Tuesday evening, May 22nd; Los Angeles, Calif., Wednesday evening, May 23rd, at Trinity Auditorium; Los Angeles, Calif., Monday evening, May 28th, at Trinity Auditorium.

A church for 800 Spiritualists is being built at Westcliff.

The "Pall Mall and Globe" states on the authority of its New York correspondent the following:—"Largely as the result of the widespread interest in Spiritualism, resulting from Sir Arthur Conan Doyle's present lecture tour, the Illinois State Spiritualist Association has announced that a college for training mediums is to be established in Chicago. Anyone who has a high-school education, and desires to be a medium, may enrol for a three years' course in the practices of communicating with the spirit world. When proficient, a certificate will be awarded. In this way it is hoped to drive out false mediums who have invaded the ranks of Spiritualism. The Association is considering a plan for establishing a home for aged mediums, as the majority lose their powers when they grow old."

Sir Herbert Russell, in the course of a recent article on superstition in the "Western Morning News and Mercury," wrote:—"The dreams that come true—average, probably, about two per head per lifetime of the population—are fine propaganda for superstition. I once had one myself, during an attack of influenza and with a high temperature, and the prophetic admonition enabled me to save my little yacht from most probable destruction. I prefer to call this luck to superstition. Let me not be misunderstood as indicating the occult. On the contrary, I am deeply conscious of the indefinable; of the existence of influences and instincts which are beyond our comprehension. I once knew a very fine sailor—a most matter-of-fact, hard-bitten type of manhood. He told me that one night, as he was standing on the bridge of a steamer rolling down the South Atlantic, he was suddenly conscious that his brother was standing alongside of him. Curiously enough, he was not startled by this apparition, although to the best of his belief this same brother was in England. He spoke to him, and was answered. The man at the wheel said, 'What, sir?' He turned to explain that he was not speaking to him; when he looked again his brother had vanished. Some weeks afterwards he learnt that at the very moment of this visitation his brother had died from injuries received in an accident."

Canon Barnes, F.R.S., in the course of his review for the "Sunday Times" of April 29th, of Giovanni Papini's recent work, "The Story of Christ," wrote:—"The greatest possession of Christianity is the life-story of Jesus of Nazareth. Dogmas rise and fall; are developed, transformed, forgotten. Institutions flourish and decline; are broken and reunited; break again under the stress of new types of moral enthusiasm and religious perception; but the life and teaching of the crucified Artisan, which inspire them all, are stronger than all. Successive generations bring their philosophy and science, their political theories and ruling aspirations to explain Christ, and, as they imagine, to glorify Him. Sometimes they degrade His teaching; sometimes a prophet arises to emphasise its pristine power and beauty. Worship of Him may be magnificent and formal, or simple and sincere; it may be crude and yet valuable. Men fight over formulae devised to affirm His Divine Majesty. Ecclesiastics struggle to use for their own glory the allegiance freely given to Him. And in such quarrels and conflicts His law of love is set aside. Yet He remains, infinitely attractive, wise with the wisdom men instinctively feel to be Divine, beautiful in character, an example of pure goodness, greater than any Church called by His name, greater than any follower whom He has inspired. The Christian religion is as restless as the sea, for over it blow the winds of speculative thought, of moral earnestness, and of mystical understanding. But above all, unchanging and eternal, is the Light of Christ, that Light which is, in the

words of the prologue to the fourth Gospel, the life of men. Every age makes its own interpretation of Christ. Whenever the storms of the world drive men to look up to Him, they demand that His life-story shall be told anew. We know practically nothing of Him save the record contained in the four Gospels, and of these that which bears the name of St. John combines symbolic with literal truth. But men are not content with the Gospel narratives. They wish to know how these strike a contemporary of their own. How does such an one combine and adjust them, explain what is puzzling, develop the rich significance of familiar sayings and incidents? 'We would see Jesus as He appears to one of our own troubled age,' men say. And, to meet the demand, new Lives of Christ appear."

Mr. Alfred Kitson, the Yorkshire pioneer of the Lyceum Spiritualist movement, was the subject of the following interview on the question of "Child Mediums" and the charges brought by Miss Irene Bernamann in her pamphlet of that title:—

"The lessons taught in Spiritualist Sunday Schools, except for certain historical facts about the movement, could be given in any school. If we emphasise certain things, we find support in the teachings of Paul in the New Testament, and the story of Samuel in the Old Testament." This was the emphatic opinion expressed to the "Yorkshire Evening Post" recently by Mr. Alfred Kitson, of Hanging Heaton, near Batley, who, from the first introduction of the Lyceum movement into this country in 1866, at Nottingham, when he was a lad of 11, has been in the thick of it. From 1886, the year when the movement first got hold in Yorkshire, he was Secretary of the Annual Conference. He was Secretary of the Lyceum Union from 1890 to 1919. Now he is their honorary adviser. "I have not seen the publication referred to by 'Bookman,'" Mr. Kitson said, "but I quite clearly see one or two things which need putting right. In the first place the author is confusing mediums with Spiritualists—a very common mistake. Let me give you my definition of the two. A Spiritualist is one who believes in a continued future existence, and the power of departed spirits to communicate with men. More fully, they are those who cultivate their noblest faculties, live pure lives, and strive to improve in goodness and wisdom.

A medium is an individual whose psychic nature makes him sensitive to the presence of spirit people, and enables him to act as the channel of communication between spirits and men. Our schools most emphatically teach the former. If, as must frequently happen, we have among our pupils those with mediumistic powers, our training would make them, not mediums, for they are that already, but good mediums—which is a very different thing. Secondly, the author makes a great mistake about our books. She refers to four, one manual and three handbooks. The first is used in all our schools. The other three, which contain the teaching she objects to, are only given to those who desire, with their parents' consent, to go through our social educational scheme. Thirdly, some of the songs and hymns are meant to be solos, and are always sung as such."

Mr. B. M. Godsal, whose writings are well known to readers of LIGHT, has recently contributed an article on Materialism to the "San Diego Union," in the course of which he writes:—

The more thoughtful of the magazines are beginning to voice what the "Literary Digest" describes as "the growing philosophic despair"; they are waking up to the inevitable outcome of the materialistic philosophy which teaches that "the universe is a machine without sympathy or purpose." The "Century" prints a letter in which it is stated that professors of important universities are teaching their students that "man is a mere cosmic accident," that "immortality is a sheer illusion," that "there is practically no evidence for the existence of God," and that "such things as the soul and consciousness are mere mistakes of the older psychology."

No particular remedy is anywhere suggested—hence the despair. True, there are the "fundamentalists," who would set the cosmic clock backward and would check the malignant growth of materialism by rattling anew the dry bones of orthodoxy. And of course the plain teachings of Jesus are as true to-day as they ever were, and as they always will be, but how is a convinced materialist to be persuaded of their validity, and how is he to be brought back to an obedience he has already flouted?

Clearly the sole remedy lies in extending the methods of science to the study of religion. Civilised man has learned to think along scientific lines, and he is no longer responsive to preaching unless it is backed by demonstration. There is no reason why science and religion should not advance, hand in hand, for the one deals with material facts, the other deals with their spiritual content, and there can be no real discrepancy between different aspects of the same cosmos. Prof. W. McDougall, F.R.S., of Harvard University, in his recent presidential address to the American Society for Psychical Research, gives warning that if materialism spreads, it will destroy the moral tradition we have inherited, and our civilisation along with it."



## WHAT IS A SPIRITUALIST?

[We have received so many letters on this subject that it is clear an unusual degree of interest has been awakened. We have reluctantly to omit a considerable proportion of them, one reason being that some correspondents miss the point, which is whether a Spiritualist can be also a Christian in the vital sense, and not in that of any particular doctrinal school. It is a question of life-values, and not of textual complications. Appeals to Biblical passages literally interpreted appear to lead nowhere except to a general "cancelling out" by each other of the passages quoted.—Ed.]

To the Editor of LIGHT.

SIR,—In his letter which appeared in your issue of April 14th (p. 236), Mr. Engholm said, "Christianity, unalloyed with orthodoxy, need never be on its defence." This is one of those balloon utterances I referred to, which sail about in the air until somebody pricks them. Its meaning, when translated, is obviously this: Mr. Wynn need never have written his book, "In Defence," to defend Christianity; it is its orthodox tenets that call for defence. This is surely a most astounding form of *obiter dicta*. Apply it to a few things: Spiritualism, unalloyed with its essential beliefs in mediums and spirit messages, calls for no defence, and LIGHT only exposes its weakness in waging war against unbelievers. Need I go on? I submit that nothing is more needed than a defence of orthodox Christianity to-day, because there would be no Christianity if its essential doctrines could be proved false. In other words, what Mr. Engholm calls "orthodoxy" is the point at issue. It is not a negligible by-product, any more than the vertebrae of the human form is a fungus growth of the human body. It might indeed be said that without the spine you would have no body. I wrote "In Defence" to defend the vertebrae of the spine of Christianity, and such a defence is needed in the light of the effort to destroy the spine and yet claim to have the living thing itself! You might as well say: "I am a Spiritualist, but I do not believe in the Seven Principles or in the proven data of psychical research; my Spiritualism stands out unalloyed from such things, shines in its own light, and therefore needs no defence!" Would not this be the height of absurdity? And would it not be equally as absurd for me to say, "I am a Christian, but I do not believe in the essential doctrines of Christianity as stated in the only authority, namely, the New Testament. I do not believe that Christ differed from me except in degree; I deny that He came into the world to die for it and rise again; I believe He was a fine teacher-medium and that His apostles were deluded, etc.; yet I think that the fact I am a true Christian believer needs no defence!" Surely the application of ordinary schoolboy logic, as expounded by Jevons for elementary schools, might save disaster in some quarters. I can understand you saying: "I am a Spiritualist, and my religion consists of its Seven Principles; therefore, I am not a Christian who believes in the Deity of Christ, His sacrificial death and salvation by grace." Such a position is perfectly logical; but to say, "I am a Christian, but I do not recognise Christ as my Saviour, or believe in the New Testament and Apostolic teaching about Him," is—what?

Now to the kind and appreciated letter from Dr. Abraham Wallace. I propose to deal with it fully, because I shall thus be replying to all orthodox Spiritualists. Dr. Wallace asks me for straight answers to his questions. He shall have them, without the least evasion or circumlocution. Dr. Wallace says his only label is "earnest truth-seeker," but his letter reveals a distinct prejudice. Why? Because he is aware that other texts "could easily be brought forward" in opposition to his disbelief in the Deity of Christ, but he brushes them aside to bring into prominence three texts that seem to support his unbelief! This is hardly the medical and scientific method. Why ignore all the texts that definitely, fully and clearly assert the Deity of Jesus? Is that earnest truth-seeking? I know all about Stopford Brooke's book, Martineau's ideas, and modern Higher Criticism, and I return to the New Testament as the only authority. Why, I ask again, does Dr. Wallace ignore all the texts that he knows "it is easy to bring forward" in support of "certain theological cognates" which he is sure many of the clergy tacitly hold to but do not honestly believe? I hardly think this is the language of a man who is earnestly seeking to know the truth, but rather of one who has formed a decided belief, and who supports it by quotations of his three favourite texts. I will, nevertheless, meet Dr. Wallace on his own ground, and prove that the three texts he quotes to disprove the Deity of Jesus are the strongest in the New Testament in support of that "dogma." No doubt Dr. Wallace will be startled by this statement, but I claim the right to a respectful hearing such as I should give to Dr. Wallace on any matter related to pathology. Theology is my task, and why Mr. Gow is baffled with the "squabbling over theology" is because any Tom, Dick, and Harry thinks he can be a master of it without study. Dr. Wallace is too gifted a man to assume this, and is humble enough to ask questions even of me. I will, therefore, try to answer the Doctor's letter with great care and respect. I only ask

him to wipe the tables of his mind clean of possible preconceptions.

QUESTION 1: Did Jesus of Nazareth differ in nature or only in degree from humanity in its highest manifestation?

In His Nature absolutely, and not in degree in any sense. For if His Body was not specially prepared for Him, He was a human being only, as I, and you, and all of us. If He were only this, the New Testament records of His birth are legendary, His own statements as to His origin and Person are false, and every conclusion about His work in the world, and particularly on the Cross, drawn by the Apostles, had no basis in fact but only in their imagination. Is that where Dr. Wallace stands? If Jesus was simply a better man than John Smith, why should He tell John Smith what to do and claim to be the Judge and Ruler of John Smith? Why should He say about Himself what John Smith would never dream of? If Jesus was born as I was, I respectfully submit He was not my "Teacher and Example," as Dr. Wallace calls Him, but the greatest liar and deceiver in human history. There is no *via media* in this question of the Person of Jesus. I have answered Dr. Wallace's position in "In Defence." I ask him kindly to read it. I will only now add that Hebrews, Ch. 10, is a full and complete answer to his question. It says that Jesus announced when He came into the world that *his Body had been prepared for Him* (10-5), with which to do the will of God, and die a sacrificial death in order that every other type of vicarious death might be abolished. The word "prepared" should be translated *fitted*, or *adjusted thoroughly*. I must most kindly call upon Dr. Wallace, as a medical expert, to consider carefully one of the New Testament marvels. The Greek word is *kata-tizo*. It means *to fit, to adjust thoroughly*. It is the only place in the Bible (Heb. 10-5) where the word is used, and the only text in which the Incarnation of Jesus receives what I should call a scientific and vivid verification. The other Hebrew and Greek terms, translated *prepare* or *prepared*, such as *kun*, *maarak*, *zeman*, *hetoim*, *kataskewazo*, and others, have no such meaning as *kata-tizo*. This word stands solitary, alone in sublime grandeur, to describe the *Birth and Body* of Jesus. It is applied to no other man or event in the world. It means that the Body of Jesus was specially fitted and thoroughly adjusted in an absolutely unique sense by Almighty Power. Assume that Dr. Wallace replies, "I don't believe it." Such a reply would be no refutation. The question involved is this: are we dealing with mere "dogma," or *revelation* of fact, which is justified by the life and death of Jesus? The New Testament supports the latter alternative with thunderous emphasis. Degree in character has nothing to do with the problem. The words in Heb. 10-5 place before us a miracle of divine creation. Would Dr. Wallace single out one of his patients and say: Here is a man whose body is a special creation, its parts fitted and thoroughly adjusted as no other man's? If he did, would he not have discovered an unique body—a man different in *nature* from all other men? Most certainly! And this is the Man revealed and described to us in the New Testament. He is called "our Lord and Saviour Jesus Christ." The rejection of Him by Spiritualists does not alter His nature or the fact.

QUESTION 2: Will Mr. Wynn give us a definition of the term "Deity," a word not employed in the Bible?

Dr. Wallace scores no point in the fact that the Latinised-English word "Deity," like many another word, does not appear in the Bible. Its equivalent does. The word "Deity" means a god, a person worshipped as a divine being, having the nature, character, and attributes of God; God Himself; Jehovah; the Godhead. Christ Himself asserted He was all this. His Apostles used all the terms they could discover or coin to drive home the fact. The Jews rejected Him. St. Paul knew why. He said a veil was over their eyes and would remain there until Jesus appeared again. The Jews are not the only people suffering from similar blindness.

QUESTION 3: Is not John 8, v. 39, 40, "difficult of explanation from Mr. Wynn's theological standpoint?"

I see in the words the fullest and clearest assertion by Jesus of His Deity. Read the chapter as a whole. Mark all He says about Himself. He claims the power to condemn or not condemn the woman (v. 11). He says He is the light of the world. He knows whence He came. He knows whither He goes. His critics know nothing as to these two things. He told them they judged "after the

ERRATUM.—A paragraph in Mr. H. W. Engholm's letter last week on page 286 suffered considerably from a printer's error, which unfortunately escaped attention. The last sentence in the third paragraph should read: "The Churches of Christendom have, in recent years particularly, proved, by the varied, and often diametrically opposed, opinions of its leaders, that they have forfeited the right of determining who is a Christian and who is not." A corrected line (indicated by italics) in this passage was inserted in the last sentence of the fourth paragraph, which should read: "But such a man, having acquired the attributes of the Spiritualist as I have described him, would make for the improvement and enlightenment of any religious sect that he was connected with." Here the line in italics was dropped out and the corrected line referred to above inserted in its place.



flesh." They have a lot of followers to-day. He tells them that because they do not know who He is they do not know God the Father. What has Dr. Wallace to say to that? Jesus denied He was of this world: "I am not of this world" (v. 23). They would only know who He was after His death (v. 28). He claimed eternity of life (v. 35). Every word He utters is from the mouth of God, although He speaks as a man (vv. 26 and 40). Now mark: "I proceeded forth and came from God" (v. 42). The Greek particle *ek* means *out of*, but is translated *from*. Jesus does not simply come from God's Presence. He proceeds *out of* the Deity. He draws the distinction Himself, and no language could be more emphatic. He told His critics they came "from below." Need more be said? I am glad Dr. Wallace quotes St. John's Gospel as authoritative. I believe it is.

QUESTION 3: Will Mr. Wynn enlighten us as to Mark, Ch. 10-17: "Why callest thou Me good? None is good save one, even God." This rendering of the Greek is quite permissible, I think, and furthermore the word *even* expresses clearly Christ's intentional meaning. It is evident that Dr. Wallace supposes that by these words Jesus renounced any claim to be the incarnation of the Deity. I propose to prove that on the contrary Jesus asserts His Deity to the young Ruler in the most dogmatic manner, and that His words can bear no other interpretation. He does not deny the applicability of the epithet "good" to Himself, but instantly tells the young man that God *only* is good. The young man was not God; therefore *he* was not good. It follows from the definition that no human being can claim to be "good" in the sense in which Jesus used the term. Did Jesus claim to be good? Did He challenge His enemies to convict Him of sin? Did He affirm that "the Prince of this world" could find *nothing* in Him? Did St. Paul pen the words "He became sin who knew no sin"? Is He referred to by such words as *spotless, pure, holy, undefiled*? Was He these things? Then, by His own definition, He was God manifested in the flesh. But again, it follows logically that if He was not God He was sinful, as sinful in degree as the young Ruler. Is that what Dr. Wallace would charge Jesus with being? I call for a straight answer to that question. My submission is that by means of the words Christ used He clearly asserted His Deity or announced He was a sinner like all men: He, who challenged any proof of sin in Himself, and said that if you had seen Him you had seen God! The latter alternative is logically preposterous. Jesus repudiated the dignified appellation "Good Master," which could be applied to many "good men"; He rejects the idea that He is a pre-eminently good man; if He is *only* that He is not good; the only good Being was God. Was Jesus good? I have not finished with this wonderful text. Many excellent manuscripts differ in its translation, but the best are in harmony with Dr. Wallace's use of the word *even*. I accept it. I like it. Jesus meant it. A free translation of Mark x., 17, and one that would obviously convey Christ's meaning, would be this: "Why do you enquire of Me as to what it is good to do to inherit eternal life? Why do you call Me good? You are not good, and I will prove you are not by telling you to do something you won't do! If I am good, I am God. If you call me good, you must believe I am God, for only One is absolutely and intrinsically good, *even* God. Therefore, I tell you to go and sell all you have —! I tell you; that is My command!" I respectfully submit that the reasoning is as clear as water. If it is wrong and Dr. Wallace's is right, then Jesus was not good, convicted out of His own mouth; and further: His statement that He gave Himself as a "Ransom" for our sins was a delusion. He was not, and could not be, a Saviour, Mediator, the Great High Priest. We could not be sure that He was even better in degree than the Young Ruler, or John Smith. For if Jesus was not as good as God, in what points did Jesus fail to be our "Teacher and Example"? I ask for enlightenment from Dr. Wallace, since it will be noted that the rich young ruler was a fine fellow. He was reverent. He knelted to Jesus. He was sincere, amiable, and an orthodox, enquiring Jew. He had "made good" all his life. Jesus told him by inference that despite all his marvellous religious achievements he was *not* good. Only God was good. Was Jesus good?

I now come to the last and most astonishing part of Dr. Wallace's letter. It runs as follows:—

"The Apostle Peter supports the idea of the non-Deity of Jesus as recorded in Acts ii., 22 and 36."

Does he? I propose to prove to Dr. Wallace that the words of Peter are the strongest in the New Testament in support of the Deity of Jesus. Dr. Wallace could not have chosen a worse passage for his purpose than Acts ii. Let us look at it as a whole and work up to verses 22 and 36. Peter is speaking to a cosmopolitan crowd on the Day of Pentecost. He tells the people that the signs and wonders they were then witnessing were the work of a Man they had crucified (verse 33). This Man, and these signs, were predicted by the prophet Joel (about 770 B.C.)—a rather remarkable announcement, which Dr. Wallace will find it wise to take time to consider. Who was this Man Who was doing these things? The spirit of God (verses 17, 18). How were men to be saved? By calling upon His name (verse 21). Who was Jesus of Nazareth? "A man approved of God." Now once again I must ask Dr. Wallace to

meditate upon another marvel of the inspired record. The Greek word for approved is *apodeiknumi*. It is the only time this word is used in the New Testament to convey the special thought in Peter's mind. It does not mean *to see* (raah) as in Lam. iii., 36, or *to be pleased* (ratsah) as in Psalm 49, 13, or *to test* (dokimazo) as in Rom. ii., 18; 1. Cor., xvi., 3; Phil. i., 10; but it means something far more wonderful: *to show off God!* Who is Jesus of Nazareth? A Man in whom the Deity is beheld as in a human cinema. Jesus "shows off" God. Who, then, was Jesus? A Being predicted 770 years before He came, delivered up to death "by the determinate counsel and foreknowledge" of? Himself. Is that so? Yes; for what did David say of Him? That he foresaw Jehovah Himself in the Person of Jesus—the "Holy One" (mark the words) that the grave could not hold. Who is Jesus of Nazareth now? Exalted and sitting on the right hand of the throne of God (verse 33). I anticipate no such destiny. Does Dr. Wallace? Who, then, is Jesus of Nazareth? "Lord" and "Christ" (verse 36). Who are *they*? The Creator of the Universe and the Incarnated Deity. Such is the "Man" spoken of by Peter in Acts ii., 36. Did Peter, by such words, "support the non-Deity of Jesus"? I must be pardoned for saying that I am amazed with Dr. Wallace's letter. I have only to add that the Greek word used by Peter for "Lord" is *kurios*. It is used in the following texts: "The angel of the Lord appeared" (Matt. ii., 19); "Thou shalt not tempt the Lord thy God" (iv., 7); "Our Lord Jesus Christ"; and in no less than 600 places in the New Testament its use clearly affirms or implies the Deity of Jesus.

In leaving Dr. Wallace's letter I only claim that I have tried very respectfully to enlighten his mind; but what comment could I make, does he think, on the texts he knows "it would be easy to bring forward" to support what he calls a "dogma"? The Deity of Jesus is not a dogma. It is either a fact or a lie. Personal daily contact with the Risen Saviour causes me to believe it is a fact. What other founder of any other religion claimed to be the Deity fully manifested to us? I have not heard of one.

I have received many questions. One runs as follows: "Your claim that the Bible anticipates scientific discoveries is a bit 'too thick.' Poor old Galileo! Why didn't it back him?"

ANSWER: It did; but his persecutors saw in its revelations of truth no more than my correspondent. It revealed through the mouth of a seer who lived a long time before Galileo (1) that the earth was round not flat: "He that sitteth upon the circle of the earth" (Isa. 40, 22); (2) that its movement was in an orbit: "he walketh in the circle of heaven" (Job 22, 14); (3) that the winds follow the revolutions of the earth according to its "circuits," "turning about," and "whirling about," as the earth revolves around the sun (Eccl. i., 5, 6); (4) that the sun's journey through space seems to be in a straight line as when a man is running a race, but is really an orbital movement in an infinite circle (Psalm xix., 6). There are many other passages that Galileo's persecutors had not detected, but I have quoted sufficient. Why is my correspondent so sure in his conclusions?

I will deal with the questions bearing on Evolution, Relativity, etc., later on. I have answered the contents of a letter from Mr. Frederick Stephens in "In Defence." I hope he will read it. I thank those friends for their letters to whom I sent a free copy of it.—Yours etc.,

WALTER WYNN.

Mortimer House,  
Eskdale-avenue,  
Chesham, Bucks.  
April 23rd, 1923.

#### To the Editor of LIGHT.

SIR,—May I say how thoroughly I agree with Mr. Eng-holm as to the mission of Spiritualists at this time, and as to the new revelation that is being given to the world through their agency? Mr. Walter Wynn and Dr. Abraham Wallace both appeal to the Bible in support of their diametrically opposite views. Is not this enough to prove the futility of any such appeal? The man who invokes the Bible is in reality appealing not to its authority, but to his own particular interpretation of it. Surely Mr. Wynn can realise that others may differ from him as to the fundamentals of Christianity, and yet be as truly entitled as he is to the name of Christian—so wide-reaching is the term, so impossible to confine within the limits of dogma.

The question of the Divinity of Christ is not one that can be settled by critical methods, or by quoting texts. It is a mystery far too deep for the human intellect, and can only be realised intuitively by our spiritual faculties, and by personal experience. If Spiritualism has taught me anything, it is that the orthodox conception of the Divinity of Christ is hopelessly inadequate to express the truth. For Christ is infinitely vaster than the theologians have made Him, and His Incarnation as Jesus of Nazareth is only one of His many aspects. He is not a Divine Being, but God Himself in His relations with man, and His life and death of Jesus were but dramatisations in time and space of a mystery that is eternally being enacted. Is it possible that Mr. Wynn does not realise that to this generation is being revealed a new conception of Christ—the Christ Universal?



One can but pray that his eyes may be opened, and that he may not remain, like the Pharisees of old, blind to the signs of the times.

Yours, etc.,

G. R. DENNIS.

Upway, Crescent-road, Parkstone.  
April 22nd, 1923.

*To the Editor of LIGHT.*

SIR,—As a Christian minister of the same denomination as the Rev. Walter Wynn may I say that in laying down for us all what are "the fundamental truths of Christianity," the acceptance of which constitutes a Spiritualist a Christian, Mr. Wynn takes too much upon himself. I do not mind being de-Christianised by another minister, but the thing is becoming a bit of a nuisance. There are so many of them, one gets tired. There is a fearful and wonderful body of persons dubbing themselves Fundamentalists, hailing from America. They are on the warpath, and out for scalp. They produce their creed for signature; the post-bags are heavy with their literature; and we must sign or be damned. At this very hour our great historic Missionary Society is threatened, and its hard-worked secretaries are hunted and harried by persons who have the only Christianity (all others are spurious), and demand that all and sundry shall be remitted to their Procrustean couch. As the Baptist, so the Anglican; and the S.P.G. is rent in twain by the same fundamental folly. A reverend doctor, representing officially, it appears, a vast religious constituency, sheds much ink, and sends some of it to me across the Atlantic. This excellent man excommunicates all his fellows the world through who have not been the subjects of a ritual immersion in water. Thus do oxygen and hydrogen in due proportions become a Spiritualist and a fundamental. He refuses the unimmersed ones a seat at the Supper of our Lord. Sir, there is no need to go to America; the same exclusion is quite frequent in England. And also no young man may become a student of an important London college for the education of Baptist ministers, unless he avows himself a believer in the repulsive dogma of hopeless everlasting misery for unbelievers. This also is a "fundamental," therefore. As for Mr. Wynn's list: "The Deity of Christ, His Atoning Death, and Salvation by Grace," everybody knows that there are as many different expositions of each as there are theologians. They are mutually exclusive—these various versions, and each pugnacious theologian always insists on his own brand. A feeling of deep and fervent indignation is increasingly possessing the friends of religious truth at sight of these wreckers, who claim monopoly of light, and, failing stake and prison, employ such destructives as modern manners and laws permit, against their fellows. The financial bludgeon is at present much in favour. Givers are got at and money is withheld. Just so might the Apostle Paul have held back the collected fund for the poor of Judea, saying to his brethren Peter and James, "You must give up your 'Gospel of the Circumcision,' and set your signature to my larger Gospel or I shall keep back the money." However, Paul was a Christian, not an Inquisitor. Let a man by all means support what he has faith in, but he needs not to claim omniscience, and issue Papal bulls.

In this country to say that a man is not a Christian is to say what is considered particularly nasty. It is offensive—perhaps intended to be. The term needs defining. It is true that one cannot be Mr. Wynn's kind of Christian and also a Spiritualist; but there are happily other kinds. For example, there are Channing and Martineau, two of God's finest gifts to our English-speaking world. Mr. Wynn is a Christian, but they, he says, are not—in the greatness of his charity. This being as it is, I am sure Spiritualists will not mind.

The allusion to "Mr. Jesus" is of the smallest. Like the statement, "You are no Christian," it is meant to be nasty. But it is pure balderdash. Our Lord is called Mr. Jesus perhaps eight hundred to a thousand times in the New Testament. For when you read of Joseph and Lazarus and Jesus in your Bible you are perfectly aware that in a Western volume the names would be equally prefixed by "Mr.," and that they are on the same level. Jesus is Jesus as Bartimeus is Bartimeus.

The converse of Mr. Wynn's "fundamental" pronouncement is true, and it is this: "A man can" accept "the fundamental truths of Christianity" [Mr. Wynn's version or any other], "and" not "be a Christian." The thing is as common as daisies. But of course an orthodox person whose life is rotten is a Christian (in England) of a sort.

May I make my own "fundamental" venture? "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." Christianity is not an end but a means. Christ did not come into the world to make Christians, but "to bring us to God." We are Christians that we may be God-like, not Godlike in order to be Christians. He is quite willing (vide St. Peter, above) that Buddha or Mahomet should do the work as long as it's done. It is a mistake to suppose that Heaven is the Christians' preserve. It is for the loving, the pure, the true, even though they are Buddhists, or Spiritualists or Christians. And such have their heaven inevitably; they cannot get away from it.

Imagine our Lord making inquisition through the heavenly realms for persons bearing His own name and ordering the exclusion of all others!

Yours, etc.,

WM. BICKLE HAYNES.

"Wohelo," Grimsby-road, Louth.

*To the Editor of LIGHT.*

SIR,—When it is remembered that definitions have been centuries past been the cause of religious intolerance and antagonisms, it is not to be wondered at that Mr. Engholm's definition of a Spiritualist should have evoked such strong opposition on the part of Mr. Wynn.

If definitions are necessary, as doubtless they are on occasion, why not state them in the widest terms possible for the more broadly they can be expressed the narrower will be the cleavage produced within the ranks?

Mr. Engholm and Mr. Wynn are both absolutely convinced that life persists beyond the grave. This, in itself, is not religion, and therefore must be unsatisfying to many, yet it is the only thing within the purview of religion capable of definite proof.

But the persistence of individuality after death goes very far to indicate that life is not the result of fortuitous circumstances, but the manifestation of a wonderful design, and as we can have no design without a designer, Spiritualistic evidences plainly reveal a God of Love, Whom it is not difficult for most people to accept as their Creator, and therefore Father, and, as a necessary corollary, the Brotherhood of Man becomes an actuality.

So far, I think, Mr. Engholm and Mr. Wynn would both agree, and, if so, here we have a definition capable of including Spiritualist, Christian and Religion, for contained within these three principles are the whole duties of man—to his God, his fellow and himself, as expounded by the Christ and revealed from the other side. When we seek to add more on either Mr. Engholm's or Mr. Wynn's side, we get into deep waters which threaten disaster, for I think Mr. Engholm's fifth principle, that of Personal Responsibility, cannot be accepted in its entirety, by any thinking man who recognises the power of heredity with its manifold advantages and restrictions, and the "tendencies and limitations of environment so strongly determinative, particularly in one's early years, yet having an effect for weal or woe throughout the whole of this phase of life; nor on the other hand can an awakening soul be content to rely on the merits of another, even though that other be the unique Son of God.

The truth probably lies somewhere between these extremes, and is for each to determine in accordance with his Divine right of individuality.

The sixth principle—that of compensation or retribution, I cannot but think is very badly expressed, for fuller knowledge will reveal that God's methods do not necessitate compensations, but are ever and always designed in love; and Retribution is a blasphemy only excusable by man's ignorance.

Cannot humanity, particularly those who are Spiritualists, freely recognise our present ignorance on these abstruse matters and be content to co-operate in establishing the Kingdom of God—the rule of God in daily life—which will be found absolutely in harmony with the Christ teachings and the revelations daily received from the Beyond? So far as one can judge, God's methods are not towards uniformity but diversity, and the Grand Mosaic will require, not only Mr. Engholm and Mr. Wynn, but every shade between, to form the Perfect Design of the Great Architect.—Yours, etc.,

R. T. ROSSITER.

Glen Lynn, Paignton.  
April 29th, 1923.

*To the Editor of LIGHT.*

SIR,—I am a Wesleyan minister residing in the same town as Mr. Wynn, and, knowing him well, I should like to say that although he is a firm upholder of Evangelical Christianity, he is as far removed from being a narrow-minded bigot as a man can be. He has an unusually free and open mind. However, I am not writing to defend Mr. Wynn, but to make a few remarks on the letter of Mr. Frederick Stephens, which appeared in your issue of April 21st. In that letter Mr. Stephens seems to maintain that the word Christianity is so elastic and accommodating that it is impossible to come to a definite conclusion as to what Christianity is. If he means that the opinions and interpretations of men are so various that it is impossible to make them agree on the subject we must all agree with him, but if he holds that the teaching of the New Testament is so nebulous that it is impossible to make out its meaning, then I demur. Surely in that book the great doctrines of Christianity stand out so definite and clear that it is not difficult to perceive and arrange them. Why anyone should wish to teach the contrary I cannot understand.

Is it hopeless to expect any precise definition and agreement as to what the principles of any philosophy such as those of Aristotle, Bacon, or Locke, or of any scientific theory such as that of Darwinism, really are?

If so, what is the use of elaborating any philosophy or



of propounding any scientific theory? And if the New Testament is unintelligible, what is the use of it?

In the latter part of his letter Mr. Stephens professes to be shocked and almost disgusted with the Christian doctrine of the Atonement. I should like to remind Mr. Stephens that many of the greatest minds have accepted the doctrine, and for this reason have said with Paul: "God forbid that I should glory save in the cross of my Lord Jesus Christ."

Mr. Stephens seems to hold that the immensity of the universe proves the doctrine to be hopelessly irrational. This, however, is a very old and even threadbare objection. Many of us were troubled with it when we were boys, and have outgrown it years ago.

Is there not an essential vulgarity in attaching so much importance to mere material magnitude? "What," as Coleridge sublimely asks, "What in the eye of an intellectual and omnipotent Being is the whole sidereal system to the soul of one man for whom Christ died?"

But all these objections against the Atonement or any other leading Christian doctrine are based on man's ignorance. As a matter of fact, none of us knows enough of the Divine nature and of the mode of the Divine existence to justify us in having any opinions on the subjects at all. And therefore objections against Christianity itself as distinct from its evidence are frivolous.

I am here reminded of a passage I met with many years ago in Archbishop Whately's "Cautions for the Times": "If you look into the Infidel publications either of the present or of almost any past age, you will find them filled from one end to the other with objections against Christianity, rather than with answers to the arguments for it. On the Christian side there are many works of high character, well-known standard and popular books setting forth the direct proofs of Christianity, such as Leslie's 'Short Method,' Paley's 'Evidences,' and 'Horae Paulinae,' Lardner's 'Credibility' and 'Testimonies,' and the 'Lessons on Christian Evidences,' besides many other works to which, so far as we know, no Infidel has even professed to write an answer. The Infidel always chooses his own position; and the position which he chooses is always that of an assailant." Now I say, let Mr. Stephens and other opponents of the Christian faith take this hint and instead of wasting their time in firing their tiny pistol shots against Christianity itself, let them refute the arguments of such books as those mentioned in the above quotation, together with Mr. Wynn's splendid book, "In Defence," which I have read with the greatest pleasure and the contents of which have never been replied to.—Yours, etc.,

H. J. ATKINSON.

Chesham, Bucks.

April 28th, 1923.

To the Editor of LIGHT.

SIR,—Perusal of Mr. Wynn's letters excites once again my wonder that so many men of intelligence have set so much importance on belief in certain non-provable dogmas, e.g., the Deity of Christ, "His atoning death," and "Salvation by Grace" (none of which is of real consequence) and so little on the simple but vitally important teaching contained in the two commandments given by the Christ, viz., love and worship of the Father and love and service between men, which He declared to be the fulfilling of the law and the prophets. Had any other special belief been necessary no doubt He would have stated it; but on the contrary, by the parable of the Last Judgment, He emphasised the truth of His teaching by showing that the exercise of love is the sole requirement to ensure salvation. This accords with reason, for as we are told that God is Love, the man who endeavours to make love the rule of his life must be at one with the Father.

Further, this doctrine of love embraces all mankind; is uniting and elevating in its influence, and makes for the establishment of the Kingdom of God on earth.

What, on the other hand, results from the teaching of orthodox dogma? Dissension, hatred and persecution. The pages of history are sullied by the records of cruelties perpetrated in support of man-devised doctrines; and the spirit of dissension is as much extant to-day as ever, though happily its sphere of action is limited.

The teaching of Spiritualism is simply the revival of that given by Jesus; love to God, and goodwill and service between men, plus the recognition of the power of intelligent communication between incarnate and discarnate spirits, and I venture to affirm that in its simplicity, truth, and power to give comfort, enlightenment and strength it is superior to that of "Evangelical Christianity."

Certain signs and wonders, e.g., healing the sick, speaking with tongues, discerning of spirits, etc., were to be the hall-mark of the validity of the work of the Apostles, but the Christian clergy, though claiming Apostolic descent, possess none of them, whereas they abound among Spiritualists.—Yours, etc.,

A. W. ORR.

Eastbourne.

To the Editor of LIGHT.

SIR,—I am immensely interested in the discussion which is now being carried on in the excellent paper LIGHT.

Ritualism and dogmatism are unpalatable to us here, freed as we are from the clogging and blinding physical body. If only all would approach the matter in the scientific, as well as reverential and broadminded manner shown by the correspondents Dr. Abraham Wallace and Frederick Stephens, there would be attained a truer sense of proportion, and therefore a realisation nearer to the Truth of Creation. Every soul has the right to evolve that truth in his imagination in his separate way, according to his temperament and his intelligence. Here we become convinced that we have to progress far indeed before we can regard as even relatively comprehensive our knowledge of the Source of Life, the Illimitable Power, which takes such various shapes in man's mind, but which, nevertheless, is but One Truth, though centuries of philosophy have garbed it in many and diverse habiliments. Yet, and notwithstanding this, various small entities take it upon themselves and presume in magnificent superiority to point out the road—the "only road," as they will have it—when there are roads so innumerable and so intricate that only Divine Intelligence could determine their various merits and their relationship to the ultimate goal.

Science has to solve many problems, and it is to the scientific mind, when it has realised the existence of spiritual laws—without which nothing is existent—that the world must look for the solution of the Great Puzzle. Narrow-mindedness and bigotry have no place in the great scheme of the Universe, and those who indulge them are only arresting their own progress, and involving themselves in a mental miasma. Here we realise that supreme sympathy, the co-operation of humanity, means far more than the complacent, unreasoning acceptance of a faith that perhaps has lost all traces of its original symbolism, and has become overlaid with superstition and shorn of its primitive simplicity. I beg of you not to wage war upon one another, but let all creeds band together in the Great Cause—the realisation of the Spirit in Man, whose source and end none of us can know save by the aid of the intelligence with which that same Source has endowed us.

Sincerest wishes from a co-worker from the Other Side.

R. LESTER COLTMAN (when on earth).

April 21st, 1923.

\*. Being satisfied of the bona-fides of the correspondent (a member of the L.S.A.), who has furnished us with the above communication, with particulars regarding the identity of the communicator, we give it a place here, not because of its source (real or alleged), but because it says something worth saying.

## MAGIC AND MYSTERY.

"Transcendental Magic. Its Doctrine and Ritual," by Eliphas Levi, translated, annotated and introduced by Arthur Edward Waite (Riders, price 25/-).

This is a new and revised edition (including all the original engravings and the portrait of the author) of a book first published a good many years ago. It appears to cover every description and phase of what is described as "transcendental magic." The chapters cover such subjects as Transmutations, Witchcraft and Spells, Philtres and Magnetism, the Philosopher's Stone, and the Universal Medicine.

Mr. A. E. Waite is reputed to be one of the greatest authorities on Occultism, and his wide learning is abundantly shown in the editorial work bestowed upon the book. It is a treasury of information on magic, its mysteries, rites and symbolism as seen and collated by the author, the renowned Eliphas Levi.

This occult philosopher, it may be mentioned, was in private life Alphonse Louis Constant. He was born about the year 1810, the son of a shoemaker. An astonishing person, he had an astonishing career, applying himself to the study of every form of magic and the occult sciences generally. His writings comprise much that should be illuminating and useful in psychic research of the scientific order. He shows a due appreciation of the fact that ritual and symbolism are not of the essence of the matter but merely accompaniments of the various magical exercises. But Eliphas Levi investigated the matter more as a philosopher and logician than as a scientist. His various books form a remarkable literature of Occultism and their introduction to English readers is mainly due to the labours of Mr. Waite.

A TRAILL TAYLOR MEMORIAL.—It should be of interest to those of our readers who are occupied with the subject of psychic photography to know that the memory of the late Mr. Traill Taylor, the distinguished photographer and one of the leading investigators of the psychic side of the subject, is kept green by an Annual Lecture on some matter connected with photography. The lecturer is chosen by a Committee, and a medal is awarded to him for his address, the cost of which is defrayed from the Memorial Fund, raised for the purpose after Mr. Traill Taylor's death.



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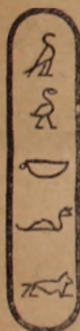
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## RAYS AND REFLECTIONS.

Once upon a time an Old and Critical Psychological Researcher told me in a kind voice how very careful one must be. So many Spiritualists were reckless and untruthworthy in their statements. You could not rely upon them. The tales they told of their experiences would not bear examination. It was a solemn warning, delivered with the air of one offering valuable advice to a young and guileless adventurer.

Certainly I was young, but I had already gathered sufficient experience to make such a warning quite needless. I had become familiar with many examples of highly coloured and violently exaggerated stories of simple phenomena, such as the instance of the man who in a very shadowy appearance on a photographic plate recognises a departed uncle and declares that his family have also identified it. The family on being interviewed entirely repudiate the story. Shortly afterwards the same shadowy appearance is recognised with much circumstantial detail as somebody else's brother-in-law. And so on. I had learned to discount these cases and many like them. It was not that the people chiefly concerned were untruthful. It was merely that they were unbalanced enthusiasts with unlimited powers of self-deception.

Experience soon enables one to discount these cases of apparent untruthfulness. They are not peculiar to Spiritualism. They abound everywhere, especially in the law-courts. They have their close parallels in the ranks of anti-Spiritualists, as I have frequently noticed in dealing with examples of prevarication, mis-statement, and sometimes the deliberate suppression of the truth. Such things are familiar to all the honest and intelligent observers on both sides.

And there is another side to the matter—a side which is frequently overlooked. There are persons who have had astonishing experiences in spirit-intercourse, who have received abundant proofs of its reality, but who rarely or never say a word on the matter. When they do speak they are more likely to under-state than to exaggerate their experiences. They listen with quiet amusement to the stories of callow and excited experimenters concerning some trivial manifestation—rendered the more trivial by its embroidery of glittering adjectives—but saying nothing. They hear with the same silent indifference the arguments of the opposition, knowing that in most cases these are too foolish to be worth any serious attention—mere sound and fury, signifying nothing.

We have quite a large number of these silent members. One can only envy their modesty and self-restraint under many inflictions. The evidences they have gathered would completely shatter the arguments and theories of the ignorant and inexperienced critics and put completely into the shade the stories of investigators who have not had sufficient experience to gain a sense of true values and whose enthusiasm makes them indifferent to details which would detract from the evidential importance of any case they present.

Referring to the withdrawal of the remarkable spectacular play, "Angelo," at Drury Lane, the "Star" remarks that the various scenes "entailed the employment of a large number of unseen helpers." This refers to the stage hands, of course, but it sounds appropriate in the case of a play which was stated to be of psychic interest.

D. G.

## "THE ANCIENT EGYPTIANS AND THE RESURRECTION."

To the Editor of LIGHT.

SIR,—In answer to Mr. Lind, I beg to say that, for the sake of simplicity in the argument, I used the expression "Ka, or soul," as contrasted with the mortal body, just as we speak of "body and soul" in ordinary parlance. I am well aware that the Egyptians used expressions broadly corresponding to our terms, soul, mind, spirit, and etherialised or materialised spirit; but the mortal body was regarded as the home of the "spiritual parts" which included all these varied manifestations, such as the Ka, the Khu, and the Ba. The spiritual entity in a man was generally and popularly referred to as the Ka, just as we refer to the spiritual entity of a man as his "immortal soul," or his "spirit." The drawing of the apparition of the Ba in the Papyrus of Ani is of great interest.

Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage,  
Otley, Yorks.  
April 28th, 1923.



## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

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

### JUDGMENT AND RETRIBUTION.

We have dealt with this question many times, but a recent inquiry on the subject makes it necessary to refer to it again, on the principle that what is not sufficiently known cannot be too often repeated. The question seems to be, who are the judges in the next world, who will reward or punish us for the deeds done here, and who will determine our place? It is perhaps a too trite saying that every man is his own judge and that the secrets of reward or punishment after death are in the spirit itself, which determines its own place. But it is none the less true. Spiritual laws prevail in this world equally, only their operation is not so clearly seen. But we none the less observe examples of their working in the case of persons who come into companies of other persons of a different class of mind and character, and are made uncomfortable. We see too many instances of this to make further illustration necessary. But we can see in it the working of a law which does not require human arbiters. People associate by natural affinity: like goes to like. The refined mind is attracted by its peers and shrinks from association with the coarser types, and these natural or spiritual repulsions and attractions prevail through all human life. As for judgment, reward or punishment, these are equally involved in the working of spiritual laws. The reward of obedience and the punishment of disobedience spring naturally out of the life: they are just the examples of cause and effect, inexorable and exact. The judgments imposed by men on men are notoriously crude and imperfect as compared with the working of the Divine laws which ultimately determine the course of every soul. So, in the world beyond there are no judges, jailers or executioners, no verdicts and sentences passed by men on other men as evil-doers. The Day of Judgment, the opening of the Books, the Judge on the Throne, all these things are clearly symbolical—earthly shadows of Eternal Realities all represented in the Spiritual Order.

### WHAT IS THE "SPIRITUAL" STATE?

We quite agree with an objector who urges that the term spiritual is vaguely and loosely used. We plead guilty to such a use of it, our defence being that it is difficult to find another term more exact and yet as comprehensive. Of Spirit itself it may be said we know nothing at all. We can only know it as it is expressed in matter or substance. We speak of a saintly person as "spiritually-minded," the term covering the idea of innocence, purity, charity and goodness generally. But we also speak of the "Spiritual world," which may hold many persons whom, by no stretch of imagination, could we regard as spiritually-minded. "Millions of spiritual creatures walk the earth," according to Milton, who was doubtless thinking of fairies and hobgoblins as well as of angels and ministers of grace. Our inquirer remarks of some revelations and philosophies in Spiritualism that they are not "spiritual." So much depends on the meaning attached to that term. If they are elevated, refined and inspiring we should say they were "spiritual" even if they were matter of fact rather than mystical in form. To us a human being is not the less spiritual or the less a spirit because while in the flesh he is subject to much of crude necessity and coarse association. But in this matter we are not so greatly concerned with terms as with the things which they are employed to denote. We are, however, quite willing to admit that a spirit is not necessarily a "spiritual" being in the high sense of the word.

