

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, SEPT. 1st, 1923

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,225.—VOL. XLIII. [Registered as] SATURDAY, SEPTEMBER 1, 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.

THERE is no object so foul that intense light will not make it beautiful. And the stimulus it affords to the sense, and a sort of infinitude which it hath, like space and time, make all matter gay.

—EMERSON.

"NATURE SPIRITS."

The subject of "Nature Spirits" is one on which science naturally frowns, but there is poetry in it; unless, of course, it is treated too analytically, and made a kind of foot-note to Natural History. Some years ago, writing in a contemporary (we think it was the "Occult Review"), Dr. Franz Hartmann discoursed entertainingly of these Nature spirits, mentioning the Undines—the water nymphs—which he described as the loveliest spirits of Nature; the Sylphs, or spirits of the air, and the Salamanders, the fire-spirits. Some of the most beautiful apparitions, he said, were found in the flower kingdom, and he told a pretty story of the appearance to a friend of his own of the spirit of a campanula. The friend kept the campanula in his room, and, on waking one morning, beheld the flower-spirit which had

taken the shape of a most beautiful female form enveloped in a transparent violet veil. The face of that angelic being had an expression of indescribable loveliness and innocence, while she was looking at me with her blue eyes full of spiritual light, affection and tenderness.

Truly, a most rare vision. A great man of science with whom we once discussed such experiences expressed the view that in many of these cases of "seeing fairies" the seers actually beheld something, but "what is it they see?" The question lies outside of what is called official science; even Psychology would doubtless dismiss such matters as illusions. We have the evidence of the camera in the case of the "Cottingley fairies," but that case is too isolated to be of much value. Not until the experiences are sufficiently multiplied to admit of close examination and comparison are we likely to progress in knowledge to any

marked extent. But the outlook is hopeful if we are to believe Professor Richet, who, in his new book, writes of "a whole unexplored world full of mysteries," and asserts that we are "evolving in another dimension." No doubt. Fairies may yet come into the purview of science—under another name, of course. Even the existence of the human spirit may be admitted. Only it will, of course, be necessary to find some non-committal term for it out of deference to the powerful prejudices of the Secular spirit, against which Religion—the sense of Eternity—alone can contend.

* * * *

CONFIRMATIONS: AFTER MANY DAYS.

In LIGHT of November 12th, 1921, Mr. Einar H. Kvaran, of Reykjavik, Iceland (Editor of the "Morgunn"), published an article on the "Evidences for Spirit Communication," being a description of a sitting in London with Mrs. Annie Brittain. At that sitting Mrs. Brittain, amongst other matters, gave a description of a lady as follows:—

Medium height, rather broad, but had got much thinner before she died. The face round, blue eyes, rather long nose, the cheeks red. Very active and orderly. Well dressed. Whatever she wore it always looked neat. She has lacework on the dress about the collar. Now she has put on another dress with some sort of stripes on the skirt. She was fond of lace. She is strongly built, with broad shoulders. She had a brooch, rather a large one. She suffered much internally before she passed away. She died very suddenly, and sooner than she or others expected.

Mr. Kvaran, who is again on a visit to this country, recently called upon us. He stated that since the description was given he has been making enquiries, and on getting into communication with a lady in Denmark, a sitter of the spirit lady described, has ascertained that certain points in the description which were not verifiable at the time were exactly accurate. The lady invariably wore lacework on her dress about the collar, and the references to the striped dress, the brooch, and the fondness for lace were also accurate. The striped dress was a gift from the lady consulted by Mr. Kvaran, and was much talked about in the family. At the time of the interview with the medium, as described in LIGHT, Mr. Kvaran had absolutely no knowledge of the facts.

INTIMATIONS.

Departing day's last breathless gleam
Upon a silent sea,
Transports me far away in dream,
Where love waits me.

For every touch of Beauty's hands,
In all the spheres of time,
Awakes fair symbols of far lands,
Yet more sublime.

So passing day's soft farewell gleam
Upon the dark'ning wave,
Transports me far away in dream
Beyond a grave.

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PROFESSOR RICHEL AND PSYCHICAL RESEARCH.

THE QUESTION OF BRAIN AND MIND.

BY FREDERICK STEPHENS.

After thirty years of psychical research, Professor Richet is not a supporter of the theory of "human survival." Coming from such a distinguished physiologist (unlike most of his scientific brethren he has really taken the trouble to study the supernormal in all its manifestations), this fact is important for all students of psychic research. Although his book is mainly a compendium of facts he does not leave us in the slightest doubt why he is unable to accept the Spiritist interpretation of many of them. It is really what one should expect from the fact that he approaches Psychology from the point of view of Physiology. Professor Richet's objection is the only sound and serious one that has ever been advanced against survival. If it can be sustained it is capital, and there is no more to be said—"the rest is silence." Stripped of all verbal reservations it is that the mind is the function of the brain. It is true the proposition is not always stated in such uncompromising simplicity—but it is at the core of all his argument, as we shall easily see. The doctrine of Psycho Physical Parallelism is the basis of all modern works on Psychology. It is a convenient and non-committal principle, and as such it is used by William James (the greatest of all psychologists, according to Flournoy, himself no mean judge). Now James combined in himself two types of mind, the scientific and the metaphysical, and he had the rare gift of keeping the two methods distinct—"in water-tight compartments." In his great work on Psychology he discusses the subject matter and scope of the science—considered as a natural science. In this work he has shut the metaphysician out, and is speaking as a scientist from the positive and observational point of view. So to clear the ground, he examines each in its turn—the "Mind Stuff," the "Automaton," and what he calls the "soul" theory and duly turns them all out of doors as being metaphysical and leading to the mazes of speculation. He confines himself to what is actually admitted by all and adopts provisionally what is beyond all possibility of doubt, *viz.*, that there is a double series (running parallel in time) of states of consciousness and brain activities. And this is absolutely all. He makes no statement that there is any relation of cause and effect between these two simultaneous series. Each seems simply to be the concomitant of the other. This fact is the material datum for Psychology. He calls it the

'blank and immediate correspondence, term for term, between a succession of brain processes and a succession of states of consciousness.'

Nothing else is posited. As it stands, it is an empirical generalisation, non-committal and neutral and suitable to the scope and character of Psychology. He starts from this and accepts it as his datum just as the chemist starts from "atoms" as fundamental for his science. The chemist knows now that the atom is really not fundamental, but that fact does not trouble him—the electron and the nucleus he hands over to somebody else to worry about, *viz.*, the physicist. Now it is clear that in starting with the datum of a "psycho physical parallelism" stripped to its simplest expression we have no right whatever to smuggle in on the quiet (hoping that we shall not be caught) any idea of causal relation or function between the series A or B. We are restricted to bare concomitance. The mere statement of simultaneity between A and B is not a proof that A is the cause of B or B the cause of A—although it might justify the suspicion that there may be some sort of relation between them—some kind of interdependence not understood nor exactly stated by the conception of cause. Evidently while we stick to this bald non-committal statement of James we shan't get very far towards solving this mystery—he knew that well enough, and as a metaphysician and not a psychologist we shall see that James had an "explanation" when asked. Now the real difficulty is that no one ever honestly keeps inside the limits of this self-denying ordinance expressed by the principle of psycho-physical correspondence—none of the scientific Positivists who have written have done so, from Cabanis onwards, and certainly Professor Richet does not. He constantly hints his strong conviction that there is a causal connection between the two series. In his reply to Sir Oliver Lodge in the May-June, 1922, number of the "Revue," Professor Richet says "conscious memory is a function of

the cerebral integrity and inter-cerebral physiological combustion." Again:—

All physiological or psychological experiment demonstrates the close inexorable parallelism between memory and cerebral activity—all, all without exception—the connection is so intimate and perpetual that I should require formidable proofs that there is *not* a relation of cause and effect.

Very good, then; in this statement we have left the field of pure physiology and also of psychology in the exact sense of the word. Here is a proposition postulating a causal relation between the subjective world and the objective world. We are now in the realm of metaphysics—however much the mind of the Positivist may object to that term—for if metaphysics is not concerned with the relation between subjective and objective and whether they are both real, or dual, or only one, or the "cause" either of the other, then I really don't know what it is concerned with.* So Professor Richet has climbed out of his trench and wanders about in the No Man's Land of Metaphysics. The ground is by no means so safe as he may think. Once again we are back in the old nineteenth century cerebral physiology of Maudsley and Co. But before turning Professor James loose upon him, let us notice for a moment the slipshod character of the language. What is the "function" of an organ or tissue? Of the liver? The secretion of bile. Of the lungs? Respiration. Of muscle tissue? The function is contraction. Of cerebral or nervous tissue? Speaking precisely its physiological function is classed under the general name of "innervation" or the propagation or transmission of a nervous "disturbance," "discharge" or "impulse" (whatever that may be). This is all one could imagine oneself to see of what (upon its subjective side) might be known to the subject as an emotion. What business have the physiologists to make here their usual philosopher's leap when they assert that the function of the cerebral hemispheres is "thought"? when all the time they ought to say that the function is only "inter-cerebral physiological combustion"? We will now see what James (this time speaking as a metaphysician) has to say about this idea of function—which usually means that thought and memory are products of the brain. In his book upon "Human Immortality," strange to say, James accepts the formula that thought is the function of the brain—but he gives a definition of "function" differing totally from that I have just criticised. He points out that the world of Nature offers examples of different kinds of "functions." In the materialist case *productive* function is meant—the brain produces thought. But there is an example of function which is releasing or permissive in character. The example is in the trigger of a crossbow which removes the obstacle holding back the string and allows the bow to fly back to its natural shape. There is also such a thing as *transmissive* function. Here the example given is a prism or refracting lens through which a beam of light is passed. The prism does not create the light but merely transmits it, and in the act of transmission it determines it to a certain path or shape. The energy of the light ray interacts with the matter of the prism and is affected by it in a certain way, but the prism does not produce the light; it merely modifies it. In conceiving of thought as a function of the brain we are perfectly entitled to consider the function as either permissive or transmissive in nature. In other words, we may conceive of the brain releasing thought as the trigger releases the arrow, or we may think of the brain as transmitting something *elsewhere* produced just as the prism transmits the beam of light. And in each case the condition of the instrument has a modifying effect upon the energy transmitted, a dirty surface or a flaw in the prism will modify the effect upon the light ray. It is to this latter theory of transmission that James inclines, and then developing it he thinks of the physical world as something like a veil concealing the world of genuine spiritual reality. He argues with ingenuity that this physical veil varies in thickness, in some places shutting out the spirit-world altogether and in others it becomes so "thin" that the light of spirit activity actually shines through. These "thin places" of the physical world, he says, are the human brain—which is the most complex example of organic matter known to us, possessing the greatest sensitiveness and instability. The spiritual life, then, according to James, is transmitted by the brain and manifests itself as con-

sciousness ranging from its lowest forms up to creative thought in man—where it becomes self-consciousness, and the transmission through this physical "prism" is clear or dim, radiant or obscure, according to the material condition of the transmitting medium, as modified by senility, decay or disease. This adopts all the classic examples of "the mind growing old with the brain, etc., etc."—always so triumphantly hurled at us by the orthodox materialists. It accepts all the facts but flatly denies the materialist interpretation of them—that is all. The scientific materialist usually has to enter the "pooh-pooh" stage when told this. He objects that "this is all very pretty and poetical—but it is not scientific, you know." One hears often the phrase "je ne me paie pas avec des mots" in the mouths of people who seldom pay themselves with anything else! We have so long had the materialists' blunderbuss presented to our heads that it is time to look down the barrel and see whether, after all, there is anything inside. Examination shows there is nothing capable of destroying the Spiritualist case. The doctrine that brain produces mind as cause produces effect is a meaningless jumble of words containing no clear idea, as Herbert Spencer admits. How can a material thing in space produce a non-material "thing" not in space? Evidently spirit and mind are stubborn realities which refuse to be explained away by mystical formulae which ignore the real problem. The fact that sound psychologists have to admit mental states as fundamental data whose reality is immediately known should suffice to show that they belong to an order of reality transcending matter—whose existence and "reality" are things not immediately known at all.

To the objection of inconceivability, James retorts that the orthodox theory of "production" is not one jot more conceivable, or simple, or credible in itself than the "transmissive" or any other theory.

"For polemic purposes the two theories are exactly on a par." Doubtless the production theory will continue for long in possession of the field—first because it is in possession, and secondly because it is naive and has an air of apparent simplicity until it is discovered to be meaningless. Furthermore, it may be useful as a kind of laboratory working hypothesis for cerebral physiologists, neurologists and others. But it should never be accepted as a serious philosophical theory. Once admit the possibility of "transmission" with James, and a possible answer is shown to "the only serious objection against survival." (Fiske.)

There is no more reason why the mind or soul should be regarded as dead when the body perishes than there is to think of the light of the sun being extinguished because the window through which it used to pass has been covered with a curtain.

There is much evidence now pointing to a much wider conception of personality as the "self" or "spirit" or (even) "will" which simply uses and expresses itself through the whole organism in life, thought and conscious action. This view conceives the whole self or individual as a "something" entirely transcending in its powers and faculties the organism through which it manifests, but by which in this world it is limited. These powers and faculties are supernormal and are only manifested in exceptional individuals (in widely different degrees) whom we call mediums. As it seems impossible to deny the existence of this personality (as Myers showed) in these exceptional cases, we may presume that "ordinary consciousness" is equally due to the activity of a spiritual agent.

