

"LIGHT," October 6th, 1923.

DEATH AND AFTER.

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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. 2,230. —Vol. XLIII. [Registered as] SATURDAY, OCTOBER 6, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

WHAT cheers the musing student,
The poet, the divine?
The thought that for his followers
A brighter day will shine.
Let every human labourer
Enjoy the vision bright—
Let the thought that comes from Heaven
Be spread like Heaven's own light!
—ANONYMOUS.

THE "AVERAGE MAN."

It has been well said that some of the arguments used to dispose of the idea of a future life and a future world would, if they were true, go very far to "explain away" the existence of this life and this world. We may appropriately quote here the words of Sir Oliver Lodge in his presidential address to the British Association in September, 1913:—

If any philosopher tells you that you do not exist or that the external world does not exist, or that you are an automaton without free-will, that all your actions are determined by outside causes, and that you are not responsible—or that a body cannot move out of its place, or that Achilles cannot catch a tortoise—then in all those cases appeal must be made to twelve average men unsophisticated by special studies. There is always a danger of error in interpreting experience, or in drawing inferences from it; but in a matter of bare fact, based on our own first-hand experience, we are able to give a verdict.

The future of Spiritualism and indeed of all progressive causes is in the hands of the average man, that man who needs no scientific knowledge to enable him to gain a just idea of the realities of life. His experiences will go—as they go now—to furnish the raw material of scientific research and discovery; they will be interpreted in a multitude of ways, but they will never be explained away. The names and the explanations may differ endlessly—the things themselves will remain.

"END AND BEGINNING ARE DREAMS."

Many times have we heard the argument that "what begins in time must end in time" quoted against the idea of human immortality. It was rather a scholastic proposition, belonging to a kind of logic that sounds very convincing until it is examined. We

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soon found that it was based on a pure presumption, viz., that the spirit originates in physical conditions. It is not so. It is only that in physical conditions—by incarnation in matter—that the spirit becomes self-conscious, self-knowing. We hold by the idea of the essential unity of the individual spirit with the Universal Spirit which is without beginning or end, and which has an infinite variety of modes and grades of expression. We cannot think of the human spirit as something entirely separate, discrete, independent. Such questions, however, are not of the first importance. The true meaning of immortality is beyond our highest thought; so also is eternity. We shall require eternity to grasp even dimly what eternity really means. Meanwhile we have neither the time nor the inclination to speculate on these matters. Life will never submit itself to logical analysis. It is as hard to think of an end as of endlessness, and no future life is likely to be more wonderful or impossible than the life we now live.

* * * *

THE VERDICT OF THE HEART.

It has been said that the next life will contain some great surprises as to our real position in the scale of merit—that many apparently humble folk will take precedence of those who here surpass them in the general estimation. But we question whether that will apply so much to general ideas as to individual judgments. Such things may not greatly astonish that part of the community typically represented by what has been called the ordinary man. For the ordinary man usually adopts a fairly accurate estimate of those with whom he is brought into close association. He may misunderstand them on the intellectual side, his gauge of values there being possibly deficient; but on the purely human side his test is simple and sure. For him the good man is the kind man, the true man. Like Dickens's Joe Gargery, he takes the heart as his touchstone. He rarely attaches much importance to any criticism that leaves the human side out of account. This man, he will tell you, may be a Christian or a Rationalist; he may be an adherent of this or that political party; he may be a crank, a faddist, a visionary, but—he has "the heart that can feel for another"; he has never abandoned a friend. It is the kind of judgment that the purely academic mind does not readily appreciate. But it has always seemed to go very near to the centre of things, and to coincide very closely with the truest standard of human values. It does not take in all the criteria of character, but it includes the most important of them. The verdict of the heart may be imperfect and to some extent a partial one, but it errs on the right side.

On that wonderful day,
When I am still on the bed,
Smile thro' your weeping and say,
"He is gone by the upland way."
Do not say I am dead,
Say "Tis the dying is past,"
Say "He is living at last";
Do not say I am dead.

OPENING MEETING OF THE L.S.A. SESSION.

MR. R. H. SAUNDERS ON "DEATH AND AFTER."

The Autumn Session of the London Spiritualist Alliance opened on Thursday evening, September 27th, in the hall at No. 6, Queen Square, when Mr. R. H. Saunders addressed a large audience on "Death and After: What We Know." Mr. H. W. ENGHOLM, on behalf of the Council of the Alliance, prefaced the proceedings with a few words of cordial welcome to the members and friends present. After outlining some of the features in the new programme, which he predicted would bring them closer to the great truths for which the Alliance stood, he expressed the pleasure it gave him to announce that Mr. George Craze, the President of the Marylebone Spiritualist Association, had kindly consented to take the chair that evening.

Mr. CRAZE said it afforded him much delight to accept the Council's invitation, and also to convey to the meeting a warm fraternal greeting from the society he represented. He trusted that at the end of the Session on which they were then entering his hearers would feel that they had been helped in their studies and had been able to apply the knowledge they had obtained to the service of others—for that, after all, was the true Spiritualism. He then called on the speaker of the evening to deliver his address.

MR. SAUNDERS said:—

Death has been a subject of controversy amongst the keenest minds of all ages, and in all countries. Instead of being regarded as simply the opening of the portals to a higher and a better life, the fear of Death is well-nigh universal. Those of you who have had the privilege of communion with those spirits who come back to tell us of the wondrous world beyond, know that this fear is ill founded, and the object of my address this evening is to dispel that groundless feeling, and to show you that the heaven-sent messenger of Death is to be welcomed. I am not dealing with any figment of imagination, but with the hard bed-rock of fact as gathered from innumerable messages from those who have crossed the bar themselves. I propose to show that instead of the grim tyrant represented throughout the ages, he is, on the contrary, a great, good, and beneficent angel.

Spiritualists, of course, know there is no death for the spirit, but I take the common acceptance of the word, and the idea accompanying it. It has been reserved for us, aided by perfectly natural laws which scientists at present cannot analyse to pierce the veil between the two worlds, and obtain information what Death really is, and what ensues on our passing out. And the burden of the messages we get is always the same—"Never grieve for us when we pass over. It is the other way about here—we grieve for those left behind."

I have often heard spirits say, when a sitter has made some reference to their passing over, "Ah! on that glorious day we shall meet you with open arms to welcome you to this beautiful land, where pain and sorrow are not, where persecution and injustice do not exist, and where only love is dominant. From this Holy Land and beautiful shore we watch our dear ones and await their coming." Whether the souls passed ages ago, or just recently, whether they be old or young, always and ever they express their delight at the prospect of receiving another soul into their wonderful land, whose happiness is only tempered with the thought of the position of those they leave behind. And you will observe they term the day a "glorious" day.

In that marvellous work, "Hafed, Prince of Persia," written through the instrumentality of an unlettered mechanic, David Duguid, there are ideas of the loftiest character, clothed in words unsurpassed in beauty in any of our English literature, and both Hafed, the Persian, and Hermes, the Egyptian, have something to say of Death, as it was regarded in their own countries in their days, and although their narratives take us back some two thousand years ago, little real change has taken place in the views of the successors of these old civilisations except those due to the influence of Mohammedianism.

The ancient Egyptians were taught that the earth life was but a stage in a great journey, a journey which had many resting places, that Death, the term of one stage, ushered us into the Great Life beyond, with its many stages on the onward march, leaving the mortal body to fall back into its primal elements.

In the British Museum there are many intensely interesting exhibits of Ancient Egypt, and at certain times on certain days you may join a party taken round by a lecturer, who is supposed to be versed in the meanings of the objects under review. I was present once at such a

gathering, and as I listened to the lecturer, a learned Egyptologist, I felt he was far from the idea that ancient race held of Death. He told his audience that the old Egyptians had the most childish notions of death, that the various articles and foods buried with them in the tomb were supposed to be for the aid and sustenance of the body when it woke up in the other world, but that we of the present day have grown beyond such foolish ideas. As a matter of strict fact the ancient Egyptians' conception of death approximates to the truth in a far greater measure than the hazy idea the average man holds at the present day.

Ask anyone, who has not had our wonderful opportunities of ascertaining what death is, their view of what transpires when we pass over. The materialist will tell you that the mind is only an attribute of the brain, and when the latter ceases to function there is an end of all things. Some take the view that there is a distribution of Harps and Crowns, whilst others again hold the terrible theological belief that a large proportion of the human race is doomed to eternal misery.

The Egyptians were wiser—they realised that "the passing" made no difference to the individual so far as his likes and dislikes were concerned, that he was the same nature as on earth, except that he had left his mortal body behind. They believed the spirit body could visit the earthly body at will, as depicted on many of their wall paintings. The placing of food in the tomb was a kindly act on the part of the relatives and friends of the deceased, and although we know spirits do not need such food, the idea which prompted the action is felt in the spheres, just as surely as if the food were actually consumed. It is the feeling behind an act that matters, just as the placing of flowers on a grave indicates our sentiment.

Rightly considered, Death may be contemplated as a great and good Angel, ever ready to afford aid to the way-worn pilgrims of earth. He comes with open arms to earth-weary suffering ones, and cries, "My son, my daughter, I come to relieve you of all bodily pain, all your troubles and sufferings, and to take you to the land of peace and happiness." Why should we then be afraid to meet this messenger of Heaven? He stands at the margin of the stream to guide mortals across to where our loved ones await the "rit to conduct it to its new home. There is no element of fancy in this—we know it to be so on the authority of those who have crossed the bar. Even those who are not Spiritualists have sometimes witnessed as they sat by the bedside of a dying loved one just previous to the soul passing out, the poor racked frame endeavour to rise and open the arms to receive the Messenger. The dying one has heard the music of the spheres, and seen the radiant visitor from the Summer Land, although the watchers may have seen or heard nothing.

Take the case of an infant enduring pain and sickness. What a relief does that little innocent experience when the Great Angel carries him to the land where no suffering ever enters, and where the young spirit develops in wisdom and goodness under the loving care of Heaven's appointed nurses! The aged have no need to fear the Death Angel.

The young adult usually thrusts the thought of Death on one side. The pressure of material conditions is heavy upon him—he has to live—his energies are given to finding sustenance for himself, and those who may be dependent upon him. But the fiat may go forth at any moment, and he, as well, should endeavour to regard Death, not as a ruthless destroyer, but as one who may shorten his trials by so many years.

But we must live out our appointed time. No attempt must be made to shorten it, and the sophistry which argues that inasmuch as an endeavour to lengthen our days does not transgress God's Laws, therefore we are entitled to shorten them at will, is declared by all the spirits to be a false doctrine, and has to be paid for by those who wilfully adopt it, by a darkened condition, for a time, in after-death conditions.

And now, what of after death? In what I have to say I am not drawing an imaginary picture—it is what I have been told on numerous occasions, and by those who should know—the spirits themselves, and I give the actual words of the spirits taken down at the time. Much information is obtained from Swedenborg's works, and the Rev. Vale Owen's script, of what transpires at death, but it is clothed in mystic language, while here they describe their feelings, in their own words, and in language we can all understand.

I will tell you what Dr. Sharp says. Dr. Sharp is the guide of Mrs. Wriedt. He was a Scotchman who migrated

to America at an early age, and passed away there at the age of sixty-eight, some one hundred and fifty years ago. He said:—

"You fix your own conditions here. If you mean right, and do right, and have a clear conscience, as far as your nature will permit, when you come here you are met by those who have gone before you, and by those of your own development. If any criminal taint is there, remorse sets in. You can't help it. Every man holds his destiny of the hereafter in his own hands. There is no hell here, remorse is the only hell."

We will take the case of a very young child, a child who has not even seen the light of this earth. In the case of a soul which enters the Spheres as a baby, its character, of course, is built up there. In due course the child enters the Kindergarten Sphere where its education is begun. As a spirit once told me, "You mustn't imagine we are uneducated here—we go through the school and university, just as our brothers and sisters on earth, but we have this advantage over you—we can see quite clearly what will be the result of our studies, and if we are ever inclined to flag, we think of the distress it will cause our teachers, and this is a never-failing incentive to put forth all our efforts."

Earth experiences are absolutely essential to the development of the spirit, and the young spirit is brought to earth, mixes with its relatives and friends in the home (unhappily unseen, and unfelt by so many) and so absorbs earth conditions. The trials of earth provide the touchstone of character, and the soul which has not been through this probation, receives it by substitution; for character building is everything. Any predilection for a particular study is carefully watched and teachers who have made such studies a feature of their earth life are appointed. The spirits have their work and recreations. Particular missions are entrusted to those fitted for the work, and the aim right throughout the spheres is to give happiness to all. It is true that there are undeveloped spirits in a darkened condition, but even for the most degraded there is hope, for the special mission of those best fitted for this glorious work is to seek out these poor souls, and breathe into them the desire to rise. I have been repeatedly told, "All will see the Light in time." We can thank God for this.

Another case of a young girl, sixteen years of age, who passed over near where I reside, a few years ago. Possessed of unusual physique, it was not only a dreadful blow to her parents, but much unexpected. She has since, on a score of occasions, spoken to us, and cheered her parents by many loving messages, until, from a broken-hearted condition, they now realise the child's happiness, and are comforted. This is what the spirit said to her mother: "Mummie, I saw you looking at me when I passed over, but you know I wasn't there. It wasn't me—I was looking at it, too, by your side." The mother said, "What happened, dear? Were you afraid?" "Listen, Mummie dear," replied the child, "Now, don't cry [the mother's emotion was overpowering her], I am very happy, and I only want to see you happy. I wouldn't wish to come back in the body. I am always with you—I am here now. When I passed over I was taken to a Home, a sort of Nursing Home, and the dear nurse comforted me so sweetly. 'I want my Mummie,' I said—'I want to see my Mummie.' The nurse said, 'So you shall, my dear child, soon, and later you shall even speak to her.' Oh! Mummie, if you could only realise the wonderful beauty of this place, you would never grieve for me. Then a beautiful spirit from a high sphere came to me. 'Don't be sad, little one,' he said, 'we are looking after you. You are what they call dead, but indeed, it is not so—there is no death—only an entrance into life.' 'How long were you in the Rest House?' we asked. 'I don't know—it wasn't long,' she replied. 'We are told,' we said, 'the spirits rest three days.' 'It may be so,' the girl said, 'I cannot say, but Mummie, I was only afraid a little while, so short a time, and then I was comforted.' The mother then said, 'I thought, dear, I was with you, in a dream I had the other night.' 'No dream, Mummie, no dream. You were with me here in the Spirit-land, walking by a running stream—don't you remember the water?' "I have a faint recollection—it is very faint."

"Oh, Mummie, try and think! We walked arm in arm along the stream, and I said to you, 'Now you must remember this when you go back to Earth.' There were lovely flowers growing, and the light was golden bright. Oh! I do wish you could remember—think hard. When the spirit passes over, Mummie dear, you lie on a bed like, and you wake as though from a dream, and find nurses and doctors round you, just like on earth. You want your Mummie and the nurse soothes you. She says, 'You shall see your mother, little one, and speak to her, too.' I can't explain as I should like, it is so difficult. You know, Mummie, when we see you it's like looking at a shadow—we see the etheric body shining through the fleshy one."

Here are some adult instances:—

Dr. M. had been an Inspector-General in the Royal Navy. He passed away very suddenly. The friend to whom he came at the sitting asked the spirit what was the significance of the "Third Day." This was the reply:—

"When we die we throw off our mortal coil—your flesh is gone—is separated from the spirit. The spirit requires a time for recuperation. It takes three days to get the spirit into proper form. At first it is in a comatose state, like being in a mausoleum—a dense feeling. On the third day, cognisance of your surroundings begins, and you know what has taken place."

The spirit was then asked what the "Ninth Day" meant and he said: "That means you are allowed to remain on the plane of life and gradually regain power. We are then rested and can visit the home if we like. We have the choice given us to take whatever position we are best fitted for. I had the choice of the Sailor's or Doctor's Spheres, and I chose the Sailor's." But have you ships?" we asked. "Certainly," he replied, "always a navy. No bunks, though! You mustn't think we have ships in the material sense—but counterparts—spiritual counterparts."

I take another case. Major B. was killed in the war. In speaking of what supervened at death, he told his friend who was sitting with us that what surprised him most was that in visiting his home, no one took any notice of him, and that when he found mortals walking through him, he realised something had happened. This is what he said, further, to his friend: "I came to you the moment I was allowed to. I was with you that night. The next day I had a strange feeling. The next day—that is the fourth day—I know I appreciated something had happened, and was overwhelmed with joy. Ah! it was a sore blow to be killed so far away. I should much preferred to have died at home. The cruel part was you could not get to the wounded men until the other troops had been moved away. Oh! it was pathetic to see the men could not be reached. Some poor wretches were forty hours unattended. I was killed right away." This spirit had been very keen for the comfort of his men, and felt the delay acutely.

David Duguid, Mrs. Johnson's control, was asked his opinion of "Reincarnation." He was typically Scotch, and cautious. His reply was: "There are things I cannot touch—I do not ken if it is true, but I wouldna like to say it is no true. I do ken this—that the deeds of your past life follow ye into the spheres. If we're born again, I dinna ken it. As ye do here in your world, so ye're dealt with in this life."

At a sitting we said to a spirit, "We understand there is hope for everyone?" His reply was:—

"More than hope—there is certainty, for the lowest and most degraded spirit. The higher spirits come down and reason with them. All the sins of their life are paraded before them, and it's pointed out where they went wrong, and what they must do to remedy it, so that progress may be made, and they may forget the horrors of their low estate. The efforts these poor souls make are sustained by the higher spirits—when the desire for better things comes, it is a great joy to us. When repentance is felt, instantly the opportunity for advancement is given."

"Missionary work is needed here just as much as on earth, and is more effective because much better organised. No soul is punished for ever. The Divine Love would never permit that, for God is Love, and Christ is Love. Many sin in ignorance, and certain consequences must inevitably follow when a law is broken, but it is never for all time."

"It isn't wrong to get you back?" we asked.

"A foolish idea—quite wrong. If I didn't want to come, I shouldn't be here. It's like visiting on earth—you go when you wish and stay away when you wish. But we're only too glad to get these opportunities of a word with you—we know what happens to our dear ones, always. God has indeed blessed us in permitting these happy talks."

I could multiply examples, but I have said enough to sweep away all the dread so many have of Death. We know it is like leaving a darkened room for another filled with radiant light, and to enter a world of beauty such as our senses here cannot comprehend. Every object that gives us pleasure here, flowers, music, scenery, all are transcendently more beautiful than anything we have, or hear, on earth.

I have heard considerably over one thousand spirits speak, and not a single one but expresses his or her happiness in the transition—they say they would not come back if they could—their only regret is that those they leave behind do not share their joy.

We have to bear in mind that every thought, every word, every deed carries with it certain consequences, good or bad. The result is inseparable from the cause, and these results follow us into the spheres, and constitute, under certain circumstances, our punishment there. Our position in the spheres is determined by our life here. The moral is obvious and must be taken to heart by every one of us as Spiritualists. We fully realise the truth of these words, "Oh grave, where is thy victory; oh Death, where is thy sting?"

At the close of the address the Chairman invited questions and comments. Several points were raised by members of the audience and satisfactorily dealt with by Mr. Saunders, after which Mr. Craze, congratulating the speaker on the exceedingly interesting experiences with which he had been favoured, moved that he be accorded a very hearty vote of thanks, which was done with acclamation.

PSYCHICAL RESEARCH ON THE CONTINENT.

BY H. A. DALLAS.

In the May-June issue of "Revue Metapsychique" we were promised further information about séances with the physical medium, Jean Guzik; the July-August number fulfils this promise. The committee of the Metapsychical Institute recognises that if the facts they are investigating are to become accepted by orthodox science and public opinion, it is not enough that the members of the Institute should satisfy themselves as to their genuineness; men of note in various professions must be enabled to form personal opinions on the matter. They have therefore been invited to take part in the Institute's séances under such strictly test conditions that no loophole could be left which might invalidate their judgments. A list of upwards of thirty names has been affixed to a declaration that the phenomena thus obtained with Guzik are not explicable either by the theory of hallucination or trickery. These names are all those of men highly educated in science or literature, or engaged in public affairs. We are told that some of these entered on the experience in a very sceptical frame of mind; the result was the addition of thirty new witnesses to the reality of these phenomena; the other signatures are those of men already convinced by previous experiences.

In the character of the phenomena produced there is nothing new; and some persons are likely to read with impatience this careful re-examination of facts already proved in hundreds of experiments with physical mediums, but impatience is short-sighted. It is no good saying "the world has had enough evidence and ought to be convinced"; the question is not what *ought to be*, but what is the present need. The Metapsychical Institute Committee recognises the fact that as yet the reality of these phenomena has not been as widely accepted as it should be, and the Committee is, wisely, applying itself to the work of convincing those whose conviction will carry weight with the general public. Truth and humanity must be served at all costs; the service of truth and of humanity demands infinite patience and often countless repetitions of the same class of evidence.

The phenomena with Jean Guzik are not only physical, as the following account shows, it is taken from notes made at one of the séances.

A face appeared lit up by two lights coupled together, and a voice was heard murmuring "Zygmunt" (Sigismund). The writer of the notes says that he was kissed, that he felt two hands on his shoulders. The personality then spoke at length in Polish and said, "I am Sigismund. All is well. You can depend on me. I am going to take a chair, to carry it to the table and to seat myself on it."

This experiment was carried out. A closed cage was standing behind the medium, the door was heard to open noisily, and the chair was removed from the cage on to the table, a white column, vaguely luminous, was seen upright on the chair; with the two coupled lights at the head of the column, at the height at which a man's head might be. Full details as to the conditions under which this occurred are, of course, given in the "Revue" article. The testimony to the absolute impossibility of fraudulent action is strongly affirmed.

Another article in the "Revue" deals with a book, on "Teleplasma and Telekinesis," by Dr. F. Schwab, of Berlin. This relates his experiences with Maria Vollhart, also a physical medium. With her occur the usual phenomena, lights, levitations, apports, direct writing, and ectoplasmic emanations, of which photographs have been taken; prints of these are inserted in this article, and reveal the fibrous character of the ectoplasm. Unhappily the medium seems to be subject to unpleasant influences, "a mysterious persecution," and the communications she receives seem to indicate the presence of mischievous "controls," although Dr. Schwab does not definitely admit spirit agency.

It is a notable fact that in Germany there is a *Medical Society for Psychical Research*; delegates from this society were present at a very successful séance with Maria Vollhart in April of this year, and were willing to testify to the reality of the phenomena they witnessed.

Dr. Osty contributes an article on precognitions in which he emphasises a conclusion to which his studies have led him. It is this:—

Precognition of the future of individuals is a phenomenon which occurs comparatively frequently. Precognition of events of general interest, not associated with an individual human being, is, on the contrary, a very rare occurrence.

He adds a wise warning against attempting to explain these experiences by imaginative theories, and he urges that the facts of precognition should be assiduously studied

in order to discover their true significance; premature theories have a sterilising effect because they suggest explanations which may prove illusory.

Thus patience is again the keynote sounded in this branch of psychical research.

On another page of the "Revue" there is a very interesting print from a photograph of a triangular electric spark, which measured about three yards on the side from base to apex. It was sent to Dr. Géley by his friend Dr. Mackenzie, who remarked that it remarkably resembled the ectoplasmic "tissues" reproduced in Dr. Fournier d'Albe's book. Dr. Mackenzie asks: "Is there a real analogy?" He points out that anyone who does not know what the photograph represents might take it for a veil. In parts it has the appearance of network. He adds:—

"Now I think that it is most probable that ectoplasm being formed from dissociated matter, owes its appearance to ionisation: ions—or respectively electrons—are made visible, in some way as yet unknown. The origin of the dissociation is different, but the result is the same."

This extract arrested my attention for reasons of a somewhat personal nature which I think may be of general interest, and therefore it may be excusable to mention.

I refer to a correspondence in *LIGHT* in October and November, 1901. I had been reading Prof. Rucker's address to the British Association in that year.

Professor Rucker stated in his address that (1) water vapour condenses more readily round a nucleus; (2) that electrified particles may act as nuclei; (3) that a gas can be electrified by a current of electricity passing through it or by exposure to Röntgen rays; (4) that a gas thus electrified is said to be *ionised*.

These statements laid hold on my mind because at the time I was having my first personal experiences with a materialising medium; and the question, How are materialisations produced? was forced upon me. It struck me that Prof. Rucker's statement might afford a clue as to the initial stage of a materialisation. I ventured to put this suggestion into print in *LIGHT*. I asked, "Assuming, as we are justified in doing, that fine gaseous emanations radiate from the medium's organism, is it not possible, even probable, that these gaseous particles are ionised by a current of electricity generated in the circle? We know that the first visible stage in the formation of a materialised form is the appearance of a mist, which conceivably may be due to the condensation of gases and vapours in the atmosphere around the nuclei afforded by these fine ionised particles drawn from the medium's body."

A correspondent, who knew more about electricity than I did, promptly replied that my speculations were untenable as no current of electricity was generated in a circle.

I recognised that my suggestion might appear foolish, but I was not convinced that there was no truth in it. True ideas are sometimes lodged in the minds of those who, through insufficient knowledge, misinterpret or express them erroneously. Whence come they? It is easy to trace the source of the error to the ignorance of the *transmitter*, but not so easy to trace the origin of the idea.

It has, of course, been interesting to me to note that Dr. Mackenzie regards the appearance of ectoplasm as due to ionisation. Dr. Géley says by way of comment on Dr. Mackenzie's communication:—

"The resemblance of this photograph of an electric spark to the photograph of certain amorphous ectoplasms is indeed striking. The document is instructive both from the physical and psychological points of view. It shows how heedless are the accusations of fraud directed against mediums, when based simply on the unexpected appearances of photographic documents."

PASSION AND REPOSE.—The divine state, *par excellence*, is that of silence and repose, because all speech and all action are in themselves limited and fugitive. Napoleon with his arms crossed over his breast is more expressive than the furious Hercules beating the air with his athlete's fists. People of passionate temperament never understand this. They are only sensitive to the energy of succession; they know nothing of the energy of condensation. They can be impressed only by acts and effects, by noise and effort. They have no instinct of contemplation, no sense of the pure cause, the fixed source of all movement, the principle of all effects, the centre of all light, which does not need to spend itself in order to be sure of its own wealth, nor to throw itself into violent motion to be certain of its own power.—AMIEL.

AN ECLIPSE OF THE SUN IN CALIFORNIA.

THE ASTRONOMERS' DARK SEANCE.

Just why there are never any startling psychic phenomena to report from San Diego it would be hard to say, unless it is that such equable climes are forbidden to unprogressed spirits lest they grow too satisfied with their lot; and we know that advanced spirits are not able to stir up things in a material world.

However that may be, this pervading psychic calm extends also to the outer world. Not in sixty years has a disturbance of any magnitude, either in temperature, windforce or precipitation, been recorded by the U.S. Meteorological Bureau. Thus when a solar eclipse of three minutes' duration was announced for September 10th, to be visible at San Diego, this small departure from strict normality raised quite a flutter of excitement.

The miracle that every day presents, everywhere, is so wonderful in its balance of great forces that any departure therefrom is usually accompanied by disaster. But a solar eclipse, although a striking interruption of Nature's daily routine, is at the same time so perfectly harmless that it can be enjoyed by everybody—except indeed by certain religionists who see in every unusual phenomenon a "sign of the times" and a prophecy of yet more woe. On this occasion these Old-Testamentarians did not fail in their duty as they saw it, referring the public, through the Press, to Amos viii. v. 8 and 9, etc.—by way of qualifying their enjoyment with a proper sense of impending doom.

Yesterday, at one hour after noon, the assembled astronomers, from various parts of the world, held what to a Spiritualist seemed like a dark seance of magnificent proportions. Everybody was invited. We were promised, given good conditions, a view of the moon controlling the sun, whose splendid aura was to be plainly visible; while attendant guides, Venus and Mars and the elusive Mercury, were to display their lights and be duly photographed; moreover it was hinted that possibly a vagrant comet might take a part in the spectacle to be revealed by darkness.

But, alas, "conditions"—that word of fear to the Spiritualist—were not good; and this grand materialistic seance, though satisfactory enough to the one hundred thousand lay spectators, was a disappointment to the scientists; for it seems that the great masters of physical science can no more command favourable conditions than can the humble Spiritualist. The immediate cause of this partial failure was a smother of cloud that reduced the sun's light, and obliterated the stars; very much as at one of our own seances a mental fog will sometimes obscure our still more wonderful phenomena.

Needless to say, the part of the proceedings guaranteed

by the astronomers was carried out to perfection. The sudden darkening of the heavens at the hour, the minute, and the second, predicted many moons in advance, was deeply impressive, as proving man's mastery of celestial mechanics.

Viewed from one of the many hills the staging of the eclipse was perfect. At the moment of totality darkness was seen to the north-west, blotting out ocean and headlands and bay; and then suddenly the remaining light snapped out, and the sun's corona was seen encircling the dark moon.

During the almost three minutes of a strange uncanny darkness—not more intense than that of a moonlight night, the stars being invisible because of a cloudy sky, one had attention to spare for things terrestrial. The little birds in the surrounding chaparral hushed their evening twitter which they had started up at the first approach of twilight, showing that they regarded it as the end of a perfect day. And strings of seagulls, flying south toward their usual sleeping quarters, proved that although these birds are far ahead of us in practical navigation we beat them in astronomy.

Any Spiritualist accustomed to his own seances, where spirit life surges in to manifest itself objectively when protected from the disintegrating rays of light, could not but contrast this vociferous darkness with the deep silence that accompanied totality. No spirit voices were heard under the darkened sky, no spontaneous action disturbed the orderly proceedings, not a spark of life manifested itself at this materialistic seance to confound human intellect which reigned supreme. The little circle of night, possessing a diameter of only one hundred and five miles, and moving with an ascertained velocity of twenty-five miles a minute, travelled through the glare of noon-day along a path that the astronomers had traced for three thousand miles over sea and land, with the utmost precision—a path more wonderful than any known to Job (Chap. 28), and a triumph of intellectual prevision. But according to Job the pathways of physical science do not necessarily lead to wisdom, which is to be found only in right living, which is to be learned from the *science of life*, which is, in truth, "Spiritualism."

Apart from anything that the astronomers may have learned, the results of this grand material phenomenon are probably meagre. No doubt the children have received an indelible impression, and the general public have learned that there are things going on around them outside of politics, and uncontrolled by the big "trusts." At any rate the people have had a splendid free show, at which every seat was a front seat, and the time was enjoyed looking upward.

San Diego, Cal.
September 11th, 1923.

B. M. GODSAL.

THE BODY OF OUR HUMILIATION.

Mr. Douglas, judging by the extracts from his article in the "Sunday Express," which were quoted in *LIGHT* of the 22nd ult., appears to be suffering from some little confusion of thought. "The defect of all religions," Mr. Douglas avers, "is that they are based on the delusion that the body and soul are at war with each other, and that the war must be waged until death do them part."

What reason Mr. Douglas has for making this statement is best known to himself. The basis of religion is not the relation between the human body and the human soul, but the relation between the human spirit and that Infinite Spirit which we call God. Grant that the foundation is covered up in the case of most, if not all religions, with a pile of utter rubbish, it is there none the less. "The truth is," so Mr. Douglas continues, "that the soul and the body are one." Probably Mr. Douglas attaches some esoteric meaning, known only to himself, to the word "soul," otherwise his statement is incomprehensible. For, if the word is taken as synonymous with spirit, Mr. Douglas is wrong, and if it is taken as meaning the spiritual body, he is still wrong. The spiritual and the physical bodies seem to be closely connected during earthly life, but most decidedly we cannot say that they are one while we have strong evidence that the former survives the death and decay of the latter.

"The spirit warreth against the flesh and the flesh against the spirit." There is truth in that saying—not a whole truth, but a part of it. Many and many among us must have known that weary impatience with the physical body and its limitations; with the instrument that serves our needs so imperfectly; with the eyes that—even when they are strongest—can see so little; the ears that—even when keenest—are deaf to so much; with the frame that grows tired and helpless while the spirit still longs for more work. Granting that the experience of earthly life is necessary to the spirit, and that the physical body is essential to the gaining of that experience, still the fact remains that it is a most imperfect instrument. Even in youth and health this fact is brought home to us, and it must be increasingly clear as advancing age brings infirmities with it. True, the power of the spirit can be directed to improving that instrument. Even as the ascetics sought the way of release by starving and ill-treating their bodies, so we can

seek it by striving to make them more fit for our use. Yet, at the best, they must remain the bodies of our humiliation and our weakness, and it may well be that even those who have no knowledge of life other than the present, may look forward to the time when death shall free them from their fetters, though that freedom means annihilation. But for us, who have caught glimpses of another life than this, a life of fewer hindrances, there is little or no attraction in the schemes which offer to prolong our present existence.

As John Howe, Oliver Cromwell's chaplain, told those of his day, "The greatest enemy that we have in the world cannot do us the despite to keep us from dying."

WINIFRED ROBERTS.

LOVE'S WELCOME.

When we first entered this strange plane of life,
Wee, helpless mites, born to a world of strife,
Love stood awaiting us with outstretched hands
Ready to satisfy our large demands.
Love made a home for us before we came,
Making our happiness her highest aim;
Love guided our first faltering steps, and taught
Our childish lips to frame aloud our thought;
Love ever stood between us and the ill
Which often times had followed our self-will.
Love guided, guarded, tended, all the way,
Chasing the shadows from life's darkest day.

So 'tis our faith, that when our work is o'er
On this world's stage, Love waiting as before
With outstretched hands, and smile, familiar, fond,
Shall welcome us into the great Beyond.
Surely, 'tis more than faith since this we know,
That those who loved us here long years ago
Have passed on thence, and He who is the source
Of all our love reigns there a living Force.
Yes, love surpassing all that we knew here
Must be of Heaven the very atmosphere.
Fearless at last, then, may we all respond
When comes Love's call to welcome us Beyond.

A. WRENCH.

CREATIVE THOUGHT & WILL-POWER.

WORK FOR SCIENTISTS AND SPIRITUALISTS.

BY W. H. MOYES.

Surprising possibilities in the development of creative thought and will-power have been indicated in recent articles in *LIGHT*, and the outcome of the consideration of kindred problems by the British Association has been to illustrate more clearly the need for closer co-operation between scientists and Spiritualists. In this connection a correspondent, writing from far-away San Diego, California, has made the practical suggestion that if "thought throws out vibrations and forms electrons," etc. (*LIGHT*, p. 587) "we shall have a chain of cause and effect connecting spirit with ponderable matter, and the mystic and the materialist will lie down together in the same fold."

WONDERS YET TO BE REVEALED.

As the problem of the constitution of atoms is intimately connected with a proper conception of the nature of electrons, and of the magnitude of the forces that hold them together, fascinating glimpses are being given to the Scientific Spiritualist mind of the wonders yet to be revealed from Nature's laboratory. One of the first questions that call for inquiry in this chain of thought is: "Are not atoms, so to speak, the bricks on which the whole material universe was constructed?" Few people realise to what an extent spirit-revelation has provided an answer. In the Vale Owen script, "Arnel" says:—

The atom is made by the projection of the principle of motion into the ether in such a way as to set up a certain stir in that element, operative at the same time in two phases. These phases may be roughly named spiral and centripetal, which, combining dynamically, produce the atom as resultant. Now this is the basic substance of which your planet is made. This substance is continually correspondent to spiritual energy, directed upon it from the higher realms. Then it follows that the whole of the planet earth, in all its parts and details, is also continuously engaged upon displaying outwardly the effects of spiritual causes.

It was in a later message that "Arnel" carried the description of the atom of ether further, in order to deal with other substances of a grosser sort. In this connection he said: "When we came to those atoms which form the gases of your earth atmosphere, we found that each circulated upon itself in precisely the same way as the atom of ether. When we came to the atom of the mineral, we found the same principle to hold true."

Thereupon the question comes to the mind, as to whether the truth with reference to atoms generally, does not also apply to the sun and the constellations? "Arnel" says that "what is true in the single atom obtains also in aggregate. . . . The same is also true of the movements of satellites, and of planets about suns, and of suns about their centre. But both the mass and also the density of a unit affect the rate of velocity. . . . And what is true of the atom of ether, and of earth gases, is also true of the sun and the planets."

THE ETHEREAL TEMPLE AND SANCTUARY.

From this point it is only natural that the inquiry should be made as to whether too little attention has not been directed by scientists to ether and its properties, especially in regard to the forces inherent in atoms; and also whether scientists will advance in knowledge to such an extent that they will be able to understand better the mysteries of creation, by the development of spiritual thought and will power? Dealing with these questions, "Arnel" again says:—

The time will come—we see this plainly—when you will be able to deal, both analytically and synthetically, with this cosmic ballast which you call ether. You will deal with it as you now do with liquids and with gases. These psychometric vibrations are indented upon the ether, which suffuses matter. But not that alone. The ether acts upon the substance of matter, and, according to the inherent properties which energise through this ether, so

does matter become transmuted into a more sublimated substance. But your chemists have not yet ventured further than the vestibule. There lies ahead of them the Temple, and within the Temple the Sanctuary.

When they have ventured from the vestibule of the material into the temple of the ethereal, then, and not until that time, will they begin to understand that this sanctuary is the dynamo from which the ether, and through it matter also, is energised. The Sanctuary is the abode of Spirit. . . . It therefore issues in this that, according to the degree of holiness of those spiritual entities who operate in matter, so is the matter the more gross or less gross in substance of its mass.

"NO BLIND FORCE IN CREATION."

Connected with these questions is that of the problem of light, in regard to which "Astriel" another of the Vale Owen band of messengers, says that earth scientists have much to learn. He tells us that every star is itself a centre of a system which comprises in itself not only the planets in revolution round the star, but also the particles of matter that suffuse that system, but are too sublimated to be cognised by any system of chemistry which is possible to those who dwell in physical bodies.

These particles are between the purely physical and the spiritual economies, and they act and react each on the other, like a sun and his planet. Gravitation is applicable to these particles also on both sides, and it is by means of this force that we cohere them together and are able from time to time so to clothe our spiritual bodies as to become visible to the photographic plate and sometimes to the human eye. But we do more than this, and over a wider range. Were it not for these particles, all space would be dark. It is not the rays of light, nor is it the so-called light waves which are visible to the human eye, but their action on these minute particles which, on the impact of these rays, become visible as waves. . . . What we want you to understand is that there is no such thing as blind or unconscious force in all God's Kingdom of Creation.

THE KEY TO FURTHER KNOWLEDGE.

The revelations made by Swedenborg, as the result of his experiences in the Spirit World, provide, on many subjects, remarkable confirmation, as well as supplementary information in regard to the Vale Owen messages. In "Heaven and its Wonders," the Seer, referring to men of science and knowledge who had acquired wisdom, and had applied it to the use of life, and at the same time acknowledged the Divine Being, says:—

For these men the sciences have served as the means of becoming wise, and also of confirming their faith. The inner regions of their minds appeared to be transfused with light of a flaming, or blue colour, like that of translucent diamonds, rubies, and sapphires, and this in proportion to the reasons for believing in the Divine Being and in Divine truths which they had gathered from their knowledge of nature. Such is the appearance of true intelligence and wisdom when presented to view in the Spiritual World.

Numerous additions to the quotations made above could be supplied from the same as well as from other Spirit sources regarding problems of life here and beyond, but enough has been given in one article to indicate the means whereby scientists, doctors, preachers, and teachers can add to their knowledge by reference to the rich treasury of Spiritualistic literature, and by personal study of progressive revelation. The key to such knowledge is always open to the earnest investigator, and it is to be found in the winged words: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." When this injunction is carried out, in the spirit as well as in the letter, it will be found that the Spiritual World is the real world, and that from it can be obtained the further truths to be revealed for the enlightenment of humanity.

SPIRITUALISM IN SPAIN.

From Senor Vilar de la Tejera we have received the circular of the Federacion Espirita Espanola, of which he is General Secretary. It represents an attempted federation of the various Spanish societies and groups of Spiritualists which is established at Barcelona, with Professor Asmara as President. The Statutes and Code of the Federation, which are set out in the communication, are generally excellent in the aims and sentiments expressed. The chief purpose is to unite the Spiritualists of Spain into one great

fraternity with a single purpose—the study, understanding and propagation of the principles of Spiritualism, one of which is the cultivation in mankind of a love of well-doing, of beauty and justice, and a clear perception of its relations with the unseen world.

The Directors of the Federation present cordial and fraternal greetings to the Spiritualists of the world, collectively as Societies, and individually, and beg their co-operation and goodwill in the effort made to unite the Spiritualists of Spain as a part of that world-unity in Spiritualism towards which we are all aspiring.

MAN: THE UNDEFEATED.

By C. V. W. TARR.

The unparalleled natural calamity which has befallen the Japanese nation and awakened into active sympathy all the great peoples of the world leads a certain type of mind to question the beneficent purpose of human evolution, and even to ask the ultimate sceptical question: Is there a divine purpose in the universe at all? It was so when the social cataclysm of the Great War burst in evil fury upon western civilisation, and an age of human development which had held the promise of untold material, intellectual and spiritual progress was smitten with the blight of universal war. Those who ask these questions with a clear apprehension of their meaning know full well that the issue they raise is ultimately an issue between a material and a spiritual interpretation of the universe. There can be no compromise. Either the order of the universe bears witness to the creative wisdom and goodness of God, or it is a self-existing, self-sustaining and self-impelling machine, soullessly and purposelessly working in eternal monotony. If we stop short at a mechanical theory of life there is indeed no real and living hope for us in human progress, and the title of this article must be utterly meaningless. Yet if we bear in mind all that modern science and philosophy have revealed of the evolutionary principles of the universe, if, further, we do not stop short at a mechanical theory of life, but recognise the living, permanent, progressive reality of the human soul amidst the flux of visible things, we shall then behold with an interior and invincible calm the natural and social convulsions of the world.

THE PILGRIMAGE TO POWER.

Even if we put on one side those psychic facts whose marvellous and providential recrudescence in modern times has revealed to millions of men and women the existence of an unseen order of nature, the course of human life on this planet shines with the light of inextinguishable hope. How entrancing and inspiring the story of man's Pilgrimage to Power! Subject to stupendous and mysterious alternations of world-climate, now driven before the inexorable cold of an Ice Age, now overwhelmed by the earth's fires and floods, man, still surviving, still undefeated, multiplies, spreads over the earth and strives to wrest the Sceptre of Power from the hand of Nature. Who is there with a soul to be stirred and a brain to be fired with divine thoughts who will not feel the leaping flame of irrepressible life and joy within him when he reads the story of man's unfoldment? Is it any wonder that this mighty epic of human life through the ages holds out for enlightened teachers and thinkers the hope of the new order that is to be? Nay, does it not seem that life, rising above every resistance of the matter in which it moves, surviving every shock of the external world, and heedless of Time's consuming fires, reveals its spiritual nature? Yet man, who has won so much power and learnt to cast out the fear of the Unknown, and even death itself, is precariously situated on the surface of the physical earth. Not yet can he say: "I will raise up an enduring City of Beauty and my children shall be secured from the Power of the Unknown and Nature shall serve them all the days of their life." At any time it may be spoken of man's work as the Revelation of St. John speaks of the mighty City of Babylon: "Alas! Alas! Great City! O City, clothed in fine linen, and purple, and scarlet cloth! O City, adorned with gold ornaments and precious stones and pearls! In a single hour your vast wealth vanished."

THE COMPENSATIONS OF CALAMITY.

Not yet is the soul of man at one with the soul of Nature. But even so, whatever the physical disasters untamed Nature may inflict upon mankind, the very uprising of man, his replanning, rebuilding, and repopling of devastated areas caused by natural calamities or by war and disease, is a spiritual uprising which is the very ground and possibility of progress. Have we not already said that the calamity of one nation unseals the fountains of sympathy in others? Who has not seen ill friends reconciled in times of dire stress and affliction? And God alone knows where sympathy will take the Soul, for it will search the eyes of God as boldly and sweetly as the eyes of a lover. And it steals like a fragrance from the woods of conflict, of disappointments, of disasters, of darkness and bitterness, and of death.

There are not wanting those among the moderns who are bitterly sceptical of man's ultimate perfectibility. Let man realise the highest dreams of the scientific imagination. Let him discover the secret of the atom, and communicate with other worlds of our solar system: These things (say the cynics) will open up the possibilities of greater evils to befall mankind. The stumbling-block to progress is Human Nature itself! It is this pseudonym for the animal in man which is set up by the cynics as if it were something apart from the very activities which alone, they hold, have made any real progress. Human intellect advances, the sciences which are born of its activity cause the development of civilisation and expand to majestic proportions man's conceptions of the universe, but not so with human nature. And, it is argued, we have

the most signal proofs of this fact in the recent history of the world. Human Nature is unalterable, and so long as humanity exists on the theatre of the world the animal in man will stand athwart the stage and stop the great play whenever it wills. Religion and morals, philosophy and art can be explained on other grounds than those which assume man's relationship to a Deity and a spiritual world. At the last man may be defeated, nay, must be defeated, for does not Death swallow up all in victory?

LOVE BRIDGES THE CHASM.

Here, then, is the vital issue. Either man is a spiritual being and ultimately perfectible here and hereafter, or the Reason, Conscience and Love faculties he has evolved are not only in the last resource useless, but the greatest delusions of the world. For the Reason points to the Truth and Order of the Universe, the Conscience reveals Goodness and Righteousness underlying the development of mankind; and Love—what are words but clouds upon its glory? But we know that Divine Love, like that of great spiritual lovers and the Christs, can have no meaning if it does not belong to the Eternal.

O Passion of Love, that givest thyself freely, even unto death!

For no man can do Love's perfect work unless Love thrust him through and through.

But, if he love perfectly, he shall be able to redeem; for strong Love is a net which shall draw all souls unto him.

Because unto Love is given all power, both in heaven and on earth;

Seeing that the will of him who loves perfectly is one with the will of God;

And unto God and Love, all things are possible.*

Truly we are driven to see a spiritual meaning in creation even before we are introduced to the facts of Spiritual Science. But what shall we say when the introduction is made? Before, we had faith in the Divine Government of the Universe and the Spiritual destiny of man, we believed that somehow and somewhere the soul would survive, but now we know that there must be a Divine Plan, and that our Spiritual faith is founded upon the living realities of the universe. What is it to be possessed of the highest knowledge of the physical world compared to the simple revelation of the soul's reality and immortality? It is the capstone of all knowledge. It destroys the paradox of a universe consistent with itself in everything except the making of a human soul which pursues the mirages of Right Doing and Eternal Truth. And it is our introduction to the spiritual universe, our certain knowledge of human survival and a spiritual purpose in human life which enables us to send forth to all mankind the call of the spiritual victory that is coming.

THE ASCENT OF MAN.

Sir Oliver Lodge in a sermon delivered at Sefton Park Presbyterian Church, Liverpool, said:—

Among all these immensities man might appear insignificant, and he was hampered by his animal ancestry. He had much to contend against and overcome. Sometimes he seemed evil and ugly, but he was immature. He was in the process of making, and unfinished things were often ugly. Man was related on his bodily side to the animals, but on his mental and spiritual side he had some incipient kinship with the Deity.

He had infinite possibilities of development, and when the work was complete through the slow process of the ages they would see that the product was worth all the labour and sacrifice and pain which seemed necessary to bring it about.

That is the philosophy of human progress on this planet which rises from the facts of human mediumship and intercommunication between the material and spiritual worlds as naturally as the day breaks and the Sun illuminates the worlds.

THE NEED FOR DISCRIMINATION.—Confucius tells us in his "Doctrine of the Mean" that the path of wisdom lies between two extremes, and this is well illustrated in our observations of the attitude adopted towards Spiritualism by individuals of differing temperaments. On the one hand we have the credulous believer who imagines that every creak in the furniture and every phenomenon which needs search in order to discover its origin must be ascribed to the "dear spirits." If the venetian blind taps on the window frame, it is easier to say "Spirits!" than to rise from one's chair to discover whether the window is open. If a light dances before the eyes, it is easier to assume clairvoyance than to study the laws of light and optics. If an automatic script is received, it is far more flattering to suppose George Washington or the Archangel Gabriel wrote it than to interrogate the latent memory of the automatist. It is probable that more harm is done to Spiritualism by the credulity of its superficial adherents than by all the attacks of its critics.—"THE TWO WORLDS."