### EARLY SPIRITUALIST NEWSPAPERS.

Spiritualistic journalism, like other journalism, has gone through many changes and there is a relatively long roll of extinct periodicals. We believe that the first regular journal established was the "Yorkshire Spiritual Telegraph" (a monthly), first published in 1855. In 1857 its name was changed to the "British Spiritual Telegraph" and it ran until the year 1859. Another monthly journal, the "Spiritual Herald," started in 1856, and continued for six months. A third monthly first published in 1860 was the "Spiritual Magazine," which lasted for eighteen years. It was edited by Mr. W. M. Wilkinson and Mr. Thomas Shorter. The latter gentleman, by the way, we knew personally as a man of high intelligence and fine qualities of character. The first weekly, the "Spiritual Times," appeared in 1864; then came "Daybreak," another weekly which first appeared in 1867, its name being changed to "Medium and Daybreak" in 1868. That journal we knew well, and also its editor, Mr. James Burns, one of the Scottish veterans of Spiritualism. Other magazines were: "Human Nature" 1867, the "Spiritualist" 1869, the "Spiritual News" 1871, the "Christian Spiritualist," also 1871, the "Spiritual News," 1878, and the "Psychological Review," 1878. We have given some of these particular before, but in view of the growing enquiry on the part of collectors of the early literature of Spiritualism, it may be useful to repeat the information.

### A REMARKABLE NEW BOOK IN GREAT DEMAND.

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London: HURST & BLACKETT.



## ANSWERS TO CORRESPONDENTS.

J. H. S.—Your question has been dealt with in *LIGHT* time after time, and it has been stated that "messages from the living" are not unknown in psychic experiments. Sir William Barrett, the late Mr. W. T. Stead, and others have recorded instances. These things are not easy to explain or to understand, but they point to the general principle that "man is a spirit," whether in or out of the flesh, and that even while in the body we may be very active on other levels of existence.

G. W. WHITEHEAD.—Thank you very much. Other correspondents have written giving us information about the piece.

S. R. CANTON.—We rather think that ventilation of the question from time to time has a salutary effect. The application of fresh air is good for some things which otherwise might rankle and fester. As to the text you quote, doubtless you know that "mansions" is said to be a mis-translation, and the word should really be "tarrying-places."

A. S. H.—The advice given you in the automatic verse is good, but we do not see any point in publishing it as something "from the Beyond," seeing that very much better verse is produced by normal means.

R. WALLER (Bridlington).—Write to Mr. A. Smith, 2, Fife-terrace, Leeds-road, Bridlington, Yorks., General Secretary Yorkshire District Council, who will be able to inform you.

WILLIAM HEALD. Thank you. The statements in the message are doubtless true, but as they have been made, in substance, by writers in normal conditions, we do not think it necessary to publish the communication simply because of its psychic origin.

PRICE-HOPE CASE.—The discussion of this case has brought forth in Paris a pamphlet picturesquely entitled "The Romantic and Glorious Adventure of the Medium, William Hope, of Crewe, England." It is set out in a series of sub-titles that Mr. Hope was "accused of being an impostor; dragged in the mud for a year; a victim of a dark conspiracy; but in the end acknowledged to be perfectly innocent and an undoubted photographic medium." The material of the pamphlet is largely taken from Mr. Price's pamphlet "Cold Light on Spiritualistic Phenomena," various articles and correspondence in *LIGHT*, and Sir Arthur Conan Doyle's book on Psychic Photography. It is published by the Librairie des Sciences Psychiques, 42, Rue St. Jacques, Paris, at the price of two francs.

## 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, May 6th, 1.15, open circle; 2.45, Lyceum; 6.30, Mrs. Clare O. Hadley.

Croydon.—Harewood Hall, 96, High-street.—May 6th, 11 and 6.30, Mr. Percy Scholey.

Brighton.—Mighell-street Hall.—May 6th, 11.15 and 7, Mr. T. W. Ella; 3, Lyceum. Wednesday, 8.15, three ladies of the church.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—May 6th, 11, circle; 6.30, Mrs. Beatrice Stock.

North London.—Grove-dale Hall, Grove-dale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Ald. D. J. Davis, J.P.; 7, Mr. Geo. Prior; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Alice Jamrach, address and clairvoyance. Friday, free healing centre; 5-7, children; from 7, adults. Membership earnestly invited; annual subscription, 6/-.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 6th, 7, Rev. G. Ward. Thursday, May 10th, 8, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—May 6th, 11, public circle; 7, Miss Rotherham. Thursday, May 10th, Mr. T. Cole.

Peckham.—Lausanne-road.—May 6th, 11.30 and 7, also Monday at 3, Mrs. L. Harvey. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, May 6th, 11, Miss Maddison; 7, Mrs. Annie Johnson. Wednesday, May 9th, 7.30, whist drive and dance.

Worthing Spiritualist Mission, Ann-street.—May 6th, 6.30, Mrs. Ruth Darby. May 10th, 6.30, Miss Scroggings.

Richmond Spiritualist Church, Ormond-road.—Sunday, May 6th, 7.30, Mrs. Golden. Wednesday, May 9th, Mrs. E. Edey.

Central.—144, High Holborn (Bury-street entrance).—May 4th, 7.30, Miss F. Morse. May 6th, 7 p.m., Mrs. G. Prior.

## SOCIETY WORK: THE NEED FOR CO-OPERATION.

## "CO-ORDINATION IN SPIRITUALISM."

To the Editor of *LIGHT*.

SIR.—Anyone who views the Spiritualist movement of to-day with a critical yet friendly eye cannot fail to be struck with the great lack of co-ordination which exists among Spiritualist Societies in London.

We have a number of institutions, such as the Marylebone Spiritualist Association, the London Spiritual Alliance, the Stead Institution, the London Spiritual Mission and others, besides several vigorous societies in the suburbs.

All these are carrying out their various excellent activities without apparently any co-ordination of even the most elementary kind.

Surely this is undesirable, and indeed is a positive hindrance to progress?

I can well understand that there may be difficulties which prevent Spiritualism from having the organic unity which we find in Christian Science and Theosophy. But surely there are many matters in which the Metropolitan Spiritualist Societies might work together with mutual advantage, such as making arrangements to avoid clashing of meetings, interchange of information, and so forth.

At any rate, as a preliminary measure, why do not the officials of these Societies get together and see what they can do?

Yours faithfully,

"OBSERVER."

## NEW PUBLICATIONS RECEIVED.

"The Unconquerable Hope: A Psychic Romance." By Investigator. George Routledge & Sons, Ltd.

"The Later Message of Anne Simon." Edited by O. T. Simon. Walter Reid Co., Boston, U.S.A.

"The Occult Review," May.

"Pearson's Magazine," May.

THE SPIRITUAL WORLD, on all sides, is daily becoming more real; it cannot be dismissed without leaving us wondering, and hoping in our hearts, that there is something more in the world than is dreamed of in materialistic philosophy.—SIR JAMES MARCHANT.

We learn that Sir Arthur Conan Doyle has written his *Reminiscences* which will in due time appear in the "Strand Magazine." They should be intensely interesting as records of a remarkable life. Sir Arthur's memories and impressions of the many famous people he has met should also be attractive.

LONDON SPIRITUALIST ALLIANCE.—The Lecture Demonstrations which are being given by Mr. A. Vout Peters on Friday afternoons at 3.15 p.m. are greatly appreciated by those who attend them, and it is hoped that the attendance, which has hitherto been moderate, will be substantially increased. Mr. Peters deals with the subject of clairvoyance, both from the theoretical and practical point of view. In regard to the former, his wide knowledge of the literature of the subject, and the fact that during his many years of public work he has come into personal contact with nearly every leading sensitive in Europe, enables him to speak from a unique personal knowledge, and his practical experience gives him the right to speak with authority. In addition to his lectures, Mr. Vout Peters devotes a portion of his time to demonstrations of clairvoyance and psychometry.

MISS SCATCHERD IN LIVERPOOL.—Speaking at the Daulby Hall on Sunday last Miss Scatcherd said that her title ought to have been "Problems of Science in the Light of Spiritualism" rather than "Problems of Spiritualism in the Light of Science," for while Spiritualism, in the persons of its most eminent investigators and pioneers, was ardently grappling with, and sometimes solving the problems of Science, Science for the nonce was limiting its activities to a five-sense Universe, declaring Spiritualism taboo and even Psychical Research waste of time. When Science alighted on a fact that threw light on spiritualistic problems it lost its bearings, leaving the application to be made by the Spiritualist. Thus Science really owed an enormous debt to its Crookeses, Richets, Lombrosos, and Schrenck-Notzings, whom it usually repaid mainly with contumely and neglect.

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**MONDAY, May 7th, 3 p.m.** Private Clairvoyance. MR. W. A. MELTON.

**TUESDAY, May 8th, 3.15 p.m.** Public Clairvoyance. MR. T. E. AUSTIN.

**WEDNESDAY May 9th, 2.30 p.m.** Personal Clairvoyance. MR. T. E. AUSTIN. **4 p.m.** Discussion Gathering.

**THURSDAY, May 10th, 7.30 p.m.** Special Meeting. MR. J. F. C. KIMBER. "Tests obtained at a Home Circle."

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MR. C. G. BOTHAM, a well-known Midland Clairvoyant, is making a special visit to London and will give private clairvoyance in the Members' Room, to circles of not exceeding eight sitters. The sittings will take place at 11 a.m. on the mornings of:—

**MONDAY, May 7th; WEDNESDAY, May 9th; FRIDAY, May 11th.**—Fees to Members, 5/- per sitting or 12/- for the series of 3 sittings. Non-Members, 7/6 per sitting or 20/- for the series.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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## What "Light" Stands For.

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

## NOTES BY THE WAY.

And we must pass—we shall not die;  
Changed and transformed, but still the same,  
To grander heights of mystery  
To fairer realms than whence we came.

—CANON SCOTT.

### CHILD PSYCHOLOGY.

In the "New Era," the organ of the New Education Fellowship and an International Review of New Education, appears, amongst other interesting items, an article on "The Development of Love," by Dr. M. Esther Harding. It deals lucidly with the question of libido, that psychical energy which in one of its forms expresses itself in the personal loves. This is liable in childhood to misdirections or inversions, as when an excess of the psychical energy being directed towards the self, the subject becomes self-centred. "He represents being anywhere but in the centre of the stage"; he must always be "the hero of the game," and will continually "be to the front either for praise or blame." We recognise in this and other examples of child development given by Dr. Harding states of mind quite frequently seen in people who have reached maturity. We see such examples as that of persons who fear to face reality, or to do anything original—victims of a "regressive impulse" or an "authority complex," or subjects of "fantasy," taking refuge in day-dreams against the harsh facts of everyday life. It is well that all this mental territory should be charted by psychologists, so that its dangerous tracts shall be known and guarded against in childhood. That the childish misdirections often persist beyond the period of youth is eloquent of the fact that even the race itself is still in an infant stage.

### "IDENTIFICATION" AND OBSESSION.

Dr. Harding, in the article under notice, has some arresting things to say concerning that state of the child-mind in which it identifies itself almost completely with some other person of the same sex. It may be one of the parents, the teacher, or some friend who becomes the object of idolatrous affection. Such

states are abnormal, as the subject of them fails to exercise any independence of mind, and becomes a mere shadow or echo of the one in whom the affections are centred. Now this is a form of obsession which has its illustrations in purely psychical regions. It is true that in these cases the obsessing mind may be a quite unconscious and even unwilling agent, but the obsession in which the dominating mind, carnate or discarnate, is active and mischievous, tenacious of its power over the inferior one, is only another phase of the same phenomenon. That also is a case which is well exemplified in the affairs of every-day life. We do not find these things confined exclusively to the relationships between carnate and discarnate souls, and the remedy for obsessions of every kind is much the same. It is the cultivation of will and character on the part of the mind dominated. But it is all doubtless part of the process by which growth of mind and character is attained. This phenomenon of "identification," it may be added, holds the key to much which otherwise is extremely perplexing to those who engage in the study of mediumistic experiences.

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### PERSONAL AND IMPERSONAL.

We have been frequently told, and we hold it true, that, under spiritual laws, impersonal truth is the highest form of truth, that work done with no undue thought of self is the only valuable and lasting work. But we can well see that in the present state of human affairs this principle may be followed (in a few cases) to unwise lengths, and end in carrying its followers to a degree which, if not inhuman, may at least seem extra-human. There are many things "too wise and good for human nature's daily food." We progress at least as much through our infirmities as through our virtues. Personal ambitions and personal prejudices must ever be the mark of humanity, whether in Spiritualism or elsewhere. We see them in the common man, and likewise in those whose abilities have raised them out of the common, as in the case of some deep-browed professor who is not well pleased with the precedence accorded to some other deep-browed professor. The ordinary Spiritualist is greatly concerned with the fact that his friends live and can communicate with him. He would be rather inhuman if he dismissed this as a petty thing, and took up as a superior pursuit investigations into the nature of ectoplasm and the connection of the Ether with the post-mundane life. There are a few, however, upon whom such an attitude seems to be imposed by nature. It is their especial work, but they must not regard it as an evidence of their moral superiority. Humanity is the central thing around which all the sciences, philosophies, and revelations must revolve if they are to be true and useful.

LIFE is lived less in action than in thought  
And all its aims are summarised in love.  
Thou givest all thyself. Can God give more?  
Would'st thou give more than God, love more than Love?  
Be comforted; thou hast the praise of God.

—JOHN PAYNE.

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## OUR TRUST AND OUR DUTY.

ADDRESS BY LIEUT.-COL. BELK, C.M.G.

A paper of a high spiritual type, dealing with the question of the responsibility which devolves on Spiritualists to pass on to others the knowledge they have received, was read before the London Spiritualist Alliance on the evening of the 3rd inst. by Lieut.-Col. Belk, C.M.G.

Mr. G. E. WRIGHT presided. The following is an abridged report:—

I have called this paper "Our Trust and Our Duty." Our trust, as Spiritualists, is the enlightenment which we have received as to Life and Immortality, and our duty is to pass on that enlightenment.

As we look out into the world what do we see? Do not we see the very negation of the Christ-life? Atheism, agnosticism, violence, selfishness and the debauchery of vanity and wealth.

How can the world be redeemed? Surely by the Redeemer and only by Him. Where is the Redeemer? "Behold I am with you always." Have we not often received this assurance from our spirit friends who have seen Him and heard Him? He still thirsts for the souls of men. He brought rest to the souls of men because He proved to them life and immortality beyond the grave, and He wants others to do the same. He attracted their attention and their interest by attending to their physical needs by psychic methods and then by feeding them with moral bread and spiritual hope.

Only amongst Spiritualists is Jesus' Gospel of Life and Immortality being preached and practised. For this reason it is our Trust alone. I say it in all love, but all the Christian Churches have missed the mark. Our national spiritual leaders and teachers are, practically speaking, agnostics; their Christianity omits and denies the natural means of grace appointed by God, manifested by Christ, inherent in all human nature, and always available as the true foundation upon which all religion is based. It has devolved upon Spiritualists to be Christ's agents for reintroducing Real Christianity into the Christian Churches, into the Christian world and into the whole family of God's children upon this planet.

What is it that we have and others have not?

It is this. By the grace of God we have learnt that death is but the entrance into an eternal life of loving service or of temporary preparation for it; that this service is in part directed towards the helping of mankind in the physical body, that God has given to man as part of his nature certain powers which can be used with his approval by his discarnate friends for his benefit; that the Bible is a record of how these psychic powers have been used and can be used now; that Christ's mission was principally to show and to teach how these powers should be used to convince mankind that the other life is inter-locked with this; that man's welfare depends upon his practical recognition of that fact, and of the benefits to be obtained and retained by walking hand in hand with his spirit guides, the manipulators of those powers. We hold communion with the Saints in fact and not only in theory.

Classical students have read about the oracles of Greece and Rome and neighbouring nations, though it is doubtful whether they understood them. What can account for the classical loyalty to those oracles but their truth? Would they have lasted for hundreds of years to retain the reverence of cultured people if they had been false or unreliable, i.e., ungodly? Egyptians and Babylonians too, testify the same. Many were the temples in Europe, Africa, and Asia, where the sick could obtain the Divine blessing of spiritual healing. All that was good in those nations was founded on the guidance they obtained by supernormal methods. Women were generally the favoured instruments of the unseen world for communicating spiritual advice and blessings to mankind. God is no respecter of persons or of sexes, and women of to-day have also shown that their sex is certainly not less able than is man to receive and transmit the purest spiritual thoughts.

We seek to worship the one true God—so did the enlightened of the ancient religions. Priests withheld from the public their secret of the Invisible Spirit as being too holy for them, or too deep for their understanding—and then the knowledge waned. India, Persia, Mesopotamia, Egypt, Greece, Rome, and many other countries, received the oracles of the Invisible God as did the Jews (I. Kings, vi.), who called the Holy of Holies of their Temple "the oracle." In all those countries was spiritual healing practised, and communion with the Saints was kept a living communion by psychic means. From time immemorial the religious life was founded on and fostered by the advice and guidance of the spirit world. Their conception of life included an animation by unseen presences, and the same

is still the case in many non-Christian races. This is the difference between East and West. The evidences are endless, and fill volumes. Those who think that Spiritualism is modern make a great mistake. It is as old as man. Modern Spiritualism is modern, but only because that expression is used to denote supernormalism in America and Europe since 1848, when intellect began to unravel, classify, and catalogue. Spiritualism has always, excepting amongst modern Christians, been half the mind of the world. Each religious revival has in turn lost its power as its followers lost contact with those Divine messengers who were the fellow workers and inspirers with them in the spiritual struggle. That is why the churches have lost their spiritual power.

The Bible is the most complete proof of the foundation of religion on the supernormal. It is itself the most complete *exposé* of the errors which have rendered our churches inanimate and of the futility of trying to lead mankind without the proffered communion with ancestors and others who have grown in spirit to be stronger in the love and power and wisdom of God.

There are several books which have been written to explain this key to the Scriptures, and I venture to say that no one can attempt to understand the Bible teaching without that key.

The Bible opens with accounts of the Creation and of the Deluge. These are not entirely at variance with the theories held by modern scientists. They were received inspirationally and of course were not improved by time and repetition. The nebulous birth of worlds and the great floods which originated the universal concept of the Deluge are only now being understood. Many still do not realise how the variation in the tilt of the earth is bound to cause periodically abnormal melting of glaciers and snows. This and many other things are made clear by Gen. Drayson, Major Marriott, Mr. Barley and others. The value of these narratives in the Bible is that the mind is thus opened to infinity of time and space and to accept immortality and spirit. Our outlook must be widened commensally.

Some ethnological students trace definite links between our nation and the Israelites of the Captivity. Be that as it may, our universality throughout the world and the ubiquity of our language at this epoch when the essential communications are open by air, sea and land to all parts of the globe and when all nations are so interdependent commercially and financially gives us a responsibility and as true Christians a cure, as it were. Wherever we can be, we must be the agents for carrying the influence of our Heavenly Guides, and the true light of the Scriptures. If a psychic key were issued with each copy of the Bible sent out from the great world emporium in Queen Victoria-street from to-day onward and were used to explain the manifestations narrated therein, world peace would, I venture to think, enter the plane of time.

Thus it seems we have a generic, a geographic, a linguistic as well as a philosophic and a spiritual duty to fulfil.

As we read the lives of Abraham and the patriarchs we cannot but see that their religion was one of guidance from those personages who are called God, or the Lord, or the Lord God or an angel of the Lord and so on. Under these names we can only understand the same kind of guidance as that with which we are now favoured. So many people are led astray by the idea that the patriarchs were so holy that God Himself appeared to them and personally in the shape of a man directed their lives and spoke to them. Ancient races habitually deified their kings and others out of feelings of respect or fear. The word "The Lord" was used generically for important personages in the flesh or for bright spirits, in the same way as the Brahmans called the latter "devas" or bright ones, and the Greeks called them "daimones," which originally meant good bright spirits. The Latin "deus," God, is the same idea.

Thus Bible students must modify their idea of the patriarchs' divine visitants, especially that Jacob wrestled with God because he called the place Peniel whereas the text states that he wrestled with a man. "El" is translated God though it generally appears in the plural form, and we do not err, I think, in associating the Israelite idea denoted Elohim with the Brahman or Greek bright ones.

The wonderful psychic power of Jacob was evidenced in the name "Israel," which the wrestling spirit gave him. Israel means strong with the Elohim or bright spirits, i.e., a great psychic or medium, and this name clung to the entire race of his descendants, The Israelites were the



great mediums—nothing more, nothing less. We will refer to some of them.

Moses. His powers were many. Perhaps the most helpful was that described in Ex. xxxiii., 7, 8, 9. Moses pitched a tent afar off from the camp. It is called in the Authorised Version the "tabernacle of the congregation," in the Revised Version, "the tent of meeting." In the Septuagint it is "the tent of testimony," or *σκηνη μαρτυριου*. How many people have been martyrs for faith in this *μαρτυριον*. It really was a séance tent.

"And it came to pass that everyone which sought the Lord went out unto the tent of meeting which was without the camp. And it came to pass when Moses went out unto the tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses until he was gone into the tent. And it came to pass when Moses entered into the tent the pillar of cloud descended and stood at the door of the tent and spake with Moses. And the Lord spake to Moses face to face as a man speaketh unto his friend, etc." Thus as much of this materialisation as possible was done before the eyes of the assembled myriads, the humanisation being completed within the tent.

Who were the judges but psychic sensitives? Of Samson we read in three places that the spirit of the Lord came mightily upon him. And when for the fourth time Delilah had schemed his betrayal "Samson awoke out of his sleep and said, 'I will go out as at other times and shake myself.'" Another translation is "I will be shaken." "But he wist not that the Lord was departed from him." We Spiritualists understand what this being shaken meant and that God's instrument, Samson, without the spirit control was only a normal man. How little is this understood by the Churches! Can they attribute any meaning of spiritual value to that shaking?

Samuel acted as a public medium. He founded at least three schools of the prophets or colleges for mediums. It was not against the law, Canon or common, in those days to receive the word of the Lord; we are only allowed legally to receive the word of man.

Joshua and Saul, as well as others, were flooded with psychic power to enable them to receive wisdom and understanding in judgment to fit them to rule. David was constantly enquiring of the Lord. He had a private medium for this purpose. Hence the success of his reign. He used an ephod, which was a small garment like a vest with a pocket to hold the Urim and Thummim. I have found three translations of those words: (a) Lights and perfections; (b) manifestation and truth; (c) illuminations and fulfillments. Combine these and we have "perfect truthful fulfillments by bright illuminated manifestations," which means something akin to *crystal gazing*. The stone was worn in that way so that it remained polished and gave and received magnetism between itself and the wearer's body. The High Priest wore Urim and Thummim so that he might obtain and give guidance by the visions he saw therein. And so on throughout the Old Testament. With the key of psychic understanding the student can follow its influence through the whole book, and what is most important, he can link up the old records with present manifestations and future possibilities.

The New Testifying follows as the fulfilment of the Old Testifying, but under the *agis* of a testator greater than all the previous ones. These, however, we may be sure, helped Him in His mission and some of them appeared to prove it. Both He and His forerunner introduced their ministries by appealing to the people to "repent or rethink for the kingdom of the spirit homes is at hand." Man required this good news (as we are told) because through fear of death he was and still is all his lifetime subject to bondage.

The speaker here referred to the claim of Jesus to fulfil the prophecy of Isaiah (Luke iv., 17-19) and to His wonderful manifestations of psychic power—manifestations which, if we thought deeply, we would realise were but the lobby introducing the seeker to spiritual conceptions. How remote were the methods of the Christian Churches from those of Christ! He (the speaker) had just heard an account given by a lady who through automatic writing had brought the good news to two hundred and fifty cases of war bereavements. Surely she, too, fulfilled Isaiah's prophecy in healing the broken-hearted. A truly beautiful work which many other Spiritualists also performed.

The Transfiguration on the Mount is the definite authorisation and encouragement of communion with our spirit guides for all mankind. The Christian Churches should realise that one of those who returned to man's view from the unseen to support the authorisation was Moses, who was and is held by the world to be the author of its prohibition.

At the death of Jesus the veil of the Temple was rent in twain from the top to the bottom—and it still remains rent in spite of the constant tension there has been in the Christian Churches to draw it together again. Dr. Ellis Powell has explained to us the records of the crucifixion, the resurrection and the period between that and the ascension and also the Pentecostal manifestations. He has shown us how definitely they bear out our psychic experiences. Would that our Churches bristled with Ellis Powells who would open their eyes to see the clear meaning of the graphically worded Greek Testament and excite the interest of our learned theologians,

Missions and mission hospitals are in financial straits. Let them adopt the methods of the Apostles and these difficulties would soon be overcome. The Pentecostal manifestations are an illustration to them of the psychic means for spiritual enlightenment, and Paul's treatment is a lesson to them in physical healings.

These matters were understood by the Master's followers and by their followers until the Christian Church became the State religion of the Empire. Then arose the old, old jealousy of priests for prophets as exemplified by Israelitish history. The priests still hold the field and Christ's instruments are spurned.

Has nothing been happening during the last eighteen hundred years in Western Europe to keep the lamp of spiritual realism aglow? Have so-called savage and pagan races alone been the favoured and faithful recipients of the beneficent balm divine? No, the power of the priesthood, backed by armies, by persecution, by terrorism, and by the cruellest and most brutish atrocities, has been unable to defeat the ever present oracles of God. All through these ages there has been a sequence of so-called miracles and marvels, accompanied by intense religious enthusiasm, in Europe, similar to the manifestation of spirit power amongst the apostles, and now being repeated in many a Spiritualist community. The record of these may be found in William Howitt's "History of the Supernatural," published in London sixty years ago. There is no gainsaying the evidence he has accumulated, and our spirit friends in the heavens have never been without their psychic witnesses on this earth.

Modern Spiritualism bears the same relation to the Bible testimony as the Nile water which flows past the Great Pyramid bears to that which flowed there at the times of Abraham and Jesus. The statement or opinion that since the first century A.D. up to the 20th there have been no so-called miracles and no reason for them is as near the mark as it would be to declare that during that period there has been no Nile and no reason for it. The living witnesses to the grace of the supernormal faculties of man have ever been as the bubbles in the simmering pot.

The power of the higher guides is unlimited, and they are waiting for man to ally himself earnestly with them for the increased psychic manifestation of their presence. We must be spiritual first and psychic next that God's holy messengers may through us lead others to knowledge. Intensity of spiritual fervour will inevitably be provided with intensity of evidence, or history is false.

It is our bounden duty to cultivate our gifts under skilled advice. We must have absolute trust in our guides and in our prayers, and not permit, as Mr. De Brath describes it, "this obsession of fraud," which "sterilises research in Britain."

What else are we to do and how are we to do it? We must have a deeper realisation of our mission and a greater intensity of effort to accomplish it. The greatest obstruction to real Christianity is now the attitude of the Christian Churches.

How best can we combat the agnosticism in the Churches? What we cannot do directly we must do indirectly. I personally consider that we must first and foremost refrain from segregating ourselves into a sect. We must continue to attend our churches and chapels, and try to fill our lives to overflowing with a great universal love. We must reinforce the Churches. We should take up some activity therein if we can and show by our lives and by our works that we really have the religious life of the community at heart and that we will deny ourselves to help it and its spiritual leaders. No matter if we have to listen to teachings which we know to be wrong; we must go to church to give as well as to get; though we can, when occasion offers, question and criticise kindly and sympathetically, always remembering how deep are the roots of the weeds. In the beautiful teachings we have received from beyond the veil, we have learnt more about the power and content of prayer, and we know that even within a church we can concentrate on the reawakening of its congregation and on the enlightenment of its priests. We should endeavour to get into the conditions of the priests that our guides may know their guides well, and that the latter may borrow power from us occasionally. This scheme of spiritual links may seem peculiar—in fact almost absurd—but it is not so. It is one of the great realities of life.

We should, I consider, acknowledge the Bible as our main armament and each of us study it thoroughly so as to qualify ourselves to explain its methods to the millions who hold it in reverence and who are earnestly striving to mould their lives on it.

Thus I advocate loyalty to the already established Christian Churches and their personnel, and the principle of injection within and suggestion without. Spiritualism was considered by the Lambeth Conference in 1920, and their resolution No. 57 embodied the statement that the Conference were prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man. Although their resolutions are not binding upon any single priest it is a source of hope and of gratitude to God that this resolution should have been passed by that great assembly of two hundred and fifty two Archbishops and Bishops in full communion with the Church

(Continued at foot of next page.)



## "THE CENOTAPH, MR. STEAD, AND A PREMONITION."

REMARKABLE DEVELOPMENTS.

In *LIGHT* for February 10th, 1923 (p. 92) I gave an account under the heading of "The Cenotaph, Mr. Stead and a Premonition" of a remarkable experience we had in the early hours of January 1st. Briefly to recapitulate, it was to the effect that on New Year's Eve last we sat up very late seeing the New Year in and did not retire until about 1.30 a.m. on January 1st. Shortly after extinguishing the light my wife said to me, "Do you see anything near the wardrobe?" I saw nothing and asked what she saw. She said, "A face," then she said, "It's P—," recognising it as that of a curate friend of ours, the Rev. E. P—, whom we had not seen or heard of since Midsummer, 1920, when he had visited us at Weston and informed us that he thought of going abroad as a missionary. She said that the face showed a long gash or wound on the cheek which did not appear fresh but seemed to be partly healed over. She also said that the eyes moved. This face then vanished, and a few minutes later she again said, "I am seeing such a wonderful sight. There is a crowd of people here. Now I see another face clearly. It is like the portraits of Stead." Then she intently regarded it and said, "Yes! It is Stead." This face disappeared in turn and again she continued, "Now I see five faces, all young men, in a circle of white mist." Asked if she recognised any of them she replied in the negative. During the vision I directed her to close her eyes and cover them with her hand and see if this action shut out the vision—the test I devised and described in *LIGHT* some time back to detect external or objective clairvoyance. In each case the vision was shut out by the closed eyes and intervening hand, showing that these visions were objective in their nature and external to her eye.

On some of the occasions when my wife has been clairvoyant I also have seen the figure, but on this occasion I saw nothing. This vision occurred about 2 a.m. on January 1st, 1923. We then fell asleep and awoke at 7.45 a.m. and discussed the vision, especially that of P—, speculating as to what had happened to him. At 8 a.m. the letters arrived and were brought up to the room. On opening them I found to my astonishment one from Sir Arthur Conan Doyle enclosing a photograph of the Cenotaph taken at the silence on November 11th, 1922, by Mrs. Deane. The photo, to our amazement, showed five complete faces among other incomplete ones within a ring of cloudy light just as seen and described by my wife six hours before. Neither of us had seen this photograph before, and to our further surprise we found that it was published by Miss Estelle Stead. The meaning of *part* of the vision then became apparent, and we felt sure that W. T. Stead had manifested and shown a representation of the photo which at that time was on its way to us in the post.

I carefully examined the envelope, which I found perfect and untouched and exactly in the condition in which Sir Arthur had closed it down. It bore the Crowborough postmark and date December 29th, Friday, but owing to the fact that we had no Saturday afternoon or Sunday delivery, we did not get it until Monday morning, January 1st. I suggested to my wife that the figure she first saw might be that of a wounded soldier and not P—, but she positively declared that she distinctly recognised the face as that of our friend P—. Of this part of the vision we could make nothing at all, having heard nothing of our friend for about two years and not knowing where he was. I at once wrote to Sir Arthur describing this wonderful vision and its extraordinary fulfilment.

About the middle of January I wrote to the Church Missionary Society enquiring if our friend had taken service with them. After some time I got a reply to the effect that no man of that description was with their Society, but they thought that the S.P.G. Missionary Society had a person of that name in their ranks. In due course I got a post-

card dated January 30th, 1923, from the S.P.G. Society giving our friend's address in Borneo, to which place he had gone as a missionary. On February 1st I wrote him telling him that my wife had had a vision of him and seen him with a long partly healed wound on his cheek and asking him how he fared and whether the vision had any significance. On April 25th—two days ago—Mrs. Kelway-Bamber called upon us in the afternoon to make our acquaintance and we chatted for some time on things psychic. During the conversation the postman came to the door and my daughter Dorothy took the letters from him and brought them to me saying, "There is a letter from Borneo." This brought the vision to mind and I at once narrated an account of it to Mrs. Kelway-Bamber and at its conclusion I held out the foreign letter, just received, saying, "Here is a letter from Borneo which I believe will relate to the matter." I then asked her to examine the letter before I opened it and see that it was intact. This she did very carefully and said that it was in perfect condition and she remarked on the Chinese characters showing on the thin black seal with which it was also sealed. I then, in her presence and that of my wife, opened the letter and read to my astonishment and delight the following statement by our curate friend, the Rev. E. P—, writing from a station near Sarawak under date March 23rd, 1923:—

"On January 19th, 1922, our second child was born and the next day I had a bad accident, injuring my face very badly, but now, thank God, there is no trace. It was a great shock and we never mentioned it to anyone in England. . . I wish to forget it."

This was the other half of this wonderful manifestation perfectly verified. Mrs. Kelway-Bamber was delighted at witnessing this *dénouement* and wrote and signed a statement in my journal to the effect that she was present when the letter arrived and was opened and that she read the letter.

This case is a marvellous one and will rank as a classical instance. It might have been expressly designed by the spirit people to give the *coup de grâce* to the vicious theory that all supernormal communications are the result of telepathy between the incarnate and so are no evidence of the existence or activities of discarnate spiritual beings. Obviously telepathy from the incarnate cannot explain this wonderful communication so evidently and carefully planned; for had it been the result of telepathy from our friend in Borneo, seven thousand miles away, whence came the accompanying vision of the psychic faces on the Cenotaph photo, at that moment on its way to our house and delivered a few hours afterwards; and whence came the vision of W. T. Stead? On these points our friend in Borneo could by no possibility have any information. On the other hand, had it been the result of telepathy from Sir Arthur Conan Doyle or from Miss Estelle Stead, whence came the accompanying vision of our friend with the dreadful scar on the cheek, of which Sir Arthur or Miss Stead could by no possibility have any knowledge whatsoever? The only explanation that will satisfactorily interpret our experience, is that the information came from a discarnate spiritual intelligence, and the evidence of the vision seems to point conclusively to this being the surviving spirit of W. T. Stead.

This case is peculiarly well evidenced. I have all the letters, and the photograph, also the records in my journal and the signed statements of witnesses, and Sir Arthur can testify that he sent the photo to me as stated and that I wrote him an account of the affair; while the account of the vision and its then partial fulfilment was published in *LIGHT* three months ago, and is on record. Moreover, by a remarkable providence, directed I verily believe by the spiritual beings, who planned and carried this thing out, the arrival of the letter from abroad giving the proof of the other half of the communication took place in the presence of a witness whom we then saw for the first time.

CHARLES L. TWEEDALE.

Weston Vicarage.  
April 27th, 1923.

(Continued from previous page.)

of England. Unhappily the door which was left ajar by the Lambeth Conference has closed again.

Elisha prayed for his servant, "Lord, open his eyes that he may see." Let us offer a similar prayer in faith for the Churches. And, please God, they will see, and the Christian world will be comforted. (Applause.)

MR. VOUT PETERS, while expressing his concurrence with the speaker of the evening, wished to emphasise the fact that the Bible was found in every Spiritualist church he had visited and was treated with proper reverence. He supported the speaker's plea for a far wider realisation by Spiritualists of the duty of spreading the great truths of Spiritualism. This must be done by organised effort, and he felt it was sad that the London Spiritualist Alliance, which stood for so very much in Spiritualism, should receive such inadequate material support. He urged all members to realise that the L.S.A. was not an institution run by a Secretary and a Council, in which the rank and file of the members had no personal share. It should be regarded as an organisation in which every member did his or her

part, and he appealed to all present to do their utmost to help the Alliance in its work.

THE CHAIRMAN, before referring to the address, said that he wished to express his thanks to Mr. Vout Peters for what he had said. Mr. Peters had a very wide experience of Spiritualist institutions, both here and on the Continent of Europe, and his strenuous advocacy of the claims of the Alliance was a source of great satisfaction to him (the Chairman). He thought that Colonel Belk's address had been one of the most valuable and stimulating which had ever been heard from that platform. He entirely agreed with him that it was the work of Spiritualism to spiritualise the Churches from within. Several passages in the address reminded him very much of what Frederick Myers had said in that wonderful last chapter of "Human Personality." The speaker had almost restated in other words Myers' view, "We have shown that veridical manifestations do reach us from beyond the veil. The central claim of Christianity is thus confirmed as never before." Mr. Wright concluded by moving a warm vote of thanks to Colonel Belk, which was carried with acclamation.



# BROADCASTING THE MESSAGE OF SPIRITUALISM IN AMERICA.

AN EVENT IN SIR ARTHUR CONAN DOYLE'S TOUR.

The following message was spoken by Radio in New York by Lady Doyle to 800,000 people:—

During the war, my husband was much impressed by the need the world had for fuller knowledge of the nature of death. He had studied the question for many years, and it was the only subject upon earth on which we differed, as I regarded it as uncanny. After my brother's death, early in the war, evidence came to me which placed it beyond doubt that my husband was right and that the dead could both live and communicate. I knew the immense consolation that this new knowledge was to me, and when he proposed that we should devote our lives to this end, I eagerly agreed.

It was not altogether easy. It meant leaving our beloved home and greatly reducing our income. But we have the joy that we have given joy and passed on God's truth to many aching hearts and have proved immortality to many who had lost all confidence in the hereafter.

The first thing the knowledge of Spiritualism does for you is to remove all fear of death. A Spiritualist fears death no more than walking into the next room—it is promotion to a life far more lovely and happy than the earth life; therefore to us death is a happy prospect rather than a horrible dread.

The second blessing which comes from the knowledge of Spiritualism is that the fear of God which the Churches try to impress so upon the hearts and minds of humanity is removed; fear of God is eliminated, and love and an infinite sense of God's closeness and tender understanding of all our faults and difficulties raises a great and real love in our hearts for Him.

The third blessing which it brings you is that it bridges death—it shows you how to communicate with any beloved ones who have passed on to the higher life.

The fourth blessing is that through getting into touch with those who have passed on we are made to understand the wonderful life of happiness—of real human happiness—which lies ahead of us, of how we shall live with those we have loved upon this earth; that the power to love is only intensified, not lessened, over there; that those who jar and irritate us here are not with us there—only those who love and are in true sympathy are together in the higher life. There every trouble which we have borne upon earth will be made up a thousand-fold in a wonderful human happiness.

So many people in this world never have had the beautiful and sweet things of life—it is all grey drudgery and fighting against difficulties in grey surroundings—let such people take heart and realise that if only they just try to be honest and kind to those around them that every-

thing is all going to be made up to them in happiness beyond all description. Nobody carries a cheque book over to the other world—we only carry over the results of our daily actions. Intolerance, bigotry, selfishness, cruelty, will take the person to a lower and greyer sphere, where that man or woman will have to dwell until they have got rid of these evil qualities—but the man who is kind and decent to those around him—whose actions never hurt the lives of others, although he may never go in for formal religious displays—that man by his kindly daily life is creating a wonderful future of happiness for himself when in God's own time he is called to the higher world.

Every gift that we have in us is God-given; therefore we carry it on with us and develop it to the fullest under the most congenial and happy surroundings. Those who have passed on all tell us that it is the land of fulfilled hopes, the great recompense for all the trials and grey-nesses of this earth life.

If I were offered all the wealth of New York in exchange for the knowledge which Spiritualism has brought me, I would rather live in a two-roomed shack than part with the intense comfort, the glorious vision of that wonderful future world I know of which lies ahead of me.

Now I would just say to any poor mourners who are listening, don't grieve too much over the loss of your dear ones—your tears and grief will cloud their great peace and happiness in the higher world. Remember this—this earth life is, as it were (they tell us) our school life, where our characters are developed and trained by sorrows and difficulties, and when we lose our beloved ones it is just as though they had left before the end of the term and have gone home—where in God's own time we shall go to them. There will never be any more partings after this life. From the next higher life, when we have developed and spiritualised still more, we pass on to still a higher and even happier sphere, and so on until we reach heights of glory that the human mind cannot conceive.

Now I would say to all those who would like to know more of this subject, read some good books about it. If you were to take in the paper called "The Progressive Thinker," Loomis-street, Chicago, for a while, you would see in it the names of good books and get a little into touch with the movement.

I only hope that these words will bring some comfort possibly to some of you who are listening to-night.

We are informed by a New York correspondent that Lady Doyle's Radio message made a tremendous impression, which, indeed, might have been expected in view of the immense audience to which it was addressed. One lady wrote to say that she heard it in Northern Canada.

## AMERICAN NOTES.

An American correspondent writes:

A new President has been elected by the American S.P.R. He is a remarkable man and should leave his mark on the subject. Until three years ago he was the Very Reverend Frederick Edwards, Dean of St. Paul's Cathedral, Detroit, the centre of the Ford motor industry. Having become convinced of the reality of our subject, he resigned his Deanery and has devoted the last three years to a careful study of psychic science in all its phases. He will therefore come to his new sphere not as an amateur dabbler in the "occult," but as one who has been convinced by personal experience of the reality of spirit communication. He is a shrewd judge of men and things, and may be trusted to do his work with a just balance preserved between credulity, on the one hand, and the stubborn rejection of evidence on the other.

Sir Arthur Conan Doyle's sojourn in New York has been notable. At first he intended to lecture only once in the city. Then he consented to give a second lecture. Both were given in the Carnegie Hall, which has a seating capacity of 3,500. The hall was crowded and many people could only find standing room, while hundreds were turned away. So he decided to give a third on Sunday evening last, with a like result. On the whole he has had an exceedingly good Press, but a few "squeals" have been heard from various quarters. The answer to these is found in Carnegie Hall. He has now gone to Cleveland and the same thing is happening there. His personality and his skill in the presentation of his subject have produced a deep impression out here and one which I feel will be permanent.

## GHOSTLY FOOTSTEPS.

Major Fitzroy Gardner, O.B.E., in his "Days and Ways of an Old Bohemian," has some interesting reminiscences concerning the "supernatural." Although he was incredulous as regards ghost stories, he had a strange experience at the Haymarket Theatre where Buckstone, the famous actor-manager, was supposed to walk up and down the staircase between an upper floor at the back of the house, where he died, and the stage. The Major tells us that when he was associated with Tree as manager, "After the last performance of Tree's lesseeship of the theatre, an entertainment was given on the stage to the stage staff and their friends. At about 2 a.m. I was in Tree's sanctum waiting to see the last of the roysterers out of the theatre, and killing time by destroying a number of valueless letters found in the drawers of his table, when I was surprised to hear someone coming down the stairs just outside the door. The sound was perfectly distinct and could have denoted nothing else. I went out of the room and ran down the stairs so as to overtake anyone going down. There was no one. I then sought the fireman. 'Oh,' that's Mr. Buckstone, sir," he said. 'He's been doing that sort of thing for many years.' I returned to Tree's room, lit a cigarette and sat facing the open door in front of which anyone going up or down the staircase had to pass. There was a strong gaslight just outside the door. I had waited only a few minutes when I heard the sound of footsteps coming up the stairs. I could follow the sound clearly across the small landing outside the door about nine feet from where I sat, and up the second flight of stairs, but I could see nothing. I ran up the stairs, but there was no one on either of the floors above and every door was locked."

A. B.



## CONCERNING SPIRITUALISM.

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

(Continued from page 261.)

We do not look on the Creator as the Divine Designer who drew a vast and shadowy outline of His creation, and left it to be filled in by mechanical law. We see how He is the Eternal Worker who is "at it" in every part of this design that is to slowly but surely to transfigure the visible universe into the living likeness of His fatherly love, by means of His influence more and more imparted, His presence more and more revealed in the growing consciousness of His spiritual creatures who are also made co-workers with Him in completing the sublime design.

We are enabled to apprehend clearly and definitely that spiritual rootage of life in God which has been buried and shrouded for others in the dust of death, and trace its ramifying fibres as plainly as you can see the roots of the hyacinth in the water-glass held up against the light. We see how the life of the soul is a continual incarnation of the Divine as well as a development from the human. We see how desire, yearning, prayer, can lift the soul to God and draw down increase of strength from Him, because the equipoise of what is called natural law can be influenced by will, just as the law of gravitation is often overpowered in the Spiritualistic manifestations, and, as we may put it, the extraordinary pull with volition in it becomes too much for the ordinary pull with no volition in it. We see how our affections, which are so impalpable to sense, and yet our own essential final selves, do lay up a spiritual substance which becomes the future form and glorious body of the soul.

Thus you perceive the Spiritualist has been feeling for, and thinks he has grasped, that link in the chain of continuity which the physicists of our time are so earnestly in search of on the material side. I have no doubt there is such a oneness and continuity as they dream of and are trying to demonstrate. The mirror of matter everywhere gleams with some dim image of it, but to think of grasping it solely there by the hand of physical science alone is as though you should expect to reach the moon by plunging into the water after the reflex image of it! They are following a reflection. But even that reflex image is the shadow of God, and they are so far right, and cannot do better than follow it into the light. That light shines on the spiritual side of things. The continuity of the physicist lays down the cable, as it were, through the world of visible things, and finds that it can be done. But the Spiritualist gives you the mind at each end of it, and his continuity has thrown the cable across the grave, built a bridge of communication over the dark gulf of death, made the two worlds one, and the supernatural has become a law of natural sequence. Thus life completes its perfect circle in human evolution, from the Divine origination to its Divine fulfilment; even as electricity runs and completes its earthly round whilst delivering its mental message by the way.

Science tells us that the time will come when our sun must decay, and be no longer the light and life of its own brood of worlds. As a consequence, our world will no longer bring forth life in the present physical forms. On our side, we see that in the meantime the earth is putting on immortality—the material world is gradually assuming its spiritual form and its crown of life that fadeth not away; the world of matter will have brought forth its world of mind; for the Spiritualist sees these material orbs rippling and rounding off their spirit-spheres luminous in the light of God's nearer presence, as we see the planets lighted up with the smile of the unseen sun. Thus the vision of science is continued and completed in that of Spiritualism, and we can understand how the prophecy shall be fulfilled, and the heavens rolled together as a scroll—even as the author's MS. may be when his thought has passed into print to take living embodiment in other minds—and there shall be a new heaven and a new earth.

Many of the discoveries and revelations of modern science will be caught up and completed in Spiritualism; for the Spiritualist is afraid of no fact. He knows Truth is that which is for ever being corroborated; that God witnesses for the truth by never-ceasing revelation to man. He knows that the truth of his belief is for ever being corroborated in the present, and it corroborates all that was true in the past. He knows also that all partial truth, all mere shadows of truth, must fade and pass away as we approach the light of absolute truth. Therefore, with perfect trust in truth and the God of it, he dares to think things out all round, and does not need to wage a futile warfare against any scientific fact. He is a freethinker, and this time free-thought is about to conquer, because it is no longer negative or enlisted, on the side of Materialism.