It is extraordinary that Professor Richet admits all the facts upon which the new science of supernormal psychology exists and yet adheres to the old materialist theory of the relation between mind and brain! He seems to be absolutely unaware of any interpretation other than the current production theory which is assumed by all cerebral physiologists—or if he is not unaware that there is another interpretation of his facts why does he completely ignore it—as though no rival existed?

The questions he asks about the persistence of the self in another life, and whether its defects persist with it, although impressive enough from his own point of view, have no weight whatever if he could for once conceive the whole "self" as something which, essentially spiritual, is yet obliged to conform to the properties or defects of the instrument through which it manifests in this existence. The blunderbuss of the old Materialism, as I have said, is found to have nothing in its barrel, and one cannot do better than conclude with the words of the great American psychologist:—

"In strict logic the fangs of the cerebralistic materialism are drawn. My words ought already to exert a releasing function on your hopes. You may believe henceforward whether you care to profit by the permission or not."

Those people who think of their departed friends as being all-wise, how disappointed they would be if they could know that the life on this side is only an extension of the life on earth! If the thoughts and desires there have been only for material pleasures, the thoughts and desires here are likely to be the same.—"Letters from a Living Dead Man."

NOTE-TAKING AT PUBLIC MEETINGS.

By A. HORNGATE.

Anyone who believes that the spirits of the dead really manifest at a séance and become visible to clairvoyant sight, should be deeply concerned to keep out fraud from any meeting that calls itself spiritualistic. Otherwise he is paying money to support liars, and to send away in shame and disgust any intelligent enquirer who has been there.

It should be remembered how very easy it is to describe a human being when you really see nothing at all; or to deal round a blessing, or a message to cheer up for the clouds will soon roll away. Most people who fail to recognise their "spirit friend" announce the fact before anything very definite has been said; or put naive questions that would allow even the dullest inventor to put in the touches required for a likeness. A man is told that though he may have forgotten his own kindnesses, the grateful spirit remembers him well enough—and who will contradict so flattering an assertion? Or that a portrait will be found in an album of floral design, or in a room with green hangings—if not in his own house, then in that of a friend, because the clairvoyant can see the room with the utmost distinctness. Or the spirit is connected with a market town he knows, or with events twelve years ago, or may be showing himself as a youth though he grew a beard later—"it will all come back to you when you get home."

"Does the name Alice mean anything to you?"

"I once knew an Alice."

"She has come back to assure you that all is well. Bear up! all is well."

"But she is still alive, and much younger than this spirit."

"Ah! then this spirit is a friend of Alice's and the message is for her. The name Alice is the connecting link."

People seldom like to protest or make a scene. The lady who is told, "You have had a cross for many years, and at last you have learnt to kiss it," will probably say nothing; she will go home to tea, and chide her husband with being such a cross to her that mere strangers can see it at a glance.

Another lady will perhaps lose patience, after long descriptions of two or three people she is to look for in an album at home. "But what do I care about all these people? Why can't you see the one I care for? I'm sure he would have been here to-day if it were possible for spirits to return."

"Wait: another is now building up. I see a slim young figure in khaki —"

This would all be comic if it were not tragic. Such a scene is a disgrace to our cause—as revolting as to see a clergyman tipsy in church, after offering up similar prayers.

So-called mediums who can do no better than this among strangers, soon get to know the habits in any locality (especially if a wife and family are there to pick up gossip), so that appropriate messages not only satisfy them but impress others. And this type of "psychic gift" is usually eked out by studying books on the meaning of flowers, on physiognomy, on palmistry or astrology. Anyone can be diverted from an unsatisfactory "spirit friend" by being asked the month and day of her birth and warned to undertake no journeys for at least 3 weeks; or by being given advice about health, or a pretty coloured picture of her aura—with the casual mention that an aura changes from day to day, so that if the medium chance to give a quite different aura to the same sitter next week, all is well, all is well.

The remedy for this state of things is in the hands of Spiritualists themselves. If one and all made it a point of conscience to take pencil and block to all meetings and jot down what was said, twaddle of this sort could not survive anywhere for more than a few weeks.

One who is writing instead of gazing at the clairvoyant, need say nothing till some definite fact is given that cannot be wriggled out of. "Alice" cannot later be consigned to an album or be a friend of your third cousin, if she has been seen bending lovingly over you to draw up from your neck a crucifix—though you never wore such an object in your life!

The notes taken by different people should afterwards be compared, and tabulated under the headings: (1) True. (2) False. (3) Awaiting proof. (4) Impossible to prove or disprove.

This kind of fair and open test would soon either establish a medium's character, or openly disgrace it. Needless to say, all mediums of high class welcome a note-taker. The poor struggling clairvoyant who has a genuine gift, and yet has to take engagements for little more than fare and keep, would be grateful for this means of attaining deserved success.

Surely we owe it to all true clairvoyants that a system should be openly adopted that will separate the sheep from those wolves in sheep's clothing that now prey on the distressed.

The latter type of public performer would doubtless be in place in a booth at a fair—therefore let him seek that environment. No police traps could eject him from Spiritualism half so quickly or effectively as could Spiritualists themselves.

A RECORD OF HOME INVESTIGATIONS.

BY ARTHUR SCHOFIELD.

A GENERAL SUMMARY.

(Continued from page 534.)

March 7th, 1920. Mary Helen Schofield.

"My friends so often say that they wonder about the old life and the friends and work left both unfinished. Many friendships unfinished on earth are completed here."

(Then have we each an assured position waiting for us?)
"Well, we should if the advance of living is maintained. Each age and generation brings along its own learning to teach those who have missed it. We shall all meet, and learn from each other. Your experiences will help us, ours will help you in your then new found needs."

March 20th, 1920. Clifford Schofield.

"My work is all with the fallen souls—so-called with you."

(What is a fallen soul?)

"A fallen soul is one who has not been true to the high motive teachings of his own experiences."

(Can a fallen soul be saved?)

"Well, that depends upon his own aspirations—if he has any."

March 25th, 1920. Clifford Schofield.

"My wife, Mary, wishes me to speak, as I also earnestly wish to do. Your life work is only beginning."

(Can you give me any indication as to the way in which I ought to order my life?)

"My only advice is that of a bigger, better, all-round life of sympathy, a more ardent inclusion of the souls of others in your sphere of life and thought."

March 28th, 1920. Elsie Schofield.

"I am happy to be meeting the thought of a gentle brother. Have your sister Elsie in frequent thought, for though she has had the opportunity of travelling earlier through the beds of flowers, she has also had the difficult weeds of this life to destroy."

(What are the "weeds" in your life?)

"The weeds are the shortcomings from fulness; the life fallen short of its intended perfection; the soul of goodness unachieved; how better shall I describe it? May goodness, mercy, truth, and love be found upon the path you tread."

"A little sister's affection is constantly wafted to my brothers and sisters, a little way only in my rear."

April 6th, 1920. Lewis Crabtree.

(I wish you could give me the outstanding difference between your life and ours.)

"My world is fuller of incident than before. The acting of every deed counts more here than we ever realised on earth. We all help each other onward and upward. Those that deny the help are naturally given up, and fall behind. Remember Lot's wife! Eh, old man?"

April 22nd, 1920. Edward Schofield.

"Work is not left behind, but that begun is finished here. All high motives; all true concerns; all thought wishes are fulfilled here. The generous impulses of the heart are accounted for here."

April 27th, 1920. Clifford Schofield.

(Tell me what you are actually doing, please.)

"There are fields ahead to harvest—souls needing refreshment and encouragement of mind. Some souls are benighted. Others are in the light."

"Shine, shine, my son, while on earth that your hereafter may not be fraught with the difficulties and disappointments of stagnation for a period."

"Make diligent effort to try to reach these heights while on earth, lest haply, in stumbling upon them unprepared, you lose the foothold which should be yours by right."

May 25th, 1920. Clifford Schofield.

"Growth is only possible through constant lessons gathered during affliction. The walks of the mind during affliction are such as are not trodden at other times. I leave you with this thought."

May 30th, 1920. Mary Helen Schofield.

"May your life be full of love and joy and peace. Practise the habit of peace, for without it there can be no joy."

"My children lived more bound to my heart than they

ever knew. My joy is to have the knowledge of the welfare of my children's souls."

June 1st, 1921. Clifford Schofield.

"There is no growth without love. There is no heaven apart from it. Hold fast the treasure of love, the most infectious and generous attribute of all the mind and soul possess."

July 22nd, 1920. Clifford Schofield.

"Life here has a unity for all those who will effect it. Many are the souls who have not yet seen the way in which to walk. They do not recognise their own higher calling. My wonder is that they can exist on the meaninglessness of life."

(What do you then recommend me to do?)

"My answer is again the same. Strive to reach the good ideals that you have even now been taught, and believe me, your loving father."

"How can I help my children? I would impress you with the thought that right living, right thinking, and hand-to-hand kindness one to another are the greatest help to the soul's onward progression."

October 1st, 1920. Clifford Schofield.

"The pleasure of the renewal of knowledge of each other is very helpful to me, and very blessed to your mother, and your sister Elsie, the child given to us for consolation here."

"The Good God is not forgetful of the needs of any of His children, and nothing is so precious to the parent as the child given."

"Elsie says she knows and loves her brothers and her sister. May they love the sister, who waits with great impatience the future joy of knowledge of each of them."

November 6th, 1920. Clifford Schofield.

(Are you sure I shall be able to meet you when I die?)

"We shall meet if our thoughts can approach each other without the barrier of sin or duplicity."

"Many sons have not been close enough to their fathers, owing to a desire to cover a sin, and so on."

(But as you can reach me now through the veil of flesh, will you not be able to reach me after death, whatever my spiritual condition may be?)

"My thought is that there is a growing sympathy which nothing can now check. It will do the needed attracting."

December 31st, 1920. Clifford Schofield.

"Your mother desires to be in touch with you, and joins me to meet and greet you, as also your grandmother, and the one you think of as 'Little Elsie.' These all wait upon you to offer a service of love and thought. Send back your light as thought and love to us."

"Send out thy Light," as they used to sing at Salem Chapel."

"To my son, Arthur, with a father's full love and greeting on your New Year's approaching."

January 8th, 1921. Clifford Schofield.

"My dear son, emulate that which is good and great. Do not fail to look ahead, for the far-reaching spaces of eternity have yet to be traversed and traversed happily if prepared for aright."

February 13th, 1921. Clifford Schofield.

"It is necessary for growth that you contrive to be in the spirit more, and in the flesh less. The old sages knew the value of this. What you do in the spirit is what counts here."

March 15th, 1921. Clifford Schofield.

"Live aright, and guide those around you to do the same."

(How is one to live aright?)

"By the influence of a holy life lived only in the expectation that the present will be the making of the future."

"My dear children, will you ponder these matters for your eternal salvation?"

(I have just been reading a book by Coulson Kernahan, in which he contends that all such messages as these you are giving come from devils, and that you are a devil, and not my father at all. What is your answer?)

"Well, consider the qualities of the devils and then decide."

May 1st, 1921. Mary Helen Schofield.

"Do not be over-anxious about many things that matter

not in the future. The present only is with us, which if rightly used will achieve its own future."

"Make good use of your spare time, Arthur. Try to do good. When you are here with us you will see more the force and meaning of my remarks."

May 20th, 1921. *Mary Helen Schofield.*

"Is it worry that bothers you still, Arthur? Do not worry. Why do you? As Grandmother would say, 'Your lines are fallen in pleasant places.'"

May 30th, 1921. *Clifford Schofield.*

"Try to see me in the slight mist between us. I am often closer than you guess. We are so glad, so very glad of this new knowledge of you all. It is to me, especially, the renewal of a dear love-link, which I believed nearly snapped."

"Pray on. What I missed in that way on earth I have had to learn to acquire under the guidance of those fitted to show me the way of progression—prayer and love."

September 21st, 1921. *Clifford Schofield.*

"We pray for the great good of our dear children and those they are called upon to love. Be ever diligent in loving thought to those near you. Continue in this love. As the Master has for ever taught, 'Little children, love one another.'"

September 30th, 1921. *Edith Mary Thomson.*

"My dear lad, this is an old woman grown young in years again. Trust in the Lord, Arthur, as your father has just been advising you to do."

December 7th, 1921. *Clifford Schofield.*

"Sift the essence of your life motives, for these are the issues at stake. I cannot account for the rash indifference shown by the majority of men; yet perhaps, as in my own case, they have not always had the helpful guidance."

December 12th, 1921. *Clifford Schofield.*

"The issues at stake are more concerned with right living than aught else, so don't weary in well doing, and if you fail to see the goal of your perseverance, the result is always recorded as an imprint upon yourself."

June 13th, 1922. *Clifford Schofield.*

"It is ever important to remember that the earth life is but the nursery of the hereafter life. All the disciplines are of the greatest value. I tried to shirk the disciplines myself, but it is impossible to live to oneself. You must ever bear in mind the necessity of the life of love, of the service of selflessness. Tune all to the highest of motives, and you are then indeed upward and onward bent."