* "The Perfect Way," page 115.

LIGHT,

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SPIRITUALISM: THE NAME AND THE THING.

"The papers nowadays are full of Spiritualism," remarked an observant friend the other day. The comment is not to be taken too literally, but it certainly expresses in a general way the fact that Spiritualism is very much "in the air" just now. The world is feeling a "quickeness of breath"; it has become dimly aware of spiritual presences and responds to them in a way more or less clumsy. One is, indeed, a little reminded of the strange antics of the rustic clown when for the first time he feels the pangs of love.

We have before us sheaves of newspapers and newspaper cuttings in which Spiritualism, in some of its innumerable forms, is set forth. The great bulk of these documents is of little moment, except as indicator of the extent to which the idea is reaching the world; but one or two are worth attention, having an intrinsic interest. Thus there is an article in the "Weekly Dispatch" by "A Harley Street Doctor" on the question, "Is There a Sixth Sense?" He tells us that the doctors are using a new word, "Allergen." It means "any substance to which any person is specially sensitive." He gives an illustration in the case of a girl at a London hospital recently. She was sensitive to silk. Contact with silk made her ill, and brought out a violent redness of the skin—"nettle rash." Then there was the case of a young married woman who suffered from asthma. It came of contact with horse-hair in any form. Horse-riding brought on acute attacks; also sleeping on a horse-hair mattress. Cut off from association with horse-hair she recovered, and there were no asthmatic attacks. A consideration of these and other forms of sensitiveness to special substances, represented in some instances by animals and insects—cats and spiders—or foods—milk, for instance—leads to the question whether there is a "sixth sense." The sensitiveness of mediums is touched upon and the possibility of their gift having a real basis. The doctor relates a case of telepathy which happened to an aunt of his who crossed from the mainland of China to Formosa, because she had a feeling that her husband, a missionary in that island, was in danger. "He was, in fact, lying at the point of death when she reached him." These two souls, says the doctor, were spiritual "allergens" to one another. And he proceeds:—

The glory, the beauty and the pain of love depend on this exquisite sensitiveness of the minds of lovers.

But—

These proofs do not, however, entitle us to say that the spiritual "allergens" are the souls of the dead.

Of course not. That would be getting on much too fast. And it would be playing into the hands of the Church, which is not to be borne! The article, by the

way, is adorned with a picture of Professor Charles Richet, whose testimony to mental telepathy, given at the International Congress of Physiologists at Edinburgh, is quoted with approval. The Professor's attitude towards spirits is notorious. We of LIGHT are as well assured of the existence of spirits as of the things which exist in this round world. But we are quite content that their reality should be ignored and denied, and every avenue of alternative explanation explored until Science is at last compelled to accept the spirit theory as "the only way." Doubtless that will mean coining a new and scientific name for "spirits," so that, as Dr. Samuel Johnson put it, the "Whig rascals" (that is to say the theologians) "shall not have the best of it!"

Another article, in "Cassell's Weekly," invites attention. It is called "Dickens and the Occult." It finds that he was drawn to "the occult like steel to a magnet." It admits that (as we all know) he attacked the Spiritualism of his time with keen satire and ridiculed it mercilessly. Our knowledge of the kind of thing he assailed leads us to conclude that the trouncing he gave it was richly-deserved. But Dickens cured John Leech of a serious illness by magnetic treatment; he had a wonderful vision of Mary Hogarth, the dead sister of his wife; his works abound in evidences of his sensitiveness to psychic laws and spiritual realities.

Of course, of course! No great soul ever passed through the world without a sense of its unseen mysteries and hidden splendours. And the more child-like its attitude to life the more radiant is the vision. Whether Dickens was a Spiritualist or whether everyone who has the vision of and communion with "worlds not realised" should bear that name we do not know and are quite unconcerned on the point. We are rather indifferent to labels which may as easily disguise as describe. A spiritual quality of life, a sense of eternity, fellowship with the "Great Unseen Companions"—these are the things with which we are mainly concerned—"the rest is all but leather or prunella."

GUZIK AND HIS PHENOMENA.

To the Editor of LIGHT.

SIR,—In justice to my friend, Dr. Géley, who has had several months' experience with Guzik under perfectly controlled conditions at the Institut Métapsychique, I think it only fair to say that when his phenomena—which were confessedly of a rather low, though in their way interesting, order—occurred while I was present in Paris, no question could arise as to whether, if the medium had got his hands free, he could or could not have produced them; seeing that he and all the other sitters were chained up to each other and padlocked.

It seems useless and unfair to the medium to hold sittings for physical phenomena under conditions when doubt could be raised as to their possible normal and fraudulent production. This dubious and unsatisfactory procedure used to excite the wrath of Eusapia. And it must be very unsatisfactory to mediums, when favoured with phenomena beyond their own control, to have a question subsequently raised about precautions for the taking of which the sitters themselves were entirely responsible. Conditions ought to be such that if phenomena occur, they can be testified to as genuinely supernormal, whatever explanation may hereafter be suggested as able to account for them. This certainty can only be obtained by a continuous series of studies. But in any serious report, of a standing able to be compared with the reports of patient and experienced investigators, there ought to be no question as to the possibility of the medium's having introduced objects into the séance room, nor as to the adequate control of all those who are present. Otherwise doubts about the possibility of fraudulent manipulation and confederacy are sure to arise, and to confuse the issue in a manner which may throw undeserved discredit not only on the medium but on all those who have taken the pains to observe the things properly.

Yours faithfully,

OLIVER LODGE.

28th September, 1923.

OBITUARY.—M. EDOUARD FRITZ.—We learn, with regret, of the decease of M. Edouard Fritz, at Liège, on the 22nd. ulto. It will be recalled that he was appointed Treasurer of the International Federation of Spiritualists organised at the recent Congress at Liège.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Mr. Robert Blatchford, in the "Illustrated Sunday Herald" of September 30th, makes the following declaration: "My dead wife talks to me." This courageous journalist and thinker has kept his promise, for on the last occasion when he wrote an article about death and the future life he promised that if he obtained any evidence he would lay it before his readers. Mr. Blatchford's quest, which we have followed with deep interest for many months past, has ended, and, as he writes, he has obtained personal and practical proof that there is life beyond the grave, and that the faith of the Spiritualist is justified. The details of the sitting at which Mr. Blatchford obtained his proof are too lengthy for us to deal with here, but it appears that Mr. J. Hewat McKenzie, the Hon. Principal of the British College of Psychic Science, invited Mr. Blatchford to consult one of the best mediums in the world, and as recently as September 23rd the sitting was held. Mr. Blatchford, with his characteristic boldness, in giving details of the proofs he received through the medium, challenges the sceptic in every line. He also proves himself to be a psychical researcher of no mean order, accepting only such evidence as placed the question of identity beyond a shadow of a doubt. Mr. Blatchford's declaration will have far-reaching effects, and we would not be surprised to find that he will give the lead to others less courageous than himself to declare themselves in the near future.

What was practically the first stage of the Rev. G. Vale Owen's lecture tour terminated on September 27th at Weston-Super-Mare, when he addressed a large audience at the Town Hall. At Newton Abbot it is interesting to note that the famous medium, Mr. Evan Powell, presided at the meeting, and Miss Violet Tweedale presided for Mr. Vale Owen at a crowded meeting at the New Town Hall, Torquay. During last week Mr. Vale Owen rested, and on Monday next he commences the second stage of his mission with a lecture at Norwich. London will have its opportunity of hearing him speak in November when he is booked to give addresses in many districts of the Metropolis.

The Church Congress, held at Plymouth, terminated its deliberations last week. This Congress was remarkable, if only for one thing—its omission to discuss or refer in any way to the question of orthodox Christianity and its relation to the almost universal interest in the subject of the life after death. It would be, of course, too much to expect the Divines to refer to the enormous growth of Spiritualism or the fact that so many important public people to-day have proof of human survival after death. It would seem, however, that the clerical mind still holds, at any rate officially, that human survival after death is still a theological question and not one that the layman should approach except through the authority of his Church. The life after death we find, however, is not, after all, a matter of living an eternity of perpetual Sundays, but those beyond the veil tell us, and they ought to know, that there are working days as well to be accounted for on the other side. The business of the Church is to instruct the people how to conduct themselves every day of the week, and the ultimate object of living a working life of high moral conduct here is to ensure us all a place in the greater army of workers on the other side of life. Christianity has not failed for it has not been properly tried, and its message will never percolate through to the spirit of the masses until the ecclesiastical authorities bring home to the people the fact that the human being survives death, and the realisation of personal responsibility. That is the only way to create strong and healthy Christians. For it is not by dreaming of the past in the aisles of the churches, but by working in the highways amongst our fellow-men, as did the Great Example two thousand years ago. Spiritualists have realised this for some time, and the sooner the Churches follow their lead the better.

In its issue of September 29th, "John Bull" published an article by Sir Arthur Conan Doyle, in which he wrote:—

It is true that we find no support in the modern churches, though they talk of that Communion of saints which we practise, but when we explore backwards to the New Testament or to the pre-Nicene fathers we find ourselves entirely at home. Paul's list of the gifts of the Spirit are exactly those which we find in our mediums, and cover all psychic phenomena.

The disciple John enjoins us to "Try the spirits." Every word and act of the Great Master has its clear message to us. We feel that we, by devotional roads, have come back upon that old inspired faith from which the churches have wandered, and that it is needed now for the regeneration of the world.

Our aim is to simplify Christianity, banish the letter of theology from it, get in direct touch with the spirit,

unite religion and science, and give the world certainty as to its object and destiny.

Further in his article, Sir Arthur proclaimed in words that are definite, and the meaning of which could not be misunderstood, the following:—

When I say that I believe these things to be true I understate the case. I know them to be true. How can we know anything in this world save by the evidence of our senses? Every one of my senses has joined to assure me that death is not an impenetrable barrier, and that those who have shed their mortal bodies can, none the less, give us sure proofs that they continue to exist. My eyes have seen the faces of the "dead," my ears have heard their voices, my hands have touched them, my memory has responded to their reminiscences, my experience has confirmed what they have told me. These things have not occurred when I was alone and might have deceived myself, but in the presence of others who have seen and heard as I did, and who had their own independent proofs. They have not been imagined because I desired them. On the contrary, I started from absolute materialism and fought against the facts until I could fight no longer. Do I exaggerate then when I say with a most solemn sense of responsibility that I know that these things are true.

The "Journal of the American Society for Psychical Research" for October contains a spirited reply by Mr. Fred Barlow to the article that appeared in the June issue of the "Journal" by Dr. Prince, on the now famous Price-Hope case. In the course of his reply Mr. Barlow wrote:—

Dr. Prince is anxious to be fair and is "conscious of no prejudice" but the cloven hoof of subconscious prejudice peeps out on every page. It is either unconscious bias, or a regrettable lack of knowledge of the facts of the case, that has caused Dr. Prince to relate just that portion of the history of the case that suited his argument. The whole of the facts put a very different complexion on the matter than would be gathered from the article in question.

After dealing with the vital points of the case, Mr. Barlow continues:—

It is quite obvious that the person who sent the crude fakes, the marked plate and anonymous notes to the S.P.R. was one of Hope's enemies. It is equally obvious that this person knew of the S.P.R. test, because he or she returned the marked plate to its original source. It is important to realise just what this means. Neither Hope nor his friends knew anything about this test until months after it had taken place. Surely, it does not require much common sense to deduce that this anonymous person must have been someone at the S.P.R. end who has not only done Hope a grave injustice but has also played a trick upon Messrs. Price and Dingwall.

The editorial note that is appended to Mr. Barlow's reply reads:—

Editor's Note: We cheerfully print the statement Mr. Barlow courteously sends us, since he figures so largely in the article appearing in the June "Journal." The discussion is now closed. The Price-Dingwall-Hope Case ceased to have any scientific interest from the moment it became known that a period of a month had elapsed from the time the marked plates were received from the manufacturer until they were used in the experiment, during which they had passed through several hands.

The "Daily Express," in its issue of October 1st, publishes a story related by Admiral Learmonth that will interest many besides those who study the superstitions and ways of "Men that go down to the sea in ships." The paragraph reads:—

Dover Admiralty harbour, which was built at a cost of five million pounds and was opened fourteen years ago, was yesterday handed over by the Admiralty to Dover Harbour Board for commercial purposes. Admiral Learmonth, in handing over the harbour to the Board, told an interesting story concerning the superstition of naval men. Early in the war, he said, it was considered advisable to sink two blockships in the western entrance of the Admiralty harbour for submarine defence. When it became known that the Canadian Pacific liner, "Montrose," the ship in which the murderer Crippen was arrested, was to be one of these ships, superstitious naval men said: "No good will come of it if you sink that ship there; we hope she will disappear somewhere." However, the "Montrose" was sent to Dover in December, 1914. Her grave was almost ready, and she was to be sunk the next morning, when during the night a heavy gale sprang up, and the ship was, so to speak, "spirited" out of the harbour, going out, marvellous to say, without damage to herself or to other ships in the harbour, and then striking on the Goodwin sands, by which she was devoured.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

ARRANGED AND PUT IN ORDER BY THE RECIPIENT,
OTTO TORNEY SIMON.

INTRODUCTION TO THE "CAMEOS OF SPIRITUAL LIFE" FROM THE LATER MESSAGE OF ANNE SIMON.

The first and second Messages of Anne Simon have appeared in *LIGHT*, as "Cameos of Spiritual Life," forming a mosaic of Spirit-states, life, conditions, progress, evolution, as Anne Simon has become cognisant of these. Such unfolding is the result either of her own experience on the plane where she now exists, or frequently, as in the later Message, it is the direct communication, received from higher forces, of states and places, more exalted than her own. Reflexively, then, this is given to me, the mortal recipient.

By the courtesy of the Editors of *LIGHT*, the later Messages will appear weekly in its pages, as have the other looks, under the title of "Cameos of Spiritual Life."

Anne Simon so frequently expresses the struggle to impress celestial conditions through mortal phraseology, especially in the explanation of advanced conditions beyond her own.

In one place she writes: "It is difficult! The earth-world could only realise what I tell you, if each earth-man were in a state of ecstatic transfiguration. And so I can only explain, as far as mortal consciousness may be receptive. Such stimulative words as glory, ecstasy, exhilaration, exaltation will only express to the earth-man the earth-possibility of such appreciation."

The Messages, for the present at least, have ceased, but writing of more personal nature, often of startling significance and interest, is given in great fluency and frequency. Maybe 200,000 words have evolved in this way. Anne Simon states she is then writing "in proximity," but visualisation is not permitted. She explains further that the consciousness in this Spirit-body, that comes to mortal places, is but an outer garment of the inner, celestial consciousness. The Messages, she explains, were written from the celestial places from her celestial consciousness, or under stimulation of higher spirit-control. Certainly, the sequential unfolding and elevation of the latter are entirely different from the contents that come through "proximity writing."

I may write fluently through the pencil, or I may listen, and write as from dictate from an inner voice, that would seem to have the characteristics and inflections of my wife's voice. Manifestations also frequently come to me at such opportune times, to seemingly authenticate, that I often marvel, although believing and knowing as I do, with my whole soul, that my wife lives and has come to me, and through her fineness has given an unusual communication.

OTTO T. SIMON.

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

FOREWORD.

The Message of Anne Simon and the Second Message of Anne Simon have already appeared in book-form. They comprise material that has come to me through automatic writing from my wife, who died in August, 1916.

The Later Message of Anne Simon, now published, includes material from the same source, evolving in a similar way.

The idea of the possibility of receptance of spirit-communication from those who have "passed over" is repudiated by some at the present time, doubted hesitatingly by others, but also accepted by many with full assurance and conviction.

Beyond the proofs of this most vital of all questions that science is endeavouring to evolve through reasoning-processes and the investigation of spirit-phenomena, there exists an inner, intuitive perception in certain individuals of sensitive type, through which spirit-truth becomes convincing. Such will know, but they may not be able to prove to those who are dominated by reason.

Automatic writing is a simple means for spirit-communication. To him who receives may come the personal conviction through personal experience. Science is helping, but is knocking on the outer door. The element of sorrow, and a deep yearning love, frequently unlock an inner portal.

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Anne Simon, in the "Messages," writes that we should welcome sorrow. For such will make quiescent the mental functioning and permit the spirit-forces to enter, and to silently influence and substantiate in another way.

We were artists of unity of tastes and understanding, going happily through life together. The nature of Anne Simon was profound and introspective, illumined by a peculiar charm and winsomeness. There existed also a super-vitality, stimulating others for ideals and accomplishment.

Music and literature were her chosen arts. In the review of a yet unpublished journal of Anne Simon, Joyce Kilmer, distinguished poet and scholar, wrote soon after her death:—

"Here we have no Marie Bashkirtseff revelation, no narrative of the emotions and reactions of an immature girl. Instead, we have the mind-history—it might be said the soul-history—of a woman ripe in artistic experience and sensitive to ideas, well grounded in the literary and artistic classics but so hospitable to new expressions that she seems to have been the first American representative of that new French group of receptive painters and writers called les Unanimites."

The series of these three books, "The Messages," would seem to be a sequential, logical writing with a definite, unfolding purpose, and descriptive of celestial states, conditions, life, progress. It begins with the first moments of spirit-awakening, after the "passing over," and includes the evolution of spirit-consciousness to that time, when it again reaches the source of All-Love and Energy.

The Writing has been happily received, and has strengthened faith and given personal comfort.

OTTO TORNEY SIMON.

Washington, D.C.

ANNE SIMON CONTINUES THE WRITING THROUGH CELESTIAL ENDOWMENT.

I am writing again to you from the higher planes! This is the beginning of the later Messages in which I am guided by the higher spiritual influences, influences that will unfold to you and the world still more of the celestial life and the beatific happiness through the understanding of progress and the absorption of the higher love. For, as we evolve from one place to another of higher significance and importance, the element of love that we absorb, the appreciation of beauty that we perceive, the fineness of our emanations in reception, and then necessarily in emission, become more sensitive and more powerful to transfix those, who may need these, into a more exalted state of spiritual life and being.

ANNE SIMON, ALSO AN INSTRUMENT.

You are writing this under inspiration, your hand is not your hand, your heart and mind are neutral and negative. You are passively a medium or an instrument through which I am writing. I am guiding your pencil. Again, what you write does not come from me, but I am impressed at this time by powerful spiritual forces that permeate and fill me with their emanations, and command that I too should be sensitive and careful of this sacred trust, which they are placing in my spiritual essence to transmit through you, my beloved husband, this Message. Our bond of love makes this possible.

EACH, OF INFINITE MORTAL WORLDS, HAS ITS OPPORTUNE INSPIRATIONAL MESSAGE.

And now, I will begin! There are still higher spiritual planes than our own. I have told you this, and that I have sensed them. Now there will be unfolded to you through me (especially glorified and enlightened by the higher love for the time, as I write to you) the life and exalted spirit-consciousness of these places.

Each of the infinite number of mortal-worlds, moving in infinite systems, has, when the opportunity is fitting, its inspirational message, and its prophetic personality to send this message, and its appropriate mortal medium to accept passively such writing. And so there are ever ready on each mortal world, when this has been accomplished, a limited number of mortals, spiritually developed to a higher

degree than their brothers, who will accept such revelation as coming from the higher love. These are like the beacon-fires of the night, set high on the hills. They lighten the darkness, sombre and sullen, and gradually lead others toward them as they give out brightly the light that has been revealed to them.

THE ADVANCEMENT OF THE MORTAL NOT PERCEIVED BY HIM.

And so, gradually, the night disappears, and the glimmer of dawn and its beauty are unveiled to all men. But the time between darkness and the spiritual dawn seems long to the mortal, whose earth-span is a few paltry earth-years. And so he seems to live always in a time of transition, hardly realising the subtlety of the change of quality of the night; that it is not so ponderous and overwhelming as in his earlier years; that, maybe, one little star more may be seen to throw its glimmer and gleam of gladness and hope into his inner heart-chambers. No, few, very few are conscious of this. Their vision tries to pierce the gloom on the eye-level, instead of raising the head gloriously and seeking, seeking the one more star of light. But if the consciousness be prayerfully lifted toward this, the one little star, it will burst into celestial effulgence . . . and the night has gone!

THE CHANGE FROM ONE MANSION TO ANOTHER.

I must explain further. We are on any plane, or in the special Mansion of that plane, until we are so repleted with the higher emanations that we are no more in harmony with those of our own Mansion. And by that I would explain that this would not suggest unhappiness, or a giving to those spirits of that plane a less distinction. But we feel that there are wider and more expansive growths of progress for us, that must have fulfillment. So we are taken to these other places, one after another, the spirit-souls of our Mansion. Not all at once, because I have told you that while those of the same Mansion are drawn to each other, and make the composite number of spirit-souls of that Mansion by their mutual and similar tastes, talents and aspirations, yet I have also told you that there are individual differences in each individual spirit-soul of any plane, that would make him earlier or later prepared for the change to a higher plane. It is just as it is in the earth-world with the earth-men. A little band of friends is drawn to each other because of understanding and compatibility. But the spirituality of each is varied so that when they "pass over" to our places, they may not be in the same Mansion of that plane, or even on the same plane.

THE SPIRIT-JOY OF LEAVING.

When the time approaches for any spirit-soul to leave his Mansion he approaches that time with joy, for he knows there will be for him a new awakening and further progress, and that love will be revealed to him in a finer essence. For that reason there is the anticipation and happiness. How different from the mortal of the earth and other worlds. For with him faith is clouded and sometimes obliterated, faith that is given to him to cultivate and to cherish so tenderly, that it may blossom and bring him also to the first spiritual places with anticipation in his heart. The discipline of mortals is severe. They must believe without knowing. But here, I have told you before, the faith that Christ preached as something necessary for the mortal has had its florescence in a full knowledge and conviction. So when we leave one plane for another, there are no clouds or doubts about our spirit-consciousness. These were for the earth-world. We know that we are being taken deeper into the folds of an

enveloping love, whose essence in our spirit-happiness we have already sensed.

THE SPIRIT-SADNESS OF LEAVING.

And as each spirit-soul leaves his Mansion, in which he had dwelt so closely to his spirit companions, he leaves them with sadness, as one would leave dear earth-friends; only it is not like the earth-sadness of parting. It is more like (wait, it is difficult!) an exhilaration, a subtle quickening in the one who goes, and the one who remains for awhile longer. I am trying to explain a spirit-feeling to the mortal, whose earth-consciousness has not an even undeveloped parallel to this feeling. I can only explain that the joy of those who remain is transcendently beautiful and elevating, that one has been called away before them. It is a spiritual quality of unselfishness, and it becomes accentuated and developed in these places. And it is worthy of the mortal of earth to dwell on this idea that there exists such future development of this quality that he may but dimly realise at this time. And that spirit-soul, who is called, would, with equal willingness, relinquish this earlier call to any one of his spirit-companions; would wait, and give to any one of these the immediate greater unfolding of love that he is to experience.

THE "OUTER PORTAL" BEFORE THE NEW MANSION.

The spirit-soul now leaves its own environment, its Mansion, where it has dwelt and received and given love, and progressed and grown in spirit-consciousness. It is as the down of an earth-flower that leaves the mother-plant and is wafted upward, laden with the seeds that will unfold elsewhere. But, as the spirit-soul departs, it passes through an intermediate place before it reaches its new abode. It is as if it waited before an outer portal. It is not alone, for there are waiting also other spirit-identities. They are not dissimilar in spirit-essence or in spirit-aspiration, for they, in our own Mansion or in the Mansions of other planes, have progressed in spirit-finesse and wisdom similarly to the spirit-soul of which I write to you, as an example of any spirit-exit from its last place of abode. All is harmony before this outer portal in this celestial waiting-place.

A TRANSITION-STATE OF CONSCIOUSNESS.

In calling this a place, I am speaking not of its significance as an earth-world. It is more a transition-state of consciousness to the spirit-soul, the former consciousness of his last abode already discarded like a garment. It might be expressed as if he were in the act of being enveloped in a new garment, before the completion of the act. So his spirit-consciousness is quiescent for a time. For how long this lasts is not to be expressed in mortal time-expression. His spirit-consciousness of the former Mansion has passed, and he feels a new vision and soul-perception will soon be awakened in him. It is a rebirth, as the earth-baby is born into the world; only the consciousness of the spirit-soul does not become deadened entirely (I cannot better express it!), but only quiescent. His spiritual senses are deadened. His imagination lies dormant, the brilliancy of his mental powers has lost its lustre. His spirit-soul is sleeping, or maybe "quiescent" may be a better earth-word, for he still is cognizant through all of his spirit-perceptions, but dully so. And about him are numberless other spirit-identities, similarly sleeping. It is the spirit-condition of rest before he takes to himself again a finer love-essence, a more exalted and transfigured condition of spirit-life, in a plane of higher significance as to progress and the receiving and giving out of spirit-emanations.

(To be continued.)

"MESSAGES FROM THE LIVING."

By H. A. DALLAS.

Mr. W. E. Hazlehurst's reply to me in *LIGHT* of the 29th ulto. shows that Mr. E. Goodwin (in India) was in all probability either asleep or drowsy when he manifested in this country.

In "Human Personality," F. W. H. Myers, *apropos* of cases of phantasms of the living appearing at a distance, writes:—

It suggests that the continuous dream-life, which we must suppose to run concurrently with our waking life, is potent enough to effect from time to time enough of dissociation to enable some elements of the personality to be perceived at a distance from the organism. How much of consciousness, if any, may be felt at the point where the excursive phantasm is seen, we cannot say. (Vol. I., p. 263.)

Cases like that of Mr. E. Goodwin have additional interest because intelligent communications of this sort suggest consciousness "at the point" where the communication is received.

A case which I quoted in my address on "Hauntings" (delivered to the L.S.A., April, 1922) seems to involve a similar implication. The person who appeared to Mr. Stainton Moses during sleep conversed with him intelligently. The case was recorded in "Phantasms of the Living," and confirmed to me recently by the subject of the

experience, who is a personal friend. The fact of subsequent forgetfulness on awaking neither proves nor disproves anything. A striking case is recorded by Sir William Barrett in an article published in "The Contemporary Review," February, 1918. The man, who communicated through table tilts, was asleep at a distance and dreamed that he was in the house where the communication was received. The facts he communicated were verified as correct statements concerning what he had been doing during that day.

We are apt to limit the term "conscious" to conditions experienced and remembered during what we (perhaps erroneously) call our waking state; it is probable that we are quite as conscious when we are not fully awake to earth conditions, but we fail to remember. Mrs. Everitt (a lady whose psychic powers are well known to Spiritualists of long standing) told me that at one time she used to bring back memories from her trance state, with the result that she felt discontented with earth-life and that for this reason memory was shut down and she was not allowed to remember.

Probably E. Goodwin, in his sleepy state, was aware of physical discomfort and at the same time more fully conscious of his spirit's liberty, and both conditions found expression when he communicated, but he may not have intended to refer to the physical discomfort; that may have been a "marginal" thought.

If scattered cases of this sort could be collected into one volume, the subject could be more easily studied. There would be plenty of material to fill a book, and it would be of great interest.

A QUESTION FOR MATERIALISM.

To the Editor of LIGHT.

SIR,—If we follow most of the scientists we have to believe that the particles of carbon, oxygen, phosphorus, hydrogen and many others that go to form the brain, do the thinking, and when it is remembered that on the decay of the brain thinking seems to stop it looks like a good argument.

It is odd, though, that these interesting chemicals, all so alive and so clever—able to discuss reparations, measure sidereal distances, arrange holidays and picnics—are not able, later on, to provide against their own disintegration.

Materialists, Positivists, Atheists and others (who might well, from their lack of insight in this respect be classed as Avisionists—people without vision) postulate something called Life holding all together, and it is strange that this power, masterful enough to make lime, phosphorus and other items and atoms talk and think, should, when drink, drugs, or accidents cause these atoms, its servants, to lose cohesion and break up, have to give up as well and be spoken of as "over," "extinct," "and passed away."

It is explained by the action of another invisible power called Death—also referred to as a Reaper—triumphing over Life. This seems queer stuff to believe, and one looks on at it "with sad and wondering eyes." Instead of considering Life as this vague, no-dimensional abstraction, it is simpler to consider it as being the live person and Death as that person getting rid of a badly fitting, worn-out suit of clothes.

Yours, etc.,

E. HARVEY.

Bromborough.

September 27th, 1923.

NOTES ON RECENT BOOKS.

"THE OUTLANDS OF HEAVEN." By the Rev. G. Vale Owen. (Hutchinson, 4/6 net.)

This is a continuation of the previous script, "Life Beyond the Veil," and whether the reader considers it as an inspired allegory with a symbolical interpretation, or whether it is accepted as a true statement of actuality, in as far as spiritual actuality can be conveyed to us with our physically limited ideas, there can be no question of the beauty of expression and reasoning in which the narrative is given. Although possibly influenced by the subconscious views of the human receiver—coloured by the mental prism—the main theme gives an impression of underlying truth which it is difficult to deny, possibly of truth which in its grandness is beyond our present comprehension, and which can only be told in our language as a tale of things we know. The first part of the book, dealing with the children, will appeal to many, for most of us have a soft spot in our hearts for children; while the second part is, perhaps, a necessary reminder that there are "outlands of Heaven" where physical rank and personal influence will avail us nothing.

"THE MESSAGE OF MOHAMMED." By A. S. Wadia. (Dent and Sons, 2/6 net.)

This is the third book of the series, the predecessors being "The Message of Zoroaster" and "The Message of Christ." It is a fair and unbiassed criticism of the Moslem faith in which the salient points are clearly shown, and the defects and tendency to atrophy also openly dealt with. The subject is discussed in flawless English and shows a depth of idea and broadness of view which should be welcome to the thoughtful reader.

"THE KINGDOM OF THE HEAVENS." By Charles Nordman. (Fisher Unwin, 12/6 net.)

This work, translated from the French by Dr. E. E. Fournier D'Albe, is a popular and non-technical account of the latest astronomical results obtained by science, with the probable assumptions when there is sufficient ground to permit a theory. The author principally confines himself to actuality, but towards the end of the book considers the effect of relativity on gravitation, centrifugal force, and other problems. It is interesting reading, free from technical calculation and abstruse phraseology.

W. H. H.

"THE GOSPEL OF THE HOLY TWELVE," which is described as "an original and complete gospel written down and published by the late Rev. G. J. Ouseley," has just been issued in a new edition by Edsons (Printers), Ltd., 125, Pall Mall, S.W. (4s. 3d., cloth bound, post free). The present edition is enriched by an Introduction and Notes by the Rev. E. Francis Udny, M.A. It was claimed by Mr. Ouseley that he received the revelation in dreams and impressions conveyed by unseen communicators. A great part of the text is clearly taken from the Bible records, but there is much remarkable matter which it is stated cannot be found in any known source.

THE ASCENT OF MAN.—Man has risen—not only because driven up by the lash of painful environments and carrying a load of bad heredity, but as a result of his own struggles to find foothold by his indomitable pluck and perseverance, his will-power and splendid altruism—his spiritual heredity from God. In this battle of life the vic-

torious find that the real determining factor has been, and ever will be, the Divine Spirit within, which never knows defeat. By-and-by, as the race enters into conscious self-possession, it will harmonise its Will and Love with the Divine Law, and then individuals will rejoice to realise their responsibilities, and will regard them as a precious birth-right insuring ultimate harmony and happiness.—B. G. E.

"WHERE I MADE ONE," by Maude Annesley (Hutchinson, 7/6) is "a book with a purpose." But it is none the less full of human interest and finely written. As a protest against capital punishment it is no less effective than as a story designed to entertain the reader. Marise Hayden, of "the Anti-Capital Punishment Association," is a character of great strength and sweetness. Those qualities are exhibited not only in life but after her death and when she has become a spirit. From the inner side of existence she influences and guides those who would hang her murderer, who is saved from the rope but put under restraint in an asylum. The theme is treated with delicate art and in a style to appeal even to those to whom such themes are usually repellent. Indeed, all that portion of the book which deals with the so-called "super-natural" is so natural that even the most material-minded person may be intrigued with its beautiful and poignant story.—E. K. G.

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RAYS AND REFLECTIONS.

The paper read at the British Association the other day by Captain Pape, who declared that mankind has the power of "living in the past," naturally attracted a good deal of attention. Yet there is nothing very novel or startling in the proposition to those who have studied the psychical and spiritual possibilities of humanity. The thing is vividly illustrated in psychometry and other forms of mediumship. Even imaginative retrospection will do much.

"Somehow it seems to have been supposed that the idea was closely associated with the question of reincarnation. At any rate, a correspondent of the 'Daily Express' takes occasion to say that he remembers living in Chios two thousand years ago and that in another incarnation he was a slave in the mystic city of Zimbabwe. In Chios, it seems, he was the governor of the island, and, 'one day as I rode at the head of a ceremonial procession I noticed a girl of surpassing beauty leaning out of an upper window. I determined to make her my wife, and issued orders that she should be brought to me.'"

But "there were obstacles." The beautiful girl had been vowed as a sacrifice to the gods, and there was a battle royal with the priests. "For four hours I fought single-handed at the top of the steps." The lady was killed by a javelin, and the hero of the piece, putting forth his "last ounce of strength," hurled his sword in the face of the leading priest, and, seizing his lady's body in his arms, "leaped through the great window of the chamber into the sea below."

It is all very dashing and romantic. But there is a familiar note about it; and it leaves me cold. It reminds me of a farrago of nonsense, published a year or two ago, in which the author professes to relate his experiences in several incarnations, but he contrived to make so many "howlers" in his dates and his history, that even the convinced reincarnationist, with sufficient education to detect the various blunders in the descriptions given, could not swallow the story. I have rarely read anything more farcical than this particular narrative. It would not even have made a "film story," whereas the "Daily Express" correspondent's tale has just the right cinema touch.

It is this sort of thing that, by its reactions, forces the psychical researcher into his position of cold and analytical conservatism, especially when he observes the workings of the subliminal mind when it is allowed to begin romancing on its own account.

No one would accuse the authors of these reincarnation stories of deliberate fabrication. But the task of distinguishing fact from fancy is not always easy. In a well-known instance of subliminal romance in the case of a celebrated American medium (Mrs. Piper, I believe), it was afterwards found that the narrative was mainly fictitious, but had some curiously accurate clairvoyant descriptions of scenes and events in a country the medium had never visited. That is where the baffling element in these matters comes in. Facts and fancies are mixed up, and the uncritical student accepts the fiction because of the facts. The verified statements are supposed to be evidence of the truth of the statements which it is impossible to verify. And that is a mistake. After long study of the question of reincarnation I have never found any evidence for it that could not be more readily explained by reference to psychological states and mediumistic possibilities. I don't say it is untrue. It often seems to me there is a truth in it, but a truth that is not in the physical or intellectual order. Rather it is something transcendental, lying outside of our limitations of time and space, and related to some interior unity in which all identities are merged into one.

D. G.

THE GARRICADEN EXHIBITION of Spirit Photographs continues to attract large numbers of visitors wherever held. The Walthamstow Spiritualist Society closed their exhibition of these remarkable photographs on Saturday last, the officials being in every way satisfied with the results. On Tuesday of next week, October 9th, and for the two following days, these photographs, of which there are over ninety life-size pictures, will be on exhibition at the Gladstone Hall, 24, Gladstone-road, Wimbledon, London. The doors will be open from 11 a.m. to 9.30 p.m. each day. On the opening day, Mr. H. W. Engholm will deliver a lecture on the subject of Spirit Photography at 7 p.m., and on the Wednesday, Miss Felicia Scatterd will give an address. Mr. R. A. Bush, F.C.S., the President of the Wimbledon Spiritualist Society, under whose auspices the exhibition is held, will, with other officials, be in attendance to give information about the pictures. The admission is sixpence, and a large attendance is expected. In addition to the spirit photographs a selection of interesting psychic drawings will be on view.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

THE PURPOSE OF PAIN.

Why it should be that character is developed by suffering we cannot pretend to know, but the fact remains that, whether by Divine guidance or by blind necessity, the upward path for the race, and the way to self knowledge, self-possession and self-realisation for the individual is ever along the road of pain. Character is developed by stress and struggle. Consciousness, strength, will-power and sympathy grow as the result of strife and the stimulus of suffering, and we all pass through storm to sunshine—through death to life. It follows, therefore, that pain is not an evil—it is an incident in a process: a means to an end. Nay, a deeper view indicates that pain is a guardian angel, protecting us against self-injury. It is ever admonishing us against self-indulgence, and stirring us to action. Its "warning voice" utters the beneficent admonition, "Do thyself no harm," and the "guiding hand" leads us out of ignorance into knowledge and light. This is true, whether evolution or Divine Intelligence be regarded as the key to the mystery. But it looks, as Sir Oliver Lodge says, as if the "Universe is a guided process."

JAPANESE SPIRITUALISM.

We have no records of the Spiritualistic movement as it obtains in Japan—no current records, that is to say. There are Spiritualists from other lands in the country, one of them at least used to be an occasional contributor to *LIGHT*. But we know that amongst the natives there spirit intercourse is carried on in their own fashion—in short, there is an "occult Japan." The Japanese attitude towards death is vastly different from that which obtains in

countries claiming to be more civilised. A life after death is part of the popular thought—part of the race-consciousness. Do we not remember the address to his dead soldiers delivered by the Japanese Field-Marshal, after the Russo-Japanese war? The Japanese recognise mediumship, and hold meetings for spirit communion. These things are not usually apparent to the average visitor to Japan. He does not look for them, and the Japanese do not wear their hearts on their sleeves, as the old saying puts it. They are indeed a race not easily to be understood by the Western mind. And yet, as a famous writer said, in a newspaper article the other day, Japan is one of the most advanced of nations. Perhaps it is because the fact of human survival is so generally accepted there that there is no need of a Spiritualistic movement.

SIR WILLIAM CROOKES AND SPIRITUALISM.

The position of the late Sir William Crookes in regard to the spirit-hypothesis is best described by a quotation from his own statement published in *LIGHT*, December 9th, 1916. It is as follows:—

Responding to your invitation, I have no objection to re-affirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention does not in any way invalidate my testimony regarding the facts themselves. In my opinion, they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next.

WILLIAM CROOKES.

November 28th, 1916.

We have referred to this more than once since then, but on the principle that what is not sufficiently known cannot be too often repeated, we publish it again. It should be a conclusive reply to those persons who, from prejudice or otherwise make misleading statements on the matter.

READY NEXT WEEK.

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ANSWERS TO CORRESPONDENTS.

G. PETERS (Glasgow).—We commend your militancy, but we do not think that the article invites any severe reprobation. It is just an expression of personal views. You are probably unaware that "David Lyall" is a pen name of Mrs. Burnett Smith (Annie S. Swan), the Scottish novelist.

MARY McCONNEL.—Thank you very much. The account is touching and the experiences, as narrated, must have been both convincing and consoling. But the narrative is hardly suitable for publication. It is too intimate, and it rather lacks definiteness. Accounts to be printed should be told in a clear, direct way, every detail given having some bearing on the main theme.

NEW PUBLICATIONS RECEIVED.

"Practical Spiritualism: The Great Ideal." By Annie Pitt. L. N. Fowler (3s. 6d.)

[An "Exposition on the natural, psychic and spiritual life of the greatest medium, Jesus, who was called 'The Christ.'"]

"Magnetic Fluids and Planetary Influences." By Annie Pitt. L. N. Fowler (3s. 6d.)

[A treatise respecting magnetic fluids which surround the earth, given to Annie Pitt by Mesmer.]

"Voices From Another World: The Waking Dreams and Metaphysical Phantasies of a Non-Spiritualist." Edited by F. Gurtis. Authorised translation by Lilian A. Clare. Geo. Allen and Unwin, Ltd. (8s. 6d.)

[This is a translation of a book published in Germany in 1921, and is divided into a consideration of the phenomenon of psychographic communication and their probable explanation and an extensive record of messages.]

"The Quest." October. (John M. Watkins, 21, Cecil Court, W.C.2.)

"The Hibbert Journal." October.

Journal of the American S.P.R. October.

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, October 7th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss Violet Burton. October 10th, 8, Mrs. Edey.

Croydon.—Harewood Hall, 96, High-street.—October 7th, 11 and 6.30, Mr. Percy Scholey.

Brighton.—Mighell-street Hall.—October 7th, 11.15 and 6.30, Mrs. M. Crowder; 3, Lyceum. Wednesday, October 10th, Mr. Robert Gurd.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—October 7th, 11, circle; 6.30, Mrs. Podmore. Wednesday, October 10th, 7.30, service at 55, Station-road. Saturday, October 13th, social evening at Lausanne Hall.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. Ernest Meads; 7, Mrs. A. Boddington; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Redfern. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 7th, 7, Rev. G. Ward. October 11th, 8, service and clairvoyance.

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

Peckham.—Lausanne-road.—October 7th, 11.30, harvest festival; 7, Mrs. E. Cannock. Thursday, 8.15, Miss Hogg.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, October 7th, 11, Mr. H. G. Swift; 7, Mrs. Orłowski. Wednesday, October 10th, 8, members only.

Worthing Spiritualist Church, Ann-street.—October 7th, 11 and 6.30, Mrs. Paulet. October 11th, 6.30, Mrs. Paulet.

Central.—144, High Holborn (Bury-street entrance).—October 5th, 7.30, Mrs. Price. October 7th, 7, Mrs. Edey.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, October 7th, 6.30, Mrs. Barkel. Wednesday, October 10th, 8, Mr. Odham.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter; service every Sunday, 6.30 p.m.

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ITINERARY FOR OCTOBER.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
Oct. 8	8	Norwich	St. Andrew's Hall	A. B. Kiddle, 213, Dereham-road, Norwich.
" 9	8	Gt. Yarmouth	Town Hall	C. G. J. Davies, 73, Regent-road, Gt. Yarmouth.
" 10	8	Northampton	Town Hall	T. Steel, 14, Pychley street, Northampton.
" 11	8	Kettering	Royal Hotel	Mrs. Bryan-Smith, "Ingledene," Kingsley-avenue, Kettering.
" 12	8	Do.	Do.	Do.
" 15	8	Cheltenham	Town Hall	J. Barry, Leicester-terrace, Cheltenham.
" 17	7.30	Bristol	Coulston Hall.	Madame Howell-Jones, 40, Bushey Park, Bristol.
" 19	8	Newport	Temperance Hall	Mrs. Bevan, 99, Goodrich-crescent, Newport.
" 21	8.15	Cardiff	Cory Memorial Hall	Mr. F. W. Northam, 51, Donald-street, Cardiff.
" 22	6.30	Tredegar	Temperance Hall	W. G. Halestrap, 9, Fields-road, Tredegar.
" 23	7.30	Merthyr	Miners' Hall	A. Metcalf, 2, Norman-terrace, Merthyr.
" 24	7.30	Pontypridd	Town Hall	D. W. Tittley, 33, Herbert-street, Abercynon.
" 25	7.30	Swansea	Central Hall	G. Jenkins, 207, Oxford-street, Swansea.
" 26	7	Nantymoel	Workmen's Hall	W. A. Thomas, 25, Waungoch-terrace, Nantymoel.
" 27	7.30	Abertillery	Wesleyan Church	W. A. Jones, 15, Clarence-street, Abertillery.
" 28	8	Ferndale	Workmen's Hall	W. D. Jones, 32, Dyfodwg-street, Treorchy.
" 29	7.45	Barry	Unity Hall	E. J. Taylor, 14, Burlington-street, Barry.
" 30	7	Mountain Ash	Drill Hall	A. G. Hayes, 51, Morris-avenue, Penrhin-ceiber.
" 31	7.30	Bridgend	Town Hall	W. A. Thomas, 25, Waungoch-terrace, Nantymoel.

All communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

PSYCHIC PHOTOGRAPHY.—At a members' meeting at the British College on Wednesday, the 26th ulto., Mrs. St. Clair Stobart presided, and Mrs. Hewat McKenzie lectured, in the unavoidable absence of Mr. Hope, of the Crewe Circle. A remarkable collection of lantern slides of psychic results obtained during the early years of the work of the Crewe Circle was shown, many of these relating to results obtained by the late Mr. Walker, of Buxton, who was a member of the Circle, and being an excellent photographer, personally supervised many sittings. The beauty, variety, and wealth of the results of which those shown (nearly eighty slides) were but a few, was specially emphasised by Mrs. McKenzie, also the fact that this work went on quietly in Crewe long before Mr. Hope and Mrs. Buxton were known to the public as they are at present. Much of it, but not all by any means, was undertaken for quite humble people—officers and members of Spiritualistic churches, who brought a shrewdness and sagacity to the experiment, and also a hunger for truth, which scientific investigators might well imitate.

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PROGRAMME OF MEETINGS.

MONDAY, Oct. 8—3 p.m. Private Clairvoy-
ance, Mrs. Clegg. For Bookings apply
to Librarian, L.S.A.

TUESDAY, Oct. 9—3.15 p.m. Public Clair-
voyance, Mrs. Cannock.

WEDNESDAY, Oct. 10—Private Sitzings,
Mr. T. Austin, from 2.30 to 3.30 p.m.
Tea and Discussion Class, 4 o'clock.

THURSDAY, Oct. 11—7.30 p.m. Special
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Remarkable Story.

Causes of Spiritual Lie.
(Continued.)

The Mystery of Matt P.
An Address by
Mrs. P. Champion de Crespigny.

The Dark Mysteries of
Human Language.
By W. W. H.

SATURDAY, OCT. 13th, 1923
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Tuesday, Oct. 16th, 3.30 p.m. MRS. LINGWOOD SMITH.

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Wednesdays and Fridays, sittings for Psychic Photography (by appoint-
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SPECIAL NOTICES.

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MR. WILL THOMAS, the well-known Welsh Medium, will give a series
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Further particulars apply to the Hon. Sec.: MISS E. W. STEAD.

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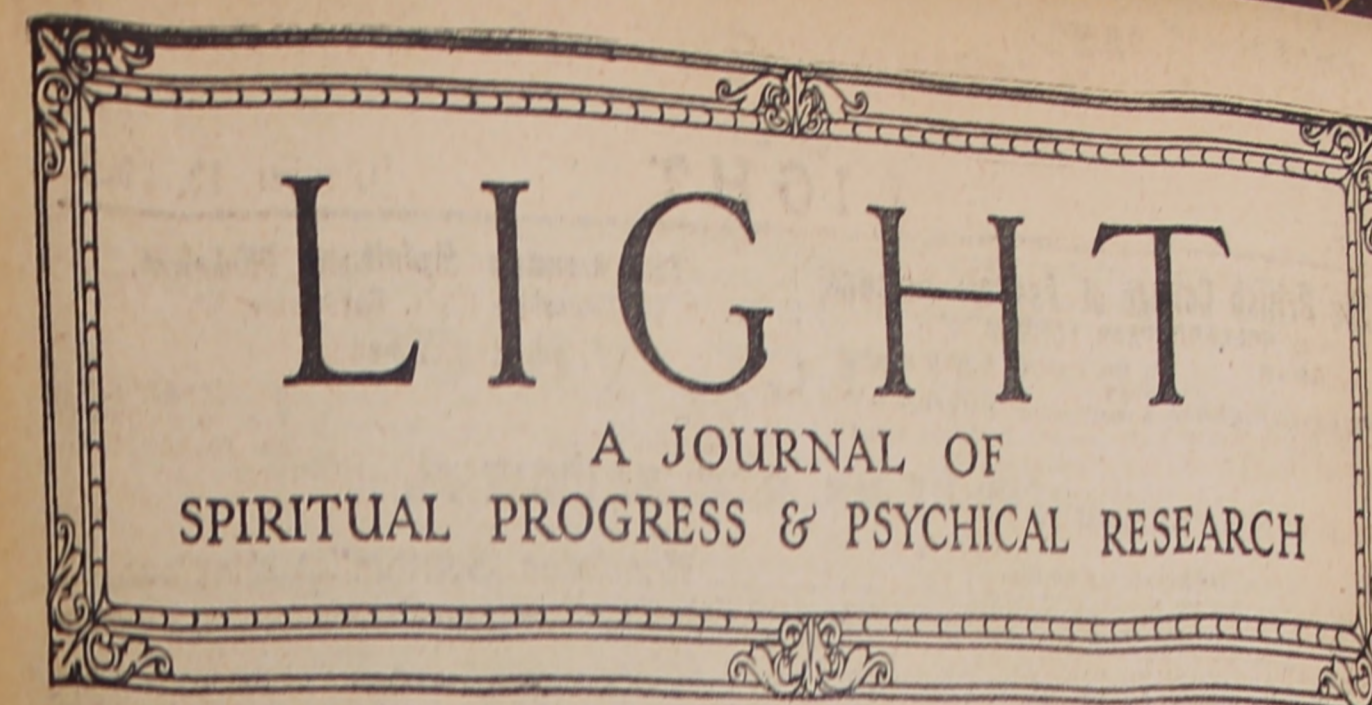
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NOTES BY THE WAY.