Freethinking has often been a doubt. Ours is a faith, with all spirit-world about us as witnesses; a positive, vitalising faith in a living, communicating God. The man who takes his stand on Spiritualism, to right the wrongs and fight the abuses of the world, is in a very different position from him who rests his lever on the fulcrum of Materialism. Why should we fear any fact newly made known? Why should we bow any longer to that which is a proven lie? The truth is, it is as necessary for humanity as for blighted and barren fruit-trees to have certain rotten roots in the past cut away—roots that only produce in the light of heaven the creatures of that decay which is eating away the life down in the dark earth, before the new sap can freely rise and the tree bear the fresh and perfect fruit.

The Spiritualist is able to discard many of the degrading ideas that have so woefully tyrannised over man, and done such foul wrong to the character of God. He does not start at the beginning with a belief in the old interpretation of the Fall—does not accept the notion that God cursed the whole creation on account of the trespass of one man and woman. He knows that the reputed curse of labour is one of the greatest blessings God could bestow on man, and that idleness is the curse. He knows that thorns and thistles, and all they are symbols of, constitute one of the greatest incentives to man's energy, health and prosperity.

It is useless to talk of man's disobedience bringing death into the world and its introducing carnage into the animal kingdom, when geology shows us the stereotyped fact that reptiles and beasts lived by preying on one another ages before man existed. Moreover, we see more and more every day that what we call Evil is good in the making, and that at first sight we are apt to look upon our greatest blessings as evil, until we have stripped off the disguise in which they come and recognise their truer features. We know that God is responsible for what we call Evil up to a certain point, and that He will not shirk His responsibility; that is, God is responsible for certain primary conditions out of which what we call Evil inevitably springs, to be recognised, attacked, and vanquished, but the moment man perceives it to be evil, the responsibility becomes his. Here is a problem set for him to solve by way of education. Here is a foe to fight to the death, whether as a bad passion in the individual, or a disease in the life of a nation. Here is something to be turned into good. The moment man sees so far, he must accept the responsibility for the continued existence of evil, and war against it as he would if clearing any other jungle against poisonous reptiles.

Evil is one of God's executioners. It performs a most useful part in the human drama. Life without it—that is, according to present conditions—would be like the play of "Othello" with Iago left out, or "Faust" wanting Mephistopheles. Without evil men and evil intentions, Jesus Christ would not have been crucified. We may trace many of the most healing springs of purity filtering through the dark strata of evil. Thus, as the shadows grow transparent to the day, we are able to check passing appearances by a surer knowledge of enduring realities:—

We look on Evil as the shadow dark  
Of the reflected bridge; the nether are,  
That makes some perfect circle of night and day,  
Through which our river of life runs on its way  
To that wide sea where, all Time-shadows past,  
It shall but mirror one clear heaven at last.

We perceive the present was never meant to be a perfect world, and can trace it on its way upward. Everything around us and within us proclaims the Divine intention of evolving the final perfect out of all sorts of errors and imperfections in the moral domain, just as it has been in the natural world. Only so could the higher be known to us; only so could we make the progress ours; only so could the moral consciousness, the God-consciousness, have been developed within us.

Many good people will cry out in an agony of earnestness, as Charles Lamb stammered in his fun, "But this is doing away with the Devil; don't deprive me of my Devil." But, dear friends, sad as it may be to lose so useful a scapegoat, your Miltonic Devil, created by God to mar His own perfect work and tempt man to his fall, will have to go!

To my thinking there is a sense in which that eating of the fruit of the tree of knowledge of good and evil may be the symbol of a truth. If man has been evolved from the animal kingdom, as the known facts tend to prove (and surely humanity must have begun with childhood!) of course there would be an early state in which he did

(Continued at foot of next page.)



## "THE ANCIENT EGYPTIANS AND THE RESURRECTION."

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

As there seems a desire for fuller information on this subject, may I offer a few remarks? The ancient Egyptians held that man was composed of a *physical* body called "khat," that which was liable to decay; a "double" called "ka"; the heart-soul or "ba" which seems to be connected with the "ka," and is, I think, much like our conception of "ghosts" or "astral shells"; the "ab," or heart, which typified the conscience of a man; the shadow or "khaibit" associated with the "ba" and descriptive perhaps of the misty wraiths sometimes seen by natural clairvoyants. I think, from a close and prolonged study of the "Book of the Dead," etc., that the terms khaibit, ba, and ka, are all names for much the same thing, i.e., manifestations of the psychic body—just as to-day the latter is variously called "ghost," celestial or spiritual body, astral body, psychic body, soul, etc. Then there was the "ren" or name which to the Egyptians signified a great deal, as it also does in the magic and occult practices of all races; also the "sekhem" or power which was what we should call pranic or vital force. Lastly the "Khu" and the "Sahu" which require more description.

Now the "Khu" was the real *Spirit* which could never die and dwell with the gods and other spiritual beings in heaven and paradise. It was decidedly all that we mean by that word—the Ego. The "Sahu" was also exactly as we describe the *psychic* or *spiritual* body. It was the "shining body" of the spirit in which it dwelt, as we say the latter is the vital Ego manifesting through the body of flesh. The funeral texts prove that it was regarded as lasting and incorruptible and as containing all the mental and spiritual attributes of the body united to other and vastly transcendent powers fitted to its new environment. This Sahu or psychic body the Egyptians believed germinated in or sprang from the natural body and became gradually fitted to survive the flesh body as an instrument for the Spirit. I do not see that modern research has really altered this belief, for is not the psychic body actually present during life and visible sometimes to clairvoyant sight either as the aura or as an "apparition of the living"? At death we do not jump out of one body into a new one! Rather the spiritual body emerges from the flesh body and sloughs it off! The Sahu had the same form as the natural body so that it could be recognised. The distinct difference between the material and spiritual body is shown by the 89th chapter of the "Book of the Dead," where the deceased says, "May it (the Khu or Spirit) look upon its *material* body, may it rest upon its *spiritual* body." And the triumphant declaration is made by the newly passed over spirit that "My soul shall not be fettered to my body at the gates of the under-world, but I shall enter in and come forth in peace." And again, "I have entered in (to the under-world) as a

man of no understanding, and I shall come forth in the form of a strong spirit, and I shall look upon my form, which shall be that of men and women for ever and for ever." We thus see that the Egyptians held that the psychic body would be much like the flesh body in form but with added powers and greater strength and beauty—these beliefs were held in the days of the builders of the Pyramids of Gizeh, over six thousand three hundred years ago!

It is my own belief that the texts show the *ba* and the *ka* sometimes as visiting the mummy in the tomb, simply to convey the fact that the departed were still able to communicate with their friends on earth, and that the outer funeral chamber was especially a likely meeting place—an ancient but very effectual séance room! The smulet of the hawk placed on the mummy symbolised this power to return to earth and "look on its material body" when it pleased. The whole subject is full of interest to the serious student.

### PETRIFIED RELIGION.

Besides mistakes as to natural science, there is another influence which clouds and obscures religion; and it is necessary to refer to it very clearly. Religious belief, like scientific belief, tends to become crystallised or petrified in detailed creeds which do not leave room for development. Sooner or later the details of these creeds and the forms of church service in which they are embodied come into sharp conflict with the development of knowledge; and since churches identify themselves with the details of creeds, multitudes cannot honestly join in membership and many who would otherwise gladly do so cannot enter the ministry of a church. Within the churches many cling blindly to the details of the old creeds, because they think that, whatever difficulties these details may present, they are an essential part of religion. Natural science seems to such men like an evil power which ought to be resisted; and men of science, with the confidence resulting from complete honesty, regard them, in turn, as representatives of superstition and ignorance.

—DR. J. S. HALDANE (in the "Hibbert Journal").

THE SECRET OF GENIUS.—In allusion to a recent Note on Genius (p. 257), Miss E. P. Prentice writes:—"It has been truly said that Genius is 'the perpetual child,' and, as such, has the key of the Kingdom of Heaven. Its 'transcending sense' is its greatest achievement, its stability is the stability of an orbit. When the artist has done his level best, and despair of his artistic ability has reached a crisis, the directing angel comes to the rescue, hints, suggests, and shows him what an infinite store of hidden good there is in nature, urging him to play 'hide and seek' in the invisible. Genius accepts Love's golden vision, flashing back the white light of revelation, while the artist, waking from his dream of failure, finds his sorrow turned into joy."

(Continued from previous page.)

not know good from evil, and propagation of the race by means of incest, for example, would be a natural kind of thing. In this state he must have been directly led by what we call instinct, which I look on as the consciousness of the Creator acting in, and for, and through the creature—everywhere sufficient for the need—the instinct which guides the beast to shun the poison-plant. Now, in order that man should "know" the right from the wrong, he must have been permitted to exercise the power of choice, and make the experiment of eating his poison-plant, of his own free-will and for his future guidance. Thus the early instinct would be the most unerring, because strictly divine and uninterfered with, yet it would be blind obedience; the later intelligence would be open-eyed, full of errors and wilful wanderings, but always educating, always increasing that self-consciousness which *discretes* man from the animal and makes him the secondary soul of creation. But such a change as that supposed was an absolute necessity, in order that man should become a self-conscious, responsible, and immortal being. Such a "fall" was precisely like the fall of our feet in walking—that is, our sole means of advance. And whilst touching on this subject I might say, in passing, that I look to Spiritualism as a means of helping to free us from the curse which our excessive self-consciousness has now become. We cannot go back either to the animal, or the Greek, or the Chaucerian unconsciousness of self. We shall not lose our morbid subjectivity by a more outward look merely; the soul will never regain its old lost throne in the seat of the sense—it must go on living more and more the interior life, on the eternal side, till its gaze fixed on God shall burn through these veils of self and films of consciousness, and quicken the things of faith into things of sight, as horizon after horizon lifts up its new morning on the soul. Self-analysis and self-anatomy are not the final resting places of this inward vision, though they arrest the mind in the intermediate stages. It will inevitably result in a larger spiritual life; the Unseen will be more powerful than the Seen in taking us out of the old self, and our spiritual

instincts will grow as clear and sure in their operation as were the first instincts of the sense in their narrow range.

I for one accept the truth of Mr. Darwin's theory of man's origin, and believe that we have ascended physically from those lower forms of creation which we find lying around us like chips in the great workshop of Nature, flung off during the process of evolving God's greatest work on earth. Of necessity, if the theory of evolution be true, humanity must have begun with childhood and the life of the senses. But the theory contains only one-half the explanation of man's origin, and needs Spiritualism to carry it through and complete it. For while this ascent on the physical side has been progressing through myriads of ages, the Divine descent has also been going on—man being spiritually an incarnation from the Divine as well as a human development from the animal creation. The *cause* of the development is spiritual. Mr. Darwin's theory does not in the least militate against ours—we think it necessitates it; he simply does not deal with our side of the subject. He cannot go lower than the dust of the earth for the matter of life; and for us, the main interest of our origin must lie in the spiritual domain.

God said, "Let us make man in our own image," and the early interpretation assumed that this was done in a day; the latter presupposes that it will take eternity to do, and still be only an approximate likeness. With us, it is the rise of man, and not the "fall," that begins his creation; and it is certain that the old notion of the origin of man has had its day, is doomed, and will pass away as surely as the old notion of the origin of our world.

Mr. Darwin points to an inherent tendency in the nature of things to vary in slight details, which, of course, means an enlargement of limits, and shows us creation still going on; therefore it must be in the creative nature of things he means. An inherent tendency amounts to an intention. Coincidences that follow each other by the million demand *one* cause; in fact, they are the merest cyphers, meaningless, without it—the unit that makes the million out of so many noughts.

(To be continued.)



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## A NEGLECTED STUDY.

Some ten years ago (more or less) Mr. H. G. Wells, who has always impressed us as being a competent authority on the art of life and living, in the course of an address on the Labour problem, traced many of our social difficulties to "our national curse—our contempt for psychology." It was a statement that went to the heart of the problem. It is so clear how much of social friction, especially in the way of class-antagonism, is due to this inability to enter not only with sympathy but with understanding into the lives and minds of others.

For that is really what this term psychology broadly implies. It is much more than an academic question—a matter of scientific mind-study, although that also is necessary. It means the ability to understand the minds, outlooks, and motives of others, to realise something of the underlying causes which lead them to take up particular attitudes towards the world and its affairs. It would imply, also, a little knowledge of our own psychology, and the reason why we also adopt a certain line of thought and conduct, too often making it a kind of absolute standard, whereby to judge those who differ from us. We might then have less of that particular kind of Pharisaism, which leads White to denounce Black and Green who are in some community or movement "just for their own interests." It has always struck us as an odd charge, and one which White, as the accusing angel, would never have levelled had he stopped to think. It is the kind of indictment that would take in nearly the whole human race in some form or another. For we are most of us consulting our own interests in what we do. It is the mark of our common humanity. The man who takes up any work solely and exclusively for selfish ends is almost as rare as the man who devotes himself to an occupation solely and exclusively for the welfare of others, and without any regard for his own interests. Both are dangerous extremes, and although we may rank the insane altruist vastly higher than the ego-maniac—which is human—Nature punishes both with sublime impartiality.

But to us the largest aspect of the question is the recognition by men of themselves and of each other as beings essentially spiritual. In vain is any programme of life and living which leaves this main factor out of account. Man, regarded as an animal, with a list of simple needs—shelter, food, and fuel—or man looked at as a piece of mechanism to be fitted neatly into a mechanical system—no, such ideas will not work. It is not that either view is false. It is that each is only a small part of the truth.

There is no necessity to labour the point. It stands in no need of argument. It is demonstrated (with illustrations) every day in the life of the community and of the individual. It is enforced by many examples of failure and wreckage in the national and social existence. We have the spectacle of social reformers lamenting the futility of their schemes.

Here, one groans at the apathy of the classes he desires to benefit; there, another bewails the poor result of many years' work for humanity. A little true knowledge by the man of his own psychology and that of his fellows would have been of more value than all the carefully elaborated plans which left human psychology out of account.

Our own subject is one which, as touching the question of psychology more closely than most, especially demands a careful study of the psychological factor. There is too often a careful avoidance of central issues, and a close application to those which are merely external and circumstantial. We behold the pilgrims of Love or of Learning going eternally round and round, with occasional spasmodic attempts to reach the centre—attempts which either fall short or miss it altogether. The simple method of starting from the centre is at present a counsel of perfection. It is too simple. If it is desired to know whether man is a spirit it does not strike us that the best method of proceeding is to begin by a process of taking his physical measurements, recording his temperature, and tabulating his reactions, normal or abnormal, in the physical world. That may be part of the process, but it is not the essential part. Man being a psychological being as well as a physical one, it would seem important to study him from that standpoint also. Again, man is a spirit. If an objector tells us that this is an unproven assumption, we can only reply that his own claim to exist as an intelligent, self-conscious being is in precisely the same case. It is an assumption, and unproven. But if he does not start with it, he can arrive nowhere.

## COMRADES.

## THE REFLECTIONS OF A WORKING MAN.

Are we always guided by our own volition? Are there not moments when, suddenly, a strong impression from the unseen impels us to action, and leads us to places we had not dreamed of? Such was the writer's experience on a recent evening. Walking along the King's-road, Chelsea, I found myself, almost automatically, going towards the Salvation Army barracks. Arriving there, I found the meeting in progress. Old memories were revived by its dingy walls, with their crude oleographs, the central stove with its pipe chimney, and the usual sprinkling of scarlet jerseyed men and bonneted women. Here and there were the derelicts, seeking a spiritual backwater from the mill-race of life. One listened with doubtful enjoyment to the blaring trumpets. Then the officer sang in plaintive, sweet notes, a song, the haunting lilt of which woke in me such a flood of feeling that it had the effect of transforming the place and refreshing my spirit. The words were the beautiful prose poetry, from the Bible: "He is the lily of the valley, and the Rose of Sharon to my soul." Seated beside me was a Chelsea pensioner with silvered hair and beard. The old fellow spoke of the comforting presence of the "Lily of the Valley" to his soul—a few words, but words of true eloquence. Seated opposite was a man with grimed face and dissipated air, but with a yearning, pathetic expression that showed truly that the angels were at work. What matters the crude Theology? It was the spirit of the occasion which was all important, as any Spiritualist would understand. What was the secret? Was it not the power of the Christ Spirit? Men and women of culture and title, as well as those of ordinary station, have by that power gone to the slum and scrubbed clean the filthy floor under the slum dweller. The writer remembers (though he is no worshipper of Royalty) that Staff-Captain Mildred Duff, a member of the Royal family, was a slum officer. So, we are all comrades, marching with the angelic hosts. It is good sometimes to review the work of other spiritual fighters. By so doing we are fortified ourselves and energised for our own battles.

As J. Russell Lowell wrote:—

"We see but half the causes of our deeds  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit world,  
Which, though unseen, is felt, and sows in us  
All germs of pure and world-wide purposes.

HARRY FIELDER.

"CHARGE once more and then be dumb,  
Let the victors when they come,  
When the forts of folly fall,  
Find thy body by the wall."

—MATTHEW ARNOLD.



## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

Once again the May meetings are imminent. The twenty-second annual convention of the London District Council of the Spiritualists' National Union, Limited, will be held on Thursday, May 17th, at the usual meeting-place, South Place Institute, Finsbury, London, E.C. The day will be divided into three sessions; at eleven in the morning, Mr. Percy Street will present for discussion, "Some Thoughts on Principles"; in the afternoon, at three, Mr. A. Punter will give clairvoyance; at seven o'clock in the evening the mass meeting will be held, when the speakers will be Miss Lind-af-Hageby, Mr. Percy Street, and Mr. Harry Boddington. Mr. Richard Boddington, the President of the London District Council of the S.N.U., will preside over all the meetings.

According to the "Evening World," New York, of April 21st, Mayor Hylan has been severely rebuked by Lady Doyle for his criticism of Sir Arthur Conan Doyle. The report reads as follows:—

Mayor Hylan was the target of a verbal lashing administered to him in a public statement by Lady Doyle, wife of Sir Arthur Conan Doyle, famous author and lecturer upon Spiritualism. Hylan referred to Sir Arthur as "this fellow Doyle," jeered at psychic phenomena as "hokum," and suggested that Sir Arthur's success with Spiritualism was because he stimulated the jaded nerves of "society folk." Sir Arthur is in the West on a lecture tour, and wasn't there to defend himself, but Lady Doyle stepped into the breach. In a carefully edited statement prepared at her suite in the Ritz-Carlton she had this to say of John F. Hylan:—

"In reference to Mayor Hylan's remarks regarding my husband and his spiritualistic message to America, the Mayor would be wise to refrain from expressing an opinion on a subject he never studied, and of which he so obviously knows nothing. Let him give all his attention to his own job. I would recommend he look into the condition of the streets in New York. I have travelled in twenty-three countries, and never have I seen streets left in such a disgraceful condition as here except once, many years ago, in Constantinople. I also would call his attention to the way Central Park is neglected. If a little money and care were spent on its upkeep it would be a very beautiful place and worthy of New York. Let the Mayor turn his attentions to such matters. He pats the Catholics and Jews on the back, and says how well they are doing in their religion. If religion had been a real, live force the war could never have taken place, and the world would not be in its present dreadful condition, utterly materialistic, with might considered right, and money grabbing often the only driving force. No. The churches have utterly failed. They are crumbling and they know it. Spiritualism provides proofs of immortality for anyone who will take the trouble to test them for himself. It also brings an enormous comfort and gives an incentive to live at one's best. Men of the mental calibre of Mayor Hylan and the conjurer with him when he cast slurs on my husband and his mission, laughed and jeered at the railway when it first appeared. That sort laughed at Darwin, laughed and jeered at flying, at wireless, and now they laugh and jeer at Spiritualism. As a last hint to Mayor Hylan, I would suggest that as representative of this great city it would be well if he were to learn to speak properly of an honoured citizen of a great country, and not refer to him as 'This fellow Doyle.'"

Robert Blatchford's observations on what he calls "the Great Mystery" are always refreshingly candid and to the point. Last Sunday he again ventured to pen some remarks in the "Illustrated Sunday Herald" on the third volume of Flammarion's "Death and its Mystery," which has recently been published, and is the last of the series. Mr. Blatchford opens his article with a quotation from the book which reads as follows:—

"It is remarkable that the supreme question of whether we are ephemeral or lasting, of whether or not we survive death, has remained, so far, outside the sphere of the recognised sciences. The dweller upon this earth is a strange being. He lives upon a planet without knowing where he is and without having the curiosity to ask himself—without seeking to know his own nature."

To this observation of Flammarion's Mr. Blatchford writes:

Yes, brothers and sisters, we are queer. Truly we are very queer. To a man like Flammarion we must be a source of continual irritation and astonishment. For the ruling passion with such men as he is the insatiable thirst for knowledge. And there are among us some others who have been bitten, but less deeply, by that same spider. We want to know. We probe restlessly into the everlasting why. But for the bulk of the crowd the riddle of the Universe and the mysteries of Nature are things that do not matter.

Continuing, Mr. Blatchford states:—"I never saw a ghost. I never had any personal experience of a psychic nature. But I recognise that there are others. I do not believe that these books of Flammarion's can be disposed of by a plea of fraud or falsehood, or hallucination or dreams. There never was a legal case so conclusively proved in court. And yet—and yet! Flammarion sticks to his text. One is glad of that. He seeks to prove survival and communication. Those are the things that matter. Is our dear one still alive, and shall we meet again? Those are the questions that touch us to the soul. They are the 'supreme questions.' For, if answered in the negative, this life seems purposeless and futile, and the Universe a glittering, colossal dream."

On the question of the difficulty of obtaining messages from beyond the veil, Mr. Blatchford selects the following passage from page 351, in which Flammarion says:—

"Let us acknowledge that these posthumous manifestations are not in conformity with our terrestrial point of view. They are far removed from our conception of what they should be. We have an entirely different world to investigate; an unknown, unexplored, incomprehensible world. It is difficult, in the study of it, to eliminate our own earthly associations. These difficulties are a great stumbling-block; they oblige us to be extremely cautious in our interpretation. So many objections rise up before us! It seems to us that our dearest friends should be at our beck and call and should always manifest themselves. Beings from whom we expect testimony remain dumb."

On this difficulty Mr. Blatchford, quite rightly, observes:—

"These expectations of ours are natural, but unreasonable. If my dear husband loves me and if he can send me a message why is he silent? That is how one reasons. But we do not know that the dear friend can send a message. Maybe something prevents him. Perhaps we are not so constituted as to be able to receive it. And then when a message does come through it may be unsatisfactory, it may be incorrect, and we at once become sceptical. But do mistakes never happen over the telephone. Do all our living friends' letters satisfy us? Do they invariably write when we expect them to write? Let us remember the great importance, the 'supreme importance,' of the communication we wish for, and we shall learn to be patient and to persevere."

The article concludes with these words:—"The majority of our people are Christians, and as such profess to believe in the immortality of the soul. I wonder what percentage of them do believe, and how many only think they believe. We cannot think there would be so large and so obstinate a body of people opposed to Spiritualism were the belief in survival as general as its profession. For once a man really believes that the dead survive he will not remain incredulous and hostile to the claim that communion between the living and the dead is possible."

Mr. H. W. Engholm is to give an address entitled "Why I am a Spiritualist" on Whit Sunday afternoon at the Stanley Hall, Tufnell Park, at 3 p.m., when the Rev. George Ward will take the Chair. This meeting is one of a series of propaganda meetings promoted by the North London Spiritualists' Propaganda Committee, under the direction of Mr. R. Ellis. The same evening Mr. Engholm will take the service, and deliver an address at St John's Spiritual Mission, Woodberry-grove, North Finchley.

The Rev. G. Vale Owen has recently in the American Press made an effective reply to some views on the question of life beyond the grave, expressed by Dr. H. E. Fosdick, pastor of the First Presbyterian Church of New York, who speaks in favour of the findings of Psychical Research. Mr. Vale Owen is reported to have said:—"Dr. Fosdick is doing a wonderful work, and has gained and held a tremendous congregation. He is evidently a fair representative of the theological thought of America, and the interview displays him not only as a man of great intelligence but also of profound thought. I think that Dr. Fosdick would admit, however, that while many people of education and strength of mind, at a time of bereavement, might be influenced by his arguments, there are multitudes of others who would derive no comfort from them. It is useless, however, to read passages from the Psalms or the Epistles of St. Paul to such people. They want something definite—not mere statements or speculations. Are their loved ones still living, they ask, or has death blotted them out forever? What a consolation it is for these harried souls to be given an assurance, based on actual facts, that immortality is not simply a hope or a dream but a solid reality. . . . Actual and definite communication between heaven and earth, in short, such as was known and practised in the early Church, should be re-established today as emphatically, fearlessly, and even more widely than it was then. That is the real 'communion of saints,' and it seems to me that this is the greatest hope of Christendom."



## "WHAT IS A SPIRITUALIST?"

To the Editor of LIGHT.

SIR,—It is with deep regret that I observe Spiritualists entering on that path of theological polemic which changed the Religion of Christ into an institutional Church whose criterion was subscription to a creed, and ultimated in the schisms and enmities that have rent it from the date of the Council of Nicæa onwards.

Why can we not keep within the boundaries of fact, and recognise that every opinion outside proved fact, however well supported, is but opinion, and as such, very largely temperamental?

### THE GROUNDS OF FACT.

Spiritualists are such in virtue of their recognition of the meta-psychic facts as real, demonstrating the existence of intelligent unseen powers. The communications that purport to come from these unseen intelligences claim that the inspirers are incarnate human beings or spirits that have not been incarnated, and they show much evidence of this. There are also unmistakable photographic portraits of deceased persons produced supernormally. How, we do not know, but it seems probable that the form must express the activity of a person. There are ectoplasmic forms—mechanical "rods," animal forms, human hands and feet of which plaster casts are extant, heads and living, moving faces, some of which are presentments of deceased persons. There are images of flowers and direct writing on the photographic plate and on paper. All these are objective facts, and they lead to the inference of a form of matter that is "ideo-plastic," capable of being moulded by thought. Whose thought? That remains to be proved.

Young children, too young to have foregone ideas on the subject, have, when dying, seen deceased parents and playmates. There are reliable scientific proofs that the brain is not the sole instrument of thought, but that human beings have latent faculties of cognition that are not limited by Time and Space. These are subjective facts, proved by objective phenomena.

Persons who believe the scientific evidence for these things and regard them as proofs that man is a spirit here and now, are Spiritualists, in the common acceptance of the word, whatever other opinions they may hold. Those who admit any of them as showing the real existence of transcendental intelligence of any kind are Spiritualists in the philosophical sense. The latest experimental study of supernormal faculty, after adducing many experiments which show faculties independent of time and space, contains these words:—

If the diverse kinds of supernormal cognition were attributes of one single mind, their possessor would excite the stupefied amazement of other men. His body would be permeated by his consciousness in the smallest action of its tissues. . . . The succession of events that weave the web of his personal life, both in the past and the future, would be accessible to representation in his consciousness as memories are in ordinary thought. . . . Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in time and space.

The human beings he might meet would reveal to him by their mere presence, their thoughts of the moment, the secrets of their intellectual, moral, and organic personalities and their relations with others. . . . Extending his strange psychic power in what we call Time, he could ascend the stream of history, stopping at any epoch or personality of the past. He would know the actualities to be realised in the future. . . . Such a being, superhuman to our ideas . . . is a logical possibility, since he would be no more than the possessor of all the latent psychic powers whose different phenomenal forms are found isolated and scattered.

### THE FACTS OF CHRISTIANITY.

The Gospels are the record of One who showed, *inter alia*, these very powers. His life and death showed Him as the incarnation of Supreme Love. His criterion of Christianity was, "By this shall men know that ye are My disciples, that ye have love one to another." He said, "If ye love Me, keep My commandments," and He made social service the practical test of that affection—"Inasmuch as ye did it to the least of these my brethren, ye did it unto Me."

He is recorded to have appeared after His death, and to have repeated His injunctions. He is said to have promised to be with His people to the end of the Age, and to have conferred spiritual gifts on His followers.

Professor Adolf Harnack, who is distinguished among theologians by his learning and his distrust of theological speculation, whether liberal or orthodox, and his interest in Christianity as a religious life and not a system of theology, states with reference to the supernormal, in his "Expansion of Christianity" (Vol. I, p. 253, 1st Edition), that:—

The amplest evidence of all these traits is to be found in the pages of early Christian literature from its earliest record down to Irenæus. The apologists allude to

them as a familiar and admitted fact, and it is quite obvious that they were of primary importance to the mission and propaganda of the Christian religion.

He sums up these traits as follows:—

God speaks in visions and dreams and ecstasy, revealing matters of moment and also trifles (my italics). Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others are filled with the Spirit and lose consciousness (trance). Others not only speak but write. The sick are healed. Others perceive the presence of the Spirit with ever sense . . . they peer into what is hidden and distant and to come.

At that time all men held the world to be the whole universe with sun, moon and stars attendant on it. They thought of God as a personal spirit enthroned above the blue. Christians were naturally led to define Christ as God's son in a physical sense, sitting at His right hand in heaven. Three hundred years after the death of Jesus, and before the Canon of the New Testament was compiled, the Council of Nicæa, under Constantine (unbaptised) was held to define orthodoxy. It drew up the creed that goes by its name, which was laid down as the criterion of membership in the Church. Christianity became primarily a system of beliefs rather than a mode of practice. This may have been evolutionally necessary, but necessary or not, it is the fact. The schism on the *Filioque*, and the persecutions followed.

When the then existing MSS. of the New Testament were edited by Jerome into the authorised Canon in A.D. 384, there were, as his letter testifies, "almost as many versions as copies." It is an admitted fact that the text was not only compiled under the Athanasian tradition, but that *correctores* were appointed to harmonise MSS. with the Nicene decisions. No one knows how far this process extended, for we have no codices earlier than the fourth century, but one of these interpolations has been definitely unmasked: the words, "There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost: and these three are one" have been dropped from the epistle of St. John in the Revised Version. But these emendations by the *correctores* of the fourth and fifth centuries presumably extend only to verbal theological expressions; and while the fact of their existence destroys the value of special texts as foundations for doctrines, we may consider the moral content of the Master's life to be unaffected, though the terminology is necessarily based on the geocentric ideas then current.

Since the sixteenth century of our era the bounds of the material universe known to man have been illimitably enlarged. Stars so distant that their light, travelling at the unimaginable speed of 186,000 miles per second, take centuries to reach us. The whole of this vast universe is under the same physical laws of light and gravitation as the solar system, and is therefore produced by the same Transcendent Power. The idea of God has been correspondingly enlarged, and the old dictum once thought to be an exact representation of fact, is now only received as metaphorical.

That this Power should be incarnated in a human form is felt by many to be a contradiction in terms, though they nevertheless accept St. Paul's idea that He Who incarnated the Love-principle was the express Image of the Father on the plane of Time and Sense. All these are facts.

What is there to dispute about but opinions founded on texts all theologically unreliable? As surely as men begin to argue on the old data they will be led into the old round of contention and bitterness.

Agreeing that there is a Divine Power and Love transcending Space, Time, and all human concepts, can any verbal statements soever be anything but representations brought down to the level of human apprehension? Are any theological definitions whatsoever necessary to the love of the Master and obedience to His voice? All that textual scholarship and scientific discovery have cut away is the particular diction as the basis of theological finality.

We are quite unable to define Man scientifically as soon as we begin to take account of supernormal powers just beginning to be scientifically explored. How do we dare presume to define the exact relation of Christ—that unique Personality—to the Power behind Evolution, of Whom He said, "God Is Spirit," the omnipresent Power that creates and sustains every form and variety of life? Are we going to repeat in the twentieth century the disputes of the fourth, and instead of obeying with love and reverence the commands of the Living King, split the movement that we say comes to us from above by theological verbalisms which have wrought such mischief in the past?

There are non-Christian Spiritualists? Certainly there are, but they are relatively very few, and their harmony with us will inevitably be dependent on our keeping to proven facts, and leaving representations free. The outpouring has been in Europe and the Americas. Out of one hundred and fifty periodicals dealing with psychic subjects only two are Asiatic, perhaps because the Oriental has always retained a spiritual metaphysic and has never been so steeped in materialism as the Western. The facts of Spiritualism constitute a ground on which East and West might meet, and will meet, for it is on scientific fact alone



that men can be really agreed, in mind, and on the ethic of the Master that they can be agreed in heart.

#### THE TASK BEFORE US.

What is that ethic? It is that proclaimed in the words with which He opened His mission—*Metanoiet* (mistranslated "repent")—change your outlook, turn your hearts, look to realities, to the spirit and not to the flesh, reform your character and bring forth the fruits of that change.

There is a certain tendency of the mind that sterilises all that it touches: it makes education into a formalism devoid of living light, turning out a boy of twenty-one with smatterings of memorised "information"; it makes men and women who are positively unable to distinguish between proof and opinion: it deprives life of the definite purpose which is "the evolution of a Spiritual being fit to survive death" (Wallace), it makes politics a mere game of catching votes. This temper is what we have to combat; not in others, but in ourselves.

Its most serious consequence is that by reducing Religion to a formula it really prevents our understanding it as ethical truth in harmony with all scientific truth. We dogmatise on Christ as Deity, but we do not take the trouble to understand the sequence of the life of Jesus; the first period in which He studiously avoided giving offence to the literalists of His age, and finding that inoperative, entered on the second period in which He deliberately provoked the opposition which led to His crucifixion, and the third period of His incarnate life. After referring with studied vagueness to the sayings of "them of old time" in the first period, He boldly exploded the divine origin of the books of Exodus, Leviticus, and Deuteronomy by declaring that all the elaborate regulations about clean and unclean meats were futile. He appealed to the populace—Hear me all of you and understand: nothing that goes in at the mouth defiles the man, but the thoughts of his heart these defile the man. He gave a principle—to bear no resentment for private injuries. "Love your unfriends"; (*echthroi*=your private enemies).

We turn this vital principle into an impracticable rule of non-resistance to wrong-doers. The modern principle of "Self-determination"—that free cast on the earth—means in practice, giving free rein to every turbulent minority opposed to the law and order which make civilised life possible. "Pacifist" movements are set on foot to avoid war by refusing to take any part in defence, while leaving the real causes of war in full operation. We should be grateful to Russia and Ireland for giving unmistakable object-lessons in what self-determination in communities without respect for law, really leads to. "Pacifism" would fain cut off results from causes and suppress the symptoms while ignoring the disease.

Civilisation is menaced by the most deadly form of war yet invented—poison gas combined with incendiary bombs and high explosive. A report is printed showing that there is a country in Europe which has produced 550,000 tons of the deadly cyanide of which one part in 1,000 parts of air produces immediate death, and 1,500,000 tons of nitrates that are the basis of all explosives. For what are these deadly preparations made?

We deride with a flippant jest the only spiritual effort that has the germ of better things in it, as the League of Nations; instead of recognising in it a spiritual principle which might be made an immense power if it penetrated the consciousness of the masses as an appeal to justice instead of to force. Spirituality does not mean ecstatic emotions; it means recognition of spiritual principle—character—as the strongest thing in the world, including real understanding and courage to use force in support of right. Character determines the uses made of knowledge. Science is prostituted to preparation for the deadliest forms of war because of the character that applies it to these ends.

Faced by these facts which menace the very existence of Western civilisation, the Churches busy themselves with verbalisms, instead of making a united effort all Europe over against political lying and pretences, against greed of wealth and pleasure, and against the materialism (both in its "scientific" and practical forms), which openly declares that there is no future life, and that "God" is an exploded superstition. The heart of this nation is sound. It would follow real leadership. There is a growing sense of spiritual realities. But if we begin again disputes over doctrines at issue with proven facts, we shall enter again into the fog of verbal illusions and fail to put in motion the causes of peace to overpower the causes of evil.

Yours, etc.,

STANLEY DE BRATH.

Weybridge, May 4th, 1923.

#### To the Editor of LIGHT.

SIR.—You say the point is, "Whether a Spiritualist can also be a Christian in the vital sense, and not in that of any particular doctrinal school." Surely this is a matter of fact, and not of theory. Among Catholics and Protestants alike there are devout, earnest people who are both Spiritualists and Christians. What is needed, perhaps, is definition. But definition is always difficult. May I try my hand, if not at definition, at least at description?

1. I begin by making a distinction between fact and intention. As a matter of fact a Christian is one who has

been baptised with water in the Name of the Holy Trinity. This implies a belief in the Godhead of our Lord, and should issue in holiness of life. But by experience we know that there are bad Christians, both in belief and life, as well as good Christians. Does a man who falls into error and sin cease to be a Christian? I think not. But the life within shrinks, and is no longer effectively operative. A citizen who commits a crime, and is put into prison and deprived of the rights and powers of a citizen, does not cease to be a citizen. So with a Christian. Again, may there not be people who, though they have not been baptised, are Christians in intention? They believe in our Lord, and love Him, but circumstances and prejudices have hindered them from using the sacraments as our Lord intended. Personally, I cannot condemn, but would gladly enlighten them.

2. What is a Spiritualist? I know people who are both clairaudient and clairvoyant, and are in constant touch with good and beautiful spirits, who do not call themselves Spiritualists, and are not connected in any way, and never have been, with any Spiritualistic organisation. But they are members of the Holy Catholic Church, they are firm believers in the Godhead of our Lord, and they are devout communicants at His Altar, and given to God's works.

I am all in favour of breadth of outlook. Mr. G. R. Dennis says, "that the orthodox conception of the Divinity of Christ is hopelessly inadequate to express the truth." It seems to me that what we have to ask is, not what does Mr. This or Mrs. That think and teach, but what is the official teaching of the Church? The Creed teaches us that our Lord is "perfect God and perfect Man." As to His Godhead it says that He was "not made, nor created, but Begotten." Holy Scripture speaks of Him as "the only Begotten Son of God." He is, therefore, distinct from us, who are the sons of God by creation and adoption. As to His Manhood it speaks of Him as "of reasonable soul and human flesh subsisting." What we Catholics object to is the attempt to narrow down our belief to His Manhood. Why should anyone wish to do this? In the interests of truth? I wonder. The belief that He is perfect God and perfect Man is a larger, grander, nobler belief. If we deny it, we may as well drop Holy Scripture at once. Moreover, the whole Church, East and West, has held this belief from the beginning, and, officially, holds it still. Surely this fact is not without weight. Our conception may be "hopelessly inadequate," as Mr. Dennis says. Why, then, make it less adequate by denying His Godhead? We welcome further light, light that will make our conception more adequate. I have no use for denials. I do not welcome the man who is ever trying to bowl over my cherished convictions. But I am prepared to give a warm welcome to anyone, whoever he may be, and whatever he may call himself, who can teach me something I do not know, who can bring me fresh light, who can bring me nearer to God. Is it not a pity to be so ready with denials? Why should not each one (1) contribute to the common store what he believes to be true; (2) refrain from excommunicating others; and (3) examine with patience, care and sympathy what other people believe. Truth, like God Himself, is substantial and eternal; error is but a thought form, carrying within itself the seeds of disintegration, and will fall away and perish.

Finally, listen to S. Thomas à Kempis. He says: "What will it avail thee to be engaged in profound reasonings concerning the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity? Surely great words do not make a man holy and just; but a virtuous life maketh him dear to God. I had rather feel compunction than know the definition thereof. If thou knewest the whole Bible by heart, and the sayings of all the philosophers, what would it profit thee without the love of God and without grace."

Yours, etc.,

A VICAR.

#### To the Editor of LIGHT.

SIR.—The Rev. Walter Wynn's rather verbose attempts to enlighten us, who have great difficulty in understanding the explanations of those whose "task is Theology," begin with an assumption regarding myself, which is not justified. I never expressed my disbelief in the "Deity" of Jesus Christ. He also casts a doubt on my attitude of a truth-seeker, and indicates that the thing to do is, following his example, to disregard the works of men like James Martineau—one of the greatest and humblest men that I have ever met—to brush aside the results of the Higher Criticism, and take "the New Testament as the only authority." It is because of the conflicting statements contained in that collection of writings that I have been led to put questions to the Rev. gentleman, in the hope that I might receive answers uncontaminated by preconceptions. I have been rather disappointed, but I do not propose to enter into any argument as to the points raised by him (p. 282), as I have not had an opportunity of looking into his book, "In Defence," a copy of which is not in the library of the London Spiritualist Alliance.

My first question was: "Did Jesus of Nazareth differ in nature or only in degree from humanity in its highest manifestation?" The direct answer is: "In His Nature absolutely, and not in degree in any sense." I may, as a student of biological science, be permitted to consider this remarkable



statement. Jesus is reported in the gospels to be the Son of Joseph and Mary in spite of the apparently legendary parthenogenetic-birth story, and His mother admits the paternity of her Son. In Luke ii., v. 48, she says: "Behold, thy father and I sought thee sorrowing," and in the thirty-third verse it is stated, "His father and his mother were marvelling at the things which were spoken concerning him." This is the translation found in the revised version of 1881, which is considered, in the judgment of the most competent scholars, to be the best translation; in verse fifty-two it is stated that, "Jesus advanced in wisdom and stature, and in favour with God and men." Taking such natural statements at their face value, one honestly asks, can such be said of a "Deity," which Mr. Wynn defines as "God Himself."

Mr. Wynn gives me credit for what to him is a new rendering of, "None is good save one, even God." I have only quoted from the revised version.

As to "Jesus of Nazareth, a man approved of God, etc.," Mr. Wynn refers to the Greek verb, *apodeiknumi*, and says, "It is the only time this word is used in the New Testament to convey the special thought in Peter's mind." I do not presume to know what was in Peter's mind; and I wonder how Mr. Wynn knows, but I know that the same verb is employed with reference to the functioning of the Apostles in "showing forth," I Cor. iv., v. 9. It seems, therefore, that his special pleading, founded on the idea of "showing off God" as applicable to Jesus only, falls to the ground.

I should like just one word as a student of Physics, regarding Mr. Wynn's statement about the splendid work of Galileo being anticipated by the quotation from Isaiah xl., v. 22. If the Rev. gentleman had quoted the entire verse and considered the full description, I think that he would not have endeavoured to belittle the great discovery of Galileo, for "the circle of the earth" was doubtless the circle as of a disc, and not the rotundity of a globe.

I must apologise for occupying so much of your space, but I have not any intention of continuing this controversy.

Yours, etc.,

ABRAHAM WALLACE, M.D.

P.S.—I wish that those friends who have written to me would give their full addresses, so that I could acknowledge their letters.

Wendela, Harrow-on-the-Hill,  
5th May, 1923.

#### To the Editor of LIGHT.

SIR,—Mr. Engholm's letter has cleared the air. We now know where we are. Let us attempt to sum up the case.

Mr. Engholm believes:—

(1) That an ignorant Salvation Army lass, who has been on the Other Side some six or seven years, is a greater authority on the Person and Place of Jesus Christ than are the writers of the New Testament.

(2) That because "all kinds and conditions of men and women who have passed on" tell us that Christ offered to God no Atonement for the sin of the world there was therefore no Atonement offered.

(3) That the Bible should never be appealed to when the subject of the Person and Place of Jesus Christ is being discussed, but that appeal should be made instead to spirits such as the Salvation Army lass.

(4) That the greatest theologians are chiefly occupied with the life and teachings of Jesus Christ.

I believe:—

(1) That an ignorant Salvation Army lass is not a greater authority on the Person and Place of Jesus Christ than the writers of the New Testament.

(2) That Mr. Engholm has not got his information from "all kinds" of men and women who have passed on, but only from "some" kinds. The kind I have conversed with hold a totally different view, and are Christian. I also believe that the average spirit who communicates knows no more about the Person and Place of Jesus Christ than the average person here.

(3) That the Bible should always be appealed to when the subject of the Person and Place of Jesus Christ is under discussion, and that the opinions of Salvation Army lasses and the like carry no weight whatever.

(4) That the greatest theologians are not chiefly occupied with the "life and teachings," but are like the Apostles were, occupied with the "Person and Place" of Jesus Christ. I therefore think that Mr. Engholm has never "enjoyed the companionship and guidance" of the greatest theologians.

Now, Mr. Engholm is very anxious to convince Mr. Wynn and myself that he really does know what he is talking about; that he has studied the New Testament, comparative religion, etc., and that his little finger is thicker in knowledge of psychic science than our thighs are. Quite frankly, I do not believe it. Mr. Engholm betrays himself right and left. Had he known anything about modern theological thought he would never have charged Mr. Wynn and myself with "bringing forward as evidence the thunders of the old theologians." Such a remark gives

Mr. Engholm's case away, just as does his reference to the greatest theologians who he seems to think are concerned chiefly with the life and teachings of Jesus Christ.

It certainly seems very odd, if Mr. Engholm has been guided in his investigations by the greatest theologians that he has managed to arrive at a position which is one of them holds. It is equally odd that these "greatest theologians" have failed to reach anything like Mr. Engholm's position if they have enjoyed his company. Is Mr. Engholm's mind greater than theirs? Or has he rendered his mind to the spirits, and allowed them to do their thinking through him?

Any man who can attach greater importance to the views of a discarnate Salvation Army lass than to the teachings of the Divine Library, which contains the Word of God, is, I fear, in a very bad way.

Mr. Engholm says that he has met me, and discussed the subject of Spiritualism with me, and that since then I have evidently changed my views. I think not. I do not remember ever having met Mr. Engholm, and my views have undergone no change whatever on the subject of the Person and Place of Jesus Christ.

Yours, etc.,

G. MAURICE ELLIOTT.

The Rectory, Snitterby, Kirton-in-Lindsey,  
Lincolnshire.

May 1st, 1923.

#### To the Editor of LIGHT.

SIR,—Noting the religious controversy now raging in LIGHT, one may regard Christianity like genius—as indefinable, but the trumpet call to true religion gives no "uncertain sound." "Beloved, let us love one another" is not mystical, nor is "pure and undefiled religion, etc." A pagan "doing the Father's will" is a Christian—a habit of goodness is better than a continual abnormal straining after sanctity of life. We need more and more to "consider the lilies how they grow," and that consideration will open our hearts to the vital, central truth of a purity and sweetness not before conceivable—the Christianity of Christ.—Yours, etc.,

E. P. PRENTICE.

#### To the Editor of LIGHT.

SIR,—May I be allowed to say that a Spiritualist cannot be anything else than a Christian, in view of the fact that the manifestation of psychic phenomena was a *sine qua non* of Primitive Christianity. Signs and wonders followed those who believed. Referring to Mr. Engholm's position in the matter, I would like to say that it was through the courtesy of Mr. Engholm that I read Mr. Wynn's book, "In Defence," and that I agree with many of the claims made by Mr. Wynn for its teachings. Also, when on a recent visit to St. John's Mission, North Finchley, I was pleasantly surprised at the splendid stand Mr. Engholm made for the recognition of Jesus as the fountain-head and inspiration of our movement, thus revealing the fact of his adherence to the fundamentals of Christian doctrine.