October 3rd, 1921. *Mary Helen Schofield.*

"May God bless you. Your times are still in His hands, and this do not forget, for the remembrance of it should be a softener of the burden you make for yourself, and which I and your father feel the pressure of. It would be easier for both of us if you could see your way to a more calm attitude. Trust in the Lord always. Make time to be holy. Guidance will be given to the opened heart."

January 18th, 1923. *Clifford Schofield.*

"What a small compass of earth life there was for me, yet I learnt that the better a man lives the better he awakes to the new life ahead. Continue in much love, and serve one another while life lasts."

March 29th, 1923. *Clifford Schofield.*

"Your mother and I cannot now live apart from each other. God is so good, for He leads us now hand in each other's hand, and as we view the future it is brightened by the thought that our children are progressing heavenward, too."

"Study the Soul's growth. Let not earth ties crowd it out of your thought. Growth is the soul's greatest need. I leave this important growth thought with you."

May 12th, 1923. *Elsie Schofield.* (My sister, died, aged 10 weeks, in 1875.)

"The pit you have heard spoken of is a reality, gentle brother, not a fable. The teachings of your holy lore are yet for your advancement and great learning."

"My faith in you is not being disappointed. Carry out the dictates of your own soul. As you have received, so give out of your gains."

May 20th, 1923. *Clifford Schofield.*

"We want some talk, boys. You and Robert are men now. What are you about?"

"My interests are ever after your good, your progress, so that when the great day comes for me and your mother here, we may meet a couple of manly sons, manly in deed, in thought, in word, in love best of all."

It is something of a surprise that the communicators have very little to say of a definitely dogmatic character. A good deal of excellent advice of an ethical nature is given, but there is very little dogmatic teaching, and none of an unusual or novel character.

April 16th, 1919. *Clifford Schofield.*

(My ideas are not orthodox. Am I right in not worrying about this?)

"You are right. All that are honest would agree with your own views."

April 16th, 1919. *Edith Mary Thomson.*

"Arthur, go on trying to reach me through my Bible, as of old. It was my guiding light. I trust it may help you, as it did me."

"Are you sure of yourself now, lad? Grandmother would like you to be safe in the Lord's keeping."

April 26th, 1919. *Clifford Schofield.*

(Is orthodoxy necessary?)

"We wish you to judge that for yourself."

May 23th, 1919. *Clifford Schofield.*

(Can you tell me whether Christ is God or Man?)

"Christ lives and reigns as life and King of all."

"The nearer Him the nearer the Godhead."

(Have you ever seen Christ as a person, or do you discern Him spiritually?)

"Spiritually."

(Does a man on dying carry over with him his religious ideas, and do they alter as time goes on?)

"Alteration comes with this fuller life."

(Is orthodoxy necessary to salvation?)

"No, no."

June 25th, 1919. *Henry Simpson.*

(What is the purpose of life?)

"To live aright; to do good; to love."

August 5th, 1919. *William Henry Jones.*

"His views are our old Church views, right enough to go by on your plane, as guidance for this, but we've learnt a lot here not known there."

CONCLUDING REMARKS.

I have endeavoured in the preceding articles to present the reader with such extracts from these writings as would enable him to form his own opinion as to their origin and value. The extracts are fair samples of the bulk from which they are taken.

It is right, however, that I should mention that a few sittings have been complete failures, no coherent writing being obtained, and that occasionally inaccurate statements have been made.

Once a message was received from a friend of whom I had not heard for years, giving the date of his decease, and a message to his family. I have since discovered that this man is still living. One or two other statements have proved untrue, though more or less satisfactory explanations of these may be given.

I have sometimes felt, when asking questions, that if I should press them beyond a given point, the answers would be unreliable.

On the other hand, there is undoubtedly an "atmosphere" about the communications. Usually, as the writing comes, whether with a slow, clear, even flow, or with energetic jerks and twistings, one feels to be in touch with an active, vivid, external personality. Some of the signatures—that of my mother especially—bear a remarkable resemblance to the earthly originals. Vivid little incidents occur from time to time which are certainly more suggestive of an external human mind than of sub-conscious action, devils, astral shells, and the rest. For example: The following from my cousin, Alfred Thomson, a young fellow killed in the war.

"Are you still in the world?"

(Yes, of course.)

"Where am I, then?"

(You're in heaven, aren't you?)

"I don't think so. I feel sick sometimes—not for such-like as me this place."

(Why not?)

"Too much like school. Learning all my lessons."

(What lessons?)

"Lessons about how to live, to live rightly."

"Well, how are your old spooks? (A reference to my interest in *Psychical Research*.)

(Half a minute, old man; you're a spook yourself now, aren't you?)

"Well, you may call me one, but I'm blown if I feel like a spook."

(What do you feel like?)

"Feel like a fish out of water."

As to my own attitude of mind, I am inclined to believe that these are genuine spirit messages, though I am not absolutely sure. I really do not see how, in the nature of the case, the evidence could be made more convincing than it is, and yet I hesitate on *a priori* grounds. It is difficult to believe that my wife has only to take a pencil in her hand, and keep her mind unoccupied, and instantly (in many cases) take down messages from people who have been dead many years, with all the ease of a shorthand clerk in an office.

The process is so simple that one's suspicions are aroused. Apart from this reason, and broadly surveying the evidence, I do not see adequate reason for rejecting the Spiritualistic view.

SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM. HIS RELEASE FROM MATTER.

Address delivered by Mr. J. J. Morse to the California Psychical Society, at San Francisco, on April 26th, 1896.

[This is the fourth and last lecture of the series which began in *LIGHT* on June 16th, 1923.]

HIS POST-MORTEM CIRCUMSTANCES.

The whole question of man's spiritual nature here in this world, and his possible circumstances in the world that lies beyond the boundary of death, is too wide and complex a problem to be even partially discussed with any amount of success even in the somewhat extended series of addresses that we have devoted to that topic. Yet vast and complex as it is, it remains to-day as deeply an interesting question as ever it has been since the dawning of human intellect and the unfolding of man's spiritual aspirations began.

In the far distant past men asked the question that was uttered, and uttered again and again, down the lapse of the ages, and is still voiced in the modern tongue, "If a man die, shall he live again?" Always they have striven—philosophers, thinkers, poets, and hearts that suffer, and souls that feel—to penetrate the veil that hangs between the two estates, to gain, if possible (no matter by what means, some have dared to say), some slight inkling of what there may be on the other side. The feeling that they must be satisfied with what the ages have handed down to them, that the speculations of ecclesiastics who trod the world's stage two thousand years ago or more must be binding on the living conscience and increased aspirations of to-day, gives the world no satisfaction in these times of deep inquiry and strenuous thought. The living present refuses to be bound by the dead past, and the inspirations that were sufficient for the ages that have gone leave untouched the larger problems that the greater knowledge of to-day has brought to view.

Hence, then, in modern times a road must be hewn for the people of to-day. The speculations of the past must be submitted to the crucible of present thought, and if, alas! when melted therein under the fires of criticism, there is a residuum that is useless for meeting the great question we have referred to, whether a man shall live or not after he is dead, then must the thinkers of to-day, the workers for human weal, either gather new courage to press forward to find, if possible, an answer under the new circumstances of the times, or wearily fold their hands and say, "We can go no farther, we cannot penetrate the darkness; we must give up in sheer despair and say we know not, and it seems we cannot know, whether a man lives beyond the mortal life or not."

The Church makes a brave effort from time to time to give an answer, or at least an encouragement in this direction; to stir up the waning embers of faith, and bring forth the bright treasures of hope, that they may shine upon the cold faces of the doubting in the world. Alas, such attempts have to be periodically renewed. The relaxation comes again, the cold creeps on, and men find year by year, more and more, how insufficient is faith and hope to meet their questionings. Science does not pretend to bother itself very much in this direction. It is too busy in discovering how many legs a caterpillar has, and how a butterfly works its wings, and how deep down in the earth they may find the fossil of some peculiar creature that crawled upon the face of the earth in ages long past; or squabbling among themselves as to whether the world has been shaped by fire, or ice, or water, or something else, that does not in the least concern the pulsing souls of men to-day in regard to the greatest question that can be presented—whether man lives beyond the grave. One school of thought clings to its particular ideas about these matters of science, and another school repudiates them. You ask them about the souls of men, and they talk glibly of consciousness and sensation, and all the rest of the cant phrases of the schools. When you press them for more particulars they talk learnedly of the conservation of energy, and the inter-relation of forces, and then say, "As for all the rest, well, we don't know," and say it, too, in such a fashion, as if they implied there was nothing to know.

THE GREAT QUESTION.

Psychology in its modern aspect has a more liberal interpretation than school and college are apt to impart to it; it deals with the occult powers of man's nature, seeks to tear aside the veil of matter, that it may see something of that mysterious something behind it; seeks to

discover how and why men live, and whether it be possible that in their natures there is an element, divine in itself, that transcends the material circumstances that at present surround it; that survives those circumstances when the rude hand of decay breaks them away from the imprisoned jewel they contain. Psychology would discover, if possible, whether here and now in the present nature of the man there is that germ of immortality, the existence of which when demonstrated shall give the only sure and scientific warrant for its possible continuance beyond the grave.

A liberal psychology that interprets human nature in this, its ultimate, analysis, is indeed a blessing to the Church and the salvation of the world of science. It may be that both parties may condemn it; the one saying that it smells suspiciously of brimstone, and the other asserting it is too reminiscent of the ages of superstition. Between these two, liberal psychology stands in somewhat of a crucified position. But that which is cursed to-day becomes the blessing of the world to-morrow; and this liberal psychology may yet become a light that shall illumine the darkness, gleam across the waters of doubt and despair, and be something to encourage the souls of men in a continuance of believing in themselves.

The whole course of work that we have conducted for you has been in the direction of this liberal psychology. By its light and in accordance with its principles and facts, the endeavour has been to see if there was a discoverable possibility in nature and in man and in the universe for any theory of immortality; to discover in the nature of the individual something of what he might look like after he had died; to discover, if it were practicable, to realise under certain natural conditions, the existence of that universe wherein that dead man might live. Step by step we have led you forward, and at last we have brought you face to face with the solemn and mysterious incidents associated with the death of the man in this world, the methods of his release from his material environment, when at last he should leave the world behind him, and enter into that larger life which has been the hope and dream of the ages of the past.

In closing, then, we follow this super-physical man one stage further, and inquire something of his post-mortem circumstances. Your practical man will say that such considerations are profitless, and what does it matter to us whether the dead live or not? It will not raise stocks a single point; it will not increase the value of land, and the cargo upon the sea will not bring one dollar more. Men look at the problems of the future in accordance with their environments in the present, and those hearts that do not vibrate to one single thrill of spiritual life, or moral greatness, are utterly incapable at present of rightly appreciating what immortality may be. They are to be pitied rather than condemned. And were we inclined to be still more critical, we might point out the reason and the cause of their callousness in regard to this stupendous question. But there are millions besides who are deeply concerned and most intensely interested in what that future life may be.

Ordinarily speaking, there are two questions that are inevitably propounded concerning the circumstances of the dead. We would venture to say—and without much hazard in the venture—that three-fourths of you all here, if it were possible for you to each and severally have some dear loved friend who has been laid asleep in the frost of death, and through the gateway gained an entrance into the summer life beyond, come back to you and grasp your hand, one or the other, if not both of these questions you would instantly propound: "Are you happy?" or "Are you unhappy?" That landable, widespread, and almost universal curiosity in regard to these two points seems to characterize men's thoughts when first they come in contact with the possibility of holding communication with people on the other plane of life. Why is this? When your friend goes to China and writes you news of his doings, about the country, the cities, the people, their pleasures and pursuits, you are intensely interested; and when your friend winds up and says, "I am in splendid health and enjoying myself thoroughly," you are quite satisfied. You do not impudently inquire of him, "Are you happy?" or "Are you unhappy?" An instinctive delicacy asserts itself in such regard; you feel intuitively that the question of his happiness or unhappiness in China is a matter entirely personal to himself. But when he is dead, the situation seems to have changed. You make it your especial business to ask him if he is happy or if he is unhappy, as being preliminary to any understanding of what

supposed-to-be circumstances he may exist under. There is reason for this; a reason that half unconsciously makes you confess (and an admission that you would scarcely admit if pressed) that there may be just a little danger, after all, for your good selves. You feel, knowing what kind of man your friend was and what kind of opinions he entertained, that if he is happy, you are willing, then, you might half unconsciously confess, to take chances yourself. But if he is unhappy, you begin to reflect rather seriously that perhaps it may not be quite safe for you.

HAPPINESS OR UNHAPPINESS.

There is a great deal of theological prejudice involved in those two questions, deny it how you may. If a plain, practical, commonsense interpretation is applied to the world beyond, it does not necessarily involve any such questions as we have referred to. If you will pardon us for pursuing the thought for one moment longer, we can make this matter still more plain to you.

Post-mortem happiness or post-mortem misery to the average individual means neither more nor less than this: If he is happy he was a Christian. If he is not happy, he was not a Christian. Unfortunately for the argument, there are quite a few people in other lands who are not Christians, and they have the habit of dying, and, perforce, must go somewhere. But if they find that "somewhere," and are as happy in that "somewhere" as they are fitted to be, it does not necessarily follow, then, that a man must be a theological believer in the doctrine of a modern Church to be happy on the post-mortem plane of life. May we not be permitted to bring it down to the basis of moral principle? You will all be happy or unhappy in accordance with the motives underlying the deeds done in the body. A very serious gospel, we grant you, but when considering the circumstances of the super-physical man, we are bound to consider the problem in the most serious manner possible.