Oh, never the starry promise which haunts the human soul,
And never the hope which holds so high each head upturned
to the light,
Or the great desire which swells and pants in the breast,
Shall into a world of loss and of death descend:
For all we have dared to dream in the loftiest flight
Is only the rumour and noise of a greater gain
Out of all mind and sight.

—A. E. WAITE.

ROBERT BLATCHFORD'S TESTIMONY.

Mr. Robert Blatchford's public testimony to the
truth of spirit communication, to which we referred
last week, is an event of outstanding importance, not
merely because of his eminence as a thinker and
writer, but because of the clinching proofs he gained
and the engaging clearness and cogency in which he
has set out his experiences. He is not only a man of
clear mind and transparent honesty of purpose, but
he writes in a style which ranks him as a master of
English. We particularly enjoyed his dry humour at
the expense of the sceptics. In Mr. Rudyard
Kipling's phrase, he has those helpful folk "typed and
filed." His experiences with the medium whom he
has veiled (thinly enough for some of us) under the
name of "Mrs. Tranquil," must have served to throw
for him a searching light on their methods. That he
should have also seen through that favourite explana-
tion, Telepathy, is not remarkable. It is to-day
threadbare as an old pocket handkerchief and as full
of holes as a colander when employed as an argument
against spirit communication. Mr. Blatchford, as we
know, was long in quest of his proofs. He read widely
and thought much on the evidences presented in the
great literature of psychical research. He found them
impressive. But he wanted direct personal proofs, as
he was quite justified in doing. They came in the
fulness of time, and we are glad, for his sake, as well
as for the sake of a truth for which within the last
fifty or sixty years men and women have risked their
worldly estate and their reputation for sanity and have
borne uncomplaining every form of social boycott that
petty malignity could devise.

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The full story of those old days has yet to be
written. We could contribute at least a chapter to it
from our own personal observations. When (if ever)
these things come to be recorded as history, however,
we hope the historian will write without bitterness.
The lurking drollery of life has infused into them
much of the grotesque; human asininity is deplorable
enough, but it is also very comical. It has presented
us with the spectacle of the priest and the "unco"
guid' ranging themselves with atheists, materialists
and fellows of the baser sort to howl down the deluded
people who believed in spirits (Bah!) and who "talked
with the dead" (Faugh!) and who actually main-
tained that miracles and manifestations of Bible times
were not only true but were being repeated in days
when the only true prophets were people like Messrs.
Maskelyne and Devant and Mr. Houdini. Yes, there
is plenty to laugh at, and we hope our historian will
be a humorist and trace not only the shadows but the
lights in his picture of the growth of an idea. He
can depict its slow evolution from the stage of
"Fudge!" to the stage of "Animal Magnetism" and
"Psychic Force," thence to the degree of "Telepathy"
and the "Subconscious" and so on to the final and
triumphant position of complete acceptance ("We
knew it was true all the time!"). But if it is ever
forgotten that men and women, of whom the world
was not worthy, fought, often in pain and poverty,
and struggled and agonised that the truth might be
made known, well, it will not be our fault! And we
are sure Mr. Robert Blatchford will cordially concur in
that sentiment.

SELF-CONSEQUENCE AND SERVILITY.

In the searching analysis of Professor Richet's
"Thirty Years of Psychical Research," which appeared
in *Light* of the 29th ult., the author, "Lieutenant-
Colonel," made an observation which particularly
appealed to us:—

So many scientists have an exalted idea of the value
of their personal opinion on this matter, and imagine that
"discarnate personalities" are urgently desirous of con-
vincing them of their continued existence. The sooner
they disabuse themselves of this point of view the better
able they will be to view the subject impartially. . . . it
is extremely improbable that spiritual beings evince the
least interest in scientific incredulity. . . .

We enjoyed the thrust, not because it was directed
against scientists—since we have known many men of
science who are wise enough to be willing to listen and
learn all that Nature has to teach—but because it so
aptly described a class of comically self-sufficient
people who seem to think that the spirit world (if
there is a spirit world!) should come to them, cap in
hand, to vindicate its reality and convince them of
its bona fides. It is difficult to make them realise that
the spirits are not humbly solicitous of their patronage
and good word, longing for an approving pat and a
smile of favour. They may find a few sceptrophants of
this sort amongst Spiritualists, but very few we hope,
these few being people who have not yet learned to
distinguish dignity from self-importance and humility
from self-abasement.

THE "DIRECT VOICE."

ADDRESS BY MR. R. H. SAUNDERS.

On Thursday evening, the 4th inst., at a meeting of the London Spiritualist Alliance, held at 6, Queen Square, Mr. R. H. Saunders delivered what was really a continuation of the address on "Death and After" delivered by him on the previous Thursday, as reported in *LIGHT* of the 6th inst.

Mrs. MURLAND occupied the chair, and in the course of her introductory remarks mentioned that she came from Ireland where there were many who believed, as the audience believed, in human survival and the communication between ourselves and those who had passed beyond. She had had the privilege of being present with Mr. Saunders at several direct voice sittings. Most of the members of the audience had probably lost dear ones and would understand what it meant to hear once more the voice that they thought to be silent for ever—here, at least.

Mr. R. H. SAUNDERS then delivered his address, which was of intense interest as he enumerated many striking cases and recounted various cases of sittings at which several distinguished journalists (Mr. G. R. Sims, for example) were present. We are unfortunately unable to give a full report of Mr. Saunders' address. The cases he described will probably be published at some future time. In the meanwhile we present a brief abstract of the address, confining the account chiefly to his general observations.

Mr. Saunders said:—

I have been interested in this movement over forty years, and I can well recollect perusing the then organ of Spiritualism, the "Medium and Daybreak" of nearly fifty years ago. The Voice as we know it to-day was unknown—only husky whispers were obtained. I did much spade work and saw many mediums, but the results for many years were very meagre. I had hints at times, but nothing satisfactory. But I had not received the needed stimulus. It is when the emotions are deeply stirred that the need of consolation is so acutely felt, and that stimulus came in the first year of the war and induced me to redouble my efforts; the evidence I have received since has been so overwhelming that to maintain my sanity at all I had to accept it. The comfort and happiness I derived were so great that I was anxious—too anxious, probably, in some cases—for others to share them, and this led me at various times to give others who I thought were ripe for the knowledge the opportunity of testing for themselves. Some, in the bewildered condition resulting from a first sitting, could not absorb it; it was so astounding to them, yet others were satisfied at once.

The subject of my address this evening was chosen for me, but I could not have selected a better one myself, for it has been a subject which has appealed to me for many years. The idea of demonstrating the reality of the Voices, which, to those who have had experience, is so pronounced and vivid, is something like proving that the three sides of an equilateral triangle are equal, or that two and two make four—it seems just as unnecessary. But I recognise that to many the idea of a voice from the so-called dead is so weird and uncanny that from very nervousness they are reluctant to investigate. To others, with scepticism in their very bones, and steeled to incredulity, the subject is declared to be impossible and they refuse to examine it. But in common with the many thousands of investigators who have long realised that intercourse with those who have crossed the bar is possible, I know it is founded upon the solid rock of ascertained fact, and it is a knowledge shared by the most humble adherent with the scientists of world-wide reputation. With every faculty sharpened by suspicion, I entered upon my investigations many years ago, and I have tested every phase of psychic phenomena, from table tilting to materialisations, and "the voices."

I have been through the whole gamut of feeling, from the zero of doubt to the high certainty of conviction, and have experienced the disappointment many have felt when they first set out on their travels in the uncharted domain of the psychic world, at the first meagre fruits of their investigations. I attribute much of this dissatisfaction to the fact that recourse is so often had to undeveloped mediums, or to confining the examination of the phenomena to one or two sittings. Fraud has existed—exists now—and will always exist, and the investigator should never relax his vigilance, but it must not be forgotten that the majority of exposures of fraudulent mediums have been brought about by Spiritualists themselves. We are far more anxious than the outside public that our subject should be above suspicion.

The phenomena of Spiritualism are only the fringe, the outer gate, of a vast and more important matter, and the investigator who never gets beyond the stage of pheno-

mena remains a Spiritist (that is, one who is satisfied with phenomena alone), and never becomes a Spiritualist in the true sense. If they are not better men or women for their knowledge of the facts of phenomena, they have not grasped the full benefit of their belief. But we must not belittle phenomena, for this is the one thing that appeals to nine people out of ten. It draws attention to the subject of Spiritualism, and is a potent factor in obtaining recruits. And the most striking of all psychic phenomena, in my opinion, is the direct voice.

There is much to be learned from clairvoyance, automatic writing and trance mediumship, and some beautiful literature has been produced through these agencies, as the shelves of the Library of the L.S.A. will testify. But I have, at times, known of some confusion in the messages, obtained through these sources; and, as in my experience of many years of voice sittings, I have never found this occur, I prefer the voices, and leave those who prefer other methods to get their happiness through these avenues, as many undoubtedly do. Strictly speaking, the direct voice is only properly applicable to a voice coming direct from the spirit, and outside the trumpet, and for years my own people have never used the trumpet. But when a spirit for the first time attempts to speak, the trumpet is generally used, as the voice, usually weak, is considerably strengthened thereby. Now there is nothing weird or uncanny about it. The spirit is actually in the room, standing opposite you when speaking, and in ordinary circumstances neither the mentality of the medium nor the sitters in the slightest degree colours the messages, and the intercourse is as free, as natural, and as happy as between friends on earth grouped around their own table in their own room.

I have often been asked if the tones of the voices are as the spirit used when on earth. In many cases, yes indeed. I have known a spirit recognised by a sitter by the voice alone, and before its identity was revealed. But in general, it is not so, and if a little thought is given to the difficulties of the subject, it will not be felt surprising. In the first place, the power, force, magnetism, energy, call it what you will, derived from the medium primarily, and in a lesser degree from the sitter, must be strong enough for spirits to manifest at all. Given that, the next thing is the materialisation of vocal chords and larynx. These are moulded by spirit experts from the emanations of the medium principally, and of the sitters to a smaller extent, and that is why we may occasionally get an echo of the medium's tones in the spirit voice. I have known, frequently, the voice change its tone in a sentence even, and upon enquiry was told, "Oh, I borrowed so-and-so's voice—mine was a bit weak." Then the spirit has to be initiated into the proper use of the trumpet, and I have heard the controls say, "We held the trumpet for this spirit, he couldn't hold it and speak into it at the same time." Only a few days ago I heard a spirit manifesting for the first time say, "I can't keep it up," and the guide's voice was heard encouraging him.

Then there is always the possibility of a spirit other than the one desirous of speaking, wandering into the power and affecting it. Walls, of course, do not exist for spirits, and frequently stranger spirits, seeing the gathering, by accident penetrate the force surrounding the sitters.

All these conditions have to be considered when expecting the actual tones of the voice as on earth. But apart from this, which I only refer to because so many look for the earthly tones, the evidential value is not in the tone of the voice, but in the nature of the communications, and when intimate private matters are discussed, known to or sitter only; when the spirits refer to incidents unknown to the sitter addressed, which have to be verified elsewhere when information is given to one sitter to be passed on to someone else who alone has the key; when even one memory of incidents known to oneself is clouded, and cleared up by the communicating spirit, in all such cases conviction is demanded of any fair-minded investigator and he realises with overwhelming force that the dead live—indeed, are very much alive.

The pioneers of Spiritualism of years ago, those who blazed the trail under difficulties we scarcely realise to-day had a much harder task to bring conviction home to doubters than we of the present day. They knew nothing of the direct voice which, though manifesting in America was unknown in England until late in the last century and recourse was had to knocks, table tilting and automatic writing. Even that great medium, the Rev. William Stainton Moses, the first President of this Alliance, had to

(Continued at foot of next page.)

SCIENCE AND SINCERITY.

METHODS OF FEAR AND FUTILITY.

We take the following from an article, "Scientific Standards," in the Journal of the American Society for Psychical Research (October). It is from the pen of the Editor of the Journal, the Very Rev. Frederick Edwards, and admirably describes the unworthy methods of some representatives of Science in their dealings with psychic phenomena—methods that are foredoomed to defeat.

There is a certain professor at the head of the department of philosophy in one of our great universities. He is very popular as a lecturer, with a wide range of subjects, from the authorship of the Fourth Gospel to the political parties in Great Britain. It was the writer's privilege to sit beside him at dinner on one occasion and to introduce him afterwards.

During the conversation I said, "Doctor, I had a very interesting experience recently. At eleven o'clock in the morning, in light good enough to read by, with no one present but the medium and myself, I saw an aluminium trumpet toddle across the bare floor, rise vertically in the air, assume a horizontal position, and sail around the room, while I followed it, allowing it to pass in and out of my hooped arms, encircling it above and below, before and behind, thus cutting off any contacts with the ceiling, walls, floor, or medium, by means of threads or wires. After several minutes of this, it remained poised in the air like a dragon-fly, then assumed a vertical position, and slowly descended to the floor, where it settled. Then a voice like that of an Indian came out of the end of it. Meanwhile the medium was quietly sitting at my right, six or eight feet away from it, with her arms folded, in good light, talking to me at intervals, and commenting on the movements. Now, setting aside the question of the Indian's voice, and centring our attention on one thing at a time; here is the problem of the levitation of the trumpet, that I can vouch for. It puzzles me. It is something new in physics. I wish you would come in some day and see it with me."

He replied, "Edwards, I am Scotch, and psychical phenomena have always been common in our family. I know a good deal about this subject. But what do you think the Roman Catholics, Lutherans, and other religious bodies would say to our board of regents, if they knew that we were dabbling in Spiritualism down at the university?"

"Oh," I said, "though you roar like a lion about some things, you are as diplomatic as a bishop about others."

There should be no censure for a teacher of philosophy

who, for reasons of his own, declines to embark upon psychical research. There are limits to our interests. But, to my astonishment, within a week, the Sunday edition of one of our great newspapers carried a full-page article by this gentleman on the subject of Psychical Research, in which he used all the authority and prestige of his position to pour contempt on the whole subject, at a time when, if I remember rightly, a famous Englishman was here lecturing on it. Here was "playing to the gallery" with a vengeance, and I have since wondered whether the students in his department were given their philosophy with the same sincerity of conviction.

Let me give one more instance. I have been credibly informed that in a famous work on psychology the mediumistic phenomena that appeared in the case were deliberately suppressed, for very similar reasons. I have no direct knowledge of this, but I get it from very good sources. It is only an illustration of how consideration for the *clientele* may be powerfully at work in unexpected quarters. It has been popularly supposed that the ministry was most influenced by the pews, but I am beginning to believe that the honours are shared by the other learned professions.

It may seem at first sight as if my illustrations tell against my argument. I want them to do so. They both show an undue fear of the *clientele* and sophistication in dealing with it. On the one hand there is the sin of omission; on the other, of commission.

But just the same, the psychology of the *clientele* is a factor in psychical research, as everywhere else, that has to be reckoned with. It should neither be ignored nor toadied to. I have no knowledge that it has ever attempted to make the evidence in psychical research less reliable or subservient to any particular interest. If any attempt was made to do so, it should be repelled, whether it came from Spiritualistic or academic sources. It should be absolutely free to do honest work.

GOOD COUNSEL.

Hold fast the idea of "The Great,"
Then all men will be drawn to you.
They will come to you and receive no hurt,
But rest, peace and great calm.
When you provide music and exquisite food
The traveller will stay with you gladly.
When the Tao flows out from you to him
By his palate he does not detect its savour.
By his eyes he cannot perceive it,
By his ears he cannot hear it.
But in using it he finds it to be inexhaustible.
"Tao-Teh-King," by Lao Tzu.

(Continued from previous page.)

rely upon knocks in the 'eighties of last century, at first, although he obtained subsequently what may be considered the most beautiful and elevating messages ever secured through automatic writing. He knew of the voices, but they were so faint he got little assistance from them.

The spirits find it difficult to give us a clear idea of what the force present at a sitting really is, owing to their operating it in another dimension, which we may term a fourth dimension, the conditions of which cannot be compared to anything on earth. They say "much exists with us which we cannot put into earth language—we can only approximately describe some things."

In my experience of over two hundred sittings, during which I have heard more than one thousand spirits speak, I have never come across a single case of impersonation, or so-called evil spirit. They may not always be of the elevated and refined type which some desire, although we have had such, but they are our own people, probably neither very good nor very bad, and they were usually the very ones with whom intercourse was wished. I have known confused messages occasionally, but these have been invariably cleared up at subsequent sittings.

I was once at a sitting in St. Martin's Lane, a district frequented by theatrical folk, and the medium's control said: "A number of theatrical spirits are here and anxious to tread the boards once more. We have difficulty at times in keeping them under, but you may rest assured we shall never permit undesirable spirits to manifest, although their pertinacity may occasionally affect the clarity of the voices."

Let me briefly summarise the points making for the reality of the voices, the genuineness of the manifestations, and the honesty of the mediums. To anyone whose bias does not preclude a fair weighing of the evidence their cogency should justify, indeed demand, conviction.

1. As many as thirty different spirits may manifest at a sitting, conversing on different topics known only to the sitters, most of whom may have attended for the first time, and are unknown to the medium.

2. The voices vary from the deep bass of a male spirit to the childish treble of a child, and the volume of the voice, in singing or speaking, will be utterly beyond the compass of the medium.

3. Two, three, or more spirits will speak at the same moment of time, and whilst the medium is in conversation with a sitter.

4. Messages are taken from one sitting to another, hundreds of miles away, where the medium there is unknown to the one you sit with.

5. The same spirit will manifest through many, or any, mediums who have the gift for voices.

6. Information of events transpiring hundreds of miles from the séance room at that very instant of time is given.

7. The temperature of a room and the time to a second have been told by spirits, in absolute darkness, and verified. Recently the time given by three watches, and their relative variation was told, and the time by my watch told whilst it was still in my pocket.

8. Materialised hands altered from right to left, or both shown, whilst the medium is strictly controlled.

9. Materialised hand seen to go to a bowl of flowers, take one out and give to a sitter, the bowl being quite out of reach of the medium.

10. Direct spirit writing, with hand and light seen, with medium under rigid control.

11. Voices in light, when power is great enough.

12. Mental wishes instantly complied with.

13. Information of an intimate private nature given to the sitter, which is verified subsequently.

14. Same spirits coming through many different mediums.

15. The guides of those spirits closely associated with the medium never, in any one particular, diction, tone of voice, etc., vary—always precisely the same.

16. The exact position of dead bodies indicated after many weeks' search by mortals.

Mr. Saunders related some striking instances in illustration of some of these points, and in concluding his address said:—

But the sweetest and most effective evidence which earnest enquirers obtain, that which applies to the heart, can never be submitted to public criticism, but there is ample testimony of which the head can judge, and I venture to think I have provided such this evening. (Applause.)

At the close of the address, a discussion ensued, in which several members took part. The questions mainly concerned the means by which the phenomena were produced, and were explained, as far as explanation was possible, by Mr. Saunders as due to the partial materialisation of vocal organs. Mrs. Murland moved a vote of thanks to the lecturer, which was carried with acclamation.

MY VISIT TO THE OTHER WORLD.

A MEETING WITH A LOST ONE.

"I BELIEVE MY WIFE IS ALIVE."

BY ROBERT BLATCHFORD ("NUNQUAM").

[From the "Sunday Chronicle" of the 30th ult., we are, by kind permission of that journal, enabled to reproduce Mr. Robert Blatchford's remarkable story.]

When I last wrote about death and the future life I promised that if I got any evidence I would lay it before our readers. Here it is.

Before my wife died neither she nor I had any faith in the survival of the soul after bodily decease. But on the day of her death I was seized with a conviction that she was not dead. That conviction wavered, and at last, more than a year ago, I decided to look for her. I proceeded to act in the deliberate, unhurried manner which is natural to me in serious affairs.

My first step was to ask a South African gentleman, who had written to me, if he and his private circle would try to get news of my wife. The circle responded cordially, and I very soon heard that "the little lady" had appeared, having been introduced by a soldier killed in France, and that she had been accompanied by a taller woman who was, she said, a relative of hers named Margaret.

This was discouraging. I was quite confident that my wife had no relative nor friend named Margaret. I concluded that the soldier had made a mistake.

But last Sunday, at a sitting in London, my wife told me through the lips of a medium that one of the first to meet and help her on the other side was a relative of hers named Margaret who had died in childhood. "You would not know Margaret," said the medium, "but inquire and you will hear about her."

Towards the close of the London sitting the medium said for my wife: "George is here." I could not guess who George was, nor could my daughters. But the next day, as I sat wondering, I suddenly got the idea that George was the name of the soldier who introduced my wife and Margaret in Johannesburg. I looked up the South African report and found that George was the man.

THE PROOF.

Please note that the London medium had never heard of the South African circle, that she did not know my name, and that I had told her I had never consulted a medium before.

I will now deal with my sitting in London. Mr. J. Hewat McKenzie, founder of the London Psychical College, had invited me to consult one of the best mediums in the world, and I accepted for September 23rd.

Here I had better make my mental position clear. I thought there might be a future life, but I wanted proof, and the kind of proof I wanted was the personal and practical kind. Before I went one of my daughters said, "Don't let them cheat you with a lot of blue lights and tambourines." And I answered that if the medium was to convince me "she must tell me something she did not know."

She told me, to my surprise, several things she did not know, and some I did not know myself. The evidence I got was the kind I had asked for. That was because my wife was the witness, and she knew my mind exactly, and what I needed.

As I am asked not to mention the medium's name, I will call her Mrs. Tranquil. She seemed to be a gentle and nice woman, and a lady. I liked her at first sight, and I liked very much the control, a girl child, called Fedor, who spoke with a foreign accent.

Now, I am going to deal handsomely with the sceptic. I am allowing him to assume that Mrs. Tranquil is an impostor, that she did not go into a trance or sleep, but was shamming, that she knew my name and business, and that the control, Fedor, was only Mrs. Tranquil with an assumed voice and character. But that is assuming that Mrs. Tranquil is a consummate actress, a clever ventriloquist and a telepathist of almost magical power. Let it go at that.

FACE TO FACE.

The room was supposed to be dark, but after a few minutes I could see the medium quite plainly; indeed, I could have read a book. There was no one in the house but Mrs. Tranquil and me. As we sat I could have touched her without rising. We sat almost face to face. Say my

chair looked due south-east; hers looked due north. I was quite cool and keenly watchful. I never took my eyes off the medium and I heard every sound.

Fedor began by saying that a lady wanted to speak to me, and she wanted to say she was glad I had come on that day, as it was the anniversary of a very happy time we had spent together long ago and in another place. She said: "You have a photograph taken then, but it is put away. She wants you to unearth it."

I thought this meant a photograph taken in the Isle of Wight in 1887, but the girls reminded me that that was in May, and not September, and at last I remembered we had been at Bruges in 1908 when a friend had snapped us. That was a holiday my wife had greatly enjoyed.

Fedor then said: "She speaks of two more anniversaries, one merry and one sad, and she is sorry they come so close together."

That was easy to understand. My wife died a few days before Christmas. Fedor then proceeded to give me a detailed and exact description of my wife's illness and death, and followed it by a wonderfully minute and correct description of her face, her hair, and her figure: "but her eyes," she said, "I cannot see, for she is looking down at you."

Very good, Mr. Sceptic. The clever Mrs. Tranquil had read all that in my mind, by telepathy. She proceeded even more cleverly, as follows: "I like the garden. You have improved it. You have improved the rooms, too. But ask the girls why they did not do the ceiling. I don't understand their leaving the ceiling." Clever Mrs. Tranquil. I did not know of a ceiling that wanted mending. Nor did my daughters. But we found one in an attic in a dangerous state of decay.

Fedor continued: "She says tell the girls they have used some of her handkerchiefs, and they are to use those that were given to her; they are in a box." More telepathy. I did not know of those handkerchiefs. But we found them.

Fedor then went on to express satisfaction that we kept all her things as she liked them, that we put flowers by all her photographs, and then asked suddenly: "Why did you move the bed?" It was a feather bed she slept on. It had been taken out to air. I told her it was put back again, and she at once asked: "Have you given away my new shoes?" I said "No," and she remarked, "I do not see them."

Later she returned to the subject, and said the shoes had been given away, though I did not know. But those shoes, of which she was rather proud, had been put away in a drawer, and were not with her other shoes, all of which we kept.

THE DOG.

I think it was smart of little Fedor to know more about the shoes than I knew. But she did better than that. She told me she was glad I had a photograph in my pocket, and then she said: "I am glad you had the little one, but that is a long way off." So Fedor knew I had sent one of my wife's portraits to Africa.

I think the sceptic will appreciate Fedor. I knew an old plate had been broken, but Fedor knew the colour. She said: "Tell the girls not to worry about the blue plate. It was a pure accident. They are worried. Tell them it does not matter."

Then Fedor said, "She is saying 'ally, ally, ally.' What is that? She is smiling. Is it a joke? Ah, now she says it is a dog. Dogs go over there if they have loved and been faithful." Now, we had a dog in Norfolk, and when we called to him, "Allez! allez! allez!" he used to run round in rings like a circus horse. My wife repeated these words as a sign, as evidence, and for once the telepathy was at fault; Fedor did not read the explanation in my mind.

So again, when my wife was speaking to Fedor about a girl, Fedor said to me, "A last, a last; is that another joke? What is a last?" Then I heard a whisper and Fedor said, "Oh, she says where she comes from a boy and a girl are a lad and a lass." Had Fedor been a Yorkshire control she would have known that lass is a form of endearment. But she is a foreigner, and her telepathy stopped short at the West Riding.

We had sent a cabinet photograph of my wife to be

enlarged, and it was not quite a success. This was done after her death. Fedor knew all about it. She said: "That enlarged portrait is gretty good. But it is not as good as the original. Some of the background has been taken out, and the shading on the left side of the face is too weak. But it is not bad." That was clever of Fedor, for I did not know the background had been tampered with. But it had.

Then Fedor gave me a very clever and convincing description of an uncle of mine who died 32 years ago, and she told me what he died of, and also that he suffered with his chest. She did not use his name, but I knew who it was, and that he had been troubled with asthma.

THE VOICE.

And just as she paused, after saying he was strong and well now and his breathing easy, I got the shock of the day. Away from the medium and away from me, my wife spoke directly to me. She said, in an eager, anxious way: "Bob, I'm here; I am with you, Bob." And then Fedor began again, and I was too much astonished to speak to my wife directly. But I knew her voice, and I knew that no one else ever pronounced the word Bob as she pronounced it. And I think the sceptic will admit that for Mrs. Tranquil to guess my name, to copy my wife's pronunciations, to imitate her voice and to interpolate the dramatic incident between two sentences of Fedor's, was a very skilful and daring piece of complex imposition.

Fedor said, "Your lady speaks many times of Annie. She say she like Annie. And she speak of Lizzie. She is very near, and those two." Annie is my niece and Lizzie my wife's sister. But any telepathist could guess that by looking sharply at the bald spot on my head!

And then, after Fedor had asked about a favourite brooch of my wife's which had lost its pin, she went on: "She say she is telling you these trivial things to convince you that she has been in your home."

Then she spoke about the garden, and about my feeding the birds, and said she had been anxious about one of the girls who had been near a nervous breakdown, and she said she was trying to help her, and, said Fedor, "she is trying to give her some new backbones." So Fedor had dived down into my sub-consciousness and fished up a family joke. We are all subject to lumbago, and we have a joke that we will go to an outfitter's shop and have some new "parts" put in. But fancy Fedor knowing that, and being cute enough to make me think my wife had said it!

SIMPLE SENSE.

And now I will point out to the sceptic that nothing sensational was said or done in this sitting. My wife talked plain, simple sense all the time. She said the things she would have said had she been only away on a visit. Everything she said or did was characteristic of her. Must not Mrs. Tranquil be a clever woman to act two such different characters as my wife and Fedor and at the same time to discover by telepathy all that was in my mind and a good deal that was not there? Why, it was great of her

to keep all the questions and remarks on a quiet matter-of-fact level and then suddenly to interpolate that short dramatic speech: "Bob, I'm here. I am with you." Some acting? What?

But I will leave the applause to the audience of sceptics. For me there remains a more simple and natural theory. The messages from South Africa told me that my wife was unhappy because she could not get in touch with me. She was sad because I was so slow to believe. At the London sitting she told me how she had come to my room and tapped on the wardrobe and how she had tried again and again to let me know she was near. I feel that it was this strong desire to convince me that caused her to break in upon the control and speak directly to me. I had always said that if any medium spoke my name, Bob, as my wife spoke it, I should think it strong evidence. That is why my wife used the word, and used it twice.

I do not believe that Fedor or Mrs. Tranquil heard my wife speak to me. I do not believe that Mrs. Tranquil read in my mind all that Fedor said. I was not thinking of the things or people she mentioned. My whole thought was concentrated on my wife.

I am satisfied that Mrs. Tranquil is a genuine medium, and an honest woman. I believe that Fedor is a spirit, and therefore that the faith of the Spiritualists is justified. I believe that my wife is alive, and that it was she who spoke to me. I am convinced that she visits our home, that she was with me in London on the 23rd and that she has twice appeared to the circle in Johannesburg.

The sceptic will not fail to perceive that if Fedor is a spirit the case for survival is proved, and that if she is not a spirit she is an invention of Mrs. Tranquil's, and Mrs. Tranquil is one of the most brilliant charlatans ever known.

FOR SCEPTICS TO EXPLAIN.

I leave the sceptics to explain how a human being, even the cleverest, managed to impose upon a number of unknown people in South Africa, seven thousand miles away. I leave him to explain how Mrs. Tranquil knew about Margaret and George, and if she invented Margaret and George last Sunday, how the Johannesburg circle came to invent the same couple nearly a year ago.

I was introduced to Mrs. Tranquil as Mr. Roberts, yet one of the first things Fedor said was: "Your lady call you by a name beginning with B. Not the long name, but the short name." Perhaps Mrs. Tranquil had "rumbled" me. Perhaps my villainous countenance had given me away. But how did she know that to my wife I was always Bob and not Robert?

I have not space for all that was said, and have given only part of what is evidential. But there was more. There were other voices in the room, and one of them was a deep bass. Those voices, speaking in whispers, were the only ghostly element of the sitting. My wife was bright and cheerful, and Fedor, quick, impulsive, willing, was just a clever, happy child.

When I "pass over" I shall look for Fedor. And I shall find her.

THE SUBLIMINAL SELF AND RE-IMBODIMENT.

As regards Reincarnation, it is probably a mistake to suppose that the same individual whom we knew in bodily form is likely to appear again at some future date. There may be exceptions, but as a rule this seems unlikely to happen.

What may happen, however, is that some other portion of the larger Self becomes incarnate; and if so it would be likely to feel a strong affinity, though often in a vague and puzzled way, with some other portion which had been embodied previously. And, again, if this second incarnate portion happened to include some part of what had gone to make the previous individual, then there might not only be a sense of affinity, but some kind of reminiscence, some memory of places and surroundings which had previously been familiar.

Many people have felt the odd sensation of having been at a place before, and of knowing instinctively what will be found round the corner or through a door. The experience has been called the *déjà vu*. It is difficult to explain, but the inclusion of some fraction of a former personality, with overlapping fragments of memory from a previous existence, is a working hypothesis towards an explanation of a faculty which, in a few exceptional people, is fairly strong.

This idea seems to help us to contemplate the Platonic doctrine of Reminiscence as a possible reality in some cases—that the truths of geometry, for instance, were really known by each individual but forgotten; that "our birth was a sleep and a forgetting"; that the developed brain tends to inhibit the reproduction of ancient memories and to isolate us from our previous surroundings and our Larger Self. Indeed, some such doctrine may be necessary to explain the aptitudes and powers and instincts, both of animals and of children, especially when those children show signs of exceptionally early precocity. When they can calculate,

for instance, or play a musical instrument, without having learnt. The only alternative to Reminiscence, in such cases, would appear to be some doctrine of direct Control by another intelligence. This, too, is a hypothesis not to be overlooked, though some form of subliminal explanation seems simpler, if it is sufficient, which is doubtful.

How large a Subliminal Self may be, one does not know; but one can imagine that in some cases it is very large, so that it contains the potentiality for the incarnation not only of a succession of ordinary individuals, but of really great men. It would be a mistake to suppose that Dante and Tennyson were reincarnations of Virgil, but we might quite well imagine that all three were incarnations of one great Subliminal Self, which was able to manifest itself in different forms, having a certain family likeness, though without any necessary bodily consanguinity or inheritance in the ordinary sense.

—From "The Larger Self," by SIR OLIVER LODGE, in "Hibbert Journal" for October.

THE BACK OF THE LOOKING-GLASS.

Sometimes I think this world is but the shade
Of real things which Ignorance names as dreams;
That these young fields aflame, these lulling streams,
Are merely visions thro' a glass portrayed.
Will they seem real when in the tomb are laid
Our bodies, and all put away our themes?
Or will life then be real, and this, which seems
Substantial, textured like the mists which fade?
I think that when we die we rub our eyes
And wake! And lo! Life's Tree, the golden roads,
The jasper gates—all that our credence tries—
Will be as ordinary as our earth abodes.
When the day dawns nought shall seem strange to us
And miracles not be miraculous.

HAROLD WIMBURY (in "Cassell's Weekly.")

THE MYSTERY OF MATTER.

A CHAT ABOUT ATOMS AND ELECTRONS.

(An Abstract of an Address delivered by Mrs. Philip Champion de Crespigny at the British College of Psychic Science.)

A very important reason for understanding even the rudiments of present-day science is that it helps us who are Spiritualists to give rational answers when questions about psychic matters are put to us. A great deal of harm is done to any cause by ignorance on the part of its supporters. Ever such a little smattering of knowledge will, at all events, prevent us from talking nonsense—we at least should know when to hold our tongues and not rush rashly into explanations which are scientifically absurd. An enquiry into even the fringe of universal law—the laws of the vibrating ether so far as science understands them today—will help us to arrive at an explanation and to see possibilities where without that knowledge we should be blind. Knowledge, besides giving definite information, gives "vision"—something we cannot put into words, which helps us understand certain possibilities even if we fail to make others see with our eyes. Every great inventor must have vision, every scientist, every explorer—not only the Christopher Columbuses of this world, but the Christopher Columbuses who are convinced there is another.

The vibratory theory is old and was accepted by the learned men of long past civilisations. It is to be found in the old Hermetic mysteries, was discovered, more or less, clairvoyantly, in later times, known to occultists all through the centuries, and carried down by various secret bodies of men, for all occult science, no less than physical science, is built upon the law of Energy.

Through this now-accepted law of the material universe we get a glimmering of the explanation of the phenomenon of passing Matter through Matter, also why Matter itself is indestructible and—to speak paradoxically—why there is no such thing as Matter. When we realise that every cause, every effect, every manifestation of the powers of so-called Matter is nothing but a readjustment of what we call ether, it is much easier not only to understand, but through understanding to believe in, the phenomena of Spiritualism or Occultism; and that understanding makes the difference between the intelligent Spiritualist, who can help his fellow-creatures by giving a reason for his faith, and the mere "believer" who, although he may be sufficient unto himself, cannot answer the questions that may be so vital to others.

Many people seem to think a study of purely physical science quite outside the subject of Spiritualism, and are inclined to underrate the importance of linking it up with the laws governing the more subtle conditions which prevail in what is known as the "Fourth Dimension."

The two fundamentals in the evolution of our Universe are, first, Energy; second, what we are justified in still calling Ether—the result of these two being Matter. Of what Energy is the result no one knows, so we can, if we choose—and I think most of us do choose—call it the Divine Will. Without Energy there would be no such thing as Matter. All Matter owes its origin to particles of electricity—positive and negative—and when one speaks of electrons, what is meant is, ether charged with a particle of negative electricity. The eternal question again arises: What is Electricity? All one can say is that Electricity is a form of energy: representing the limit to which scientists have been able to push their investigations.

But we know Energy, which is at the back of everything material is an entity just as much as Matter, which is its result. It cannot be either destroyed or created. It can be dissipated and even lost so far as our power of dealing with it is concerned, but it cannot be destroyed. Ether and Matter are receptacles and vehicles for Energy, and electricity sets up vibrations or disturbances in the ether through the electrons which have been called the "bricks" of which the entire Universe is built. Behind the electron, from the most delicate nervous tissues of our systems—our physical bodies—and the most volatile gases, to the very densest, heaviest Matter known—uranium—there is nothing but a little whirl or vortex in the ether, started by Energy, the source of which remains a mystery. If that Energy were cut off from the ether for a fractional part of a second—the sun, the planets, including our earth, and our physical bodies would cease to be—instantly. Inertia spells destruction.

Matter presumably started from a whirl in the ether. It has been suggested—but it is pure speculation—that as the initial whirl may turn either from right to left, or left to right, the difference in the direction may account for electricity being positive and negative.

For a long time the atom was supposed to be the ultimate form in which Matter had its origin, but since the discovery of radium scientists have taken it further, and now believe the electron—still more minute—to be the fundamental reason—with Energy behind it—for every variety of Matter. An atom is a positive nucleus around which electrons—particles of negative electricity—are revolving, and the number of electrons revolving round a nucleus determines the particular form of Matter of which the resulting atom is a part.

The foundation of Matter—the electron—when revolving round a positive nucleus, called the proton, forms the atom, and two or more atoms make the molecule.

From the last investigations of the sun's eclipse it is believed that a still lighter form of gas exists, a gas lighter even than hydrogen—throwing a line in the spectrum from the sun's corona. It has been called Coronium, but it is not definitely established yet. If it should be so, that will prove there is something still lighter than hydrogen which has only one electron in its atom, which will mean that even the electron is divisible and there must be something smaller still! Throughout the Universe atoms of Matter are incessantly breaking up—throwing off electrons at inconceivably rapid speed—either from outside stimulus, or spontaneously. That is what radium is doing, and in this lies a force that would drive everything in the world if we could only capture it.

Now, these electrons cling to their positive nucleus, but are repelled from each other, because charges of like electricity repel; they are only held together by the positive nucleus. They are also attracted by the positive electricity of the ether, and will fly off when that attraction is greater than the pull of their nucleus, and will make themselves into different formations. And the number of electrons in each formation determines the nature of Matter.

An electron will only exist as a separate entity if travelling at or over 600 miles a second. Otherwise it will get snapped up by the first atom that comes near it.

For instance—with the more simple form of atom where only four or five electrons are revolving round the proton, they will arrange themselves in a square or a pentagon, but when the number becomes greater they become more interesting. Some will fly to the centre—as we see in the atom of oxygen—while the rest remain round the edge of the radius of attraction. Also some are more stable than others, cling more closely to their nucleus, while others will fly off easily at the least counter-attraction. And every time an electron flies off, those left behind arrange themselves instantly in a different form—the faithless ones have altered the balance. The more electrons there are in an atom the denser the Matter and the more stable they are. Some are so stable that they never want to change at all—although we can force them by changing the conditions around them. This is the explanation of all chemical action—this flying off of unstable electrons from one atom to another—and in getting rid of its flying electrons, or less stable ones, the formation left behind becomes much more stable, while the electron that flew off may possibly become attached to an atom that required just one electron to stabilise its own particular form.

Positive electricity has not yet been separated from Matter, so that very little is known of its nature; but the particles of negative electricity have been separated, and scientists have definite proof of their existence.

It must be borne in mind that when we speak of all phenomena being due to the movement of electrons we mean the movement or vibration of the ether caused by these electrically-charged particles rushing at inconceivable speed from one atom to another. The energy is really transmitted through the disturbance of the ether, the electron being a particle of ether charged with negative electricity. The electrons themselves have no mass; they are vibrating at an enormous rate, and as they move they carry with them a certain amount of ether. That is why the weight of an object depends on how many electrons there are in its particular atom—the atomic weight of it. It is the ether that weighs and holds the whole thing together, and when there are sufficient electrons in any form of Matter they become the more stable—less inclined to fly off if any other atom comes near—and so we get the denser, heavier forms of Matter.

And that is the whole constitution of Matter which we regard as so solid and stable. We are apt to look upon Matter as the only real thing in the universe, and yet by altering the rate of vibrations set up by the movement of the electrons we can change the form of the heaviest type of Matter there is. The example of water is a very good one. As water we can touch and see it. Change the rate of vibrations of the atoms of which it is composed—hasten the rate at which the electrons are travelling round their nuclei—by applying heat, and as water it disappears into its component gases. The atoms get busy re-arranging themselves into the form that constitutes hydrogen and oxygen, and eventually pass in the form of gases from our vision. But if this takes place within a confined space where the dissipation can take place, all the Matter that made up the water is there still. Being indestructible it does not even lose in weight, and if you reconstitute the original conditions, you get the water back again.

Alter the rate of the vibrations in the opposite direction, i.e., remove all heat—and you will get ice, still nothing but the original constituents but this time a solid block that you cannot pass your hand through. Think that out with regard to the passing of Matter through Matter. The same process can be gone through with metals.

I was present at a most interesting exhibition at the Royal Institution where the late Sir James Dewar was lecturing on liquid air. A bottle of liquid air which, as you may know, is at an extremely low temperature, was poured

(Continued at foot of next page.)

THE MEDIUM JEAN GUZIK AND HIS PHENOMENA.*

DR. GELEY REPLIES TO MR. HARRY PRICE.

To the Editor of LIGHT.

SIR,—It is really extraordinary to observe that when metapsychic phenomena are in question, the most elementary rules of experimentation and scientific discussion are set aside.

Everywhere and always, when scientific experimenters wish to criticise the researches of others, their first care is to place themselves in exactly similar conditions. They then repeat accurately and at length the experiments they wish to criticise; and then only do they make known their own results and their favourable or unfavourable conclusions.

In metapsychic matters these universal rules of courtesy and exactitude are often forgotten or (unhappily) deliberately set aside.

Any chance person arrogates to himself the right to disparage and traduce long, careful, and conscientious work on the ground of a very small number of incomplete, ill-conducted, or avowedly defective trials. A Crawford devotes seven years of his life to admirably planned and carefully conducted researches which hold a special place in psychic mechanics, and will remain classical. Then there steps on the scene a "psychologist" who endeavours to demolish his work on data furnished by some fifteen séances conducted unmethodically, and advances arguments none of which will bear analysis.

In France a campaign of abuse and falsehoods is opened against metapsychic studies, and is maintained in the public prints for months—its whole foundation being thirteen abortive séances at the Sorbonne.

To reply to these attacks a very long series of demonstrations was given at the Metapsychic Institute under conditions of the severest control. Thirty-four distinguished persons in Paris, nearly all entirely sceptical, among whom were members of the French Academy, of the Academy of Sciences, and the Academy of Medicine, doctors of Medicine and of Law, also police-experts, affirmed, after long and minute investigation, their certitude of the genuineness of the ectoplasmic and telekinetic phenomena obtained with Jean Guzik.

Then Mr. Price "butts in." He questions the deliberate affirmation of the "little group of Continental savants," as he calls them, on the strength of two séances held at Warsaw! Two séances!

Has he surprised the medium in *flagrante delicto* of fraud? Not at all. He simply *supposes* trickery and explains at length how the medium might have frauded; but he does not bring the slightest proof that anything of the sort actually took place.

Did Mr. Price endeavour to put in practice the rigorous methods of control applied in Paris? By no means—he did not use a single one of the precautions detailed in our documentation of the experiments with Jean Guzik.

He may excuse himself by saying that he was not himself directing the séances, and that if the control was defective, that was not his fault. Doubtless! but in that case no rational conclusions can be drawn from two badly-conducted séances; nor, *a fortiori*, should suspicion be cast on a medium who was perhaps perfectly innocent, and not responsible for defects in the conditions of control. (I must here observe, parenthetically, that Mr. Price is said

* For the translation of this letter from the French we are indebted to Mr. Stanley De Brath.

(Continued from previous page.)

into a bath placed on the floor of the hall. Instantly the electrons began to rush about revolving at an inconceivably rapid rate, an activity caused by the disturbing warmth of the surrounding atmosphere, and a thick white fog rose in a second or two to the height of about four or five feet from the floor. It was most curious to see it blot out the objects within that area from our sight just as an ordinary fog will. Then as the atoms adapted themselves to the new conditions, the fog cleared away, and all vestige of the liquid air disappeared.

Incidentally, just to give some idea of the temperature of liquid air, a kettle of it will boil if placed on a block of ice. That also gives some idea of relativity.

It is important not to confuse the different movements of these negative particles. You must remember that whether a substance is gaseous or solid or liquid, a change in its condition is due to an alteration of the vibratory movement, the movement set up in the ether. It is in this vibratory manifestation of energy that the whole secret of evolution lies. It is at the basis of half the poetry in the world also, for it is solid fact that, as ancient Occultism tells us, everything in the world has its sound and its colour. That is absolutely true, for all light and colour and sound are dependent on the movement of electrons, and no movement on the part of electrons can take place without its resultant change in light and sound vibrations. The old teachers were right when they said that in the seven notes

to have expressed to his collaborators in the two Warsaw séances, a quite different opinion than that which he puts forward in LIGHT of September 29th. I am told that he pretended (*affectait*) enthusiastic conviction.)

For the benefit of the readers of LIGHT, I may mention that my own certainty, affirmed at the Congress, rests on more than one hundred and fifty experiments giving positive results, of which eighty were made in Paris under the extremely rigorous conditions of control that I fully described.

Before making known the conclusions arrived at, and before publishing my impressions on this medium, I waited three years for the final completion of these studies.

I should like to stop here; but it is a duty in the interests of truth to lay stress on some extraordinary points in Mr. Price's article. For the first time in the history of psychic science, a Congress has received official recognition. It took place in the Senate House of the University of Warsaw, in presence of its most distinguished professors. It was opened by three inaugural speeches—by the Minister of Public Instruction, by the Minister of Public Health, and by the Rector of the University. The scientific tone of the papers read was appreciated by all. The excellent arrangements of the Polish Committee and the accounts of well-conducted experiments (which will be detailed elsewhere), the high tone of the debates, all made the Congress a complete success. The Congress is an unforgettable landmark in the progress of the science for which we stand, and almost marks an era in its history.

The Polish Press, and several foreign newspapers of high standing, give detailed and laudatory reports of the proceedings. One only exception is the journal that publishes some defamatory paragraphs.

What is Mr. Price's action? Out of all others he selects this hostile journal, and cites it with approval.

The witnesses to Guzik in Warsaw are to be counted by hundreds, most of them competent and honourable persons; among them are professors, doctors, Polish notables, and officers of all nations. Mr. Price neglects all these witnesses, and quotes a hare-brained person who is certain that he saw Guzik tricking . . . with an umbrella (!); he solemnly cites this asininity along with an equally competent piece of evidence—that of an old lady who knew that the lights produced were "obviously" phosphorus on the medium's fingers! Is it necessary to say more?

Students of metapsychics will be grateful to LIGHT for having given a place to Mr. Price's article. They will now be under no illusions as to the psychology of this "investigator," of whom the least that can be said is that he acts with extraordinary levity.—Yours, etc.,

Paris, October 2nd, 1923.

G. GELEY.

* Further letters relating to the medium Jean Guzik will be found on page 651.

THE REV. WALTER WYNN IN EDINBURGH.

The Reverend Walter Wynn, Chesham, Bucks, conducted our two services on Sunday, the 30th ult., and gave a public lecture on the following day—Monday, the 1st instant. At both evening meetings there were large audiences, and the attendance on the Sunday morning was above our average. On the Monday evening Mr. Wynn's lecture constituted an eloquent and masterly vindication of the belief in a future life. Our leading newspaper, the "Scotsman," sent a reporter and gave us a long notice in its columns. I have no doubt whatever that Mr. Wynn's visit has helped us materially.—H. ROBINSON, President, Edinburgh Association of Spiritualists.

of the lyre lay all the laws of the Universe—and we might add also, in the seven colours of the rainbow.