I do not deny that there are points of difference of interpretation. I myself accept the teaching of Swedenborg, that Jesus was the anthropomorphic expression of God, but, and here is the crux of the present discussion, I know hundreds of better Spiritualists than myself who cannot accept this doctrine. Moreover, by their Christ-like lives and practice of human brotherhood, surely they are entitled to be called Christian. One saying attributed to Jesus I note that Mr. Wynn does not refer to: "Other sheep I have which are not of this fold." Just so; there are Spiritualists who cannot accept the doctrine of vicarious atonement, but who believe wholeheartedly in the only atonement that matters, the at-one-ing power of spiritually evolved humanity. I will not touch upon other points of difference owing to lack of space, etc., but it does seem to me that the discussion is like three men in a boat, two of them theologians, the other a boatman. The theologians quarrelled as to the respective merits of Faith alone or Works alone. The boatman at last intervened with a practical illustration. Pulling on the starboard scull he called the theologians' attention to the manoeuvre, showing that instead of making headway he was only rowing in a circle. The boatman then pulled on both the starboard and port sculls at the same time, remarking to the disputants that by so doing he could make progress, and emphasised his practical argument by saying the port scull is Faith alone, the starboard one Works alone. The moral is obvious in the present question, "Can a Spiritualist be a Christian?" Most emphatically, yes. The world needs the phenomenal proof of Christian assertion, so that Religion and Science can lift us further towards that one far-off Divine event towards which the whole Creation moves. At any rate, though I do not wish to hurt anyone's feelings, I do think there is a great truth in Pope's lines:—

For modes of Faith let graceless zealots fight—  
He can't be wrong whose life is in the right.

Yours, etc.,

HARRY FIELDER.



To the Editor of LIGHT.

SIR,—Will you allow me to accept Mr. Wynn's invitation to any Spiritualist, "from Sir Oliver Lodge downwards," to prove 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." I have only met Mr. Wynn once or twice in my life, but from what I know of him and his writings he will recognise and welcome the truth when he sees it. Here are a few truths I have learned since I became a Spiritualist, six or seven years ago, which I never discovered in the Bible during 59 years' daily reading and study of that noble and blessed book. 1st, the after-life of endless progression in knowledge, achievement, and spirituality. 2nd, That so-called Death was my dearest friend, and I do not think that friend Wynn will deny that about ninety-five per cent. of his Christians "through fear of death were all their lifetime subject to bondage." 3rd, All reliable facts concerning the nature of our spirit-bodies. 4th, The truths relating to the spontaneous self-revelation of the after life—the only distant allusion to it that I remember is "then shall we know even as we are known." 5th, The suggestions, advice, warnings, and encouragement we receive from hosts of unseen bosom-friends—one reads of "hosts of witnesses" but never of these hosts of friends.

Perhaps these are some of the "many things" the Master had to say to His disciples, but at that time they could not bear them.

Let me give a few words of personal experience. I am in my 87th year. Baptised and confirmed in the Church of England, in my 20th year I became a Dissenter, from that year, 1857 to 1889, I was intimately associated with Evangelical Christianity both at home and abroad. It was in the latter year, 27 years before I knew anything of Spiritualism, that new and entrancing views of religious truth were opened up to me. There came an entirely new view of the Divinity of Christ—that He was really my elder brother; that He was not a cross between God and man, a species of hybrid, but as much a man as Mr. Wynn or I myself (how else could He be an example to me?); that He became Divine by His obedience, as He learned obedience by "the things which He suffered"; that His was the faith that followed the light His Father gave Him, whatever the cost or consequences—the light that led Him through the wilderness of temptation, the opposition of the Theologians of His day, Gethsemane and Calvary, until He was "filled with all the fulness of God." I then parted company with the "bottomless pit," and the conventional Heaven and Hell. I also made the delightful discovery that when the Prodigal Son, in his penitence, had found his way home, his father did not insist that somebody should be killed before he would forgive the wanderer, but that while "yet a great way off, his father saw him and ran and fell on his neck and kissed him," and so that God-dishonouring Maskelyneish doctrine of substitution went by the board. Finally I saw that the Divine motive and end in all that relates to His evolutionary, redemptive, and providential treatment of our race was the production of character.

Yours, etc.,

J. A. FRANCE.

"The Grand," Folkestone.  
May 4th, 1923.

#### "THE ANCIENT EGYPTIANS AND THE RESURRECTION."

To the Editor of LIGHT.

SIR,—I am, with Mr. Tweedale, well aware that the ancient Egyptians referred generally and popularly to the spiritual entity in a man as the *Ka*; my objection was solely to his statement that during the course of the 3,000 years prior to the resurrection of the mortal body, "the *Ka*, or soul, constantly revisited the body which was considered as its home." For during this period—to quote again the "Encyclopædia Britannica"—"the *Ka* was supposed to dwell in the tomb with the mummified body . . . the intelligence wandered, luminous, through space, while the soul performed a painful probationary pilgrimage through the mysterious under-world." While the soul was in the under-world, therefore, it was separated from the *Ka*. Hence my objection to the expression, "*Ka*, or soul," in the connection in which it was employed.

Yours, etc.,

FRANK LIND.

153, Fleet-street, E.C.4.  
May 7th, 1923.

MISS CORDELIA GRYLLS is leaving England for Canada. She will commence her mission at Toronto, and visit in due course Winnipeg, Calgary, and Vancouver, proceeding later to California.

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.

#### SOME RECENT BOOKS.

A graceful poet, E. M. Holden (Mrs. Heath) has published a little book of verse, "The Secret Bird," in which the influences of Nature on a devotional spirit are pleasingly shown. The craftsmanship displayed is of a high level; there is facility and felicity of phrasing. Here is an instance from the poem "Revenant":—

They have come to the Gate of the Year  
And the travail of Time;  
To the simple of soul and the seer  
Of a vision sublime;  
To the saint, and to such as aspire  
On the wings of undying desire,  
They are pledged to the lute and the lyre,  
And the rune and the rime.

They have stooped from a land of the Light,  
An abode of the Blest,  
To inimical shades of the Night  
And a realm of unrest;  
To the watch and the ward that we keep  
In the valleys of Vision, and Sleep,  
On the perilous paths of the deep,  
Of the quail and the quest.

"They" are the returning host of angels and ministers of grace, once the denizens of earth. The book is published by The Dolphin Press, Brighton (1s. net).

"The Wolf Trail." By Roger Pocock. (Basil Blackwell, Oxford, 7/6.)

Captain Roger Pocock is a man who unites travel, adventure and a certain quality of seership. His career has been a romance in itself. He has been sailor, mounted policeman in Canada, trader in the Rocky Mountains, War Correspondent in the fighting with the American Indians, missionary, seaman with the Yokohama pirates. He has been an Arctic explorer, and taken part in an expedition to Spitzbergen. Not only for these reasons but because he has been a contributor to LIGHT we have taken especial interest in this, his latest book. It is an astonishing novel. He puts into it much of the experiences and adventure that have filled his own life. It is a remarkable story he tells, carrying his hero through many changing scenes and vocations and interweaving through all a mystical element arising out of previous incarnations of the hero and the woman with whom he was associated in his past lives and whom he meets in a strange way in these later days. Part of the story relates to a modern case of crucifixion and seldom has the true meaning of the Central Tragedy connected with this form of death been explained so vividly and with such pathos. It is a book full of life, abounding vitality, humour, and, as we have indicated, with a considerable element of the mystical and occult.

"The Hall of Dreams." By Madeline Tate. (Page & Co., Blackpool, 2/-.)

This is a series of prose poems, with an encouraging message for the weary pilgrims of earth. Dr. Orchard lately suggested that Christianity is "a religion for poor devils," and here we have an illustration of the fact that the things which Christ taught—the ideals of affection, sympathy and purity—possess a power which, however set out, can make an appeal to every soul sensitive to such teaching. In short, there is true inspiration in the little book.

"THE HORSE IN MAGIC AND MYTH," by M. Oldfield Howey (Rider, 10s. 6d. net), is an interesting account of the mythological and fabulous history of the horse, interspersed with many illustrations. In the Introduction, the author refers to the renewal in spiritual matters which has replaced the wave of materialism of the last century, and proceeds to investigate the symbolism of the past in reference to the horse. As an emblem of speed and strength, it was a favourite object in mythology, both as an emblem of worship and as an acceptable sacrifice to the gods. The subject is dealt with in thirty-two chapters, each dealing with a different type of myth, and the hidden meanings are investigated in a masterly and exhaustive manner.—W. H.

OBITUARY.—MR. A. J. PEARCE.—We are informed that Mr. A. J. Pearce, Editor of Zadkiel's Almanack, passed away on the 25th ulto. at the ripe age of 83. He was interested in psychical research and mediumship and quite sympathetic to these subjects. His father was a well-known homeopathic doctor and he himself was originally destined to his father's profession, but through family difficulties he was unable fully to qualify for his doctorate of medicine. He had, however, an extensive practice as assistant to a physician in the North of England, but although his vocation was clearly the medical profession, his knowledge of astrology was very extensive, and he always laid stress on its value as an adjunct to the medical training. He was the second Editor of Zadkiel's Almanack, which is in its 93rd year, the founder and first editor having been Commander Morrison, R.N.



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### RAY'S AND REFLECTIONS.

In Attica, in the days of Ancient Greece, there lived a ferocious robber, one Procrustes, who was, in some respects, the "Sweeney Todd" of his day. He is said to have lured people to his house, where he kept a special bed into which the victims were forced. If they were too long for it he hewed off their limbs; if too short, he stretched them out until they fitted. It was reserved for the hero Theseus to make an end of the rascal.

We seem to need a new Theseus to-day to deal with the various modern representatives of Procrustes in the intellectual world, who adopt their master's methods when dealing with new ideas. The test they apply is not whether the idea is true but whether it will fit some particular doctrinal "bed." If not, it is either lopped or stretched out to make it fit, and naturally suffers in the process.

Let us, as Mark Twain said, avoid "those deadly 'beds.'" Time and again have I heard it argued that spirit communication could not be true because if the spirits of our departed friends could return to earth, they would witness our horrid sufferings and sorrows and be made unhappy by the spectacle. It was, however, usually conceded by the objectors that Spiritualism spoke truly of a life after death, but its message had to be "lopped" in order to make it consistent with the notion that spirits cannot suffer. One can sympathise with the view as representing an ideal; but it does not agree with the facts. That instance is but one out of innumerable examples of the passion for making facts fit into some pet scheme or system—the "bed of Procrustes."

As to this particular question of a spirit being grieved by his knowledge of the sufferings and struggles of those loved ones he has left on earth, there is a good deal to be said. For one thing, spirits would not be human if, knowing, they did not sympathise. And if they did not know, they would, being human, probably be in a state of painful suspense. The extent to which they may suffer would, of course, depend on their degree of wisdom. If they were reasonably wise they would know that the earthly discipline is necessary and in the end abundantly recompensed. But even a very ordinary degree of intelligence enables them to realise that whatever our afflictions may be, they are very brief and nothing like so terrible as they seem.

It is not a pleasing reflection that thousands of spirit men and women are very anxious to console their friends on earth, but find the door shut against them. So they have to wait with what patience they can. And in the wonderful adjustments of life these unfortunate spirits get their lesson in patience, while the spirits in the flesh, who have shut themselves off from consolation, are getting a lesson in the results of ignorance and obstinate adherence to antiquated errors.

These things are not to be glozed over. The sooner we get rid of ignorance on the subject of a life after death the better. We ought not to need so much "discipline." Some of us, indeed, have had a stomach-full of it already, and are beginning to feel that there are limits to this sort of thing. We refuse any longer to be harrowed by the spectacle of so much needless sorrow, and when we are asked whether we shall leave certain of our fellow-creatures to suffer for want of knowledge we are ready to reply, "Certainly, if they insist upon it."

After writing in this column of the *Sortes Virgilianae* and divination by books, I came on a newspaper article in which the subject is mentioned, with special reference to Charles Dickens. It alludes to the fact that before writing "Dombey and Son" Dickens went to "Tristram Shandy" to see whether he could gain any omen. He certainly got a direct and appropriate response, for the sentence he found read:—"What a work it will be; let us begin!"

It is fitting that those amongst us who depart for the Better Country should go without many words from us. All such farewells may be appropriately brief. So I say a simple "Good-bye" here to Col. Baddeley (our "C.E.B., Col.")—a gallant soldier and a true and kind friend. I made his acquaintance during the early period of the war, long after he had begun to show that generous and helpful spirit towards the movement which was so marked a trait in his character. A great portion of his life had been passed in India, and but for the Great War, which took him to France, he would doubtless have had a longer period of rest and retirement at home. His activities in physical research are too well-known to need reference here. He was a "Sahib"—a man of fine character and high ideals. His memory is one to be kept green by the affection and reverence of his many friends.

D. G.



## 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."

### "JUDGMENT AND RETRIBUTION."

Supplementing the answer under this heading (in *LIGHT* of the 5th inst.), "Lieutenant Colonel" makes a really excellent suggestion. "While we are on earth," he writes, "we are all, so to speak, very much on a dead level. Our environment of gross matter prevents the perfect working of those forces which would place us easily in our rightful positions. In the next world the conditions are more plastic and each finds his own level as (in a lesser degree) do objects suspended in air or water." This explains concisely the working of the principle which, as it were, automatically registers the life and character, and sends every soul in the end to its rightful place.

### BLACK MAGIC AND WITCHCRAFT.

Our attitude towards this subject may be briefly expressed. Every power in Nature which is used for good may also be used for ill. That is a fact amply illustrated in our experience of daily life. But we believe also that evil has its limits. There is a point beyond which it cannot go, for it contains in itself the seeds of its own destruction. There is therefore no reason to disbelieve in occult powers being turned to mischievous ends. That they should be dreaded as being mysterious is natural enough although, as Andrew Jackson Davis said, "Everything ceases to be mysterious when man ceases to be ignorant." At the back of all black magic are the forces of mind and will—simple enough in essence but disguised and made to look terrible by rituals and phrases calculated to play on the minds of the simple and credulous. Most magic—perhaps all—is a matter of hypnotism and suggestion—the power of mind over mind. In their terror of possible misdirections of these powers of the soul the priests and Church fathers took very drastic steps, finally proceeding to such lengths that good and bad alike were banned, with the natural result that while a certain amount of mischief was prevented a great deal of benefit was also closed out. Hence

the position—thoroughly illogical—taken up by some persons to-day that all spirits and spirit communications are to be shunned as evil. We do not deny that there is a proportion of evil in "Occultism" as it is called. But so there is in the life of everyday, and we do not get rid of it by running away and thus shirking our duty, which is to face and overcome it. As Psychic Science progresses it will surely discover the true nature of magic and its "spells, potencies and powers," and probably marvel that the "secret" was so simple. In the meantime we reflect that nothing that is rooted in evil can live and flourish for very long; that the Divine Order is pure, sane, simple and Eternal, and that "Evil," as we call it, is always made to serve its purpose in the evolution of mankind and will continue just so long as its presence is necessary and no longer.

### AFFINITIES OR "SOUL-MATES."

He would be a bold writer who would venture to lay down the law on this very much debated question. There is a poetical idea that human spirits were created in pairs, and that unless they meet true conjugal union is impossible; but poetry embodies ideal truth rather than practical and actual fact. Our own views on the question are necessarily tentative. We should say that there are many and various degrees of affinity between individual spirits, and the conclusion is confirmed by experiences in everyday life, where we see some people related by a moderate degree of sympathy and others closely united by a very strong degree of soul-affinity. We can only look for the relative truth and not the absolute one in these matters. A good many questions arise as to marriage relationships on the other side of death, and the consideration of these is very largely coloured by the sentiment and custom which prevail in this world; but to get a just view of the subject one must lay aside conventional notions and consider the matter from the standpoint of Nature's laws. Moreover, we have to remember that things are continually changing, and that the only lasting friendships are those based upon the deepest elements in the human soul. We believe that Nature is essentially divine and that in the free play of her laws alone can permanent relationships be established. It seems to us, then, that the wisest attitude to take up as regards this question of conjugal relationships is to set aside as far as possible our own human prejudices and desires and be content to recognise that the Divine Principles of Nature will ultimately decide for us every problem of this kind unerringly and also happily, since the end of all life is Harmony.

"Poco a poco se anda mucho."

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## MAN AND THE PLANT.

By way of comment on an article dealing with flower-sympathies which appeared in *LIGHT* some weeks ago, Mr. H. Reinheimer, author of "Symbiosis," writes:—

Man's dominion is in accordance with his high status, i.e., biologically speaking, as the conscious partner of the plant. His advance seems in great part to have been contrived by the (long-suffering but persistent) plant which has always known how in the end to obtain due compensation from exploiters. Wordsworth (of the humble daisy) makes a typical statement, "Methinks that there abides in thee some concord with humanity."

Man, of course, frequently has acted, and still acts, the part of a prodigal son. But according to the teaching of Symbiosis, evolution is in the main constituted by "co. evolution," i.e., based upon a past of partnership between animal and vegetable kingdoms marked by numerous (curious) forms of mutual awareness of each other's needs. This involves a socio-physiological (mutual) relation, and, as can be shown, in all such relations things refuse to be mismanaged long, only service can in the end purchase the benefit. Dis-service or depredation produces retaliation, disease, degeneration. As Emerson tells us, benefit is the end of Nature; but for every benefit obtained, a tax is levied. On a long and exact view it is seen that Nature is always thoroughly consistent. We have yet many lessons to learn concerning the path that leadeth to (ampler) life.

## ANSWERS TO CORRESPONDENTS.

BRIAN HAYNES.—There is no apparent explanation of the name coming into your mind. Better wait and see if any further result happens. Such things are not uncommon with some people, a word or phrase coming into the mind, and afterwards linking curiously with something that occurs later. There are, indeed, hosts of examples, but until the link is established, they are of no special interest or importance.

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, May 13th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Abethell.

Croydon.—Harewood Hall, 96, High-street.—May 13th, 11 and 6.30, Mr. Ernest Hunt.

Brighton.—Mighell-street Hall.—May 13th, 11.15 and 7, Mrs. A. de Beaurepaire; 3, Lyceum. Wednesday, 8.15, Mrs. Ormerod.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—May 13th, 11, circle; 6.30, Mrs. C. O. Hadley.

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 (Church Hall), Mr. A. Punter, address and clairvoyance. Extra service, 7 (lower Hall), with address and clairvoyance. Monday, 8, developing circle (members only). Wednesday, 8, Miss Violet Burton. Friday, free healing centre; 5-7, children; from 7, adults. Whit Monday, 7, grand social and dance. All proceeds to Children's Outing Fund.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 13th, Mr. H. Carpenter. Wednesday, May 16th, special circle, 3.30 p.m. Thursday, May 17th, 8, Madame Mervale Collins, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—May 13th, 11, public circle; 7, Mr. R. G. Jones. Thursday, May 17th, Mr. A. E. Fruin.

Peckham.—Lausanne-road.—May 13th, 7, Mrs. Annie Johnson. Thursday, no meeting.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, May 13th, 11, Mr. M. Clegg; 7, Mrs. Mary Clempson.

Worthing Spiritualist Mission, Ann-street.—May 13th, 6.30, Mr. P. Scholey. May 17th, 6.30, Mrs. Maunder.

Richmond Spiritualist Church, Ormond-road.—Sunday, May 13th, 7.30, Miss Grace Prior. Wednesday, May 16th, Mrs. Laws.

Central.—144, High Holborn (Bury-street entrance).—May 11th, 7.30, Mrs. Melloy. May 13th, 7 p.m., Mr. and Mrs. Pullman.

Kew and Richmond Spiritualist Society.—Cumberland Studio, Forest-road, Mortlake-road, Kew.—Sunday, May 13th, 7, Mr. Ella; public circle, 8.30. Monday, May 14th, 7.30 p.m., Mr. Bolton.

THE RICHMOND AND KEW SPIRITUALIST SOCIETY has removed from Gymnasium Hall, Princes-road, Kew Gardens, to The Cumberland Studio, Forest-road, Mortlake-road, Kew, where all services will be held in future.

## "CO-ORDINATION OF SPIRITUALISM."

To the Editor of *LIGHT*.

SIR,—I have read with interest and entire agreement the letter from "Observer," which appears on page 288 of your current issue.

The first need, as your correspondent says, is that the Secretaries of the various London organisations should meet in an informal conference. I shall be very glad to provide facilities for such a meeting at these offices, and I shall be greatly obliged if the Secretaries of other organisations will communicate with me, stating what dates and times would suit their convenience.

Yours, etc.,

GEORGE E. WRIGHT.

Org. Sec.

London Spiritualist Alliance, Ltd.

5, Queen-square, W.C.1.

May 3rd, 1923.

## NEW PUBLICATIONS RECEIVED.

"After Death: Death and Its Mystery." By Camille Flammarion. T. Fisher Unwin. (10/6 net.) [This is the third volume of the trilogy, the first two of which were, "Before Death," and "At the Moment of Death."] "Psyche," a Quarterly Review of Psychology. April. "Self-Healing and Auto-Suggestion." By A. Dolonne. J. M. Dent and Sons, Ltd. (3/6d. net.)

THE future will show whether civilisation, as we know it, can be mended or must be ended. The time seems ripe for a new birth of religious and spiritual life, which may remould society as no less potent force would have the strength to do.—DEAN INGE.

A CIRCLE obtaining physical phenomena desires for a few weeks to sit elsewhere with circle already sitting. N. London district preferred. A circle that has been sitting for some time would be the one most suitable, as enquirers' circle has been sitting for many years. Letters should be addressed:—Bank, c/o *LIGHT*, 5, Queen-square, London, W.C.1.

A CORNISH MYSTIC.—There is an intimate connection between Indian religious thought and the mysticism of the Cornish poet, Robert Stephen Hawker, as experienced in a little posthumous book of selections from his diary, entitled "Stones Broken from the Rocks," recently published by Mr. Basil Blackwell, of Oxford. To Hawker's mind, the realm of the spirit was more real than the material world. He ever sought to reduce to concrete terms and express in eloquent language the mysteries of the unseen. Very oriental in feeling, too, is much of his descriptive prose, as, for example, in a description of the lotus: "Among them all (i.e., the flowers) reigned the Lotus-Lily of the Nile, supreme. There stood she, stately, on her stem, the Queen of many a river, the Lady of the Blossoms, in every Orient land. She bowed the blushing chalice of her breast upon the throbbing shoulder of the spring, and she folded within the depths of her pearly leaves the dim soft tracery of a little child."

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**MONDAY, May 14th, 3 p.m.** Private Clairvoyance. MRS. CLEGG.

**TUESDAY, May 15th, 3.15 p.m.** Public Clairvoyance. MISS MCCREADIE.

**WEDNESDAY May 16th, 2.30 p.m.** Personal Clairvoyance. MR. T. E. AUSTIN. **4 p.m.** Discussion Gathering.

**THURSDAY, May 17th, 7.30 p.m.** Special Meeting. "A KING'S COUNSEL." "Spiritualists and the Law."

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—ARCHIBALD LAMPMAN.

### THE PENALTIES OF PRECISION.

We must leave mathematical preciseness to Nature—and the mathematicians, while we pursue the golden mean between icy exactitude and wild inaccuracy of statement. Practical considerations may easily be sacrificed to the passion for precision. Let us consider, for example, some of our terms. We say "psychical phenomena" without reflecting that the phrase covers all the psychical relations between man and man in the every-day world. The rogue who by his superior will-power imposes on some credulous person in ordinary life is producing a psychical phenomenon. Some of the more exact thinkers in psychical research, realising this, employ the more accurate term "metapsychical," to cover *supernormal* cases of the working of the psychical faculty. Again, we speak of "physical phenomena," a term which, strictly used, would cover all the operations of Nature in the material world. We ought to say "psycho-physical phenomena," when speaking for instance, of levitation or materialisation. We ought to—but we shall not. It would tend to complicate an already too complex subject.

\* \* \* \*

### "CONVINCING PHENOMENA AT MUNICH."

Under this title, an article from the pen of Mr. Harry Price appears in the current issue of "Psyche." It is a record of the visit paid by him and Mr. E. J. Dingwall, the Research Officer of the S.P.R., to Baron von Schrenck Notzing, at Munich, to investigate the phenomena produced through the mediumship of Willie Sch. The story is told in a clear and graphic way. Speaking as a man with a long and wide experience of the resources of conjuring, Mr. Harry Price is entirely convinced of the reality of the manifestations he witnessed, i.e., they are psychic phenomena, and not

in any way explicable by any theory of *leger-de-main*, or parlour magic. Mr. Dingwall is similarly convinced. So that we have some further testimony, not without value, to the fact that there are such things as physical phenomena. Many of us had reached this conclusion in some cases before Messrs. Price and Dingwall had begun to "function" on the "earth plane." But the facts are so much controverted, and so "antecedently improbable" to the ordinary mind, that it is quite legitimate for an inquirer to demand that he shall have personal demonstration of the fact, howbeit such demonstrations are usually hard to come by. It would be no very austere comment to suggest that this difficulty has been largely created by the attitude of many of the critics of psychic phenomena. It was not merely scepticism (which is quite permissible) but it was scepticism that was at once arrogant, intolerant, and sometimes even malignant. The task of physical mediums, always a painful and thankless one, was rendered so intolerable that they mostly were driven away, and abandoned the exercise of their gifts for more congenial fields of labour. We knew of one fine physical medium who retired from his mediumship in disgust, and took to literature, in which, by the way, he achieved great success. He was but one of several similar cases.

\* \* \* \*

### PHENOMENA AND ITS EVIDENCES.

After observation of such a state of things as that to which we have alluded above, it was not without a certain cynical amusement that we listened to lamentations from scientific inquirers over the dearth of psycho-physical-mediumship. It is as well not to begin by killing the animal which you desire to vivisection. It appears that in the interests of physical science it is necessary to discover whether there are in man actually such powers as those recorded by scientists who have investigated the subject. Mr. Price has had his opportunity, and reports as his view that the phenomena he witnessed were real, but "afford not the slightest evidence for human survival and the continuation of life after death." This is a conclusion to which we can always listen with composure, having observed that there is an order of minds to which all our array of evidences bring no conviction of anything but the existence of unknown forces in man. But even so the recognition and inclusion of these things in the organon of science is a valuable work, and a step in the right direction. The more important conclusions are bound to follow, as a matter of consecutive steps. The human mind is not constituted that it can travel for ever in a circle.

EARTH outgrows the mythic fancies  
Sung beside her in her youth;  
And those debonaire romances  
Sound but dull beside the truth.  
Phœbus' chariot course is run!  
Look up, poets, to the sun!  
Pan, Pan is dead.

—E. B. BROWNING.

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## TESTS OBTAINED AT A HOME CIRCLE.

ADDRESS BY MR. J. F. C. KIMBER.

On the 10th inst., the London Spiritualist Alliance had the pleasure of welcoming to its platform for the first time Mr. J. F. C. KIMBER, a gentleman who, as the Chairman of the meeting, Mr. George E. Wright, observed in his opening remarks, has for some years been a deep student of the experimental side of psychical research, and in his home circle at Godalming has obtained results of so high an evidential value that even the Society for Psychical Research has been impressed by their importance. Some of the more striking of these results Mr. Kimber detailed in the course of his address, writing out on the blackboard, as he did so, the messages received exactly as they came through. In introducing his subject he uttered one word of advice to those about to commence investigating on their own account, and that was that before trying for personal experiences, either in a home circle or with public mediums, they should make a wise use of the library of the Alliance by reading and re-reading the investigations and considered conclusions of such men as Sir William Barrett, Sir Oliver Lodge, F. W. H. Myers, and others. To start an inquiry by perusing books, however interesting, purporting to describe conditions and surroundings in the next stage of existence was, he considered, to begin at the wrong end—to adopt a method which would not tend to teach the reader to use his reason as to what he should accept as genuine and what put aside as doubtful. The speaker proceeded (we abridge a little here and there):—

My wife and I in our investigations into the possibility of communication with those who have passed on, have, I think, been exceptionally fortunate, in that we have found among our intimate friends a sensitive with unusual powers. This being so, we feel that it is up to us to let others hear some of our results, in the hope that they may help, in however small a measure, to bring conviction of the great facts of Survival, and possible communication.

First, then, as to our methods. We use a circular tray of highly polished mahogany with a raised edge, on the periphery of which are fixed the letters of the alphabet in their correct order, also "Yes" and "No" at an angle of about 90 degrees. The instrument employed is an inverted custard glass.

The two or sometimes three sitters are carefully blindfolded with pads of cotton-wool over the eyes, and a handkerchief over all. The recorder, of course, has his eyes free. As the glass moves to the letters he simply says "Yes," and nothing is read out until the end of the sentence, when the glass goes to the middle of the tray and is still. This is, I think, a very important point, as the sitters are quite ignorant of what is coming through until the end of the communication. The recorder constantly moves the tray round about, especially after "Yes" or "No" has been used, so that the sitters do not know the position of the letters.

I once read in a strange book of how the sitters, by having secret notches on the edge of the board, were able by an extraordinary effort of memory to spell out blindfold what they wished to say. I need not say that there are no notches on our tray, nor do the sitters touch any part of it.

This strange gift of blindfold direction possessed by our friend Mrs. Ellis is, I fear, very rare, but to my mind it is essential if one wishes to eliminate as far as possible subconscious action on the part of the sitters.

Our circle consists, besides my wife and myself, of Mrs. Ellis and her sister Mrs. Dixon, both of whom lost their husbands in the war. These names are pseudonyms, as the ladies prefer to remain anonymous. The late Col. C. E. Baddeley used to sit with us, but unfortunately he lived so far away that he was unable to be present often.

Our chief communicators are Col. Ellis, or "Bob"; Major Dixon, and "C. D." or "Charles," a very dear and intimate friend of my wife and myself, who also gave his life for his country, but who is still very much alive. We began our sittings in January, 1921. We try to sit once a week, and each séance lasts about an hour. Most of the sittings are just an intimate exchange of thoughts and ideas, such as one would have with a friend one had not seen for a time. In these talks, those on the other side show an intimate knowledge of happenings in our everyday life, and a keen interest in all that goes on. A refreshing sense of humour, too, is shown.

Sometimes they give us a test, and it is a few of these I propose to tell you about.

At a sitting on February 27th, 1921, we got the sentence, "U shall see my love know me here."

Thinking this was a stranger, I said, "Who are you, friend?" The reply was "Only just Kut prisoner."

I asked, "Have any of us seen you before?" Answer: "No."

Thinking this was not for us, as no one present knew a Kut prisoner, we broke off. Later we discovered by judicious enquiry that our cook "Florence" had had a young man who was a prisoner at Kut and died there. Mrs. D. and Mrs. E. had absolutely no knowledge of Florence or her affairs. My wife and I had been told that cook's "young man had been killed in the war," but this is the only information that was, or ever had been, in the minds of those present at the sitting.

On June 8th of the same year the Kut prisoner came again, sent his love to his "little girl, Flo," asked the sitters to tell her he wanted her happiness above all things, and added, "Give this token Harry I Richmond dwelt."

On enquiry we found that he had a brother Harry, and that they had both lived at Richmond. This was quite unknown to any of those present at the sitting.

On March 3rd I was recording a sitting, when this sentence was spelled out:—"All box lduhrs rports collged work hdbd Bob." "Is that Col. Ellis?" I asked. "Yes, boxldtters staff college."

"What college do you mean?" "Staff."

On my reading this out Mrs. Ellis asked, "Is it my letters you mean?" "Yes, my report."

"Is your Staff College report in the box with my letters?" "Yes." "Which box?" "Tin one."

This private box of Col. Ellis's had been sent on to Mrs. Ellis from his parents' home. Mrs. Ellis was unable to open it as the key was missing. About a week before this sitting she had a key made, and on looking into the box found it full of packets of her letters to Col. Ellis. Not knowing what to do with them, she locked the box without examining its contents. On her return home after this sitting, Mrs. Ellis went through the box twice without finding the report. Two days later, however, on going through the contents of the box a third time, she found at the bottom, folded in with other papers, Col. Ellis's Staff College report. Mrs. Ellis had never seen the report before, and, in fact, did not know of its having been in Col. Ellis's possession. We have made careful enquiry as far as possible, but cannot find that the above fact regarding the whereabouts of the report was in any living mind.

On May 30th, 1921, we were paying a first visit to the parents of Mrs. E. and Mrs. D. in Wales. Mrs. E. was staying in rooms near. Mrs. D. was living with her parents. A test had been promised at a previous sitting.

Col. E. wrote: "Test now." I said: "Right. Fire away, Bob." "Book on red bok." "Where is the red book?" I asked. "In passage just outside top shelf second book next Bible page forty line seven just like we sat dear." "What sort of book?" "A red book." The book in question turned out to be "In the Grip of the Mullah," by Captain F. S. Brereton. Line seven of page 40 reads, "Leaving the airy dining-room the two stepped out on to the broad paved verandah, which entirely surrounded the bungalow, and took their seats in a shady nook."

The chapter before this is all about Aden. Colonel and Mrs. E. were at Aden nine months. Their bungalow was as described. No one present had ever read the book. It had been brought only three days before from a pile of old ones belonging to someone not living in the house, and put in the case, to fill a gap, by the mother of Mrs. E. and Mrs. D.

At a sitting in October, 1921, at which Col. Baddeley was present, this came: "A question test for Mr. Charl—Yes—"

"Book one red one line seven—No—Line thirteen page seven eight." "Where is it?" "Book by G's bed India K R Red." "There are two books there, which one is it?" "Bottom I repeat R—no—R R India R K Z I P—no—R K R Kip." "You mean Kipling?" "Yes."

The book in the position indicated was, "Traffic and Discoveries," by Rudyard Kipling. It consists of a group of short tales about South Africa. The line referred to occurs in "A Sahib's War," and reads, "The presence knows the Punjab? Lahore?"

Mrs. E. and Col. B. had read the book years ago, but did not know of its being in the position indicated. My wife and I do not remember ever having read the book. "A Sahib's War" is the only story in the book that contains an allusion to India, and that allusion is in the form of a question. Colonel Baddeley lived for many years in India.

The next two cases show knowledge of happenings at a distance.



On December 4th, 1921, the name "Oliver S." was given. "Is that O. S.?" "Yes." "Have you any message to give?" "K. bake test cake burn." K. lives in South Wales, and in answer to enquiries wrote on December 7th: "On Sunday I was baking cakes and was feeling very fussed and feared one was going to burn, so told the maid to take it out of the oven, which she forgot to do, and the cake did burn." The above sitting took place on the evening of the day on which the cake was burnt two hundred miles away!

At a sitting on January 23rd, 1922, the initials "C. D." came. I asked: "Is that you, Charles?" "Yes." My wife said: "I am going to V. O. on Wednesday. Mind you are there." "Go to Barkers if you near dandebababas." I said: "I understand as far as 'If you, old man. What is the rest?' 'Are near and eat babas.'" "What on earth are Babas?" I exclaimed. "A rum bun," was the reply.

No one present remembered ever having heard of Babas before, but on enquiring at Barker's on January 25th, we found they were making rather a feature of them.

On June 15th, 1922, Mrs. Kimber received a letter from a Mrs. Lynch Staunton, saying that her son Eric had, at a sitting with Mrs. Leonard, insisted on her writing to ask if we really existed. At a sitting on the same evening, the following was spelled out: "E. S. Someone is here Eric Staunton 'Vincent' tell mother I am so glad she wrote." "Give us a message if you can. Please help him, Bob." (Very slowly) "Tom."

Next day Mrs. Kimber wrote to Mrs. Staunton saying she would like to meet her, and sending a copy of the above. Mrs. Staunton, when we met her, told us that "Vincent" was the name of a lady she had asked to find out if we really existed, Tom was the name of a great friend of Mrs. Staunton's son Eric, who is on the other side. This was probably an attempt to give a message about him, and it failed owing to lack of power.

At a later sitting (September 27th), was spelled out the name, "Staunton Lynch."

I said: "Yes. Try and give us a message." "Campden at." Here Mrs. D. first and then Mrs. E. noticed a strong smell of incense, and both remarked on it. "Does this refer to Mrs. So and So?" I asked. "Kant." "I suppose you mean 'Can't'?" Are we to break off?" "Yes." A copy of this sitting was sent next day to Mrs. Staunton, who, in her reply, told us that her husband's uncle, Col. Lynch Staunton, had died at Campden, Glos., the week before. He was a Roman Catholic. No one present had seen a notice of this, or knew that there was a Col. Lynch Staunton.

The next two sittings are concerned with a book test.

On December 12th, 1922, the following was received: "C and B are arranging a test a name one from book Corra. Power goes try next time." M. K., who was present at the sitting, recognised the book as one she had read. M. K. and Mrs. E. were staying with us at this date.

Seven days later, when M. K. was not present, this message came through: "The book on dress table E's under soap Corra H page one three four L three. Also page one three eight L seventeen." "Is that all?" "Finish." "Is that the name test?" "Yes see it get." "We can't break off in the middle of a sitting." "Get." "Is it in this house?" "House Glebe." "Whose names?" "Ours see it. Get it. O go."

Mrs. E. was still staying with us, M. K. had gone back to the Glebe the day before. I went there and found the book in the position indicated; next it was a packet of soap!

M. K. had put the book there for Mrs. E. to read at some future time. Mrs. E. had not read it or even opened it, in order to avoid spoiling a test, and was not aware of its position on the dressing-table. The book was written by Corra Harrison. On page 134, line 3, were the words, "Drive on, Charles," and on page 138, line 17, "Bob," she whispered. Thus the places indicated gave the names of the communicators.

Mr. Kimber passed on to narrate two remarkable book tests received impressively by himself. Between sleeping and waking on the night of September 9th-10th, 1921, he became conscious that a friend unseen was inviting his attention:—

About three seconds later into my head came the thought of the bookcase in the dining-room; then I got the impression "Top shelf, 14 from left, page 8, line 2." Thinking I was trying to make up a book test, I took no heed, but "14, 8, 2" kept ringing in my head, so I said, "Well, what's on that line?"

"Cold or snow" came to my brain immediately.

"What colour is the book?" "Red."

I sat up and tried to impress it all on my brain, and next day, of course, promptly forgot it till dinner-time, when "14, 8, 2" began to ring in my head again. I then wrote down the particulars, and gave them to my wife before going to the bookcase. On looking, we found that the fourteenth book from the left on the top shelf was "Field and Hedgerow," by Richard Jeffries, and that it was bound in red. Page 8, line 2 (taking the last four words in line 1 to complete the sentence), read, "Ice raining in small shot of frost, howling, sleeting, groaning."

The preceding sentence read, "Snow in broad flakes, snow raining down in frozen specks."

I had read the book, but certainly not for ten or twelve years. The books in the bookcase had been dusted and rearranged by the housemaid on September 2nd, and between that date and the 9th, I had only once been to the bookcase, and that was to fetch a book from the bottom shelf, the position of which I knew more or less owing to its size.

On October 25th last year, Mrs. Ellis went to visit friends at H—, near Sherborne, Dorset, for the first time. I had never been there, and did not know the people. On October 30th, I wrote to Mrs. Ellis:—

"I got this last night. Will you look it up? Though there may be nothing in it, we may as well see: A big room, dining-room, I think, standing with my back to the fireplace. Table in front, with chairs up to it. Right opposite, two windows, and between them, near the floor, some books. On a shelf, I think, yet I seem to see a bottle, wine or something 'oter in that direction. Fourth book from the right, page 93, about half-way down, something giving the impression of 'Confusion.' The table had a high-backed chair at each end, and the fireplace was mostly stone and oak."

Mrs. E. returned here on November 1st. She says that the library at H— answers the description as regarded the fireplace. There is a table in the middle of the room, up to which chairs were drawn for tea. The window opposite the fireplace is one big one, and the bookcase evidently meant is to the left, and not directly opposite.

On October 27th or 28th, Mrs. E.'s hostess brought her a book, "Moth and Rust," to read in her bedroom. When she was about to leave on November 1st, her hostess asked her to put the book back in the library, saying, "You will see the place it came from." On going to the bookcase Mrs. E. found it was the fourth from the right on the bottom shelf. She had read up to page 93. About half-way down that page were these words, . . . "lay pell mell one over the other. Among the books crouched an agonised tangle of wires, all that was left of Cuckoo's piano. The pictures had leapt wildly from the walls to join in the conflict, a few pieces of strewed gilding, etc., etc."

When I received this impression, Mrs. E. did not know of the book having been the fourth from the right on the bottom shelf of the bookcase.

A sequel occurred at a sitting on November 11th, when a message was spelled out: "Moth and Rust is filmed, and will come here."

In the "Surrey Advertiser," of November 18th, appeared an announcement of the coming to Guildford of the "Moth and Rust" film. None of those present at the sitting knew that "Moth and Rust" had been filmed.

In conclusion I would like to say that I am convinced that it is the strong spiritual love tie between those passed over and those left behind for a time, that makes communication possible. The stronger the tie, the truer and purer the communication, and the less the subconscious padding.

At the conclusion of the address, Mr. VOLT PETERS cordially congratulated the speaker on the calm, critical, and scientific manner in which he pursued his researches. Mr. Peters describes three spirit forms he saw near Mr. Kimber. Two of them were at once recognised. Of the third Mr. Kimber was not certain, but he thought it was probably his father.

The usual vote of thanks, moved by the Chairman, was carried with hearty acclamation.

#### THE DECAY OF CREEDS.

To represent religion as depending on the historical accuracy of various statements is to ignore altogether the evidence which each man carries within him of the presence of God. This is the only evidence that counts, and but for it religion could only be a mockery of what it is. In the last resort, no mere human authority, whether in the form of Church, or State, or tradition, can come between us and God.

It is to members of churches that these words, though they may cause pain and evoke dissent, are very earnestly addressed by one kept outside by creeds which he cannot accept. For multitudes, and particularly of those who can least be spared from the proper work of the churches, existing creeds are a sentence of excommunication. For multitudes of others these creeds are only an empty sound or else a justification for what is called atheism. But in the great struggle which ended four years ago these same multitudes showed the faith that was in them by willingly risking all they had for their fellow-men. They did so without thought of personal reward or personal immortality. Their creed was short and often inarticulate, but it was graven in their deeds, and was surely the creed that is symbolised by the cross. Behind the visible churches there is an invisible Church of God, and this invisible Church includes every sincere follower of duty and seeker after truth. The visible churches will assuredly crumble into dust if they cease to represent the invisible Church.

—DR. J. S. HALDANE (in the "Hibbert Journal").



## SPIRIT IDENTITY

### SOME REMARKABLE EVIDENCES.

By kind permission of the editor of the "Two Worlds," and of Mr. J. Cuming Walters, M.A., we are able to quote some examples of spirit identification given in the course of an address delivered recently by Mr. Walters in Manchester, in connection with the Manchester Propaganda Committee. We take the following extracts from the lecture:—

#### A CHAIN OF EXPERIENCES.

A chain of experiences during the last thirty years has led me to form the conclusion that my own niche may be this problem of the personal identification of those who have communicated by psychic methods. For, on a general review, I find that almost invariably I have discovered (often in remote and unexpected ways) who the communicators were. Perfect strangers have become known to me, and evidence has been supplied of the truth of assertions made concerning matters totally outside my previous knowledge. If secret history has been confided, it has always been for some useful purpose, as, for instance, when I was requested to recall to a young man a certain episode in his life abroad and to warn him as to his future conduct; and the man, a perfect stranger to me, whom I traced with difficulty, eventually admitted the truth of the charge brought against him, verified the name of my informant, and promised to take the warning to heart. The details I cannot of course divulge; suffice it they were given me in a foreign tongue which I had to get someone else to translate, and related to persons of whose very existence I was unaware. This occurrence does not depend upon my unsupported word, for the message was received in the presence of four witnesses who afterwards learned also of the sequel. And, to dispose of this matter at once, I may here state that I have witnesses for every event related, and that I am depending for the facts, not on my recollection, but on the records taken down at the time by other persons. My own task is simply to summarise as briefly as possible what are sometimes very long reports.

#### SOME SALIENT EXAMPLES.

A well-known Manchester librarian, who passed away several years ago, was noted for writing sonnets, and he could compose them with ease. The first time he communicated with me by name he at once gave me a sonnet—a sonnet I should not have composed, because it was about myself, and contained some humorous allusions to my enthusiasm for Dickens, and finished with the misquotation of a sentence which I knew quite correctly. The whole thing was characteristic of the author. Another friend was a German scholar, and during his lifetime published a volume of translations, chiefly from the poet Schiller. He has communicated with me several times, and on each occasion has given me some German phrases. Now, it happens (and I make the confession with shame) that I do not know German, so I could not possibly supply these phrases out of my subconsciousness. I have to get them translated, and I am told they are quite correct. Are not these proofs of personal identity?

I had a friend, well known to many Manchester nature-lovers, who wrote charming articles on birds, and who had two annual visitors to whom he gave pet names. The first message I received from him began with the names of these birds before he gave his own. Then, having convinced me of his identity, he was able to proceed with the more important matter of relating what animal existence was like on the other side. If I found him to be trustworthy in one particular I could easily assume that he would be truthful in the other, and that is one of the benefits of establishing personal identity. I could easily multiply these examples. Indeed, I have the record of scores of them.

This also disposes of the theory of mere coincidence. A coincidence may occur once or twice, or even thrice, but it is against all the laws of probability that a coincidence should occur twenty, thirty, or fifty times. Sometimes, too, the event is altogether outside the knowledge of the moment. Last year, at a séance in a room lent to me by a friend who was at that time out of town, a name was given to me followed by a short message. I did not know the name, and I could not deliver the message. Some days afterwards my friend returned from his journey, and asked me if the séance had been successful. I told him frankly that it had not been satisfactory, because I had only received the name of an unknown person, and I could not tell whether it was true or false. My friend, who takes little or no interest in psychic matters, casually asked what the name was, and I told him. "Why," he exclaimed, "he was one of my pupils." And when I

thereupon told him the message, "That," he said, "is for me, and exactly what I wanted to know."

#### THE STORY OF A SINGER.

We must expect a spirit, in communicating with us, to manifest the exact character which he had when on earth, otherwise we should not recognise him. This I have found to be the case. I frequently receive messages from a well-known Manchester knight, who was known in earth-life as our chief humorist, and he always comes with a jest. It is his sign, it is the clue that I require.

Although it may sound absurd if the opening of a message should be "Fal la la!" it is good enough in its way to let me know at the outset that the communicator was fond of songs, and was perchance a singer, and this leads me to relate what I consider to be one of my most enlightening of all experiences in identification.

Six of us were in a private room one summer evening when we were amused by a message beginning with the chorus of a humorous song. On enquiring we were told that the communicator's name was Frank Collins, and that years before he had been a member of a Society to which I belonged. Asked to give the names of other members whom he knew at that period, he at once gave six, all of them well known to me by repute. But the strange circumstance was that I did not know Collins himself, and had never heard there was a member of that name. I therefore asked him for further particulars concerning him, self, and what he told me—which I put briefly now—was this: He was a vocalist, and as such he had taken a prominent part in musical evenings and at Christmas reunions. His favourite songs, he said, were old English Ballads, and the lyrics out of Shakespeare's plays, such as "Under the Greenwood Tree" and "Blow, Blow, Thou Winter Wind." He told me the name of his accompanist on these occasions, a well-known Manchester musician of years ago.