Our post-mortem man has gone into the post-mortem life, and you will be concerned, in spite of all the arguments we have used, as to whether he is happy or not. It would, of course, be utterly absurd to argue that every person passing away from a civilised country into the post-mortem life is necessarily happy, or to urge the counter of that proposition—that everybody entering into that post-mortem life is naturally miserable. If men retain their consciousness after death, personal self-consciousness, there will be as infinite a variety of personal character in the immortal people as there is to-day in the mortal people. Otherwise, personality and self-consciousness is a mere vapouring of words signifying nothing. Hence, one of the simplest facts that you must admit in regard to the circumstances of post-mortem man is, the perpetuation of self-consciousness, his personal individual existence.

DETERMINED BY CHARACTER.

Here, then, we shall necessarily have to put forward another proposition strictly in harmony with the preceding one: That where there is an infinite variety of character there will be every grade of happiness and unhappiness. The superficial thinker at once rushes to the front at this

point, and says, "Ah, if there is going to be unhappiness in the next life, what an awful life that must be; why, it will be worse than this life. The good God could not have made such a world. It is utterly absurd, it is wicked, to state that such must be the condition of people in the next life." Good sir, or madam, save your breath. If all the rest of the world were as good, as virtuous, as kindly, as lovable, as spiritual as you are, no doubt the next world would be filled with angelic hosts. But unfortunately we have the stern facts of life; the world is not as good as you are, nor as virtuous, nor as lovable, nor as kindly and gracious; there are people much worse than you are, so exceedingly much worse that we should hesitate to describe how much worse; and, with due respect to your virtues, there are some people even much better than your worthy self. But, surely, you will be content to find in heaven the happiness that you desire. Infinite variety of character implies, as we have suggested, an infinite range of happiness from the supremest felicity, shading down lower and lower, losing its lustre as it descends into the darkness of sin and sorrow, until at last we reach the extremest woe. Why not? If death constitutes a universal court for moral bankruptcy wherein you can be purged of all offences, and get your liberty from the consequences of your past, why, then, death will land you fair and purified on the immortal shore; and happy, as a consequence.

To appreciate the circumstances of the post-mortem man, reason and common sense are two very valuable adjuncts in the endeavour. Let us look at the question a little more closely. Remember the cardinal position, the personal, self-conscious, individual immortality. That is the keynote. You either take with you all the mental, moral, and spiritual consequences of your life, or you do not. If you do not, then you have lost so much of the elements of your personal, individual, self-conscious selfhood. If you retain these consequences, then it is another question how they would affect you. You will note we are discussing the question purely on the moral plane at this point. There are a great many people who pass through the world with most excellent reputations for saintly lives, and everybody considers them to be better than somebody else. But if you were to look into their houses when the blinds are drawn, possibly another tale might be told. If you believe that now you see through a glass darkly, but then you shall see face to face, and be known even as you are known—to yourselves—you may be perfectly satisfied that in the post-mortem life there may be a great deal of uncovering, and a great many revelations may astonish you concerning sundry of your friends and acquaintances.

Action and reaction bear a proportionate relationship each to the other; that is a law of mechanics and physics. Morally the same law holds good. You cannot do a kindly thing without kindness coming back; you cannot do an evil thing without evil coming back. Bread cast upon the waters does return again. And this life, all too short for the outworkings of the problems of morality, even as you understand them, does not limit the possible consequences in their return, for sooner or later, here or there, it may be fairly argued, the consequences of your life's actions and motives will most surely come to you.

(To be continued.)

A SOLVENT PHILOSOPHY.

SWEDENBORG AND THE TAMILS.

By A. J. WOOD.

The West has been so deeply indebted to the East in the past for much that is best in its philosophy, that it is something of a surprise, as well as a pleasure, to find the East returning the compliment by borrowing from the West. When Kipling wrote,

For East is East, and West is West;
And never the twain shall meet

he overlooked the possibilities of philosophy as a common centre of attraction, and basis of unification.

In "New Light on the Philosophy of India," by Mr. D. Gopaul Chetty, an Indian *savant*, and late editor of "The New Reformer," Madras, there is a remarkable tribute paid to one of the greatest sons of true philosophy of the West, Emanuel Swedenborg. I say "true" because his philosophy is based upon spiritual realities; not upon Pantheism like that of Spinoza, nor upon Materialism, like those of Spencer and Haeckel.

Mr. Chetty has been so attracted by the light which the writings of the seer has thrown upon the dark places of the sacred books of the East, and so convinced of the truth of Swedenborg's message to mankind, that he has translated some of his works into Tamil, and hopes to translate more. The first of these translations ("Swedenborg's Intercourse of the Soul and Body") was, he says, "welcomed with great rejoicings by the leading Tamil scholars." The reason of this is not far to seek, for he tells us that the educated Hindoo "had lost faith in their Saiva Siddhanta (the sacred books of the Tamils) because there was no one to explain it to them." He finds this explanation in Swedenborg's philosophy.

It is not too much to say that these remarks of Mr. Chetty are also applicable to many educated Western minds to-day—they have lost their one-time faith in the Scriptures. They no longer regard them as being the "Word of God." It is, therefore, a remarkable thing that what the philosophy of Swedenborg has done for many Christians, i.e., restored their faith in their sacred writings, it should now also have accomplished for the Saiva Siddhantists. This fact of itself is sufficient to stamp the work of the seer as something out of the ordinary.

It is worthy of note that Mr. Chetty observes that "The Roman Catholic and Reformed Churches, with their old traditional and theological statements, make no impression upon any thinking man in India." This is not surprising, for the Hindoo is, above all, a thinker; and, if something of a mystic as well, requires a basis of reason in his religion and philosophy. He is unable to find this in so-called Christian orthodoxy. As Mr. Chetty says, "The doctrines of a Trinity of Persons, Justification by Faith, Atonement, etc., must all go." What is surprising, however, is to find Mr. Chetty confidently asserting that "the spiritual conquest of India by Christ will take place through the teachings of Swedenborg." If a theology that is more rational than that which at present passes muster in Christendom can accomplish this, there is no doubt much truth in this statement.

Mr. Chetty's book is a painstaking comparison of the religious books of the Tamils with the writings of Swedenborg, especially his "Divine Love and Wisdom." No one who reads it will fail to be struck by the evidences of wide reading and deep knowledge possessed by the author.

In concluding the Introduction to his book, Mr. Chetty says, "The study of Swedenborg's works has given me the clue to the meaning of many other things in our philosophy which, if God spares my life, I hope at some early time to reveal to India."

Let us hope that he may long be spared to carry out his wishes.

LIGHT,

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THE WAY OF GENIUS.

Looking back over his past life, with its moral lapses and failures, Burns wrote, in some touching lines intended for his own epitaph, that "prudent, cautious self-control is wisdom's root." It is an open question whether, if he had mastered this lesson at the beginning of things, we should ever have been made acquainted with Burns's genius. It might have been stunted by that same prudence.

Looking over the roll of names of the world's geniuses—its reformers, pioneers and great souls of all kinds—we can well understand how impossible it would have been to confine them in the grooves of precise and orderly standards of life. The surging spiritual energy by which they were driven burst through all such restraints. Even if their aspirations were holy and heaven-ward, the same impetuous power usually drove them beyond all the limits of discretion and common-sense.

To take an instance near at hand—that genius of journalism, W. T. Stead. The little prudences and cautions were not for him. His contemporaries in public life looked on aghast at that "divine insanity" which dared everything in the cause of right and justice, throwing the circumspect and the conventional to the winds. When he at last became a Spiritualist these tendencies were as evident as ever.

Such careers are out of accord with the methods of earth; but they are quite clearly part of the policy of Heaven which "lets loose on the world" not only quiet and grave thinkers but fiery men of action, shakers of empires and grave disturbers of the public peace. We are doomed to proceed not only by the slow and gradual processes of reason but also by way of "earthquake and eclipse"—energy, impulse and emotion.

Every great cause is advanced by the agency of men who, whether answering to the name of genius or not, stand out from the common crowd in virtue of some special quality. It may be either destructive or creative. They are born leaders and reformers, burning sometimes with a fierce flame, sometimes with a quiet unquenchable glow. The one type destroys and consumes old customs, habits and traditions, the rubbish of the past, which but for them would never be cleared away. The part of the other is to conserve all that is of good and use and to assist in the building of the newer and better order.

We see examples of each in our spiritual reformation, and we see, too, how valuable and necessary is their work. It were easy to dilate on their mistakes—an ungracious task which may be left to the tribe of small and cautious minds over-much concerned with a meticulous precision and obedience to rule and rote. In this matter of Spiritualism we have long seen that the measure of our progress will be shown not alone in orderly and quiet achievement, but in catastrophic things—conflict and disaster, blunder and misfortune. We look for the triumph of the Idea, and not for the success of any particular person or body of persons.

The lack of "prudent, cautious self-control," in some of the "fiery, untamed" spirits engaged in the work has acted and will continue to act disastrously upon them in their private lives. But we have sometimes wondered whether those self-regarding prudences which lead to much diplomatic reticence, and to a desperate attempt to remain safely on the boundary line, may not also have to be paid for hereafter in some fashion. There is no fire of genius there—rather a watery or an earthy element.

And yet in the Providence of life all are useful and necessary—there is a place for each. There is indeed a general composition of forces. And we have noted as a favourable sign that while, during the last half-century, several men and women of genius have devoted themselves to the work of the Spiritual Reformation, the amount of genius opposed to it has been singularly small. There was really nothing to call it forth. There is no inspiration in Materialism: the spiritual element is lacking. The career of genius is always upward, however erratic its course. Pegasus will never stay quietly in the stable or the pound.

We have read much in the way of attacks upon and criticism of Spiritualism. We should not have been sorry to have alighted on some evidence of genius in the attackers, if only to have found some opponent worthy of combat, some keen-eyed and capable foe whose criticism would have been helpful. What we found was usually trivial, niggling, commonplace and grotesquely uninformed. Where we looked for a knight-at-arms we found too frequently a buffoon with a bladder. We observed that when the genius came along and examined our idea he usually came in as its champion. He found we were going his way.

LADY BURTON AND THE GIPSY FORTUNE-TELLER.

In "Cassell's Weekly" recently appeared an article on the "Romance of Isabel Arundell and Richard Burton." The story of Sir Richard and Lady Burton is a notable one, and has its psychic aspects, for during her lifetime Lady Burton was much interested in psychical research, as testified, for example, by some accounts in Mr. W. T. Stead's magazine, "Borderland." The article referred to deals with the well-known story of the gipsy's prophecy:—

Isabel Arundell, while still a child, living with her parents in Essex, once allowed a gipsy woman—Hagar Burton by name—to cast her horoscope. The gipsy wrote in Romeny. The extract printed here is a translation:—"You will cross the sea, and be in the same town with your Destiny and know it not. Every obstacle will rise up against you. . . . Your life will be like one swimming against big waves; but God will be on your side, so you will always win. . . . You will bear the name of our tribe, and be right proud of it. . . . Your life is all wandering, change and adventure. One soul in two bodies, never long apart. Show this to the man you take for your husband."

When in her nineteenth year, that is to say in 1849, Isabel, after the London season, went with her family to Boulogne where, for the first time, she met Richard Burton, who was afterwards to be known as one of the greatest of British explorers. It was, however, but a casual meeting.

"You will bear the name of our tribe, and be right proud of it." Isabel recalled the gipsy's assurance. Yet, when she returned to England from Boulogne, not one word of love had passed between her and Burton, and for four long years she neither saw nor heard from him.

In June, 1855, Isabel drove, as one of a party, to Ascot. At the entrance to the race-course the carriage was held up. While it was waiting there Hagar Burton, the gipsy, made her way to it through the throng and touched Isabel's arm. "Are you Daisy Burton yet?" she asked. "Patience," added the gipsy; "it is coming."

The prophecy was fulfilled in 1861, when after many changes and changes the pair were married—one of the most romantic of marriages.

WHAT, O my heart, wert heav'n worth to me, save thou wert there with me?
Even in Paradise will I not pass without thee.
Come with me, comfort me, company, follow and fare with me;
Steer my souls' bark through the brume and the surge of Death's sea.

—JOHN PAYNE.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In an article published last Sunday in "Reynolds's Newspaper," Sir Arthur Conan Doyle, referring to the attitude of the Churches towards Spiritualism, wrote:—

"Of the Churches, the Anglicans take the broadest view. The Church which adopts Spiritualism will sweep the earth. We do not want to drag down the Churches; we want to make them stronger. But if they do not accept Spiritualism, Christianity will be extinct within a couple of centuries. People will break away and form Spiritualistic Churches. There are four hundred of them over here now. A great new religion is springing up, because the orthodox religions will not accept what we know to be true. They should allow mediums in the Churches, in order to keep people in touch with the other world. They want to get back to first-hand knowledge. Now they have formulas. What I want to see now is a dignified church established in London, and put into it the very best man we have got, so that he may preach this doctrine every Sunday. It is the next thing I have to attempt."