"As above so below"—every atom is in miniature a tiny model of our universe, and, one may suppose, of countless other universes beyond the bounds of our own. The sun, with its planets revolving round it, is reflected in the proton with its circling electrons, one pattern throughout all creation. Our whole Universe may be one atom in some vast cosmic formation that one cannot even begin to imagine. If we can master this idea and learn, so to speak, to think in vibrations, it is much easier to realise, other vibrations, more rapid, more subtle, caused by the movements of even more minute electrons than those constituting Matter, forming the basis of other worlds, higher conditions, that may interpenetrate our own, but of which, owing to our own limitations, we are quite unconscious. I want to see the atomic weight of ectoplasm established and feel quite sure that sooner or later it will be done.

It may be that this possible discovery of an atom still more tenuous than that of hydrogen—this Coronium from the sun's corona—may upset present theories to the extent that the electron is not the ultimate, and is therefore divisible, and no doubt in the first flush of interest we shall be told it has entirely revolutionised all scientific ideas, as we were told about Einstein's discoveries!

If so, I can only repeat to you what I once heard Sir Richard Gregory say with regard to sensational statements of this sort in the papers: "If it's true it isn't new, and if it's new it isn't true!"

LIGHT,

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A GUIDING LIGHT.

HOW REASON FORTIFIES FAITH.

Under all the calamities of the world, national or individual; under all dooms and disasters, menaces and miseries of every kind, stands securely the framework of Divine Purpose, eternal and impregnable, serene and inaccessible secure.

It has been said that Faith alone can discern this; that it is an article of belief, a "pious opinion." Not so. Faith certainly is needed, but only as an expansion of that faith which belongs to the ordinary affairs of life, such as the social confidence without which there could be no human society, the trust that the morrow's sun will rise—all being articles of belief founded on Reason and Experience.

So likewise we express our conviction that all Life is divinely ordered, and refuse to be panic-stricken or bewildered by the confusion around us, or by the jeremiads of those who see degeneracy on every hand and catastrophe looming like a dark cloud ahead. We rely not on Faith alone; we speak also from the conclusions of Reason. Here let us pause to cull a fine passage from "The Philosophy of Spiritual Inter-course," by Andrew Jackson Davis, the seer—a long-neglected writer who is at last gaining a recognition which will in time become world-wide:—

We know by the universal testimony of the world—yet more certainly by experience and observation—that that which is flesh dies, goes down, sickens and despairs; while that which is Spirit goes up and on, because retrogression to it is impossible, because, like truth, it is immortal and cannot die. A Purpose that is conceived in the Spirit, which is brought forth in the beauty of its powers—a Purpose which goes before the soul like a pillar of guiding light, drawing it magnetically onward, is certain to consecrate, to lift, to renew, to baptize, to round out, to make perfect, angelic, heavenly; even as the Infinite is perfect.

A high, pure purpose, be it remembered, is possible only to Spirit. Ambition is earthly; Aspiration is spiritual. They are analogous, resemble each other, just as common-sense in its healthful exercise, bears a likeness to the "superior condition" with its pure and independent clairvoyance. A human mind may be actuated by ambition and the individual may successfully go on in the road which the ambition indicates, but its success will be parallel with the earth, with society, with what is for the hour called "success," "victory," "conquest," while the mind that dreamily and confidingly floats in the celestial rivers of Aspiration may not be successful according to popular standards of judgment. Such a person may seem to fail, or really fail, when measured by the world's rules of success; but, believe me, that soul surely succeeds in whatsoever is permanent and glorious because its pure Purpose brings the inmost spirit into harmony with pure Truth which is eternal! There is no failure, no defeat, no killing disappointment in the mind that is exclusively moved by a high Purpose in its external relations to mankind. Success always attends the steps of such an one.

We have given a long citation because we felt that we would not transliterate the teaching and so stand between the Seer and those who can receive his message in his own words, simple, direct, convincing.

In this subject of ours, with its many "broken lights," its mazy paths—blind alleys, some of them—its swarm of perplexities, we find our way serenely and with confidence by holding fast to that "plan of pure reason and harmony" which resides in the very structure of the human spirit. Once we have grasped that truth and the Purpose which it represents we find it easy to discern the Greater Purpose which guides the whole Universal Order. We see it as something of mathematical precision, something which over-rides all obstructions and which takes no more account of human perversities and mis-directions than the great gales of autumn in their dealing with the withered leaves. Human purposes arrayed against the Eternal Purpose go from defeat to defeat. Allied with it they proceed victoriously to all the achievements of which men are capable. That is the Message in which Faith and Reason unite and in which we shall go with confidence to the end—and thence to new beginnings.

FUND OF BENEVOLENCE.

16TH ANNUAL APPEAL.

On Sunday week the annual collection will be made throughout the Spiritualist movement in the British Isles on behalf of the Fund of Benevolence. This most admirable and deserving fund needs the support of everyone who feels in the slightest degree indebted to Spiritualism, and we have no hesitation in asking our readers to do all they can in helping to augment this fund. Any donations that are sent to us for this purpose will be duly acknowledged in our columns, and we have much pleasure in publishing the letter from the Hon. Secretary of the F.O.B., which we feel needs no further comment:—

FELLOW SPIRITUALISTS,—

What am I to say?—The old, old story, money wanted more than ever! The Annual Collection and Appeal is to be held on the 21st of October this year, and it is desired to realise £350 at the least. Will you all do your best for our dear old workers? We are anxious that their lives may be made happier by the provision of comforts such as they need in these hard times.

The Fund exists to help those who cannot help themselves, through sickness or old age. In their early life they gave their best to an unpopular movement, and made it possible to build the splendid organisation of which we are justly proud.

During 1922 we gave in grants £469 3s. 9d. This year we have already given in the first six months £229 10s. 6d. to forty-five pensioners, and yet our income during the same period was only £80 5s. 0d.!

The fund is yours—for your workers—those who have worked in Societies or on the platform for a number of years. For the 1924 collection—the 30th Anniversary of the Fund—I have a dream; that we could collect £1,000. If we are all in one mind, and eight thousand Spiritualists will give 2s. 6d. each, or as many half-crowns as they can afford, we should be able to do this.

It is estimated that there are over 500,000 Spiritualists in the United Kingdom, and in connection with our organised Union (the S.N.U.) and Societies we have over thirty thousand members. What say you, dear fellow-Spiritualists? Can we do this? Yes, surely, with a long pull, and a strong pull, and a pull altogether. Will you, dear friend, make this desire known and do your part to accomplish this 1924 Birthday Gift?

I wish to thank all those Societies who have done their part in contributing to the Fund's needs in the past and have thereby made my work easier. Thanks are also due to the Editor of "The Two Worlds," and to the Editor of "Light" for courtesy in publishing reports and for assistance in other ways.

I intend to publish in this year's Annual Report the number of societies in each district who have contributed towards helping to relieve the needs of our dear old pioneers.

Don't forget the date, October 21st, 1923, and let us have your best collection.

All donations to be sent to the Honorary Secretary.

I remain, with grateful thanks,

Yours sincerely,

MARY A. STAIR, Hon. Sec.

14, North-street, Keighley Yorks.

Each act of unselfishness, each gentle, loving word, each thought of sympathy sent out are all steps on the path of advancement.—"Teachings of Love."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Mr. F. Bligh Bond, F.R.I.B.A., who is so well-known in connection with the discoveries at Glastonbury Abbey, made as a result of following instructions received by automatic writing through Captain Bartlett, and who is also the Editor of the quarterly magazine, "Psychic Science," broadcasted an interesting paper on "Old Buildings" last Tuesday evening from the London Broadcasting Station. It is to be hoped that in the near future one at least of the notable exponents of the truths of Spiritualism will be given the opportunity of voicing our claims to the many thousands who now have acquired the daily habit of listening-in.

In an editorial note published in the October issue of "Psychic Science" is the following reflection on the Church and Science:—

It is strange how the relative positions of Church and Science are reversed to-day: the Church, once the teacher and guardian of the mysteries, now swamped in externalities, devoted to mundane things as organization, finance and procedure; clinging to symbol; quarrelling over ritual and liturgical points, and sadly regarded by a laity starving for spiritual truth; a Church which claims to believe Scripture, yet denies its witness to-day in the nearness of the spiritual world and the ministry of the Unseen, treating it as a mere historical document; and, on the other hand, Science, formerly disdainful of the miraculous, now accepting it with the trust and humility of a little child, ready to believe that all things are possible to the great Author of our being and Lord of our evolution, holding to the inward light of the mind and rejecting all submission to imposed human authority, no longer arrogating to the personal intellect the right to say what can or cannot be, but testing all things in a spirit of increasing receptiveness.

The declaration made last Sunday week by Mr. Robert Blatchford, the full text of which we give on another page, continues to hold the attention of all thinking people. Last Sunday Mr. Blatchford returned again to his experiences, and in both the "Sunday Chronicle" and the "Illustrated Herald" dealt at some length with the objections of the sceptics. In the course of his article, Mr. Blatchford wrote:—

In last week's article space obliged me to condense most of the messages and omit some. This weakened the case. To-day I will test the evidence. I am now on the side of the angels, but I shall not be tart with the sceptics; I have been too long a sceptic for that. Nor do I expect to convince the sceptics; we cannot believe on second-hand evidence. My own experience convinced me. Let us now see what can be said for and against it. There are four theories usually advanced against the evidence for survival. First, fraud. We may rule that out. It would be impossible for the cleverest trickster to have guessed or discovered what Fedor knew. Second, telepathy. Telepathy is the sceptic's trump card. With that he expects to turn every trick. But I shall make two points against telepathy: (a) Telepathy does not cover all the facts; (b) the scope, power and prevalence of telepathy are greatly overrated. I have said before that the power of any medium to read the thoughts of a sitter has never been proved. It is a desperate hypothesis of those who can find no other answer to embarrassing manifestations. I will submit the matter to proof if challenged. I will tell three judges what I am going to think about, and then give the medium a chance to read my thought. More than that, I will tell the medium I am going to think about my Uncle Tom from Devizes and will ask for a history and description of that relative. I do not believe any medium could pass that test. Be that as it may, telepathy will not read in my mind knowledge which is not there. Fedor told me four things I did not know. She told me some handkerchiefs were in a drawer, that a broken plate was blue, that a ceiling needed repair and that the background of a photograph had been tampered with. She did not get these facts from me. Where, how, and from whom did she get them? Fedor failed to read some things in my mind which I did know. She did not know about the dog until she was told. Who told her? Fedor did not know that a lass is a girl until she was told. Who told her? When I put a question through her to my wife about a person whose name might be masculine or feminine Fedor thought the person was a woman, but then she said quickly, "Oh, it is a he and not a her." Who told her? We see, then, that in four cases telepathy knew too much and in three cases too little. Telepathy does not cover all the facts.

In concluding his article, after dealing with the theory of hallucination and other suggestions put forward by the sceptics, Mr. Blatchford wrote:—

That Fedor is a spirit and that my wife was present

and spoke to me is the only explanation which explains everything that was said. I admit that such an experience and such a conclusion must seem incredible to a sceptic. They seem incredible to me. So old-established and so deep-seated is my doubt that I still find myself much in the same frame of mind as the American who saw the giraffe and said: "I don't believe it." I ask myself sometimes: "Did these things really happen to me? Did I dream it all? Is it possible that my wife is alive, that she visits us, that I shall meet her and marry her again?" When I fall into that dubious frame of mind I am glad that I began my investigations without haste by reading all the best books on Spiritualism and weighing the evidence of thousands of good women and good men. I find in that evidence to-day strength and encouragement for my new hope. After reading the evidence I was puzzled but not convinced. But since I have had personal experience my readings have acquired a new meaning, and a new value. They cheer me when I hesitate, and support me when I fail. I have read also much criticism and ridicule of its votaries. And in all that I have read I have never found a solution of all the problems, nor an answer to all the evidence. I make no apology for the personal character of these articles. They had to be personal to carry any meaning, and I am fully aware of the fact that my own belief or doubt is a matter of small significance. But my experience is worth giving because the issue is of incomparable importance to the human race. If there is no death, imagine the difference that must make to life. So I shall continue my investigations.

Sir Arthur Conan Doyle, in an article published in the "Sunday Chronicle" last Sunday, draws attention to the fact that within a very short period three notable recruits have joined the ever increasing ranks of men and women who have found the facts of Spiritualism undeniable, and in commenting on these conversions Sir Arthur writes:—

I have read with delight the manly, outspoken article of Robert Blatchford in which he admits without any qualification that he has spoken with his "dead" wife. It is, indeed, refreshing to meet a man of clear thought and downright speech, who can write upon this subject without the "if" and the "perhaps" which are the hall-marks of the muddy or cowardly mind. If a man cannot speak with confidence then he would be wiser to hold his peace until fuller evidence has come to him. I write with some feeling, having again and again seen men admit things in private and deny them in public. Within the last few months we Spiritualists have received the support of three outstanding public characters. The first is Sir Edward Marshall Hall, the greatest advocate of the age. Sir Edward, with all the authority which his unique experience of evidence can give him, tells us that for thirty years he has been convinced of the fact of spirit communication. The second witness is Dennis Bradley, one of the most rising of the younger school of letters, who assures us that he has beyond all doubt been in touch with his arisen sister. Finally, comes Mr. Robert Blatchford, veteran journalist, thinker, and patriot, who gives us all detail of his reunion with his wife. Surely the public cannot continue indefinitely to treat with negligence or contempt a cause which can produce such sponsors as these, or to overlook the enormous importance of their united testimony. Mr. Robert Blatchford's troubles will now begin. He will probably hear the clamour of all that strange mixed pack of atheists, clerics, and conjurers who bay at the heels of the Spiritualist, and fiercely resent any attempt to prove the fact of immortality. But Blatchford is a veteran of the intellectual wars; no opposition will abash him, and he will find a new golden glory upon his own pathway which will more than compensate for the annoyances. Above all, he will learn from his post-bag that his added light has brought illumination to the darkness of many humble and stricken souls. This will be his great reward.

Dealing with the question of Modern Psychology and Religion at the Autumnal Assembly of the Congregational Union of England and Wales, held at Northampton recently, Dr. Crichton Miller, of Harley-street, London, said that it was a commonplace to say that organised Christianity had a marvellous facility for finding itself in an untenable position. Science had, unfortunately, been in collision with religion, and it was obvious that science had on many occasions been right and that religion, organised religion at any rate, had had to haul down its flag and come over ultimately to the side of truth. It was no exaggeration to say that the present point of challenge from the newer view of psychology was quite comparable to the challenge from the doctrine of evolution. Christian people who expressed their objection to psychology on the ground that no one knew where it was going to lead compromised their position, and unless Christian thinkers were prepared to go forward quite fearlessly on the path of unbiassed investigation they would certainly not commend themselves to the scientific critics who were watching.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

ARRANGED AND PUT IN ORDER BY THE RECIPIENT,
OTTO TORNEY SIMON.

(Continued from page 635.)

THIS REST-CONDITION OCCURS IN THE CHANGE TO ANY HIGHER PLANE.

This condition of rest of spirit-life occurs in each change from any plane to the next higher. So when I explained in my first Message that "there is eternal peace but not eternal rest," I expressed conditions as they are in these celestial places. The serenity and peace of Heaven are never disturbed. I have told you this! The "rest" in spiritual places, for the spirit-souls, does not seem necessary. The continuous state of serenity, like the bird in flight with quiet wings, not fluttering, as I have told you, seems to be an element that strengthens us in the midst of our activities of spirit-progress. But the actual rest, or a periodic state of inactivity, occurs for the spirit-soul in its transition state, between one plane, which has been his home, and a next higher plane on which he is prepared to begin a new and higher activity.

A TIME OF HIGHER SPIRIT-ACCEPTANCE.

When a spirit-soul leaves its home, where it has blossomed in that home to the perfect flower for that place, it lives for a while, as I have told you, in the intermediate consciousness, quiescent, gestating in spirit-preparation, but without spirit-action in exerting its own spiritual quickening for absorption of higher influences, or for reaching upwards its spirit-hands towards a higher life and higher love. Gestating, I have said! For without this spirit-soul's endeavour or aspiration, the seeds of the higher love of the next spirit-plane are being strewn by the Sower of All-Good and Power and Love, so tenderly (how may the earth-tenderness express that intimate, powerful, all-pervading personal God-tenderness!) And there the seeds rest, nestling and clinging to the inner soul-essence of the spirit-entity, that is soon to awaken in his new place of added glory and effulgence and progress.

THE HAPPINESS OF SUCH A STATE.

He rests, he sleeps! And upon the spirit-face is the smile of spirit-happiness, for in his spirit-dreaming, he knows, knows the celestial beauty and unfolding of the new place of abiding that is to be his. And the happiness, and I have expressed this before, is the happiness as if it were to be his final reaching to the innermost folds of the God-love. Not yet! But still, so this partial revelation comes to him as a perfect finality. And this is the spirit-happiness. I have told you how each step upward in spiritual progress and awakening brings to him this celestial joy. These are clumsy, awkward earth-words (like a child stumbling about here and there). And so the seeds of a new happiness, love and beauty rest and lie fallow, as this spirit-child of God closes his spiritual eyes to partake of this God-treasure. This, and this only, is the time of heavenly rest, the time of transition between one spiritual plane and the next higher.

EACH HIGHER PLANE HAS ITS ADDED LOVE-POWER.

It is God's law of these heavenly places that each new plane of higher progress should have its added love-power, a power of permeation for which the new spirit from a lower plane will be unprepared. It is the law of these heavenly places that such preparation be made in the rest-state of the transition-quiescence so that the spirit-consciousness may eliminate or discard his former spiritual garments, his former possibility of the degree of absorption of love, beauty and progress on the plane he has left, and in their place begins this new awakening that will strengthen him to receive, and receive happily, the more powerful emanations that will increase his value and usefulness as a spirit-soul on the next higher plane. If he entered a higher plane from a lower one without such preparation he would be as a stranger in a strange land, not understanding, and in isolation.

THE TIME OF AWAKENING.

I have endeavoured to make plain to you and to those mortals of earth to whom these Messages may be of interest,

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the condition of the time of rest of the spirit-soul; a time, however, when increased spiritual powers are germinating in his consciousness. To this spirit-soul there gradually comes an awakening, nearly like that of the mortal when he awakens from sleep; not a profound sleep, but one of which I frequently spoke to you in our mortal life as my own condition; of sleeping lightly, and seeming to know, or partially to know, the happenings about me. And when this time of awakening comes to the spirit-soul he is no longer in a state of transition, but prepared to absorb the stronger emanations of the higher love and the higher beauty on the plane and in the new home, where he finds himself. Again he experiences the happiness, only accentuated, of being surrounded by close companionship of kindred spirits, all revived from the rest-condition, all strengthened, all imbued with the still higher aspiration of reaching toward a higher essence of the God-love.

A NATURAL CONDITION.

I have told you that when a spirit-soul awakens with a renewed and strengthened spirit-consciousness in his new place of abode, the surrounding conditions seem natural, and not strange to him. All preparation for this new awakening occurs in his state of quiescent spirit-consciousness, which is rest for him, but activity for the God-forces. The progress of the spirit-soul on the spiritual planes is dependent on his spiritual volition and aspiration, about which flutter the permeations of that great personal love of which I have so often spoken; so powerful, so overwhelming, so tender, that spirit-souls always realise they are being carried on the crest of a great love-wave, irresistible, serene, so personal and tender (Oh, the inadequacy and hardness of these earth-words for what I wish to express!) to the great, inner, throbbing, loving, yearning God-love.

THE MORTAL SHOULD DEMAND LOVE.

Will the mortal-child ever realise, as he toils, one little part of this divine element, that can but so imperfectly come to him reflexively from us, the spirit-souls? Will he ever stop the busy working of his toiling hands and the processes of his restless mind to kneel and look upward with quieted consciousness to this higher light? Will he learn to demand it more and more, so that all else falls away as needless and disturbing? Love, the divine love! May the mortal seek it in his earth-toil and sorrows, and may its blessings rest as a halo, transfigured, glorified on the head of each of God's children.

WHAT THE SPIRIT-SOUL NOW FINDS.

And what does the spirit-soul find when he enters this higher plane of progress? He becomes aware in the first place of a more sensitive and exalted inner perception for receiving the finer emanations that pass through this newer plane to him. He becomes aware that those waves of emanations from higher sources, that formerly passed him by because he was not ready for them, are now received by him. And to this spirit-soul there comes happiness to which, in elevation and serenity, the former joy of his last abiding place fades into insignificance. It is a feeling, too, that this renewed and enhanced spirit-life comes to him by the right of his striving and aspiration on the former plane and that he has not failed in the trust imposed on him for aspiration toward the higher love. And so with his spirit associates! They again, by their similar degree of spirit elevation and harmony, are affiliated with him in their new Mansion of this higher plane. But here, as on the first plane, there are spirit-differences in the spirit-personalities. As the latter develop and progress toward the highest possibility of progress of this plane, will they be prepared to leave this again for the next higher. When? I have told you we do not reckon earth-time. My answer would be, they would leave when prepared.

SPIRIT-RECOGNITION THROUGH AURA-INTENSITY.

I speak in the language of the spirit places when I say the spiritual radiance or aura of such spirit-souls in this higher plane is of added intensity, showing the degree of fineness of the emanations they receive, and the degree of the beauty and goodness-emanations which they send out.

(Continued at foot of next page.)

THE MEDIUM GUZIK AND HIS PHENOMENA.

To the Editor of LIGHT.

SIR,—In commenting upon my paper on Jean Guzik, Sir Oliver Lodge commences his letter: "In justice to my friend, Dr. Geley," etc., but I never criticised Dr. Geley, and my article has nothing whatever to do with him or his work. Dr. Geley's name crept into my article only because of the extract from the "Rzeczpospolita," the editor of which did criticise Dr. Geley. Because Guzik produced perfect phenomena at the Institut Métapsychique under ideal conditions is no reason why he should not produce questionable phenomena (to order, five times per day) at other times and places.

Sir Oliver says it is "useless and unfair" to hold sittings under unsatisfactory conditions, and then criticises them afterwards. He continues: "Conditions ought to be such," etc. True, but they were not. Guzik removed the luminous buttons supplied by Professor Altrutz, and resented my leg control. It was a case of having sittings under Guzik's conditions or none at all. I chose the former alternative. As a matter of fact, after I left Warsaw some of the sitters at the séances I attended had three sittings with Guzik at which Dr. Geley was present. I understand that the control was stiffened up considerably, but no phenomena were produced; the sittings were purely negative.

The "chain and padlock" control is spectacular but not particularly convincing. There are simpler and more effectual methods of controlling a medium. By the way, Sir Oliver does not state if the feet of the medium and sitters were controlled in the same way.

I reiterate that I had not the slightest intention of criticising Dr. Geley's experiments with Guzik; the fact that I was not present would in any case prevent me from doing this. I accept Dr. Geley's statement that he witnessed absolutely genuine phenomena and that the controlling methods were perfect. I have a great respect for the work done at the Institut Métapsychique and consider the laboratory there the finest I have ever examined.—Yours, etc.,

HARRY PRICE.

Royal Societies Club,
October 5th, 1923.

To the Editor of LIGHT.

SIR,—Mr. Price's letter shows that Guzik is holding four or five séances a day. This commercialism was the ruin of the Hydesville phenomena and of the whole early Spiritualist movement in the United States. The danger has been pointed out again and again by Psychical Research. Precisely because the production of phenomena does not rest entirely with the medium, but is a co-operation between the psychic and the material sides of existence, the abuse of power always leads to its attenuation and its ultimate disappearance. Then a medium, knowing that the phenomena are essentially genuine, resorts to fraud, and discredits not himself only, but the whole movement.

I see no evidence in Mr. Price's letter that Guzik did trick on the two occasions mentioned, but the conditions were such that trickery was possible, and, as Sir Oliver Lodge points out, this should never be the case at any séances that are held for purposes of investigation or to convince sceptics. Commercialism is the very reverse of spirituality; it is fatal to the character of the medium, to the retention of his powers and to the whole value of the movement. Sooner or later trickery is exposed, and the uninstructed public jumps to the conclusion that we have so often seen in print, "that when the control is severe enough to preclude fraud, no phenomena at all occur."—Yours, etc.,

STANLEY DE BRATH.

October 5th, 1923.

(Continued from previous page.)

As each spirit-soul of a Mansion of these places differs in personality from that of another of such a place, so there exists also some difference in the radiance or aura-intensity of one spirit-identity from another, though the composite, or even individual intensity of such aura-radiance would also be greater on a higher plane than on a lower one. We know each other by such light-emanations. The mortal frequently masks his personality. This is not possible in these spirit-places. Neither would it be the wish of any spirit-soul to do this. I have told you as it is given to me to impart. No, there will be no more writing this evening!

UNUSUAL REVELATION.

I am with you again, and directed your steps homeward this evening, so I might write through you. Always listen to these promptings! I am writing of the higher planes, under powerful influences, and will continue. They are planes of progress and spiritual exhilaration and happiness that I have not yet reached. I have made plain that this unfolding to us, spirit-souls, of the exactness of conditions of places higher than our own, is unusual. I will continue, then, writing under the unusual stress of unusual revelation. It is for the earth-man, that he may be stimulated toward the higher love. I will continue, as this is given to me in revelation.

(To be continued.)

THE DEAN LIDDELL PORTRAIT.

SIR,—In a book entitled "Occult Research," by Theodore King, 1909 (Southland News Co., Invercargill, New Zealand), amongst a host of spirit communications, I came across the following:—

5th June, 1908.—Lorella.—"My name is Lorella. I have not been to see you before. I was an American nun attached to a convent outside Denver in Colorado. I ran away from the convent because they imprisoned me, because I developed mediumship. It was a peculiar form of mediumship. I could by thought impress the likeness of anyone on a wall. More came through my mediumship than the priests liked, so they put me in chains, and then a sister who loved me dearly gave me the opportunity to escape, and I associated myself with the Foxes and others at Rochester, New York; seven years afterwards I died in New York."

The remainder is irrelevant, but if an incarnate medium has this power, we have no difficulty in postulating that spirits can exercise it.

In this book is another case of this power being claimed.—Yours, etc.,

R. A. MARRIOTT.

INTERNATIONAL FEDERATION OF SPIRITUALISTS.

La Revue Spirite, which gives a general summary of the proceedings at the International Congress at Liège in August last, notes that the main result was the virtual foundation of a vast cosmopolitan organisation of Spiritualists—the International Federation. The Federation, however, will not come into complete existence until the Congress of Paris in 1925, which will constitute its first general assembly.

In the meantime its headquarters have been removed to Paris, and all communications should now be addressed to the General Secretary, M. Louis Gastin, Villa Montmorency, 28, Avenue des Sycomores, Auteuil, Paris.

THE Comtesse de la Callavie-Barbour, a French lady with a considerable gift of magnetic healing, is at present visiting the British College of Psychic Science, 59, Holland Park, W.11, and is desirous of finding opportunity to use her powers in London on behalf of sufferers. Applications should be addressed to the Secretary at the College.

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THE DARK MYSTERIES OF HUMAN LANGUAGE.

By A SENIOR WANGLER.

(A Satire on a Favourite Method of Interpretation.)

Fe, fi, fo, fum,
I smell the blood of an Englishman.
Be he alive, or be he dead,
I'll grind his bones to make me bread.

This is not the simple nursery rhyme as popularly imagined, and put into the mouth of the giant in the story of "Jack the Giant Killer." Like that tale, it represents the ascendancy of mind over matter, and although the words are now anglicised into a popular rhyme, their original meaning can be easily ascertained.

Take the first line. Here we have evidently the extremes of matter and force.

Fe = fer — the root sound of *ferrum* (iron), the strongest metal.

Fi = Fire — the acme and superlative of force.

Fo = foam — the opposite to iron, weak, and but an appearance of substance.

Fum = fume — the opposite of fire, a dead, passive form of force.

In the next line the mental qualities are implied:—

I sm = ism — an appendix which implies the idea of, and collates all abstract theories, and classes of mentality — active mentality.

Ellthe = lethe — here the "e" has been displaced and another "l" introduced, to complete the supposed words of the rhyme—it signifies forgetfulness, latent mentality, or the opposite to "ism" in mental conditions.

Blood—bloody is known to be a corrupt pronunciation of "by'r lady," similarly it may be argued that "blood" should be rendered "by'r lord."

Ofa = Offa — an "f" has been dropped to produce apparent sense. The name of a well-known Norse hero, of supposed great mentality.

Engli — the preceding "n" is of no account. The well-known meaning of this word is "angel," "angelic."

Shman = a Semitic form of man, implying manly, noble.

In the third line, immensity is suggested.

Be be alive = Behemoth alive.

Be he dead = Behemoth dead, that is immensity, whether active or passive.

In the fourth line, the sense has been partly preserved, the real meaning being that the physical, of whatever nature will be utilised for nutrition or other purposes.

The meaning of the whole quatrain is now clear.

Though matter and force be of any quality—mentality, as represented by Offa, the pure and noble, and notwithstanding the degree of immensity, will utilise it for its own purpose.

W. W. H.

DR. JOHNSON ON SECOND SIGHT IN THE HIGHLANDS.

I do not find it to be true, as it is reported, that to the Second Sight nothing is presented but phantoms of evil. Good seems to have the same proportion in those visionary scenes as it obtains in real life; almost all remarkable events have evil for their basis, and are either miseries incurred or miseries escaped. Our sense is so much stronger of what we suffer than of what we enjoy that the ideas of pain predominate in almost every mind. What is recollection but a revival of vexations, or history but a record of wars, treasons, and calamities? Death, which is considered as the greatest evil, happens to all. The greatest good, be it what it will, is the lot but of a part.

That they [Highland seers] should often see death is to be expected, because death is an event frequent and important. But they see likewise more pleasing incidents. A gentleman told me that when he had once gone far from his own island, one of his labouring servants predicted his return, and described the livery of his attendant which he had never worn at home; and which had been without any previous design, occasionally given him.

By pretensions to Second Sight, no profit was ever sought or gained. It is an involuntary affection, in which neither hope nor fear are known to have any part. Those who profess to feel it do not boast of it as a privilege, nor are considered by others as advantageously distinguished. They have no temptation to feign, and their hearers have no motive to encourage the imposture.

The foresight of the seers is not always prescience. They are impressed with images, of which the event only shows them the meaning. They tell what they have seen to others, who are at that time not more knowing than themselves, but may become at last very adequate witnesses, by comparing the narrative with its verification.

—From "A Journey to the Western Islands of Scotland," by Dr. SAMUEL JOHNSON (1775).

A SUNSET VISION.

By A MUSICIAN.

A beautiful evening in summer. In the distance can be seen the white cliffs of France, as, seated on the hills overlooking the Channel, we behold a scene which would surely make an atheist think—and think again. The Psalmist, whose eyes were truly opened, so that he saw God revealed in all His works, evidently could not imagine anyone who lived "by the sea" as an unbeliever. "These men," he wrote, "see the works of the Lord; and His wonders in the deep." A distant church bell is inviting the faithful to attend Evensong. I wonder! . . . will the preacher be able to make his hearers feel what it is so easy to feel out here, where the heavens form the roof of God's greatest cathedral? And thinking of such things, we close our eyes. . . . Surely, everything around us has become brighter, more perfect! The sea now appears to be like a "sea of glass"—the hills in the distance might be a picture of fairyland. The flowers, too, at our feet are glittering, jewel-like; as if kissed by the sun after a spring shower. Everything is perfect, for—ah! here is the solution—we are now looking at the earth's *spiritual counterpart*, and that is perfect. And as we gaze, we see (at first dimly, and then gradually more clearly) thousands of happy looking people, who were surely not here when we came! Surely some of their faces seem familiar? . . . then the truth is slowly, as it were, imprinted upon our brain—these are they that "the world" calls "asleep."

Asleep?—yes, but surely only asleep from the troubles and trials of this "life's fitful fever." Another life has dawned for them, a life in a world a glorified counterpart of this—a spirit world made up of the real and abiding part of this world—the *spiritual counterpart* of the material.

We open our eyes, and in an instant we lose everything. No! not everything, for as we slowly retrace our steps, a peace seems to come over our soul. The setting sun—a great ball of fire—speaks to us of the Infinite.

"O Lord, how manifold are Thy works."

And as we look, we think of that world, a fleeting vision of which is vouchsafed to a few, at rare intervals; a vision of a world where the flowers never die.

"There everlasting spring abides,

And never-withering flowers;

Death like a narrow sea divides,

That Heavenly land from ours."

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WAYS AND REFLECTIONS.

Lately I went to see Mr. Chesterton's remarkable little play, "Magic," a "fantastic comedy," which is both witty and entertaining. As those who have seen it will know, it turns on the introduction of a conjurer into the house of a Duke whose niece—an Irish girl—has some superstitions about fairies, of which it is desired to cure her. Recourse is accordingly had to the conjurer—quite in the fashion to which we are accustomed—whose tricks it is confidently expected, will show her the absurdity of her beliefs.

It gives great scope for Mr. Chesterton's witty sallies at the expense of sceptics and materialists. The conjurer rather "better" his instruction" by causing a distant red lamp to change its colour, making furniture move and a picture to dance. But this is not part of his legitimate business. It is done by the aid of diabolical spirits—those spirits which frequent Spiritualistic seances! The conjurer has resorted to this shabby device as a reply to the contemptuous arguments addressed to him by the girl's brother, an aggressive materialist fresh from America who knows all the tricks and is not to be deceived.

This part of the play was distinctly funny. It suggested the obstinate prejudice of a mind of that order which, being a Conservative, regards all Radicals as rogues and traitors, or, being a Radical, looks on all Conservatives as tyrants and bloodsuckers. It is well exemplified in the case of the Biblical character who said in his haste that all men were liars. All spirits who are found at Spiritualistic gatherings are devils—it is a playful proposition which will not bear thinking out.

It is apparently an *idée fixe* in Mr. Chesterton's case. At one point in the play the presence of the wicked spirits whom the conjurer has invoked is apparent in the room. The company feel uncomfortable and disturbed in mind—a gloomy horror settles on them. But this, as a dialectical weapon, is two-edged. Is it not plain that a company of persons of mixed character might experience much the same feelings if the room became full of celestial presences? Would not they feel terrified, and shamed of their relative foulness? I have more than once seen something of this sort in real life. To some minds of interior grossness contact with angelic atmospheres is sometimes so repellent that they may quite easily ascribe their sensations to diabolical sources. It is something "devilish" to them. But it is rather a commonplace that Heaven to the devils is a hellish place.

But, of course, if you are a partisan, "out" against some other person's faith or religion, it is necessary to recognise only one side of the case you present. To admit that there are two sides to every story—that truth is a duality—would be fatal to your purpose, and of course not "understood of the people"—to the majority of whom everything which is not white is black. Are you a Christian? No. Then you must be an atheist. Are you a Spiritualist? Yes. Then you consort with devils. It is rather childish and absurd. But absurdity is one of Mr. Chesterton's strong cards; only he usually arrives at the grotesque by a clever and not by a cheap method.

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D. G.

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Of custom; and the stale desire of gain
Will vanish in the train
Of many fearful horrors that begrime
The minds of men: illusions that destroy
The hopes that might have blossomed into joy,
Will disappear like winter's numbing rime
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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

SPIRIT MESSAGES: REAL AND SPURIOUS.

No less than in other matters affecting our daily life is discrimination needed in dealing with the question of spirit messages and spirit manifestations. The danger of taking anything at its face value without close scrutiny has been dealt with often enough in *LIGHT* in the past. Great misconception has arisen on the question of messages, owing to the wholesale manner in which the communications have been dealt with. Thus in the past, and to a very much less extent to-day, it was the custom with untrained but over-enthusiastic followers of Spiritualism to treat all these communications as possessing the same value—they were all "spirit messages." On the other hand, it suited the enemies of the subject to select a few rubbishy messages and to proclaim that these were representative of the whole mass of spirit communications! Between the two sides, *real* spirit messages never had a fair chance. But we are changing all that. "The Undiscovered Country," edited by Mr. Harold Bayley, is one of the best of the recent books designed to show the public what true spirit messages are really like. It needs but a little study of the best books on the subject to enable the intelligent inquirer to pick his way, and to form judgments for himself as to what is real and what is spurious or doubtful. Too often we have observed the spectacle of real communications rejected as doubtful or spurious, because of the neglect carefully to examine them, while on the other hand we have seen messages which clearly had no deeper source than the minds of the mediums or sitters accepted as genuine. Of course in the end all errors are corrected, but we can expedite the process by intelligent co-operation, guarding against excesses, whether of belief or unbelief.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL.

As we have said before, we regard the spirit-world not simply as a refinement or sublimation of this one, but as

belonging to another order. That is to say, that if we could by some magical process so refine the matter in a house, a tree or a human body that it should be invisible and intangible, it would not thereby be converted into spirit or psychic substance, and we should not thus have a spiritual house, tree or body. In point of fact, we are often told that to the spirit his surroundings are every whit as substantial as ours—more so, in fact. The truth is that the differences between this world and the next exist much more in our perceptions than in the reality. Let us think of the way the electric current passes through a mass of solid iron finding practically no obstruction. So the idea that the spiritual world is a mere *duplication* of this world is erroneous. The relationship is rather of an essential and interior character—i.e., the spiritual world is—in its immediate phases at least—the *interior life* of this world. Spirits, then, come into contact not with the material facts of existence, but with the interior principles of those facts. It is not easy to grasp this—and that is why spirit communications are often so difficult to follow—but this is the interpretation to which we have been led after much of thought and experiment.

MISS EMILY KATHARINE BATES.

Miss E. Katharine Bates, whose name is well-known as the author of several books on Spiritualism and Psychical Research, passed away in Bournemouth on February 13th, 1922. A record of her death and an appreciation of her work appeared in *LIGHT* at the time, but we lacked some particulars which we have since obtained, and cheerfully comply with a request for further information about her. She was a lady of wide travel, having visited America, Australia, India, Egypt, and China, amongst other countries. Her books include, "Do the Dead Depart?" "Psychical Science and Christianity," "The Coping Stone," "The Boomerang," "Our Living Dead," and "Children of the Dawn." She was at one time well-known in psychical circles, numbering amongst her friends many persons famous in Spiritualism and Psychical Research. She witnessed all or nearly all phases of psychic phenomena with some of the greatest mediums, and was a copious contributor to journals and magazines devoted to these subjects. Some of her theories were regarded as a trifle eccentric, but she was a woman of strong and independent mind and original ideas. The failure in health which long preceded her death, led to her retirement from active work in the movement, and as the bulk of her experience belonged to the earlier days of the subject her name became less conspicuous in later times, so that at her death the attention excited by the event was less marked than might otherwise have been the case.

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ANSWERS TO CORRESPONDENTS.

ISAAC JONES.—Your raise a question that is worthy of serious consideration. We had already given some attention to it, and still feel that the time is not quite ripe for so definite a statement. The other body is none the less "a good working-hypothesis."

H. H.—Thank you for the cutting which, however, we had already seen. As to the other matter you will see that it is being adequately handled, and it will be sufficient if we hand your letter to the author of the article to which it refers.

INCOG.—You describe a phase of Spiritualism which we agree with you is (if truly stated) absurd and deplorable. We merely remark that anything may be made absurd in the hands of absurd people, and that Spiritualism is often in the position of the man who begged to be saved from his friends.

AN ATTRACTIVE STORY.—A well written and exquisite little psychic tale appears in "Hutchinson's Magazine" for October. It is called "John Challoner's Wife," by Margery Lawrence, and deals with a widower who has lost a much-loved wife, a loss which overshadows his life and turns him from a happy to a morose man. The whole trend of this story is so natural and carries such an appeal to the best that is in us, that it is hard to imagine the severest critic finding fault with the subject, or attempting in any way to lessen the consolation it will bring to many hearts overburdened by the same shadow. The dénouement of this sweet little tale is left for the discovery of the reader, who, whatever his views, must be very hard-hearted if he, or she, does not feel a glow of sympathy with "John Challoner."

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, October 14th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. C. O. Hadley. October 17th, 8, members only, Mr. F. L. Brown.

Croydon.—Harewood Hall, 96, High-street.—October 14th, 11, Mr. Percy Scholey; 6.30, Mr. Ernest Meads.

Brighton.—Mighell-street Hall.—October 14th, 11.15 and 6.30, Mr. A. Punter; 3, Lyceum. Wednesday, October 17th, Mrs. Robinson and Miss Trehet.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—October 14th, 11, circle; 6.30, Mrs. Coutts. Wednesday, October 17th, 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, harvest festival; 11, Mr. Geo. Prior; 7, Mrs. E. A. Cannock; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. E. Neville. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 14th, 7, Mr. J. H. Carpenter. October 18th, 8, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—October 14th, 11, public circle; 7, service. Thursday, October 18th, service.

Peckham.—Lausanne-road.—October 14th, 7, Mrs. A. Boddington. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, October 14th, 11, Mr. Stuart Burton; 7, Rev. Geo. Ward.

Worthing Spiritualist Church, Ann-street.—October 14th, 11 and 6.30, Miss Morse. October 18th, 6.30, Mr. Fred Curry and Miss Trehet.

Central.—144, High Holborn (Bury-street entrance).—October 12th, 7.30, Miss Morse. October 14th, 7, Mrs. Edey.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, October 14th, 6.30, Mr. H. W. Engholm. Wednesday, October 17th, 8, Mr. Abethell.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter; service every Sunday, 6.30 p.m.

Syllabus of Meetings, Classes, Lectures, for OCTOBER, NOVEMBER, DECEMBER.

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THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR OCTOBER.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
Oct. 15	8	Cheltenham	Town Hall	J. Barry, Leicester terrace, Cheltenham.
" 17	7.30	Bristol	Coulston Hall.	Madame Howell-Jones, 40, Bushey Park, Bristol.
" 19	8	Newport	Temperance Hall	Mrs. Boyan, 99, Goodrich-crescent, Newport.
" 21	8.15	Cardiff	Cory Memorial Hall	Mr. F. W. Northam, 61, Donald-street, Cardiff.
" 22	8.30	Tredeggar	Temperance Hall	W. G. Halestrap, 9, Fields-road, Tredeggar.
" 23	7.30	Merthyr	Miners' Hall	A. Metcalf, 2, Norman-terrace, Merthyr.
" 24	7.30	Pontypridd	Town Hall	D. W. Tittley, 33, Herbert-street, Abercynon.
" 25	7.30	Swansea	Central Hall	G. Jenkins, 207, Oxford-street, Swansea.
" 26	7	Nantymoel	Workmen's Hall	W. A. Thomas, 25, Waungoch-terrace, Nantymoel.
" 27	7.30	Abertillery	Wesleyan Church	W. A. Jones, 15, Clarence-street, Abertillery.
" 28	8	Ferndale	Workmen's Hall	W. D. Jones, 32, Dyfodwg-street, Treorchy.
" 29	7.45	Barry	Unity Hall	E. J. Taylor, 14, Burling-ton-street, Barry.
" 30	7	Mountain Ash	Drill Hall	A. G. Hayes, 51, Morris-avenue, Penrhiw-ceiber.
" 31	7.30	Bridgend	Town Hall	W. A. Thomas, 25, Waungoch-terrace, Nantymoel.

All communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

MR. HARVEY METCALFE AT DEVONPORT.—Mr. Harvey Metcalfe has paid a welcome visit to the Devonport Christian Spiritualist Church. On Sunday, the 30th ult., two excellent addresses were given, followed by good clairvoyance. On Tuesday, the 2nd inst., a lantern lecture dealing with psychic photography and materialisations was given to a large and interested audience.—A. W. M.

"THE GHOST VALSE," which is aptly described as "the valse that haunts," has been sent to us for notice. It is by Maud Wingate (Mrs. Bartlett, whose husband, Captain Bartlett, better known as "John Alleyne," was the automatonist of the famous Glastonbury Scripts). The music is not only well-harmonised, but is delicate and graceful, tuneful and appealing. It comes as a refreshing variant of much that is tawdry and debased in the dance-music of to-day, with its riot of "rag-time" and its jangle of "jazz." Published by Chappell & Co. at 2s. net, it is likely to become popular in dancing circles.

"PSYCHIC SCIENCE" for October, being the quarterly transactions of the British College, is a notable issue. Amongst the contents are an account of the mediumship of Stella C. and the experiments so scientifically carried out by Mr. Harry Price at the rooms of the L.S.A.; "The 'Oscar Wilde' Communications," by Mrs. Hester Travers Smith, and articles on the "Dean Liddell Portrait," "Psychic Diamonds," and a Crewe Circle Duplicated Portrait of the late Major Spencer—by Mr. F. Bligh Bond (the editor), Mr. F. Barlow and Mr. H. C. Scofield respectively. Mr. E. W. Duxbury writes on some materialisations with Mme. D'Esperance.

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DR. JULIA SETON gives Public Lectures at Guild House, Eccleston Square, S.W.1. Monday to Thursday daily at 2 p.m., Healing Meetings. Wednesday, 8 p.m., "Science of Vibration." Friday, 8 p.m., "Higher Psychology." All welcome. Freewill offering. Classes Monday to Thursday, 3-15 p.m. NEW CIVILISATION CHURCH Services, Sundays, 3 p.m., at Æolian Hall, New Bond Street.

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PROGRAMME OF MEETINGS.

MONDAY, Oct. 15—3 p.m. Private Clairvoyance, Mrs. Clegg. For bookings apply to librarian, L.S.A.

TUESDAY, Oct. 16—3.15 p.m. Lecture Demonstration; Mediumship, its Genesis -- a Natural Gift—How First Discovered. Mr. A. Vout Peters.

WEDNESDAY, Oct. 17—Private Sitzings, Mr. T. Austin, from 2.30 to 3.30 p.m. Tea and Discussion Class, 4 o'clock.

THURSDAY, Oct. 18—7.30. Special Meeting, Address by Mr. F. Bligh Bond, F.R.I.B.A., "Evidence of Supernormal Knowledge in Automatic Writing." Script of Philip Lloyd—Historical, Biographical, and of Literary Value.

FRIDAY, Oct. 19—3.15 p.m. Clairvoyance. Mr. T. E. Austin.

TEAS (9d. each) will be served in Members' Room every afternoon of the Meetings.

Lending Library (the largest in the U.K.) open daily 10 to 6; Thursday, 10 to 7.30; Saturday, 10 to 1. All communications to be addressed to the Hon. Secretary.

A DANCE will be held on Nov. 5th, 8-11.30 p.m., at 6, Queen Square, in aid of the funds of the L.S.A. Tickets, 6s. each, including refreshments, to be obtained from Miss Phillimore at the Library, 5, Queen Square.

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NOTES BY THE WAY.

THE stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements
The wreck of matter, and the crush of worlds.
—ADDISON.

ANDREW LANG AND THE QUESTION OF GHOSTS.

From time to time we receive questions and comments relating to the late Mr. Andrew Lang's attitude to Spiritualism. True, it is not many years ago since he passed away, but the war has effaced many old landmarks, and the number of people who carry personal recollections of "Andrew of the Brindled Hair" is a small and decreasing one. Mr. Lang's real attitude was never very clear to us. He had an elfish talent for concealing his views about certain subjects, and on psychic matters he usually talked in a light and airy fashion, plentifully garnished with wit, as his books on the subject show. But he was just as likely to be satiric at the expense of the sceptic as of the Spiritualist, and we think he had some real and strong convictions, which after the fashion of his race he did not display openly. Still from his elegant ambiguity we can deduce something.

SOME IMPLICATIONS.

We recall that in an article in "Blackwood's Magazine," some thirty years ago, he discoursed of ghosts, and remarked that it was not of much use trying to answer the question, "Do you believe in ghosts?" until the word "ghost" was itself defined. There is an amusing casuistry about this argument, because we all have a pretty clear notion of what the term "ghost" (or "phantom") implies, although we could not give an entirely precise definition of it. But then Plato himself could not define what he meant by a man. In the article under reference, Mr. Lang also commented on the uniformity of the testimony to the reality of ghosts all through the ages. He cited the haunting and rapping phenomena,

recorded (in the Chronicles of Richard of Fulda) as happening at a convent in the year 856 (which is quite a few years before the "Hydesville knockings"). And as against the explanation of telepathy he urged the objection that horses and dogs see ghosts before the man or woman suspects the presence of anything abnormal. In the course of the article Mr. Lang expressed the view that if the evidence is worth anything there are real objective ghosts and there are also telepathic hallucinations. On the whole we should say that Andrew Lang was a convinced believer who appreciated and applied the remark of the French cynic to the effect that language is given to us for the purpose of concealing our thoughts!