Then he proceeded to relate that he was extremely fond of the Gilbert and Sullivan operas, and on one occasion had read a paper to the Society on that subject, with vocal illustrations by himself. His chief successes, he added, were "Take a Pair of Sparkling Eyes" and "A Wandering Minstrel, I." He was also fond of old Lancashire songs in the dialect, and he liked choruses in which the rest of the company could join. When he had volunteered all this information I asked him whether he was a singer by profession, whereupon he said that the great disappointment of his life was that he had not been able to join an opera company. I enquired why not, since he seemed to be so well qualified. After some hesitation he gave the answer: "I was lame," he said, "and so I could not appear upon the stage."

All this interested me, and it seemed so definite that I thought it worth while to pursue enquiries. I asked a number of members of the Society if they remembered Frank Collins, but none of them did. I then searched the registers, but there was no record of him.

At a second séance he came again, once more introducing himself, as before, by a line from a chorus. This time he added that his special friend at the Society was a man named Lawson. I knew there had been a member named Harry Lawson, so this seemed a good clue; but I was baulked when he said, "No, not Harry. His name was Richard." I enquired and I searched all the available records, but I could find no Richard Lawson.

It now seemed as if the whole matter would come to an end and remain a mystery. Six months passed by, and I could not get a word anywhere to prove that such a person as Frank Collins had ever existed. I almost dismissed the subject from my mind.

And now I will ask you to note particularly what happened.

#### THE STORY CONFIRMED.

I went out of town with some friends. We lunched together some twenty miles away from Manchester. During an interval a lady among the company was asked if she remembered a certain Lancashire song written by Edwin Waugh. She said she did, and she sang it. When she had finished, a gentleman seated next to me remarked, "I haven't heard that since Frank Collins sang it."

He was a very old gentleman, eighty years of age, and I turned to him and said, "Did you ever know anybody, then, named Frank Collins?"

"Of course, I did," he replied. "He was a great singer, the life and soul of our Christmas parties."

I pretended to know nothing, and said, "Can you tell me what he used to sing?"

(Continued at foot of next page.)



## VISIONS OF DYING IN THE NINTH AND NINETEENTH CENTURIES.

By H. A. DALLAS.

It is commonly supposed that it is "orthodox" to speak of "disembodied spirits," in other words to assume that after death the soul has no body, but awaits the restoration of the embodied state at some future day. But this was not the belief of some of the great saints whose "orthodoxy" has never been questioned. In the "Life of Anskar," the great "apostle of the north," who faced hardships and perils in the fulfilment of his mission to Denmark and Sweden in the ninth century, we may read the account of a vision granted to him at the season of Pentecost. In this vision he seemed to be about to encounter sudden death, and as his soul was in the act of leaving his body, it was "taking to itself another and very beautiful kind of body which was no longer subject to death and from which all disquiet was absent." ("Anskar," translated by Charles H. Robinson, DD., p. 30.) The vision continues, "As his soul left his body he seemed to be surrounded by an unending light which filled the whole world." He was then gently led into purgatorial darkness, and after brief suffering—although it seemed long to him at the time—he was again led "through great and ineffable brightness, progressing without motion and by no material path." Further we are told:—

In the East, where the light rises, was a marvellous brightness, an unapproachable light of unlimited and excessive brilliance, in which was included every splendid colour and everything delightful to the eye. All the ranks of the saints who stood round rejoicing derived their happiness therefrom. The brightness was of so great extent that I could see neither beginning nor end thereof. When I was able to look round both far and near amidst the unending light, I could not see what was within, but saw only the outer edge; nevertheless I believed that He was there concerning whom St. Peter said, "on whom the angels desire to look." From Him proceeded unlimited brightness whereby the saints far and near were illuminated. He, too, was, in a sense, in all of them, and they in Him. He surrounded everything from outside. He controlled and met the needs of all; He protected them from above and sustained them from beneath. . . . There was nothing material there, nothing possessed any body, although there was an appearance as of a body which I cannot describe. The beautiful light round those who were sitting proceeded from God Himself and extended like a rainbow. . . . Although I seem to have told something of the greatest of all delights, I confess that the pen can in no way express all of which the mind is conscious. Nor is the mind conscious of what actually existed, for that was revealed to me which eye hath not seen, nor ear heard, nor hath it entered into the heart of man.

It is interesting to note that Anskar was fully aware that what he "saw" in this vision was symbolic, not that which "actually existed," but that nevertheless *Truth* was revealed to him, *Reality* was revealed to him thus; and it is also interesting to note his effort to convey the dual fact that no "material" body was possessed by the beings in that state, and yet that he and they truly manifested through "a very beautiful kind of body."

If we compare this vision with the vivid experience of the process of dying recorded by D. D. Home in his autobiography, we shall find some strikingly analogous points. He, also, passed through an experience of dense darkness and fear, and (like Anskar) he realised the presence of unseen helpers, and found that "surrounding the obscurity lay an ocean of silver-toned light." Then he saw the whole of his nervous system "as it were composed of thousands of electrical scintillations," then "the finer membranes surrounding the brain became as it were glowing, and," he

(Continued from previous page.)

"Oh, yes," said the old gentleman, "always the same sort of thing, old Lancashire songs, Shakespeare songs, such as 'Blow, Blow, Thou Winter Wind,' and later in his life, Gilbert and Sullivan."

At this point the old gentleman called out to a friend on the other side of the table, "Do you remember the Gilbert and Sullivan night that Frank Collins gave us?"

"Yes," replied the other, "I remember how he sang 'Take a Pair of Sparkling Eyes.' I never heard it sung better." "Aye," remarked the old gentleman next to me, "he ought to have gone on the stage."

"Why didn't he go on the stage?" I asked, still pretending to know nothing.

"Because he was lame," he answered. "It was the disappointment of his life. He was very sensitive, and anything like ridicule killed him. I remember he told me that he applied for a place in an Opera Company and the manager very cruelly said to him that if he came he could only dance on one leg. Poor Collins never got over it, and he tried no more. But he was a rare singer, and he loved a rousing chorus."

All this seemed to me like a set drama. Here was I,

says, "I felt that thought and action were no longer connected with the earthly tenement, but that they were in a spirit body, in every respect similar to the body which I knew to have been mine."

The message which he heard at this point was beautiful, but it told him that his lack of faith had caused the experience of darkness. After this it seemed to him that he awoke "from a dream of darkness to a sense of light; but such a glorious light. Never did earthly sun shed such rays, strong in beauty, soft in love, warm in life-giving glow, and as my last idea of earthly light had been the reflex of my own body, so now this heavenly light came from those I saw standing about me. Yet the light was not of their creating, but was shed on them from a higher and purer source, which only seemed the more adorably beautiful in the invisibility of its holy love and mercy—thus to shower every blessing on the creatures of its creation; and now I was bathed in light, and about me were those for whom I sorrowed, for although I well knew that they existed, and loved, and cared for me, nevertheless their earthly presence was not visible."

("Incidents in My Life," by D. D. Home, pp. 45, 46.)

Anskar says at the close of his vision that a voice bade him: "Go and return to Me crowned with martyrdom," and that after hearing the Voice he "became sad" because he was "compelled to return to earth." (After this he hoped for martyrdom, but he was not actually put to death, although he endured many sufferings, and, as his friend and biographer says, "his whole life was like a martyrdom.") D. D. Home also heard a voice which bade him, "Return to earth, love your fellow creatures, and in so doing you will serve the God of Infinite Love, who careth for and loveth all." He adds, "Nothing could ever convince me that this [vision] was an illusion or delusion, and the remembrance of those hours is as fresh in my mind now, as at the moment they took place."

For convenience I have been obliged to omit many interesting details in both visions; what has been quoted, however, shows that both these servants of God were prepared for their life's work early in their career by very similar visions. The story of Anskar's visions and life was recorded by a disciple, Rimbert by name, and was then lost for 500 years. The translation by Dr. Charles Robinson was made in 1921. It is a beautiful record. D. D. Home's autobiography is now out of print. It also is a valuable record of pioneer work of a different nature, but both have served their generation by bearing witness to the supreme value of the spirit over the flesh, and used their gifts for the benefit of mankind. They found by experience the truth of the saying of Phillips Brooks, "Happiness is a great love and much serving."

## "THE ANCIENT EGYPTIANS AND THE RESURRECTION."

To the Editor of LIGHT.

SIR,—I wish to express my appreciation of Mrs. Warner-Staples' illuminating article which my correspondence with the Rev. Tweedale appears to have called forth. Mrs. Warner-Staples refers to the heart-soul or "ba" as much like our conception of "ghosts" or "astral shells." My belief, however, is that the "ka" approximates to what we now term the "etheric double," which, according to Theosophical speculation, fades away *pari passu* with the decay of the physical body; whereas the "khaibit," more closely associated with the "ba" than with the physical body, is equivalent to the "astral shell"; similarly persisting with the soul after death, in the under-world, that is upon the "astral plane."

Still, as an earnest inquirer into "a subject full of interest to the serious student," I gladly invite correction from those more learned in such matters than myself.

Yours, etc.,

158, Fleet Street, E.C.4.

FRANK LIND.

out of town, in company some of which was strange to me. I had never mentioned Collins' name to anyone there. The subject had arisen unexpectedly, owing to a lady being asked to sing, and by the merest chance a man of eighty had had an old recollection awakened and had mentioned it. What was more, he had given me exactly all the details I needed to verify the communication that had been made months previously. The moment the conversation was over I went outside, made a note of it, and asked a gentleman (a member of our City Council) who had heard it, to bear witness to the truth of what had occurred.

Nor was this quite the end of the matter. Some time later I was able to procure one of the earliest numbers of the Society's journals, long ago out of print. I purchased it simply out of curiosity. What was my amazement to find in that volume a reference to Frank Collins and his singing of some Shakespeare songs at a Christmas supper, accompanied on the piano by the very musician he had mentioned; and, secondly, the name of Richard Lawson (not Harry), who had joined the Society the same year as himself. The whole case was now complete from beginning to end, and I have the written and printed records, together with all the living witnesses, to testify to the truth of the story.



## CONCERNING SPIRITUALISM.

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

(Continued from page 295.)

A number of small variations would not of themselves diverge and then converge to produce one great result if undirected to that end. It is not to be conceived of without the ubiquitous presence of consciousness and control. If undirected, and if the intention were not persistently maintained, then that which is accidental would be adopted and propagated, and the children of the blind, for example, ought not to see. Without the magnet of purpose, and the presence of all-seeing and co-ordinating power to gather up the infinitesimal details, we could not have the infinitely complex minutiae dealt with that have to be summed up in such a result as the Mantis, which is so visible an aforethought, or that of the uneatable caterpillar, coloured, as chemists colour poisons, by way of warning to the birds. Here is a subjective intention, which is not the creature's; so manifest, it is like a lightning-flash of revelation that almost features the face of the Creator for a moment. Sooner might we compose the Iliad by tossing out the letters of the alphabet at random on the air, than that such a result would be attained without the presence of a mind determinedly fulfilling an intention. So is it all through. What objective appeal is there, identifiable as an influence in natural selection, but what equally implies a subjective intention, and is but the selected sign of its expression? What instinct, what attraction can we point to as self-implemented? What power of choice but was imparted? What fulfilment that does not include the thing thought out first? Nowhere is selection made merely by the appeal from without. Everywhere the end attained necessitates the nicest pre-adjustment of means. The selective instincts of sex have to be included in the primal idea of sex, and are but signs of the thing signified, no matter how much external education may be traced in their development. The creative intention is as apparent as the natural selection. Take, for example, the universal tendency to diversity in likeness, so perfectly absolute that no two lines of likeness, however near to each other they may run, ever touch. There is no intelligence in the scientifically known nature of things to ensure such consummate guidance as that, yet it demands an intelligence so omnipresent and consentaneous that it can drive or direct the course of growth on millions of lines at once; crossing and recrossing, turning and returning, in all directions without colliding, or running of two lines into one—nay, of current within current without losing distinctness—which intelligence must exist in the unknown nature of things on the spiritual side. This ordered variety, so vast and so perfect, surely reflects one image of the Infinite! Organic evolution must be based on spiritual evolution before we can get to the root of the matter. The external universe is but a visible embodiment of the unseen Soul of creation, which is everywhere present in variant degrees of power, and always in evolution. 'Tis but the type by which to read the intent. If we look back as far as Protoplasm with Mr. Huxley, and claim to have found the matter of life, what then?

The devil of it is that when you have  
Your Protoplasm perfect, Life is there  
Already with its spontaneities,  
And all its secret primal powers at work;  
Currents of force unfollowably swift;  
Unceasing gleams of glory ungraspable;  
Pulses of pleasure and sharp stings of pain;  
Flashes of lightning fastened up in knots,  
And passion fires bound down in prison cells.  
Nor can you have your Matter unmixed with Mind;  
The consciousness it comes from, and the intent  
That is fulfilled in consciousness to be.  
For there's no particle of Protoplasm  
Panting with life, like a bird newly caught,  
As with a heart-beat out of the Unseen.  
But comes with all its secret orders sealed  
Within it, safe as crumpled fronds of fern,  
To be unfolded in due season; all  
Initial forces of diversity;  
Potentialities of tendency  
And modes of motion, which are forms of thought;  
Likings, dislikings, all are there at work  
When we can say life is in Protoplasm.  
And that's creation seen; caught in the act,  
Although the Actor be invisible.

At present Darwinism works as limitedly on the surface of things in its observing of facts, as the man would who should study the nature of the soul by the external bumps on the head alone. The bumps are true enough to tell you

a good deal, but the greatest revelation they can make relates to the underlying world of spiritual causation. It is impossible to tell what is Mr. Darwin's own underlying thought of causation, he is so reticent; perhaps wisely so, but he misses the very essence of his doctrine in treating it as if he implied self-evolution, or limited it to the evolution of one form into many. It will go so much deeper than that—the evolution of force into form, of love into life, of life into mind, consciousness of the mortal into the immortal. But this can only be done by thinking the matter through. It is by the light of spiritual evolution that we can read the natural. There is no real continuity except in the ideal domain—no oneness save in the world of mind. We cannot continue the likeness of the mole's to the human hand on the material side of phenomena, for there is no such continuity to connect the links. There is but a correspondence of likeness to the conception going on in the creative mind. Like children with their puzzle-pictures, we put together our bits of fact supplied by natural evolution. We find they fit, often felicitously, but we can't fuse them into one; we can only make a piecemeal picture—a very rude and fractured representation of—what? The living picture conceived as a whole in the artist's mind, which could not be transferred in any physical unity, but only in a piecemeal and approximate similitude. The sole unity of evolution must be mental, and it is by reflex from the creative Mind in our own mental mirror that we are enabled to identify the marks of the mental mould—i.e., ideas—on material forms, which point out their place in the plan. Natural evolution, then, serves to illustrate that unity of design which proves the necessity of spiritual evolution. Spiritualism will accept evolution, and carry it out, and make both ends meet in the perfect circle; with it is the *nexus*; not on the physical side of phenomena; without it the doctrine of Mr. Darwin is but a broken link. Complete evolution is the ever-unfolding of the all-present, all-permeating creative Energy working through all forces and forms.

Mr. Darwin, as much as any theologian, when he does allude to the Creator, appears to look upon him as operating *ab extra*, and working from without; a mind dwelling apart from matter, and ordaining results which are executed unconsciously in His absence; whereas the Spiritualist apprehends Him as the innermost Soul of all existence, the living Will, the spiritual Involution that makes the physical evolution—the immediate and personal causation of dynamic force, no matter by what swift transmutations—the creative Energy in presence penetrating every point of space at each moment of time, effectuating His intentions, and fulfilling His creative being.

The theory of spiritual evolution, not merely acting on a line of continuity, but operating spherically at varying altitudes, will cut the ground from under the feet of the natural evolutionists, who are only on a secondary plane—or rather it will enable us to swim when the others get to the edge of their earth and can go no further. Spiritualism will accept Darwinism, and complete it and clinch it on the other side.

Spiritualism will also destroy that belief in the eternity of punishment which has, for many mourning souls, filled the whole universe with the horror of blackness, and made God a darkness visible. "Ah!" said the dear, cheery old Calvinist, "these people"—the Spiritualists—"believe in a final restitution, and the saying of all, *but we hope for better things*." It must also destroy the dogma that God has but one method of communicating His love to men, and but one doorway through which he draws them into His presence. I tell you, the God of Heaven bends and broods down into my heart of hearts as lovingly, as lovingly, as divinely, and with a balm as blessed, in the dear, appealing, winsome face of my little child, as He can do in the face of Christ.

There are people still extant who profess to believe in human nature's total depravity, and it must be admitted that they do their best in an aggravating way to prove it. Yet they also accept the words of Christ, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." And these little ones were born *totally depraved*, nothing being said of regeneration, or conversion, or grace! So that heaven must be a place or state of total depravity! The logic is bad enough, but the doctrine is damnable.

It has become absolutely necessary, for God's sake as well as for the sake of human progress, that the world should be rescued from beliefs such as these, and from that ossification of the letter which kills the spirit of Christ. I often think the worst cross of His suffering after all must be the torture in eternity inflicted on Him by His



professed followers with their theological misrepresentations. Human nature would have been crushed by the dreadful ideas representing God which have been imposed upon it by ignorant men, if God Himself had not taken His own part, and kept whispering in our souls, from childhood upwards, "Don't believe it, don't believe it—that is not true," and by such means saved many from madness through the blessedness of doubt, disbelief, and indifference. Indeed, so much has Christianity been debased as a revelation obscured by false interpreters, that, as Thoreau says, "it has almost become necessary not to be a Christian, to appreciate the beauty and significance of the life of Christ."

For example, after being a father myself, I could no more accept the vulgar idea of the Atonement than I could offer up the life of my child, or beget a child with the view of sacrificing it. Not that I have any intention or desire to oppose the rightful claims of Jesus Christ because I oppose the false claims set up by others on His behalf; that is not my meaning.

He was the loftiest embodiment and illustration of the law laid upon the highest to serve and be sacrificed in order that the lowest might be lifted up—not because an avenging father could be gratified by the sight of suffering, but because this human suffering on behalf of others turns into a divine delight. There are immortal pleasures in such pains, and those who have suffered most in this sense have been the happiest in this life, and because the murderous selfishness and miserable blindness of the world necessitates such sacrifices—

The same world still, whether it smiles or scorns,  
That crown'd Voltaire with roses, Christ with thorns.

But that law is still in operation, and it is a natural law. And we accept Christ as the great type—the eternal type—in every sense, including this—that God is always begetting the Divine life in humanity, and revealing Himself through a sonship intended to become universal.

So profound was Jesus Christ's consciousness of GOD WITH US, so continual His intercourse with the hidden life, that in His presence, which over-passed the boundary and bridged the abyss, fusing the seen and unseen worlds into one, men naturally exclaimed, "Behold, this is the very God Himself!" They did not dare to dream that this was not meant to be an apotheosis of the exceptional, but to make the miraculous common, every-day things divine, and so they have deified the special traits apart from us, and tried to carry out their Christianity by suppressing the essential human verity of what they call the supernatural.

The special characteristics of Christ, above that of all other delegates of God, was the infinite largeness of soul with which He represented that which is universal: the

common fatherhood of God—the common brotherhood of man. It was on this He founded His spiritual kingdom.

I do not find that Christ claimed for Himself more than He held out as possible for others. When He identified Himself with the Father, it was in the oneness of mediumship—He was the great Medium or Mediator. His character and life afford the best portraiture of a God of Love ever made visible in humanity; but this was not as a mocking mirage, a trick of the unattainable, but a prophecy of what humanity may become.

If that which is finite in us was infinite in Christ, then it must be a mockery to talk of His being like unto us, or of our being sons of "our Father," like unto Him, as He claimed for us. The temptations and difficulties of the finite cannot be predicated of the infinite. It would be easy for us to be like unto Him if as directly divine; as we were not, we are not. How should we love one another as He loved us? But then, our flaws, and failures, and defeats are human, and His virtues and victories would be all divine. To my thinking, this takes away the primal value of our great Exemplar; it is like offering us a ladder with no rungs to it, down which one may easily slide and vainly ask others to mount. It is the loftier humanity of Christ that I cling to and climb by, nothing doubting that it is divine. I do not deny the incarnation of God in Christ. What I object to is the physical mode of stating it. I see that all interpretation of spiritual fact begins with the physical, and possibly it would only impinge at first in that way. So the physical interpretation of the resurrection may have obtained when and where the spiritual would have failed altogether. But I hold that the physical fatherhood of God is no more a necessity of spiritual generation than the physical resurrection of the body is necessary to continued spiritual existence. Why should it be, any more than in regeneration? No; the "sons of God are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The divine in humanity is not physically begotten, but by spirit-influence—the record says power of the Holy Spirit; and such method of generating the divine as is commonly entertained shows an utter ignorance of any spiritual conception. The supernatural acts by and through the natural, and not by setting it aside altogether. The idea of God as the physical father results from the complete absence of all true apprehension of a spiritual creator.

In a sense, our Father in Heaven has infinitely more to do with the begetting of His children on earth than their earthly fathers have, and the quality of these may greatly depend on the virgin purity of the maternity which mirrors them forth. And here I would remark that the very idea of virgin purity has been limited to a certain physical fact, and such a thing as spiritual virginity absolutely ignored.

(To be continued.)

## A FABLE FOR CRITICS.

[We take the following quotation from an able article, "The Enchanted Boundary," by Dr. Walter Franklin Prince (of the American S.P.R.), which appears in the current issue of "Psyche." It forms the preamble to a searching analysis of the methods of sceptical opponents in their dealings with Psychical Research.]

"And so they set forth toward the region which they had vowed to conquer, a band of gallant knights, all be-dight in massy armour and bravely bearing lances and swords, all seated on steeds which were both swift and sure. But as soon as the first had crossed the border of that region his weapons became like rotten wood, the joints of his armour began to gape widely, and his proud steed altered to a sorry jade, which stumbled at every pebble in the way. And thus fared it with every knight as he crossed, for lo, it was an enchanted boundary."

Thus begins a tale which still continues. For the knightly band is made up of sundry learned and professional men, the region which they set forth to harry is that of Psychical Research, and verily, it seems to have an enchanted boundary, for it happens to them when they cross it even as has been said. In other fields they are prudently silent until they have acquired special knowledge, but they venture into this with none. Elsewhere they test their facts before they declare them, but here they pick up and employ random statements without discretion. Elsewhere they use a fair semblance of logic, but here their logic becomes wondrous weird. Elsewhere they generally succeed in preserving the standard scientific stolidity, but here they frequently manifest and confess a submission to emotions ill-befitting those who sprang from the head of Brahm. Elsewhere they observe the knightly etiquette of the lists, but in this field think it no shame to decline the fair encounter, and, from the safe shelter of the barrier, to jeer about the presumptive quality of their opponents' brains.

I am not here defending anything within the debatable region. I am only pointing in wonder to the effects of the enchanted boundary upon those who cross it with deadly intent. The most of the devoted band (aside from the penny-a-liners of the periodical press) may be arranged in three classes:—

(i.) Scientific and professional men (not including

psychoanalysts and clerics); (ii.) Psychoanalysts; (iii.) Clerics.

The first class of assailants are as a rule as hostile to the theory of telepathy as to that of spirit communication. With a full sense of responsibility, I assert in regard to these that:—

1. None have squarely faced and fairly discussed the real evidence. They either avoid the great evidential cases altogether, or they make a travesty of them, usually picking out incidents for dissection which no psychical researcher would think of putting forward as proof, and passing by or maltreating those which the psychical researcher does emphasise as significant of some species of supernormal acquisition of information.
2. Most of them are frequently guilty of absurd blunders in matters of fact which are comparatively easy of reference.
3. Some of them seem unable to quote correctly.
4. Many of them give evidence of lacking acquaintance with the literature of psychical research (other than by special cramming) by queer spelling of proper names familiar to students.
5. They fall into curious solecisms of logic, such as would expose them to universal laughter in any other field.
6. Generally, they exhibit impatience, "loathing," and other emotional aberrations such as ill befit those who sit as voluntary judges.
7. Especially, they are inclined to the logical fallacy of entrenching themselves behind the barrier of supposed scientific maxims which beg the very questions of fact in dispute.
8. Particularly of late, they manifest a tendency to exchange argument for technical Billingsgate, applying to their opponents expressions of which the shorter and plainer equivalents are "cranks" and "simpletons."

OBITUARY: MRS. LEO GRINDON.—News of the decease of Mrs. Leo Grindon a few days ago reaches us on the eve of going to press. Mrs. Grindon was distinguished as a Shakespearean scholar, and was the author of some fine commentaries on the Bard, his plays and poems. She was a convinced Spiritualist and associated with much valuable work in the accumulation of psychic evidences.



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## THE PROBLEM OF IDENTITY.

We publish on another page some remarkable experiences in connection with the subject of spirit identity, as related by Mr. J. Cuming Walters, M.A., a man of standing in the journalistic world. These, he tells us, are but a few out of many cases, coming within his experience, which touch on the question of identification. He still retains an open mind on the matter, doubtless because, like all genuine thinkers, he recognises that there is no absolute proof of anything. We are not permitted in this world to have more than probability, although that may extend to so high a degree as to leave us justified of the word certainty.

To some of us who follow the course of critical inquiry in connection with Spiritualism and Psychical Research, it has sometimes seemed that our critical investigators in their anxiety for proof are inclining to push their logic too far. Sometimes their objections go right over the edge, and would consequently apply not only to psychical phenomena but to the phenomena of life generally.

Take for example this question of spirit identity. We have gathered sufficient evidence during the course of many years' experience to assure us that we have every form of proof of identity in special cases, except only the factor of *bodily presence*. And this brings us to a rather delicate point; a point illustrated by many examples in the experience of those who have studied the phenomena of mind in its psychological and psychical expressions. This question of bodily presence will not strike these students as so supremely important in deciding this question of identity. The bodily presence of John or Mary may not in certain circumstances be utterly conclusive of the presumption that the essential John or Mary is talking or listening, as the case may be. We are not necessarily thinking only of the accepted order of psychical manifestations—trance and the like. Many of those who have studied the question closely could relate from their own experience examples which would decidedly shake this theory that the physical body is an all-sufficient standard of identity. In the practical affairs of this world, which are regulated by the general common-sense arising out of generations of experience, the physical standard works satisfactorily. It need only be challenged when in psychical investigations "super-eminent proofs" are demanded, and all the resources of pedantry, casuistry and logic-chopping are brought in to block the way of some simple fact.

We have sometimes wondered how the business of life generally would go on, if it were conducted on the lines of some kinds of psychical research. Banks and business offices of all kinds would have to close down; the whole machinery of commerce would be thrown out of gear. For is it not the fact that even the most materialistic of us have in daily life to proceed with a certain amount of faith? We take reasonable precautions; we make certain assumptions; we accept

risks; and we are careful never to drive anything to its logical conclusions. True, accidents happen, mistakes are made, deceptions are practised; but this is all in the day's work. We have adopted a general practical mean, at the two opposite extremes of which are the foolish or reckless, and the supernaturally suspicious and cautious, whose failures in life are sufficiently accounted for.

Those of us who have selected the same common-sense, practical standard for use in our commerce with the Unseen World have no reason to repent of our choice. *It works well*, and that is its sufficient justification. We have often discussed with inquirers this question of spirit identity as being the *crux* of the whole question of spirit communication. But we did not fail to observe that those who raised difficulties, and who found the problem insoluble, were nearly always logicians and schoolmen; rarely or never were they men of business, who bring to their investigation of Spiritualism minds trained in the practical business of life, knowing how to handle men and affairs, and how dangerous it is in these matters to cultivate intellectuality at the expense of common-sense.

We once had a friend, an old Scottish lawyer and a student of Spiritualism, who, becoming later convinced of its truth, applied his trained intelligence to this question of establishing proof of identity. Death took him while he was still in the flush of enthusiasm over the task he had undertaken.

Months after his decease he purported at a séance (held by his own desire previously intimated) to speak in the direct voice, and his conversation was to us conclusively evidential. Not content with that, he next purported to write his signature by direct writing. We have the signature now. Familiar with his handwriting, we identified it at once. It was good enough to validate any document in the ordinary business of life. We should never have challenged it had it appeared on a cheque during our friend's life on earth. It fulfilled all practical purposes in the way of proof. We could only have got rid of it by the adoption of theories even more improbable than the idea that our friend still lived as the man we knew, with his old idea of establishing a standard of proof that would satisfy himself.

## A DOG'S STRANGE FEAR.

To the Editor of LIGHT.

SIR,—Can any of your numerous readers account for the peculiar behaviour of my dog? He is a retriever, used to water, travelling, buses, trams, and ferry-boats, etc., but he will not, under any conditions, cross Hampton Court Bridge. He always stops dead in great terror, clings to the ground and has to be carried bodily over the bridge. Once over, he is quite normal. This has occurred many times (at long intervals between). It does not apply to any other bridge, and he has never been there by himself.

Perhaps some readers could give an explanation. We hear of Hampton Court Palace having wandering spirits, etc., but would that affect the bridge in any way?

Yours very truly,

G. BRAYE.

## THE INTERPRETERS.

Alas! 'Tis true, we're not what we might be,  
We dwellers under London's murky skies,  
Who've left the wild, storm-chiselled, sun-steeped North,  
Our bodies dwindle, as plants wilt and fade  
In stifling purlieus and dust-laden air.

But there is compensation for all loss.  
In sharp encounters of contending wits  
And in the conflict keen of mind with mind,  
Our brawn and muscle changed to brain and nerve,  
We country-born yet town-pent sons of men  
Outpace the heavier-cumbered in the race  
For Wisdom's dower, since we link sense with mind.  
We are the Interpreters—we can explain  
Why oft one dew-tipped bud a tale unfolds  
That Summer's myriad roses fail to tell.

In the great Macrocosmic Unity  
Of Body, Soul and Spirit we're the Soul,  
As pioneers of full-orbed human life.  
The world invisible hath need of us,  
Co-workers for Heaven's Kingdom here on earth.

—F. R. SCATCHERD.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The "Daily Mail" reviewer a few days ago somewhat hastily concluded that a ghost had made a mistake, according to an incident quoted by M. Flammarion in his last book, "After Death." It was, however, the reviewer who had made the blunder, and this was pointed out by Mr. Leslie Curnow in his letter addressed to the Editor of the "Daily Mail," and published in its issue of May 10th. The letter reads:—

"In a review (May 3rd) of the translation of M. Flammarion's last book, 'After Death,' the writer quotes an account of 'an alleged apparition of his dead father to Lord Beresford,' and then proceeds to demolish the story by the acid test of dates which do not coincide. He says:—'Unfortunately for this story, Lord Beresford's father died on November 6th, 1866, not on April 29th, 1864, which M. Flammarion gives as the date of death.' Your reviewer has been misled by the abbreviated way in which M. Flammarion has introduced the story. The incident related has nothing to do with Lord Beresford or his father. It concerned a friend of Lord Beresford's, Mr. K., and all the former did in the matter was to forward the story to the Society for Psychic Research, in whose 'Proceedings' (vol. v., pp. 461-2) it will be found set out at length and quite clearly. So the ghost made no mistake. The appearance of the apparition coincided exactly with the date of burial."

The "Weekly Dispatch" last Sunday made the following interesting announcement:—

The Hon. Mrs. Alfred Lyttelton, widow of the Secretary for the Colonies (1903-5), in the Balfour Cabinet, has written three important articles on Psychical Research for the "Weekly Dispatch," the first of which will appear next Sunday. It will be remembered that Mrs. Lyttelton recently disclosed that she is the "Mrs. King" whose work as a "medium" has been judged to be of very considerable significance by the Society for Psychical Research—an association that investigates in a critical spirit unexplained supernatural phenomena, and has had Lord Balfour as president. Her own attitude to the perplexing problems with which she deals is to "keep the mind cool and critical, though never hostile." "There is, no subject in the world," she says, "about which more nonsense is written than psychical research, unless it be spiritualism." Again: "One of the difficulties of writing on psychical subjects is the expectation in many people's minds that they are going to read of marvels, revelations, prophecies, ghosts, spirits, etc." These quotations would show, if such demonstrations were necessary in the case of so variously gifted a woman—playwright, novelist, politician, and social worker—that mere credulity is highly distasteful to her. But her own experiences have been sufficiently remarkable to convince her that a serious study of psychic phenomena is necessary, and it is to urge the claims of such a study on all the open-minded that the articles have been written. It was soon after the death in 1913 of her husband—that well-loved English gentleman, sportsman, and statesman—that Mrs. Lyttelton became engrossed in the subject, and, encouraged to begin by Mr. Gerald Balfour, she has since continued to set down her impressions.

The "Yorkshire Telegraph and Star," in its issue for May 1st, published a report of some remarkable cures brought about by a Sheffield Spiritualist healer at a public meeting. Our contemporary's report reads as follows:—

Extraordinary scenes of faith-healing through the medium of a spiritualistic séance in the Burton-street Mission Hall, Sheffield, were witnessed again last night, when a man who has been partially blind for 27 years, was given back perfect sight, and a woman who has been paralysed in both legs and one arm for many years, being so helpless that she had to be carried about from place to place, jumped out of her bath-chair and pushed it about the room, was cured, these amazing scenes being witnessed by over 100 people. Some time ago the "Yorkshire Telegraph and Star" related similar experiences, but these two last cases, in the opinion of those present, are startling examples of what can be achieved by what they call the "faith healing" cure. Mrs. Stanmore, the secretary of the Mission Hall, described to the "Yorkshire Telegraph and Star" reporter to-day the scenes which took place there last night, relating in detail the medical history of the former sufferers, and also brought over a hundred signatures of those who had witnessed this amazing example of cure by Spiritualism. Burton-street is a Mission Hall off Langsett-road, and séances are held there on certain evenings of the week, no charge being made for admission, although a collection is taken. Not only do people of all classes in the city come to the little building, but there are also visitors from the suburbs and districts outside the city.

"The first case was that of William Barton, of 74, Kirkstone-road, who has had to have unusually powerful eyeglasses for many years owing to rapidly failing eyesight," said Mrs. Stanmore. "He was the first case to be dealt with by the medium, who is Mr. William Martin, of 55, Coleford-road, Darnall, an ex-soldier of 24 years, who has studied Spiritualism for many years both in Sheffield and London, his mother having also practised it for nearly 40 years. Barton was led up to Mr. Martin. Without his glasses his eyes were so weak that he could scarcely discern what anybody was wearing. The medium placed his hands lightly over his eyes, passing them to and fro, speaking certain phrases while this was going on. He then placed a lady in front of the sufferer, who exclaimed immediately that he could see her distinctly, and described her in detail. A few moments later a watch was placed in front of his eyes, and although he had previously been totally unable to see the figures, he readily and without hesitation read the time. This healing was startling enough to many of those present, including not a few sceptics," Mrs. Stanmore informed the "Star" man, "but the next demonstration was regarded as one of the most sensational cures that has ever been experienced."

"Mrs. Goddard has been an invalid for many years now," said the secretary of the hall. "She has been under treatment at several places, including Buxton and Jessop Hospital, and her case has been described as that of partial paralysis, brought on by rheumatism. Previously she has had a number of séances in her own home, 100, Farfield-road. Last night she was wheeled in her bath-chair to the hall. Her turn came to be treated, and the medium stepped up to her and gently drew his hands over her arms and body. This lasted for a few seconds, and the woman immediately got up, in front of the hundred or so people, and wheeled her chair across the room several times."

Many of those present were too impressed to speak, and many women broke into sobs at the spectacle. One or two cheered, but the most affected man was her husband, who stated that he had spent several hundred pounds on treatment of his wife's disability, but without success. The medium asks for no fee, our representative was told, and these extraordinary cures cost the sufferer nothing. In minor ways, he was assured, they have been going on quietly for months now, since the hall was opened.

Mr. J. Malcolm Bird, associate editor of the "Scientific American," has, according to a report in the "New York Times" of April 27th, been present with Sir Arthur Conan Doyle, at a séance given by Miss Ada Bessinet, of Toledo, Ohio. In the course of the special report to that journal of the test séance, which was fully described, Mr. Bird recorded his observations as follows:—

The first phenomena described by Mr. Bird were "spirit lights," glowing spots that moved freely and rapidly about the room, sometimes exhibiting a velocity that would be hard to explain as manipulation by anyone in the room. They also moved with great precision, even when travelling fast, passing close to the sitters' faces without touching them. They were yellow in colour, showing at times a reddish tinge. After several minutes, during which they had danced about the table, over and around the heads of those present to every part of the room, they grew gradually fainter and disappeared altogether. There was a good deal of singing by many voices, soprano, tenor and bass, each distinctly individual, and two of them with an Irish brogue. The voices, Mr. Bird said, came from the centre of the table at first and then moved about the room. The trumpet was placed in front of Mr. Bird once and he was told to put his ear to it. He did so and found that the voices did not come from the trumpet. They ranged all the way from a faint, clear note to a deep bass. "One bass was tremendous," he said. "It would have filled a church, a deep resonant voice that could not have belonged to anyone in the room. There was also some whistling in accompaniment to the music, very clear, loud whistling of extraordinary quality, the best I ever heard in my life. Later we proved that it did not come from the medium." Then one of the most curious tests was made. It was suggested that while the medium's hands were tied it would be a good test to see if any movement could be imparted to a handkerchief which one of the men produced. "Black Cloud" said he would try. The handkerchief had been put on the table and a tambourine was placed in the hands of a man across the table, where it would have been impossible for Miss Bessinet to reach. The lights were turned off and when they went on again the handkerchief was in the tambourine. "An amazing thing happened next," said Mr. Bird. "The lights were turned off and when they came on again where do you suppose that handkerchief was? Folded and tied tightly around the medium's head, over her mouth, and knotted behind. During this time I am certain that nobody in the room moved, for they could have been heard on the hard floor. She was breathing regularly through her nose, as I could feel. That was the one instance when the voice was verified."



## WHAT IS A SPIRITUALIST?

To the Editor of LIGHT.

Sir,—Mr. Engholm avows himself a Spiritualist and declares he is a "Christian to boot." I am sorry to say I cannot agree. Would Christ and His Apostles have received Mr. Engholm as a member of the first Christian Church if they had read his letters in your paper? He denies the Deity of Christ, repudiates the doctrine of Christ's vicarious atonement, regards the writings of four of the Apostles as "imperfect," which need "fresh interpretations" according to messages recently received from people "who have passed out of his life," and who have obtained a wider knowledge and fuller experience than Jesus had. Who vouchsafed His knowledge to the writers of the New Testament. Jesus evidently knew less than the Spiritualists who have been in direct contact "with those beyond the veil." To get, therefore, the present knowledge of Mr. Engholm we must discard Jesus, His Apostles, and the New Testament writers on such vital truths as the Deity and atoning work of Jesus, and regard as authoritative the supposed truth of a message received from a Salvation Army lass, who, when on earth, only shouted, "Halleluia," and was carried away with the Band.

Would Christ have accepted Mr. Engholm as a member of His Church? Would the Apostles have regarded him as a fellow-preacher of their Gospel? Would they have considered him a loyal follower? Mr. Engholm has only to read their Epistles to get some very straight answers. If he said to them: "I deny the truth of your beliefs, but I claim the right to call myself a Christian, and if you say I am only a Spiritualist, I shall intensely resent your nasty imputation," what would they reply?

It is a great compliment to Christ and Christianity that Spiritualists should highly resent the simple, logical denunciation that they are Spiritualists and not Christians. They don't seem to see this. Hence I will try again. Would Mr. Engholm claim to be a Mormon and at the same time repudiate their principal beliefs? A Mohammedan, Buddhist, or Confucian? The whole reasoning is vicious and silly, and Mr. Engholm's claim is obviously absurd. It is so ridiculous that it hardly deserves a reply. I trust my friend will pardon me for that strong opinion. I deny that Mr. Engholm is striving to-day to be a pupil of the Great Teacher. He openly denies the truth of His word. I deny that he sits at the feet of Christ and is told by Him that the Apostolic teaching was false. I deny that he or anyone else can, or does, live a life Christ would have him live, unless he regards Christ as his Saviour and holds communion with Him, in preference to a departed Salvation Army lass.

I deny absolutely and vehemently the truth of the Seven Principles of Spiritualism.

As stated, they are a total and fundamental contradiction of Christianity. No man can believe in them and in Christ as his personal saviour. Why this effort at ridiculous, illogical mental tightrope dancing? Mr. Engholm is a Spiritualist, not a Christian. We do not require his assistance in understanding Christ. Christ Himself and His Word are sufficient for us. No truth, *proved to be true*, has reached us from beyond the Veil that is not enshrined in the Bible. I challenged Mr. Engholm on this point. He ran away, on the ground of contradictory letters he had received as Editor of the Vale Owen Script. I have received great numbers of similar letters, some as apparently convincing as the one by Dr. Abraham Wallace. The writers of them were wrong, not the Bible. Christ expounded in His Risen Body the Scriptures, and made the hearts of two men burn by proving how they all referred to Him. Mr. Engholm refuses to open the Bible for the purposes of the present discussion. He is wise, and must find such a method of contro-very most convenient. My challenge to Mr. Engholm, or any Spiritualist in the world, still stands. 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.

And this brings me to the classic message which enables Mr. Engholm to close the Bible, and find light for his mind and food for his soul without it. Let us look at this wonderful message from the Salvation Army lass. But a few preliminary observations are necessary.

I am certain that Direct Voice messages have been received. I am also certain that many supposed Direct Voice messages are frauds. In an article I requested Sir Oliver Lodge to write for "The British Man and Woman," our great scientist dogmatically affirmed what I now state to be true in my own experience. I sat in general conversation on one occasion with one Direct Voice medium for a full hour to notice certain characteristics in her speech. She little knew what I was doing. Subsequently, I and other friends sat with this lady. Several spirits "came through," and all agreed with the teaching in the message from the Salvation Army lass, and the evidence gloriously convinced all my friends. But I had listened and said nothing! Each of the "spirits" pronounced the "sh," "r," "tion," as the medium did in ordinary life. At the close of the sitting I privately charged her with fraud. She virtually admitted it, and I have never heard of her holding another meeting. Her "spirits" seemed to be quite distinct entities. The woman was very clever.

I do not say that Mr. Engholm was so deceived, but surely he does not advance his message from the Salvation Army lass as scientific evidence? If so, I cannot accept it, any more than I accept the many messages similar to it that purport to come from the Invisible. I am at one here with Mr. J. Arthur Hill. Let us listen to the lady's message. She entered the other life about seven years ago, and was disappointed. She found herself an "unsaved soul." Her past haunted her, and she was left to try to put right the wrong life she had lived in the world. She had done wrong things and knew they were wrong. Her men joining the Army had not saved her. A thorough conversion never took place. She only shouted "Halleluia," and "was carried away with the band." She has seen General Booth—a busy man—and "he's altering his ideas a bit, too." In what respects we are not told, or the extent; it is "a bit," according to this latest wire. What the dear old General actually said is not reported. The girl might have used her fluent powers to enlighten us! She laments that "the clergy don't preach the Truth." What Truth? Had I heard her utter the words: "The Army says you are saved if you join," I should have been vulgar enough to tell her she was lying. She hopes to see Christ some day. Where she resides everybody has to bear a cross. She tells modern humanity that it may enjoy itself—nothing wrong. She had on earth a fear of Hell. "No, honey . . . I don't know much yet." She finds the churches on earth when she enters them half empty, and it fills her with wonder. She uses a well-known word among mediums to explain the failure: "They condition themselves."

Such is the "revelation" vouchsafed to Mr. Engholm and six "orthodox Christians," and Mr. Engholm writes as if something new had been given to mankind. He tells us he has had scores of similar messages. I can believe him, and if he will read the New Testament carefully it will reveal to him whence and from whom they come. I pass over the mental attitude indicated by the questions, and the gross libel on General Booth's aims and work. I pity the explanation about the half-empty churches; and I simply remark that I cannot detect what the chemists would call a trace of new truth in this message, except the revelation that Mr. Engholm is "honey." I should not have known this had I not been told, or that Dr. Wallace and Mr. Stephens shine with distinction before the eyes of the residents in the other world, as revolving lighthouses, in comparison with humble Bible students. This is pure revelation to which I freely admit I can find no parallel in the Bible. But despite this bewildering apocalypse of new truth, I cannot close my Bible to meet Mr. Engholm's ideas. Close the Bible for such stuff, to be blinded and drugged with such transparent verbiage? Close the Bible! The Book that has often been the chart to millions, and given inspiration above all the books in the world? The Pentateuch alone has more truth in it than all the "messages" I ever read or heard! The prophecies of the Bible have no parallel in the world's literature. H. G. Wells chooses "Isaiah" and "Mark" as two of the ten greatest books in the world. Carlyle singles out "The Psalms" and "Job" as sublime and incomparable. John Morley admitted that modern Europe was the product of the Pauline thought! Queen Victoria accounted for the greatness of the British Empire by the Bible! And millions of souls now wipe their tears away by means of its revealed promises as they journey on into Eternity! And, lo! this is the Book to be closed, in order that we may listen to nebulous messages to "honey," and irresponsible opinions that reveal the singularly brilliant theological and scientific knowledge of Dr. Wallace and Mr. Frederick Stephens! It is really too absurd for words. It drives every true believer in Christ to a painful decision. It has driven me, much against my will. What a ghastly pity that the greatest investigation of modern times has to be injured by such repulsive methods of proof! What a pity that Spiritualists, according to Mr. Wright, should scorn me and my heroic people as believers in a worn-out creed! God, in whom alone I trust the Chesham United Free Church have trusted, for twenty years, did not scorn or cry "hands-off" to Mr. Engholm, Dr. Powell, Mr. Vale Owen, Mr. Meads and others! I trust we stood in Christ's spirit to them. I have heard of no other Baptist Church doing so. We loved them, and granted them full liberty of thought and speech. We are Baptists. Have all Spiritualists yet learned the spirit of Christ?

Mr. George Wright quotes names of men whom he calls theologians who do not agree with the doctrines I regard as vital. I am not responsible for them, and their disbelief is no argument against the truth. The quotation from Canon Storr, however, exactly states the Apostolic teaching, and if Mr. Wright had read my "In Defence" he would not have written the letter you print. Who ever said among the Apostles that Christ was sacrificed to appease the wrath of God? Mr. Wright assures me that the doctrine of "vicarious atonement" is now abandoned by all "enlightened" theologians. Very kind of him to give me such information, but my researches would lead to the opposite conclusion. Mr. Wright's hackneyed remark about "atonement" proves that his knowledge of this subject, like many other theologians, is *nil*. The most unenlightened men I meet fail to see the truth of Christ's vicarious and substitutionary death on the Cross for sin. And I have only to repeat that, in my opinion, this is the greatest



truth yet revealed to the mind of man. Men who fail to see it are gazing upon themselves and the world with their eyes out, *believing they see*. Christ said to this type of man one of the profoundest words ever uttered: "Because ye say ye see, therefore your sin remaineth." It may sound very bad on my part to say it, but if all the theologians in the world denied the Deity of Christ, His substitutionary and vicarious death, and the inspiration of the Bible, I should quietly assert that they are not Christian believers. Our only authority is the New Testament, not a medley of theologians, and the teaching of the New Testament is perfectly clear on the great essential truths. Men talk about the Cross of Christ as if it were a man-made dogma which will have no interest for us when we reach the other world. I ask every reader of *LIGHT* to turn to Luke ix., 31; I. Peter, i., 10-12; Rev. v., 8-9, and remember that Moses had at least been in the Invisible World two thousand years. He believed in law on earth—cause and effect, etc. After a larger knowledge of the soul of man and the universe, you will note the only event that drew him back to earth. I invite Mr. Wright to mentally fasticate for a week every word in the three passages I have quoted. He will see how Christ's Cross is regarded by spirits in the next life.