In the September issue of the "Cornhill Magazine," Sir Henry Lucy, in an article entitled "Charles Dickens: A Post-Mortem Interview," tells the following interesting table-rapping story:—

My wife, a clergyman, and myself, seated ourselves at a small table and completed the ordained ritual by joining finger-tips of hands laid upon it. We were each and all earnestly desirous of ascertaining the truth of the business, and in what followed there certainly was no manual interference with the movements of the table. In a few minutes we distinctly felt the table throb. This increased till it was moving off towards the window.

"Will you tell us your name?" I asked.

Instantly the table stopped and gave the decisive rap on the floor signifying assent. I began to recite the alphabet. Raps spelled out the unexpected name.

C-h-a-r-l-e-s D-i-c-k-e-n-s.

I have before me now my wife's visiting cards, hastily produced, upon which I wrote what was subsequently spelled out by my voiceless interlocutor. What puzzled me at the time was his rattling boyish flippancy, his childish mis-spelling of familiar words, and his frequent lapses from grammar. "Some people is werry green," was one of his remarks, which the cynical reader may regard as singularly appropriate, being offered in the presence of three grown-up people seated round an ambulatory table. "We are jolly good fellows, you and me." "She is a corker," "Hold your gab—go home," are some of the disjointed phrases spelled out; the latter being, I regret to say, addressed to the clergyman, who had offered an inoffensive remark. More curious was the message, "Mary Hogarth's works serve God. He sent her to help little children." These seem trivial, inconsequential observations, scarcely worth the while of a great novelist revisiting the earth to utter them through the medium of a table's legs. There are, however, one or two striking points which induce me to publish this record. At the time our table turned I had not read Forster's "Life of Dickens." Indeed, I am not sure that it had been published. I had never heard the name "Mary Hogarth." Still less was I acquainted with Dickens's intense love for her, which led him, in anticipation of his death, to direct that his bones should be laid to rest in her grave. When, years later, I read Forster's "Life," I was profoundly struck by the discovery that in his intimate correspondence with his biographer, Dickens was accustomed to misspell long words, and to coin phrases like "Some people is werry green." A marked feature of the ejaculated conversation was that "the spirit" insisted upon addressing itself exclusively to me. When my wife or the clergyman attempted to join in, they were rebuffed with almost equal sharpness. "You are a good fellow. I shall look after you," was one of his remarks. Later, in what is, perhaps, the most striking thing in the interview, he instructed me to call upon his son Charles, after his father's death editor of "All the Year Round." "He will be glad to see you," the table rapped. "You can help one another." At this time I was an obscurity, my name unknown in the journalistic or literary world. To call casually on the editor of a leading periodical was to court immediate rebuff. In other circumstances I would as soon have thought of calling at Marlborough House, and sending in my card to the Prince of Wales. I was so struck with this curious command that on the following morning I obeyed the injunction. On sending up my name to the editor I was, on his invitation, straightway admitted to his room. I was received with the cordiality of an old acquaintance. I took with me a short article, painstakingly written, and with equal diligence returned by the editors of several other likely magazines. Mr. Dickens asked me to leave it with him, promising to look over it, and, if it were suitable, use it in "All the Year Round." Three days later I received not only a proof of my article, but what I at the time regarded as a handsome cheque.

What is probably the first sermon in Westminster Abbey since the Reformation was preached last Sunday by the Rev. R. C. Griffith, Vicar of St. Martin's, Norwich, on faith healing. The congregation was a large one and many of them, through blindness, were led to their seats; others were dumb. In the course of his sermon Mr. Griffith said: "Spiritual healing is a live thing. There is no nonsense about it. I have seen blind men regain their sight. I have known a man shoot up an arm which was withered for sixteen years, and have seen cancer cured within twenty minutes. Faith returns not only to the healed, but also to those who are not healed. In East Anglia where I have just been working, thousands have waited from nine o'clock in the morning to eleven o'clock at night in the streets, kneeling outside the little shrines where hands are laid on the sick. They watched people who were stone-deaf healed within a few minutes, and returning thanks publicly. I was talking to one of the leading surgeons in the Cancer Research Fund a few days ago. He said to me: 'There is something about cancer that we know nothing about. What are you, as a representative of the Church, doing about it?' I told him that in my opinion a day should be set aside on which everyone throughout England should pray that this unknown 'something' might be revealed."

In an interview with a "Daily Express" representative published on Monday last, Mr. Griffith said: "People are healed every week in Norwich. We hold services in churches or on village greens, and hundreds of people come from every part of England. The services are of the quietest possible character, and there is no choir. Six or seven people pray earnestly all the time, and it is better if the sick people can be prepared before the mission. I have a small bowl of oil, specially blessed by the bishop of the diocese, and I rub this oil over their temples and foreheads. Some time ago a worshipper came whose head was swathed in bandages. He had an abscess which protruded from his eye, but the moment he reached home and took off the bandages the abscess had gone down, and not a trace of it was left. The Rev. Arthur T. Dence, who carries on the same work in Devonshire, was a helpless invalid, suffering from acute arthritis, until the Rev. John Maillard laid hands on him and cured him completely."

A book entitled "The Riddle of Life After Death," by F. Attfield Fawkes, has been recently published by the S.P.C.K. The Bishop of St. Edmundsbury and Ipswich, in an introductory note, writes: "The author makes no attempt to prove the fact of personal survival after death. It has never been, and probably never will be, demonstrated to the complete satisfaction of our reason." All bishops, however, are not of the same opinion. In the Spring of this year the Right Reverend Herman Page, Bishop of the Spokane Diocese of the Protestant Episcopal Church, publicly stated that: "Communication with the spirits of the dead will eventually be as easy as it is now to communicate by wireless, and the world to-day is drifting towards a spiritualistic movement which, though still in its infancy, may develop to great heights." As the author, Mr. Fawkes, in his attempt to solve the great riddle, abandons "the cult of Spiritualism," as he calls it, on the grounds that its phenomena "have been clearly proved to be the result of either sheer trickery or self-deception," he, like his bishop, has nothing to offer but a negative hope, and the riddle, to them, still remains unsolved. We advise Mr. Fawkes to change his bishop, and drop a line to the Bishop of the Spokane Diocese, and try again.

The "Westminster Gazette," and other journals, published last week an account of some phenomenal happenings that occurred in a house in Parliament-street, Thatto Heath, near St. Helens, Lancs. Mrs. Roberts, the occupant of the house, in relating her story, said: "Last Sunday night my husband and I retired to bed shortly before eleven. A little girl visitor was put to bed, and, after we had turned out the light, some strange noises were heard. Something seemed to patter about the floor very distinctly, and when this ceased a distinct and continuous noise was heard. We brought the girl into our bed, in order to be sure that she was not making the noise, but it persisted. We got settled down again and then there came a crash like coal being shot in. We saw a collar-box jump into the air, the contents being thrown all over the floor. The disturbances ceased shortly before four o'clock next morning. On Monday morning I went up to the front bedroom. I took up the oilcloth, lifted a board, and tapped one of the pipes three times with a hammer, to scare any mice there might be. I was astonished to get three distinct knocks back again, and a cloud of dust came up. I hurried downstairs and came back again with the little girl. She bent down and picked up a piece of paper, on which was written in very shaky writing: 'Take care of yourself.' This I handed over to the police. On Wednesday night I had a visit from a Spiritualist medium, who said that she could see a figure coming into the room. She described the figure, which stood leaning for a time by the fireplace, and from that description I identified my brother, who was killed some years ago in an explosion."

"THE REAL YOU."

By LIEUTENANT-COLONEL.

"Your body is not you." This statement is the first principle of Spiritualism, simply expressed, and, as such, to be accepted by all Spiritualists.

But with how many is it but lip-service? Many seldom give this great truth a second thought, and continue to look on the figure that moves about and obeys their behests as their real self, and the spirit as something that comes into being when the body dies—something composed of gas, or material of other diffuse nature, which arises from the body, and continues a kind of nebulous life.

They are like the schoolboy who defined "dogma" as something that had to be believed, although it was not true; or like the wordly type of parson who assents to the "articles of belief," with his tongue in his cheek, as good enough to teach the common people, or use as a basis for sermons, but on which personally he has his doubts, to put it mildly.

Look at the body when life has departed. It is a thing inert, of less value than the body of an ox, or a fallen tree; it has never been of more value, except as a means to an end, a convenient instrument for the person using it; but *You* have all along been the real person behind this mask of flesh, and continue to live, not as a mere emanation, a shadowy memory. Indeed *You* more than continue to live, for you now express a fuller life, no longer hampered by the limitations of the body, but free to exercise the whole power of will as the knowledge how to do so is obtained.

Surely this most vital fact of your existence requires more than casual consideration; it demands unremitting consideration until you have reached a confident decision that it is undeniable truth, and until this decision is reached you cannot really believe in the continued existence of your own loved ones who have gone before.

You will be harassed by doubts, influenced by the plausible arguments of the materialist, and torn between hope and fear.

But once the decision has been carefully and thoughtfully reached, doubts will appear absurd and cease to trouble you, and the cleverest arguments to the contrary but empty words. You will know.

What then is the evidence for this vital principle, this necessary fact if survival is to be more than a pious hope?

Your body has no inherent power of perception in itself, no voluntary action of its own, but it's like a wound-up clock or a charged electric battery.

At one moment all or part of its organs are as perfect as they have been for many years; the next they have ceased to act, although there has been no diminution of their perfection. There is nothing in the body to account for this change, no reason why they should not still act as perfectly as they did a moment previously, that is, if the body had ever been the real cause of action.

The truth is that it never was the body that perceived, but *You* who have been the cause of all action and perception, using the body as a machine for getting in touch with the physical world, a world of which you could have no direct knowledge except through physical means.

Your eyes have never seen, they have only collected the effect of certain vibrations which are called light, and this effect has passed along certain nerves to the brain, where you have been able to consider them and realise what was the cause of the vibrations.

Probably the eyes are still capable of carrying out this function for some time after the so-called death of the body, but you have lost interest in their message, and given up control of the mechanism, which after a time becomes ineffective, for it needs your constant attention to keep it in working order.

The argument is sometimes offered that doctors have, on occasion, resuscitated a dead body; but this claim is based upon false premises, that doctors are capable of deciding on all occasions when the body is finally what they consider "dead." Because *You* have lost interest in it, that is not to say that *You* have severed all connection with it. Unless otherwise enforced by external causes, the severance appears to be gradual, and although control has been given up, *You* have not finally cut yourself free. In this case it might be possible by various means to re-arouse interest, when, usually reluctantly, *You* again take up the control.

It is a difficult point, this moment of death, and we know little about it, except in as far as we can accept vague messages from those who have experienced it, and who try to explain conditions to us which are largely beyond our comprehension.

But this gives no advantage to the materialist, who is talking about matters which he understands still less, and making assertions without any reliable basis. It is well known that doctors are often completely deceived by certain types of trance, where the real self is in total abeyance, and the body shows every recognised evidence of death, except that of decay, which is only given after the lapse of some days; and yet the self has resumed control without

their assistance, and as if such control had never been suspended.

Even in sleep there is apparent diminution of control of some organs, in varying degree—the eye may be open and receiving impressions from without, but the self is taking no heed, and not even a subconscious memory of what was received has been registered.

The body was alive and quite capable of perception, but the self was not heeding. How then can anybody dictate the precise moment or even hour when any organ of the body ceases to be capable, and control is beyond recall?

A rather deeper argument, which may appeal to those philosophically inclined, is based on "the knowledge of existence." A sentient entity must be aware of its own existence at every instant of that existence, for failure to be so would indicate that it was not a sentient entity during the period of its unawareness, and an intermittently sentient entity is an impossible conception. Recognition of environment implies recognition of being present with that environment.

Certain organs of the body are constantly receiving impressions from external causes, but these impressions are not recognised at the instant of reception, for the receiving organ passes the impression along the nerves to the brain; consequently it is not until a measurable period of time has elapsed that the mind, or real self, recognises the impressions. In fact, when the mind is otherwise engaged, the impression may be ignored for a time, and only subsequently recognised; the impression has reached the brain as usual, but the mind has not recognised it until some period later.

It is thus evident that neither the body nor brain are sentient, but are only instruments of transmission and record.

This delay in recognition by the mind rules out the oft-made claim that the brain is the seat of sentience, for the only alternative explanations of this delay would be organic defect or inhibition.

It cannot be defect for the result would be continuous over certain periods, and defect would be marked and obvious; while inhibition is not voluntary; you can, more or less, vary the amount of attention given to an impression, but you cannot intentionally ignore it. If the brain and mind were one and the same, impressions on one must obviously be impressions on the other, but we have seen that the other can and does ignore impressions received by the one, temporarily, or even totally, but the present connection is so close that this action is not volitional, but only the result of separate individuality.

On the other hand, thought, unlike physical impressions, is instantaneous; there is no mechanism required to prepare a thought, for such an idea would imply something to start the mechanism, a thought to form the thought, and so we should still be faced with the instantaneous.

That is to say that thought is aware of itself at the instant, and every instant of its existence, and is the only sentient entity, the real self in constant repetition, or in other words, permanent endurance.

We have now seen that no part of the body is sentient, or has any power of knowledge; it only re-acts to impressions, whether from without or within, that is to say, it obeys your will.