CO-OPERATION IN NATURE.

Amongst the articles in the current issue of the "Quest" is one on "Symbiosis and the Integration of Life," by Mr. H. Rehnheimer, whose work as a student of symbiosis is becoming increasingly known. In this article he traces some instances of mutual helpfulness in Nature as exemplified in plants and animals. It is an idea which needs especial emphasis as a countervailing influence to the half-truth—the struggle for life and a remorseless competition for survival—which has so dominated the thought of the latter half of the nineteenth century, and which had many tragic consequences in human life, finding its most marked expression in the "philosophy" of Nietzsche. It cannot be too strongly demonstrated that an entirely selfish and competitive evolution would end in the extinction of all species.

LITERATURE AND PSYCHIC SCIENCE.

We cull the following passage from a review of Professor Richet's "Thirty Years of Psychical Research" in the October issue of the "Bookman":—

Doubtless the Great Question will be settled for the world sooner or later. In the meantime Professor Richet has considerably advanced the material for its discussion by a mass of collected evidence, great in range and in particularity of statement. For the general reader the book is made a little formidable by the technical terms which the author has coined to cover phenomena more simply named by those who study them. Thus psychometry becomes "pragmatic cryptesthesia," and speaking in foreign tongues—a phenomenon occasionally found in mediumship—is set down as "Xenoglossis." One is reminded of Mr. Chesterton's dictum that Science might admit the Ascension if it were called "Levitation"; and even the Resurrection, if it would find another name for it—say the "Re-galvanisation"!

The part played by Mr. Stanley De Brath as translator of the work receives approving notice. It may be added that in this issue of the "Bookman" appear portraits of Miss Nellie Tom-Gallon and Mr. Calder Wilson (as joint authors of a new novel), both of whom are associated with psychic interests. Moreover, amongst the principal contributors to the "Bookman"—one of the leading literary reviews—are several writers whose names are well-known in the literature of Spiritualism and Psychical Research.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription.
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INNER COMPANIONSHIP IN THE INNER WORLD.

ADDRESS BY MR. F. W. THURSTAN, M.A.

On Thursday evening, the 11th inst., Mr. Frederic Thurstan delivered an address under the above title to the members of the London Spiritualist Alliance at the usual weekly gathering at 6, Queen Square.

COUNCIL HARDWICK presided, and in the course of his introductory remarks, said: Mr. Thurstan, who is to speak to you to-night, is an old Cambridge man. He was at Christ's; he is a University Medallist and also an Honours man. Most of us know what that means—it usually means a man whose views are worth hearing. Mr. Thurstan is also the author of "The Romances of Amosis-Ra." They deal with Egypt as it was at about the time of the Pharaoh, of whom we have heard so much of late—I mean Tut-ankh-amen. It should interest you to read the book, because it will help you to understand that period of Egyptian history.

MR. THURSTAN then delivered his address as follows:—

There are two worlds in which every man lives—two distinct yet equally real scenes of existence, in which we spend the days and hours of life. To the outward world, with its material objects and interests, its scenes of beauty and deformity, its busy throngs of men and women, its cares, toils and pleasures no man altogether exclusively belongs. You have but to close the eye or abstract the thoughts from outer things and instantly you pass into another region—you become a dweller in an inner world—a microcosm, it may be, still to you a real, a more real world, because to you it is your home, your perpetual abode. Yet to the majority now on the physical earth-plane this inner realm is a comparatively untrodden region, a country with whose wondrous aspects they are little familiar, to whose inhabitants they are all but strangers, whose hidden depths and innermost recesses they have seldom attempted to explore. Yet known or unknown, frequented or unexplored, not less real are the scenes, not less interesting the phenomena, not less stirring and vital the events and interests of the inner secret world which the eye of self-consciousness surveys than are those of the outer physical world we behold with the eye of sense. Each world has its own life and experiences, its own story going on continuously in the stream of life consciousness and vital impulse that flows from the centre through our being to the circumference of the universe of creation. The history and the memories which record the relations of the upper surface life relate but a part of your whole life and the most insignificant part: for the other part, recorded within if not without, is your eternal being—the personality of your individuality, your real life in the psychic and spiritual states of consciousness.

The above is a presentment of the Inner World given to us by Principal Caird.

If you have gained a conviction of these facts, it follows that the subject we are considering, viz., the advisability of our acquiring an awareness of functioning in the Inner World through realised communion and living experiences with it and in it, is not one of secondary importance, not a matter for mere dry intellectual acceptance, the radiant zest of which is to be left to some subsequent post-mortem day, but a vital, primary one, because it gives us the only means of commanding and creating prosperity and health in our outer world experiences. As a man thinketh in his heart, in his inner life, so is he outwardly. You probably do not consider this consummation either possible now or practicable. My object here is to show you that it is not so hopeless an ideal or ambition—that you have but to gain a conviction that there are a series of real planes of existence each finer and more refined within this plane of our outer senses which we know alone of and which we call the Physical World of mundane materiality—planes, let us call them, the Etheric or Psychic, the Spiritual, the Celestial, and the Divine in substance, inner and innermost, interpenetrating and embracing grosser and grosser stages of being, each with a grade of matter its own, each with bodies and minds of its own, each with outer surroundings and inner realisations of its own. Indeed, you have but to pray in earnest aspiration for the realising yourself born again and again in bodily presence and soul intercourse in each of these finer spheres or realms of God, the Father-Mother, which even now are yours, however unappreciated and, lo, this consummation is possible to you now as it was possible to Jesus nearly two thousand years ago.

I am going presently to give you some hints of how to take the first steps towards this happy state of progression. Here I will only state that it is a process of pushing your natural evolution of consciousness. As civilised humans, you have already pushed your awareness beyond the

elementary physical realm of sensation and animality into the finer realms of intellectual abstraction and reflection and morality, and into the yet finer realm of psychic sensibility and artistic appreciation. The next stage has been gained by only a few advanced fellow beings. It is that of functioning consciously in the realm of ether and radio-activity, so that we can temporarily shift out of our heavy elementary body and function in bodies of other states of matter, putting on either a thought-created Presence Body or the ectoplasmic fluidic astral double, which, when infused in the corporeal covering, is the seat of hyper-sensibility, or, more advanced still, putting on our body of transfiguration, our glorious Body Celestial. In that celestial state we become no longer reflective of inner light, but radiant with it—a body the possibility of which in this life Jesus proved to us on the Mount. That is the stage of evolution that the new race of humanity now coming into birth is on the eve of evolving—and we who call ourselves Spiritualists, who have convinced ourselves by our experiences as investigators, that there is a spirit-body in us—or the embryo of it at least—and that there is a world of spirit companions ready waiting for us to pass into their society and converse and hold communion of saintship with them, we have an advantage which no other school of thought in modern days can claim, towards effecting speedily and with their help the growth into a realisation of our inner life with its bodies and worlds awaiting but the acceptance of their actuality at the gateway of our judgment, awaiting but our emergence into the Sun warmth and vitalising breezes of the etheric, magnetic and radiant oceans and atmospheres of substance in which we even now live and move and have our being.

The fault with most of us is that we keep our conscious presence too exclusively on one or other of these worlds, and allow the others to become subconscious or even unconscious, so that consequently they come to seem illusory, unreal, out of life's practical sphere, realms of idle figments and dreams. Some of us concentrate too much on the objective world of sense and matter, some on the subjective inner world of intellect, others on the psychic emotions and creativeness, and are unaware of further joys and delights awaiting them if they but learn to concentrate on the other worlds they neglect. Believe me there is a method, an art, a science by which this can be done, a method of systematic culture and practice of the will and the attention and attitude, a shifting of our sense and affirmation of Presence, a change of desires and values. This one-sided, bad habit of living our lives only partially and losing their fullness and abundance can be corrected now and quickly.

But first let us clear the way as to our terms. When we talk of outer and inner, what do we mean exactly by saying they are two worlds? We do not mean two separate spheres, like Earth and its Moon, but rather two states—two correlated hemispheres of realisation making one complete planet of Self-Consciousness. Perhaps you do not fully grasp the meaning of correlated hemispheres or surfaces. Let us take some examples, say, the convex and concave sides of your watch-glass, heads and tails of a coin, inside and outside of a paper bag. Here in each case the thing itself is a unity but it has a duality of opposed surfaces, one of which may be called outer and external, the other inner and internal, but these two terms are purely relative to the point of view of the observer, his attitude and direction of progress. Therefore, when we say that world is objective and this subjective, it is so from the relative standpoint of our sensations in the physical body. It is quite possible for the physical life to appear subjective and the mental or spiritual life to appear objective. In fact anyone who knows how to leave his physical body for a short trip finds it is so. Any mesmerised subject whose fluidic wraith has been drawn out of its fleshly casing, experiences this change of objectivity and subjectivity. Our spirit friends, who have left the body, tell us it is so—that they are now wakeful in the world they before called dreamy and now dreamy in the world in which formerly they thought themselves wide awake. Correlatives are exact equivalents that are counter-posed, counter-poised, counter-parts, and can always be united by a common substance and a common purpose. Examples are our globe's hemispheres and the poles of any magnetic field, the scales of a balance, the sides of a seesaw, the sides of an equation.

Now it is a law and a proof of correlatives that you cannot take anything from the one without adding its equivalent automatically to the other, but in a reversed direction or quality. You cannot bring any term or factor across an equation without turning plus into minus and

multiplier into divisor. You cannot tilt one side of a seesaw down without turning the other side equally up. Ergo, if the world we are now in objectively as physical beings and the world we are now in subjectively as spirit-beings are correlatives—and they are—you cannot become abstracted or dreamy to the one without simultaneously equally and reversely becoming concrete and wakeful in the other. There! grasp that law—and you have the secret of the philosopher's stone. You can transform and transmute yourself to function as a wakeful spirit instead of as a dreamy spirit now at any moment! You need not wait for the permanent tipping of the scale balance by the action of physical death. Die daily as did St. Paul. That is—give, each day, some short time regularly to enter into the closed apartment of your inner sanctuary or holy of holies where your Eternal Identity of Presence is and, making the noisy outside for the time become silent and reposeful, then close your attention to the outward and transfer it, along with your realised Presence, to the inward world Professor Caird so graphically described. Then you will be dying to the physical and becoming a spirit in your spirit world as much consciously now as you will be when you first pass over on your death-bed, and Death helps you across the ferry.

The advantage gained by practising consciousness of yourself as a spirit being now is that thereby you more rapidly develop the growth of your Personal Consciousness and your Divine Uniqueness. This growth, this discovery of our higher super-self, is the great object, the great adventure of our individual life. Now all self-discovery in consciousness, being a growth like that of a tree from a seed germ, can be accelerated and nurtured best by expansion not into rootage only and not into leafage only and not into flower and fruitage only but into all three simultaneously and co-operatively. The practical mundane world is our rootage, the intellectual world our leafage, the psychic, aesthetic world our flowering, the spirit world our fruitage. Let us learn to be conscious and function in sense, intellect, emotion, spirit all simultaneously and then the assurance of our personality will grow rapidly. Your ultimate self-consciousness as an eternal identity in the unity of the All in All will be a realisation of the part you have been cast to play in the Concert and Drama of the Sons of God and of the Morning Star. That identity of spirit is a single unity like the glass of a lens, the metal of a coin, the paper of a bag, and it unites the duality of the two surfaces of existence and subsistence into a single whole and forms a trinity in Unity of realisation. It is a unity not of number but of harmonised multiplicity of planes of expression. Perhaps you cannot grasp what is meant by a unity of that sort. The theme of some music is a unity of a multiplicity of notes, keys, movements, chords. Again, take your watch, for instance. It is a single object, yet it includes a multiplicity of harmonised planes of surfaces. A mite living in the universe of your watch could have a variety of surfaces to explore. It might momentarily find itself on the outer or the inner sides of its metal case, or of its glass cover, or of its fixed dial plate or of its moving hands, its inner works, its jewel pivot pin. If you wish to grasp the unity existing between our correlated material and spiritual life you cannot have a better symbol than a sand-glass. As the sand empties its one receptacle, grain by grain, it fills the other grain by grain. As you are dropping your moments of experience on your physical side one by one, you are filling up with the substance of that experience your world of spirit—and personal consciousness—a something which, when by Death the sand-glass is reversed, will make a trickle moment by moment of subjectivity back into objectivity of experience in your spirit-world existence. The question the New Thought of the day is asking is, Can we, or can we not, without waiting for Death to reverse the sand-glass,

reverse it ourselves at our will? From the Yogis in the East and from the New Spiritual Science schools of the West the answer is coming in the affirmative. That reversal can be effected by a reversal of practised attention. The reversal of attention can be determined by the consent and affirmation of the heart. The heart consent or desire is determined by our natural individualistic bent—the aim of our personality—that in its turn is set in vibration and motion by our Spirit Identity. This sense of identity is an inlet of God's at-one-ment of Energy run out by Him as a tentacle to encounter certain experiences and realisations of shape as conceived and projected from His Love and Will. There we get to the bedrock of the question. Can we now in the Flesh get to this central power-station, this realisation of the I AM THAT I AM in us that will enable us to be led from the slavery and deserts of formality into a god-ruled joyousness of prosperous livingness? To do this we must alter or reverse our conception of the Presence of this central Energiser—no longer conceive Him as a separated Being on some far-off throne but as the omnipresent pulsation of energy, life and consciousness which we see permeating the ether outside of us and creating thereby our surroundings of Nature and permeating the ether and the spirit essence within us and creating thereby for each of us a world of personal relations with that Energiser and with all the other multitudinous cells of the one radiant body in which he lives. That Energiser unites all thoughts and things, all objects and subjects, and learns of itself as a whole by experiences of itself detail by detail through each of us.

The great American Philosopher of the Inner Life, Professor Rufus Jones, of Haverford, puts this idea of the inseparability of subjectivity and objectivity thus: "The mind that knows can never be separated from the world that is known. One can think—in abstraction—of a mind apart by itself and of a world equally isolated, but no such separate mind and separate world actually exist. To be a real mind and an actual self is to be in active commerce with a real world accompanying it in experience. One thinks the feeling of an object in the same unified pulse of consciousness in which he thinks himself and there is no consciousness of a self without at the same time a consciousness of some object outside that self and there is no consciousness of an object without the consciousness simultaneously of a self. Outer and inner, knower and known are not two but for ever one. For the Soul and its world are ever bound into one by the spirit common to them both." That spirit is the common core of all self-consciousness and of all Nature's expression of it—it is an uprush of energy and realisation sweeping through all creation and all intelligence with the sweep of a Niagara. If every plane, then, must include both an outside world of objects as well as an inside world of realisation of objects, since the one cannot possibly exist without the other, it follows that the spirit-world, on which you are even now realising yourself, must have a world of objects of its own, and if of objects then of materiality of its own—it must have a world of scenery, of foliage and flowers and animals and human bodies of its own; but since that world, as we have seen, is a correlative of our objective world, what it calls objective we call subjective, and *vice versa*. What the Imago reflected in a mirror calls right, the actuality calls left, and *vice versa*. For us here in the flesh as physical beings the physical world we call Nature forms our outward world and our ideas and ideals form our inside world, for us as spirits our ideas and ideals are realised as objects outside us and the natural material world as something inside us in which we are immanent but also transcendent. God is spirit and that is His way of seeing things and ours, too, when we realise ourselves as spirits or rather as a portion of the one creative spirit.

(To be continued.)

THE ASCENT OF MAN.

Let us go back into the far distant past, before the frame and brain of what we now call the *Genus Homo* was fully developed: he was then an animal pure and simple, conscious of living but knowing neither good nor evil; there was nothing in his thoughts more perfect than himself; it was the golden age of innocence; he was a being enjoying himself in a perfect state of nature with absolute freedom from responsibility of action. But, as ages rolled on, under the great law of evolution his brain was enlarging and gradually being prepared for a great and wonderful event, which was to make an enormous change in his mode of living and of his outlook on the future. As seeds may fall continually for thousands of years upon hard rock without being able to germinate, until gradually, by the disintegration of the rock, soil is formed enabling the seed at last to take root; so for countless ages was the mind of that noble animal being prepared, until, in the fulfilment of time, the spiritual took root and he became a living soul. The change was marvellous; he was now aware of something higher and more perfect than himself; he found that he was able to form ideas above his ability to attain to, resulting in a sense of inferiority akin to a "fall" and by feeling his freedom to choose between the Good, Beauti-

ful and True on the one hand, and the Evil, Ugly and False on the other, he became aware that he was answerable to a mysterious Higher Being for his actions. This at once raised him far above other animals, and he gradually began to feel within him the presence of a wonderful power, the nucleus of that Transcendental Self which had taken root, and which, from that age to this has urged man ever forward first to form, and then struggle to attain, higher Ideals of Perfection.

—From "Science and the Infinite," by
SYDNEY T. KLEIN.

A DREAM EXPERIENCE.—Dr. Rumbaum, of Breslau, being very troubled by the illness of one of his patients, saw in a dream a book in which the case was described and the treatment indicated in a most complete form. The treatment appeared to him rational, he applied it, and a cure followed. Now the method of which he had thus acquired knowledge was not published for the first time until many years afterwards, and Dr. Rumbaum then discovered with great astonishment that it appeared in the book on the page on which (as he remembered) he had read of this method in his dream. "DIE ANDERE WELT" (Vienna).

THE DOUBTER'S AWAKENING.

A SPIRIT-WORLD STORY.

BY A. J. WOOD.

"Many do not realise for some time the fact that they are what they would call dead, because they find themselves alive and with a body; and their previous vague notions of the after-death state are not by any means lightly thrown away."

—(The Vale Owen Script.)

"When man first becomes a spirit, he is not aware of his decease, and believes that he is still in the body which he had when in the world."

—(Swedenborg).

As he slowly raised himself up, and stood once more on his feet—after a temporary lapse of consciousness—and gazed wonderingly, and not without awe, at the face of the cliff down which he had fallen, a sense of bewilderment took possession of him. How he had escaped with his life, and not only with his life, but apparently with no limbs broken, was a mystery. It was nothing short of a miracle! How many men, he wondered, could have fallen a sheer depth of 200 feet or so, and not been killed? He had a distinct recollection of alighting on his head, and then—darkness. And yet, here he stood, not only without a broken neck, but seemingly none the worse for his adventure! Fortunate it was for him, he thought, that the tide was out at the time, or he would have been drowned to a certainty.

Marvelling greatly at his wonderful escape, he stepped out, gingerly at first, as though doubtful of his ability, in order to seek some means of ascent to the top of the cliffs whence he had fallen; intending to make his way back to his friends and lodgings, to relate his wonderful escape from death.

After a short search, he descried a ravine-like break which led upwards, and quickly making his way to it, he found himself, after a rather stiff climb, once more on the top of the cliffs. Much to his surprise, however, he found that the face of the country was somewhat different from what he expected. Instead of cultivated fields, and green pastures divided by hedges, with here and there a homely-looking farmstead, he beheld nothing but a dry, sandy waste, with a few scattered and stunted trees, and withered tufts of yellowish coarse grass, which looked in the last stages of decay.

Thinking he was the victim of some hallucination due to the shaking his fall had given him, he passed his hand over his eyes as if to rub out the sight, and then looked again. But still the same dreary prospect met his gaze.

"Come," he said to himself, "this won't do at all! I must pull myself together, and think."

Suddenly, he felt a great weakness come over him, and, in order to steady himself, he sat down on the ground, placed his elbows on his knees, buried his face in his hands, and endeavoured to collect himself.

How long he remained in this attitude he did not know, but he was aroused from his reverie by feeling a hand placed on his shoulder, and hearing a pleasant voice saying, "You seem to be in trouble, my friend. Can I assist you?"

Looking up, he saw an apparently middle-aged man of kindly aspect, regarding him with a curious, yet friendly look, as though to put him at his ease.

Rising somewhat unsteadily to his feet, and still with a look of bewilderment on his face, our adventurer said:—

"Yes, sir, I think perhaps you can; for I feel very queer, and not myself. A little while ago, I fell over the cliffs there, and cannot understand why I was not killed. But the fall has shaken me, and something has happened, for the country here seems changed, as I do not recognise it. I cannot make things out at all."

"Come with me for a moment," said the stranger, "and I will show you something."

Taking the lost one gently by the arm, he led him to the edge of the cliff and bade him look over.

"What do you see there?" he asked.

Glancing fearfully down, our adventurer saw the form of a man lying there on his side on the sands in a curiously crumpled-up position. Startled at the sight, he looked at his companion and said:—

"Why, what is the meaning of this? Has some other poor fellow tumbled over as well as myself?"

"Look again, more closely," was the reply, "and see if you recognise him."

Glancing once more with a shudder at the huddled-up form on the sands, he suddenly started back with a cry of horror.

"My God! it's myself! What jugglery is this?"

"No jugglery, my friend," said his companion gravely.

"You are still yourself. What you see down below there is

the mortal body you once occupied, and which you have now quitted for ever. I am permitted to show you this for a good reason. You yourself are what you have always been, a spirit, but you are now in the world of spirits. You find this difficult to believe, I know, because it is contrary to your habitual mode of thinking. Nevertheless, what I tell you is true."

"What rubbish is this you are telling me?" was the scornful rejoinder. "I do not believe in spirits, and never shall. There are no such things. It's all moonshine! I may have been shaken by my fall, but I have not lost my reason—quite. If you have nothing more sensible to talk about, I must leave you. I have no time to waste talking nonsense."

And without more ado, he turned abruptly on his heels with a snort of disgust, and strode off rapidly along the cliffs. Glancing round out of curiosity a few moments later to see what had become of his companion, he found he had disappeared.

After walking some distance, and finding the going less easy, and exceedingly monotonous in the unchanging aspect of his surroundings, he gradually slackened his pace, and finally, out of sheer desperation, came to a standstill.

"This won't do," he muttered. "This way leads to nowhere seemingly. I must try the other direction. There is neither road nor habitation here," and facing about he retraced his steps the way he had come, until he arrived once more at the place whence he had started. As he did so, he recalled the conversation he had had with the stranger; and, smiling sardonically at the impulse, he walked to the edge of the cliff and looked over. But the form he half expected to see lying there was no longer visible.

"Umph!" he exclaimed, "Spirits, indeed! I knew there was some trickery about it!" Hesitating as to what he should do next, he at last decided to strike directly inland, for, although the outlook in that direction was not particularly clear, he thought it would offer a better chance of success in discovering his whereabouts, or of meeting someone of whom he could make enquiries.

The strange thing was, he never questioned the oddity of his position—its utter disconnectedness with the previous facts of his life. It was all so much of a reality beyond questioning. Like the experiences of one in a dream, who does not know he is dreaming, he had no sense of incongruity; and, beyond the vague feeling that he had somehow lost his way, all else seemed in keeping with his present state of mind. In spite of its strangeness, everything was so perfectly natural, that he took it, as we say, for granted. What had been, was not; and what was, alone existed. Although not oblivious to his surroundings, and that they were not altogether such as were agreeable to him, they were nevertheless so real and substantial, that to have doubted their existence would have been absurd. And yet, and yet—walking, and sometimes stumbling along with head bent down in silent perplexity over the rough ground, he was suddenly brought to a standstill by hearing voices just in front of him. Looking up, he saw two men seated in a small shallow depression, gazing fixedly at him as he approached. His face brightened at the sight, and, intent only on his dominant necessity, he said:—

"Gentlemen, I'm sorry to disturb you, but I've unfortunately lost my way. Will you kindly direct me to the nearest town or village?"

To his great astonishment the two men burst into a laugh, and he who appeared to be the older of the two, exclaimed:—

"I'm afraid we cannot, sir! As a matter of fact we are lost ourselves, and were anxiously awaiting your arrival in order to put to you the same question; hence our merriment. We are all in the same boat, it seems. You are evidently, like ourselves, a stranger in these parts."

"But, surely you must know how you came here?" asked our solitary one.

"No, that is just what is puzzling us," said the second man. "We have been discussing that question for a long time, and cannot find the answer. Indeed, we might ask you the same thing."

Suddenly the recollection of his conversation with the stranger on the cliffs came across him, and, drawing his hand wearily across his brow, he said, stammeringly:—

"I—I—; really, gentlemen, you will think me mad, and I begin to fear I am; but—but—I met a man on the cliffs yonder a short time ago who told me—but really it is too absurd—who told me I was a spirit; and that—"

He was interrupted by a loud burst of merriment, and he caught a muttered exclamation of "Mad! undoubtedly."

"Come, come," said the first speaker, "you are certainly no ghost! No doubt you are over-fatigued with walking. Come! sit down with us for a while, and rest, and let us quietly talk things over."

Acting upon this well-meant advice, he sat down, and silently regarded his two companions. But conversation languished, and each in his turn began to nod, and, in a short time, they were all asleep. And as they slept, they dreamed. And as they dreamed, each lived his past life over again. Every feeling, every thought, every act, every circumstance in which they had taken part, was realised again in vivid detail. Everything converged to the very point at which each, in his own different way, had "passed over." Then, with a sudden start, they awoke. After a first vacant and bewildered stare at one another—which they were not slow to interpret—they turned to each other and asked, simultaneously:—

"Have you been dreaming?"

"Can you call that a dream which was a reality?" asked the elder man.

"I would rather think this was a dream, and not the other," said the doubter, "for this does not seem to fit in with things at all. It is more perplexing than ever. And yet we cannot all be dreaming, surely! Otherwise, what is reality?"

"You are right my friend," said a voice behind them; and looking up, our man of the cliffs recognised the stranger who had first accosted him. He had apparently approached the group silently, whilst they were all absorbed in discussing their strange dream experiences.

"You are right," the stranger continued. "You are certainly not dreaming now; and the dreams you have just had were once also realities to you; though now they are things of the past. You were thinking amongst yourselves that it was merely coincidence that your dreams should take the form they did; mere chance, without any causal relation between them. But let me assure you that is not so. They were the result of true cause; that is, personal will and direction, and I was that cause."

"You are talking in riddles," said the older man. "We all appear to have had remarkable dreams, remarkable in that they were all seemingly correct pictures of our past lives, which I admit is not usual with dreams. But what we—what I, for I speak for myself only—would like to know is, their relation to our present state. What are we, and where are we now? If this is not reality, what is? I am beginning to doubt my own existence!"

"This is reality, the only reality," was the reply. "You are now in the world of realities, having left the world of appearances for ever. Here your experiences are true experiences, for what appears is true, not what it seems to be, as was the case in your former state. Then, you were only able to judge from appearances, and according to them; and often went astray in so doing; but here, you can only go astray by denying the reality of the appearance, because it is true, it being a faithful reflex of all that you are in yourselves, which your earthly environment never was, or only imperfectly so. The reason of these things you will learn in due course."

"Sir," said the eldest again, "I was always something of a philosopher, and what you say has a familiar ring about it. But, like this gentleman who has only recently joined us, and who has told us that you informed him he was now a spirit—for I assume it was you—I could never bring myself to believe in anything so obviously unsubstantial as spirit. Matter I can understand; that is tangible, substantial, real—but spirit! What is it but a figment of the imagination? At best, a mere breath, a puff of wind!"

"Do you feel like a puff of wind?" asked the stranger, smiling.

"That I do not!" was the quick reply. "I am solid enough without a doubt; and so is everything else round about me so far as I can judge. But if, as you have given us to understand, we are now spirits—and I do not admit it yet—then what is spirit?"

"Just exactly what you are, and what you see," was the reply. "Spirit is substance, the only substance. What you knew as matter was merely its simulacrum, a form of it devoid of its essential property, namely, life—but subject to it. What you are pleased to call the substantiality of matter, is owing to that very thing you deny the existence and reality of—spirit. Were it not for the true substantiality of this world, the other would not exist. That which you have hitherto regarded as perfect, is only relatively so. Perfection does not belong to it, nor was it meant to. Nevertheless, it is perfect for its purpose, and that is all that matters." Here a sudden exclamation from one of his listeners interrupted him.

"Why!" cried the youngest of the three men in evident amazement, "How is this!"—and standing up, he began to stamp his foot energetically on the ground. "Gentlemen," he said, in an awestruck voice, as he ceased his extraordinary action, "I lost my right foot in the Great War, and here it is restored to me again! What miracle is this?"

His two companions regarded him at first with incredulity, but his obvious sincerity impressed them and all three turned with mute questioning gaze to the stranger who was looking smilingly on.

"Yes," he said, in answer to their unspoken thoughts,

"the lost foot is restored; and if you will all examine yourselves in your several ways, you will find that each of you now again possesses that which you had thought was irredeemably lost, but with which habit had made you so familiar, that the loss was forgotten."

"You are now in the outer boundaries of the Kingdom of the Great Physician and Healer, Who is also our Lord and King. It is to Him you owe these restorations, and it is in His name I have been sent to greet you, and to enlighten you as to your changed condition. But now I must leave you for a while to ponder over what I have said; merely directing you to follow the road which faces you as you turn round; at the end of which you will find others waiting for you to act as your guides." So saying, the stranger strode rapidly off along the sandy wastes and was quickly lost to sight. He did not even wait to receive their thanks. Somewhat mystified at this abrupt departure, but remembering the stranger's words, they turned round, and then saw, what had curiously escaped their previous notice, a long narrow path of fresh green grass stretching across the sands, and losing itself in the distance. Greatly cheered at the sight, and the prospect it held out of leading somewhere less depressing than their present circumstances, they set off together, earnestly discussing their recent experiences. And as they went forward, the light on their horizon grew brighter, like that which breaks through heavy clouds after a thunderstorm: and it seemed to hold out a promise of better things.

A DEAD MAN'S MESSAGE.

(Paraphrased from Arabic verses.)

"He who died at Ayan sends this to comfort faithful friends."

Faithful friends, it lies, I know,
Pale and cold, and still as snow;
And you say, "Abdullah's dead,"
Weeping at its feet and head.
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this,
"I am not the thing you kiss";
Cease your wail and let it lie—
It was mine; it is not I.

Sweet friends! what the women lave
For its last bed in the grave,
Was a hut which I am quitting—
Was a garment, no more fitting—
Was a cage, wherefrom, at last,
Like a bird, my soul has passed.
Love the inmate, not the room,
The wearer, not the garb—the plume
Of the eagle, not the bars
Which kept him from the splendid stars.

Loving friends! be wise, and dry
Straightway every weeping eye.
What you left upon the bier
Is not worth a single tear.
'Tis a simple sea-shell, one
Out of which the pearl is gone;
The shell is nothing—leave it there—
The pearl, the soul, was all—is here.
'Tis an earthen pot, whose lid
Allah sealed, the while it hid
That treasure of His Treasury—
A mind that loved Him; let it be,
Let the shards be earth's once more,
Since the gold goes to His store.

Allah glorious, Allah good,
Now thy world is understood.
Now the long, long wonder ends,
Yet you weep, my foolish friends;
While the man, you say, "is dead,"
In unspoken bliss instead
Lives and loves you—lost 'tis true,
For any light that shines with you;
But, in that light you do not see,
Raised to full felicity,
In a perfect Paradise,
And a life which never dies.
Farewell friends! yet not farewell:
Where I am you too shall dwell.
I am gone beyond your face,
A moment's march, a single pace.

When you come where I have stepped,
You will wonder why you wept;
You will see, by true life taught,
That here is all, and there is naught.
Weep awhile, if you are fain,
Sunshine still must follow rain;
Only, not at death, for death
Now, I see, is that long breath
Which our souls draw when they enter
Life that is of all life centre.

THE SAYINGS OF CHARON.

A STUDY IN PSYCHIC MESSAGES.

We take the following chapter from a little book, "Both Sides of the Door," by Irene Hay, published some five years ago. We have referred to it before in connection with the remarkable and significant messages coming from "Charon." The book, although cast somewhat in the form of a story, is stated by the author to be a true record.

POST-MORTEM DIALOGUES.

The most frequent visitor during table-turning or automatic writing was a strongly-defined personality who called himself "Charon." The Trents kept account of his conversations and their replies in an old exercise-book, from which the following extracts are taken:—

CHARON.—Why not write down what you say as well as what I say? These post-mortem dialogues are most engaging, particularly since I am full of *joie de vivre*. I know you love poetry. To your eyes, I suppose the words are beautiful, but strange and sometimes far-fetched. Poetry should ever be fetched from afar. Have you read the Song of Solomon and the Book of Job?

KATHLEEN.—I love the chapter of the horse and the part about the stars.

CHARON.—I am delighted to find you so receptive. "Canst thou bind the sweet influence of Pleiades or loose the bands of Orion?" Bands of Orion! How lovely! A Hebrew prince lying in state, swathed in scented linen and odorous with spices, laid along the Eastern sky on his golden bier in a hall of lapis lazuli, like some wonderful tapestry of God!

All poetry, whether in prose or verse, is music. Each word must be lovely in sound, perfectly touched to bring out its deepest melody, and perfectly judged in its relation to other sounds. For words, which in themselves are melodious, become discords if struck out of tune. Euphony is the harmony of language. Never let yourself get into hideous habits of speech, through using unmusical words. Your hands are like little white birds which fly about and won't be caught. You are like a water-lily in a silver sheath. Is not that a charming compliment? I only want you to realise yourself. Don't laugh! Don't try to emulate others. Never laugh at what is out of the common; laugh, rather, at what is ordinary.

I am still puzzled as to what to make of you. If you dressed in some barbaric saffron robe and sat upon an ivory chair, I could consider you better.

Sorrow always, whether it makes for evil or good in one's nature, deepens it, and through that depth one realises oneself more fully than ever could have been done before the floods of one's being rise and make the gateway of the soul break down before them. You know so much and yet so little. I have taught you more of life than you ever knew, and the amount you know about death is disgusting. Life and youth, my child, are better than your anemic theosophical books. I wish you were a Catholic. Why are you not?

KATHLEEN.—I don't like to be bound to anything, and I believe in all religions, not in one alone.

CHARON.—You must be tied in some way, or there would be neither harmony nor wisdom. Everything must manifest in some form, from cosmic essences to human spirits—abstract things as well as concrete. Form is the necessary completion of the Infinite, for all power must be centralised somewhere if it is to be of use. So Christ went forth His Spirit before the world began, but when He came, all the pain in the universe drew itself back toward the Figure which has become the Embodiment of all sorrow, and after that it fashioned itself, an abstract form in what became the universal motive power of Christianity, i.e., the Catholic Church.

Poetry is the universal outpouring of spirit into matter, some say. I call it the entrance of substance into shadow. For all loveliness must be veiled save from the adepts and priests of her mysteries.

This is why Holy Church holds the key to beauty and all sacramental things. On this fact hangs all nature according to the law and the poets. Christ walked upon the water and was one with the powers of the deep. He was made prisoner in a garden. He left His freedom among the flowers, and each tree bears a message of man's salvation, since wood first blossomed with the limbs of God.

Can you not imagine the scene? It was morning, and the one serene Figure among that rough horde of soldiers passed out of Gethsemane along the road to Jerusalem, the rabble of various races mingled with His own followers in the rear. Nothing to show that He was either a God or a King then. But for those who had eyes to see, a pale diadem of light was resting on the hills, and the olives in the far-retreating garden began to shine in the sun, and overhead the dawn was weaving a royal robe of amethyst and fine gold.

So if we are made in God's image we must in some degree be symbols of Him before we come into the king-

dom of our own soul. We cannot do this if we have not first passed through Gethsemane and Calvary.

CHARON.—We will now have a dissertation on psychic phenomena, which I am really in a position to give. I trust Mr. Stead will not contradict me. It is high time someone wrote a little common-sense about what is called "the astral plane." The accounts seem coloured by dead sentimentalists and living ghosts, as far as I can make out. Nothing that I say about it will be amazingly original; it will be ordinary fact undiluted by sentimentality.

To begin with, one isn't dead. One is merely in another phase of existence in which every faculty is extended to its utmost limit, but we are deprived of all physical expression such as eating, sleeping, etc. The greatest marvel is that one is strong and well, and quite passably fortunate in having found an impenetrable haven, and that one has physical form and a craving for sensation, though there is nothing to show for it except a super-subtlety of the soul. Of course the ultimate aim of existence is self-expression, a thing which is directed by thought and act as in the world, only here they are synonyms.

A man dies and steps out of one body into another dimension—the fourth, as far as other people are concerned. He is complete in physical sensation, faculty and form as when he walked on earth. It resembles more than anything a new skin which has been formed under the old one, exactly like it, only younger and more elastic. The old one shrivels up and becomes a piece of unanimated, mortifying substance. One is in the world, but no longer of it. One sees and hears others who are of it only in a detached way. Their voices and their actions seem far off, even if there is only the space of a foot between what is visible and what is invisible. Thought travels with lightning rapidity, and is the regulator of this phase because it is action. Also, things are relative to one's self and not to wholesale standards. I see, more than ever, how the individual wins in the long run. All things must come from oneself.

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

I don't consider you a medium in its usual sense. If you were, I could not talk to you for long. You are someone who has been given highly-developed psychical faculties—that is all. So developed that they extend beyond the coarser fibres of existence into the finer. That is why you hear me speak.

My fiercest regret is that I allowed myself to hate or despise anything at any time, because I see how these things tell against one's soul. Harmonious blending of the forces that are in one, no matter whether in themselves good or evil, make for perfect development. Evil into good, sensuality into purity. So-called opposites are really one, for the ingredients in each are the same. They are merely different stages of a certain quality. The same pole—though in unadvanced natures each end seems a different line instead of the same one. What one must do is to organise all into a perfect unified expression of one's individual standpoint.

All harmony is intrinsically good, all disharmony intrinsically evil.

A little while before the following conversation Kathleen had been discussing food.

CHARON.—I will tell you a wonderful thing to eat—words, when they are beautiful. They are most exquisite. There are words of wine and words of honey, and some of worm-wood and gall. Which are mine?

KATHLEEN.—The Milk of Paradise, surely!

CHARON.—You are delicately sweet! It is the first time I have been fit food for the young.

Gems are the art of Cosmos. They set forth, in part, the theory that Nature is great. They interpret her moods in their own lovelier hues. The tropical evening air, with all its shadowy depths of blue and violet, takes substance in lapis lazuli. Amber and ivory lie in the pale dawn and yellow topazes in the windy sunset. Turquoise is the frozen azure of the sky, and the curious tragic waves of Northern waters lash themselves into foaming jade.

It is an effort to remember past scenes and phases, unless some experience has been deep enough to leave a permanent impression. That is why one hates so-called "tests," and that is why the only satisfactory people here—so far as the séance-room is concerned—are the commonplace ones in whom every little detail of past life looms so large. Of course, one loves one's friends and remembers them; for love of some sort, after all, is the salt of everything.

The mantle of earth has fallen from my shoulders. I do not wish to resume it in any way.

REPORTED "MIRACLES" IN RUSSIA.

THE MYSTERIOUS RENOVATION OF IKONS.

To the Editor of LIGHT.

SIR,—The enclosed extract is translated from a letter received from Russia in August, and I thought it might interest you and your readers to see it. I am a Russian emigrant and a regular reader of LIGHT, which I admire immensely. I can vouch for the truth of the facts recorded, because a similar miracle occurred as long ago as 1919, before we left Russia. It happened at Kislovodsk, in Northern Caucasus, when in the house of a poor signalman, two ikons were renovated, as his wife was praying before them. So amazed was the woman at what she saw, that, hardly believing her eyes, she went and called in a neighbour, and together the two women watched the gradual renewal of the two ikons, which from being darkened by dirt and time, quickly became bright and shining.

The miracle made a great impression at the time, and thousands flocked to the little cottage of the signalman, where Te Deums were continually sung before the ikons, which after a few days were transported with great pomp to the local cathedral.—Yours, etc.,

(COUNTS) C. CHERERNSTEFF.

Villa "Borodino," Schafferstrasse,
Meran, Italy.

October 2nd, 1923.

Following is the extract referred to above:—

MIRACULOUS RENOVATIONS.

THE LETTER OF AN EYE-WITNESS.

My letter was already finished, when I noticed that I had only just mentioned the fact of the wonderful renovation of ikons, domes, crosses, and even whole churches. I then felt in my heart that it was a sin to speak thus shortly of these wonderful tokens of God's mercy, because they do not concern us only, but the whole of God's Universe also.

These miracles began, to our knowledge at least, in the year 1921, when I received a letter with the following statements from my old-time correspondent, a Don Cossack. He says: "In our village the gilt on the domes and crosses of all the churches was miraculously renovated, while simultaneously, in the interior of the churches and in many of the houses some of the ikons were also renewed. All the five domes of the Rostoff Cathedral, with their crosses, were also renovated, while at the same time in the chief Rostoff Synagogue, a chandelier unaccountably fell from the ceiling, breaking the tablets with the ten Commandments in such a way that the Sixth Commandment, 'Thou shalt not kill,' was broken clean off. The Jews, being apprised of the miraculous renovations in the Christian Church, look on the occurrence in their synagogue as a menace to themselves, they have inaugurated a strict fast and expect dreadful calamities.

Soon after the receipt of this news from the Don, the same miracles and renovations of ikons, both in churches and private houses, began to take place in our province of Poltava, where they assumed a wholesale character. We have been the amazed spectators of cases, where in the same house, the same family, and on the same shelf, five or six ikons would be renovated, sometimes consecutively, while at others simultaneously. All these ikons were extremely old, quite dark and begrimed by the passage of time, and of the cheapest and most inartistic painting. The renovations often took place in the houses of people who were quite indifferent to religious matters, and sometimes even had quite lost the faith of their fathers. The result of these miracles was, firstly, amazed incredulity and attempted repressions on the part of the Soviets, and then extensive pilgrimages to places of God's miracles.

Thus passed the year of 1921. 1922 brought no new miracles, and the people gradually began to lose memory of the former ones, when suddenly, one night, during the second week of Holy Lent this year, the four ikons on the four sides of the old cathedral in the town of Prilouki (district of Poltava), were momentarily renovated. This cathedral is so ancient that services in it have been discontinued for the last year and the four renewed ikons were so blackened by age, that except for black spots, it was quite impossible to distinguish what they were meant to represent. This is how it happened: a strong wind began to blow in the evening preceding that night, while the sky remained clear. Later, the wind grew into such a hurricane, that those who were not asleep feared the roof would be blown off. About midnight, a Jew, whose house is situated opposite the cathedral, awoke and approached his window in order to see what was happening in the street, when suddenly he was encompassed by blinding light, proceeding from the direction of the cathedral, while the interior of the cathedral was so brightly illuminated, that fearing a fire, he rushed out into the street to call for help

and rouse the guardians. No fire was found, and the light inside the cathedral vanished as suddenly as it had appeared, while the next morning, that same Jew saw with frightened amazement, that the ikon on the side of the Cathedral, opposite his windows, and which represented the "All-Seeing Eye" in a triangle—had been renovated, and renovated in such a way that it was impossible to look on it without feelings of awe and the deepest reverence and wonder.

The Jew immediately related this miracle with all details, in the bazaar, which is close by, and the whole bazaar confirmed the fact that the three ikons on the other three sides of the cathedral were also renewed. And just think, the name of that Jew is—"Israel!"

A scientific committee was, of course, required to investigate the cause of this miracle, which committee had the courage to state, that, as science stands at the present time, it is impossible to explain this occurrence scientifically.

Now, about a month ago, like miracles have begun to occur in the capital of the South, the cradle of the Orthodox faith, Kiev, where, on the belfry of the Church of Our Lady of Sorrows, the dome and cross were simultaneously renovated and then, in full view of a vast crowd, began the renovation of the five domes and crosses of the church itself. Inside the church an ikon was also renewed. And again, the first to see the miracle on the belfry, in a blaze of light, was a Jew. From this church the miracles of renovation have passed to the other Kiev churches, among them to the ancient Cathedral of St. Sophia, where a mural fresco, depicting the saving of a child from drowning by St. Nicolas, has been beautifully restored.

Vast crowds of pilgrims now flock to Kiev to do homage to the miracles. So immense are those crowds that it is impossible to stop them, even with armed force.

And as if all this was not enough, one hears from all parts of the country, both near Kiev and also in our parts, of the wonderful opening up of springs of living water, which perform great miracles of healing and vision. There also great waves of pilgrims congregate in a flood that no power can stop.

Something is going on, something is happening that was not foreseen by the makers of European and world politics, and which, seemingly, has much that is unexpected still in store. We witnessed the Prilouki miracle in April, and we cannot forget it until now. No palette possesses the colours like those on the renovated ikons. Wonderful are Thy works, oh Lord!

And now I must tell you something about the Jews. Soon after Easter I received a letter from Moscow, telling me that during the Easter midnight service, the presence of a great number of Jews was noticed in all the Moscow churches. When asked as to the cause of such an unprecedented occurrence, they answered: "We like your Easter service."

I have just received a letter from the same source, which says: "Before our Easter, one of the chief rabbis preached a sermon in the Moscow synagogue, in the course of which he said that the Jews need no longer expect a new Messiah, as He had already come in Jesus Christ, the God of the Christians," and then he went on to propound this thesis on the basis of Old Testament Messianic prophecies, comparing them with texts from the Gospels, and ending with the question: 'Do you agree that this is so?' And the answer came: 'We agree.'"

And now I hear that this sermon has been printed in multitudes of copies, and that Jewish missionaries are travelling all over Russia, preaching Christ Crucified to their brethren of the faith.

If this is not a great hoax—and I have no reason to suspect it of being one—just think of the significance of this token.

"For if the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be but life from the dead."—Rom. xi., 15.

Think what an age we are living in! Is it not worth our patient bearing of all we have already borne and more, in order to be the witnesses of all the wonders that are happening before our eyes? It is worth it, indeed.

Oh, how much more is there yet to tell of wonders and miracles, that lie hidden in the treasures of my reverent and thankful soul.

AN INVOCATION.

Come, ye viewless envoys all,
Now the shadows softly fall
Lightly o'er the far-flung spheres,—
Come, ye conquerors of the years!

Sons of life, we wait for ye,
As tidal rivers wait the sea;
Still and silent is the hour;
Give us of your vital power.

Now we softly gather round,
Listening without a sound;
Waiting for the answering call,
To the tryst we gather all.

GEO. T. FOSTER.

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ON AUTOMATIC WRITING.

We were lately thinking, as we looked over a book of dreary verbiage which was represented as being dictated by a spirit, that such books should be prefaced not by a "Foreword" or an "Introduction," but by an "Apology." It should be, if we had our way, not merely an humble apology but an abject one. It should explain why it was found necessary to publish such stuff and what useful purpose was served by it.

We speak with feeling, having had thrust under our attention many reams of manuscript, and typescript, much of it the merest twaddle, but regarded by the fond possessors as wonderful communications from the spirit world. Very rarely was a communication of any real merit, bearing evidence of its being a veritable message from the Beyond.

That, of course, was only natural and quite in accord with our experience in other matters, viz., that the rubbishy things are plentiful and the valuable things correspondingly scarce.

In this matter of spirit communications, we have veritable treasures—fine and lofty utterances in noble diction given in speech and in writing. There are enough of these to give the lie to the malicious statement that all spirit messages are vain and foolish babblings. But while there are infatuated people afflicted with a mania for scribbling, and a delusion that they are the appointed agents for delivering spirit-messages so long we shall find them regarding the vapourings of their own minds as inspired utterances. Sometimes the communications take the form of weak and washy verse, of a kind that a child might write, and the folly is magnified by the statement that the doggerel was inspired by some great poet. Then the offence is rank indeed, although we suppose it deludes no one with any pretensions to literary taste and judgment.

These are the penalties we must pay for freedom. We cannot have a Board of Censors or an *Index Expurgatorius*, so that in this matter of "automatic" or "inspirational" books, the uninstructed inquirer may have to plough his way through much flatulent nonsense to arrive at the authentic writings. That will form part of his training in judgment and the power of selection, and incidentally test his quality of mind, and his persistence in search of the truth. Many of us have had to pursue the same quest in the same way, eventually arriving at the conclusion that it was an excellent discipline for the mind. Meantime all we can do is to set down our convictions on the matter, and do our best to direct the investigator to worthy examples of spirit communications. For there are messages which ring true and are clothed either in words of dignity and grace, or, more frequently, in plain and sensible language, such as can appeal to the reason on their own merits.