But I must stop for the time being.

Yours, etc.,

WALTER WYNN.

P.S.—I reserve for a postscript this favour from Mr. Engholm: Kindly supply me the evidence for your two statements (1) that the whole of Jesus Christ is not contained by a long way in the New Testament (p. 267), and (2) Christ's teachings are set forth in part only, and *somewhat imperfectly*, in the four Gospels (p. 266). The exact evidence, please. I promise to prove that these are two more of those cocksure, flat-footed, and balloon utterances that can be pricked easily, and the verbal gas will disperse. I affirm there is not a particle of fact or truth in either statement. I am sure Mr. Engholm would not pen such serious statements without being ready to supply the evidence he considers conclusive.

W. W.

Chesham, Bucks.  
May 5th, 1923.

To the Editor of *LIGHT*.

SIR.—Surely before this question can be answered it must first be decided what the words mean. In regard to the word Christian, there immediately arise two broad lines of thought: the individual or the collective interpretation. The broad individual Christian thinks upon the lines of living a life in accordance with the example set by Jesus, discarding all dogma. The broad collective interpretation is the acceptance of some line of dogmatic thought taught by one of the many organised bodies of the so-called Christian Churches. The latter interpretation is undoubtedly the view of the vast majority of the people both in and out of the Churches. In the main the broad Christian is identified with one or the other of the organised Christian sects, and therefore in the eyes of all other people (except the few to whom he can personally explain his position) is held to accept and stand by the collective view. For instance, the Anglican attends his church on Whit Sunday, stands when the Athanasian Creed is repeated, although perhaps not accepting it, and those around seeing him in this position must of necessity take it that he assents to the statements that are being repeated.

What is a Spiritualist? Again, there are two main lines of thought. There is the one who can only be called a Spiritist. He practises communication with the spirit people, seeking continually to witness every phase of phenomena, utilising psychic power mainly for material ends or selfish gratification in the continuance of human ties, without allowing it to influence his thought and life to higher ideals and experience. The religious Spiritist refuses to honestly face the logical deductions of his knowledge and to stand up to his world for them. A Spiritualist of the other line of thought, having *proved* to his satisfaction that by natural (Divine) laws conscious individual personality continues after so-called death, be it that of a saint or sinner, Christian or so-called heathen, realises that he himself, the product of natural Divine law, has continuous life, and that the Creator of it (and him) must of necessity be something greater than the narrow expression taught him in his youth, and from which he has turned by his experiences of life and thought, particularly of his later years. This changes his whole outlook on life, reinforced as it is by every spirit communication emphasising the tremendous importance of the highest ethical thought and action. He thus logically rejects every form of dogma or semblance of adherence to it, finds that the Seven Principles of Spiritualism are in accordance with law, deduction, teaching, and faith, and boldly declares himself a true Spiritualist. He finds that natural Divine laws continue independently of any of the great religious teachers of the world; he accepts no man (whether thought to be a god or otherwise) as a saviour, but humbly seeks to learn from any and every source that which will enlarge his understanding of the Infinite, and help him to express his own natural divine attributes of wisdom, power, and love in the service of others.

In essence, all religions include men who strive to live to their highest conception of their place and duty in God's creation, and to that type names or labels are interchangeable, but to the understanding of the man in the street the labels "Christian" and "Spiritualist" are not logically so.

In conclusion, the need of organised Spiritualism to-day is the accession to its ranks of thinking men and women who have honestly accepted all that spirit return implies; who are willing to break with conventionalism, and unselfishly ally themselves with the people (often crude and uncultured) who have by their unflinching stand for the full import of Spiritualism, made possible to them their present knowledge, and so lift the movement in this country by their culture and wealth to the position that its facts and beautiful teachings warrant, thus helping to make it more efficient and able to carry out its glorious mission to the great hungering family of God, the Father of all.

Yours, etc.,

A. G. NEWTON.

"Dinedor," Welbeck-avenue, Southampton.  
May 5th, 1923.

To the Editor of *LIGHT*.

SIR.—May I trespass upon your space to reply to just one of the remarks of Mr. Atkinson, touching my letter of the 21st ult.? Your correspondent quite misunderstands the point of my quotation from Herbert Spencer, and asks "whether there is not an essential vulgarity in attaching importance to mere magnitude." Who does? Certainly not I. All that I did was to point out the extraordinary incongruity involved in attributing to the Supreme Being manifested throughout the Cosmos, a nature or mentality suitable to, and (in my view) only to, a tribal god such as "Jahveh." This is such a commonplace to-day that it is needless to dwell upon it.

It is quite futile to bring in the "argument of authority" of "great minds," etc. I notice the theologian always uses the great mind (argument?) just so long as it may suit the particular doctrine he is defending. When other equally "great minds" are cited against the doctrine (as can always be done), the stock reply is always that these things really transcend human reason, and that our powers are so limited that we are really not in a position to deny any proposition about the Divine Nature. It is obvious that this sort of thing can lead nowhere, except to empty logomachy. "Great minds" used as authorities are like texts—all "plus and minus," the algebraic sum of which seems to be about zero!

Mr. Atkinson himself gives an excellent example of the theological method, for, after showing that he considers he has sufficient knowledge of the Divine Nature to warrant his acceptance of the Vicarious Atonement as *compatible with it*, he writes:—"As a matter of fact, none of us knows enough of the Divine Nature and of the mode of the Divine Existence to justify us in having any opinion on the subject at all." Precisely so, then why have them? Is it not better in our ignorance to abstain from accepting a proposition, which seems to reduce an Infinite Being of Pity and Love to a level of character which we would condemn in an African savage?

Whatever He may be, let us be certain He is not *that*, and the moral consciousness which instinctively rejects it is probably sound enough. It is hardly possible to conceive a doctrine more subversive of morality, and until orthodox Christianity gets rid of this millstone around its neck it will be unable to make effective appeal to the men of to-day. To do them justice, many modern liberal theologians admit this, and the doctrine is being shelved quietly.

Yours, etc.,

FREDERICK STEPHENS.

27, Avenue Felix Faure (XV.), Paris.  
May 7th, 1923.

To the Editor of *LIGHT*.

SIR.—May I be permitted a small "say" concerning the matters now being discussed so energetically in *LIGHT*. It seems that half the trouble with the theologians is that they will insist upon strict definitions of matters which are quite past our comprehension. It is as though one demanded that such things as love and friendship and sympathy should be reduced to rules like those in a foreign grammar defining the cases when a certain verb must be followed by the subjunctive! These things are mysteries, and the more experience one has of them the further one is from understanding them. Surely it should be clear that such questions as that of the Nature of Jesus Christ and of His work in this world are also beyond definition. That He claimed to be Son of God appears certain, but how can we know exactly what He meant by that term? Endless interpretations may be placed upon it, any of which may be right, and all of which may be wrong. Most probably each is partly right and partly wrong. But the two commands which He gave: "Thou shalt love the Lord thy God with all the heart and with all thy strength and with all thy mind, and thy neighbour as thyself," are simple enough for a



child to understand—and quite difficult enough to keep the saintliest of us very busy in trying to obey them. If professing Christians would earnestly endeavour to carry out their Master's definite orders, they would have quite enough to do without squabbling over the exact shade of meaning which must be read into the phrase, "Son of God."

The other half of the trouble appears to be that every theologian imagines that his particular sect has made a corner in truth, and that those who disagree with him cannot possibly have hold of even a little bit of it. May I offer to all such a piece of advice attributed to one of the greatest men whom this country has ever claimed: "I beseech you believe it possible that you may be mistaken." Let those who call themselves Christians try to live as Jesus Christ commanded, and leave controversy alone, and within a very few years we shall have a much better and happier world.

Yours, etc.,  
WINIFRED ROBERTS.

*To the Editor of LIGHT.*

SIR,—I am entirely at one with Mr. De Brath in deploring the sudden outburst of theological activity which has manifested itself in your columns. Spiritualists—I use the word in its widest sense—have much more important work to do than to pick holes in each other's beliefs. Their task is nothing less than the salvation of humanity from imminent destruction. Both Mr. De Brath and myself have pointed this out over and over again, and I do not purpose adding to what I have already written on the matter. Spiritualists are the only persons who can save the world. Unfortunately, those who are respectively within and without the Churches are battering each other with ancient and malodorous missiles. Is there any sense in this?

May I remind the combatants that at the very highest estimate—including the Pope of Rome and the junior students of the newest Lyceum, Spiritualists are in quite a small minority in the world? And that among this minority it is only a small proportion that really care for the things of the Spirit sufficiently to make any sacrifice for them? And this fraction of a fraction is so divided against itself that its influence on the world around, apparently at least, is almost negligible?

As to the Incarnation, the Virgin Birth, the Atonement and the like, those of us who care for the things of the Spirit will have our own legitimate beliefs. These are really not matters which can be decided by controversy. Personally, I believe in the Atonement as the prime factor of my religion, but my belief in it is not the result of the study of theology, but a conviction wrought by long practical experience of the tragic side of life. It is impossible to convey this conviction to others: the deep things of life are not learned from lectures. "No man may deliver his brother, nor make agreement unto God for him." Mr. De Brath has told us that such opinions are largely temperamental. With this I agree, but would add that they are also experimental in the sense of being based upon individual experience. And experiences vary as much as do temperaments. It is worse than idle to fight for uniformity of belief.

The theologian is much too fond of beginning at the wrong end. My theological friends of the "Record" have wasted about a year in fruitlessly debating the question whether Christ was "Infallible," but I cannot get them to take the slightest interest in the practical side of religion. I am being constantly reminded of the words of the Lord Jesus Christ Himself, "Why call ye Me, Lord, Lord, and do not the things that I say?"

The problem before Spiritualists of all descriptions at the present moment is not how to amend each others' theology, but to find some *modus vivendi* under which they can devote their energies to the defeat of Rampant Materialism. The problem may appear a difficult one, but to me at any rate it seems chiefly a matter of common sense, and I regret to have to add, in certain cases of common courtesy. I am sorry to see that some members of my own profession weaken good arguments by a display of questionable manners.

Yours, etc.,  
ELLIS G. ROBERTS.

Alberbury Vicarage,  
Shrewsbury.

*To the Editor of LIGHT.*

SIR,—Since being attracted to Spiritualism through reading the "Vale Owen Script," I have been a close and attentive reader of LIGHT, and it is becoming increasingly difficult to find what it is that makes the subject so obnoxious to ministers of religion as a rule.

The Spiritualists I have met are cultured, refined and intellectual people. Is it that they will have nothing to do with narrow bigotry, dogma, denominations and sects? The clergy tell us that the "narrow way" leads to salvation. But surely there is more than one road leading to Heaven. At any rate their road is not overcrowded just at the present time. Spiritualists have the firmest belief in the chief tenets of the Creeds of the Church: belief in One God the Father Almighty, Maker of heaven and earth and of all things visible and invisible, in Jesus Christ, who appeared again after His death and talked and even par-

took of food, they believe in the Communion of Saints, and most decidedly in the life of the world to come.

The title of "Spiritualist" has for some reasons fallen somewhat into disfavour, and it is a pity that some better and more appropriate name cannot be found for a band of devoted people who are straining every nerve to inculcate the highest form of moral training the better to prepare human beings for a life of usefulness and happiness hereafter.

Still, names are not everything. It must never be forgotten that the highly esteemed and honoured title of "Christian" was, in its origin, nothing more nor less than a nickname.

Yours, etc.,  
A. A. C.

Russell Square, W.C.1.  
May 11th, 1923.

*To the Editor of LIGHT.*

SIR,—I have just read with great interest "The New God and Other Essays," by Ralph Shirley, Editor of the "Occult Review." If the Rev. Walter Wynn is not already acquainted with the contents of this book, I venture to recommend it as worthy of his consideration. In one essay, entitled "Relation of Christianity to Early Gnostic Faiths," Mr. Shirley asks: "Did Christianity begin with Jesus Christ?" and then cites "so notable an authority as St. Augustine in the contrary sense." Here is the quotation:

"That very thing which is now designated the Christian Religion was in existence among the ancients, nor was it absent even from the commencement of the human race up to the time when Christ entered into the flesh, after which true religion, which already existed, began to be called Christian."

Thus St. Augustine knocks the bottom out of the Rev. Walter Wynn's contention as to the limitation of the term "Christian." Whether the Rev. Walter Wynn holds rightly certain of his religious convictions, or certain Spiritualists are correct in denying them, is quite another matter.

Yours, etc.,  
FRANK LIND.

158, Fleet-street, E.C.4.

*To the Editor of LIGHT.*

SIR,—MAY I add a word to endorse very earnestly Mr. Stanley De Brath's expression of regret that LIGHT should become an organ for theological controversy. Those who find such controversy enlightening can read it in abundance in (so-called) religious journals. To many readers of LIGHT it must seem as much out of place as it would in a journal devoted to Science, and the question whether a Spiritualist can be a Christian appears as irrelevant as the question: Can a Scientist be a Christian? Spiritualism stands for a certain body of proven facts which Spiritualists hold establish survival and communication between the Seen and the Unseen spheres of existence; anyone who accepts this is a Spiritualist, and whatever other beliefs he may have will not prevent his being a Spiritualist. The truth for which Spiritualism stands is, as F. W. H. Myers has said, "the preamble of all religions."

May I take this opportunity to thank Mr. Harry Fielder for his contributions to LIGHT, which are always refreshing and truly Spiritual.

Yours, etc.,  
H. A. DALLAS.

*To the Editor of LIGHT.*

SIR,—I am loth to intervene again, but I cannot allow "A Vicar's" letter to pass without a protest. He writes: "Our conception [of the Divinity of Christ] may be hopelessly inadequate," as Mr. Dennis says. Why, then, make it less adequate by denying His Godhead? I thought I had made it plain that so far from denying His Godhead, I believed in it to the fullest possible extent. My opinion is, of course, of no consequence to anyone, and my only reason for writing was to testify that the practice of Spiritualism and the teachings arising from it, may and often do lead to a greatly increased insight into divine mysteries and to a deeper devotion to Christ and moreover that a new revelation is being given to the world, for those who are able to receive it. I am so fully in accord with the principles laid down by "A Vicar" at the end of his letter, that I am sorry he should misunderstand me.

Yours, etc.,  
G. R. DENNIS.

Parkstone, May 13th.

*To the Editor of LIGHT.*

SIR,—MAY I ask whether the question at issue is, "What is a Spiritualist?" or "What is a Christian?" If the former I think the definition, as stated in Mr. H. W. Engholm's letter, dated April 19th, conclusive; only this need be added: that one should live up to these principles. If the latter, I am sorely afraid you will fail to define one—has but to read the correspondence to note with what



charity the subject can be approached. Dr. Abraham Wallace asked certain questions and was answered by a theological discourse open to question and, above all, unsatisfying. Dr. Wallace handled the subject with dignity, and, with dignity, refuses to further discuss, and rightly so; there could be no other argument to such reasoning as to "What is a Christian?" Our Great Architect alone will complete this work, and, perhaps, future generations will be able to decide that which the whole world to-day is taking seriously.

Yours, etc.,

NORMAN ECKFORD.

176, High Road, Wembley.

May 12th, 1923.

To the Editor of LIGHT.

SIR,—I would like to draw the attention of the disputants to the words of the greatest of the Apostles, St. Paul, who had experience of the dangers of Jewish dogmatism: "The letter killeth, but the spirit giveth life." (II. Corinthians, 3 chap., 6 v.) Is there need of further argument?

Yours, etc.,

"LIEUT.-COLONEL."

## AN OLD LIGHT RENEWED.

*The Perfect Way; or, The Finding of Christ.* By Anna (Bonus) Kingsford, M.D. (Paris), and Edward Maitland, B.A. (Cantab.). Edited by Samuel Hopgood Hart: John M. Watkins. (Price 7/6 net.)

A new edition of "The Perfect Way" awakens curious memories. When it was first published, forty years ago, the writer of this note regarded it as "the last word" in Hermetic Teaching. Nothing since then has occurred to change that opinion, for which time and expanded knowledge have amplified reasons. As a mode of Biblical interpretation, not so much dogmatically Christian as synthetically religious—a mode of unification in relation to what may be called cosmopolitan Scriptures—the thought of this work from an evolutionary point of view is at once a culmination and a transition. The former, as the broadest and fullest application of this method of Scriptural interpretation, an ultimate exposition of its kind, exemplifying in its way the action of the unifying principle of the cosmos; the latter, as moving from forms and modes of the past to new forms and modes of the future that will eventually supersede the old ones.

"The Perfect Way" is described as a discovery and a recovery of the *Gnosis*, a Divine Revelation of Man and the Universe, "the core and substance of all sacred scriptures, mysteries, and religions." It was designed to meet the peculiar circumstances of its time, which the authors said were so aptly described by Matthew Arnold when he wrote:—"At the present moment there are two things about the Christian religion which must be obvious to every percipient person; one, that man cannot do without it; the other, that they cannot do with it as it is."

To amend a radical (intellectual) defect in the method of presenting the faith of Christendom, the following three positions are set forth as established in this book:—

"(1) That the dogmas and symbols of Christianity are substantially identical with those of other and earlier systems.

"(2) That the true plane of religious belief lies, not where hitherto the Church has placed it—in the sepulchre of historical tradition, but in man's own mind and heart, it is not, that is to say, the objective and physical, but the subjective and spiritual; and its appeal is not to the senses but to the soul. And,

"(3) That thus regarded and duly interpreted, Christian doctrine represents with scientific exactitude the facts of man's spiritual history."

In this view Christ is "not a person merely historical nor one supernatural, but the type of the highest possibilities of humanity."

The lecture on the various orders of spirits deals with "spirits of the elements subject to the human will; souls of the dead; the *anima bruta* and *anima divina*"; also with metempsychosis and reincarnation.

The "astral" or magnetic spirits, by which, ordinarily, "mediums" are "controlled," are said to be "reflects rather than spirits," difficult to distinguish from souls.

*Verbum sat sapienti.*

W. B. PICKEN.

THE scientists, who not long ago claimed to be the dictators of morality and the expounders of the whole scheme of the universe, are in danger of being ousted altogether from philosophy, ethics and politics, and being bidden to confine themselves to their laboratories.—DEAN INGE.

## SCENES AND CELEBRITIES IN NEW ZEALAND.

DR. AND MRS. TILLYARD AT NELSON.

BY HORACE LEAP.

Our trip from Christchurch to Nelson will be long remembered by my wife and myself for several reasons. First, there was the wonderful trip through the Southern Alps; then the journey along the Otira and Buller Gorges of surpassing beauty; and finally the pretty little town of Nelson and our delightful host and hostess Dr. and Mrs. Tillyard, and their four charming little daughters. The whole period was one of change and charm. The journey over the Alps of New Zealand was accomplished in an old-fashioned stage coach drawn by five horses, reminiscent of bushranger days, the ascent often being so steep that passengers were obliged to dismount from their seats and help the perspiring horses by pushing at the rear of the coach. The fifty miles' motor trip along the Buller Gorge had an added spice of romance in the realisation that untold wealth lies in the river bed in the form of pure gold, but owing to the rapidity with which the river flows it has, up till now, proved beyond the efforts of man to reach.

We reached Nelson late in the afternoon all agog to know what kind of person our host would be, assured that if he were equal to the tone and character of his letters, which had reached us from time to time in Australia, urging us to spend a few days' holiday with him and his family, that he would indeed be a charming and interesting personality. In that far-away corner of the Continent we knew was someone anxious to meet others who had been near the "hub" of psychic science and Spiritualism, for the purpose of conversing on a subject that in Nelson was but little known. Those five days' sojourn will always rank among the most interesting and instructive we spent during the entire tour.

Dr. R. J. Tillyard is one of the best known personalities in New Zealand, and is specially noted for his research work in connection with the destruction of agricultural pests. Already he has rendered great service to farmers throughout the Dominion in this way, and much more, it is recognised, will he yet do. As a Doctor of Science he is particularly well qualified to observe and experiment, a fact which renders him an invaluable investigator in the fields of psychical research, especially as he has the saving grace of humour, a broad and tolerant outlook, and, above all, a genuine appreciation of spiritual verities. If I had been left to guess at his profession I should have said he was connected with some form of religious work, owing to his natural love of the spiritual. There was nothing morbid or sentimental in his appearance or manner, but a certain tone about all he had to say, which made one feel that here was a man who had got behind mere form to the life or spiritual reality that perhaps animates all things. All this, including his love of Nature and desire to understand the mysteries of mediumship and the philosophical and scientific significance of Spiritualism and psychic science was shared with his wife.

At Dr. Tillyard's request I gave two drawing-room lectures in his house, to which he invited nearly everybody of social importance in the town, including several doctors, a lawyer and a dean. His remarks as Chairman will always remain in my memory, as amongst the most pointed and courageous observations to which I have ever listened. He made it perfectly plain that as a scientist he was out for truth, that he did not consider whether a thing was popular or orthodox, but whether it was true. In Spiritualism and psychical research he believed he saw one of the most important and illuminating forces in the world, for if men and women could be convinced by scientific means that they are destined to survive death he believed that their lives would be transfigured and transformed, and the main difficulties of daily life satisfactorily solved.

The doctor's residence is delightfully situated near the foot of a high hill, half-way up which stands the Cawthron Institute, of which Dr. Tillyard is one of the principals. On the top of the hill is a small stone marking the geographical centre of New Zealand. From this hill the view of the town is magnificent. Nelson is bounded on one side by high rugged hills, on another by the sea, while behind it lies the Waimea Plains, a wide expanse of cultivated land. The climate is said to be as fine as any in the world as it rains mostly at night, the sun shining nearly all day the whole year round. The people are therefore very happy and satisfied, with a tendency to stagnate in their comfort. It is a splendid thing that such progressive people as Dr. and Mrs. Tillyard should be there, for they have already stirred the people out of their religious sluggishness, compelling them to pay attention to various forms of progressive thought of which Spiritualism is regarded as the most important. A coterie of friends has formed round them, all sincerely interested in psychic subjects, and soon after we left sittings for the development of mediumistic powers were begun with promising results. There is at present no Spiritualistic organisation in Nelson, but no doubt in due course some such institution will be established; and if it is, this town may well become the intellectual centre of Spiritualism in Australasia.



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If so, send to-day for a sample  
Bottle of Osmos Salts.**

### RAY'S AND REFLECTIONS.

The suggestion, made by a correspondent, that there is a "World-Soul," or an "Earth Mind," and that this may explain "those vagaries and babblings which in some quarters pass for spirit communications," is a proposition more ingenious than satisfying. I have heard it before often enough, and might have been impressed by it if spirit communication was all a matter of "vagaries and babblings." There are plenty of these, as I have had reason to admit. But having experience of very many that are intelligent and purposeful, giving clear evidence of individual spirit agency, I am able to dismiss the theory as one which does not cover all the facts.

I remember how the late Dr. Hyslop, a strong and logical critic not only of Spiritualism, but of its opposition, dealt with the theory of a "stream of memories" as explaining those evidences of human survival gathered through mediumship in the form of recollections of past events in the lives of deceased persons who purported to communicate with earth. He drily inquired how the phrase "a stream of memories" got rid of the idea of individual human intelligence. What was the human mind, he asked, but a "stream of memories"? It was an acute retort, showing how clearly he perceived that some anti-Spiritualist theories simply consist in giving another name to the same thing.

Years ago, after watching the logic-chopping and finical devices of those who would stick at nothing to dispose of the idea of human survival, I came to the conclusion that they were unconsciously "proving too much." The same fine-spun theories employed to demolish the belief in individual intelligence after death would equally dispose of it here on earth! In short, the objectors, in their task of "wiping out" human spirits would by the same arguments wipe themselves out! I recall the case of one very able opponent who told me of his belief in a Universal Spiritual Consciousness (the "World Mind" on a grand scale). But he did not explain how this Universal Consciousness was incompatible with the idea of individual forms of consciousness, or why, if Nature could create such forms in the physical world, she could not equally carry them to a level beyond the physical order.

The Frenchman in the story complained of having too much partridge (*toujours perdrix*). My complaint is of having (sometimes) too much philosophy! Plain simple facts—the raw material of life—are shuttled and shredded away by artificial refinements and theories so finely spun that ultimately the mind is left with nothing to lay hold of. One consolation is that when the transcendental philosopher has gone far enough he eventually returns upon himself and is once more confronted with the raw, plain, homely thing from which he sought to escape! It will not away for all his intellectual gymnastics and super-subtle manœuvres. The sophisticated cuttle-fish envelops himself in an immense quantity of ink for the purposes of obscuration. But the effect is only temporary. The water runs itself clear again in due time. Truth being herself simple is always on the side of the simple (although not necessarily of the simpleton!).

It is announced that the "spiritistic conversations" of Victor Hugo with those who have "passed over" are "shortly to be published in France." Amongst those with whom Victor Hugo is said to have spoken are Dante, Racine, Mahomet, Shakespeare, Luther, Byron, Plato, and Jesus Christ. This kind of thing represents for me an old and weary tale. It emphasises the importance of some study of psychology and the phenomena of suggestion in psychic states. The cheap and plentiful use of great names in Spiritualism has been a heavy handicap to its progress. "M.A. (Oxon)" expressed his views strongly on the subject many times in *LIGHT*, and I have found no reason to disagree with them, in view of the exhibitions of pitiful credulity I have witnessed, where great names are concerned. And as to the book which is "shortly to be published," the author of the statement is not well posted in these things, for I was recently shown a copy of the third edition. It is "Les Tables Tournantes de Jersey," by Gustave Simon.

D. G.

All his heart was full  
Of such a deep and sweet humanity,  
His life grew fragrant with the inner soul;  
And weary folk who passed him in the streets,  
Saw Christ's love beam from out the wistful eyes  
And had new confidence in God and man.  
And so he worked and longed and lived and loved,  
Did noble deeds, unknowing what he did.  
Thought noble thoughts, unconscious of their worth,  
And lived that greatness he desired in vain.

—JOHN PAYNE.



## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

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

### SPIRITUALISM AND INSANITY.

The charge that Spiritualism leads to insanity is a cheap, easy, and, we may add, a senseless one. As a weapon, it has the peculiarity of always breaking in the hands of those who employ it. People with any intelligence see at once that if even it had any justification, the same charge would tell with vastly greater force against religion, work, love, eating and drinking, excesses in which have led to a long list of fatalities in the same direction. Let us examine the facts. Some fifty years ago Dr. Forbes Winslow made a statement (which he subsequently withdrew, with an expression of regret), to the effect that the public asylums of the United States contained at that time nearly ten thousand persons who had gone insane through Spiritualism. To check the matter Dr. Eugene Crowell, of Brooklyn, N.Y., wrote to the superintendents of American public asylums, then numbering 87, and received reports from 58 of them. These reports showed that out of 23,328 insane persons, 412 were reported insane from religious excitement, and 59 from excitement caused by Spiritualism. Estimates showed that in all the institutions there were seven insane from religious excitement for every Spiritualist. Early in 1875 the Rev. Thos. Ashcroft, wishing for statistics up-to-date, appealed to the "British Medical Journal," and on February 13th, that reputable organ published its reply. It had examined the reports of American State Asylums—seven in number—for the previous year (1878), and found that among the 14,550 inmates the only cases attributed to Spiritualism were four reported from the Lunatic Hospital of the State of Pennsylvania. Not content with this, the journal added:—"We have before us the 62nd report of the Commissioners of Lunacy, issued for June 29th of last year (1878) . . . and not one single case due to Spiritualism is therein recorded." In any case, we need say nothing here, on the *per contra* side of the matter, regarding the thousands who have been saved from despair and madness by the consoling message of Spiritualism. Such instances are well known to those who have made any deep study of the question.

### THE UNRETURNING DEAD.

The statement made many years ago by Mr. W. T. Stead, that he had discovered that the number of the

"dead" who wish to communicate with the "living" is comparatively few, created some surprise at the time, and even a little disquiet. But it is quite true; and, as it seems to us, natural enough. At first, in many cases, there is an ardent desire to send messages to friends on earth; but the means are rare, and there is a great barrier of ignorance and unbelief. So, with a few exceptions, the new-comers to spirit life resign themselves to the inevitable; the pain of separation is gradually dulled, and they take up new interests, for life must be lived whether it is a matter of emigration to Australia or to the land of the Hereafter. And there is always for them the reflection that in a relatively few years their friends on earth will be reunited with them. This would be especially the attitude of people who have lived out their term of years on earth and acquired its lessons. The mortal state would have very few attractions for them. They would feel that they had discharged themselves of this world's business, and were not sorry to be done with it. And they would probably have found, too—some of them at least—that there are other channels of influence and communication with those still in the flesh than the psychic and phenomenal. Amongst the vast hosts of arisen souls, however, the differences of temperament and condition must be almost infinite; and there are doubtless important exceptions to the general rules in this matter.

### THE PROBLEM OF EVIL.

Here is a perennial subject. It is always cropping up, even amongst the philosophers, so that it is not to be expected that it should not at times severely exercise those of our readers who, without being mature thinkers, possess inquiring minds. Let us consider on this occasion the chapter on "The Problem of Evil" in Sir William Barrett's little book, "Creative Thought." He points out that everything in the phenomenal world is subject to limitation, imperfect expression, and apparent contradiction; that consciousness, whether of physical or moral states, is only aroused through differences, the contrast of opposites. "A uniform state of goodness would not enable us to perceive the good. If there were no wrong to strive with, there would be no active right." In short, all life must involve the action of duality, the play of opposites. What we term "evil," as Sir William points out, seems to be as real and necessary a thing for our spiritual life as good, and he shows how the law runs all through life, from the lowest forms of the physical world to the highest moral states. In due time we shall advance beyond the suffering entailed by what we term "evil," having learned our lessons, and then "evil" will take other and more lovely shapes—the necessary gentle resistances to the soul's progress, to be quietly and joyously overcome. So much we gather from Sir William Barrett's little essay in the book referred to, which is now in a new edition. (John M. Watkins, 6d.)

"Poco a poco se anda mucho."

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## NEW PUBLICATIONS RECEIVED.

The "Theosophist." May.  
 "The Voice of the Beloved." By Arthur Burgess.  
 Simpkin, Marshall, Hamilton, Kent and Co., Ltd. (2s. 6d. net.) [A series of meditations of a mystical and devotional nature.]

## WHITSUNTIDE HOLIDAYS.

The Editorial offices of LIGHT will be closed from Friday afternoon, May 18th, until 10 a.m. Tuesday, May 22nd.

THE HIGH WYCOMBE SPIRITUALIST SOCIETY, which was formed as recently as February last, is, we learn, making very satisfactory progress, under the presidency of Mr. F. G. Willatt. For the time being the society holds one public meeting a week, at 1a, White Hart-street, on Sundays at 6.30 p.m. Mr. E. H. Nash, the Hon. Sec., of 14, Robert's-road, High Wycombe, will be pleased to hear from all those in the neighbourhood who are interested in Spiritualism, or desire to make inquiries into the subject.

## 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, May 20th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. E. A. Cannock.

*Croydon.*—Harewood Hall, 96, High-street.—May 20th, 11, Mr. P. Scholev; 6.30, Mr. J. Harold Carpenter. Wednesday, May 23rd, 7.30, address and clairvoyance, by Mr. Horace Leaf. Silver collection to defray expenses.

*Brighton.*—Mighell-street Hall.—May 20th, 11.15 and 7, Mr. Abram Punter; 3, Lyceum. Wednesday, 8.15, Mr. Howard Hulme.

*Camberwell, S.E.*—The Guardians Offices, Peckham-road.—May 20th, 11, circle; 6.30, Mrs. Crowder. Wednesday, 23rd, 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 and 7 (Church Hall), Mr. T. W. Ella. Extra service, 7 (lower Hall), with address and clairvoyance. Whit Monday, 7, grand social and dance. All proceeds to Children's Outing Fund.

*St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).*—May 20th, Mr. H. W. Engholm. Wednesday, May 23rd, special circle, 3.30 p.m. Thursday, May 24th, 8, service and clairvoyance.

*Shepherd's Bush.*—73, Becklow-road.—May 20th, 11, public circle; 7, Mr. Christmas. Thursday, May 24th, Mr. J. Spiers.

*Peckham.*—Lausanne-road.—May 20th, 7, Mr. T. W. Ella. Thursday, 8.15, Mrs. B. Petz.

*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, May 20th, 11, Mr. W. E. Long; 7, Mr. Karl Reynolds. Wednesday, May 23rd, 8, Mr. and Mrs. Pulham.

*Worthing Spiritualist Mission, Ann-street.*—May 20th, 6.30, Mrs. L. Lewis. May 24th, 6.30, Mr. R. Gurd.

*Richmond Spiritualist Church, Ormond-road.*—Sunday, May 20th, 7.30, Mrs. Goode. Wednesday, May 23rd, Mr. W. D. Drinkwater.

*Central.*—144, High Holborn (Bury-street entrance).—May, 18th, 7.30, Mrs. L. Lewis. May 20th, 7 p.m., Miss F. Morse.

*Kew and Richmond Spiritualist Society.*—Cumberland Studio, Forest-road, Mortlake-road, Kew.—May 20th, 7, Mr. Whitman; public circle, 8.30. Whit Monday, no meeting.

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J. M. WATNEY.—We have forwarded your letter to Sir Arthur Conan Doyle, as desired.

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### NOTES BY THE WAY.

#### THE ATTITUDE OF THE PRESS.

Mr. F. G. Willatt sends us a letter commenting on the attitude of the general Press to Spiritualism and Psychical Science generally. Referring to the disposition to exclude the subject from consideration, our correspondent expresses the view that there is no justification for this conservative attitude, since he is convinced that "the Press instinctively knows that it could more than hold its own." Our own view, founded on a fairly intimate acquaintance with the subject, and the almost daily inspection of Press cuttings covering the whole range of newspapers and periodicals, is that we have little occasion for complaint. We have more than once referred to the remarkable change of attitude on the part of both Press and public, as contrasted with that which prevailed some twenty years ago, or even less. We are content that the change shall be gradual, and are not at all disconcerted to find that in some quarters there are apparently irreconcilable elements. This was only to be expected. Our correspondent alludes to Mr. Gladstone's statement, made after his sitting with a famous medium in the 'eighties:—"Psychical Research is by far the most important work that is being done in the world." That was a weighty statement, and is being justified little by little. Doubtless the more important the subject the more slowly it comes into its own. The oak must needs take far longer to evolve than the fern or the reed. And there is another consideration. The Press must never be too far ahead of its public, and must be very careful about any abrupt departures. When the people really demand the message of Spiritualism they will not fail to receive it. There is a sense in which a people may be said to edit its own newspapers, and to get what it asks for.

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pondent, who adds, very sensibly, that she realises "that the spirit of the inquiry is answered every week in LIGHT." It seems that the argument quoted is aimed at our central idea of investigating the question of a life after death, which is quite natural; also that it comes from a clergyman, which is likewise to be expected. We cannot devote an article to the question, but we can at least offer a few remarks. First, then, we remember that Ecclesiasticism, that is to say, the Church, has been following this line of action (or inaction) for a good many centuries now, i.e., it has been (apparently) waiting to be told. The natural result is seen in the fact that, as it has learned nothing by this method, it cannot satisfy the inquiries of those who look to it for knowledge, and who refuse to be put off with what they consider to be a weak evasion of the point. They call it "shuffling." We have heard even more bitter terms applied to it, but, remembering that we are all human, we are not inclined to take up a censorious attitude. We even feel that this cautious and hesitating attitude towards Spiritualism has its merits in testing the truth to the utmost. But as the question of a life after death is a matter quite as much for science as for theology, it seems clear that, as with all other branches of knowledge, we must use our intelligence, and in the words of the Apostle, "prove all things." Whether it is a question of discovering or of proving things it is clearly necessary to use the brains with which we have been endowed. We cannot even say whether we have been "told" of anything without first learning how to read the statement giving the information, whether it be contained in the Bible or in the Book of Nature. Even to be "told" a fact demands a little pains and attention on the part of the person who is to receive information.

#### PROVERBS AND PSYCHIC SCIENCE.

At the discussion which followed Mrs. Sidgwick's recent address at the rooms of the Society for Psychical Research, one of the speakers asked, in reference to psychic premonition, whether such proverbs as "Coming events cast their shadows before" did not suggest that there was in the popular mind some sense of the reality of premonition. It is a point we have dealt with in the past, taking the view that it probably did. Of course it might be objected that the line in question is not strictly a proverb in the sense of being "the wisdom of many and the wit of one." It is taken from the poem, "Lochiel's Warning," by Thomas Campbell:—

"The sunset of life gives me mystical lore,  
And coming events cast their shadows before."

It is, in short, a poetic flash of insight, the character of which is sufficiently indicated by the term "mystical lore." But there are several actual proverbs which do suggest a sense of psychic truth. We need refer to but one—the French saying that wherever we go we leave a little of ourselves at all hours and in all places, which gives a clear hint of the idea at the back of psychometry.



## THE "MAY MEETINGS."

LONDON DISTRICT COUNCIL OF THE SPIRITUALISTS' NATIONAL UNION.

MR. PERCY STREET ON "THE SEVEN PRINCIPLES."

The Annual Meetings of the London District Council of the Spiritualists' National Union were held on the morning, afternoon, and evening of Thursday, 17th inst.

MR. RICHARD BODDINGTON (President of the London District Council of the S.N.U.), presided in the morning.

THE CHAIRMAN said their meeting that day represented the twenty-second anniversary meeting of the London District Council of the S.N.U. It was the twenty-fourth year of their existence as a Union. In all those years, fraught with many changes year after year, they had had representative men and women upon their platform. It was not the first time that they had had the privilege of having Mr. Percy Street with them, and he felt sure that it would not be the last. (Applause.) Mr. Street was the resident minister of one of the finest, if not the finest, Spiritualist Church in the United Kingdom to-day. (Applause.) Memory took him (the Chairman) back over twenty years, when he went to Bournemouth to engage in propaganda work. There, at that time, he had the enthusiastic support of Mr. Street, who offered his study for the meeting. Mr. Street was as enthusiastic to-day as he was at Bournemouth. Little did he dream at that time when he offered his study that one day he would be Minister of such a fine church, and preaching the word throughout the kingdom. That morning they were to hear an address by Mr. Street on "Some Thoughts on Principles."

MR. PERCY STREET, in his address said:—

I think you will agree if you have taken any real notice of the movement that we represent that we are fast approaching a period in our existence which may be termed critical. (Hear, hear.) There are difficulties surrounding us now of a nature which will take all our ingenuity and all our courage to overcome. In the old days the pioneers fought hostility open and virulent, and they fought it with the courage of great men and true. To-day we are not called upon to face hostility in that way. I can remember the time, years ago, when we had hostility to meet—a time which Mr. Boddington was referring to—when, after a long period of experimentation, we formed the first society in Bournemouth. That was 22 years ago. It is a quarter of a century since I became a Spiritualist. I had a flourishing business, and that business was just swept out of existence because of the hostility of my Nonconformist brethren. We have not got that to-day. In my own town we get no hostility. Years ago we did, and we dealt with it, and now we are just accepted, and in that very acceptance arise many difficulties and dangers. We have to face to-day altered public opinion; not only upon psychic matters, but on a matter more far-reaching—on religious idealism. Our platform fifty or sixty years ago was, relatively speaking, a narrow platform. It held fast and firm to human survival of bodily death, and very little else. The platform grew and became wider and wider as thoughts swept in every direction, and to-day we are essentially a broad platform. We must be a broad platform, and there is nothing I deplore more than any sectarian spirit arising in anything. I loathe sects and creeds—I loathe them with an intense loathing. I stand on the broad platform for human brotherhood, and there is no room for sects and creeds in human brotherhood. Sects and creeds mean systems, splits, and wranglings of all sorts. (Applause.)

Are we in danger of becoming a sect as narrow and orthodox as the rest of them? There is that danger. Times are changing, and we have got to get in our ranks many of those people who probably in the early days of our fighting we would not have looked at. We had to fight against the massed legions; to-day we have not. Now is the time not to isolate ourselves by becoming a sect, but to seek not to allow altogether peaceful penetration into our own ranks, but for us peacefully to penetrate the other ranks. (Applause.) We don't want exclusiveness. Human brotherhood is not exclusive. It embraces everybody. Class and mass: those are words that I do not like; I like the broader term, human brotherhood. A philosopher once said that God loved the common people because He had made so many of them, and so comparatively few of the others. (Laughter.) There are controversies always going on around us. I hate them. I don't like debates. They are boring, and they do no good. We have a controversy

going on concerning the position of the Spiritualist with regard to the orthodox version of the Christian faith. We are told very definitely by one side that the Spiritualist can be a Christian, and by the other side that he cannot be. All that controversy is simply much ado about nothing.

We have seven principles, and we call them the Seven Principles of Spiritualism. That may be taken as a quaint conceit on our part. They are no more the seven principles of Spiritualism than the principles of anything else. They must be of necessity if they are principles far older than Spiritualism itself. They must be co-eternal with the Great Architect Himself if they are to be fundamental principles. (Applause.) What is the question of orthodox Christianity and Spiritualism? People say these principles may be good, but if a man holds them he cannot be a Christian. I do not see that it matters really. It isn't whether these principles coincide with the orthodox version of the Christian faith; the point at issue is, are these principles true? (Applause.) It doesn't matter what they coincide with. Are they true in substance and in fact? We will try for a few moments to apply ourselves to that question.

The Seven Principles are: The Fatherhood of God, the Brotherhood of Man, Human Survival of Bodily Death, Spirit Communion, Personal Responsibility, Compensation and Retribution, and Eternal Progression. Are they true? If they are true what do they stand for, and are they sufficient for the spiritual needs of mankind? That is what we have to consider. Now a principle to be a principle must be a fundamental truth as a basis of reasoning. Why then do we say the Seven Principles of Spiritualism? First of all they are seven because any craftsman will tell you they cannot be other than seven. They convey in simple yet concise language the fundamental principles upon which Spiritualism is based. Let me emphasise that these Seven Principles are the minimum definition of the religious idealism of Spiritualism. We have got to get down to a minimum definition as it is the foundation upon which we build. We are here for a purpose, and it seems to me that the Seven Principles help us to consummate the purpose for which we have come. It will be urged that the Seven Principles are a creed, and that creeds are objectionable. I believe I am right in saying that they were called a creed in the first instance. The Seven Principles are not hard and fast as they at first seem. That seems to me to be the usefulness of them. (Applause.) They are capable of an almost infinite extension as a basis of reason, and not only are they capable of that, but of infinite personal and individual interpretation. Therefore they are not a creed in the ordinary sense of the word. (Applause.) The beauty of the dovetailing of these Seven Principles is very apparent, and I don't think we actually realise gold that they have in them. I remember on this platform on the last time I came to the May meetings, Ernest Oaten said spirit communion is one-seventh of principles. I sometimes feel we are rather apt to fix that, and to look upon spirit communion as the seventh of them. (Hear, hear.) If we do that we are robbing not only ourselves but the whole world of what I believe to be the most perfect definition of the last religious idealism. (Applause.) Let us hold these Seven Principles to the gaze of any man. Is there a single word in those principles with which he could not wholeheartedly agree if he be a true man; if he be a man of creedal or sectarian bias? They are the principle universalism of life and religion, and I have never seen words so beautiful. We must not forget that the aim end of our movement is not only to bring that knowledge into human life; it is to bring about the building of a Temple of Life—four square to the plan of God. That is our business. We shall find a dovetailing of these principles so perfect that we have got all that we need. It is but for us to labour. (Applause.)

Take our first principle: The Fatherhood of God. We must say at the very outset that that principle is incapable of demonstration. You cannot demonstrate the Fatherhood of God, and yet it is universally believed in. It is accepted by the vast majority of the human race being fundamentally true—not only by those grave scholars, who, in the quietude of their own studies, have their spiritual experience and come to the recognition of that great truth, but I have found the Fatherhood



recognised right down nearly to the centre of Africa by men who might not have had the opportunities for culture and training that we have had, but men who have got right at the heart of Nature, and in a simple homely way have realised the Fatherhood as a virtual and actual fact in their lives. Why then is this principle accepted as fundamentally true? By inference, reason, and, above all, by spiritual experience. (Applause.) Inference will bring us to the belief in that principle; reason will do so, but it is only fair to say that reason will also bring us the other way. But in spiritual experience there is the sure guide, the sheet anchor; and in spiritual experience, although it is incapable of demonstration, there is revealed to the waiting mind of man evidence of the Fatherhood of God that he cannot for one moment reject, and that is how the principle comes to be accepted.

Don't let us be guilty of merely mouthing the words, the Fatherhood of God, because they involve the second principle. Directly we acknowledge the Fatherhood of God we bear on our shoulders the tremendous responsibility, because in its acceptance is involved the Brotherhood of Man, and to accept the Brotherhood of Man is to accept the greatest responsibility the human soul can bear. I am sorry to say that more often than not to people the Brotherhood of Man is again mere mouthing of words. How many people I have heard who have used that blessed word "Comrade," but in many such persons I have not seen that principle of Brotherhood nor felt it. Do not let us be hypocritical. If you hate, say so, and have done with it. The Brotherhood of Man cannot come into being out of the spawn of hypocrisy, because the Brotherhood of Man is the greatest thing in human life. It is the common link that binds humanity together; it rises above nations, families, the national and the international; it rises above racial instincts, and if it is carried to its logical conclusion, then the solution of the world's difficulties is found. It certainly will not be found in pious legislation, which (I nearly said) makes "nincompoops" of men. The Brotherhood of Man is the foundation of all social government, of everything; and no government, nothing will stand unless that policy is based on those two first principles of ours. The Brotherhood of Man does not mean that you must embrace everybody. If you embraced everybody it would land you into trouble. It means that we are fundamentally linked one to another by a common tie, a tie which death itself cannot break, and therefore every action and every thought of our lives is not for ourselves, it is for that common Brotherhood of Humanity, and in the measure that we labour, our labour is for all and not for ourselves alone, or for the particular community of which we form a part. There are people who accept the Brotherhood of Mankind and who labour for it, and some of them are not popular. There is no more splendid thing than a great human family. There is no better study in the world than the study of the human. We may be of different races, different habits and different mental culture, but we are all going the same way. When you have accepted human Brotherhood, you don't want to get away from life, for directly you accept the principle, life assumes such a tremendous form that you want to live, and in wanting to live it involves the principle of survival of bodily death.

The survival of bodily death gives a tremendous desire for a knowledge of survival and its effect. From the yearning for survival of bodily death, we are led up to another principle, for man wants evidences of survival. We have spirit-communion. We have great difficulties in this principle of spirit-communion, and I think sometimes we don't realise what it means, but I am a plain man. I have seen most of the rough sides of the world's school, but I have never lost my awe of spirit communion. (Applause.) When people quibble and talk lightly about spirit communion it hurts me. When I see it cheapened and held as a sort of quack's nostrum, it makes my blood boil. If it is anything at all, it is the greatest gift of God to man. (Applause.) If you had seen spirit communion as I have seen it, you would remember, as I have remembered. I have seen the forms of my comrades lying by my side, some in that still calmness of death, others in grim fantastic shapes, with their bodies burnt with iron sherd; I have seen them wrecked in the glory of their manhood; rough, common men, it is true, and men who perhaps went over the top with a curse on their lips. Do you think that the Great Architect will remember that those who gave their lives that others might live went over the top with a curse on their lips? Personally I would rather such a man went before his Maker with a curse on his lips than that he stayed at home in safety. With such men have I communed. No man holds spirit communion in greater reverence than I do, but let it be held in reverence and not made a common peep-show. (Applause.) Let us reverence it as a God-given power and gift to us.