The storage of power is in the body, but this is inert, latent, with no more volition than any other machine.

Certain functions of the body are spoken of as automatic, but it is a misnomer; they are in the same category as steering a bicycle, where habit has accustomed the mind to the action, and it operates without the necessity of concentrating thought on each separate action. It is true that some functions have become such a permanent habit that variation of control is difficult, but so-called faith healing shows that none of these functions are beyond control.

At the same time it is evident that the mind—the real self, *You*, is sentient, and can act independently of the body, although it cannot at present (except perhaps on some few occasions with certain people) free itself from the body without final separation.

But when we have recognised that the body is but a mechanical attachment, beautifully modulated but at the same time only mechanical, and that the mind can act independently of the body, and is fully sentient in itself, we are justified in giving due weight to any evidence that purports to show that minds do exist, independently of, and after separation from the body.

There is no justification for the idea that this belief must only be accepted as a last resort, when all other explanations have failed, in fact the very opposite, for the same evidence which supports the belief, refutes, and shows the absurdity of any other explanation.

And when we turn to the mass of evidence offered in proof of survival, in messages from those who purport to have survived, we find this circumstantial to a degree that would be accepted as absolute proof in the ordinary experiences of life.

"Your body is not *You*." The fact is indisputable. And when you cast it aside, as you would any other machine that has served its purpose, it is the same *You* that survives, neither more nor less.

MALIGNANT SPIRITS: A PROTEST.

(REPRINTED.)

We hear (we are glad to say less frequently now than formerly) of spiritual vampires, incubi, demons, and what not, preying upon people in this world and working terrible havoc in human life. We hear of places thronged with malicious and obsessing spirits who drive their fellows in the flesh into vice and crime. Listening to some of these melodramatic accounts, one might suppose that the lower reaches of the invisible world were given over to the rule of pandemonium. Frankly, we refuse to admit anything of the sort. This world is imperfect enough, as we know, but even here law and order prevail more or less. Society, for its own sake, imposes limits on the more lawless of its members. Are we to suppose that in the next world these checks and limitations are less effective?

No; we are inclined to think sometimes that some of these reports concerning chaotic and disorderly spiritual conditions have their origin (in part at least) in the disorderly mental conditions of those by whom such reports are made. It is our faith and experience that 'other-world order' is absolute; that misdirected souls, checked and repressed even in this world, are, in the next, held firmly under the control of the great and wise intelligences who administer the law and justice of that world. And we cannot reconcile with this conviction the idea of hordes of spiritual hooligans running riot amongst human kind; insidious and invisible tempters working ruin on sensitive victims in the flesh, or spiritual 'adversaries' banded together to subvert the Divine order.

Let us suppose the case of a man who has always dwelt apart from human-kind. He is visited by another man whose career has been passed in crowded cities—a man of sensitive mind and undisciplined imagination—who reports to the hermit his experiences of the world. What stories of bloodsuckers and sweatshops! What tales of oppressed and overworked toilers, of myriads of famished and sickly people, of strikes, riots, epidemics, heat waves, cyclones, murders and catastrophes of all kinds. The hermit listens and rather wonders that the people find such a world worth living in at all! But, in course of time, he resolves to see the world for himself, and makes the surprising discovery that the people he meets seem in the main to be fairly happy and contented, having their codes of law and conduct, and being generally peaceable and well-disposed. Certainly he does not recognise it as the world described by his visitor. And yet his visitor may have told him no more than the truth. It was merely a matter of proportion and perception and the point of view.

We think this is a fair illustration of what occasionally takes place in connection with the accounts we receive concerning certain aspects of life in the beyond.

We are no Pangloss; we have no desire to glose over the follies, the sufferings and the inequalities of life. But in this matter of demonism and unrestrained lawlessness and mischief, whether in this world or the next, we have very deep and abiding convictions. In the old legend we are told that when Adam and Eve were expelled from Paradise "a flaming sword which turned every way" was placed "to keep the way of the tree of life." And we believe—we know—that the "flaming sword" of Divine law is for ever turned against disorder and misrule, and that the "adversaries" before whom the timid pilgrims tremble are terrible chiefly in imagination. At the worst they are but as savage dogs that can go no further than the length of their chain. In any case, they are human creatures—God's children. Indeed, when we hear or read some lurid account of "evil spirits," we think of the kindly old Scottish saying sometimes used to rebuke those who are too censorious of their fellow-creatures—"We are all Jock Thomson's bairns!"

Another aspect of the question which has occasionally obtruded itself on our mind is the extent to which "wicked spirits" may fill the rôle formerly enacted by the Enemy of Souls. He was long a convenient "stalking-horse" to many of those who shrank from assuming the responsibility of their own frailties. It seems a not unreasonable assumption that, with the passing of "Satan," "malignant spirits" were made to do duty in his stead. But putting the case on its lowest level, assuming the existence of "principalities and powers" of Evil—beings of the nether world who, by some mysterious dispensation are permitted to harry the souls of men—there is always, as we have said, the "flaming sword," even the crudest old-time theology held to that view as a religious necessity. With the progress of spiritual science, however, demonism will infallibly recede into the background. A wider and deeper study of the psychology of the human mind will reveal the true origin of many an unreal "shadow pantomime" thrown on to the screen that separates one world from another. Many old-time Spiritualists found all this out for themselves. But a new generation is knocking at the door, and we must see to it that, however much we may have discarded, the old truths remain.

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PSYCHIC INTUITION IN THE LIFE OF THE BLESSED SŒUR THERÈSE.

By E. W. DUXBURY.

In the lives of the saints high spiritual attainment seems often to have released the purely psychic faculties, and this would appear to have been illustrated in the case of the young Carmelite nun, Sœur Thérèse, of Lisieux, who died of consumption at the age of twenty-four in the year 1897, and who was beatified by her Church on April 29th last.

The following quotations are taken from her biography:—

In the month of April, 1895, while she was still in excellent health, she said in confidence to one of the older nuns: "I shall die soon. I do not say that it will be in a few months, but in two or three years at most; I know it because of what is taking place in my soul."

She thus refers to a mysterious dream or vision she once had:—

My mind dwelt on mysterious dreams sent sometimes to Thy favoured ones, and I thought how such a consolation was not to be mine, that for me it was night, always the dark night. And in the midst of the storm I fell asleep. The following day, May 10th, just at dawn, I dreamt that I was walking in a gallery alone with Our Mother. Suddenly, without knowing how they had entered, I perceived three Carmelites, in mantles and long veils, and I knew that they came from Heaven. "Ah!" I thought, "how glad I should be if I could but look on the face of one of these Carmelites!" And, as if my wish had been heard, I saw the tallest of the three saints advance towards me. An inexpressible joy took possession of me as she raised her veil, and then covered me with it.

At once I recognised our Venerable Mother, Anne of Jesus, foundress of the Carmel in France. (The Venerable Mother Anne of Jesus, in the world, Anne of Lobera, was born in Spain in 1545. She entered the Carmelite Order in 1570, in the first convent of St. Joseph of Avila, and shortly afterwards became the counsellor and coadjutor of St. Teresa, and called her "her daughter and her crown." St. John of the Cross, who was her spiritual director for fourteen years, described her as "a seraph incarnate," and her prudence and sanctity were held in such esteem that the most learned men consulted her in their doubts, and accepted her answers as oracles.)

Her face was beautiful with an unearthly beauty; no rays came from it, and yet, in spite of the thick veil which enveloped us, I could see it suffused by a soft light, which seemed to emanate from her heavenly countenance. She caressed me tenderly, and seeing myself the object of such affection, I made bold to say: "Dear Mother, I entreat you, tell me, will Our Lord leave me much longer in this world? Will He not soon come to fetch me?" She smiled sweetly and answered, "Yes, soon . . . very soon . . . I promise you." "Dear Mother," I asked again, "tell me if He does not want more from me than these poor little acts and desires that I offer Him. Is He pleased with me?" Then our Venerable Mother's face shone with a new splendour, and her expression became still more gracious: "The Good God asks no more of you," she said, "He is pleased, quite pleased," and, taking my head between her hands, she kissed me so tenderly that it would be impossible to describe the joy I felt. My heart was overflowing with gladness, and, remembering my Sisters, I was about to beseech some favour for them, when, alas! I awoke. My happiness was too great for words. Many months have passed since I had this wonderful dream, and yet its memory is as fresh and delightful as ever. I can still picture the loving smiles of this holy Carmelite and feel her fond caresses. On waking, I realised that heaven does indeed exist, and that this heaven is peopled with souls who cherish me as their child, and this impression still remains with me, all the sweeter, because, up to that time, I had but little devotion to the Venerable Mother Anne of Jesus. I had never sought her help, and but rarely heard her name. And now I know and understand how constantly I was in her thoughts, and the knowledge adds to my love for her and for all the dear ones in my Father's home.

During her illness one of her sisters had experienced some moments of acute distress, amounting almost to discouragement, at the thought of the inevitable parting. Immediately afterwards she went to the infirmary, but was careful not to let any sign of grief be seen. What was her surprise when Thérèse, in a sad and serious tone, thus addressed her: "We ought not to weep like those who have no hope."

At each visit the doctor expressed his admiration. "If only you knew what she has to endure! I have never seen anyone suffer so intensely with such a look of supernatural joy. . . . I shall not be able to cure her; she was not made for this earth."

Some months before the death of Sœur Thérèse, "The Life of St. Aloysius" was being read in the refectory, and one of the mothers was struck by the mutual and tender

affection which existed between the young saint and the aged Jesuit, Father Corbinelli.

"You are little Aloysius," she said to Sœur Thérèse, "and I am old Father Corbinelli; be mindful of me when you enter heaven." "Would you like me to fetch you thither soon, dear Mother?" "No, I have not yet suffered enough." "Nay, Mother, I tell you that you have suffered quite enough."

Now on one of the last days of her life, Sœur Thérèse, scarcely able to speak owing to her great weakness, received through the infirmarian a bouquet of flowers. It had been gathered by the Mother, and was accompanied by an entreaty for one word of affection. The message came back: "Tell Mother Hermance of the Heart of Jesus that during Mass this morning I saw Father Corbinelli's grave close to that of little Aloysius."

"That is well," replied the good Mother, greatly touched; "tell Sœur Thérèse that I have understood." And from that moment she felt convinced her death was near. It took place just one year later, and, according to the prediction of the "Little Aloysius," the two graves lie side by side.

Sœur Thérèse was once asked: "You will look down upon us from heaven, will you not?" "No," she replied, "I will come down."

One of the Mothers, having come to visit her, did her a trifling service. "How happy I should be," thought the Mother, "if this angel would only say: 'I will repay you in heaven!'" At that instant Sœur Thérèse, turning to her, said: "Mother, I will repay you in heaven!"

But more surprising than all, was her consciousness of the mission for which Our Lord had destined her. The veil which hides the future seemed lifted, and more than once she revealed to us its secrets, in prophecies which have already been realised.

"I have never given the Good God ought but love; it is with Love He will repay. After my death I will let fall a shower of roses."

At another time she interrupted a sister, who was speaking to her of the happiness of heaven, by the sublime words: "It is not that which attracts me." "And what attracts you?" asked the other.

"Oh! it is love! To love, to be beloved, and to return to earth to win love for our love!"

One evening, she welcomed Mother Agnes of Jesus with an extraordinary expression of joy: "Mother!" she said, "some notes from a concert far away have just reached my ears, and have made me think that soon I shall be listening to the wondrous melodies of Paradise. The thought, however, gave me but a moment's joy, on hope alone makes my heart beat fast; the love that I shall receive and the love I shall be able to give!"

"I felt that my mission is soon to begin, my mission to make others love God as I love Him; to teach souls my little way. I will spend my heaven in doing good upon earth."

"Nor is this impossible, since from the very heart of the Beatific Vision the Angels keep watch over us. No, there can be no rest for me until the end of the world. But when the Angel shall have said: 'Time is no more!' then I shall rest, then I shall be able to rejoice, because the number of the elect will be complete."

RIDDLES OF DREAMLAND

To the Editor of LIGHT.

SIR,—Perhaps the following two dreams may have some interest for those readers of LIGHT who speculate sometimes on the "Riddles of Dreamland." Though trivial in themselves, the dreams seem to me to suggest questions which are not easy to answer.

A DREAM THAT CAME TRUE.

The following dream occurred to my mother. She was not very well, so she was staying in bed, and at about eleven o'clock in the morning I went up to see how she was. She said she had been troubled by a dream that two birds had found their way into the house, and were flying round and beating against the walls unable to escape. An hour later, two birds actually *did* fly into the house. They came in by the hall window, and flew into a room, the window of which was not in order, and would not open properly, and there they fluttered about, in a frightened manner. It was very difficult to catch them, and to set them free without their getting hurt, though this was ultimately accomplished! I think this dream could not possibly have been due to telepathy, as nobody, not even the birds themselves, could have been thinking of the foolish mistake they would make an hour before it happened; and there being *two birds* is sufficiently unusual to make coincidence unlikely as an explanation. In all the years we have lived here we have never had even *one* bird come in, on any occasion.

MEETING A FRIEND BY APPOINTMENT, IN DREAMLAND.