Great names are of little moment in this matter, even if the great name happens to be authentic. There are doubtless many famous people in the unseen

world who, as authorities on that world, are less to be trusted than those whose vocation it is to instruct us, but who are usually persons quite unknown to earthly fame.

THE MEDIUM GUZIK AND HIS PHENOMENA.

To the Editor of LIGHT.

SIR,—I regret the latter part of Dr. Geley's letter, which is, I am sure, written under a misapprehension, which no one will regret more than himself.

Mr. Price is a conjurer and investigator of considerable experience, and, as he would be the first to admit, commenced his investigations with the opinion that the whole subject of psychic phenomena was suspect. But being an honest man, and having met with evidence which he could not explain by normal methods, he has altered his opinions. Without claiming him as a convinced Spiritualist, I can say that he accepts the theory as a reasonable working hypothesis, and is now making his investigations accordingly.

It is well known that physical mediums require careful control, if only as protection from their subconscious selves, and Mr. Price's intention is to obtain unanswerable evidence, not on the lines of rebuttal.

I can speak with authority, as I know Mr. Price personally, while I am sure the readers of LIGHT will acquit me of any suspicion of playing into the hands of "the enemy," or of any bias against the subject.

Dr. Geley is asked to remember that he commenced investigation with a sceptical inclination, and I am sure he would be the last to desire to damp the honest investigation of another man.—Yours, etc.,

"LIEUTENANT-COLONEL."

October 6th, 1923.

To the Editor of LIGHT.

SIR,—I am glad that my article on Jean Guzik has impressed Dr. Geley, in spite of the fact that it has nothing at all to do with him or his methods, or any experiments he may have made with Guzik or any other medium.

But before the Doctor rushed into print with a *brusquerie* which is quite uncalled for, he should have made certain that he had before him an accurate translation of my paper. In an investigator of Dr. Geley's standing, accuracy is of paramount importance. He is as unfortunate in his translator of my article as he was when he criticised the S.P.R. report on Eva C.

The Doctor says: "Then Mr. Price 'butts in.'" (I wonder what his original French is for this phrase.) "He questions the deliberate affirmation of 'the little group of Continental savants,'" etc. I said nothing of the kind. If Dr. Geley will have my opening paragraphs re-translated, he will find that what I said was: "But it was painfully obvious that they [the Polish Committee] were being led by the noses by a little group of Continental savants who did pretty well as they pleased with the Congress." Now, this is a most ridiculous blunder, and I sincerely hope that this peculiar way of dealing with facts is not indicative of the Doctor's methods in psychical research.

The Doctor continues: "Mr. Price is said to have expressed to his collaborators in the two Warsaw séances a quite different opinion," etc. But my collaborators in the two séances were Miss Walker, Professor Alrut, and Mr. Dingwall only, and I immediately expressed my doubts to them, in the identical words used in my article.

The Doctor takes me to task for quoting the "Rzeczpospolita" and not one of the "laudatory reports." But I did not travel over two thousand miles to Warsaw and back to see "laudatory reports." I was in Warsaw in quest of facts. In any case, I had no choice in the matter, as I believe I am right in saying that the "Rzeczpospolita" was the only paper which published a detailed account of a sitting with Guzik. The Doctor, in speaking of the writer, says: This "hare-brained person" (an editor of the paper?), "was certain that he saw Guzik tricking with an umbrella." But the "hare-brained person" did more; he took the umbrella away from him—an action which reduces his "asininity" considerably! Does Dr. Geley suggest that M. Dąbrowski, the editor in question, is not telling the truth?

Dr. Geley criticises the statement of an "old lady" (as a matter of fact, quite a young lady; where does the Doctor get his "facts" from?), who knew that the little lights were "obviously" phosphorus. But it was the lady's husband who had the sitting and saw the lights; and it was he who also saw Guzik using his feet in trying to get a handkerchief off the floor on to the table. Does Dr. Geley suggest that the son-in-law of Count Perovsky (so well known in psychical research), is also telling falsehoods?

I should like to stop here; but I really must impress upon my critic the fact that my paper dealt with Jean Guzik and not with Dr. Geley. Whether I am a "psychologist," "investigator," etc. (with, or without, inverted commas), I trust I have a reasonable amount of that most uncommon commodity, viz., common sense.—Yours, etc.,

HARRY PRICE.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sir Edward Marshall-Hall, K.C., has promised to take the chair at, and address a public meeting on October 26th, organised by the Bournemouth Spiritualist Society. This will be Sir Edward's first appearance on a Spiritualist platform, though he has already written on the subject. The Duchess of Hamilton has also promised to speak. It will be remembered, however, that Sir Edward was Chairman at the debate on Spiritualism between Sir Arthur Conan Doyle and Mr. Joseph McCabe, at the Queen's Hall, London, on the evening of March 11th, 1920.

The Rev. G. Vale Owen, on the occasion of his visit to Northampton on October 10th, faced an enormous audience at the Town Hall, and this, in spite of the weather. During the coming week Mr. Vale Owen will visit some of the principal towns in South Wales. We learn that over a week ago the demand for tickets for his lecture in Swansea was such that practically all seats were sold out. Mr. H. W. Engholm, who addressed two meetings in that town on Sunday, October 7th, reports that the Spiritualists' Society there is growing in leaps and bounds. Three years ago its members numbered about thirty. To-day they are some hundreds strong. On the Sunday evening that he delivered his address the hall, which will seat five hundred people, was so crowded that many were turned away, despite the fact that rain poured in torrents.

On Monday last, October 15th, the Rev. C. Drayton Thomas gave the opening public lecture for the season of the Glasgow Society for Psychical Research, of which the Earl of Balfour is President. Professor W. B. Stevenson, D.D., Litt.D., the Vice-President of the Society, presided. The subject of Mr. Thomas' address was "The Originating Mind in Trance Communications."

The number of journals in which any reference has been made to Mr. Robert Blatchford's declaration is surprisingly few. The majority of those taking any notice of the matter seem inclined to agree with him. This reticence to discuss the statements of Mr. Blatchford is significant, and must be considered as an acceptance of the fact that "Honest Bob," as he is called, knows what he is talking about.

Next week we intend giving some particulars of a big rally of London Spiritualists which is to be held on Armistice Sunday, November 11th, at noon, in the Large Queen's Hall. All Spiritualists are, we understand, to gather in as large numbers as possible at the Cenotaph in Whitehall for the two minutes' silence, and then bend their way to the Queen's Hall Meeting, when Sir Arthur Conan Doyle and other notable Spiritualists will speak.

Sir Oliver Lodge contributed an article to the "Sunday Chronicle" last Sunday by way of comment on Mr. Robert Blatchford, and also as a declaration of his own on the subject of evidence from beyond the veil. Writing of Mr. Blatchford, Sir Oliver stated:—

And now he has joined the large number of those who are able to testify, from first-hand experience, and bear witness to the truth that death is not a termination of existence, nor a barrier that only opens one way and is then closed for ever, but is an adventure of interest and importance through which we shall all have to go. It is an entry upon a further stage of existence, with new opportunities for service; and we learn that, on the other side, friendships and power to help are preserved. I know the medium whom he visited, and I know Fedor, too. They are just what he says they are—conscientious and hard working personalities, who devote their energies to healing the broken-hearted, binding up the wounds of mourners, and conveying to a reluctant world, not by precept but by constant illustration, a definite truth about humanity and the universe, which, though always revealed to a few, has drifted away from the practical beliefs of the many.

Referring to the mass of evidence that has been obtained through those whom he has sent personally to mediums, Sir Oliver goes on to say:—

But only those who are aware both of its bulk and of its cogency can realise the strength of the assured conviction which is thereby gradually attained in the course of years. The conviction is as strong as that gained about any other phenomenon with which we have daily familiarity.

In concluding his article, Sir Oliver pays a tribute to the courage and unselfishness of Mr. Blatchford as follows:—

The best information available is not scattered broadcast. It is sometimes rather selfishly secreted. Many people in Mr. Blatchford's position would have regarded the episode as what they call "too sacred" to be given to the ear of the public, and to encounter the derision of

scoffers. Fortunately, that is not Robert Blatchford's way. Having been favoured with an experience which he knows to be of value he takes all and sundry into his confidence, and does not scruple to bare his heart to his fellow men and women, with whom he has shown a loving sympathy all his life; because he realises that the facts are of the profoundest moment to humanity, that they will help sorrowing people through periods of distress, that they will conduce to a better understanding of the meaning and value of existence, and that they are bound to have a vital bearing on the hopes of mankind and on all our conceptions of human destiny.

It is not possible, however, to expect everyone to agree with the statements of Mr. Robert Blatchford or accept the facts declared by Sir Oliver Lodge, and many other notable people who to-day do not hesitate to make their findings public. But we wonder how many people there are in these days who are as certain about it all as a Mr. Linneear, who, writing in "Reynolds's Newspaper" on Sunday last, appears to have settled the question once and for all. He writes:—

This thing is based upon the supposition that we can talk without tongues and think without brains, but every thinker knows we cannot. The dead are said to be "asleep," or, in plain language, "dead." They don't "pass over," but are put under ground.

We can almost hear him say, as he blots his declaration, the words, "That's that," and we only hope he is happy about it.

Miss Winifred Graham, the well-known novelist, has, with Mr. Blatchford's example before her, made a public declaration in an article from her pen in the "Illustrated Sunday Herald" last Sunday. Miss Graham, who declares that she has received many messages by automatic writing from her father, since his passing in 1922, writes:—

I was moved to tell this story when I read the striking articles by Robert Blatchford in the "Illustrated Sunday Herald," dealing with his conversion to Spiritualism. It needs some courage for a public character to come out into the fierce light of criticism and stand up against the sceptic's scorn. I admired Mr. Blatchford for his splendid testimony, and it made me feel how wrong I was to keep what I knew such a dead secret! The matter I am now going to unveil, by force of example, is a sacred one to me and mine—terribly private—but I feel it will bring comfort, if revealed, to thousands of people who look upon their dear ones as lost to them for ever, once the breath has gone out of the loved body. I do not call myself a Spiritualist in the accepted term of the word. I never attend seances or seek professional aid in my desire to lift the veil, yet it has been lifted for me in a miraculous way. When I lost the best of fathers in 1922, my mother and I were conscious of being strongly upheld by a power outside ourselves. I had previously written controlled messages in our home circle, in which my father was much interested, and in our grief I felt suddenly compelled to take up my pen. Soon there came messages of extreme consolation. All the words were joined together, as the pen could not leave the paper, even to cross a "t" or dot an "i," but I separated them at the end of each page, and from the first the writing told of my father's extreme joy and renewed youth. Ever since he left us not a day has gone by without our receiving a message from him. I never intended this wonderful bond of communion to be publicly known, but as time went on I realised that the writings were too full of hope and beauty to be selfishly locked away, and I asked if he would write some messages which I might give to the public with the special object of bringing comfort to the bereaved. The answer came: "Tell the strangers, if you like, that I am only one of many who are trying to get through to inform people in your sphere that we are all around you, and able to make ourselves felt. God bless all who mourn and who are looking forward to the great miracle of being transformed into wondrous spirit forms on that happy day of death. It is a word we abhor—and should be changed to LIFE!"

On Friday, October 12th, the London "Evening News" published a number of letters, in each of which the writers described some incident that came under the heading "The Uncommonest Thing That Ever Happened to Me." The "Evening News" states that among the mass of letters received there were several hundreds giving narratives of apparitions, and from a selection of these published we take the following:—

A woman on holiday at Ramsgate, sleeping alone, expecting her husband to cycle from London to join her. "Suddenly I was awakened for no apparent reason, and glancing at the clock found it to be 4.20 a.m. At the same moment the door opened, and I saw my husband standing there, with arms outstretched, and he called me by my name. I jumped up, thinking it was really him, but to my dismay he vanished. During the morning I had the dreadful news that he had been run over by the Royal Mail, at the exact time, outside the Red Lion Inn, Faversham."

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

ARRANGED AND PUT IN ORDER BY THE RECIPIENT,
OTTO TORNEY SIMON.

(Continued from page 651.)

AS SPIRIT-PLANES EVOLVE, LUMINOSITY INCREASES.

The soul who has passed into one of the spiritual planes, higher than my own, finds the harmony of kindred spirits. I have described conditions of my own plane, but now will bring to your earth-consciousness and understanding the differences of higher exaltation that exist on a spiritual plane, higher than my own. There is still "radiance with identity" with the spirit-soul; and in that I mean to say that identity continues. The difference is in the quality of the radiance, which is more luminous, and as the planes increase in significance of dignity the luminosity increases. Mortal eyes could not become aware of such intensity of light-penetration, for the mortal vision could not gaze on this, except momentarily. Its parallel, as the earth-man knows it, would be the blinding light of the sun in all its intensity. The spiritual eyes of the spirit-soul in that exalted spirit-plane are in such adjustment to this condition of super-mortal brilliancy, that what they see with their spiritual eyes affects them as happily as earth-phenomena seen by the earth-mortal.

SPIRIT-PHYSGNOMY ALSO CHANGES.

This increased brilliancy and penetration of spirit-essence results from the radiation of the higher type of quality of emanations, which are received by these spirit-souls, and which they again emit. So increased power and intensity of light in the spiritual places seem to be intimately related to the exalted quality of the spiritual emanations which are received. The spirit-physiognomy also changes. It becomes glorified with a love-quality that it is not possible to describe to the mortal, because love to him is so embryonic in its realisation, that he would be as an earth-baby of a day listening to the learned discourse of a profound scholar. The baby would not listen, would be unaware of such a presence near by, and so with an explanation of the higher love! The mortal would not listen, because his consciousness would not be aware of its existence. He must reach to the understanding of the higher love through progression.

SPIRIT-PHYSGNOMY.

I have told you in the first Message of the physiognomy of spirit-identities of my own place. It is that of similar line and appearance to the soul of mortal flesh, but with sensuality and the lines of unlovely earth-characteristics softened or eliminated. I have told you such appearance is difficult to describe in earth-language, but the outlines were as the cameo-refinement of line. I could not better describe this. In the higher places this refinement of feature is accentuated through the intensified quality of the love-essence that permeates, and is the substance of such advanced spirit-entities.

IN CELESTIAL PLACES THE SOUL SHINES THROUGH THE FORM, AS WELL AS THE FACE.

And such change for fineness is a constant evolution, as the spirit planes are reached for the abode of the progressed spirit-entities. It is ever reaching to a higher perfection of beauty, grace and power of line. And the inner essence of love, as I have explained, will be the formative element of such celestial change.

To the mortal, occasionally, the soul shines through the face; but with him, only rarely through the form. Love, as it were, so elementary in the earth-mortal, is only so powerful in its potentiality to occasionally illumine the man-features. In the celestial places, the form and figure take to themselves lines of fineness that at once show the influence of greater love-stimulation and radiation.

THE SPIRIT-ELEMENTS OF BEAUTY: THE LINE, THE MASS, THE REITERATION.

Spirit-entities of the higher places are surrounded by the still higher spirit-elements of beauty, the line, the mass, the reiteration, the impressiveness of isolation, the spirit-blending of tints and shades of colour, the great cloud-masses of such. All of these reach the spirit-consciousness in enhanced value. And as the stimulation is over-powering in ecstatic and creative awakening (there are no

words!), so are the state and inner crevices of spirit-consciousness aroused and stimulated to ever-growing awakening. The medium of impressiveness, not comprehensible to the mortal in its spirit-vigour, awakens and ennoble the spirit-soul in direct relation to the stimulative quality of such medium.

AS THE INSTRUMENT IS READY TO RECEIVE, SO DOES CELESTIAL BEAUTY PERMEATE.

And as is the instrument ready to receive, so is God's beauty, transcendent and glorious, ever ready to permeate. I have spoken of the waving and flowered earth-meadow, and its influence on the earth-man; the canopied blue above, and the gleaming sunlight in the freshness of the awakening of the glorious Springtime. I have spoken of its power and inspiration to such an earth-man. Now again, in his imagination, may the man of earth gather this beauty in his earth-arms, now blessed with celestial tenderness, and place this phenomenon of earth in the higher celestial places.

Around each mortal blade of grass, about each flower that once was mortal, has come the celestial stimulation. The divine love has entered the essence of each, the divine tenderness radiates from each, the non-comprehensible quality of celestial grace has been born to the modest grasses, and celestial colour, hue and tint, not understandable to mortal, have given the flowers their spirit-hues.

"IT IS LOVE BECOMING MANIFEST."

As the exalted quality of love of the higher planes will never be understood by those of mortal places, it is impossible to express the stamped lineaments of the higher love, that appear on the faces of the spirits of higher life. Radiance, fineness, the expression of ideality, and the ever-absorbing of the highest emanations, that come to such exalted souls from beyond the influence of those of this high plane of spirit-life, of which I speak, are not to be expressed or understood by the same terms, as those used above by the earth-mortal. For the development and expansion of such qualifications have not entered the mortal consciousness. It is love becoming manifest: and what do mortals of earth, in their elementary development, sense of this higher quality of love?

THE OUTWARD PRESENTATION OF ALL SPIRIT-CREATION IS MADE ANEW.

And, as the glory of the man-soul, that has evolved to the higher celestial places, is still further glorified (how weak this word for the marvel of glorification!), so is the spirit of all created matter, as we know this on the earth-plane, the animal, vegetable, mineral kingdoms, all, all made anew through the power and spirit-awakening of the higher stimulation of love. For to such, as I have told you, also comes this benignant. And so the outward presentation of such creation, to spirit-eyes, changes also as the higher places are reached.

How is it possible, through mortal imagination and understanding and through the crudity of earth-phrasology, to express the glories of the celestial places! Sometimes through the arts, in a dim and misty cloud of sleeping earth-consciousness, evasively and indefinitely such exaltation may be sensed; or in the dream-state, at certain times, the vistas of materiality are swept aside, and spirit-vision hovers tremulously near.

REVELATION OR HALLUCINATION?

Man calls this revelation. But by the earth-man, at this time, the term "hallucination," or an abnormal, unhealthy and unwholesome mind-condition is suspected and suspicioned. So the man of spirit-insight and imagination, peering into the realms of unknown spirit-life and conditions, is not tolerated as one worthy of belief and confidence. Only slowly will such acceptance come to those of earth. To those of higher material worlds, where intuition, spirit-sight and vision and imagination are in a higher state of development, there is a larger acceptance of such endowment.

(To be continued.)

THE PURPLE CLOUD OF PRAYER.

ITS GIFTS OF POWER AND PEACE.

By LUCY SMITH (Kimberley, South Africa).

What is Prayer? Why should we pray? You say, "God knows all things. Then He knows our needs, be they spiritual or bodily, therefore what need is there for us to pray?" Such questions are often put by thoughtful people, and they seem questions hard to answer with any degree of satisfaction. To reply simply, "You ought to pray because it is right," brings forth the immediate retort, "How do you know it is right?"

This article is a small attempt to place before such questioners—and there are many—a few plain facts that may help to a deeper understanding of the power of Prayer. The facts are psychically-discerned facts, and therefore cannot be substantiated by purely physical-sense means, yet they are facts that can be realised as such by the results that are made evident to the physical senses.

Let us look with psychic vision at a congregation engaged in earnest prayer. The bowed head and reverent attitude of the people are alone apparent to the ordinary physical sight. With psychic sight trained intently upon the prayers which are being offered, one sees a moving mass of rainbow-coloured cloud, and, as the prayers grow more intense and rapt, the colour-cloud grows clearer and more brilliant; shafts of light penetrate with compelling force through the wondrous colour-mist, until the strength and power are so great that the sensitive looking upon it feels caught up and almost breathless, the physical body actually feeling the effects of the light—for it penetrates through and through, causing at times a delicious sense of exhilaration. As the prayers die away, the colour-cloud fades too, leaving only a deep bluish-purple haze that wraps the congregation in its embracing folds, and with it a hush of peace that pervades the church. The singing that rises from the souls of those who have been so bathed in light is full of purpose; resolve vibrates through the harmony, and as one looks with the inner vision upon the congregation exultantly singing, the effect is seen as a vivid pageant of colour, rising and falling, shading into tender tints and breaking again into glorious depths of colour as the song rolls on. The service ended, quietly and gently the folk pass out, some turning to look back into the church, as though loth to go—no wonder, for they have been living for a moment of time in a sphere of Love, Purity and Peace, and these divine attributes have been their food for a tiny span, and body, soul and spirit are thereby strengthened and refreshed.

"Why pray?" you ask. I will show you in a picture. A man is living in a close and confined room. The atmosphere is fetid. The smallness of the room oppresses him, causing him to become listless and sick in body, as well as mentally worn-out. Someone comes along and offers him a large airy room through the big windows of which the sunlight comes, touching the beauties of the room with a still greater beauty. He feels he can breathe with ease; the desire to grow strong comes to him; he wants to be

worthy of the room he has been offered; the shadow has gone, and to him it is as though "the time of the singing of the birds has come." Prayer lifts men and women out from the sordid surroundings of bodily life. It brings them into an atmosphere that is clean and sweet. It refreshes the spirit, for in such moments it breathes its native air, and by this means it strengthens the link that binds the spirit "within the veil." At such times the deep spiritual senses become alert, and power is absorbed, power that will aid the spirit in bodily conditions to struggle through the many vicissitudes that beset it. From out the deep waters of fleshly life it rises to the surface and draws in a long delicious breath of heaven-born air, and that draught sustains the growth and keeps it strong.

"Why pray?" you ask. Fresh water, pure air, good food are considered essential for the proper growth of the human body, and prayer is the means by which the spirit is fed, sustained and renewed.

To pray, my friends, is just a tiny trip home for the spirit, a breath of its own native land.

Possibly you have struggled many weary days striving after bodily comforts. Your thoughts have constantly been focussed on your bodily needs, and maybe the needs of those dependent upon you; "nothing but body" it has seemed, and that means weariness. Now you turn your heavenly energy in another direction; you reach out in prayer, maybe for that very body, but, be what it may, you have voluntarily entered into a realm of life that yields renewed power, clearer vision, greater understanding. You have left your small confined room and are living in your beautiful airy room with its sunlight, and you exclaim, "Thank God for this room."

Deep intelligent prayer, powerfully directed, attracts towards it a strong intense form of light; which light has various qualities that react upon those within its radius.

The prayers of a large congregation, concentrating upon one who is ill in body would bring around that one a surging wave of amber and blue light. This amber-blue light has a tremendous effect on the body. It can, if sustained long enough, restore such a body to a normal healthy condition.

The lack of knowledge on the part of the majority of those who engage in corporate prayer does away with the possibility of such a restoration, for they pray in feeble measure and the power cannot be sufficiently maintained to fulfil its work. The attention of the Church has been drawn to the necessity for prayers of healing. Maybe in the future congregations will gather to heal, and surely no greater worship could be conceived than to heal the sick, give sight to the blind, hearing to the deaf and speech to the dumb. To pray is to work intelligently and gladly, for the right kind of prayer has an immediate effect upon those who pray with understanding. Prayer tunes us to the Infinite and brings to us a growth that keeps us in harmony with our fellow-men. Let us be practical, not morbid, visionaries. Let us pray, and so feed the "inner man" that it will reflect the growth and show the result in our daily lives. "Why pray?" you ask! Prayer brings us to the open portal that reveals the glories of the Kingdom of Heaven. "Pray without ceasing."

IDENTITY AND REALITY.

In an able article, "The World We Live In—and Beyond," in the October issue of the "Occult Review," the author, Mr. William Kingsland, makes some effective points, and we take from it some brief excerpts as illustrating the argument offered.

The principal strength of Spiritualism lies in its offer of definite facts—or of what would appear from the ordinary laws of evidence to be definite facts—proving survival; such facts, indeed, as have been sufficiently convincing for thousands of intelligent people, including many of our foremost thinkers and scientists. We have now in connection with Spiritualism—and even through those who would not label themselves as Spiritualists—a large and increasing number of books purporting not merely to be communications from definite individuals who have passed out of this present life, but which also give us some very specific details as to the conditions and circumstances of the life hereafter. A very extended credence is given to these communications, not merely by professed Spiritualists, but also there is no doubt that they have had a great influence upon a much wider circle. The most interesting are perhaps those which are due to automatic writing by individuals whose *bona fides* and character are beyond suspicion.

The fact of so-called "spirit identity" is overwhelming on the basis of all the ordinary laws of evidence. The facts are, indeed, admitted, but the *a priori* prejudice has led to the formulation of a subconscious theory which goes to the very extreme of absurdity in its endeavour to combat the most obvious interpretation of the facts. This is not altogether to be regretted; in the first place on the general ground that scepticism is a necessary antidote to credulity; and in the second place because it is certain that many apparently simple phenomena cannot be accepted at their face value. It has also probably held to the admission on the part of the sceptics of

subconscious facts which they would have otherwise repudiated. The extreme to which the subconscious theory has been pushed amounts to a total denial of individual personality, even in this present life; though this is by no means what is intended by the sceptics themselves. We are asked to believe that in the subconscious region of personality there are no boundaries or limitations such as exist in our normal consciousness, and which differentiate one individual from another. We are asked to believe that the commonest and most ignorant of mediums, when in the state of trance, can read in this subconscious region the minutest details and most intimate thoughts of any personality whatsoever. Not merely can the medium do this, but he or she can then assume the character of any individual so as to mimic in the most realistic manner the peculiarities of that individual, imitating his or her mannerisms, voice and hand-writing. This, we say, amounts to a complete denial of individual personality in any real sense.

The appearance of individuality which we possess must in this case be rejected as an illusion, and is due only to the association of *ourselves* and *others* with apparently separate and individual objects, namely, our physical bodies. We are, of course, far from denying the genuine phenomena of the extension of consciousness in the sub- and supra-liminal regions; but the known facts in this direction will no more cover the phenomena of mediumship than they will the admitted physical phenomena which take place at so-called Spiritualistic seances.

We need not concern ourselves here, however, with this deeper issue. Our main thesis is simply this: that whatever may be the ultimate nature of reality, or the basic relation between subject and object, the next world will be real to us on precisely the same terms as the present one. It will possess a practical reality of an objective nature as valid for our experience as that of which we are at present cognisant through our physical bodies; and there is no *a priori* reason why this should not be so.

SCIENCE AND RELIGION.

BY H. ERNEST HUNT.

It seems to be more or less generally believed that between Science and Religion there is a necessary antagonism, and that one may accept either, but not both. This view is the outcome of divergences that are more fictitious than real, for in any case things that are true cannot be mutually antagonistic and destructive. In so far as Science is true its effect must be to confirm a Religion, if that Religion be also true; and in so far as a Religion is true it cannot be unscientific, provided the Science be sound.

Instead of being antagonistic to one another Science and Religion are more truly parallel approaches to truth. Science makes its appeal to the intellect, while Religion is primarily a matter of the emotions. Intellect and emotion are very necessary parts of the human mentality, and both are co-ordinated and directed towards the desired end by the Will. There may temporarily be conflict between intellect and emotion, but this is the outcome of the particular occasion, it is certainly not the normal method of working. Intellect alone is a very cold and austere thing by which alone to run the life, and the emotions alone would be even more unsatisfactory; we only find the requisite balance and completeness when they are both in due proportion, yoked together by the Will for the specific purpose desired. So also Science and Religion must work side by side in a mutually necessary partnership for the furtherance of the purposes of Mankind, or of God, Nature, or Evolution, whichever term we may elect to use.

Religion, however, as we have known it in our day, lays claim to be a full and complete revelation of truth; moreover, it is prone to regard that revelation in the letter rather than the spirit. It is the literal interpretation that is insisted upon, rather than the symbolic idea behind the letter. Consequently the position of the Church, as the official embodiment of the religious idea, has been fixed. If the full, final, and complete revelation has already been vouchsafed, then obviously there is no more to be said, and nothing further need be looked for. This means, that ever since this position has been taken up, Religion—in its doctrinal element—has been unprogressive. Science, on the other hand, has been continuous in progress and growth, and it is impossible for the "won't-move" and the "must-move" to remain together.

In point of fact, we have seen over and over again that Science, as the body of organised knowledge in the world, has stated certain facts to be facts; official Religion has contested and denied them, and in every case official Religion has been worsted in the fight. The world has moved on and the advance of knowledge has compelled the acceptance of the fact formerly denied. Nowadays our dear friend, the man-in-the-street, having developed to some degree the habit of thinking for himself, has decided that if he must choose between the dogmas of officialdom and the demonstrations of Science, it is better to choose Science. Hence the apparent conflict, and the very precarious hold that Religion now possesses upon the world at large.

Into this state of affairs comes Spiritualism, with power, as we may believe, to bridge this disastrous gulf and to reunite these disunited forces. Spiritualism has its dual aspect, the scientific and the emotional. The former is the appeal, in the guise of Psychic Research, to the purely intellectual side; the latter is the call to the heart.

To-day Psychic Research is keeping the researchers very busy and giving much food for thought. It is surely remarkable that in the course of a couple of years or so, three French scientists of the eminence of Geley, Flammarion, and Richet have given to the world great works embodying the fruits of enormous labour expended in this field; this is saying nought of the labours of many fine brains in this and other countries as well. The net result of this concentration of effort is that the phenomena which have for so long and in the face of so much bitter opposition been vouched for by Spiritualists, are now admitted as facts. Such battle as remains to be fought centres around the interpretation which is to be put on these facts, and Richet, at any rate, with a wide survey of nearly all the available material, is unable to accept the hypothesis of the Spiritualist. We may not agree with him, but the greatness of his work must be acknowledged and his honesty cannot be impugned. The latitude for divergent opinion is considerable, and the paramount need is for more facts and yet more knowledge until the truth establishes itself beyond cavil or peradventure.

The emotional side of Spiritualism needs no stressing, for the mere tale of numbers demonstrates that in its teachings many are finding comfort and consolation. The stress of war-conditions, with their toll of tragedy and woe, showed up in all its bareness the poverty of mere intellectual assent, and drove the needy to the shelter of a warmer creed.

Yet the intellectual and the emotional conceptions of Spiritualism, though so different in their scheme and scope, are not antagonistic; they merely appeal to different parts of the human mind. Emotional bias should be kept

out of purely scientific research, for this is the realm of cold fact; but the scientist, with all his apparatus, is but a poor hand at appraising comfort and consolation, or the weighing of a sentiment. The two things are parallel and will never meet, however far they be produced, and though they both reach truth it will still be to portray different aspects of the same. The one is of the head, displaying characteristically the male function; the other is of the heart, and predominantly female. Neither man nor life can be all intellect, or yet all emotion, but the twain should be yoked together—Wisdom and Love—for the birth of the new gospel, the Religion that is scientific, and the Science that interprets and illuminates Religion.

This would indeed be the Second Coming of the Spirit of Truth, the Comforter for our mundane woes, and the heralding of a new age. Here would be the union of head and heart for the service of the new era; here would be the stilling of this fictitious and factitious conflict between the forces of Science and Religion that should be one. Neither would win, for both should be equal, since both are essential to the progress of the world. There would be no pre-dominance and no control, but head and heart along their parallel paths should be united and informed by the Divine Will. So Truth should best be served, so mankind should be ennobled, and God in His high heaven be glorified.

"VOICES FROM ANOTHER WORLD," by F. Gunthis (George Allen, 8/6 net). An unsatisfactory book. The title is misleading, for the intention is to show that the voices are not from another world. The instrument of communication, a "psychograph," lends itself more perhaps than anything else of the kind, to manipulation by a single member of the sitters. The implication suggested is that heredity, sub-consciousness, and an assumed "sixth sense" explain all the "messages"; while the "records" mostly trashy or indeterminate, a natural result of the author's evidently pre-conceived opinions. Nothing is learnt from a perusal of this book, except that an open, unbiassed mind is necessary if satisfactory evidence is to be obtained.—W. W. H.

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WAYS AND REFLECTIONS.

"Farewell to the stunts of the sections
Where Science so strangely unbends,
In various eccentric directions—
A mood that discomforts her friends;
Farewell to the prophesied race of
The great anthropologist, Pape,
With its luminous eyes and its face of
Triangular shape."

So sings one of the poets of "Punch," in some valedictory lines on the closing of the meeting of the British Association at Liverpool. But there is reason to believe that at its last meeting the Association gave publicity to some ideas of which the discomforted friends of Science (to quote the poet) have not heard the last. It is perhaps just as well that Science so strangely unbent, for a continually strained and rigid attitude is not wise. I certainly expect to hear more concerning the new race-type of which Captain Pape spoke, for the physical and mental peculiarities of it, which he enumerated, are illustrated in various directions. There are such people abroad to-day—and they may well be the *avant-courriers* of a new order of humanity.

As for Captain Pape's observations concerning the possibility of living in the past as though it were actually present, and so gathering a true idea of the history of past events, these certainly gave rise to some absurdities in the Press in connection with the supposed memories of past individual incarnations; but these do not affect the question. We may dismiss with a smile the recollections of the person who, in an early incarnation, being hunted for his life, took refuge amongst the early Christians at a period some centuries before Christ. (People who claim to remember their past lives should not neglect the study of history.) We know there is a real basis for Captain Pape's theory—in psychometry, for instance—and may confidently look forward to hearing more of it.

As I look over the newspapers to-day with their countless references to Spiritualism and Psychical Research, I find it curious to recall the days when the subject was almost universally banned, and when the person who paid a Press cutting agency to supply him with references to psychic matters from the Press, would find he was practically wasting his money. He might, with luck, get one or two cuttings a month from newspapers outside the psychic journals. To-day he would receive several thick sheaves a week.

Yet there have always been Spiritualists amongst newspaper men. I am not thinking of such leading journalists as Mr. W. T. Stead and Mr. E. Dawson Rogers, but of men in less prominent positions. They knew the truth but could do very little in bringing it to the front in their various newspapers. Even if the editor was friendly the proprietor, a still more important person, had to be considered. To those amongst them who have survived those days the present great change in the Press attitude has been a cheering experience. They are no longer "muzzled"—at any rate to nothing like the old degree.

Mr. William J. Bryan is reported as saying, "I want it distinctly understood that I am against Evolution, first, last and all the time." Let us hope Evolution will take note of the challenge from this new and powerful antagonist. But it is quite likely to continue its operations with the same sublime indifference as it showed when all the Churches of Christendom were out against it.

D. G.

THE JOY OF LIVING.

This Life is too bright and beautiful
For the heart that is burden'd with care;
And the ways of the world are too wonderful
For the soul without hope to bear:
'Tis only the man who is master of Fate,
And who loves each glad moment of life,
Who can worship the skies with their critical eyes,
Where the stars look down on our strife!

This Life is too deep and magical,
Once the soul has forgotten the flow'rs;
And the pathway we tread would be tragical,
If no Wonder enkindled the hours;
Let our words and our thoughts be the acts of the heart,
And each impulse descend from above:
Then the song of the years, mingled sorrow and tears,
Will be glad with the cadence of Love—
Made sweet with the cadence of Love!

—From "Who Buys My Dreams?" by J. M. STUART-YOUNG.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

PHRENOLOGY: ITS RELATIONSHIP TO SPIRITUALISM.

Do we believe in Phrenology and has it any relation to Spiritualism? Yes, to both questions. First, we have studied the matter theoretically and practically, and have found that the shape and general peculiarities of the head are a very trustworthy index to the character of its possessor. We see illustrations of it every day. We have never, for example, observed a head in which the organ of Self-Esteem was prominent, where the owner of the head did not display a good conceit of himself—sometimes it was an overweening sense of his own importance. And so with the other organs. The long-headed person never failed to display certain qualities so apparent to the ordinary man that, without any knowledge of phrenology, he coined the phrase a "long-headed fellow" to convey the idea of a certain type of character. As to the connection between Phrenology and Spiritualism, it is not perhaps intimate and direct; but there is a pretty close relation between man the spirit and man the animal. The spirit has a moulding power over matter, which is very apparent where the matter is fine and ductile—not so apparent where it is gross and intractable. There are certain organs which indicate the finer spiritual qualities of the individual, such as Hope, Spirituality, Ideality, Sublimity and Human Nature—the last includes such qualities as intuition and vision. To the inquirer into the subject we can commend such a work as "Popular Phrenology," by Mr. J. Millot Severn, of Brighton, who treats the matter in a way as interesting as it is instructive. We may add that we have several times checked the character delineations of phrenology with those of clairvoyance and other psychic methods with striking results. They frequently correspond so closely as to afford remarkable confirmations of one by the other.

SOME CRITICISM AND A REPLY.

To a correspondent who deprecates the coarse, trivial, and unsatisfactory nature of some of the phenomena of Spiritualism we can only say that while we commend his desire for the best, it is possible to ask too much. Our present

world is also a spiritual world, and we look round and find in it many things of which it is not possible to approve. But we do not confine our attention solely to these matters. Similarly in our dealing with the next world we cannot take manifestations of a low grade as the sole evidence either of its reality or its true character. There is also much that is high, fine and inspiring. We are content to listen, as we have listened for many years, to complaints of the methods pursued by some of the people who follow Spiritualism; but even here it is possible to be too fastidious. As we have expressed it before, the infant's pap is rather an absurd thing to offer for the fare of grown-up people, but it may be an excellent thing for the infant. Spiritualism as a human matter must of necessity take an infinite number of forms, some of them absurd and childish, other drily scientific and fervently religious—to mention but a few—so there is a wide choice for the enquirer, and if he does not like one form of presentation his best course is to seek some group or method which is more in harmony with his own character and outlook. Again, as every one of us—including our inquirer—would rather be judged by the best in us than by the worst, we suggest that the same method might be favoured in judgments passed on the next world on the ground that that which is most lovely is most true.

THE SCOPE OF SPIRITUALISM.

One of the questions of which we are growing weary is expressed usually in some such form as this: "What does Spiritualism teach regarding —" and then follows some theological point. Or it may run, "Is Spiritualism Christian or anti-Christian?" To aid the querists in the work of supplying their own answer to the problem, we offer the following considerations. Suppose one said, "What does Astronomy teach?" Strictly, of course, Astronomy does not teach anything—it is the astronomers who do that—but that may pass. We should reply that Astronomy deals with the stars and planets and all the phenomena related to them. If we are asked what Astronomy has to say on the subject of the cure of cancer, vivisection or transubstantiation, we naturally reply, "Nothing at all—it is Astronomy, not Medicine, or Theology." Spiritualism, then, deals with Spiritualism, and Spiritualism is the philosophy and science of the Spiritual world, spirit beings and spirit communication. That is its sole function and province—a sufficiently extensive one. Spiritualists, however, teach a variety of different things—some of them teach mind-training, others vegetarianism, or food reform or Unitarianism. But they cannot truthfully teach such things in the name of Spiritualism. Spiritualism itself can legitimately teach only Spiritualism—not Theology or Botany—and it cannot be either Christian or anti-Christian any more than can Chemistry or Physiology.

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NEW PUBLICATIONS RECEIVED.

"Psychic Science" (Quarterly Transactions of the British College). October.
 "Proceedings of the Society for Psychical Research." October.
 "Journal" of the S.P.R. October.
 "Short Story Writing for Profit." By Michael Joseph. Hutchinson & Co. (6s. net).

DEDICATION OF A NEW WELSH SPIRITUALIST CHURCH.—On Thursday evening, October 11th, the Mardy Spiritualists opened their new church. Mr. John Connolly, of Swansea, performed the dedication service. The building is a part of the Mardy Electric Lighting Station; it has seating accommodation for 200 people, with an ante-room to hold another 60 to 80, which will be used for Circles and classes for the young. The building was beautifully decorated with flowers, and well lighted with electricity. There was a crowded audience, a large number of persons being unable to obtain entrance. Mr. Connolly spoke only on two subjects selected by the audience, viz., "Spiritualism and Progress," and "Let the Dead Bury Their Dead," following with answers to questions and psychometry.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—Sunday, October 21st, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. H. Boddington. October 24th, 8, Miss Florence Sutton.

Croydon.—*Harewood Hall, 96, High-street.*—October 21st, 11, Mr. Percy Scholey; 6.30, Mr. Geo. Prior.

Brighton.—*Mighell-street Hall.*—October 21st, 11.15 and 6.30, Mrs. Edith Clements; 3, Lyceum. Wednesday, October 24th, Miss Annie Scroggins.

Camberwell, S.E.—*The Waiting Hall, Havil-street, Peckham-road.*—October 21st, 11, circle; 6.30, Mrs. Worthington. Wednesday, October 24th, 7.30, service at 55, Station-road.

North London.—*Grovedale Hall, Grovedale-road (near Highgate tube station).*—Saturday, 7, social and dance. Sunday, 11, service; 7, Mrs. E. Edey; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. M. Maunder. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 21st, 7, Mr. H. W. Engholm. October 25th, 8, Mme. Mervale Collins.

Shepherd's Bush.—*73, Becklow-road.*—October 21st, 11, public circle; 7, Harvest Festival. Thursday, October 25th, 8, Mrs. E. Smith.

Peckham.—*Lausanne-road.*—October 21st, F.O.B.; 7, Miss F. R. Scatterd; subject, "What we Owe to Our Mediums." Thursday, 8.15, Mrs. F. Kingstone.

Bowes Park.—*Shaftesbury Hall adjoining Bowes Park Station (down side).*—Sunday, October 21st, 11, Mr. W. Drinkwater; 7, Mrs. Mary Crowder. October 24th 8 social.

Worthing Spiritualist Church, Ann-street.—October 21st, 11 and 6.30, Mrs. A. Boddington. October 25th, 6.30, Mrs. M. Stark.

Central.—*144, High Holborn (Bury-street entrance).*—October 19th, 7.30, Mrs. Golden. October 21st, 7, Mrs. Edev.

St. Paul's Christian Spiritualist Mission.—*Station Subway, Norwood Junction, S.E.*—Sunday, October 21st, 6.30, Mr. H. Carpenter. Wednesday, October 24th, 8, Mrs. Barkel.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter; service every Sunday, 6.30 p.m.

Syllabus of Meetings, Classes, Lectures, for OCTOBER, NOVEMBER, DECEMBER.

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DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
Oct. 21	8.15	Cardiff	Cory Memorial Hall	Mr. F. W. Northam, 61, Donald-street, Cardiff.
" 22	6.30	Tredegar	Temperance Hall	W. G. Halestrap, 3, Fields-road, Tredegar.
" 23	7.30	Merthyr	Miners' Hall	A. Metcalf, 2, Norman-terrace, Merthyr.
" 24	7.30	Pontypridd	Town Hall	D. W. Tittley, 33, Herbert-street, Abercynon.
" 25	7.30	Swansea	Central Hall	G. Jenkins, 207, Oxford-street, Swansea.
" 26	7	Nantymoel	Workmen's Hall	W. A. Thomas, 25, Waungoch-terrace, Nantymoel.
" 27	7.30	Aberdillery	Wesleyan Church	W. A. Jones, 15, Clarence-street, Aberdillery.
" 28	8	Ferndale	Workmen's Hall	W. D. Jones, 32, Dyfodwg-street, Treorchy.
" 29	7.45	Barry	Unity Hall	E. J. Taylor, 14, Burlington-street, Barry.
" 30	7	Mountain Ash	Drill Hall	A. G. Hayes, 51, Morris-avenue, Penrhiw-ceiber.
" 31	7.30	Bridgend	Town Hall	W. A. Thomas, 25, Waungoch-terrace, Nantymoel.

All communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

ANSWERS TO CORRESPONDENTS.

"DISAPPOINTED AND DISGUSTED."—You should be aware that we do not undertake to notice communications unaccompanied by the name and address of the writer. Your complaints may be well-founded but you put yourself out of court by an anonymous communication.

F. L. WILLIAMS.—We are obliged to you for your letter and thank you for the information, which is always useful, but as regards the matter itself, we do not propose to make any further reference to it as it is finished so far as we are concerned. In any case, we do not greatly like that sort of thing for we do not approve of invoking the assistance of the Unseen World in such cases.

W. E. THOMAS.—Strictly speaking we should say that the whole physical body is the organ of the mind, but the brain, of course, is the important and central organ and in that sense can be said to be the seat of the mind.

"JUSTICE."—A medium for "impressions" must necessarily be a medium of the mental type. With regard to your experiences, we would suggest that you get into touch with people experienced in psychic matters in your own neighbourhood and ask their advice. We could not very well advise you at this distance without close acquaintance with the circumstances.

GEO. T. FOSTER.—We quite agree. The remedy clearly lies in a more critical attitude, and an insistence on the best. So long as people are satisfied with inferior clairvoyance and cloudy "messages" these will continue to be received. The instance you give is a type of things painfully familiar to us. But surely the credulous recipients are more to be blamed than the medium.

MISS HELEN MARY BOULNOIS, author of "The Healing Power," and an occasional contributor to *LIGHT*, has, on her return from India, published an interesting book on her travels in Little Thibet, which will be issued shortly, and of which a review will appear in these pages in due course.

CHURCH OF THE SPIRIT, CROYDON.—On the occasion of the Harvest Thanksgiving Services, held on Sunday last, the church was most beautifully and tastefully decorated by a devoted little band of workers. The services, both morning and evening, being taken by the minister, Mr. Percy Scholey. His subject in the morning was "The Spirit of the Harvest," and in the evening, "It is a good thing to give thanks." The church was well filled, and Mr. Johnson, the organist, rendered suitable music. Mrs. Scholey and Mr. Lingwood supported the minister on the rostrum. The abundant gifts of fruit, vegetables, bread, and flowers were afterwards distributed amongst the sick and poor of Croydon. To all who helped, the result must have been most gratifying. On Saturday, October 13th, a successful Sale of Work and Social was also held in aid of the Church Funds. The opening ceremony was gracefully performed by Mrs. Ellis T. Powell. Mr. Percy Scholey, assisted by a large number of members of the congregation, provided an excellent programme, and, as a result, the Church Fund benefits to the extent of fifty pounds.

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PROGRAMME OF MEETINGS.

MONDAY, Oct. 22—3 p.m. Private Clairvoyance, Mrs. Clegg. For bookings apply to librarian, L.S.A.

TUESDAY, Oct. 23—3.15 p.m. Lecture Demonstration: Mediumship, its Development—Self-Culture—Moral Forces—Spiritual Help—The Need for Personal Judgment and Common Sense. Mr. A. Vout Peters.

WEDNESDAY, Oct. 24—Private sittings, Mr. T. Austin, from 2.30 to 3.30 p.m. Tea and Discussion Class, 4 o'clock.

THURSDAY, Oct. 25—7.30. Special Meeting, Address by Lieut-Colonel Belk, C.M.G. "A Churchman's Dissent." Chairman: Mr. H. W. Engholm.

FRIDAY, Oct. 26—3.15 p.m. Mrs. M. H. Wallis, under the control of "Morambo"—Answers to Questions.

TEAS (9d. each) will be served in Members' Room every afternoon of the Meetings.

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Cameos of Spiritual Life.
(Continued.)

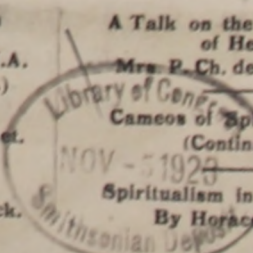
Spiritualism in Tasmania.
By Horace Leaf.

SATURDAY, OCT. 27th, 1923

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A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

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

No. 2,233 — Vol. XLIII. [Registered as] SATURDAY, OCTOBER 27, 1923. [a Newspaper.] PRICE FOURPENCE.

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NOTES BY THE WAY.

THE banner-man may stumble,
He may falter in the fight,
But if one should fail or slip,
There are other hands to grip,
And it's forward, ever forward,
From the darkness to the light.
—SIR A. CONAN DOYLE.

"MAN-MADE CONFUSION"—NOT DIABOLISM.

We came lately on a passage which seems to put the whole riddle of the painful earth into two pregnant sentences. It is in a recently-issued book, "The Universal Medium," by J. N. Landseer Mackenzie:—

The world to-day represents a mass of man-made confusion in a universe designed for law and order. When man shall have come into conscious use of his powers in accordance with divine law he will recognise his dominion over all things.