We have psychic and mediumistic qualities in men, but the human equation is always there. Let us remember that psychic and medium are brothers, and if they do go off the track, it will be found, in nine cases out of ten, that they are not to blame. It is you yourself who are to blame. I have seen it. I have been through it; I know. This spirit communion leads us to the consideration of our state of being morally and mentally affected after death by our thoughts and actions here. We cannot be brought into touch with the great legion of God's living dead

beyond without this experience. Directly we get into touch with this great band, this living battalion on the other side of life, we begin to realise something of the three other principles, Personal Responsibility, Compensation and Retribution, and Eternal Progression. Here again we have real difficulties. Some people cannot accept responsibility; they don't like it. But the question I would ask you is, is there any qualification in the degree of consciousness of wrong-doing? Is a man personally responsible insofar as he is conscious of wrong-doing? Let me put a case in point. Here you have two boys. One is reared in a home of culture, and the other boy lives amidst the slums. The boy who has been gently nurtured is taught that theft is a moral and spiritual offence as well as being an offence against the law. The slum boy is taught that there is no such a thing as a moral and spiritual offence, although he is made aware that it is an offence against the law. The boys go out into the world. Both offend, and they are caught. They find themselves in the cells together. Who is paying the biggest penalty? The boy from the slums simply says, "I shan't get caught the next time." The other boy realises that he has offended morally and spiritually and against the law. Is not the one punished more than the other? Compensation and retribution is just a measure of well-being or otherwise, resulting from our actions here. But that involves something else. We all start doing wrong, some worse than the others. Therefore, we say, "Let us have Eternal Progression." We want to make good. We find this life of ours is not sufficient to make good in. It ought to be, but very often it is not. I think Eternal Progression as a principle is very beautiful. It gives the "bottom dog" a chance—the bottom dog who has never had a chance. It also gives some of the saints time to come to their senses. (Laughter and applause.)

If the first principle is untrue; if the Fatherhood of God is a non-reality, then our structure is borne to the ground. There is nothing else. It is no good trying to build the structure without trying to build it on the Fatherhood of God. You have no base. There is another point of view. There are some people who believe that life has a plan, and that that plan is the result of the labours of a Master Architect. The Great Architect of the Universe has designed a plan. It is beautifully portrayed in Genesis. There are the six epochs and rest on the seventh. Man took up the labour, and started out on the divine journey. This plan of the Great Architect is in being to-day, and man is necessary to God. The plan of the Great Architect of the Universe cannot be consummated unless man labours, and therefore man is absolutely essential to the plan of God, and so the Great Architect has endowed man with every necessary qualification to carry on the work of the plan. Survival is essential, spirit communion not necessarily essential, but rare and valuable. It was logical that man should be responsible for his labour. He must be responsible in a measure for those things he does. In the measure that he labours he reaps a reward or otherwise.

The completion of this plan necessitates Eternal Progression, and that is secured by the endowment of man with the nature of God. If God is the Father, man is the son; then man is endowed with the nature of God. There is something of God in man, tiny though it be. Our principles are not only sufficient for the spiritual needs of mankind, but their very embodiment in the life of man is absolutely essential to the consummation of the plan of life, and if the plan is to be consummated it will only be consummated in the measure that we apply these principles in our lives. (Applause.)

The Seven Principles are to me the great and wondrous base of life's pyramid. They are the jewels in the crown of life, and they represent the in-dwelling principle of all the religious systems; of all systems of religious idealism the world has ever seen. You cannot take up a single system without you find they are there. Jesus of Nazareth taught every one of them. (Applause.) He went after His survival of bodily death to preach to the "spirits in prison," who were said to have been there since the time of Noah. If Jesus of Nazareth spoke to those men who were spirits in prison, and there was no hope of their salvation, it was a crime. But it was not a crime. He was going to bring them that light, the light of every man as he comes into the world—the light which is the spirit of Christ. (Applause.)

As they stand, these principles may not appear to substantiate some of the doctrines contained in the orthodox version of the Christian faith. I am not just prepared to admit that the orthodox version of the Christian faith is Christianity. We believe in liberty and equality. They can have their version. The man who lives the Seven Principles will feel that his life may not be orthodox Christianity, but he is a man who is living his life in the clear light of the in-dwelling spirit of Christ. (Applause.)

Questions were put to the speaker and the first was, "What do you mean by the spirit of Christ?"

The answer was, "That Jesus was a man with the spirit of Christ; was a manifestation in Jesus of the endowment of the Great Architect Himself; that Jesus and Christ were separated but in accordance with what is known and recognised; that the spirit of Christ was made definitely plain in that statement of John. That was 'the true

(Continued at foot of next page.)



## THE SIGNIFICANCE OF DEMATERIALISATION.

By H. A. DALLAS.

There is a book of considerable interest which is little known in this country. The title is, "A Case of Partial Dematerialisation of the Body of a Medium"; it was translated from the French and published in Boston, U.S.A., in 1893; the author is Count Aksakof (formerly Prime Minister of Russia).

The main portion of this interesting book describes and discusses an extraordinary occurrence at a séance at Helsingfors (Finland), December 11th, 1893.

Madame d'Esperance was the medium, and there were fifteen sitters. On this occasion an unique phenomenon is reported to have been observed, the lower limbs of the medium appeared to be completely dematerialised for a considerable time. One of the sitters, Mdle. Hjelt, states that at a certain moment she saw that the medium let her hands fall upon her knees and patted her skirt here and there, with apparently increasing agitation. She then spoke to a gentleman present, Mr. Seiling, saying, "Give me your hand"; he did so. "Feel here," she said. Mr. Seiling replied, "This is very strange. I see Madame d'Esperance and hear her speak; but on touching her chair I find it empty. She is not there; there is nothing but her dress." "The touch seemed to give the medium acute pain, yet she asked several persons to come and feel the chair. She took Capt. Toppelins' hands in her own and passed them along the upper part of her body until he suddenly touched the seat of the chair; he showed his consternation and astonishment by several expressive exclamations. The medium permitted five persons to test the verity of the phenomenon, and each time it seemed to cause her great distress. She asked for water twice, at least, and drank with feverish avidity both times; she was visibly alarmed and was nervously impatient while waiting for the water."

Miss Hjelt gives many further details of importance to a critical student and continues later:—

I kept my eyes intently fixed upon the lower part of the medium's body, in order to observe the restoration of her members. Without my having seen the least movement of her skirts I heard the medium say: "I am better already," and a few moments later she cried brightly, "Here they are!" As for the folds of her skirt, I saw them, so to speak, fill out, and, without my knowing how, the tips of her feet re-appeared, crossed, as they had been before the manifestation. (pp. 43-45.)

After the séance the medium said she had all the time felt as if her limbs were in the proper place, but her hands could not feel them.

In 1890 Count Aksakof had a series of materialising séances with Madame d'Esperance at Gottenburg, at which she offered to submit to any test which might be deemed necessary. At one of these séances (June 5th) Count Aksakof being seated next to the cabinet, tried the experiment of feeling the seat on which Madame d'Esperance was sitting whilst the materialised form of "Yolande" was visible in the opening between the curtains. He felt the back of the chair and slid his hand down to the seat. He says:—

The medium was not there. But at the very instant that my hand touched the seat, "Yolande" entered the cabinet and a hand fell upon mine and thrust it aside. Immediately afterwards the medium asked me for a drink, and I handed it to her through the same opening in the curtain. The medium was in her place, in her red dress with tight sleeves. An instant before "Yolande"

was still there, in a white dress, with arms bare to the shoulders and bare feet and with a white veil covering her head and bust; now she was nowhere to be seen. (pp. 26-27.)

After this experience, on the following day Count Aksakof asked Madame d'Esperance to take a pencil; he then asked questions; among others he inquired: "If I suddenly looked into the cabinet should I find the medium gone from her place?" He received the reply, "Very likely. It depends on where the matter is taken from, build up the form of 'Yolande.' If there is a certain amount in the circle, so that we need not depend solely on her, you could see her as well as at this moment."

And later he asked: "If, when the medium's body is almost dematerialised, I put my hand softly on her chair, could it injure the medium?" He received the reply, "It might if you pressed heavily." "If I passed my hand across the space occupied by what remains of the medium's dematerialised body, when she was herself invisible?" "That would injure her very seriously." Madame d'Esperance was astonished at these replies, nevertheless in the later experiment she took no heed of the warning, but herself invited the touch of the investigators, with the result that after the séance at Helsingfors she was very unwell, and for some weeks completely lost all her mediumistic powers. She wrote to Count Aksakof, "It will be too bad if I have lost both my mediumship and my health, without any benefit. I believe that allowing so many people to examine me disarranged my entire nervous system and caused all the damage."

Of course those who do not feel assured of Madame d'Esperance's integrity will be disposed to ascribe the phenomenon to fraud: three or four out of the fifteen in the circle did so; but those who knew her personally and those who have read her book, "Shadowland," will feel that deliberate fraud is out of the question. Moreover, Count Aksakof's critical investigation of the Helsingfors séance makes such an explanation seem impossible. If the facts are as they were reported, Count Aksakof was justified in claiming that "this phenomenon is of the very first importance to an understanding of the principles of materialisation."

Unfortunately, the experiment can hardly be repeated; the danger to health for the medium is too great. It was only Madame d'Esperance's disinterested and enthusiastic desire to discover truth that made the experiment possible. She never received any reward for her mediumship, except this, to her a sufficient one, of helping forward knowledge in this obscure region, and also the reward of bringing comfort and assurance to many in a sceptical age.

It has seemed to me worth while to draw attention to this experience, because now that the study of materialisation phenomena is being more persistently pursued by scientific experts, it is desirable to look back on the work of pioneers. It is only just to them to recognise the fine caution as well as zeal with which they observed and recorded facts, and it may be of benefit to those who have taken up their work to review the past work and interpret the results obtained in the light of modern research.

The effect of this particular branch of psychical study on the mind and general outlook of the student is more easily felt than expressed: things seen no longer appear solid or stable. The invisible realm takes its true place in thought as the realm of causes; if we seek the stable and the abiding, we must look for it there, not here amid the flux of atoms, which may disappear at any moment from our senses merely by a change in the rate at which they are vibrating.

\* This case was recorded in *LIGHT* many years ago, but we agree with Miss Dallas that it is not at all well-known; and a fresh record of it is certain to be useful to students of what is still an obscure branch of Transcendental Physics.—Ed.

(Continued from previous page.)

light which lighteth every man as he cometh into the world" (Oxford version). That true light of man was the spirit of the Great Architect. In Jesus that spirit is manifested in a superlative degree. It was the spirit of Christ and every man who manifests it in life in a smaller degree manifests the spirit of Christ.

Another speaker, putting a question, said: "I have been surprised and often pained to find that some societies refuse to sign a declaration of the acceptance of the Seven Principles. Can you tell me if, in view of that, those societies are really qualified to call themselves Spiritualist societies at all?" Mr. Street said, "Yes. They have a right to call themselves Spiritualist societies. At the same time, for the life of me I cannot understand why they don't sign the principles. I know of a Spiritualist church who signed the Fatherhood of God and the Brotherhood of Man, but they are not taking any responsibility for it and they won't sign for the personal responsibility!" Mr. Street went on to say how he approached member after member of the church, who said that they were prepared to sign the principles although they had not. The whole thing was incomprehensible. "It seems to me," said Mr. Street, "that any sensible man, if he accepts the Fatherhood of

God and the Brotherhood of Man, surely has pluck enough to accept its responsibility."

Mr. H. Fielder, opening the discussion, said that primitive Christianity was Spiritualism at its best, but what was Christianity nowadays? In 1921 there was a gun exhibited in the chancel of St. Paul's Cathedral. He dissociated himself with that particular type of Christianity. They all ought to be very chary in giving the blame to those who had done wrong. He was a sinner, and his testimony today was that he was a sinner being saved by the grace of God, the love of Jesus and the discipline of the angel world.

Mr. Tayler Gwynn said he could quite sympathise with those who declined to sign. If it were only made clear that the principles only expressed the minimum, it would help in the difficulty. His definition of sin was that it was a wilful violation of known law.

Miss Ida West rendered two solos, which were very much appreciated, and Mr. Percy Street closed the meeting with a benediction.

The afternoon session was devoted to some excellent clairvoyant descriptions by Mr. Punter.

At the evening meeting, presided over by Mr. Richard Boddington, Miss Lind-af-Hageby, Mr. Percy Street, and Mr. Harry Boddington delivered addresses. A report of this meeting will be given in next issue.



## SPIRITUALISM IN THE CHURCH OF ROME.

By E. W. DUXBURY.

It would seem that Spiritualism is not unknown to-day in the Church of Rome, but that when it occurs it is given another name. The following incident relates to Soeur Thérèse, the young French Carmelite nun, who died in the year 1897 and whose Beatification is now in process. Among her dying utterances she said: "I will spend my Heaven in doing good upon earth," and "After my death I will let fall a shower of roses." Of her book, "Histoire d'une Ame," editions have been published in English, French, German, Italian, Spanish, Portuguese, Dutch, Polish, Flemish, Maltese, Japanese, Arabian, Armenian, Singhalese and Croatian.

The appended statement is taken from a closely printed book of four hundred and seventy pages entitled "A Shower of Roses," representing the benefits attributed to Soeur Thérèse during the year 1912. Many of these statements are attested by numerous witnesses and confirmed by copies of medical certificates, and suggest S.P.R. canons of evidence.

Benedictine Abbey of Chiari (Brescia), Italy.  
13th October, 1913.

Finding myself at Marseilles, in July, I had the joy of seeing the little nephew, whom I had recommended to the prayers of Carmel, and who was cured during a novena made to Soeur Thérèse. His mother had brought him from Corsica. Thanks be to God, the child is very well, and has got back again his former healthy appearance.

As I have already told you, Rev. Mother, he was attacked this winter with severe gastro-intestinal inflammation, which endangered his life, for he could not retain anything that he took. His mother prayed incessantly to our Lady of Lavasina, whose sanctuary, close to Bastia, is the rendezvous of Corsican pilgrims, who obtain many favours there; but there was no notable or lasting improvement. The parents, who had only this one child, were in despair, and had made up their minds to sell a part of their small property in order to be able to take the child to Italy and have him treated at the University of Pisa, which enjoys a great reputation in Corsica, because it is not far distant, and because of the ancient relations of our country with Tuscany. The doctor was not of this opinion. "What is the use of doing that?" he said. "The illness must pursue its course, and the greatest doctors of Pisa, or of any other place, cannot do anything. Time is the best remedy."

It was then that I advised my sister to make, together with the little invalid, a novena to Soeur Thérèse, whose picture was in the room. Almost at once the child took a turn for the better; he took some nourishment, and his stomach retained it. From the fourth or fifth day he could get up and stand for a few instants. By the end of the novena he had begun to eat and play. From that time onwards the improvement continued, and the cure became complete.

I think, Rev. Mother, that I have already given you these details, but, what I have not yet told you, since I only learnt it in July, is this, that during the novena, my sister cannot say which day, one morning about 8 a.m., it being a beautiful day and the sun already high in the heavens, the child began to cry loudly, "Mamma, mamma!" The mother, who was in the kitchen, ran up frightened, saying, "What is the matter?" "Oh, if you had only seen the beautiful lady, who has just been in here!" "You are dreaming." "No! indeed I am not. I saw her most distinctly. She stood over there, between the wall and the bed. She looked at me and then she made an inclination, with her hands joined, to the picture of our Lady. I called you, and at once she disappeared. I did not see how she came in or how she went out." His mother asked if he had been afraid. "Oh, no, mamma! not at all; but I was very surprised, and so I called you." "What was she like?" "She was tall, with a beautiful face as white as milk. She had a dress of silver with stars of gold, and upon her head I saw a crown with jewels."

The child was so moved that his mother tried, but in vain, to persuade him that he had had a dream. When the priest came the child related to him his vision, in the same terms, and with so much assurance and precision, that the priest was convinced, and soon the whole village knew that the child had really seen "something."

My little nephew, for a fortnight, did not dare to go alone into his room, under the influence of a feeling which he could not explain, but which was not fear. His mother then forbade him to talk about it, and did not allow any allusion to it to be made in his presence. This explains how it is that I knew nothing about it till last July.

(Continued at foot of next column.)

## THE CREDULITY OF MR. ARTHUR MACHEN.

By GEORGE B. WRIGHT.

In the issue of "John o' London's Weekly" for the 19th inst., Mr. Machen tells a story of which he says, "It is terrible, but I am quite sure it is true."

The story, which was related to him by a flying officer, runs as follows:—

"One day one of the fellows, who was due to go up in the afternoon, came to his Flight Commander and asked to be 'let off.'"

"I don't know what's the matter," he said, "but I feel 'windy' somehow; all wrong; and I know if I go up I shall crash."

"The officer told him not to be a fool; 'Of course you must go up.'"

"Very well," replied the young airman, "I will go up and I shall be killed; and I'll haunt you."

"He went up, and sure enough he crashed and was broken to bits. Then the Flight Commander went off his head. He had to be held down by three or four men. He was in raging delirium. And he kept crying out that he saw Jones, the dead airman; that he was coming for him; that he was going to strangle him; that his hands were on his throat. They couldn't pacify him, and at last he was taken off to hospital. And when he got to the hospital there were black finger-marks about his throat."

This story, as Mr. Machen says, is capable of a subjective explanation, and any student of the records of *Psychical Research*, can find parallel cases.

This, however, is not the point which I wish to emphasise. The credulity of Mr. Machen lies in the fact that he is perfectly sure that the story is true because his informant is not a Spiritualist.

He says, "If a professed Theosophist or Spiritualist tells me a story which is a little out of the common, I do not believe a single word . . . because . . . for them the laws of evidence have ceased to exist."

Mr. Machen believes the story on the unconfirmed statement of one man, yet confirmation on several points would have been easy to obtain. Thus, it could have been verified that the airman did go up, and did crash on the date in question. That the marks were found on the patient's throat, and so forth. Yet Mr. Machen is quite prepared to accept the story as absolutely true without any of this confirmatory evidence!

The Spiritualists, whom he derides as having "doped themselves into mental habits of credulity," would certainly not accept a case of this sort without confirmatory evidence.

A case somewhat similar to Mr. Machen's, inasmuch as it deals with a post mortem apparition of an airman, will be found in the *Journal, S.P.R.*, Vol. 19, page 77.

Let Mr. Machen read it and see the great care which is taken by these credulous Spiritualists to verify every possible detail by documentary and verbal evidence before the case is published.

Mr. Machen, like so many other superficial critics, shows an astonishing ignorance of the canons of evidence in *Psychical Research*, when he says that "when strange things are told, we give or withhold assent on the knowledge of the character of the teller." All of us know that if evidence is to be of tangible value, it must be independent of such personal conditions.

It is possible, though hardly reasonable, to argue that our standards of evidence are too low, but at least they are infinitely higher than those which Mr. Machen considers adequate.

(Continued from previous column.)

I have questioned the child, and tried in every way to make him admit that it was a dream. But he stoutly asserted "that he had seen quite clearly." "Very well, then, said I, 'tell me how this lady was dressed.'"

"It was not an ordinary dress. Stay! this is how she was dressed." (The child took off his little jacket and put it over his shoulders like a cape.) "What was her hair like?" "I did not see, because she has something on her head like this (making a gesture indicating a veil) which came down over her neck and hid her hair." I then showed him the picture of Soeur Thérèse upon her death-bed, with a crown of roses on her head.

"Was your lady like this?" "She was of that sort, but much more beautiful."

What am I to say to you, Rev. Mother? With her parents, I believe that the little child has been really favoured with a vision, for it seems impossible that a child of ten and a-half could relate, with such precision, things about which it had never before had any idea, such as the mantle and veil of the Carmelites.

REV. PERE X.



## CONCERNING SPIRITUALISM.

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

(Continued from page 311.)

It seems to me that the doctrine of Christ's incarnation needs to be re-stated if it is to keep hold of the human mind. Christ was begotten by the power of the Holy Spirit. So was the joy of Elizabeth, Zacharias, and Simeon, who were filled by the Holy Spirit. The disciples were baptised and baptised others with the Holy Spirit; the Holy Spirit spoke through them in various tongues. The Holy Spirit was received by the laying-on of hands; it fell on all those who heard the Word. St. Paul says Jesus is Lord but by the Holy Spirit, and, addressing the Corinthians, he exclaims, "What, know ye not that your body is the temple of the Holy Spirit?" Again, he asserts, "As many as are led by the Spirit of God are the sons of God." In each instance the divine operation is by spirit-intercourse; but the popular idea is that you do not prove your miracle or secure the supernatural without violating all known natural laws of the case.

It would be denying the known realities and doubting the possibilities of Spiritualism to accept or assert the impossibility of Christ becoming absolutely one with God in certain exalted moments of the mediumistic mood. I myself have had intelligences talk with me through a medium, which were as far above the medium in range of mental power as the human life is higher than the animal creation. And herein Christ was the beloved Son, the chosen receptacle, the perfect medium, whose human purity made him so diaphanous to the Divine as to be a living lamp for the eternal Love to shine through without obstruction. In Him our humanity most nearly touched the Divine. I see no difficulty, from the spiritualistic standpoint, of believing that God could possess and control this medium so fully at times as to be audible as well as visible through Him who would thus personify the Deity in presence, and speak with the voice of the very God. It is purely a question of degree. Many persons will account this a questionable way of getting at the unfathomable mystery of the God-man on earth, by making Jesus Christ the medium and mouthpiece of the Word itself. And yet that is the way of God, so often illustrated, and from our data the view is soundly philosophic, and will work. It will put a handle into the hands of thousands who could not have clatched the Divinity in any other way; it goes far to account for the twofold nature which could give utterance to the voice of the Most High, and yet cry out for help from the lowest depths of human weakness when suffering physical pain. For myself, I doubt not that in Him the normal and abnormal mediumship attained the point of climax—was incomparably blended, and peerlessly perfect in power.

The manner of Christ's temptation indicates that it occurred in an abnormal state. It is expressly said that He was led up of the spirit into the wilderness, and returned in the power of the spirit; that is, the temptation, the desert, the Devil were encountered spiritually, and not objectively. So was it in the case of Moses, who dwelt alone with the Lord for forty days and nights, and did neither eat nor drink. And how did Moses enter the Divine presence, and see God face to face? By being covered with the hand of the Lord while His glory passed by. That is, he was to see with abnormal vision, and when awake, when the eyes were uncovered, he was only to see God behind, not look upon His face. "So the spirit lifted me up and took me away," says Ezekiel, when exalted to his mount of vision in the abnormal or trance condition. There is nothing to differentiate the manner of Christ's temptation from any of the other Scripture transactions that took place in the spirit, and not in time and space. St. John describes it when he says, "I was in the spirit on the Lord's day"; St. Paul, when he speaks of seeing when he was out of the body; and St. Peter, who tells of the vision he saw when he was "in a trance." St. John was carried away in the spirit to a great and high mountain, and shown the New Jerusalem; and the eminence of that exceeding high mountain from whence the Devil could show Jesus all the kingdoms of the world must of necessity have been in the spirit. The Devil came to Him in the abnormal condition, as in St. Paul's spiritual state the messenger of Satan was sent to buffet him. This view is fully borne out by the account of the transfiguration. His change into the trance came on Him, and His face was visibly transfigured—His form and raiment illuminated; that was, to the three disciples, whose spiritual eyes were also opened, and they stood together with Him in spirit-world, in spirit-company. All who have seen much of mesmeric phenomena will have witnessed something of this visible transfiguration that occurs at times. I have seen a plain face shine forth with spirit-

radiance, and a beauty almost unbearable. Curious enough, St. Luke, and he alone, intimates that the disciples went to sleep to see the vision, and when they were awake it was gone—which was what we now identify as sleep-waking. Acquaintance with spiritualistic phenomena will enable men to perceive and correlate these things in clearer light. Hitherto they have only led to a hybrid belief, begotten of inexplicable miracle wedded to physical interpretation—a hybrid that must die out because it fails to breed.

Hitherto, so it seems to me, we have only had the mere glimpse of that which is possible, even the Christian revelation remaining to be revealed in its most spiritual aspect. The very corner-stone has been rejected by the builder; so little has the world realised the main truth of Christ's mission, which was to hook-and-eye the two worlds together. He rent the veil asunder which divided the visible and invisible worlds. But it has been carefully drawn together again and darned over by our English Protestant mind, until it is denser than ever—thickened like a cataract over the eyesight—and there is spiritual darkness often worse than that of the heathen world. How seldom has the spiritual life, where it has flowered at all, been more than a graft from *without*, instead of a root and branch, life of the life, blossoming straight out of the Eternal! How often has the Divine presence been made to brood over humanity with a solemn shadow of religious awe that darkened and depressed, instead of a loving illumination on the face of man, which is the glory of God?

What is the upshot of all the spiritual teaching hitherto? Is it such a sense of the other world that the selfish concerns of this are dwarfed and rebuked in its majestic presence? Why, I find the mass of so-called religious people don't want to believe in the spirit-world, *save in the abstract*, or otherwise than as an article of their creed. Their first feeling is to draw down the blinds against any light on the subject. They accept a sort of belief in it, on authority—a grim necessity—it's best to believe, in case it does exist after all; but they give the lie to that belief in their lives and in presence of such facts as we place before them.

Half trusting there may be no other world,  
How many travel toward it backward hurled!  
And oh! the coward outcry—the wild wail  
If it but turn on them and lift the veil!

The other world is something to be believed in so long as it is afar off, but to be doubted and rejected if it chance to draw near. 'Tis distance lends enchantment to their view. Many good people appear to think that we must wait until death before we can get at the spirit-world; as though we could only touch bottom in eternity by grave-digging! We hold that the entrance to the spirit-world is in life. We are in spirit-world from birth, not merely after death; we are immortal now if ever, and must be dwellers in eternity, which is Here, and Now, however we close our eyes to it and so be self-shut out of it. Where do you think the spirits of Dante, Shakespeare, and Milton were, when they were absorbed beyond all outer consciousness by some intense vision, unless in spirit world, reeling by spiritual illumination and working by spiritual aid? They did not perceive their glorious creations rise before the eyes of Sense. The apparent distance of the other world from this lies in our living so much in the outer world of Sense, existing so intensely on the surface, and in being so wide awake to the things of this world.

Our orthodox spiritual teachers have arrested and made permanent the passing figure, and permitted the eternal essence of the meaning to escape. So often have they taken the beautiful metaphors of Christ and crushed them cruelly—robbed them of their spiritual-wingedness and freedom of the infinite—ground them down into the dust of earth to make standing ground of; and they have left the most precious part of the revelation, the eternal principles of it, as though they were the sheerest metaphors, only meant for figures of speech. They have deified the symbol on earth in place of the God in heaven; they have taken hold of Christ by the dead hand, and lost sight of the living Lord. They have kept the world at the foot of the Cross, gazing on the image of past suffering, instead of turning its eyes on that crucifixion daily going on in the legalised murder of the poor man, who wears the image of the living Christ and is the lifelong bearer of the Cross. They have so often come between us and the pure white light of God's love—shut out God from His own house with pictures painted on the window-panes; they have broken and discoloured that light from Heaven in the distorting prism of their own personality. They have turned the temple of



God into a tomb, and buried Him there alive in the way they have crushed and killed His spirit by their sealings of the letter.

St. Paul defines the business of the religious ministry as serving the Spirit of the living God. But theirs is not the living God. They have shut Him up in a Book and decreed that He shall speak no more in this His world, nor make any further "revelations of the Spirit." His "revealing of Himself to His people being now ceased." They tolerate Him so long as He keeps silence and remains concealed. They build their church over His grave; and if ever He tries to speak in protest, as in Edward Irving's Church,\* say it can't be our God, who is dead; it must be the voice of the Devil—silence him. They remind us of Luther, who affirms that he had a *séance* with a spirit, who argued him out of his Popish practice of saying private

"It is a common error to date modern spiritualistic manifestations from the time of the 'Rochester Rappings,' which began in 1848. To say nothing of the manifestations which attended the preachings of Wesley and others, when vast multitudes were heaved and uplifted, as if the Spirit of God had been present visibly stirring the face of the great human deep, there was that bewildering outbreak of the Unknown in Edward Irving's church as early as the year 1831. The story of Irving's life has been told, only the writer has no personal experience for bottoming the manifestations; she had no clue to their actual nature, and they remain unexplicated, together with so many other mysteries of human nature on which Spiritualism has come to throw a light, and to do justice, for the first time, to its early martyrs who fell unrecognized as such. It is impossible that things like Irving's 'craze' and Blake's life can ever be understood and interpreted until what is called the supernatural be accepted as reality. Then it will be seen that Irving's quenchless faith was rightly founded after all, and the thing he staked his life on, and lost, was true, although it came in so questionable a shape he could not make out the features clearly in that thick darkness which preceded the dawn; out of which darkness he looms in lonely grandeur, a figure more terribly tragic to me than that of 'Lear'; more profoundly moving than the bound and suffering Prometheus. They broke His great heart; they crucified Him; they got rid of Him. In vain. For the mighty spirit that strove to pull down heaven for others in a fiery martyrdom on His own head—who, to help on, heaped on Himself so big a burden that He staggered and went down under it—is up again at work with tenfold power, and He who was stricken so cruelly in the dark has become one of the great strong Angels of the New Dawn.

"Men wondered and forgot, but He unbent,  
With eye still strained to the forbidden day,  
Towered in the likeness of His great intent,  
As if His act should be His monument;  
Till Azrael pitied such sublime dismay  
And led Him onward by another way."

masses daily. Being a spirit, it must be the Devil! Their antiquarian Christianity would think more to-day of identifying the stable at Bethlehem, or of finding the seven-branched candlestick that was taken by Titus out of the Jewish Temple, than of any opening into spirit-world of manifestation of the living God. They have dwelt with theological abstractions, outside of flesh and blood, until they have almost parted company with the consciousness of ordinary humanity, and have lost all power of making the Word flesh to dwell with men. The force that was once spiritual is no longer even vital, but merely a mechanical force that fails to move souls, and only causes a few galvanic twitchings and genuflections in those who carry their religion about with them externally. Only the other day I heard a Bishop declare that the dead had neither part nor lot in the affairs of this life till the Judgment Day. Not long since I heard a Ritualist announce that the shortest and surest way of getting at God was to eat Him when you had secured His presence, for this occasion only, in a consecrated wafer. Here was a physical fact which you could lay hold of, whatsoever the spiritual uncertainty might be. They have sought to make out a religion good for the next world, but of very little service in saving this world; they have continually hindered our doing the best in this life, and arrested the work of this world until they could agree as to the only true way of getting to the next world, and the only agreement they could come to was, to fight it out. They have assumed that God never had but one Son, and all the rest of us, whom Christ taught to pray to "Our Father," are only poor bastards of the Devil. They assert that God has never spoken but once in this world of His, and made them His chosen and sole mouthpiece for evermore. Can you tell me what they have done or are doing to realise and vitalise that belief in the unseen world—that possible communication between the two lives of which the Bible furnishes so many illustrations? They have ignored it altogether; they have been afraid of it; they have tried to block up the doorway; they have been the very rulers of this world's darkness in shutting out spiritual influences. They have laboured as sedulously in trying to stop the OTHER WORLD as ever the Roman Cardinals did to stop the on-going of this when it was proclaimed by Galileo. They have mainly built their embodied belief on the arrested and incrustated stream of spiritual life, as the Russians build their Winter Palace on the ice of their River Neva. But the breaking up of the long frost is coming. There is a riving and a rending of the theological structure; the pent-up air is struggling to get free; the other world is working through; the foundations of things are about to be shaken—not the eternal foundations, they are safe enough—but the temporary foundations of ice and sand on which men built for eternity. When the wave breaks, it is only the form that goes to wreck; the spirit of motion lives and passes on transformed. And so is it with these tidal waves of the eternal, one of which is now breaking on the shore of time.

(To be continued.)

#### ABRAHAM LINCOLN AND SPIRITUALISM.

I wonder, by the way, how many Americans realise that Lincoln was a convinced Spiritualist, and that he was sustained at the most arduous crisis by his help from the Beyond.

The story is clear and remarkable. Miss Nettie Colborn, a young trance-medium, went to Washington in the crisis of the North-South War. Her object was to get a furlough for her brother, who was a soldier and ill. Mrs. Lincoln had heard of the powers of Miss Colborn, and the President was asked to confirm them. Miss Colborn was asked to the White House. Upon the entrance of the President she was at once entranced and spoke for an hour in a most convincing and commanding way. Spectators seemed to have recognised terms of speech which recalled Daniel Webster. "Those present declared that they lost sight of the timid girl in the majesty of the utterance and seemed to realise that some strange masculine spirit-force was giving speech to almost divine commands." The spirit-orders were to instantly issue the proclamation on slavery and so give moral elevation to the war. Lincoln was much impressed and said, "My child, you possess a very singular gift, and that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps anyone here present can understand." A later communication urged him to go in person to visit the Federal camps where the soldiers were much discouraged. The effect of these two measures coming at a time of such danger to the Republic was so great that it is not too much to say that the words of a medium went far to preserve the State—that very State which now makes such psychic sensitives as Miss Colborn to be harried by the police.

—From "Our American Adventure," by  
SIR ARTHUR CONAN DOYLE.

#### THE IMPORTANCE OF OUR EARTHLY LIFE.

A great man once said in my hearing that he believed our terrestrial existence was of immense importance to our ultimate welfare, just as we are told in one of the parables. "It is our opportunity for making friends," he said, and he developed the idea in an interesting manner. "Here in this world of sense," he said, "on this material plane, our senses give us knowledge of our surroundings. We know of countless objects and people, we see activities that have no direct bearing on ourselves. You have only to put your head out of your front door to understand my meaning. You see people you do not know going on their business. You see the butcher's boy turning the corner, someone running to catch a 'bus, the milkman doing his round, or people coming out of, or going into their houses, all nothing whatever to do with you; but you see them, you hear them, you are aware of them because of your senses. In another phase of existence, now, in what is termed 'the next world,' it may be quite different. What if it is a mental or spiritual expression of life? Then our points of contact with others would depend entirely on a basis of sympathy, some spiritual affinity or the like. Possibly we shall be aware only of those we have loved and served, or those to whom we are spiritually indebted. How terrible, if this is so, will be our plight if we have been selfish. If we have been cold and unfriendly, how desolate we shall be! If we have been entirely self-centred," he went on, "perhaps we shall be in utter solitude. What if this should be the state of outer darkness? No, let us hold on to this life here as our opportunity to serve others, to make to ourselves friends."

—From "Shepherd's Crowds," by LADY GREY OF FALLODON.

The whole of the puzzle (to sum up the matter)  
Is, while  
Thou livest, to take what Life lays on thy platter  
And smile.

—JOHN PAYNE.



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## LIBIDO.

Some of the followers of mental science and psycho-analysis employ the term *libido* to denote, as one of them recently explained, love, interest, and psychical energy. For the purposes of clear definition the term is doubtless justified, although in view of some of its Latin meanings it is scarcely a happy one. But it is more distinctive than Mr. Bernard Shaw's "life force." We can certainly admit that, after all the mechanical processes of bodily life are served, there is in the normal person a varying amount of surplus energy, which is expressed or expended in a multitude of ways, not always to any useful end. There is much individual squandering, but the maddest and most wholesale waste of *libido* is seen in war and revolution when it is poured out on a national scale. But however harrowing to the mind of the austere moralist may be the spectacle of the riotous waste of life-energy which goes on all about us, it is our consolation that Nature provides it in such abundance that a reckless expenditure is possible. We think what magical transformations may result when all this surplus energy is turned into right directions.

At present the uses, or misuses, of it provide material alike for the moralist and the satirist. They hear in one quarter a clamour, as it were the bellowings of enraged bulls, and if they guess that it is a gathering of the citizens discussing religion or politics, they are probably right. If the proceedings are accompanied by a free fight, it may conceivably be a meeting of the Brotherhood for Promoting World Harmony. Raucous howls from another quarter denote a craving for peace—it may be world-peace or peace for the troubled mind. In other directions we observe the pouring out of torrents of written words in order to settle some disputed point of theology, or science, or what not. These lavish expenditures of valuable brain-tissue rarely effect anything worth while. There is no economy of power, no quiet direction and concentration of it upon some vital point. In short, most of the *libido* is wasted.

In individual instances we see examples of its riotous dissipation in the form of "excesses," or of its misdirection in the way of "inversions." But the world-order almost seems to favour the excesses. The spendthrift is always a more splendid figure than the miser, for he is less apt to squander everything directly upon himself. Others benefit by his extravagance, and his character is appraised accordingly. Even when he is generous at the expense of other people, and scatters their substance as lavishly as his own, there is a good word for him. Charles Lamb said it finely in one of his best essays, although whether Charles was expressing his real convictions on the point may be open to doubt.

Anyway, there is this *libido*—surplus energy—still abounding in a war-weary and impoverished world. We have seemed to see in some forms of its expression certain signs of transmutation. The energy is taking higher and finer shapes—it is being converted,

as we hope and believe, into spiritual energy. That at least is limitless, for it is not restricted in its supply by purely material channels and purely personal means of expression. To apply the term *libido*, or its like, to this diviner form of Energy would be belittling, although it is of small importance what it is called so it be present. We believe it to be present in incalculable abundance, coming in to supply the depleted cisterns of the life material. It is Spiritual Power, and its working is everywhere apparent. That its first manifestations should come in the form of turmoil and tumult, fret, fever, and unrest, may be disquieting to the faint heart and the dim vision. These are only the noise of its pouring in—the swirls and eddies of the Water of Life.

## INTERNATIONAL CONGRESS OF EXPERIMENTAL PSYCHOLOGY.

It is announced that the third Congress will be held in Paris from the 19th to the 24th June at the Hôtel des Sociétés Savantes, 8, Rue Danton, Paris (6e) in the centre of the University quarter. The Congress will begin on the afternoon of June 19th by a Reception of the Foreign Delegates and the reading of a paper by M. Henri Durville, General Secretary of the Congress, but the place of meeting on this occasion is to be announced later. As at present arranged, the first meeting at the Hôtel des Sociétés Savantes is to be held on the afternoon of June 20th, and some of the more important subsequent meetings will take place there. Amongst the Foreign Delegates, Miss F. R. Scatterd will represent Great Britain, and Mr. W. de Kerlor the United States. Seventeen countries are to be represented in all. Full particulars can be obtained of the General Secretary, M. Henri Durville, 23, Rue Saint Merri, Paris (4e).

## THE SPLENDOUR OF LAND AND SEA.

## A WORKING MAN'S REFLECTIONS.

Despite the chill in the air of our typical English spring, one cannot but revel in the sense of abundant life everywhere in evidence. The fresh green leaves on the trees and grass, the flowers bursting through the soil, the heartening whisper of the breeze, the melody of the birds, and the strong thrill of renewed energy racing in one's blood, all these proclaim the transient nature of Death and the Life-call to resurrection. As on land so on sea. The writer recalls a scene from his early boyhood, when becalmed on board a sailing barge. The white-winged yachts sat on the water "as idle as a painted ship upon a painted ocean"; their beautiful lines, curving to the roll and sway of the tide, a lilt of joyous laughter came from the passengers. I heard the leisured *frapp* of the sails, and oftentimes fine music from skilled instrumentalists. Overhead, the vast reaches of azure sky—flecked with snowy sun-gilt masses of cloud. To me it was an assurance of the immortal beauty of God. How is it that so many of earth's children, purblind to the vision of eternal things, fail to realise the truth of undying life, flashed clear upon the screen of Nature? Is it not that we are all too anxious for the so-called practical things, thus closing our eyes and dulling our ears to the harmonies of wind and tide? Truly the problems of earth life need our careful study, but not to the exclusion of the higher things. In a very real sense "God's in His heaven, all's right with the world," as the poet puts it, and we should rest there, leaving to the Creator of the splendour of land and sea the work of "doing all things well."

HARRY FIELDER.

## THAT WHICH MOVES IN THE SILENCE.

Between the dead and the living the veil of the glamour lies,  
But softly it melts asunder, just as the spirit flies.  
Wait by the bed of the dying, wait till the last sharp breath;  
Then sit in the silence watching the eyes that are closed in death.  
Thinkest thou all is o'er, now thy heart stands still for fear?  
Nay, something stirs in the silence: listen and thou may'st hear.  
Thou art closed around by the glamour; its darkness covers thy head,  
But something walks in the chamber, and looks in the face of the dead.  
Wait for a little season, be patient yet a day;  
Before the breath of thy going the veil shall dissolve away.  
Thou, too, shalt stir in the darkness, no man dreaming thee nigh,  
And look on thy worn, white garment, before they lay it by.  
—ROBERT BUCHANAN.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Many happy returns of the day to Sir Arthur Conan Doyle, whose birthday anniversary it was on Tuesday last, May 22nd.

The Rev. G. Vale Owen and his daughter sailed for Southampton on Saturday last on R.M.S. "Orduna." The ship is expected to dock on Tuesday next, May 29th.

In an article entitled "Labels or Libels" by Dean Inge, in the "Evening Standard" of May 16th, he wrote:—

"The spirit of bitter partisanship has dogged Christian religion like its shadow from the very first. All other vices of human nature have been diminished by Christianity; this vice it seems actually to have increased. Even the immediate disciples of Christ would have liked to call down fire from heaven upon a Samaritan village; and, according to an old legend, St. John rushed from a public bath when he saw the heretic Cerinthus enter it. This is the more extraordinary because Christ Himself had a horror of labels. He abolished all artificial barriers by calmly ignoring them. He cared nothing at all whether a man was a Jew or a Samaritan or a Roman or a Greek, and attached no importance to professions of allegiance. 'Ye shall know them by their fruits,' is His only test. . . . If God tickets human souls according to the societies to which they belong and the opinions which they profess, and decides their eternal destiny in this crude, mechanical manner, it is obviously a work of charity to 'compel them to come in,' even if compulsion involves the burning of their material bodies. Only then we cannot call God either just or merciful, except in a sense in which we could not call human beings just or merciful. The doctrine of exclusive salvation, as Lecky says, blots out those fundamental notions of right and wrong which the Creator has engraven upon every heart; it extinguishes the lamp of conscience, and teaches men to stifle the inner voice as a lying witness. What love of God, and what respect for His justice, can survive in the mind of a mother who has been taught that her infant who died suddenly before she could have it baptised is now in hell? And all this teaching rests on a lie. God does not judge us by labels which we wear on our coats, but by the love and justice which we cherish in our hearts."

The Rev. R. J. Campbell, writing in the "Church Family Newspaper" for May 18th, on the subject of Christianity and Psychical Research, stated that he had received so many letters at one time or another, and there had been a succession of them lately, that he felt he ought not to shirk the inquiries they contained, although it was somewhat hazardous to make a definite pronouncement on matters which, as he put it, "are still, so to speak, *sub judice* on the part of the Church as a whole." Mr. Campbell then proceeded to answer the following questions sent by a correspondent, who asked:—

"What are you afraid of?" said a gentleman to me a few days ago, referring to what he called clerical antipathy to Spiritualism and the occult generally; "would not Spiritualism be your strongest ally if you were to admit its claims and harness its forces to your too heavily laden and slow-moving Christian institutions?"

In dealing with this correspondent, Mr. Campbell expressed himself as follows:—

"I hope I may fairly claim to know something of what I am talking about when I say that I am entirely convinced of the fact that communication between the living and the so-called dead, between incarnate and discarnate beings, does occasionally take place. It is too late in the day for uninformed persons to scoff at the evidence for this and to write down as fools all those, such as the distinguished men I have just mentioned, who regard the evidence as sufficient. Unfortunately, by its very nature it is not evidence which can be produced on demand, and therefore it is liable to be discounted by those unacquainted with its nature and cumulative force."

After this statement, Mr. Campbell takes refuge in the orthodox attitude towards this great quest, and brings forward the view of the Church of Rome on the matter in these words:—

Let me anticipate what I have further to say on the general problem thus outlined by stating as briefly and clearly as I can what I feel to be the wise and reasonable Christian attitude towards it. I do not think that Christian people ought to be told that they are necessarily doing wrong in meddling with it. The Church of Rome forbids her adherents to practise necromancy or hold intercourse with familiar spirits, not because she disbelieves in the possibility of such intercourse, but the very opposite; she admits the possibility, but knows that it is attended with moral and spiritual dangers. I once acted as chairman for the late Robert Hugh Benson when

he gave an illuminating lecture on the reasons why the Church of Rome took this ground. He said that all that psychical research was now discovering and labelling with scientific names—such as clairvoyance, clairaudience, telepathy, and the like, together with the usual phenomena of the séance room—was old familiar experience to the ecclesiastical authority he represented, and that if indulgence in what are commonly called spiritualistic practices was discouraged by his Church the reason was to be sought in the harm it did or was apt to do, not in a blank denial of the genuineness of the phenomena. This way of putting the case seemed to me good sense, and still does; it is the position which Christians generally ought to take with reference to the subject. It does nothing to limit careful and informed inquiry in this field; in fact some Roman clergy are themselves engaged in the work and are qualified to speak as experts therein—Father Thurston, S.J., for example.

One would have thought that having, even once, had proof of human survival after death by communication, Mr. Campbell's attention might have been directed to an enquiry as to the position of certain dogmas to be found in orthodox eschatology, and whether they could still stand as true to him after his experience. Perhaps in the further articles he has promised on the subject he will deal with this.

Miss H. A. Dallas, in the course of a letter published in the May issue of the "Modern Churchman," writes:—

One sentence in Mr. De Brath's very able article on "Christianity and Psychical Research" deserves special attention. He says:—"This knowledge is of grave importance to the prospects of the Church in Britain." This is true in more respects than one; I merely wish to indicate one direction in which the importance of this study is not sufficiently realised. Probably comparatively few of the clergy realise the widespread sense of uncertainty which there is in the minds not only of avowed agnostics, but among regular Churchgoers and even earnest Communicants. Those who, like myself, have been students of Psychical Research for about thirty years, will have been brought into contact with numerous doubters, and will know by experience the effect which a knowledge of psychic facts has had on troubled or sceptical minds. I will mention four instances personally known to me. One is that of an intelligent man, an avowed agnostic for many years, who after study and experience in this subject wrote to me that he could now believe that Love is at the foundation of the universe. Another is a trained teacher who said to me that this study had "given her back her New Testament," which she had relegated to the category of fairy tales and myths. A third, a regular Communicant, confessed that his mind had not been free from doubt and uncertainty until a thorough investigation of this subject completely settled his faith in God and the future life. A fourth was an aggressive and very positive rationalist; but certain spontaneous phenomena startled him into inquiry which led to his entirely altering his attitude towards religion. If in the limited experience of one individual four such cases can at once be cited, how many thousands must there be which could bear witness to the salutary effect of this subject on the religious life of the nation. The mission of the Church is not only to build up the faithful, and those who have no doubts (often because they do not think about their creed); but to win the unbeliever, and the honest, earnest sceptic, and in this task the Church cannot afford to neglect the study of facts which are amply attested, and which undermine effectively the materialistic philosophy which has been so influential during the last sixty years.