One evening I casually remarked to my cousin (Miss Norton): "Will you meet me to-night in Dreamland?" She replied: "Yes, if you like. Let it be somewhere nice, in the country for choice." We did not say any more about

it than that, and did not dwell at all on the idea. But that night I had a rather unusual dream. I thought I was standing in a pleasant, sunny, country place. Behind me was an old red brick building, an inn, or a farm, and in front a low hedge on the other side of which was a ditch where flowers and grasses grew, and a meadow stretching away beyond it. There were people talking behind me, in pleased, eager voices, and I was aware that my cousin was among them, but I could not see her or them. I was watching the flowers sway in the ditch, and then, from among them, there came dancing the prettiest little fairy, dressed in green, and with transparent wings! He carried a stem on which some little fairy flower-bells were swinging as he danced. I was so surprised and delighted that it woke me. The same night my cousin dreamt that she was in a large room in some country farmhouse. The floor was of red bricks, and there were other people there. And then she saw on the floor at least four fairies dancing. They were very frail and pretty, being made of flowers; one a daisy, and one a buttercup, and there were others. As they grew tired their petals faded and fell.

Did we really visit the same dream place, each remembering only part of what happened? Or was it perhaps a telepathic dream? But if it had been telepathic, would not the remembered incident have been the same in both cases?

Yours, etc.,

ELSIE BLOMFIELD.

RYDE SPIRITUALISTS' SOCIETY (I.O.W.)

SIR.—A continual reader of *LIGHT*, I was particularly pleased to see your paragraph asking readers to assist that little body of "young" Spiritualists at Ryde, I. of W.

I spent the first week of August (my holiday) there this year, and was greatly pleased to find a new Society had sprung into being. I threw in my lot with them for the period of my stay, and found them to be in very real earnest in all they do. But they are a small body and quite without finance. I wonder may I add to your appeal for financial assistance from some of your readers? I am going to do my little bit by becoming a financial member of their church. But it is immediate donations they require. They have just taken on a hall (the Anglesea Hall, you speak of), but they are entirely without chairs. I wonder will some kind friend, or friends, help them with furniture? This done, I know they will go ahead! Please help! is the earnest request of one who spent a happy week amongst them, and who looks forward to spending more.

Yours, etc.,

HAROLD GEO. SLEEMAN.

76, Belgrave-road,
Walthamstow, E.17.
August 25th, 1923.

PSYCHIC PHOTOGRAPHY AND THE CREWE MEDIUMS.

SIR.—In a recent visit to Crewe of four days, I was successful in getting seven sittings, six recognised, viz., my father, mother, aunt, nephew, and a spirit friend and his sister whose mother and father are especial friends of mine. The seventh extra is covered with ectoplasm.

Every precaution was used by me, but there is really no need for that when we recognise the spirit friends. I have nothing but praise for the treatment I have received from Mrs. Buxton and Mr. Hope. I am wondering if this number is a record. Society for Psychical Research should take note.

Yours, etc.,

T. McNEIL.

256, Allison-street,
Crosshill, Glasgow.
August 21st, 1923.

A HANDFUL OF APHORISMS.

A principle is like a bubble; you can't have part of it. Always mistrust a man who never says he doesn't know. Music has been called the handmaid of religion; might not theologians take a leaf out of her score, and judge a writer's inspiration by what he wrote rather than by what he was? The root by the fruit, and not the fruit by the root.

It is not always better to do anything than to think whether to do something else—but it generally is. Some people can only see a thing if it isn't there.

Investigate before you adjudicate. Incredulity is quite as capable of gulling a man as credulity.

CLEMENT ANTROBUS HARRIS.

THERE are many Christians who all their life long carry their hopes as a boy carries a bird's nest containing an unfledged bird that can scarcely peep, much less sing—a poor fledgeless hope.

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But (to quote the biographer), "Browning's prejudices belonged to that healthy order which is characterised by a cheerful and satisfied ignorance. It never does a man any harm to hate a thing that he knows nothing about." Browning, in short, was a little like Walter Savage Landor in the vehement and uproarious expression of his hatreds, which were sometimes directed against things and people he would have admired if he had had the patience to find out the truth about them.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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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."

REPLIES TO CRITICISM.

In reference to various newspaper cuttings, pamphlets, etc., sent to us as containing attacks on Spiritualism, we would say again, as we have said before, that the bulk of the criticism seems to be of little importance, and where the attacks are of a local character, as in small provincial newspapers, they are more fitly and effectively answered by addressing the reply to the quarter particularly concerned. We learn, for example, that in some quarters certain anti-Spiritualistic speakers are deriding the reality of ectoplasm. That concerns us very little. The existence of that mysterious substance is now testified to by a great number of men of science, both in this country and on the Continent, so that the ridicule of uninformed speakers and writers is of no particular consequence. As to the general question of psychic phenomena, we have devoted much space to the verification of these by many men of reputation and authority. As a rule, we find it necessary only to deal with objections of a serious and sincere character. In this direction we invert the old proverb—we take care of the pounds and let the pence take care of themselves.

"A HAPPIER WORLD."

To the objection that a much too roseate picture of the next life is being put forward, and that the next world may be too optimistically described, the reply is simple. Such generalisations are quite justified on a general view. We

should say that the future life is most assuredly a happier and better life for the average humanity, which will enter upon it in the course of nature. Every good rule has its exceptions, of course. And the exceptions in this case will include those who were, in this world, bad at heart or who were weak enough to shirk the struggle and endeavour to escape it by the short-cut of suicide. There is no question of "disestablishing Heaven and Hell," as one objector puts it. Heaven and Hell will remain as they always were—interior states. There will be doubtless certain penances and lessons for the best of us—as well as rewards. But these are all involved in the general law of cause and effect. And it is to be remembered that there is no real division between life here and life hereafter in any spiritual sense. "Sowing and reaping" are done in this world as well as in the next. But in the next certain physical hindrances are escaped, and that is what the idea of "a happier world" chiefly amounts to, when closely considered.

THE SIGNIFICANCE OF COLOURS.

Colours have certainly a significance and a power, although the particular forces at work are still problematical. We are told that it is all a question of "vibrations," but even this explanation does not convey any very definite meaning. Why the colour red should have such an irritating effect on bulls and turkey cocks is a mystery to us, although it is often quoted as an example of the influence of colours. We find a more pleasing and convincing illustration of colour-power in chromotherapy, the healing of disease by colours in the surroundings of the patient, which is sufficiently well attested. As to the "occult" significance of colours, in which more than one correspondent is interested, we can only say that our study of the matter shows that the meanings attached to colours are too variable to make it safe to lay down any rule. Thus the colour green by some held to be unlucky is by others regarded as fortunate, and the various occult "systems" are inclined to contradict each other. These are the by-ways of our subject, pleasant enough as a pastime for the mind, but not of any particular profit. They may lead somewhere—or nowhere—but we have not much time in which to explore them.

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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."

REPLIES TO CRITICISM.

In reference to various newspaper cuttings, pamphlets, etc., sent to us as containing attacks on Spiritualism, we would say again, as we have said before, that the bulk of the criticism seems to be of little importance, and where the attacks are of a local character, as in small provincial newspapers, they are more fitly and effectively answered by addressing the reply to the quarter particularly concerned. We learn, for example, that in some quarters certain anti-Spiritualistic speakers are deriding the reality of ectoplasm. That concerns us very little. The existence of that mysterious substance is now testified to by a great number of men of science, both in this country and on the Continent, so that the ridicule of uninformed speakers and writers is of no particular consequence. As to the general question of psychic phenomena, we have devoted much space to the verification of these by many men of reputation and authority. As a rule, we find it necessary only to deal with objections of a serious and sincere character. In this direction we invert the old proverb—we take care of the pounds and let the pence take care of themselves.

"A HAPPIER WORLD."

To the objection that a much too roseate picture of the next life is being put forward, and that the next world may be too optimistically described, the reply is simple. Such generalisations are quite justified on a general view. We

should say that the future life is most assuredly a happier and better life for the average humanity, which will enter upon it in the course of nature. Every good rule has its exceptions, of course. And the exceptions in this case will include those who were, in this world, bad at heart or who were weak enough to shirk the struggle and endeavour to escape it by the short-cut of suicide. There is no question of "disestablishing Heaven and Hell," as one objector puts it. Heaven and Hell will remain as they always were—interior states. There will be doubtless certain penances and lessons for the best of us—as well as rewards. But these are all involved in the general law of cause and effect. And it is to be remembered that there is no real division between life here and life hereafter in any spiritual sense. "Sowing and reaping" are done in this world as well as in the next. But in the next certain physical hindrances are escaped, and that is what the idea of "a happier world" chiefly amounts to, when closely considered.

THE SIGNIFICANCE OF COLOURS.

Colours have certainly a significance and a power, although the particular forces at work are still problematical. We are told that it is all a question of "vibrations," but even this explanation does not convey any very definite meaning. Why the colour red should have such an irritating effect on bulls and turkey cocks is a mystery to us, although it is often quoted as an example of the influence of colours. We find a more pleasing and convincing illustration of colour-power in chromotherapy, the healing of disease by colours in the surroundings of the patient, which is sufficiently well attested. As to the "occult" significance of colours, in which more than one correspondent is interested, we can only say that our study of the matter shows that the meanings attached to colours are too variable to make it safe to lay down any rule. Thus the colour green by some held to be unlucky is by others regarded as fortunate, and the various occult "systems" are inclined to contradict each other. These are the by-ways of our subject, pleasant enough as a pastime for the mind, but not of any particular profit. They may lead somewhere—or nowhere—but we have not much time in which to explore them.

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ANSWERS TO CORRESPONDENTS.

NORTHERN.—We cannot inform you. You might ascertain by referring to Miss Stead, 5, Smith Square, Westminster, S.W.

F. E. K.—We think it is a question of first making yourself familiar with the main issues by study, and proceeding to experiments later. There is no royal road to success in this subject more than in any other.

NEW PUBLICATIONS RECEIVED.

"The Doctrine and Historicity of Pre-Existence and Reincarnation." By the Rev. Holden Edward Sampson. William Rider & Son, Ltd. (1/- net.)

"Koinonia Ek-Klesias." (The Communion of the Ek-Klesia). By the Rev. Holden Edward Sampson. William Rider & Son, Ltd. (1/- net.)

"Fabric of Thought." By G. F. M. Ennis. Effingham Wilson. (6/- net.)

"The Beacon," August.

"Royal Magazine," September.

THE "OCCULT REVIEW" for September contains a further selection of communications purporting to emanate from Oscar Wilde and received at the ouija board by Mrs. Travers Smith and Mr. V. as lately as July 12th and 13th. This issue also contains articles on the lore of the Mantra, by G. R. Mead, and the occult instinct in man and animals, by Edward Lawrence. In "Notes of the Month," Mr. Hubert Wales, writing to the editor, states: "The study and personal investigation I have given to this subject [Psychical Research] have brought me to conclusions practically identical with Richet's own."

OBITUARY—PHILIPPE ROCTON.—The death is announced of M. Philippe Rocton, better known on the Continent as Georges Aubert, the medium-musician. M. Rocton indeed had what is described as an astonishing musical faculty which was exercised in a psychic state, as in the case of Jesse Shepard, the musical prodigy, who gave recitals in London some thirty years ago. M. Rocton, who was fifty years of age, passed away in Paris, where he was in practice as a veterinary surgeon. His experiences as a musical medium are set out in a pamphlet.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, September 2nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Annie Boddington. September 5th, 8, Mrs. Alice Jamrach.

Croydon.—Harewood Hall, 96, High-street.—September 2nd, 11, Mr. Percy Scholey; 6.30, Mr. Horace Leaf.

Brighton.—Mighell-street Hall.—September 2nd, 11.15 and 7, Mrs. Harvey; 3, Lyceum. Wednesday, September 5th, closed; Vale Owen meeting at Pavilion.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—September 2nd, 11, circle; 6.30, Mr. Drinkwater. Wednesday, 7.30, service at 55, Station-road.

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

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—September 2nd, 7, the Rev. G. Ward. September 6th, 8, Mr. Ernest Meads.

Shepherd's Bush.—73, Becklow-road. September 2nd, 11, public circle; 7, Mrs. Haddelsey. Thursday, September 6th, service.

Peckham.—Lausanne-road.—September 2nd, 7, Mrs. F. Kingstone. Thursday, 8.15, Mrs. M. Clempson.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, September 2nd, 11, Mr. Karl Reynolds; 7, Mrs. A. Johnson.

Worthing Spiritualist Church, Ann-street.—September 2nd, 11 and 6.30, Mrs. Gladys Davies. September 6th, closed.

Richmond Spiritualist Church, Ormond-road.—Sunday, September 2nd, 7.30, service. Wednesday, September 5th, service.

Central.—144, High Holborn (Bury-street entrance).—August 31st, 7.30, Mrs. Maunders. September 2nd, Mr. T. E. Austin.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, September 2nd, 6.30, Mrs. Barkel. Wednesday, September 5th, 7, Mr. Richmond.