That has been and still is our attitude in LIGHT. It seems to us to represent the standpoint of Reason, and it is a view which we have heard many times from advanced spiritual teachers. Adherence to it enables us to remain undisturbed amidst a torrent of philosophies and systems of thought which present the strangest theories on the subject and offer many remedies for what is regarded as the failure and degeneration of the race. Legends of the "vampire and nightmare" kind are set out to account for the presence of evil and corruption, and the only way of escape is by believing in some special doctrine and becoming a member of some particular group or brotherhood, the custodians of dark and mighty secrets. They have their uses, no doubt, but they are not world-uses—they are too limited and too eccentric.

THE MEDIUMSHIP OF "M.A. (OXON.)"

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quietude of mind and thought and a more accurate historical perspective. Stainton Moses was not only a great medium; he was also a man who would have made his mark even without the amazing psychical accompaniments which distinguished his career. Mr. A. W. Trethewy's book, dealing with the identity of the "controls" who claimed to guide "M.A. (Oxon.)" and whose messages and writings are recorded in the famous "Note Books," is a valuable addition to the literature of the subject. It should be studied by all those to whom spirit identity is an important subject, for in this case we have the question brought into a concrete form and the material presented with painstaking thoroughness. It is a general summary of the facts and evidences on which the reader is left to pronounce his own verdict.

* * * *

FAITH AND FREEWILL.

This is a question we have touched upon from time to time, a question never likely to be quite settled but one on which we get increasing light as we proceed, confirming our general impression that faith and freewill are both true, each a complementary side of one truth. Meantime we are interested in an article in the "Asiatic Review," entitled "A Chinese Philosopher on Fate," by E. H. Parker. It deals with the standpoint of the Chinese philosopher Meccius, who lived about three hundred years before Christ, and even in that remote era had a very sensible view of the subject, as shown by his writings. He notes that in previous ages the belief was that disappointing or unfavourable conditions were not really created by individuals, but were fore-ordained by a sort of predestination from Heaven; this teaching, he observes, naturally had a vicious effect upon the common people, who were in consequence led to abandon persistent and industrious effort and to give way easily to lazy counsels of despair. And he goes on to take note of cases in which a determination on the part of man to overcome evil conditions resulted in the remedying of many wrongs; and, consequently, he holds (very rightly in our view) that

there is no Fate about results which are purely the consequence of human endeavour. In a word idleness and failure are the infallible consequences of the absurd belief in Fate, whilst on the other hand hearty endeavour always has its infallible reward in productiveness and happiness.

SARTOR NON FACIT HOMINEM.

Why do our poets cluster round the grave,
And claim our tears for those who "sleep below"?
No other waste-heap has its honouring stave,
Our other garments fade, we let them go.
They pass to further uses—so do these:
Why do we hedge them round with graven stones?
And, passing, hush the voice and bend the knees,
And whisper, "sacred spot!" and "honoured bones"?
You loved your old coat—yes—so most of us,
Patched and renewed it fitted us alone;
But did you build it a sarcophagus,
Or plant with flowers the place where it was thrown?
These, too, were patched and altered day by day;
Give them a sigh and let them pass away.

A. M. HEATHCOTE.

INNER COMPANIONSHIP IN THE INNER WORLD.

ADDRESS BY MR. F. W. THURSTAN, M.A.

(Continued from page 659.)

Whenever we become detached from our physical shell, whether temporarily as in trance or somnambulism or auto-suggestion, or permanently as in Death, the current of realisation or "Elan Vital" as Bergson calls it will flow through us in a reverse way. A mesmerised subject has his fluidic body drawn out of its shell, it stands apart, it can be projected to distant places—consequently the entranced subject sees the operator's ideas as objects and the objects in the room as a dreamy subconsciousness. People drowning visualise, as in a moving picture, their past experiences flowing backward in a rapid flow of thought—that is because their spirit body is already detaching itself from its mortal cage. If your spirit friend comes into your room and surveys you with his own eyes as a spirit and does not borrow your eyes, he sees you as an object according to the idea of yourself you are temporarily holding.

This state of things the advanced Schools of Psychic Culture are becoming aware of now. On this generation of research the truth is dawning that now and every moment each of us, whether in the flesh or out of it, either consciously, subconsciously or embryonically, is existing in three correlated worlds simultaneously. Perhaps you know them best by the terms, the physical, the mental, and the spiritual. Philosophers call them the physical, intellectual and meta-physical or mystical. If you refer to the great work of Frederic Myers on "Human Personality," you will find this statement of our living at once, not in one world but in three worlds elaborately affirmed.

He calls the three worlds the physical, the etherial and the met-etherial. He shows us that we live in three environments, always and every moment. He assures us that even between souls still inhabiting the flesh and souls who have quitted it, there may exist "a telepathic inter-communication and an impalpable confluence from afar." Just as we are always living at once simultaneously in three objective elemental worlds, a world of solids, a world of liquids, and a world of vapours, yet these three, with their distinctive critical points of temperature are not really separated—they can pass one into the other—they are but three different states of one fundamental substance of Ether or Electricity, so, too, we live in three subjective worlds at once, the material, the mental, and the psychic, and yet these three are not separate but can pass into one another and are but the three different states of one fundamental substance, which Myers calls "the world of Spiritual life," the ocean of God's creative energy in which we live and move and have our being; that something of vital push, flowing like a current in a live wire, ever through our nerves, and which we may call God's breath, God's substance or essence, and which, when we realise it in consciousness, becomes our substance, our breath, or essential self. We differ only as to the stage this realisation has reached by growth. In consequence of this difference of attainment of realisation in consciousness, that part of our wakeful and focussed self-consciousness which we distinguish as our Presence, is rarely able to realise its existence on more than one of these three planes or worlds—and so on the other two planes we are existing either in a vague subconsciousness or in a dream state, recording only vague impressions of a sub and super world. We take up our permanent residence in short on only one of our three worlds, and wait for Death to shovel us into another. Is this state of things to continue? Are we always going to live consciously, only one-third of our lives, and be content that what delights and excitements are occurring in our other two lives should not be realised except as a vague intimation or dream? Can we open up personal companionship and personal experiences with the other sides of life? There have always been occasional terrestrials—we call them occultists, mystics, saints—who have affirmed the possibility of opening up communion with the other realities.

But the mass of Terrestrials, whether still on the earth plane or on the post-mortem astral and etheric plane—for after all those on the other side are only ignorant terrestrials transferred across stream—have been so ignorant of the possibilities of transference of bodily presence that they have refused to believe them.

This state of ignorance has acted as a non-conducting layer between the two worlds—the intercourse between them has been insulated and cut off. But now for the last century this barrier of ignorance has been rapidly dissolving away. On both sides the human race has rapidly progressed materially, mentally and spiritually, and consequently the knowledge of the possibility of conscious inter-

course is rapidly permeating both sides. The two worlds, which we may distinguish as those of flesh-soul and those of spirit-soul—for the soul is a blend of both flesh and spirit—are again becoming short-circuited, not only with each other, but with the divine Central Power Station also.

Thus an increased energy of consciousness and power is beginning to flow through. There is to-day on the other side—so messages coming into us report—a special organisation in operation of colleges and schools to facilitate a movement towards a more conscious companionship between the two worlds and a special call to us to help. Why should we not do likewise? For help we can if we but try and practise a bit more to realise that there they are quite close to us—I mean, of course, those who were and are our peers in progress, our chums and mates and comrades and beloved—there they are still close to us, still in possible intimate companionship—if but they can learn to visit us, and we to visit them consciously. We do so now in our deep sleep, but unconsciously, so far as our outer self is concerned. These visits and intimacies—believe me—can be made a matter of outer consciousness. That is the whole point where we advanced psychic researchers differ from those who have not studied and investigated the matter. You will be told by me presently how to start on this practice of transferring your conscious presence. We have postulated already, remember, that besides your working material body you have an aesthetic psychic body, a thought-built body, an etheric body, a radiant body, all equally yours to change into just as, if you are cultured socially, you have a variety of changes of raiment—your sleeping dress, your working dress, your play dress and your evening society dress. There are a great many humans—in fact the vast majority—who have only one raiment to wear night and day, work and play, but you, as cultured people, have taken the trouble to provide other changes, and feel superior and happy for that trouble; why do not you, as cultured, superior persons, provide yourselves with a change of body to function in at different times? If your intimate companions on the other side are refined and in advanced society and you wish to go of an evening to enjoy their company and conversation, you must put on your company dress or you will feel small and ashamed of yourself. So, too, if they come to visit you in your work time, when you are down the shaft working in your level, may be, they will not disdain to put on their old overalls lest they dirty their fine apparel. Surely it is worth while occasionally to leave your own little home parlour and fireside and call up your vehicle of transference and transfer yourself into some social gathering on the other side of the river. If you never see or talk with any of your dear old companions who have gone to live on the other side of the river or in another suburb, you will be apt to drop entirely out of their lives, and they out of yours. But if you do keep up intimate personal relations with them, surely you can then know what sort of place they have now and what sort of home they are providing for you when you come across the river; surely you can then say of that old friend, as Jesus when departing asked His disciples to think of him, as "not dead but gone before to prepare a home for them." You can then say of your departed friend, as Tennyson said of his lost companion, Hallam, "Peace! for I loved him and love him. The dead are not dead but alive!"

A century and a half ago Kant said, with prophetic insight, "At some future day it will be proved, I cannot say when or where, that the human soul is, while still in earth life, already in an uninterrupted communication with those living in another world and that the human soul can act upon these beings without being conscious of it in the ordinary personality."

Here we are to-night considering the advisability of practising systematically to make ourselves conscious of this uninterrupted communication.

Kant's idea on this point has been developed by the German metaphysicians who followed him, Schelling, Fichte and Hegel. Ideas of a common world soul have emerged—of a constant reciprocal action going on between the universal or general and the particular or special, of the Ego interacting with the Non-Ego—of thing as sensed interfusing with the thing in itself. But it has been left to the last of this line—to Eucken—the philosopher of Jena still with us to come to some more practical conclusions regarding inter-communion between planes of consciousness.

The views of Eucken, so far as our subject is concerned, may be briefly summarised thus: The human individual, when immersed in the life of the senses and the intellect, feels himself as separated apart from other individuals as if on an island in an archipelago of islands. It is an

illusion. They are not separated fundamentally any more than islands are separated fundamentally. It is only on the surface they are apparently separated. Down below in their sub-surface selves they are resting each upon the fundamental bed-rock, actually incorporated with it in substance; they are, in fact, all the while one with all other islands. Individuals are apart only on the surface—in the depths they are resting each upon a fundamental bedrock—of the same substance with that bedrock and with others. This bedrock stratum Eucken calls The Independent Spiritual Life—a stratum of primary principle linking all individuals with Nature and with all other souls. Jesus called it the Father—the Kingdom of Heaven—the Spirit of Truth—the Comforter. The Psalmists called it the Lord, the Rock, the Castle, the Pavilion, the Temple, the Law, the habitation of the Most High. The first object of our earth life, according to Eucken, is to find this stratum of Independent Spiritual Consciousness by going into the depths of our selves and ignoring for the time the surface aspect of things. Each man's life on earth has a definite pathway arranged in a course of allotted experiences whereby he will at last attain to this centre of his maze when finally he can feel himself as independent of his isolated puny efforts and resting on a basis and fulcrum of an all-in-all consciousness. But when once the identification with this state has been effected—here comes the originality of his philosophy—we must not remain there. Just as we have an allotted pathway to the deep foundation of ourselves so we have such an allotted pathway back again to the surface, so that the central energy being now re-linked with us can begin to work an allotted work of realisation on the surface through our medium. Most mystics and devotees of the past, he says, especially in the East, have made a fatal mistake. When they have found their Nirvana, their Moksha, their illumination, their Salvation, or whatever they call it, they have chosen to remain there in abstraction from the surface life. They have called the old outer world all sorts of names, Maya, Illusion, Sin, Corruption, Vanity, Frivolity. The outer world is as real and as divine a world as the inner world. It is not an illusion, it is not corrupt, it is not paltry—the illusion is in the false assertion of its corruption, its paltriness—that illusion you get when you have the illusion that you yourself are separate—that illusion vanishes when you are linked again and short-circuited with Independent Spiritual Life. Then the isolated man becomes a God-man—a Christ. God lives a real life, a joyous, vigorous, powerful life, wherever he is. If He is omnipresent, He lives equally on the surface as in the core. Where God lives nothing can be corrupt or mean or illusory. The surface-life cannot be such—for God lives there and loves there. So, says Eucken, as soon as you realise yourself as joined on to the one spirit foundation in conscious unity of life and energy, go back with Him to the Mundane Life, hand in hand with Him, in close personal touch with Him, as co-operative partners in every little experience, trial, test, or triumph, that together you may have the joy of realisation of what you are. Then you will find that hand in hand with Him surface mundane life is a radiant life, a life more abundant, of joy and peace, of power and glory than ever it was before you joined on with the Spirit-Life Foundation. You will see, then, the outer world as a picture, a representation, a drama in which the shadows are as important as the high lights to give the effect of space and reality and the harmonised unity of the whole conception and scheme. God has created that bit of yourself, called you to explore and enjoy a particular special field of the surface life—the field of your special experience. God designed this in order that He might live it and enjoy it through you and in you and hand in hand with you in each little detail, however petty, as it comes and emerges into the present moments that make the beads in the chain of experiences. No one else can give the Lonely God companionship in that apportioned field but you: In no way else does the impersonal in Him become personal, the Infinite Finite, in no way else does the imperfect in us become perfect, the petty become noble, the terrestrial celestial, the man Divine. God cannot live without us any more than we can live without Him. God acts and experiences in and through man. Man lives and feels in and by God. Godhood and Manhood, Spirit and Mind are Correlatives, two sides of one Unity, of the Great Beyond, the Para Brahm. Seek the Independent Spiritual Life first before you attempt to live the Mundane Life, seek Wisdom first, seek the Kingdom of God and His Righteousness, of Heaven first and then, and not till then, will all the true soul life of the mundane and practical be added to you.

I have dwelt on all this with a purpose. It gives the only possible answer to one immediate objection always hurled at the advocacy of devoting time to Inner Companionship in an Inner World—the objection that one life is enough at a time. There is, say these, so much to learn by science, to enjoy by social pleasure, to explore in Nature on the outside. Why bother about life on the inside? Wait till you get there. The answer is, as Eucken has shown, you cannot properly or truly or with zest learn by science, enjoy by social pleasures, or explore in Nature on the outside without going first going inside—going to the Central Power Station and short-circuiting, there and thereby linking on with every point on the outside, every self linked on with every other self. Everyone thinks he

can dispense with this preliminary first, and tries to become scientific, or have a social fling, or a cockshy at an ambition, but soon finds his mistake, and before middle life becomes disgruntled, disheartened, disillusioned pessimistic. He finds no illumination, no uplift, no continuity of enjoyment, no real intimacy, no refinement answering the ideal, no intensity thrilling the personality. *Tout passe. Tout casse. Tout lasse.* He is vainly trying to enjoy life by looking at the half of life only, by shutting his eye blindly to the other hemisphere.

If you learn to live in spirit world equally as in the material world, you will double your field of personal experiences and social relations.

To live in the outer mundane life alone is all very natural for the youth while he is still absorbing the race instincts out of the past world-soul, but when as a full-grown business man he wants to progress into the world-soul of the future, he must go to the stratum of the Independent Spiritual life within him. There he can sense the ideas of the coming race, and identify himself with its movements.

Surely it is both sensible and practical not to wait but now and at once to devote some of the time we have hitherto given to the mere scientific investigation of our subject to a new method, to the training of those psychic faculties which will give us living personal experiences of intercourse with the other side. If the object of all your investigations amongst mediums is to gain a conviction of your other-side friend's continued existence and interest, surely realised conscious companionship with that friend is a more vitalising proof than any to be gained by mere intellectual research. I am not advocating to desert this world, which presses so close around us, for some remote world of dreams. I want you to make that inner world you now sense as remote and dreamy into a world as close, as live, as wakeful as this, the material. I am not preaching that life in the mundane is petty, joyless, valueless, compared with life in the Spirit world. Every plane of life is equally full of God's vitality, God's joy of Life, God's radiance; every plane has a meaning, an intensity, a delight of its own, complementing and reacting on existence on other planes. But I say, with Eucken, to get this joy, this intensity, this radiance, this delight—to live fully in mundane life and not fragmentarily on any one plane—you must tread that plane not in lonely isolation, but hand in hand with the Father-Mother of all Nature and all Society—even as Jesus did every day of His mundane life. Then you will feel and realise the things of Nature and Society not only intellectually and sensually, but also psychically, intuitively, spiritually, and that you cannot do unless you devote some time daily to cultivate the growth of a fullness of awareness in your psychic soul, your mental imago, your spiritual presence. Like the cultivation of music, or any other psychic accomplishment, the power of functioning consciously in the Psychic Double is easily attainable by anyone of the slightest psychic nature—if you but give to it what you give to music, daily regular practice. This possibility of cultivating the consciousness of your presence in other interior bodies and planes of existence is no new idea. Every school of Magics in the past, in Egypt, in India, in Persia, in Greece, knew it and practised it. Frederic Myers has especially advocated it. The continuance and intensity of life consciousness in our physical and our Thought-bodies, he says, depends on the health of our Soul-body and on its fuller absorption of energy from the Metetherial or Spiritual environment. Our enjoyment of the Physical senses, he says, and the light and illumination of our mind, our conceptions and desires depend on this spiritual energy, inbreathed by the Soul-body being made to permeate and inter-penetrate the chemical and physical energies of our outer selves. He recommends, therefore, that we should give special attention daily regarding the renewing and replenishing of the Spiritual energy at work in us as continuously as we do of the chemical. To renew the chemical, he points out, we choose a warm environment and from time to time take food and exercise. By analogy to keep the Spiritual energy full at work we should choose the warmth of love and companionship in the inner spirit, and try from time to time to draw in its essences and experiences as food and exercise.

There he left the consideration of the subject and there I take it up. He does not explain how to accomplish this functioning closely in the Spirit Life beyond suggesting that poets, philosophers, mystics and saints seem to be accomplishing this feat, inasmuch as they have consciously registered a sense of inflowing and indwelling Spiritual energy with Subliminal uprushes that renew and illumine them. He suggests that such mystics are being actually fed by aromas from some met-etheric environment. In short he advised a daily practice in what he called "supra-bliminal suasion or auto-suggestion and endeavour." I take up his advice at this point and suggest that the best way to get this spiritual warmth and this inhalation of etherial and met-etherial atmospheres which he thinks such an urgent necessity would be by establishing on our plane special colleges and schools for training ourselves to function as spirits in spirit bodies by developing our spirit doubles now instead of crawling into the Spirit world at death as a half-baked, feeble creature. If we could succeed in that then we would have the warmth of close spirit companions, we would, like noblemen, have homes and domains in various country places to which we could retire for a change of air and scene and recreation, we could travel abroad into the

domains of the spirit-world, or the domains of the physical-world by simple projection of our Thought-Presence and our Clairvoyance, and be able, seated in the sanctum inside us, to listen at our ease to telepathic messages and music being broadcasted from our celestial homes, all of which now are falling on deaf or sleeping ears. That such colleges will be established on this earth as soon as the present disturbance of political atmospheres settles into calmer conditions, I am assured. On the post-mortem side of earth-life—even in the lower spheres—such schools of spirit-body culture are now in full work and our fallen defenders are there studying the art of returning to help us carry on here. It is high time we copied them in that good work and made a small beginning, say, started elementary infant classes. The higher courses may be left as they always have been for the few. Enough for us to learn the elementary acquirements of breathing in methethereal airs, of opening eyes and ears of our feebly psychic bodies, to learn to talk and to walk and to realise, if only vaguely, the life going on in other gamuts of vibration of thought. In this field of Education we are, most of us, alas, still but infants, "infants in the night, infants crying for the light and with no language but a cry."

The question how far this psychic training is valuable and proper for us here before our transition depends for answer entirely on what is the true end and object of our life in this physical environment, and on the position we have already attained as progressed souls. The old rule of first the physical and then the spiritual, so far as the evolution of awareness goes, cannot be transcended.

As to the true object of life all modern philosophers are now fairly agreed that our experiences in this physical life are arranged for us to develop some speciality of character and personality. Our teachers on the other side have also told us that physical life properly lived in outer elementary Nature is also necessary in order that the psyche, or after-life body, may be properly fed, nurtured and matured by essences, auras, aromas, electricities and magnetisms required for the growth and health of an etheric or astral body. It would follow from this that two requisites are urgent in our daily life—social relations and awareness of our spirit whilst it is latent in our flesh. The first is required for the development of individuality and personality and speciality, the second is required in order to give the grosser body the faculty for absorbing and assimilating the essences, aromas and magnetisms required for the maturing of the spirit body. It follows, therefore, that the more social contacts, relations and comradeship, the more tastes and sensations we can develop, the more powers and accomplishments we can acquire, the more trials, sorrows and triumphs we can experience, the greater will be the growth of our expansion, the broader the evolution of our self-comprehension until our personality will be felt by all to be endowed with power and efficiency through the radiation of personal aromas and magnetisms, and through the warmth of its spiritual love, sympathy and good fellowship. Surely the course of training I advocate will powerfully assist the acquisition of these requisites. It will give us two worlds instead of one for conscious personal experiences, for social contacts, for companionship, for absorbing and appreciating and assimilating

the daily bread of outer Nature life. It will give sooner than any other course of life the power of reaching the blessed stratum of the Independent Spirit consciousness that Eucken postulates as the primary Wisdom and Kingdom of Righteousness to be sought, without which any complete emergence out of the dreaminess of subsistence into the full wakeful awareness of outer existence is impossible.

As for the development of personality we must clearly realise that spirit units of personality, one of which each of us feels to be, are co-operative elements in the cosmic evolution, and are part and parcel of the central vitalising power-station.

I know there is a pessimistic spirit widely rampant to-day which will receive our proposal with coldness and apathy, believing it to be not really possible or practicable—not that such dry, cold intellectuals have examined this question. They do not want to examine it. But I can assure you—and as one who now for over half a century has made it the special study of his life, I can claim the credence of an expert—it is both possible and practicable in any community of educated, artistic and refined persons who have acquired powers of attention, concentration, visualisation, inner musical audition, or artistic fancy and imagination. For any average cultured person of the present day it is no difficult or premature an accomplishment. As a matter of fact all such persons are already daily and constantly seeing and receiving impressions from the inner world, and travelling therein by projection of a thought-imagery of themselves or of their Spiritual Presence. But they are not aware of that fact any more than Mons. Jourdain was that he had been talking prose all his life.

The art that we require to learn comes roughly under three heads, the faculty of transferring attention and sense of presence, the faculty for going about daily life with an extension of appreciations, of delights, zests, tastes, beauties in Nature around us and of devotions, ideals, attachments, companionships in the spirit-life within us, and lastly, the faculty of assimilating and digesting the aromas and ethers and glow and vitality gained therefrom into the endogerm growth of a conscious, plasmic psyche and spiritual presence. When this Spirit Double has passed the embryonic stage it must be taught to function in two opposite ways, by daily constant practice, to go outside of the grosser shell at will, and to go more inside every cell of the outer body, to inter-penetrate and vitalise it more. The second function on this side of death is the one that should occupy the chief portion of all the waking hours: the first function is now done unconsciously or sub-consciously during our sleeping hours. We must grow out of unawareness. We must train the Psyche and Spirit Presence to leave our body consciously at our will for temporary purposes and excursions during a regular appointed hour or two of our waking-day. Note, it is simply the faculty of consciousness of function that has to be acquired. Why should that be considered impracticable? It is but a training of observation and will to record in a new field of evolution—learning to feel and note and will to remember, learning to dream truly, as Du Maurier called it in "Peter Ibbetson."

(To be continued.)

MESSAGES FROM THE LIVING.

To the Editor of LIGHT.

SIR.—Referring to the article, "Messages from the Living," by Miss H. A. Dallas (p. 635), may I quote two recent cases of this kind which occurred some time ago in Holland?

On the evening of July 22nd, 1923, a Spiritualistic circle at Vlissingen, with a medium who did not know a word of English, received, by psychic means, a poem of two verses in the English language, as follows:—

The sun has set,
And now anew
With fallen dew
The grass is wet.

Each little bird
Has sunk to rest
Within its nest;
No song is heard.

Next day, when one of the members of the circle met a boy, living in a house at the opposite side of the street where the séance was held, the fact was stated that the received verses were two of a poem the boy had been reading on the evening before, in his room at the very hour when the circle received them, and of which poem he only knew the two stanzas quoted—having learned them "by heart." Even those members of the circle, who many years ago had learned some English, had never heard of that poem, and did not understand the meaning of it.

Before receiving the poem a conversation took place between the communicating intelligence (the boy) in English, and the sitters, who spoke in Dutch. The boy said that a red light had attracted him to Mrs. H. (the

medium) and that he was likely to give them a song. Of course the boy had been quite unconscious of that conversation and did not know consciously anything about it. This case has much importance, because we know not only, without any doubt, the agency, but also word for word the thoughts that were acting in the agency.

The second case was as follows:—

On the evening of Feb. 1st, 1923, in a weekly séance in Mr. X.'s house at the Hague, instead of the usual communication, was written by the ouija board, a cry for help:—

Kom mee, kom dadelyk—nu naderh het onheil—ik zie het komen—ik maak het medi—het is na . . . voorby, voorby. (That is in English: Come with me, come directly, the disaster is approaching. I see it coming—I attend to it—it is near. . . passed, passed.)

Directly after this the bell was rung, and on opening the door there were two boys, who informed Mr. H. that they had met a seemingly insane woman in the garden of the neighbouring house. Going with them, Mr. H. found in that garden a young woman, who was mortally wounded. She could only give the information that she had been attacked at some distance from there, and then fainted.

As far as known to me there is in the psychic literature no case of the kind as striking as this one. In both cases I think the agency to be the exteriorized spirit of the boy and of the young woman.

A full and illustrated account of both the cases has been published in "De Tempel"; the numbers containing it were sent by me to the Secretary of the Society for Psychical Research, with an extract from it in English.

Yours, etc.,

(Dr.) J. VALEHENIER SURINGAR.

Wageningen,
Holland.

A TALK ON THE PHENOMENA OF HEAT.

(Notes of an Address by Mrs. Philip Ch. de Crespigny, delivered at the British College of Psychic Science.)

All the activities of the physical world take place through the medium of the ether with a range of vibrations bounded on one side by that of the Hydrogen atom, and on the other by that of Uranium, the heaviest form of matter, and one of the most interesting facts connected with all phenomena is that they result in heat in greater or lesser degree. In fact, one of the most insoluble problems of to-day is how to get light without heat, because obviously when only light is required the energy that goes towards supplying heat is wasted. It should be remembered that in the psychic phenomenon of "apports" in the séance room, heat is generally noticeable in the object of the experiment.

If you drop a stone on the ground it gives out heat; the impact of any falling body will do so. A waterfall is hotter at the bottom than it is at the top, owing to the impact of the body of water. Friction of any sort will result in heat; it increases the speed of the electrons round their nuclei, setting up more rapid vibrations. Friction will often generate heat where it is not wanted as in the case of running machinery, or guns fired too rapidly, but the heat cannot be eliminated without eliminating the energy. Every sort of chemical change will generate a certain degree of heat. The atoms of hydrogen can be stimulated by an electric furnace till the electron spins round its nucleus at the rate of about a hundred billion revolutions a second!

The energy latent in coal becomes liberated through the process of combustion which sets the electrons moving from atom to atom; heat is only one form of molecular movement, of the vibrations of the ether for which the electron is responsible.

When you hold your hands to the fire to warm them, the heat you feel is not only due to the disturbance of electrons in the fire but also in those of your own body. Heat finds its level like water, and a general rearrangement takes place, electrons flying from our atoms to those of the fire, until by the processes of give and take we feel warmer.

Heat, like every other form of energy, can be dissipated, but if it should disappear in one form that does not mean it has been destroyed. It has merely been transferred or transmuted. It should be easier to understand that indestructibility of matter when we realise that matter itself is only ether in varying degrees of vibration.

For long ages the vast stream of electrons sent down to us from the sun were absorbed by the forests which in fossilised form are now our coal-fields, waiting for the processes of combustion to release them. Civilisation itself has depended, and must depend in the future (unless we can find some equally available means of producing energy to take its place), on this storage. If the scientists should discover some process of speeding up the disintegration of the radio-active atom, we should be independent of the coal-fields. If we could only capture the energy of radium incessantly throwing off its electrons spontaneously and breaking itself up, we should need no more coal, but the latest Science seems despondent on that subject.

As in the case of all other forms of energy, heat is the result of re-action: if there is no re-action there is no heat. If every sort of matter were reduced to an even temperature there would be no such thing as heat at all; there would be no movement on the part of the electrons. A bath of water of exactly the same temperature as the body will convey no sensation of heat or cold. You get no re-action from the water; you do not feel the water; it is rather like being wrapped in soft satin. And if the whole universe were reduced to this condition of negation there would be no more sensation of heat or cold. And it is towards this result that science tells us evolution on the material plane has its face set!

If, for instance, you increase the speed of the vibrations which constitute iron until it is white hot, and then allow it to cool, its temperature reverts gradually to that of the objects around, the electrons will fly off from the iron atoms which have been unstabilised through heat and attach themselves to the atoms of a lower temperature round them. At first the heat—the vibrations of the ether caused by the moving electrons—will pass to any bodies capable of receiving them, raising their temperature for the time being. But through the re-actions the iron and the objects near it will finally arrive at the same temperature—re-action will cease and the heat will have been radiated into space and become unavailable.

In this phenomenon we have a clue to the fact that the goal of all matter is inertia—hinted at in the Scriptures as the broad and easy path that leadeth to destruction—that all matter is straining after inertia; that its very fury of movement is to arrive at a uniform distribution of energy that would result in annihilation of all matter. Science says that so far as can be seen at present heat will be dissipated, radiated from bodies to bodies—by which is meant, of course, not only human bodies but all bodies of matter—until a uniform temperature of the whole universe will result. The universe is, in fact, running down! All bodies may still retain a certain degree of heat, units of heat, which during the evolution of the

universe they may have absorbed; but all re-action will have ceased, electrons will no longer be throwing the ether into vibratory waves by their movement, and matter would be dead, the universe disintegrated. The only remedy is to find a way of renewing the sources of energy.

Professor Soddy says on the subject, "It looks as if our successors would watch an interesting race between the progress of Science on the one hand, and the depletion of natural resources on the other. The natural rate of flow of energy from its primary atomic reservoirs to the sea of waste heat-energy of uniform temperature, allows life to proceed at a complete pace."

It may be that by the time this happens the progress of evolution may be concentrated on higher planes, and physical matter no longer required.

The source of the supply of energy to the sun is a mystery. At one time it was supposed to be due to the falling of meteors into its mass, but that theory has been discredited. The great bulk of meteoric matter seems to be revolving in orbits round definite centres, in the same way as our planets revolve round the sun, and the few which have broken away independently under some counter-influence and been drawn within the sun's radius of attraction are not in sufficient quantity to account for the sun's heat. If as in radio-active bodies the atoms in the sun are incessantly breaking up, it seems to be possible that they may also be able to reconstitute themselves into their original form, and the supply would be kept up automatically. In the passing of matter through matter, the atoms are presumably dissociated, and reconstituted, with heat as the result.

But it is now generally considered, that the renewal of energy in the sun is due to the shrinking of the whole mass owing to the force of gravitation—another of Nature's mysterious forces which can only be observed in its results but not explained. A shrinkage of the outer layer of the sun's diameter would cause a movement of tons of matter towards the centre which would involve the generation of a vast amount of energy, even if the shrinkage took place slowly.

One must suppose an age in which man did not know how to generate heat by chemical changes—such as combustion—and when he did succeed in so doing it is almost excusable he should have called it God! The difficulty of starting a fire in primeval times resulted in the appointment of a special guardian to see that it did not go out. It is easy enough to see how this office drifted into something of a religious rite, evolving the sacred fires of temples, with their priests and Vestal Virgins. On heat has depended man's advance, the development of industry and all the luxuries which he to-day enjoys, and takes so much for granted, the majority quite unconscious of, and indifferent to, the little electron to which he owes so much.

THE TRANSFUSION OF LIFE FORCE.

We are indebted to Captain Carnell for the following translation from the Portuguese in the illustrated journal, "O Pensamento," of Sao Paulo (Brazil). As will be seen, it relates to a method of cure by the transmission of vitality (by the breath) practised by Dr. Henri Durville, whose name is well-known in French psychical research:—

As a substitute for the process of transfusion of blood to save persons in danger of death from anaemia (want of blood), Dr. Henri Durville offers a new method which permits the transmission of vitality from a healthy person to an invalid. In support of his ideas, he quotes many cases in which the sick persons, given up by specialists, were practically restored to life.

Dr. Durville gives the details of two cases in which he was particularly interested, the persons affected being members of his own family.

One was his nephew, seven years of age, suffering from double pneumonia. Two specialists, members of the Academy of Medicine, declared to Dr. Durville that they had no hope of saving the life of the little boy.

Dr. Durville then explained . . . how he triumphed where the specialists failed.

The method he described is simple: Take a piece of flannel or linen, and arrange it over the affected part; fill the lungs deeply with air and apply the mouth to the flannel. The breath is then expelled with all force, and with the will that it may penetrate the body of the sick person.

When the air is all expelled from the lungs another deep inspiration is taken, the operation is repeated, and should be continued for many hours with intervals of five minutes. It is fatiguing, but gives good results.

Dr. Durville added that he continued with this operation every five minutes for twelve hours a day for three successive days, in the case of his nephew, saving his life.

The other patient was his wife, attacked with puerperal fever.

There again two specialists had lost hope. Dr. Durville and his brother took it in turns to perform the same operation [or to carry out the same method], and at the end of ten days the specialists who had given her up were invited to see her in free [full] convalescence.

Dr. Durville affirms that they exclaimed, "It is a miracle."

THE ATTITUDE OF PROFESSOR RICHET.

BY E. W. DUXBURY.

It is proposed here to submit a few remarks which may serve to throw some light on the mentality of Professor Richet, and on his interpretation, or rather, lack of interpretation, of the psychic facts which he so vigorously defends.

Before doing so, however, it would only be fitting to pay a tribute to the fine courage which the famous French physiologist has always displayed in the avowal of his opinions, however repellent those opinions may have been to the *élite* of the scientific world. It has been stated that at the early age of 23 the future Professor was interested in the study of mesmeric phenomena, and was advised by his father, himself a physician to relinquish such pursuits on the ground that they would be prejudicial to his professional prospects. Neither then nor since, however, has the Professor ever flinched in the promulgation of what he believes to be the truth, and for this reason alone he should command the esteem of all those who pay homage to moral courage. In another respect he deserves our sympathy. To have studied for upwards of 30 years a specific branch of research, held in little esteem by men of science, with no other intellectual reward than that of agnosticism, is a fact which in itself merits our compassion, if not our admiration.

It should be remembered, however, that the subtle influence of scientific Materialism has long permeated the Professor's thinking processes, and it is well to note that scientific Materialism does not represent pure Science, but a philosophy of the Universe based on the findings of Science. It indicates that the man of science has turned metaphysician, and I do not think it would be rash to assert that, in general, he has not shone in his new rôle.

I do not know to what extent Professor Richet may have been a student of philosophy, so with regard to the quotations which follow there would be no occasion for him to wear the metaphorical cap suggested, unless it should happen to fit.

The late Dr. Illingworth, in his thoughtful and scholarly study on "Personality, Human and Divine," (1904), makes some quotations from Lange's "History of Materialism":—

"Strictly considered," says Lange, its well-known historian [i.e., of Materialism], "scientific research does not produce Materialism, but neither does it refute it . . . nevertheless, in actual life and in the daily interchange of opinions scientific inquiry by no means occupies so neutral or even negative an attitude towards Materialism as is the case when all consequences are rigidly followed out . . . After all the 'confutations' of Materialism, now more than ever, there appear books of popular science and periodical reviews which base themselves upon materialistic views as calmly as if the matter had been settled long ago.

These complacent reiterations of an untenable position (says Dr. Illingworth), he goes on to attribute to ignorance of critical philosophy on the part of many scientific specialists. And as no one could accuse Lange of obscurantism his conclusion should carry weight.

"There are only two conditions," Lange continues, "under which this (materialistic) consequence can be avoided. The one lies behind us; it is the authority of philosophy, and the deep influence of religion upon men's minds. The other lies still some distance ahead; it is the general spread of philosophical culture among all who devote themselves to scientific studies."

And until this spread of culture comes, resumes Dr. Illingworth, the authority of philosophy, represented as it is by an august *catena* reaching from Plato to the present day, should command at least as much respect among the students of science as is willingly conceded by the layman to the expert in all other departments of life and thought. For the authority of philosophy is like the wisdom of the aged; it does not supersede independent thought, but it supplies guidance and protection to those whose leisure for thought is limited or whose capacity is still immature; while, further, the general agreement of philosophers on any point creates a very strong presumption of its truth. And he continues:—

In the present case it may fairly be maintained that there exists an overwhelming majority of philosophers who, amid many differences, are agreed upon the spiritual character of man.

After this exordium let us study a little more closely the thinking processes of the famous Paris Professor.

The well-known Psychical Researcher, Dr. Joseph Maxwell, of Bordeaux, discloses in his work on "Metapsychical Phenomena" (published in 1905), some letters he had received from his friend, Professor Richet, regarding certain

psychical phenomena which the latter had encountered. These phenomena bear the characteristic features of spiritualistic clairvoyance on the part of a lady in private life, who was then a mere acquaintance of the Professor's, and they concerned a great personal friend of his own, whose brow he had kissed when alone with the dead. It is clear that the phenomena had deeply impressed the Professor, and he analyses them with great ability and lucidity. He recites the numerous facts which were correct in the statements made by the clairvoyante, including the kiss on the brow. She had written: "He says that when he was dead you went into his death-chamber and kissed him on the forehead." The Professor comments on this: "It is also perfectly correct (and I am not aware of having related this fact to any person whomsoever) that when Antoine died, stricken to death in a few hours by a disease of the heart, I went into his death-chamber, and kissed him on the brow."

After enumerating the various explanatory theories which occur to him, he thus sums up:—

If other personalities intervene they may be either the personality of Antoine B. himself (the deceased friend), or other forces non-identical with human personalities. Assuredly, the hypothesis that it is the consciousness of Antoine B. himself who came to Madame X. is the simplest, and at a first glance it satisfies us.

But what a number of objections such a hypothesis raises! How is it possible for the consciousness to survive after death? How can intelligences which suffer birth escape death? A beginning implies an end. Birth implies death, the one involves the other. . . . In conclusion, we see that this case of Antoine B. involves the whole problem of Spiritism.

These concluding sentences throw considerable light on the mode of thinking of the learned Professor. "A beginning implies an end. Birth implies death." He thus assumes that human individuality begins at birth, and that it must end at death. But whether human individuality actually begins at birth or not we do not know, apart from satisfactory evidence one way or the other. Though the Professor assumes that it begins at birth, that is an assumption which would be disputed by the reincarnationists, for example, or by those metaphysicians who maintain a belief in the pre-existence of the spirit. Yet on this postulate of a beginning at birth, the Professor bases the necessity of an end at death.

Let us note carefully what has happened in this instance. At one point the Professor admits that the facts he recites would seem to point to the survival of a deceased human being, and his communication after death, but suddenly discarding scientific method, as represented by the formulation of the inductive theory which the facts suggest, he at once falls back on a *petitio principii* in the sphere of metaphysics. Truly it is a utilitarian measure for the shoemaker to stick to his last!

Yet there would appear to be a possibility of some kind of rapprochement between Professor Richet and the upholders of the spirit theory. The Professor admits apparently that much of the phenomena happens as if there were some invisible intelligence behind them other than the incarnated intelligence of those engaged in their study. Perhaps he would go a step further, and admit that the intelligence in question operates as if it were like human intelligence, whether it actually be such or not. If he were prepared to make these two admissions it is probable that many people would be quite content to do the rest of the inductive thinking for themselves.

In conclusion, I may mention that Professor Camille Flammarion, in his latest work, "Death and Its Mystery," has remarked that the spirit hypothesis is as scientific as any other, and to this it may be added that if it explains the facts better it is more scientific.

Mr. F. BLIGH BOND asks permission to express publicly his thanks to the numerous correspondents who have written to him regarding the Glastonbury discoveries and the Scripts associated therewith, and also the remarkable Script of Mr. Philip Lloyd. He greatly regrets that for some time past he has found himself quite unable to cope with the great mass of letters addressed to him, owing to temporary ill-health and the stress of his other duties. He hopes shortly to be able to deal with the question of the various scripts in the Press, and to give further information regarding them. He has also to express his deep regret that, owing to the circumstances mentioned, he completely overlooked an engagement to give an address in Sheffield last week, and desires to offer profound apologies to those who were thus disappointed.

CO-OPERATION IN NATURE.

THE SPIRITUALISATION OF SCIENCE.

Part of the work to be yet accomplished by the larger ideas of Spiritualism will be the enlargement of the boundaries of Science. Ruskin's dictum that the law of co-operation is the law of life and that of competition the law of death was not by any means a new idea except in its application to mankind. Nature had found out and practised co-operation for millions of years, but that side of her work was until lately unremarked or ignored. The question was implicit in some of the discussion of the British Association recently, as shown in some notes in the current issue of the "Asiatic Review," by the editor, Miss Felicia Scatcherd, from which we take the following:—

Sir Ernest Rutherford, in his presidential address, said that the unknown appeared as a dense mist before men's eyes. In order to penetrate this obscurity we could not secure the help of supermen, but must rely upon the united efforts of "adequately trained, ordinary men of scientific imagination." Not only must universities and laboratories be endowed, and young men come forward as workers, in order to secure the best results. It was also essential to realise that peace throughout the civilised world was as important for rapid scientific progress as for general commercial prosperity.

Sir Henry Fowler, in his presidential address to the Engineering Section, referred to the part of the British Association in bringing together those whose work is purely scientific and those who are applying that knowledge to the service of mankind.

Dr. Cyril Burt, President of the newly-formed Psychological Section, said that man was something more than "a carcase, loosely coupled with a ghost," and that the application of scientific methods to such a being demanded "the tact, the temperament, and the sympathetic insight of the genuine lover of strange souls."

In short, the keynote of this year's meeting appeared to be the stress laid on spiritual and moral principles as conducive to the attainment of the highest and most enduring scientific and material values.

But the principles for which I was vaguely groping were found in what would appear to be the least likely section, that of Physiology. Professor George Nuttall had chosen for his presidential address "Symbiosis in Animals and Plants."

What is Symbiosis?—Co-operation in Nature; a great biological theory that tends to show that the "fittest" in Nature is not the most ruthless and the most brutal, but the organism that is the most adaptable, that can best co-operate.

Professor Nuttall, unlike the other presidents, rigidly limited himself to the narrow, specialist aspect of his subject, and it was clear that the wider issues must be

sought elsewhere. These were speedily found in a recent volume,* characterised by Mr. Julian S. Huxley as giving a clear idea of biological progress. But it had done even more than that, wrote Mr. Huxley, having stressed in a very "original and suggestive manner, the value of biological co-operation, of symbiotic modes of existence, for achieving progress."

I found the literature on the subject far more voluminous than I had been led to expect, that the theory, especially in its sociological bearings, was well known to sociologists like Mr. Victor Branford, Professor Patrick Geddes, and Dr. Gilbert Slater; to thinkers and humanitarians like Dr. Platon Drakoules and Miss Lindaf-Hageby, and that, in addition to some half-dozen volumes on Symbiosis and Evolution, Mr. Reinheimer and others had published numerous articles in the leading newspapers and reviews.

Following comes a brief summary of an interview with the author of "Symbiosis":—

"There is no subject better calculated to provide a new synthesis than that of Symbiosis. The real 'missing link' has hitherto been the enormous hiatus due to what Darwin called 'our profound ignorance of the mutual relations of the inhabitants of our globe.'

"Symbiosis bids fair to fill this yawning gap which has been the despair of biologists ever since the days of Darwin. The picture of Nature painted by the great Victorian naturalist was a warring, hostile Nature, 'red in tooth and claw.' Its merciless struggle for existence, its wanton destruction and tragic incidents, as depicted by their disciples, deeply moved both scientist and layman, and greatly influenced the conduct of human life.

"But these great Victorian naturalists failed to portray the slow and benevolent processes of construction, the peaceful co-operations, the careful conservations, and the successful sacrifices of self to higher service.

"There is nothing essentially new, or unlike Nature's methods, as is sometimes thought, in the 'humanity' of man. 'Humanitarian methods' of making progress through sympathetic, or harmonious, action, through benevolent union, through reciprocity and service, are as old as the hills; and it is on these methods alone, and with them alone, that the universe is built.

"It is increasingly seen that symbiosis—i.e., systematic co-operation, or partnership between organisms belonging to a different species, is a phenomenon of the utmost importance.

"No organism lives by itself or for itself. Each needs the help of others, and hence stands to gain by furthering the interests of others.

"All along the evolutionary path we meet with the symbiotic relation as the indispensable norm of life. Solidarity is the fundamental principle of life to which all else is subordinate."

* "Symbiosis," by H. Reinheimer.

A DREAM AND ITS FULFILMENT.

BY HENRY J. BAYLIS.

"However numerous may be the bonds of relationship and mutual love that here enwrap us, in death must each one of us go hence—singly and alone; our only support in that day will be our own good deeds."

Throughout the different ages the fascinating subject of Dreams has from time to time engaged the attention of thoughtful and earnest thinking men, in their endeavours to divine their origin and purpose.

The study of Spiritualism has undoubtedly helped to explain dream phenomena, their psychic meaning, and to afford a fuller interpretation of them.

The experience of the astral body leaving the fleshly envelope and returning is of common occurrence, but it is closely allied, and therefore often confused with, ordinary forms of dreaming, which are generally brought about by disturbances of the physical body:—

"Every night God frees the hosts of spirits—
Frees them from their fleshly prison."

I happen to be acquainted with a person whose astral-form occasionally leaves the material one, and departs on nightly visits, having conversations with those who have passed over, but the interviews are not always satisfactory.

At times his astral-body will go to the coast and pass down beautiful rugged cliff-ways, walk along the golden sands, enjoy the murmuring of the waves, or in turn their mountainous buoyancy, and helpful, healthful breeze-given messages, and then return again in time for morning-waking in the material world.

His mother, a hardworking, patient soul, departed this life some years ago. A few years after this event, her husband followed her to the "Valley of Shadows." Within a short time afterwards she came to their son in a dream, repeating the visit on three distinct occasions in the short space of ten days. Her soul-lit, compassionate eyes were beautiful to behold; her expression was of love divine—but,

she suddenly changed her demeanour and appeared to be much distressed; in fact seemed too sorrowful to speak. She was aware that the father had most unjustly treated their family—the son in particular—having tyrannised over the boy, and most sadly exploited him in health and greatly in dues. When the son referred to these injustices, her look became more indicative of painful thoughts and feelings, and in turn to repugnance. She said: "I will help you," and gradually faded away. From these several repetitions the son in some way received spiritual assurance that the benign Creator would in His proper time see that those who had been so ill-considered would be recompensed, if not on this earth, in His world to come. For what here is called Time is merely a series of phases through life, a sequence of terminable dates silently leading to the Gates of Eternity.

In a most remarkable manner the meaning of the mother's dream-message became apparent. The son happened one day to be speaking to a Spiritualist—a clairvoyant lady—who graphically described an old man standing near by, abjectly miserable, apparently deploring his earthly action in gesture, and word, wringing his hands imploringly and saying: "It never should have been! It never should have been!" again and again.

The description in every way was that of his father as he was a short time prior to "passing over." Stripped of self he had appeared at the Great Tribunal of Truth, and faced Reality—for where Truth is God is there. Then restless, dejected and sorrowful he had been made to seek the earthly region, "earth-bound," behold the effects of his unjust acts, and implore forgiveness—it was too late to make redress.

"Verily, that which thou hast meted out to others, so it shall be meted out to thee," saith the Scriptures. "He shall not escape until the very last penny has been paid."

It is a perfect and just spiritual law to one and all—there is no power in heaven or on earth which can absolve or relieve man from the consequences of wrong deeds, committed against his own kind, and the animal creation. Whatsoever he soweth, that shall he also reap. Truly and precisely—no more—no less.

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ON "OWNING ONESELF."

Self-reverence, self-knowledge, self-control,
These three alike lead life to sovereign power.
—TENNYSON ("Enone").