The "Weekly Dispatch" published on Whit Sunday the first of a series of articles by the Hon. Mrs. Alfred Lyttelton, entitled, "Tricks of the Sub-Conscious Mind." In the course of her article Mrs. Lyttelton wrote:—

"There is no subject in the world about which more nonsense is written than psychical research, unless it be Spiritualism, which is at once the ancestor and the unacknowledged child of psychical science."

We hope that in the course of her articles Mrs. Lyttelton will prove that there are exceptions, and at least one writer who can deal with both these matters in a critical and unbiassed manner, and that her own "sub-conscious mind" will not play tricks with her and nonsense be the result.

The "Daily News," in its issue of May 18th, states: "After Whitsun Collins will publish an important book in which Professor Richet tells the story of his 'Thirty Years of Psychical Research.' He is a scientist with a European reputation, and he has that supreme quality of courage without which no investigator can achieve the highest result. His book will, we are told, be the most complete summary and analysis ever published of the significant facts in psychical research. He has shirked nothing of sacrifice and courage to arrive at what he thinks useful results."



# "WHAT IS A SPIRITUALIST?"

To the Editor of LIGHT.

SIR,—Reviewing all the letters that have appeared in LIGHT from April 14th to May 19th, I find that my opponents do not face or touch the points at issue, which are: (1) Was Jesus the incarnation of the Deity? (2) Was His death a vicarious and substitutionary offering for human sin? (3) Is the Bible God's greatest book containing revealed truth found nowhere else? (4) Does the Bible reveal beforehand every scientific discovery? My answer to all these questions was in the affirmative, and my submission was and is that any Spiritualist disbelieving these four truths was not and could not be a Christian believer as understood and defined by Christ and His Apostles. The issue is very simple, but most of your correspondents never approach it. They get lost in banks of terminological fog, or run off the field. Mr. Engholm declines my challenge regarding the Bible, while Dr. Wallace indirectly repudiates my claim on its behalf, saying nothing on the Atonement, which Mr. Engholm denies absolutely.

For thirty-five years I have been facing Atheists, Agnostics, and Rationalists in debate, always with the same result. They come into the ring with an air of pity for the opponent who is so antediluvian with his theological "fossils," "ideas," and out-of-date "cobwebs," and they wave their hands towards him with a sense of lofty superiority and an air of condescension towards his "cut-and-dried theology." This sort of antagonist never rouses my anger. His insane conceit, ignorance, and swagger always tickle my sense of humour. What I like to do is to get him for a couple of hours before a democratic British audience. He always runs off the field.

Sir Arthur Conan Doyle, Mr. Engholm, and Dr. Wallace have penned outrageous things, in my judgment, about Christ, the Bible, the Atonement, and Evangelical Christianity. I offer to meet the three of them together, and deal with their statements singlehanded, in the Queen's Hall, W., on any terms of debate that they consider just and fair. And an English audience shall judge between us as to the truth of their statements. I will promise to prove the truth of every phase of Evangelical Christianity. I invite them not to run off the field, but face me and an English audience. And if any reader thinks *this* is conceit and swagger on my part, he misreads me. I am moved by the deep conviction that I am called to wage a battle against a deadly foe in the Spiritualist ranks. I shall not run off the field until you, Mr. Editor, order me to do so. In the meantime I wish to thank you for your brilliant courtesy and fair play to all the correspondents, particularly to myself.

To save your valuable space, I will run the risk of appearing discourteous, and reply only to certain statements that embrace the contents of all the letters, except the second one, written by Dr. Wallace, and that most interesting epistle from Mr. France that goes straight to the points—his is a clear brain at eighty-seven! The other writers will now kindly note my replies to them without mentioning their names or giving any quotations from their contributions, all of which are well-written, but fail to debate the matters under discussion. I ask them to receive my criticism in the kind spirit in which I write. It will be seen from my replies to their statements how they wander from the heart of the discussion. I can only put into brief sentences the result of a life's reading and thought. I hope the apparent dogmatic tone will not repel my readers.

A man's beliefs decide what he is. As he thinks in his heart, so is his character, which cannot be Christian in its nature, unless he has experienced conversion and a New Birth in Christ. If he has, he will repudiate instantly the Seven Principles as false to fact and untrue to experience. No truly converted Christian will make allowance—"knowing all"—for the omission "of the name of our Lord amongst them." It is no surprise to me that what are called "The Seven Principles"—which contain neither proven facts nor established truths—should partly dissatisfy your correspondents. No man could sustain a five minutes' logical defence of one of them. If a religion could be made out of similar phrases, I would guarantee one a week for an indefinite period. The theological propositions for which I battle are Christianity. They are not nebulous. They are precisely defined in the New Testament, and every writer of that inspired volume is agreed upon them. They exist in a nebulous form only in the minds of men who have not mastered the contents of the Book. A man is not a bibliolater who believes that the Bible is inspired. If he has mastered it, he worships its Author. I have studied its entire contents very carefully nine times in forty years, and I affirm that its prophecies—if nothing else—prove its divine inspiration. Neither Dean Inge nor Father Mainage would differ from me as to the fundamental truths of Christianity. The latter would only differ on the functions of the ministry. These are not Christianity. Nor would Father Mainage say I was not a Christian. There is great ignorance abroad as to much of the teaching of the Roman Church. Mr. Gladstone once wrote me a letter (see Justin McCarthy's "Life of Gladstone") which made this clear. The Spiritualists accept "Spirit Teachings" by Stainton Moses. I do not; nor does any man who believes in Christ

as his personal Saviour. *He cannot.* The word "Saviour" is sufficient to knock the bottom out of at least five of the "Seven Principles." Any man who is "shocked" with St. Paul's teaching on the Atonement has certainly not felt its power, and if he regards it in any sense as "grotesque" and "immoral" he is to be pitied, while any writer on the greatest truth ever revealed to man who refers to it as that of a Great Pedagogue "cribbing on a grand scale" and "practising a trick," has not yet obtained the remotest vision of the New Testament teaching. The death of Christ was not, according to Apostolic revelations, "the vicarious offering of one innocent for untold millions of (unborn) guilty." This would indeed be irrational, but the Apostles were quite sane and never penned any such caricature. The mere idea of it can only be allowed for in one who is "painfully groping" his way out of Agnostic Materialism. Men are blind there, and it takes time for them to obtain a vision of the Delectable Mountains. They cannot conceive to be true what we tell them. A man may be educated, but as blind as a bat to the deepest spiritual truths. St. Paul solved all the problems that life and the Universe present to us. The solutions were revealed to him. *He said so.* The scientific demonstration of human survival ought to be quite enough to satisfy Spiritualists, but it does not. This controversy has been the abundant proof.

The proven facts of psychological phenomena are not disputed by me. It is the use to which they are put that I repudiate and deny. The references made in this controversy to the translations of the New Testament are nearly all wrong. A little knowledge, based on reading certain books, is a dangerous thing. The New Testament, as we have it to-day, is practically the same as the one used in the second century in all the first Christian churches. No discovery in an illimitable universe, with all its stars, can out-strip St. Paul's vision of it. Verbal alterations in translations do not alter the truths involved, any more than the word "embalmed" (meaning *embalmed* in Shakespeare's time) alters the obvious and inner meaning of "Henry IV." and the true character of Falstaff.

Yours, etc.,

WALTER WYNN.

Mortimer House,  
Eskdale Avenue,  
Chesham, Bucks.  
May 18th, 1923.

\*. We have had to abridge Mr. Wynn's letter, omitting, for instance, some passages dealing with editorial comments on the discussion, which comments did not touch the question at issue. That question is, whether a Spiritualist can be also a Christian. Our own views are in reserve.

To the Editor of LIGHT.

SIR,—The Rev. W. Wynn cannot at any rate complain of your generosity and fair-mindedness in allotting him so much valuable space in which to air his grievances against Mr. Engholm.

It is doubtful if anyone (least of all his victim) will be very profoundly influenced or affected by, although sincere sympathy and hopes for his speedy convalescence will be extended to, the reverend gentleman in his severe attack of *cacoethes scribendi*.

It is amusing to refer to the first five lines of Mr. Wynn's letter to LIGHT, on page 250 of your issue of April 21st, 1923.

The reverend gentleman has not, apparently, taken seriously to heart the example of humility which was set him by his Master, and which as a pastor it is his duty to set not only to his own flock but to all mankind.

But, underlying the courtesy extending him so much space for his outpourings, one cannot resist a quiet little chuckle at the astuteness which is mingled with it.

Yours, etc.,

A. A. C.

Russell-square, W.C.  
May 18th, 1923.

To the Editor of LIGHT.

SIR,—It is obvious that this discussion must be interminable unless there is a clear definition of the terms "Christian" and "Spiritualist" which will be acceptable to both parties. At present there seems no likelihood of agreement.

The question seems to be, who is really a Christian—he who merely affirms his belief in Jesus in the orthodox form, or he who, being unorthodox, lives strictly according to the ethical teachings of Jesus?

Yours, etc.,

RICHARD A. BUSH.

Morden, Surrey

To the Editor of LIGHT.

SIR,—There has been a raging sea of contention about dogmas and doctrines for 1800 years, and it doesn't look like stopping. Definitions never satisfy all concerned. No



one can define Anglicanism to please everybody. That is fairly evident. The name Spiritualist is a poor one. You take an adjective, Spiritual, add "ist," and presto, it's a noun. So you also take British, add "er," and there is another noun. Why not call a lover of the beautiful a beautiful-ist? No wonder the dictionaries are growing so since the lamented Johnson's departure. The two words, "theology" and "theologian," affect me inversely to the way the blessed word "Mesopotamia" affected Dickens' old lady. I think of incantations and medicine-men. Theologians are men of deep study and can tell you all about God, His plan of salvation and His purpose.

When you consider the starry host and consider Him "Who bade thro' Heaven their golden chariots wheel," and then one of the smallest members of that array, this little wart of a world on which the same Almighty Hand has placed us for a moment to draw our murmuring breath, these assertions of intimate acquaintance with His views give rise to thoughts "too deep for tears."

Yours, etc.,

E. HARVEY.

## "SPIRITUALISM AND THE TERRESTRIAL MIND."

To the Editor of LIGHT.

SIR.—The letter from Mr. F. Mounsdon on the theory of a "Terrestrial Mind" (p. 268) recalls the tendency of so many people to adopt any alternative explanation, however intricate and improbable, rather than accept the simple and logical Spirit Hypothesis, with its resultant conclusion that, as man is a spirit, even though he be imprisoned in a material body, he can and sometimes does exercise spirit freedom from physical conditions, here and now.

It is so palpably simple and rational that it is difficult to understand the mentality of those who prefer to postulate a Subconscious Mind with almost god-like powers; to welcome the hitherto tabooed Telepathy, and strain it to the utmost with suggested "delayed action"; and when even all this fails to fill the bill, to invent a Cosmic Mind, in which all knowledge exists, and credit certain people with being able to choose the items they want from the infinity of other items that that mind would have to contain. And all this without a shred of evidential fact to support their fantasies.

The "Terrestrial Mind" is another avenue of escape from this terrible "spirit hypothesis." Unfortunately for its posers, it requires too many "may be's" and "in some ways" to grip the imagination of the man in the street. There is no evidence in favour of such an idea; on the other hand there is clear evidence that the earth has no volition either in a spatial or a temporal degree, while we at least have spatial volition, within reasonable limits. The earth is rigidly controlled by certain physical laws and forces, and has no degree of escape from these. Possibly all so-called inert matter possesses what we call mind, in some degree, but in that case it is latent, or, as perhaps it might be better expressed, asleep, and occasionally may stir in its sleep. But to postulate such a mind, which does not even know its own content, as the master mind to which an animal, not to mention a human being, can appeal for higher information, is not a practical hypothesis.

The cells of our bodies appeal to our minds, in need, but there we have the lower appealing to the higher, and the analogy between ourselves and the earth does not exist. If there be an earth mind on the lines suggested, certainly one could expect to obtain nothing but "vagaries and babblings" from it.

I think that if we stick to the spirit hypothesis, and allow for the imperfect and deceptive human element, we shall be on safer ground.

Yours, etc.,

"LEUT.-COLONEL."

April 27th, 1923.

LIFE is not a dreary waste; on the contrary it is full of life and beauty, and to the strong, radiant soul, who has faith and hope, it is full of goodness. But beauty must be in the mind and goodness in heart or neither will be seen in the world.—AMIEL.

LONDON SPIRITUALIST ALLIANCE.—It is one of the aims of the L.S.A. to provide facilities for those who have psychic gifts to try these gifts under suitable conditions, and with suitable circles. One of the members of the Alliance, Mr. J. S. Kitteridge, who has had clairvoyant experiences of a spontaneous nature in his own family circle, recently sat with a small group at the Alliance. Some highly evidential results were obtained, notably a clear cross-correspondence, with information which had been given to one of the sitters at a previous sitting elsewhere of which Mr. Kitteridge could have no knowledge. All students of psychical science know the great assistance which a clairvoyant can receive from a properly-constituted circle, and it is one of the aims of the L.S.A. to provide facilities of this sort. It is to be hoped that Mr. Kitteridge will be able to give further sittings at an early date.

## PSYCHO-ACTIVITY.

THE NEED FOR SCIENTIFIC INVESTIGATION.

BY FRED BARLOW.

If any explanation is necessary for applying the comprehensive term "Psycho-activity" to the various phases of psychical research I must confess my belief that the constant repetition of the word "phenomena" is wearisome, inaccurate and suggestive of sensationalism. Psychic activity is no longer purely a phenomenon. It is now as much a scientific reality as radio-activity, to which, in fact, it bears a remarkable resemblance. The term "radio-active" was the most appropriate to apply to the spontaneous disintegration of elements, and with all deference I would maintain that "psycho-activity" is a suitable expression to apply to the apparent activities of the psyche.

It is possible that the use of this term will assist in the co-ordination of what, at first sight, may appear to be disconnected and even contradictory events. Where effects are so numerous and mystifying it is an easy matter to be lost in wonder in the contemplation of only a minute portion of the whole. The time has come for the effects—clairvoyance, materialisation, telekinesis, psychometry, etc.—to be considered as scientifically established and for concentration on the cause.

I have already referred to the analogies existing in the new sciences of radi-activity and psycho-activity. It has not taken long to discover that atomic disintegration is the ultimate cause of radio-activity. How long will it take to discover the ultimate cause of psycho-activity? When we are in a better position to answer this question we shall probably recognise that apparent sporadic manifestations are due to the workings of some immutable law.

The discovery of radio-active substances in general and radium in particular has proved, as Professor Soddy puts it, that the "physical impossibility of one era becomes the commonplace of the next." The charge and mass of the  $\beta$  particles ejected from the radium atom are identical with that of the cathode-ray particle dealt with by Sir William Crookes in his vacuum tubes nearly fifty years ago. To these particles he gave the name of "Radiant Matter" and was ridiculed for his pains. Modern science acknowledges the credit due to Sir William Crookes for his researches in radio-activity and in less than another fifty years will honour the same pioneer for his researches in psycho-activity.

Strange it is that some of the "physical impossibilities" of psycho-activity have become a commonplace of radio-activity. Take, for example, the passage of matter through matter. The  $\alpha$ -particles or rays emitted by each of the radio elements, uranium, thorium and radium, may travel at the rate of ten thousand miles a second. Speaking of these particles, Professor Bragg has said, "Each particle pursues a rectilinear course, no matter what it encounters; it passes through all the atoms it meets whether they form part of a solid or a gas. A metal plate may be placed in the way of the stream and so rob every particle of some of its energy but not a single one is brought to rest by collision with the atoms of the metal and the number of particles in the stream remains unchanged." Apparently we have here also another "physical impossibility"—that of two portions of matter occupying the same place at the same time.

Again, there is the phosphorescence of radio-active materials which afford a light very similar in appearance to psychic lights. The same materials will also give out invisible rays which will penetrate opaque substances and affect a sensitive photographic plate. The effect produced by writing on a photographic plate wrapped in black paper, with a small tube containing a minute fraction of a grain of radium bromide, is identical with that shown in some psychographs. It is by no means beyond the bounds of possibility that psycho-active and radio-active forces are near relations.

Would that recognised Science would give even one-tenth of the time to psycho-activity that it is now devoting to radio-activity. Laboratories in which scientists are at work on radio-active investigation and the structure of the atom probably run into thousands. Those employing scientists for psycho-active investigation can be counted on the fingers of one hand.

The further we advance in scientific knowledge the more feasible become the events of the séance room. The work of Crawford, Geley and Schrenck-Notzing proves that time and money devoted to psycho-active investigation will yield abundant results. With Mr. De Brath I feel very strongly the lack in this country of an institution on the lines of the Metapsychique Institute. Certain phases of psycho-activity, such as psychic photography, are practically peculiar to this country alone. We know that these things are and are content to accept them with hardly a thought as to their great scientific possibilities. Is there no Jean Meyer in this country who will endow an institution on the lines of the one that is making history at Paris?



# AN ADVENTURE AMONG NUMBERS.

BY QUÆSITOR.

(SECOND ARTICLE.)

In a previous article (*LIGHT*, February 24th) I was allowed to state how I came upon a Cabala underlying our English theological vocabulary, especially as represented by its classical source, the Authorised Version. It will be remembered that I found that if the letters of our alphabet were numbered serially (A = 1, B = 2, . . . Y = 25, Z = 26), and the value of each word found by adding the value of the letters (e.g., G = 7, O = 15, D = 4, 7 + 15 + 4 = 26), the numbers so formed seemed to belong to a regular system. It is obvious that such a system needs working out fully and carefully before any general deductions are drawn. So, though I have been led to certain conclusions, I prefer, at this point, to indicate the next step which I took, especially as it raised many points of interest. I wrote down all the numbers in order, from 1 up to 200. Then I ascertained the numerical value of a great many words, mostly taken from the Authorised Version, and entered each under its appropriate number. This produced many striking groups. Certain words, as might have been expected, did not seem to be connected, but I entered them all, and almost invariably found that the missing link was supplied as materials accumulated.

I will give some of these groups, to show their interest. In each case the whole group is left as it stands, with the apparent irrelevancies, no word being omitted. Words not in the Authorised Version are put in brackets. 74 as I pointed out is the number of JESUS, of CROSS, of MESSIAH, and of GOSPEL. It is also the number of JOSHUA (the same name as Jesus), THE KING, THE GOOD, PREACHER, PARABLES, GOOD SEED, FRUIT, BEAUTY, MY SAKE, FINISHED and JEWELS. It will be obvious to any student of the Gospels, how significant is this grouping.

77, as I stated, is the number of CHRIST. It is also the number of THE GODHEAD, GLORY, POWER, THE FAITH, THE HOPE, MOUTH, I AM GABRIEL (ADAM KADMON), STARS and (THE BRAIN). Now, so far as there is a distinction between the two names, Jesus refers to the humanity and Christ to the Godhead. (It must be remembered that Godhead does not mean God the Head of All, but "Godhood.") He spoke as the MOUTH of God (c.f. the Old Testament phrase, "the Mouth of the Lord hath spoken it"). I AM GABRIEL are the first words of the Archangel as he comes to announce the coming of Christ in the flesh. ADAM KADMON is the term used by the Cabalists for the Archetypal or Celestial Man, i.e., the Divine Man—or, possibly, the Logos. This is an example of the way in which this method correlates ideas which are outside the mental range of what is humorously styled the "orthodox Christian." The occurrence of THE BRAIN here, is one of the many points at which emerges the Pauline doctrine of the Body, the organism composed of Christ's people, of which He is the Head and the formative principle.

I had found for 78. BETHLEHEM and THE EAST. To these have been added, GENESIS, (CHILDHOOD), WINDOW, IN HEAVEN, MY BOW, REPENT, THE ELECT, HIS DECEASE and CRUCIFIED. GENESIS, of course, means birth, and is the actual word with which St. Matthew's Gospel begins. But the occurrence of HIS DECEASE (which only occurs once in the Bible and then of Christ's decease) and CRUCIFIED, is an example of the working of the Law of Opposites, which was suggested by Bond and Lea, and requires separate treatment. In this particular case, however, the opposition is not so great as would appear, because both these words imply the beginning of a new life.

To pass to relations of another kind. GOSPEL and JESUS each equal 74. If we prefix THE (which has the important number 33), we get for THE GOSPEL 107. Naturally we get certain words again, but the group as a whole is suggestive: ETERNAL LIFE, THE CROSS, BE-

HOLD THE MAN, THE GOSPEL, THE GOOD SEED, MY PEOPLE / THE MESSIAH / CONSECRATED / THE HEAVENS / THE CLOUDS / ALL SAINTS / VISIONS / THE CROSS is the symbol of Eternal Life (and was so long before the Incarnation, e.g., the looped Cross or Ankh of the Egyptians). Once again we have two apparently different things grouped together, the manifestation on the Cross, and the manifestation in THE HEAVENS, when He comes on THE CLOUDS with ALL SAINTS, but the difference is superficial. Similarly if we take the 77 of CHRIST and add the 33 of THE we get 110, with THE CHRIST / MADE MANIFEST / THE PEACE OF GOD / THE GOD OF PEACE / THE GREAT GOD / A JEALOUS GOD / THE POWER / THE STARS and SPIRITS.

Turning in another direction from the same point, 77 = THE FAITH, take away THE and we have, as I mentioned before, the 44 of FAITH, and of HOPE. Now consider these three groups:—

44. FAITH / HOPE / GODHEAD / HIDDEN / JUDAH / ABRAHAM / ELDER /.
88. VISION / WISE MEN / THREE MEN / THESKY / THE HEAVEN / FINE LINEN / APOSTLES / LABOURS / EXODUS / MY FLESH /.
176. THE WORLD TO COME / THE FULNESS OF GOD / THOU GOD SEEST ME / THE LAMB'S BOOK OF LIFE / WITHOUT FAULT / THE HOUR OF TRIAL /.

These are like a tree with branches running out laterally, and one main stem, the most prominent line in which is from FAITH and HOPE to VISION, and thence to THE FULNESS OF GOD and THE WORLD TO COME (which, of course, already exists, being a World on its way to us, not a set of events in the future).

I do not wish to say more about series of numbers, as I simply desire at present, to suggest it as a line of research. I will therefore give one or two other points of interest. JERUSALEM = 104, and the remaining words under 104 are THE TEMPLE / GODLINESS / GOD IN HEAVEN / (EUCARIST) / (SUBSTANCE) / JERUSALEM WHICH IS ABOVE = 228 = THE SPIRIT OF WISDOM. THE HEAVENLY JERUSALEM = 229 = THE MAJESTY OF THE LORD / STRONG IS THE LORD GOD / THE GOD OF MY STRENGTH / THOU ONLY ART HOLY / GOD HIMSELF AND OUR FATHER / THE SPIRIT OF HIS SON / GOODWILL TOWARDS MEN / THE BEAUTY OF HOLINESS / A MIGHTY RUSHING WIND / MY TWO WITNESSES /.

It will be noticed that an unusually large number of phrases fall under this number 229. Now this is a "prime number," i.e., a number not divisible into factors; I have noticed that the same thing occurs with other prime numbers, e.g., 151 and 193, and am inclined to think that this is because they are fundamental numbers, beginning new series. I may also remark that the Jewish Kabbalists allowed the addition of a unit, which would associate the JERUSALEM WHICH IS ABOVE of 228, with THE HEAVENLY JERUSALEM of 229. I am doubtful, however, whether this ought to be applied to a system in which the numbers are so much smaller than in Hebrew. The familiar (but not Biblical) phrase (JERUSALEM ON HIGH) = 165 = THE CHURCHES OF GOD / (THE CATHOLIC CHURCH) and various connected phrases, while NEW JERUSALEM = 146 = IT IS I MYSELF / THE WORD OF LIFE / THE SACRAMENTS / THE COVENANTS / and, amongst others (THE APOCALYPSE), which, of course, culminates in the description of NEW JERUSALEM.

\* \* This article from the pen of a theological scholar of standing, develops an idea originally put forward in *LIGHT* by the late Dr. Ellis T. Powell.

## "ANSWERS TO PRAYER."

"C" writes:—

The argument of Julius Frost in *LIGHT* of May 5th, upholding the reality and power of prayer, is full of interest, and his contention that prayers, like other processes, are subject to law—the law of its own being—is likely to carry conviction.

We need not, however, suppose that the unattractive sea of "mind-stuff" postulated as a medium for prayer to work in could be more than a medium for the superficialities, the automatisms of life.

One might be able, for instance, to get answers to conundrums out of it, knowledge of happenings and un-

known occurrences, past, present, and future, for psychometry and clairvoyance may be there. A "cosmic reservoir" might accomplish this much.

But the *Impersonal* means nothing to the human soul, and mere mind, incarnate, unattached, could not get into touch with the heart of humanity; nor would there be any response to its emotions from an unfeeling lake of fluid intelligence.

May it not be more reasonable, and quite as scientific, to keep our idea of a Divine Being and pray to Him, the Power behind and in His own machinery—all Wisdom, Power, and Love *personified*—to whom the heart of man can go out, and be met by the heart of All out of which creation comes?



## HUMAN SURVIVAL AND EVOLUTION.

HAS MAN "EVOLVED" THE POWER TO SURVIVE DEATH?

By C. V. W. TARR.

There is a strong tendency of advanced thought in modern biology and medicine, proceeding under the dominant conception of nature as ultimately a physical system, to regard human society as coming more and more under the secular control of science, and gaining an ever-increasing length of life and immunity from the power of disease. That the dream of the conquest of death itself should be simply a dream of physical immortality, is, of course, only the logical expression of materialistic philosophy. The spiritual philosopher is not immediately concerned with the present or future physical methods and achievements of the great science of medicine, but he sees clearly enough that psychic phenomena which throw light upon the real nature of death, also reveal the spiritual nature of life, and therefore create deeper meanings for the problems of biology and medicine.

Survival of bodily death is not something yet to be won by the human race as a whole; it is not something which conceivably may be attained by a few of the more highly developed human beings; nor is it to be conceived as the evolution in the future of a physical type of man who will not see death. It is already a higher biological fact, and by the proven communion between incarnate and disembodied human beings, it stands clear that there is infinitely more in human personality than is taken into account by the orthodox theories of biology, physiology, and medicine.

Since, as the facts seem to indicate, mankind survives death, and since it is generally accepted by educated people that man has evolved from some type of anthropoid precursor, one is led to ask if the power to survive death is also a product of the evolutionary process in man.

## THE UNITY OF SCIENCE.

It is a commonplace observation of the spiritualistic philosophy of life, that the examination and acceptance of psychic facts as evidence of a "soul" in man and of a spiritual world, necessarily involves a re-adjustment of one's attitude towards the data of biological evolution, anthropology, history, and comparative religion. But it is impossible to divorce modern psychic evidences from their historical parallels, though the method of observation, classification, and interpretation of the former is the unique product of the scientific method of modern times. The conception of human personality that seems to emerge from these modern evidences of the activity of the psychic nature of man, is that of some kind of super-sensible organisation, which is the seat of mind, feeling, and sensation, and which has evidently been evolved to become adapted to a super-sensible environment. There is obviously an affinity and continuity of relationship between this higher environment and the physical world, otherwise "contact" between the two worlds would never have been established and mediumship would be unknown. It is supposed quite generally among Spiritualists that there is a biological continuity, for the belief is widely held that children who do not survive in the physical world continue their development in the "spirit world," and it is just as widely held that this biological continuity is expressible in the same terms of time as are known in the material world. Few Spiritualists, I believe, if questioned, would fail to concede that all the existing races of mankind, from lowest to highest in cultural development, are necessarily immortal beings, inherently constituted by unknown laws as psychic and deathless personalities. It is here that the issue raised above becomes almost startlingly obtrusive, though it is easily and frequently glossed over by those devoid of the historical and evolutionary habit of thought. The universal testimony of mankind to the reality of psychic experiences and facts, the widespread occurrence of supernormal phenomena in all times and places as a concomitant of human mediumship, leads almost inevitably to the generalisation that mediumship is co-terminous with human life on this planet. The student looking down the ages which stretch back into the mists of prehistoric time, reads the story of human evolution in the light of a new, creative principle. The mighty civilisations of the past sound like "melodies from Apollo's lute," melodies which man's immortal spirit strikes upon the chords of the World-Soul, and penetrating the mists

of prehistoric time, it seems as if man's consciousness of a spirit-world shone like a morning star.

Now in anthropology it is recognised that "the framework of all primitive culture is that belief in spiritual beings which is called animism. . . . This attitude of the primitive mind finds expression in such forms as Ancestor, Nature, Spirit-Worship, Mana, Taboo, Fetishism, Medicine-Men, Shamanism, Exorcism, Human Sacrifice, Foundation Sacrifices, and Magic."\* Dr. Albert Churchward in his work on "The Origin and Evolution of Primitive Man," writing on the Pygmy who, he believes, was evolved "from the *Pithecanthropus erectus*, or an anthropoid ape—in the Nile valley and around the lakes at the head of the Nile," says:—

1. Religion proper commences with and must include the idea or desire for another life.
2. This belief in another life is founded on the resurrection of the spirit.
3. The belief in the resurrection of the spirit was founded upon the faculties of abnormal seership, which at one time led to ancestor worship in all lands.
4. It was a worship or propitiation of the ancestral spirits, not of the body corpus, which died and disintegrated.

The Egyptian religion was founded on the rising again of the human soul emerging alive from the body of dead matter. The corpus could not, and never did, come back, or make its appearance again in any form, but the spirit that arose was visible to seers.

## THE PRIMITIVE EVIDENCES.

However the facts are interpreted, the converging lines of anthropological evidence meet in the "instinct" of a supernatural sanction in primitive human life, and the idea of the ghost and an unseen world. Herbert Spencer's "naturalistic" interpretation of these facts of primitive psychology has just as naturally appealed to materialistic anthropologists. Edward Clodd endorses this view in his useful little book, "The Story of Primitive Man." On the other hand, many students, even devoid of any conviction about modern psychic science, regard the anthropological evidence as almost proving the existence of an "instinct" of immortality in man. Thus, as Benjamin Kidd points out in his able work, "Social Evolution," the anthropologists themselves have had no clear principles to guide them in their interpretation of anthropological evidences, where these touch the so-called supernatural.

We have seen that modern psychic facts, though evanescent, and entirely different, in the conditions which govern their appearance, from phenomena which occupy the diverse fields of accepted scientific research, nevertheless agree with similar phenomena recorded in the sacred and secular history of mankind. As the age of Modern Science has seen the discovery and formulation of laws which have operated in the universe from the beginning, so in psychic science, the formulation of a psychic law bears witness likewise to supernormal facts in the universal history of mankind. We have seen that everywhere in the modern world, amongst all races and nationalities, from the most primitive existing tribes to the most highly civilised peoples, there occur supernormal experiences and facts which seem to point to an universal spirit-world accessible to all mankind, and that this very psychic accessibility reveals the profound nature of human biology. We have seen, too, that the most primitive existing communities are more or less the types of the earliest men, as regards their attitude towards Nature and their beliefs and customs centreing around "the Ghost in Man." Yet in the nature of things we can know little of the psychology of *primal* man. We know, for example, that Palaeolithic man buried his dead after a manner which seems to indicate a belief in the continuance of human life beyond the grave. The study of the Death and Burial Customs in all ages is indeed of immense importance, for what else can so intimately reveal to us the thought and feelings of man in the presence of death? As the wonder and splendour of the tomb of Tut-ankh-Amen bear witness to the tremendous vitality and strength of the ancient Egyptian ideas of the soul and its Shadowy World, so it is with the crude Palaeolithic interment, with its food and implements placed for the use of the departed. And yet what of pre-Palaeolithic man? What of the ages during which man, but little removed from his anthropoid precursors perhaps, left his dead without burial, having neither the idea of a ghost nor the fear of the powers of the Unseen?

\*E. G. Harmer, writer on Archaeology.

## SPIRITUALISM AND THE LAW.

At the special meeting of the London Spiritualist Alliance on the evening of Thursday, May 17th, an address of most exceptional interest was delivered by the eminent lawyer who is known to all Spiritualists as "A King's Counsel," and who was responsible for bringing to light the remarkable series of automatic script embodied in the well-known book, "I Heard a Voice," which, as the Chair-

man, Mr. G. E. Wright, remarked, was the first publication of this character to be vouched for by a distinguished lawyer. The address dealt in a most lucid manner with the Statute Law of England as affecting the practice of mediumship and the various decisions of the Courts in cases relating thereto. Although the subject-matter was of a technical nature, the speaker's exposition was so clear that it was readily comprehended by every member of the audience.

It is hoped to publish an abstract of the address in our next issue.



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### RAYS AND REFLECTIONS.

In his recent address to the members of the London Spiritualist Alliance, Colonel Belk rightly emphasised the religious significance of Spiritualism, and he will certainly have many with him in his view that Spiritualists should not segregate themselves into a sect.

On this latter point, of course, there is room for much difference of view. The community which follows Spiritualism as being a religion in itself, might fairly claim that it has been forced into that position by the persecuting zeal of the "bishops, priests and deacons" of the Church. I have heard of many cases of the intolerable arrogance and tyranny of ecclesiastics. It is a very black record. But it was not Christianity that was at fault—only humanity.

As to Spiritualism itself, its affinities are clearly religious, philosophical and scientific. It has always been proof against commercial exploitation, otherwise we might have seen some remarkable developments; such institutions as, say, the Telepathic Message Service, Ltd., The Psychic Power Haulage and Transportation Company, the Psychometrical Detective Agency. A good many enterprising business minds have explored the possibilities of Spiritualism in these and similar directions, and retired disappointed. So when people ask concerning Spiritualism, "What is the good of it?" this is what they really mean.

Such a state of things may seem regrettable. But it is natural enough. Nearly a century of materialistic thought and philosophy has resulted in the abolition of many of the finer ideals of life. It is one of the functions of Spiritualism to revive them, and its obstinate resistance to material forms of use is one of the evidences that it was not designed for such ends.

It is a strange world. While in correspondence with a Rationalistic writer recently, I learned that his chief complaint against Spiritualists was that they accepted the old theological "superstitions" of Christianity to-day in a way they never did in former times. And yet all the time I listen to wails from other quarters concerning the anti-Christian tendencies of Spiritualists! I fear that the two opposing views are the outcome of a certain bigotry on the part of the objectors. Obviously both cannot be right.

The position was well illustrated a few days ago when a letter from a devout Churchwoman lamenting the antagonism to the Church shown in a certain article in *LIGHT* was followed by another from a correspondent who complained of the attempt made to "bolster up" the dogmatic theology of Christianity, referring to the same article! One could only, in Parliamentary language, "pair" these two letters, as their opposing votes cancelled each other. I only wish that some of our ardent partisans could see their discussion from the inside. It would astonish not a few of them to observe what utterly different views can be taken of the same thing. It is almost like hearing a tree described by one observer as a house and by another as a ship in full sail—the only point of contact between the two views being that *timber* would enter into the construction of each of the objects described.

In a recent issue of the "Westminster Gazette" appeared a clever and satiric poem by Geoffrey Dearmer, who, I believe, is the son of Dr. Percy Dearmer, whose name is well-known to our readers. It is a delightful cold douche for sentimentalists who let their sentiment run away with their sense. In the poem Mr. Dearmer describes how he listened to some poetic people saying how beautiful were the names of wild flowers—"how sweet, how sweet!" Whereupon the author sarcastically mentioned some of the names of wild flowers: Lousewort, Mugwort, Toothwort, Soapwort, Flea-bane, and Stinking Hellebore—amongst other sweet titles! After that "the atmosphere seemed strained," and "the whole room glared." Naturally. It is a dangerous thing to bring cold facts under the attention of fervid sentimentalism.

D. G.

W. T. STEAD: A BROADCAST MESSAGE.—We are informed, from a reliable source, that a communication has been received purporting to come from the late Mr. W. T. Stead, stating that on a certain date (given to us) he sent out a message on the "broad-cast" principle, and wonders whether it was picked up in any fashion. It was apparently sent out by the exercise of his soul-energies and not through a medium. If anything has been received which would connect with this statement we shall be glad to hear, together with the date when it "came through."



## 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."

### WITNESSES: TRUSTWORTHY AND UNTRUSTWORTHY.

We cannot say we agree with the remark of an inquirer that it is "unsafe to rely on anyone's word in regard to psychic phenomena," although we can well understand such a position remembering the fallibility of some of the testimony, as a result of that "carelessness of the truth" which Dr. Samuel Johnson deplored in one of his famous conversations. But if a man cannot gain the opportunity to witness phenomena himself the next best thing is to practise another form of reliance, i.e., reliance on his own judgment as to the character and credibility of the witnesses. The presence of many trained and cultivated minds in the Spiritualism of to-day has immensely raised the standard of acceptance in regard to all testimony and those who bear it. There is now a kind of critical and psychical atmosphere which is highly unfavourable to the untrustworthy witness; and "pinchbeck and fustian" are quickly detected and exposed. It was not so in older days, when there was rather a tendency to wholesale belief, and a proneness to take persons at their own valuation. We know many Spiritualists who are more likely to understate their psychic experiences than to exaggerate them, and who are so careful of the truth and so exact of observation that their word can be implicitly relied upon. Nevertheless we would always counsel the inquirer to depend somewhat on his own judgment, both as to the evidences and those who testify concerning them.

### IRRATIONAL DOCTRINES.

As we do not look anywhere for infallible statements, we can cheerfully recognise that, along with much of wise teaching received from spirit communications we also get "revelations" that, however much they may impress the credulous, are not consistent with good sense. But why is it more pardonable for incarnate souls to preach an irrational creed than for exanimate ones to do the same? And why is it so difficult to believe that people whom we

regard as absurd and fanatical in their ideas here may not there, for a time at least, exhibit the same eccentricities? It is not true that communicators of this stamp are in anything like a majority, but they do communicate and they do find followers amongst those like-minded, just as they would in this world. And doubtless they do their work in the Divine economy of things. They stimulate us to think for ourselves; they drive us strongly back on Nature and Reason. Possibly, also, they assist in conserving certain truths until the mass of mankind is ripe for them, for it is apparently ordained that some of us shall only reach Truth after many encounters with its distorted images, so that we may at last recognise and embrace the Divine reality. Again, it is to be remembered that our own views are not necessarily true as against the views of those who differ from us. The Universe has verge and room enough for a host of conflicting opinions, each having some relation to reality on different planes of perception.

### GREAT MISSIONS AND GREAT CLAIMS.

We have every reason to suppose that the great and high souls of the past still concern themselves with their brethren on earth, and manifest their presence sometimes in unexpected ways and in very humble surroundings. We believe that they train and inspire some who are fitted for the task to carry out missions for good amongst those in need of help and encouragement. We believe this none the less because of the amount of foolish talk, boastful and baseless, concerning visits from "high spirits" and great missions entrusted to characters obviously unfitted for them. In these matters it is easier to be wholly sceptical than carefully discriminating. Writing in *LIGHT* on this subject some years ago we said:—

"In dealing with the world beyond, we are in contact with a realm where the old social and intellectual barriers between minds are thrown down, where many of the old standards of eminence no longer apply, where many of the so-called great are great no longer. The scepticism of the critic in these matters, then, often shows a defect of imagination. If a person obviously deficient in any graces of mind or soul claimed to be in intimate communication with, let us say, Socrates or Plato, we should instinctively distrust his statement, not because of any supercilious theories on the subject, but merely because of the perception that there was no true spiritual relationship. For that, after all, is the element that really counts. The objections usually urged in these matters are for the most part of a mechanical kind, betraying the inability of the objector to rise superior to the prejudices and preconceptions of the world in which he lives."

We find nothing to revise in that statement to-day; experience has only deepened our convictions.

### A REMARKABLE NEW BOOK IN GREAT DEMAND.

"Communications and visions recorded. . . There is nothing in the communications that is trivial or unspiritual."—Extract from "*The Times*."

## X GOD'S WONDERLAND

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In crown 8vo., cloth, with Frontispiece, 3s. 6d. net.

This remarkable book recounts in simple, reverent language the manifestations vouchsafed to the writer of her little son after he had passed beyond the veil. Previous to her bereavement, Mrs. Watts had made no study of the occult, and had neither sought nor expected such revelation as have come to her. Her veracity is unimpeachable. The *Aberdeen Journal* says that the book is "an excellent illustration of the remarkable power of that faith which can remove mountains. The sorrow of the writer's bereavement becomes sweet, and her book should give comfort and courage to many a mourner who feels that faith and hope are rooted in deeper soil than the scientific."

London: HURST & BLACKETT.



## ANSWERS TO CORRESPONDENTS.

"C."—Please forward your name and address in connection with your letter on "Prayer." You seem, by inadvertence, to have omitted these particulars which should always accompany contributions.

A. ANDRY (Paris).—Thank you. We cannot use the verses although, as the work of a Frenchman, writing in English, they are highly creditable. You are at your best in the last stanza:—

Oh, Life thou art the rock from which our first essay did spring,  
From thee we mould our emblem bold—a genius on the wing.  
Children of might strive ever, your aim is the Great Beyond,  
There is the light, flame puissant, the ray that shall cut thy bond.

PREMONITION?—Another story which Briand tells concerns Lord Kitchener. The latter went over to Calais for a conference early in 1916, when Briand was Prime Minister. After the conference was over, Briand and Kitchener walked along the shore together. Kitchener looked at the sea and then turned to Briand and said: "I don't like the sea." "Oh," said Briand, "it is not very rough to-day, and in any case you will soon be across." "That is not what I mean," said Kitchener. "I am afraid of the sea." And he looked again and shuddered. A few months later he was drowned. From "Makers of the New World" (Cassell).

## A FUND RAISING LIMERICK.

A competition has been inaugurated by Mr. R. A. Bush, the President of the Wimbledon Spiritualist Mission, in aid of the building fund. Competitors are asked to send sixpence to Mr. Bush at "Holt," Morden, Surrey, together with the last line to the following unfinished verse:—

"A great sale on June 1 and 2,  
Will be held at the local venue,  
Masonic Hall, Merton,  
Now, be there for certain

Six guineas in cash prizes may be won, and all entries must be sent in before May 31st. The result of the competition will be announced on Saturday, June 2nd, at 6 p.m., in the Masonic Hall, Merton, when a "Great Sale and Market" will be held to provide funds for the church. The Sale starts Friday, June 1st, at 3 p.m., when the Mayor of Wimbledon will open the proceedings, Mr. Vout Peters opening the Sale the following day at the same hour.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, May 27th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Ernest Meads. Croydon.—Harcourt Hall, 96, High-street.—May 27th, 11, Mr. P. Scholey; 6.30, Mr. H. W. Engholm.

Brighton.—Mighele-street Hall.—May 27th, 11.15 and 7, Mrs. Clare Hadley; 3, Lyceum. Wednesday, 8.15, Miss Annie Scroggins.

Camberwell, S.E.—The Guardians Offices, Peckham-road.—May 27th, 11, circle; 6.30, Mrs. Marriott. Wednesday, 30th, 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, Mrs. Blanche Petz, addresses and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Blanche Petz. Thursday, 8, special evening of clairvoyance, with address and descriptive sketching by Mrs. Petz. Friday, free healing centre; 5-7, children; 7-9 adults. Sunday, June 3rd, 11, Mr. Geo. Prior; 7, Mrs. M. Maunders.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 27th, 7, Mr. H. Carpenter. Wednesday, May 20th, special circle, 3.30 p.m. Thursday, May 31st, 8, service, Mrs. E. M. Neville, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—May 27th, 11, public circle; 7, Mr. E. H. Sturdy. Thursday, May 31st, Mr. and Mrs. Gribble.

Peckham.—Lausanne-road.—May 27th, 7, Mrs. M. Clempson. Thursday, 8.15, Miss L. George.

Boves Park.—Shaftesbury Hall, adjoining Boves Park Station (down side).—Sunday, May 27th, 11, Rev. J. M. Mathias; 7, Mrs. Bishop Anderson.

Worthing Spiritualist Mission, Ann-street.—May 27th, 6.30, Mrs. Podmore. May 31st, 6.30, Mr. Newton.

Richmond Spiritualist Church, Ormeau-road.—Sunday, May 27th, 7.30, Mrs. Graddon Kent. Wednesday, May 30th, Mrs. Ethel Smith.

Central.—144, High Holborn (Bury-street entrance).—May 25th, 7.30, Mr. H. W. Engholm. May 27th, 7 p.m., Mr. W. A. Melton.

Kew and Richmond Spiritualist Society.—Cumberland Studio, Forest-road, Mortlake-road, Kew.—May 27th, 7, Mrs. Golden, public circle, 8.30. Monday, May 28th, 7.20, Mrs. Golden.

## EXHIBITION OF SPIRIT PHOTOGRAPHS.

## THE GARSADDEN COLLECTION TO GO ON TOUR.

An interesting and important announcement was made on Thursday evening, May 17th, at the Annual Meeting of the London District Council of the S.N.U., at South Place Institute, London, respecting the Garscadden collection of spirit photographs. Mr. Richard Boddington, the President, announced that through the generosity and enterprise of Mr. George Garscadden, and following up a suggestion made to him by Mr. H. W. Engholm, the whole of his collection of spirit photographs, including some ninety examples enlarged to life size, have been loaned by him, free of charge, to the London District Council for exhibition. It may be said with all certainty that this collection is the finest and only one of its kind in the world to-day. A section of this collection was recently shown to the public at the Photographic Fair, Holland Park, and drew large crowds and created great interest. We learn that the object of this exhibition tour is twofold. In the first place it is expected that by the means of such a tour public interest will be stimulated in these phenomena and much useful propaganda work done on behalf of Spiritualism. In the second place it is desired by Mr. Garscadden and Mr. Engholm that each society availing themselves of this offer will be able to benefit the funds of their respective church or society to a considerable amount. A fourteen page catalogue, illustrated, has been compiled by Mr. Engholm, which is intended to be offered for sale at each exhibition at a small price. Full particulars should be applied for at once by societies in the London District desiring to hold an exhibition of these photographs in the forthcoming months. These particulars can be obtained by writing to Mrs. E. M. Ensor, 3, Beechcroft-avenue, Southall, Middlesex. The first of these exhibitions will be held under the auspices of the Woolwich and Plumstead Spiritualist Society at their headquarters, Invicta Hall, Crescent-road, Woolwich, for three days, viz., May 28th, 29th, and 30th, from 3 p.m. to 10 p.m. The admission will be sixpence. Mr. H. W. Engholm will open the exhibition on the Monday and Miss F. R. Scatcherd on Tuesday. The following week the Westcliff Spiritualists will hold a three-day exhibition. Then on June 13th, 14th, and 15th, the collection will be on view at Ilford, under the direction of the Little Ilford Christian Spiritualists' Society. The South London Spiritualists' Mission will then hold the exhibition at their hall, Lausanne-road, Peckham, on June 18th, 19th, and 20th. Further particulars of these fixtures will be given in *LIGHT* in due course.

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