Self-possession has always been one of the small social ideals of aristocracy. As a rule of conduct it was in many ways excellent, rising at times to the height of heroism. It includes such classic examples of self-control as the Greek boy with the gnawing fox-cub in his bosom, and the lady of the French *noblesse* in the tumbrel, disdainful and fearless alike of the howls of the mob or the sharp edge of the guillotine at the end of the journey.

Mr. Rudyard Kipling, at St. Andrew's lately, was proclaiming the advantages of "owning oneself"—another form of self-possession. Certainly "self-mastery" is a splendid thing: it is the "beginning of wisdom." But as it is time to get rid of the ascendancy of half-truths, it may be useful to define the limits of the idea, and to take note of the existence of the complementary truth. The two sides of the idea are well shown in a not infrequent phrase used of some person, *i.e.*, that he is "self-centred." It may convey a very high compliment to him, but it may also carry a severe reflection. It may denote either that he acts from a high centre—true self-mastery and self-determination—or from a low one, that of the personal self—mere selfishness, in fact.

The mere fact, then, that this phrase, "self-centred," has in every intelligent mind two well-defined but quite different meanings shows that already there is a growing consciousness of the dual nature of Truth.

In the spiritual order—which is the only order that has any real power or permanence—there is only one Freedom. It is that which is gained by Obedience to Universal Law. And there is only one Slavery—servitude to anything which is beneath the dignity of the human spirit. So away, on the one hand, goes the Freedom of arrogance and tyranny, founded on height of rank or depth of purse, or even on power of intellect, and away, on the other, goes the Slavery to fashion and convention, tradition and precedent.

It has been said that the spiritual world is the material world reversed. This cannot be wholly true, since there is already a spiritual order in the world in which we now live, and that cannot be displaced or upset. But it is certainly true that much which is accounted Freedom in the earthly sense is really a spiritual slavery, and much which is regarded as Slavery is the truest spiritual freedom.

Here, for example, is some great millionaire—lord, apparently, not only of his own life, but of the lives and minds of thousands besides, and yet so far is he from being a free man that he is the pitiful slave of an Ambition which drives him before it as a leaf is whirled along by the wind. Self-ownership, self-

possession, in the true sense—what does he know of them? But amongst the people he seems to "own," since they are dependent upon him for their material welfare, are doubtless those with souls as free as that of the slave Epictetus—serfs only in name, whereas he himself is a serf in fact.

Approached from one side—the material side—the question seems to be full of complications and contradictions, so tangled is the web of human motives and interests. Approached from the other standpoint—that of the human spirit—it is simplicity itself.

It means only that Freedom—in the form of self-control or self-ownership, or any other form—implies that we shall be free from the domination of everything which is spiritually beneath us. Submission to these things is the only slavery. Until that freedom is acquired, self-ownership has little meaning. There is nothing to possess, or, at any rate, nothing that is worth possessing; and yet, no man can really possess anything else.

With this Freedom goes Service—Obedience. With the ability for Service goes the ability for Lordship; with the capacity for Obedience goes the capacity for being obeyed. "The greatest amongst you shall be servant of all." It is an old saying, but, in whatever language we put it, it remains eternally true.

It is at the core of True Spiritualism. It is continually taught from the higher world by word and by example. It will go ill with us in the present difficult passage of earthly life if the lesson is not learned well, and learned soon.

A MESSAGE FROM MAETERLINCK.

Having occasion to write M. Maeterlinck recently on the subject of his famous play, "The Blue Bird," which we understand will be revived in London this Christmas, we asked him if he would be good enough to define for us his attitude towards the question of life after death, and have received from him a letter from which we take the following statement:—

I have declared more than once in my works that I am convinced that the dead survive and cannot perish. In what form? We do not know yet. But I do not doubt that we shall know one day, and perhaps before long. In any case, a review like LIGHT does useful and necessary work in encouraging those researches and studies which will hasten the coming of the day which for all humanity will be a day of deliverance and happiness.

MAETERLINCK.

SAFE HOME.

As, after death, our Lost Ones grow old—Dearest,
So, after death, our Lost Ones come the nearest;
They are not lost in distant worlds above;
They are our nearest link in God's own love—
The human hand-clasps of the Infinite,
That life to life, spirit to spirit knit!
They fill the rift they made, like veins of gold
In fire-rent fissures torture-torn of old;
With sweetness store the empty place they left,
As of wild honey in the rock's bare cleft.
In hidden ways they aid this life of ours,
As Sunshine lends a finger to the flowers,
Shadowed and shrouded in the Wood's dim leat,
To climb by while they push their grave apart.
They think of us at Sea, who are safe on Shore;
Light up the cloudy coast we struggle for!
The ancient terror of Eternity—
The dark destroyer, crouching in Life's sea
To wreck us—is thus beamed, and doth stand
As our Deliverer, with a lamp in hand.
We would not put them from us when we are sad;
We will not shut them from us when we are glad;
Nor thrust our Angel from the Marriage Feast,
Although he comes, not clothed like the rest
In visible garment of a Wedding-Guest.

—GERALD MASSEY.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

From reports just to hand we learn that the Rev. G. Vale Owen's reception in the West of England and South Wales has been of a most enthusiastic character. On Wednesday, October 17th, at the conclusion of a fifty-five minute address, to a record audience, estimated to number some two thousand five hundred, at the Colston Hall, Bristol, Mr. Vale Owen was accorded a wonderful reception, the applause lasting some minutes. The audience were deeply impressed with the message he delivered, and showed intense interest throughout his address. Mr. Albert Stuart, who presided, offered to arrange a return meeting in the same hall. The proposal was greeted with cheers. The crowds assembled outside the hall for over an hour before the doors were opened, and many had to be refused admission. Again the Bristol incidents were repeated on Monday last when the Cory Memorial Hall, Cardiff, was packed to suffocation, over five hundred people being unable to gain admission. At the close of this meeting the Chairman, Mr. Albert Stuart, who is also organiser of the tour for Mr. Vale Owen, promised a return visit to Cardiff, and his announcement was greeted with loud applause. That notable Spiritualist, Mr. Wolstenholm, being present at the meeting, was invited by the Chairman to address the audience after Mr. Vale Owen, and he gave a brief but most interesting address on his remarkable experiences. During the remainder of the week Mr. Vale Owen lectured in towns along the Taff Vale, and his previous success was repeated wherever he spoke.

In both the "Illustrated Sunday Herald" and the "Sunday Chronicle" last Sunday appeared Mr. Robert Blatchford's final article on his "new spiritual experience," as he put it. In the course of his article and dealing with some objections raised by Bishop Welldon and other sceptics, Mr. Blatchford defines his stand that the medium's control, Fedor, is a definite and distinct personality, and an independent intelligence. He writes:—

Now, I put it to Bishop Welldon: Which of the theories will he accept as accounting for Fedor, or has he another theory, and, if so, what is it? He thinks I imagined a good deal of the evidence. Does he think I imagined Fedor? Impossible, for Fedor has been acting as Mrs. Tranquil's control for at least seven years. I put it to the sceptic: You accuse us of credulity; are you so credulous as to believe that Mrs. Tranquil impersonates Fedor? If she impersonates Fedor does she also carry on those curious whispers in bass and treble voices? You see, ladies and gentlemen, credulity, imagination, or telepathy, or all three, will not account for Fedor. Fedor is a spirit, or Mrs. Tranquil is a genius and a fraud.

Continuing, Mr. Blatchford expresses some wonder at the attitude of the Church towards proof such as he obtained. He comments as follows:—

Sir Arthur Conan Doyle has spoken of clerical scepticism. I have never been able to understand the scepticism of the Church. My own scepticism was natural. I did not believe in a future life, therefore I could not believe in spiritual manifestations after death. But the Church believes and teaches that there is no death. The Church believes in spirits. Then why should Churchmen find it so difficult to believe or to realise that those spirits may be able to communicate with those of us who are still on earth? It puzzles me. Why should Bishop Welldon, who believes that my wife is alive, be so sceptical when I say that I have heard her speak to me? He believes she is alive, he understands her desire to let me know she is alive, he understands my desire to hear from her, and yet when I do hear from her he thinks I must have imagined it. But I assure him that all that I say happened—happened. And it all happened at my first sitting. Yes. That was my first attempt, but by Solomon Levi it will not be my last. I have a feeling that I shall imagine quite a lot before I am through.

Mr. Blatchford may well have cause to wonder, and he is not the first one who, having had the proof absolute, has been told by the orthodox Churchman, who really knows nothing about the science of human survival, that these things cannot be, and sometimes as an afterthought, or by way of an apology, the remark is made, "Well, if it did happen it is not right to seek proof, anyway." If the Churches wish to get nearer to the heart of the people, and there is no doubt they desire this, the sooner they realise that they are being sadly left behind in the quest for knowledge of the hereafter the better it will be for the people whom it is their duty and province to guide. The great B. P. are slowly beginning to realise that the representatives, who should know something of these matters, know little or nothing at all, and the opinions they have to offer are very vague and only opinions after all.

Spiritualism has the facts, and we, like Mr. Blatchford, wonder week in and week out why the Churches consider theories of more value than proof. The people are, in many cases, holding back from their priests, pastors and ministers the knowledge they now have for the reason that it is only human to dislike being discredited and even laughed at when making statements that are at the same time sacred and true. Courageous examples, like Mr. Blatchford, will, however, start many a timid one talking, and the day is surely coming when the Church authorities will wake up, perhaps too late, to the fact that they stand, an archaic institution in the midst of a nation of Spiritualists.

A letter published in the "Daily Express" of October 23rd deals with some interesting cases of the dread shown by horses when they approach a spot where a death has taken place. Amongst others the correspondent relates the following incident in his experience:—

During the siege of Santiago de Cuba, when riding across a spur of the Sierra at night, a few minutes after I had heard shots, my horse leaped frantically from the trail and bolted into a tangle of barbed wire in the thicket. Extricated at daybreak, the horse kicked in a frenzy of terror each time I tried to regain the trail. Search for a reason revealed the body of a Cuban scout who had been ambushed by hostile guerillas. For several days the horse would not pass the spot, and two substitutes trembled and shied violently there, although the corpse had been removed. A mule, however, passed and repassed without a sign.

Horse sense is a term very generally in use, but not universally possessed, and that noble animal, the horse, proves its nobility in its almost human super-sensitiveness. We can quite understand the attitude of the mule, however. Its lack of horse sense is undoubtedly the reason for its indifference to psychic conditions. We understand that horse sense amongst certain psychic researchers is entirely absent; this deficiency will probably account for their mule-like attitude when encountering psychic phenomena.

Many journals during the last few days made public a cable from New York of a test of a Mrs. Josie Stewart, who claims mediumistic gifts, and who competed for the \$500 prize offered by the "Scientific American" for genuine psychic manifestations. The séance was an open air one, and the results as cabled are as follows:—

Mrs. Stewart, a short, plump woman, past middle age, who has been twice married, submitted to a search, and was then given a number of cards by Mr. Malcolm Bird, the chairman of the committee. She plucked some asters, ferns, and phlox from a flower bed, placed them between the cards, and sat at a table. She then put the cards on the table and two heavy gold bangles on top of the cards. The rest of the party sat in garden chairs a few feet distant. After ten minutes, when nothing had happened, Mrs. Stewart threw some of the cards on a flower-bed, asked the women present to pray for her, and requested Mr. Hereward Carrington to place his hands at the back of her head. Suddenly she relapsed and cried: "See, there they are now! Oh, look at the cards! Waves are passing through me!" Malcolm Bird took the cards from the table. On the first card, amid the crushed flowers, was written, "Truth, crushed to earth, will rise again." On another was written in heliotrope colour: "How happy I should have been for such an opportunity as this.—William James." A third had this message in pink: "May this demonstration be conclusive evidence of the return of the spirits to earth." It was signed by an acquaintance of Mrs. Stewart who is still living. Then, at Mrs. Stewart's suggestion, she was blindfolded. Within a few seconds her body sagged and the cards were scattered about. One bore the signature "W. T. Stead" without a message. Another had the message: "We who love you are doing all we can to establish truth." This was signed "Effie," Mrs. Stewart's spirit guide. The "Scientific American" issued the following statement after the séance: "Mrs. Stewart made out a *prima-facie* case. We were sufficiently impressed to proceed further. We have not caught the medium in any blatant fraud, and the writings produced were apparently on our own cards. Mrs. Stewart has been invited to submit to further tests, and appears anxious to do so."

Sir Arthur Conan Doyle is to give an address in the Church of St. Luke's, Queen's-road, Forest Hill, London, on Sunday evening next, October 28th, at 6.30. This is the church founded by the Rev. J. W. Potter on a basis of Christianity and the findings of Spiritualism. The same afternoon, "Dr. Beale," the control of Miss Rose, of Hullam House, near Exeter, will deliver an address at 3.30 p.m. Spirit healing, we understand, is to be one of the features of the ministry of the Church of St. Luke's.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

ARRANGED AND PUT IN ORDER BY THE RECIPIENT,
OTTO TORNEY SIMON.

(Continued from page 666.)

THE HIGHER UNIFICATION THROUGH LOVE.

The evolution will be towards the development of each type in individual and species-growth; the absorption of the God-essence in each type; the development of each type, through the God-radiation belonging to that type; the mutual understanding of all types of any individual one, and the universal understanding of any individual of any type of every individual of every other type and kind of creation. So, again, will the higher unification come with the increased permeation of love.

INCLUSIVENESS OF SPIRIT-PERCEPTION.

We hold all creation in gentle affection and love, and from this composite mass we sense the individual type and infinite varieties of individual types. It is a spirit-sense. Man knows the individual or the few; and imperfectly, a few more added to the few. I have told you that numbers and time are not in the spirit-consciousness of the places where we exist. We are aware of the spirit-personality of a single spirit-flower of God's place here, or we sense all of their creation as a composite type or creation, or we may have in our consciousness at one moment (earth expression) It has no spirit counterpart!) the individualised personality of each flower of the spirit-flower-world.

SPIRIT-EVOLUTION.

Such existences or identities that were of the mortal man-type are from different mortal worlds, and were varied as to modes of thought, religion, mentality, spiritual fineness, development and awakening. They have evolved on lower spiritual planes to these places, gradually losing tendencies and traits existing through their own voluntary action and individual vision, or through the inheritance that may bless or blight. Through the divine love, lovingly and personally grafted on the spirit-imagination, they have now become of a similar spiritual fibre, golden cords entwining each other with loving embrace, individual strands that do not seek isolation, but cling softly to each other and make the pulsating, aspiring spirit-life of each higher plane, which includes all of its kinds of spirit-identity. Such is the evolution of spirit-places.

MINERAL LIFE HAS AN INNER CONSCIOUSNESS.

What I write will be strange to the mortal. In the mineral-life there is a consciousness that unfolds through vibration. Its inner being is a throbbing essence, which has no counterpart in the fixity of its exterior, as seen by the vision of man. This vibration begins in its innermost recesses of substance, but extends to its outer surfaces, which vibration is not apparent either to man's sense of sight or his consciousness. He considers stone an inert mass.

This vibratory force surrounds an inner life which is the God-germ or love, directing progress and being, as the similar God-germ exists in the mortal. The secondary exterior vibratory-essence is the intelligence of mineral substance. Through this it progresses by volition, and aspires with its own sense of aspiration. It communicates through such to its kind and this communication is sensed in a finer degree by other mortal-creation of different kinds, as the animal and vegetable kingdoms of the mortal earth. But the communications are not sensed on mortal worlds by these. The understanding and communication of kind to kind begins in the spiritual planes, even the lowest.

"THE LOOK THAT COMES FROM THE EYES OF ANIMALS."

The animal kingdom is partially known to man by an obscure expression of what may be called language. Its cries in pain, in danger, as hunger presses, in happiness, are known to the mortal of earth through his sense of hearing; and frequently by vision, through facial changes and the look that comes from the eye. But these are the language mostly of animal-needs for protection from, or fear of, menacing danger. So the mortal senses communication of a simple kind from the animals and birds, with which he comes in contact, or those that may not be

domesticated, if he have the need to approach these. He senses in them affection and intelligence, as certain species, which are about him, look up into his eyes; and he sees, too, the mother caress and nurture her young with solicitude and mother-love, akin to the mother of the earth-baby. The look that comes from the eyes of animals should convey to the earth-man the conviction that much must exist in animal consciousness which has not yet been unfolded to him, mortal-man.

IN SPIRIT-PLACES UNLOVELY TRAITS ARE ERADICATED.

I have told you that the goaded animal of earth loses his ferocity and traits, sometimes that are treacherous (mortal man frequently possesses such characteristics also!) when he reaches the spiritual planes. The divine love eradicates such traits, where they may occur on these spirit-planes. Such characteristics may linger on the lower planes (not the higher ones) in the mankind, and in any species of any creation that has encouraged venomous or vicious characteristics by will, or that exist through inheritance of family or species-traits. I have told you that each plant, each flower, has its will-element. As with man so with all species and kinds of earth creation. The creation of fishes, which lives in a different element from mortal man, is less known to him (little he knows of any! I speak of the earth-man!). He will know them all, all, on the spiritual planes.

ELEMENTARY MORTALS INTERESTED IN THE SENSUOUS.

I have so often spoken in former Messages of the trees and flowers and the grasses, and how I am peculiarly sensitive to their communication here. Even the earth-man is drawn to these, and so also the mortals of other worlds; but the latter mortals, as I have told you, unfold also in their consciousness more toward all creation. The more elementary the mortal of any world, the more he perceives and is interested in what is sensuous, and so he loves the flowers and the swaying of grasses and the green of leafy forests, but has little interest for the dull, listless and, to him, lifeless rock. But on higher mortal-planes all of these creations become interesting to man, and he senses keenly, where before his senses were slumbering like a slumbering infant. But if he lives on advanced mortal-planes his interest becomes increased in fishes and stones and rocks, because a new meaning has come to him of them, and because he dimly perceives the harmony of all creation, and that other forms of creation have progress and aspiration besides his own.

THE PERFUME OF FLOWERS A DEFINITE COMMUNICATION.

The perfume of flowers is a language of which he has not even dreamed, as earth-man, and yet it will be unfolded in the future as something very definitely and exquisitely fine. Let him realise, as earth-man, now that I have told you, that this is definite communication, reaching him only as pleasurable sensation, but having its intricacies and ramifications and variations of meaning that fall on his now undeveloped sensibilities. He will be aroused to this in higher mortal-worlds, and his eyes will be unhooded in the spiritual planes. Suddenly, suddenly there the shackles that bound his senses to mortal worlds will fall, and he will see and understand. Such is God's love for His beloved children.

THERE ARE NO FLOWERS PLUCKED IN THE HEAVENLY PLACES.

But the flowers speak for the inner consciousness of the plant. And for this reason, when on the higher mortal planes man will evolve and partially recognise such communication, he will not destroy the blooms and blossoms of plants. Earth-men at the present stage of development rob the plants of communicative powers by destroying such blossoms. They pluck the flowers because they love them, but do not understand their significance. So flowers and plants suffer, and are oppressed by the mortal man of earth and other undeveloped mortal worlds also, because his development is yet elementary. There are no flowers plucked in the heavenly places! No species of creation destroys another!

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(To be continued.)

THE INSPIRED PROPHET: AND THE INSPIRED SINGER.

To the Editor of LIGHT.

SIR,—I am overjoyed to see that our great prophet, the Father of Modern Spiritualism, is coming to the front; the previous neglect of him was deplorable. From my first lecture to the Alliance at the beginning of 1903, all throughout my long series of lectures and articles, I have always pressed the unique claims of Andrew Jackson Davis. So much so that at last I feared to name him lest I should be thought to have Davis on the brain! But his case is now secure, and appreciation of his magnificent body of teaching will grow from more to more.

The most plenarily inspired of all our great poets is suffering a like neglect, to our great national loss, not to say disgrace. The same dullness which allowed the Germans to claim that they had discovered Shakespeare, is laying us open to the same taunt with regard to our one poet worthy to be named beside our myriad-minded national poet.

I refer to Philip James Bailey, the author of "Festus," of whom Tennyson said he dared not trust himself to speak, lest he be thought guilty of extravagance. He said that while he (Tennyson) was like a robin twittering along the hedge-rows, Bailey was like an eagle soaring to the sun! Now, I rush in where Tennyson feared to tread; and assert that in the plethora of magnificent thoughts Bailey stands head and shoulders above Dante, Goethe, and our own glorious Milton! One poet said that Bailey had the makings of fifty poets; another said that his work was like a Garden of Eden among the arid wastes of his time. These things were said in the first flush of astonishment at the marvellous maturity of a work by a youth of the same age as was Davis when he dictated "Nature's Divine Revelations." Since then his neglect has been complete. He was a little before our Great Seer, but it is remarkable how many thoughts of Davis he anticipated; and he was years ahead of science in his view of matter.

Bailey boldly claims to be inspired; and any study of inspiration is sadly incomplete without his case. The descriptions of other worlds by Davis, Vale Owen, and others, are splendid, but the poet on his winged Pegasus easily out-soars them all.

A word of warning. In middle life I took up "Festus," expecting a re-hash of Goethe and Milton, and I was untouched, and threw it aside. I took it up later, with like result; and it was not until I was writing my lecture on "Pantheism and Personality," for the London Spiritualist Alliance, that I came across a quotation from "Festus"—in one of Davis's books—showing me that the inspired boy, Bailey, had attained to a position which had taken me a long life of study to attain. I seized "Festus"; the scales fell from my eyes, and I read right through with ever-increasing amazement and admiration. So far from finding it too long I at once returned to the beginning, and wished it longer. And now when I take it up I can scarcely lay it down again, it gives me an exhaustless feast of great thoughts on the greatest themes, enriched with almost Miltonic music.

Another word of warning. The earlier editions are beautifully clear; but the poet spent all his life in adding to his work; and as his thought became more and more complex, and he was always trying to express the greatest thought in fewest words, his style became more and more involved and difficult. The last Jubilee edition is a library of poetry crammed into one volume; so every effort should be made to get an earlier edition, the ninth would be my choice. Certain booksellers specialise in getting any old books at a few days' notice; I got the earliest editions for a few shillings each.

There are three things that should be done to remove a deep national disgrace. Bailey has been allowed to pass as Shakespeare passed with scarce a word of contemporary biography! An early edition should be re-published. A volume of extracts should be published, as that would be the greatest collection of sublime thoughts in the language. In the last edition the speeches are so long as to remind one of that ever-erupting volcano of verbosity, Mr. G. Bernard Shaw! But no poet is so rich in condensed thought. He sums the controversy of ages into a line: "Free will is but necessity in play." A small volume of such should be collected. "Festus" is not a drama, it is a Bible of Theology sublimed; and should be read as such. It is an Epic of the Human Soul, in an Epic of the Universe, studded with stars of scintillating thought from beginning to end; and Spiritualists should remove the deep disgrace of its neglect. It is a mine of poetic and mystical wealth.—Yours, etc.,

E. WAKE COOK.

28, Heathfield Terrace,
Chiswick, W.4.
October 12th, 1923.

Thou sigh'st for a soul akin to thine—
Thou sigh'st in vain. Since first the world began
Man never knew the heart of other man.

—JOHN PAYNE.

ARMISTICE DAY IN LONDON.

SPIRITUALISTS TO RALLY AT THE QUEEN'S HALL.

The London District Council of the Spiritualists' National Union are organising a great rally of Spiritualists at the Queen's Hall, Langham Place, London, on the morning of Armistice Day, November 11th, when at the hour of noon a Service of Remembrance will be held. Sir Arthur Conan Doyle, who will be accompanied by Lady Doyle, will preside, and amongst the speakers are the following: Mr. Ernest Owen, Mr. Richard Boddington, Rev. G. Vale Owen, Miss F. R. Scatterd, and Mr. H. W. Engholm. Mr. C. W. Turner will preside at the Grand Organ. The service will be of the simplest character, and will last one hour. A great gathering is expected, and numbers of children of Spiritualists from the various London Lyceums are to be allotted seats in the grand circle. All Spiritualists are given an open invitation to this meeting, which undoubtedly will be remarkable and impressive. All seats are to be free, with the exception of those reserved on the platform; these will be occupied by a representative gathering of leaders, workers and notables of the Spiritualist movement.

A collection will be made at the close of the service on behalf of the Fund of Benevolence, and it is hoped that this most deserving fund will benefit considerably that morning. This service need in no way prevent those who desire to do so from being present at the national service the Government has decided to hold, after all, at the Cenotaph, Whitehall. Those who do attend this service are asked to make their way to the Queen's Hall, by way of Regent-street, as soon after the termination of the national service as possible. The doors of the Queen's Hall are to open at 11.30, and it is hoped that the audience will all be seated before the hour of noon as the service will commence promptly to time. We understand the well-known medium for psychic photography, Mrs. Deane, under the direction of Miss Estelle Stead and the Committee of the Stead Bureau, will again this year take a photograph of the scene at the Cenotaph during the two minutes' silence. Spiritualists who can conveniently get to the vicinity of the Cenotaph are asked to gather in as great a number as possible on the pavement to the south side. Every Spiritualist is requested to wear a white flower or, as in the case last year, an ivy leaf, that morning. It will be remembered that Miss Stead was responsible for the introduction of the ivy leaf emblem last year. We feel there is no need to impress on everyone who wishes to be present at the Queen's Hall service, the necessity of being at the Hall in good time on Armistice Day, all seats being free it will be a case of first come first seated. We think the idea of this service is an inspiration, and we have reason to believe that it was originated by Sir Arthur Conan Doyle. It is to be hoped that this service will become an annual event.

PSYCHIC PHOTOGRAPHY.

A PROPOSED EXPERIMENT.

From W. S. B. (Bolton), we receive a suggestion which may be given in his own words.

Referring to the psychic photographs taken at the Cenotaph on the last Armistice Day, he says:—

Why should not the same thing happen throughout the country? There may be many other mediums who, were the right opportunity taken, could obtain results. To me, no time for trying such an experiment is likely to be more powerfully charged with the necessary sympathies than the two minutes' silence. . . . Do you not think it would be a splendid chance to try and get results in every place where there are Spiritualists, at the shrine or cenotaph which nearly every town and village has in this country? I suggest that every Spiritualistic Society in the different places should set their minds on meeting that day at the appointed place for their village or town, and have a photographer—either one of themselves or someone they know—there also and make a couple of exposures as was done in Whitehall by you last year.

If any such experiments are undertaken no results would be of any value if they consisted simply of vague markings such as are not infrequent in such cases. We cannot say that we are very sanguine of results in the absence of trained mediumistic power, but the experiment is worth trying, and it is not impossible that real psychic effects, clear and definite, may be obtained in some few cases.

EVIDENCE OF SUPERNORMAL KNOWLEDGE IN AUTOMATIC WRITING.

The Address by Mr. F. Bligh Bond on this subject was duly delivered before the members of the London Spiritualist Alliance on Thursday, the 18th inst., Mr. H. W. Engholm occupying the chair. We hope to present a full report in a later issue.

SPIRITUALISM IN TASMANIA.

NOTABLE WORKERS IN HOBART.

BY HORACE LEAF.

It was very difficult for us to realise when we arrived in Hobart, that we were several thousand miles from England. The pretty town, nestling cosily at the foot of Mount Wellington, has a more English appearance than most towns in Australasia, while the townfolk might well be inhabitants of London or Brighton. They are charming people, and vastly proud of their wonderful little country. It is difficult to imagine a more beautiful setting than that which surrounds the capital of Tasmania. The River Derwent must be one of the loveliest rivers in the world; and the lagoons on the way to Port Arthur are extremely charming. Add to all this the wonderful orchards, formed by the industry of these far-off colonists of the British Empire, and well might the delighted traveller say, "Where is Tasmania's superior?"

Our memory of the Spiritualists of Hobart equals in pleasantness that of the town and its environs. Never can we forget the heartiness with which that little group of devotees to our Great Cause met us at the quay on our arrival, and their unremitting efforts on behalf of our mission, sustained throughout that all-too-brief fortnight that we were privileged to work among them.

There was the kindly President, Mr. Bennetto, melowered with years of experience into the very embodiment of patience and gentleness. He radiated confidence and won his way into every heart. Then there was the indefatigable Secretary, Mr. A. E. Challis, a natural organiser, an imperturbable gentleman who was yet full of nervous energy. Upon his devoted shoulders fell the task of arranging the affairs of our mission, which were performed with a regularity and precision that admitted no possibility of failure. No task was too menial or too great for these two men, who deserve the admiration and thanks of all Spiritualists who seek only the best for our great movement. It is practically impossible for us at the heart of Spiritualism and psychic science in Great Britain to realise what courage and devotion is needed to keep the flag flying in such a far away, isolated outpost as Hobart. Let us give them the benefit of our prayers and the support of our kindest thoughts.

In a short appreciation, such as this must necessarily be, it is impossible to mention all who deserve recognition and thanks. They must be content to feel that all that is said of their leaders redounds to their own credit: but this article could not be complete without one other name, that of Mrs. Crow, "our leader," as she is fondly called. For twenty-five years this noble woman has given her services to the Cause, asking for no other reward than to see it succeed. Without her there would probably have been no Spiritualist Society in Hobart, for she is a medium of outstanding ability. Her seventy years sit lightly upon her, for what she has lost in physical vigour has been more than counterbalanced by spiritual power and grace. There are some people who live so near to the spiritual-world that to be in their presence makes one feel an energising and uplifting power. Mrs. Crow is one of these remarkable people.

Her psychic gifts are varied, not the least among them being that of "controlled speaking." Around her she has drawn a coterie of earnest people who strive unceasingly after the higher life, and who through their companionship and support, add to the value of their leader's influence. Of such is Mrs. F. A. Cranstone and the friends who meet from time to time in her house.

Hobart needs the assistance of qualified public workers to lighten the load so consistently borne by those whom I have mentioned. Any workers who are passing that way should regard it as a duty to visit Hobart and help the Spiritualist Society there. They may be sure of a hearty welcome, the greatest hospitality, and new friends whose memory they will always cherish.

PSYCHIC PHENOMENA AND THE SPECTROSCOPE.

To the Editor of LIGHT.

SIR,—By allotting a little space to this subject you have earned the thanks of all students of the physics of psychic phenomena, while as a direct result of the discussion an offer of facilities for instrumental investigation has been received from a good quarter.

I am much indebted to Mr. C. J. Hans Hamilton, whose name is honourably known in psychical research, for his letter in your issue of 29th ult., and as the papers to which he refers are not easily traced in this country, I would be obliged to him for specific references to them. From the resumé Mr. Hamilton gives it would seem that they deal with photography in the violet and ultra-violet, an entirely different thing from the spectroscopic analysis of the energy at work in psychic light-effects. The one depicts forms invisible by reason of the quality of the radiation; the other is the analysis of the radiation itself which by revealing whether the spectrum is "continuous" or

"bright line" would enable us to ascertain what description of matter is responsible for the emission and in what state of thermal or electrical excitation it is.

This said, I would strongly support Mr. Hamilton's plea for photographic investigation of ultra-violet forms, for I am inclined to think that the key to genuine "psychic extras" on plates will be found there. A discussion of methods of photography in the ultra-violet would perhaps be deemed too technical for your columns, but apropos of Mr. Hamilton's reference to sensitisation of plates for ultra-violet work I am afraid that Mr. Duclame and Jeantet's discoveries were anticipated when as far back as 1873, Vogel found that the addition of certain dyes to silver salts in plate emulsions changed the range of sensitiveness to light. By the further researches of Abney and a host of other workers these dyes were much increased in number and effectiveness, and plates of this description have been in use by physicists for many years. But dyes, oils, etc., are utterly useless beyond a certain point in the ultra-violet spectrum where absorption by the gelatine makes itself felt, and not until Schumann, by his classic researches, first published in 1893, discovered a method of reducing the film to an extreme tenuity while preserving a high sensitiveness was it possible to photograph below wave-length 2100. Long before these regions are reached glass prisms and lenses are quite opaque. Quartz, rock-salt and Iceland spar begin to fail us, but by the use of fluorite we can reach down to about wave-length 1200. Here the very air is too dense to transmit the invisible "light," and Schumann had to invent his vacuum chamber into which go the whole box of tricks, spectroscopic plate, and radiating element—all except the observer! In its dark interior the quest continues. We have to cast aside the now opaque fluorite and call in the aid of the diffraction grating which in Millikan's hands has at last carried us down through the region of Röntgen rays and Gamma rays to the bottom of the dark "light" pit—wave-length nought.

We cannot put our psychic phenomena in the vacuum chamber, but is wave-length 0 the Ultima Thule? Some facts seem to hint at a metetherial medium. Is there an ether of mind as well as of space?—Yours, etc.,

GEO. E. BROWNE.

Sandy Nook,
Maybury Hill, Woking.
October 7th, 1923.

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An Open Letter to BARON HENRI de ROTHSCHILD

To the
BARON HENRI de ROTHSCHILD
London.

19, SICILIAN AVENUE,
W.C. 1.
October 17th, 1923.

SIR,—

It is reported in the Press that you have come to London to obtain financial support from the public for the purpose of producing a certain serum and vaccine for the treatment of consumption. The sum of £100,000 is mentioned as an objective, and it is claimed that given this money enough serum could be produced in eighteen months' time to treat 3,000 consumptives, and that in three years some 10,000 victims of the scourge could have the benefit of this serum treatment.

May I draw your attention to the fact that my antiseptic 'Yadil' has been used for nearly seven years in the British Isles and many parts of the Empire to cure consumption of the lungs, bones, skin, glands and other parts, and that victims of this disease need not wait eighteen months or three years to get cured.

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way alone, will an end be put to the scourge which in Europe and America has carried off over ten million people during the last ten years, more than the Great War and influenza put together.

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I would be glad of an opportunity to submit evidence of the statements made above.

I have the honour to be, Sir,

Your obedient servant,

Alx. Clement

The evidence offered to the Baron Henri de Roth-child is contained in THE YADIL BOOK, for all the world to read. The third Edition is now in the press. A copy will be sent post free to any address anywhere on receipt of 2/6. Booklet, *The Problem of Tuberculosis Solved*, post free on request.

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W.B.P.

RAY'S AND REFLECTIONS.

Nature seems to be always on the side of those who construct rather than of those who destroy. She favours the positive rather than the negative aspects of things. This is seen in her own operations where destruction is always merely the prelude to fresh building, indeed a part of the process. So we see that whether in philosophy or religion any system which consists mainly of negations and denials has less vitality than one which is mainly affirmative. This applies even when the things denied are rightly denied and the things affirmed are open to doubt.

The fact is that humanity cannot flourish on negations alone even when they are true and necessary ones. A faith which incorporates superstitions in its teachings is always in a stronger position than a later and more intellectual form of religion which chiefly represents a denial of the errors of the first. Intellectually perhaps it ought not to be so, but intellectual precision belongs more to Science than to Religion, which derives its inspiration primarily from the emotions. Heat is a more urgent necessity than light, although in the long run both are needed for perfect development, and as the French philosopher observed, "The heart has its reasons of which the reason knows nothing."

I have been reading about cosmic consciousness again, that state of spiritual expansion which Tennyson experienced and expressed so lucidly. But in these matters there is but one step from the sublime to the ridiculous. I remember some years ago hearing of a lady who said that her experience of the state was one of gloom and depression—profound and illimitable. It struck me that it was more likely to be indigestion, but I did not say so.

I have just been listening to a discussion as to whether mustard is hot when no one is tasting it, whether the reflection in a looking glass is existent when no one is looking at it, and so forth, all turning on the question as to the reality of things apart from the human consciousness. It is a high and noble theme, although I have never been able to see that it leads anywhere in particular. Meantime I am reminded of a very old story, so old, indeed, that I never hear it related nowadays. It is concerned with a miller who, having become wealthy, commissioned a painter to make a picture of his mill, showing the miller himself standing at the door. But he stipulated that if anyone was looking at the picture, then he was not to be visible: he was to be inside at work. It was a "tall order," but the artist said he could accomplish it, and in due time produced an excellent picture of the mill for the inspection of the miller and his friends. They were greatly impressed with it, except the miller who was evidently not quite satisfied. "But where am I?" he whispered to the painter. "I don't appear anywhere in the picture." "Of course not," replied the painter, "you are inside at work."

A number of people are greatly interested in what is known as the Hancock system of treatment, which, it is claimed, has effected some remarkable cures. The basis of the system is the clearance from the body of accumulations of mucus, which, by obstructing the throat and nasal channels, give rise to many disorders—especially adenoids. It is, in short, the application to the body of the principles of good drainage, and several medical men have become interested in it. I have myself derived great benefit from the treatment. There is nothing distinctively "psychic" about it, and I only refer to it as a matter of general interest.

D. G.

THE DANCES IN AID OF THE L.S.A.

To the Editor of LIGHT.

SIR, I shall be glad if you will allow me a little space in which to explain the position that has arisen in regard to the dances which had been arranged by a committee of ladies.

As the dance held on last April 16th was so successful, the Committee decided to arrange a course for this winter, as advertised.

Since the series have been announced, some protests have been received against associating the Alliance with this method of raising money.

The Dance Committee have therefore decided to be guided by this expression of opinion, and are cancelling all but the next one, to be held on November 5th, for which arrangements are too advanced for cancellation.

If series ticket-holders will apply to me, the money will be refunded.—Yours, etc.,

MERCY PHILLIMORE,

On behalf of Dance Committee.

5, Queen Square, W.C.
October 22nd, 1923.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

THE PROOFS OF SPIRIT EXISTENCE.

Here is a question, the discussion of which might easily fill a book. We can only touch lightly upon it here. We should say that proof is that which satisfies all reasonable tests and all intelligent claims upon it; for we have observed that some tests are unreasonable and impossible, since there is no *absolute* proof of anything. There is our friend Flexible, for example. He is in the flesh and we could prove his existence to the satisfaction of all the ordinary tribunals of evidence—the Law Courts, for example. But we doubt whether we could satisfy the demands of some of the more hypercritical followers of psychical research, unless of course they could be satisfied with his bodily presence and waive the question of the identity of the consciousness inhabiting Flexible's physical form. Because that changes its appearance and manners quite frequently, Flexible being a sensitive and impressionable person, liable to changes of mood dependent sometimes on the influence of people of stronger mind and character. But even Flexible is readily recognisable by those who know him well. He has his own peculiarities of voice and mannerism. We should know his writing, his speech and habits of mind, even though these were not accompanied by his bodily presence, as, for instance, if he were a spirit and communicated with us at a seance where the circumstances were favourable. Proof in these matters is of course a matter of recognition. Flexible could disguise himself from us more easily in a physical way than mentally. Proof of his identity as a spirit might easily satisfy all the requirements of common-sense, but not the demands of logic-choppers whose demands for "absolute proof" might well be retorted upon themselves by a request for "absolute" evidence of their *own* existence or that of any of their friends over and above what is supplied to the bodily senses, which may quite easily be deceived.

PERPLEXITIES IN SPIRIT-COMMUNICATION.

Here again we are asked to enter on a question concerning which a whole issue of *LIGHT* would not be sufficient to cover adequately. Let us tabulate a few of the causes in an explanatory way. Undeveloped mediumship answers for a great deal. As in every other vocation, half-baked and incompetent practitioners are common and wholly proficient ones relatively few. That much abused term "conditions" is also at the root of a great deal of the trouble. Discordant circles held in a haphazard way where two

positive persons sit cheek by jowl and a couple of negative people who heartily dislike each other are put side by side. Chaotic arrangements naturally produce chaotic results. Again, in the hosts of humanity on "the other side" are undeveloped people with little or no moral sense who find a low form of amusement in playing the fool for the confusion of those on this side who, not being necessarily fools themselves, are liable to be "practised upon" in a region with which they are unacquainted until they have learned to mix firmness and discrimination with the ingredients which should go to make up our attitude towards the spirit world. Then there are the usual misunderstandings and "errors in transmission" which should be familiar enough to all who have any training in the ordinary business of life. We could say much more on the subject but there is no training like practical experience. The more we have to find our own way by our own intelligence the better we shall be equipped for the journey. A few hints should be sufficient for the man or woman of good sense. The traveller in a foreign country may find a manual of conversation and a dictionary invaluable, but only for temporary purposes. So we counsel a study of books on Spiritualism at the outset of any investigation of Spiritualism, but not as guides all the way through.

SPIRIT RETURN: SOME CONSIDERATIONS.

We cannot at all agree with the sentiment that it is a tragic circumstance that all who pass from earth are not able to return owing to want of knowledge or want of opportunity. Of course there are many cases where there is real hardship and sadness because the returning spirit, yearning to assure his friends that he has survived death, has found no possibility of doing so. This, of course, must have been the case in thousands of instances in the late war, but the pain arising from such cases as these is necessarily short-lived, especially when the spirit at last realises the truth about himself and his surroundings. It is to be remembered, however, that probably in the majority of cases spirits have no particular desire to communicate; some have no strong ties to bring them back; others find the absorbing interests and the many friends to whom they are re-united fill their mind to the exclusion of any earth-ties and are quite content to await the arrival on the spirit side of the friends they have left on earth. This leads us to the consideration that the main purpose of Spiritualism is not simply to bring consolation to the bereaved, although that is a great and important task, but the bringing home to the general mind that there is a life after death as real and natural as the life here, a revelation, the effect of which cannot fail to make life here brighter and happier.

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ANSWERS TO CORRESPONDENTS.

H. CROWTHER.—(1) You apparently confuse the question of a living duplicate with a non-living one, for while there is a spirit body it seems that there are also so-called magnetic or etheric duplicates of inanimate objects. (2) We cannot be responsible for the position of the people who will not believe no matter how strong the evidences presented; there will always be persons of this type, and we are indisposed to waste any time upon them. (3) We know of no distinctively Spiritualist religious belief; Spiritualists belong to all creeds and denominations, and to none. It is absurd to ask that Spiritualism shall pronounce authoritatively on some question of Theology—that is not its province.

CORDELIA GRYLES.—Thank you for your letter from Vancouver. We do not think there is much more in the matter—nothing, at least, which can be profitably followed up. However, if the Captain should care to give us a call we should be happy to meet him.

W. C. A. (Lewisham).—We take note of the remarks in your letter, having already considered the question several times in the past, but we reflect that the truth about anything can never be a fixed quantity at any moment, and that it can only be tested by time. If it remains and grows it is true, if it does not, then, in the course of mental evolution, it dies out and is heard of no more.

F. A. CRANSTOWN (Hobart).—We have your letter, which you will see has had attention.

J. G. ARNOT.—Thank you. We are familiar with the attitude of the sect in question, and quite undisturbed by it. It is not wise to be too easily drawn into disputations on theological questions. We are content sometimes to let facts speak for themselves when they are sufficiently eloquent without assistance from us.

E. BREMNER.—We have your letter, and agree with you that the simpler explanation is more often than not the correct one. As to your request, we suggest that you address the London Spiritualist Alliance, 5, Queen-square, London, W.C. (the same address as this office). We would have handed your letter to them, but the address you give is not clear. Please write it plainly, in full.

OBITUARY.—Mrs. JOHN VENABLES.—Just as we go to press we are informed of the decease of Mrs. John Venables, of Walsall, who passed away on Thursday, the 18th inst. after a painful illness extending over a long period. She had been a Spiritualist for over forty years, and her home had been a centre of rest and encouragement for the whole movement. Both she and her husband, Mr. John Venables (who was at one time Mayor of Walsall) were well and widely known as indefatigable workers, and we desire to convey our condolences to her family and friends.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, October 28th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. E. A. Cannock. October 31st, 8, Mrs. Fidler.

Croydon.—Harewood Hall, 96, High-street.—October 28th, 11, Mr. Percy Scholey; 6.30, Mr. H. Carpenter.

Brighton.—Mighell-street Hall.—October 28th, 11.15 and 6.30, anniversary services; 3, Lyceum. Wednesday, October 31st, Mr. Fred Curry.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—October 28th, 11, circle; 6.30, Mr. A. Vout Peters. Wednesday, October 31st, 7.30, service at 55, Station-road.

North London.—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7.30, Building Fund whist drive. Sunday, 11, Mr. W. W. Drinkwater; 7, Lyceum Service; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Beatrice Stock. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 28th, 7, Mr. Percy Scholey. November 1st, 8, Mr. Ernest Meads.

Shepherd's Bush.—73, Beekton-road.—October 28th, 11, public circle; 7, Mr. and Mrs. Gribble. Thursday, November 1st, 8, public meeting.

Peckham.—Lausanne-road.—October 28th, 7, Mr. H. Boddington. Tuesday, 8, Rev. Dr. Lily Langwood-Smith. Thursday, 8.15, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, October 28th, 11, Rev. J. M. Mathias; 7, Mr. and Mrs. Pulham.

Worthing Spiritualist Church, Ann-street.—October 28th, 11 and 6.30, Mrs. Podmore. November 1st, 6.30, Mr. Fred Curry.

Central.—144, High Holborn (Bury-street entrance).—October 28th, 7.30, Mr. H. W. Engholm. October 28th, 7, Mrs. Clements.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, October 28th, 6.30, Mr. Melton. Wednesday, October 31st, 8, Mr. Odiam.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. October 28th, 3.30, "Dr. Beale"; 6.30, service and address by Sir Arthur Conan Doyle.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR OCTOBER.

DATE.	TIME.	TOWN.	HALL.	LOCAL ORGANISERS.
Oct. 27	7.30	Abertillery	Wesleyan Church	W. A. Jones, 15, Clarence-street, Abertillery.
" 28	8	Ferndale	Workmen's Hall	W. D. Jones, 32, Dylodwy-street, Treorchy.
" 29	7.45	Barry	Unity Hall	E. J. Taylor, 14, Burlington-street, Barry.
" 30	7	Mountain Ash	Drill Hall	A. G. Hayes, 51, Morris-avenue, Penarth.
" 31	7.30	Bridgend	Town Hall	W. Thomas, 28, Waungoch-terrace, Nantymoel.

All communications must be addressed to the Hon. Organising Secretary, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

NEW PUBLICATIONS RECEIVED.

"Into Little Thibet." By Helen Mary Boulnois. Simpkin Marshall (7s. 6d. net).

"Her Guiding Voice." By John Edward Ambrose. Christopher Publishing House, Boston, U.S.A. (2 dols.).

"The Theosophist." October.

"The Architecture in Resolution." By A. E. Gilmore. Elliot Stock (10/6 net).

"Royal Magazine." November.

"That Colony of God." Alice M. Browne. Grant Richards (7/6 net).

MRS. ROBERTS JOHNSON will be in town from Saturday, 3rd, to Wednesday, 8th, prox. Letters for her should be addressed c/o L.S.A., 5, Queen Square, London, W.C.1.

LONDON SPIRITUALIST ALLIANCE.—It is announced that Miss Mercy Phillimore has been appointed General Secretary, which post she will hold in combination with her present position of Librarian. Miss Phillimore has been some ten years in the office of the L.S.A., and by her capability and devotion to its interests and her general helpfulness to members and enquirers, has, in the opinion of the Council, fully justified their choice of her for this important position.

"A PSYCHIC VIGIL IN THREE WATCHES," is a book, pleasantly written in the form of a conversation between three friends, and was issued anonymously in 1896, with a preface by the Rev. H. R. Haweis, quoted in the foreword of the second edition, which appeared in 1917. Mr. Haweis predicted that "many, after reading the following pages, will take an entirely different view of the bugbear called 'supernaturalism.' They will perceive . . . that in the near future, for all reasonable folk, the distinction will not be between the miraculous and non-miraculous, but between Law known and Law unknown." On the cover, Sir Oliver Lodge commends the work "as containing some wisdom thoughtfully and well expressed." Only occasionally does he find himself differing from it. The author strongly supports the reasonableness of the Spiritualist position, giving good arguments for so doing. The London Spiritualist Alliance has fortunately succeeded in obtaining for its publicity department a limited number of copies of the work, originally published by Messrs. Methuen at 6/-, but now available for 4/- (4/4 post free).

Syllabus of Meetings, Classes, Lectures, for OCTOBER, NOVEMBER, DECEMBER.

TUESDAYS, commencing October 16th, at 8 p.m.

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2nd and 4th THURSDAYS of the month, at 3 p.m. Fee 5s.

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Mrs. Cannock will also attend private Drawing-Room Meetings, which can also be arranged for at her address, "Hydesville," 73, Earl's Court-road, Kensington, W.8 Tel. No. Western 764.

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