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ITINERARY FOR SEPTEMBER.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
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" 4	7-45	Eastbourne	Town Hall	A. W. Orr, 37, Enys-road, Eastbourne.
" 5	3&8	Brighton	Royal Pavilion	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 6	8	Worthing	King's Hall (Billy's)	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 7	3&8	Brighton	Mighell St. Hall	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 9	6-30	Do.	Mighell St. Hall	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 10	8	Bournemouth	Town Hall	Mrs. V. D. Kallenbach, 5, Lansdowne-road.
" 11	8	Southampton	Coliseum	A. G. Newton, "Dinedor," Welbeck Avenue.
" 12	8	Portsmouth	Town Hall	J. G. McFarlane, 6, St. Pirans Avenue, Copnor, Portsmouth.
" 13	8	Ryde (I.O.W.)	Town Hall	J. G. McFarlane, 6, St. Pirans Avenue, Copnor, Portsmouth.
" 17	8	Exmouth	Hulham House	Miss E. M. Storr, Hulham House, Exmouth.
" 18	8	Bridgwater	Town Hall	Mrs. Humphreys, The Elms, Haygrove, B.
" 19	8	Exeter	New Civic Hall	H. A. Grainger, 33, Clifton Hill, E.
" 20	8	Plymouth	Guildhall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 21	8	Do.	Stonehouse Town Hall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 24	8	Newton Abbot	Alexandra Hall	G. C. Adams, 11, Avenue road, Newton Abbot.
" 25	8	Torquay	New Town Hall	G. S. Nosworthy, Wakefield, Adelphi-road, Paignton.
" 27	8	Weston-Super-Mare	Town Hall	E. L. Sidney, 44, Quantock-road, Weston.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,226.—VOL. XLIII. [Registered as] SATURDAY, SEPTEMBER 8, 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.

WHEN the day is whelmed by the night's black tide,
The stars come forth and are beautified;
But though with the day they are lost to sight,
They still remain,
And will come again,
When the dark unveils the treasures of light.
"LUMEN SEQUOR."

IN THE NATURAL ORDER.

There are those to-day in Spiritualism whose ambition it is to establish something or to enclose something. They feel that here is a great truth which needs putting into a definite and concrete shape, so that it may be conveniently administered to the world. That is a process which will go on in many forms. It is an inevitable necessity. The flour must be made into loaves, and the loaves must be cut into slices. But it remains the case that all religious truth is most naturally propagated by, through, and in the lives of those who follow it. Nothing else is of any permanent value or lasting effect. Nothing in the way of speeches, documents, schemes, and organisations, will serve instead. The true teachers will draw around themselves by laws of spiritual attraction as real and powerful as those of the physical world, those whom they are best fitted to teach and to serve. And with these leaders, wherever they may go or whatever they may do, their activities will be orderly, harmonious, and progressive. The scheming *self* will be kept in the background, never coming in to clog and complicate, to cloud the mind and confuse the judgment. That is the *self* by the loss of which it is to find the Life which alone can build and organise truly.

MODES OF INQUIRY.

To continue, it is, as we have said, a vast and many-sided subject, and we would have everyone who comes seriously to the inquiry to select the particular line which has for him the greatest appeal, and follow the Shakespearean counsel: "No profit grows where is no pleasure taken; in brief, sir, study what you most affect." It matters little that the popular idea of

Spiritualism is that it is mainly concerned with communication with the dead, and that its oracles are derived dubiously from the teachings of spirits. We set aside the reflection that there can be no better authority on the question of death than the man or woman who has passed through it and returned to report the fact. For us the main theme is that Spiritualism is concerned with Life rather than with death; that all that death can teach is already in the human spirit incarnate, actually or potentially. The division between the two worlds is more apparent than real, and that investigation which concerns itself most closely with the man in the flesh has its material most conveniently to hand, and is likely to have the richest results. For every soul is a core and centre of life, and represents a universe in epitome, just as the atom is the epitome of a solar system.

SOME AMERICAN COMMENTS.

A valued American correspondent, in the course of a personal letter under date of 16th ulto., says:

I am so glad you are telling us about Richet's new book, which is a mile-stone for us; and a mill-stone for the materialists, for they cannot ignore it nor can they call him mad, seeing that he never mentions spirits!

I see that the chair of the Psychical Research at Stanford University has just received a bequest of 400,000dol. from the estate of Thomas W. Stanford, of Melbourne, and the news leaves me cold, because where goodwill and sympathy are lacking (and I hear they are in this case), money can do nothing of itself; besides, these newly-established colleges are far more sensitive to the charge of heterodoxy than are the ancient seats of learning which enjoy an assured position. Rather let us rejoice that wealth can do so little towards the purchase of spiritual goods, for we Spiritualists would be in a bad fix if the Spirit cried "Ho!" only to those with "big money."

Our correspondent is an old Spiritualist and a man of great judgment and experience. We are glad that he should thus confirm our own views on the points mentioned.

FAME AND DUTY.

What shall I do lest life in silence pass?
And if it do,
And never prompt the bray of noisy brass,
Why need't thou rue?
Remember aye that ocean's depths are mute;
The shallows roar;
Worth is the ocean—Fame is but the bruit
Along the shore.

What shall I do to be for ever known?
Thy duty ever.
This did full many, who yet slept unknown?
Oh! never, never!
Think'st thou perchance that they remain obscure
Whom thou know'st not?
In the celestial world their names endure,
Divine their lot.

What shall I do to gain eternal life?
Discharge aright,
The simple dues with which each day is rife;
Yea, with thy might.
Ere perfect plans thou ever can'st devise,
Life will have fled;
While he who ever acts as conscience cries,
Shall live though dead.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription.
22/- per annum.

THE INTERNATIONAL CONGRESS AT LIEGE.

A GENERAL DESCRIPTION.

So many and wide were the activities of the Congress at Liège including, as occasionally happened, three conferences held simultaneously, that it is not possible at the moment to do more than record the proceedings in general outline. The preparation of the full detailed reports and translations would, it was understood, occupy at least a fortnight after the close of the Congress.

Most of the Congressists from England travelled in the same train from Ostend with Sir Arthur and Lady Conan Doyle, and the first episode of the Congress may be said to have been the reception of the party by the Liège Spiritualists at the railway station (Liège Guillemins) on Saturday night when the leading members of the Belgian societies delivered an address of welcome to Sir Arthur and his fellow travellers with a beautiful bouquet to Lady Doyle. This pleasing little ceremony, which was carried out with much enthusiasm, occupied some ten minutes, after which the British party dispersed to their several hotels.

SUNDAY, AUGUST 26TH.

Sunday morning saw the opening of the Congress when at eleven o'clock the delegates and visitors assembled in a beautiful salon of the ancient palace of the Counts of Méan—one of the features of Liège—a portion of which is to-day occupied as a home for wounded soldiers. It is in the rue Mont St. Martin.

The proceedings commenced with the reception of the Congressists by the Liège Committee for the Congress: Messrs. J. Coninckx, President; G. Cabolet, Vice-President; L. Moret, General Secretary; F. Barbon, Treasurer; F. Perotte, Assistant Secretary, with Messrs. J. Lhomme, J. Lambert, L. Wibin, D. Wantie, E. Flamel and Samain as general members (*commissaires*). A programme of orchestral and vocal music followed, by Messrs. Belhomme, Berryton, Wardloux, and Bergtais. The national anthems of the various nations represented were played, including of course La Brabançonne, the Belgian air, "God Save the King," and the Marseillaise. The songs comprised a trio and a duet, "Plus près de toi, O mon Dieu" and "Le Crucifix."

Then came a discourse from the President, M. CONINCKX, in which special allusion was made to the visit of Sir Arthur and Lady Conan Doyle. A pleasing incident in the proceedings was the recognition of the presence of Mr. James Boyd, of California (officially deputed to represent Californian Spiritualism), and reputed to be the oldest Spiritualist in the world, which may well be the case, for Mr. Boyd is eighty-five, and his connection with Spiritualism goes back to the year 1857—as already mentioned in *LIGHT*.

The remainder of the proceedings during the morning and afternoon was occupied with the preliminary work of preparation, the formation of the "Sections," for general discussion, and a special Committee to establish the bases of the International Federation of Spiritualists, which first came into prominence at the Congress at Geneva in 1913.

It may be here mentioned that the chief business of the Congress on this occasion was to give effect to the resolutions on this question passed at Geneva and afterwards at the London Congress last year. There were many difficulties to be overcome, but it is gratifying to record that these were successfully surmounted. It is understood that the headquarters of the Federation are to be in Paris, in accordance with the original resolution. Mr. George Berry, of the S.N.U., was elected President, M. Jean Meyer (Paris), Vice-President, M. Fritz (Geneva), Treasurer, and M. Gastin (Paris), General Secretary. At the instance of M. Jean Meyer, the French delegates generously offered to provide office accommodation and translators, an offer which was gratefully accepted. This portion of the Congress discussions at first promised to create a discord that would have clouded the proceedings, and the greater part of the credit for successfully carrying through this important undertaking must be awarded to Miss Felicia Scatcherd, who bore the leading part in it. She acted as interpreter throughout and by her skilful diplomacy, her finesse, and her intimate knowledge of the matter, as one of the delegates to the Geneva Congress, she was able to smooth out the rough places and disentangle the many knots in the problem. It may be mentioned that only three persons at the Congress had been present at the Geneva Conference: Mme. Ducl (Paris), Mrs. J. Millott Severn, of Brighton, and Miss Scatcherd herself.

It is well to interpolate the facts at this point, for the

establishment of the International Federation was the core and centre of the work of the present Congress. That it is now brought to fruition would alone give the Liège Congress an honourable record in the history of the movement.

During the afternoon of Sunday Mr. G. T. Berry responded to the address of welcome from the Belgian leaders and read an excellent paper in which he graphically outlined the position of Spiritualism to-day, noted the immense progress achieved, and emphasised its importance as a vitalising factor in the life and thought of the world to-day.

During the mid-day interval several of the English visitors, with Sir Arthur and Lady Doyle, paid a visit to the Grevignée Cemetery where a memorial wreath was deposited on the tomb of the late M. Joseph Tarte, President of the Belgian Union and editor of "La Vie d'outre Tombe," the official organ of Spiritualism in Belgium. Speaking in French, Sir Arthur, who deposited the wreath, paid the homage of the British Spiritualists to the memory and worth of the departed, as a fellow-soldier in the battle for spiritual progress. M. Lhomme, director of the journal, and M. Cabolet followed with a few appropriate words. The widow and two sons of the deceased editor were present, and one of the sons, on behalf of his mother and the family, made graceful acknowledgment of the tribute offered to his father's memory.

Amongst the other speakers at the Congress during the day were the Rev. Mr. Beversluis (Holland), Mr. Ernest Oaten, editor of the "Two Worlds" (as representing the S.N.U., whose delegates were himself, Mrs. Jessy Greenwood, the President, and Mr. Berry, the General Secretary), Sir A. Conan Doyle, Mr. E. P. Hewitt, K.C., and others. The subject of the International Federation was the theme of animated, almost acrimonious discussion, but as already indicated, this question was harmoniously settled before the Congress closed by means of long private conferences.

Another veteran of Spiritualism to whom recognition was made during the day was M. D'Artois, whose presence made appropriate the statement that he is a Belgian Spiritualist aged eighty-two, whose life and work have gained for him the admiration of his fellow-workers. He was presented to Sir Arthur and Lady Doyle, and with Mr. James Boyd shared the honours of age and long service in the movement.

At the evening meeting Mr. Beversluis read his paper dealing with the relations between Religion and Spiritualism, and Mr. A. V. Peters gave a demonstration of clairvoyance and some psychometry. His delineations were extraordinarily accurate, some of them being accompanied by the names of the deceased. All were recognised and the medium's success was warmly acclaimed by the audience. At this evening meeting Sir Arthur and Lady Conan Doyle presided.

MONDAY, AUGUST 27TH.

The morning and afternoon sessions on this, the second day, were given to the Sections, or sub-committees formed to discuss various questions touching the administrative, scientific, philosophical and moral phases of the movement, with special reference to propaganda. At the outset a committee was formed to deal with this latter phase, but subsequently it was found desirable to amalgamate it with the philosophical and moral side (*Section Philosophique et Morale*).

These Section meetings were not public, and the results of their deliberations were presented on the closing day and will be published in due course.

The evening was devoted to another great public gathering, which was even more crowded than the one held on the previous evening. Again, by special request, Mr. A. V. Peters gave clairvoyant descriptions with gratifying success. Later in the evening a paper was read by M. Gastin, the French delegate, and as usual the proceedings were followed with keen interest.

TUESDAY, AUGUST 28TH.

At a Committee meeting, held in the morning, the status of the International Federation was considered, and the conclusions already recorded were definitely settled. Conference meetings were held during the day.

In the evening was another great public meeting when psychic pictures from the collections of Sir A. Conan Doyle and Mr. Ernest Oaten were shown on the screen. This was an intensely interesting portion of the proceedings. Sir Arthur gave a full description in French of the various pictures shown by him, and Mr. Oaten followed, his statements being interpreted to the Belgians and French present

who naturally formed the greater portion of the audience. The pictures of ectoplasmic emanations are of peculiar interest to the Continental inquirers, and were made the special topic in the reports of the meetings, given by some of the Belgian newspapers.

Mr. Tylar, of Bournemouth, showed a collection of psychic pictures which were on exhibition in the salon during the Congress, and were described by him in an address. To these pictures, however, reference must be made later.

WEDNESDAY, AUGUST 29TH.

The morning was devoted to the work of the Sections; the Committee in control presenting the report of its several divisions, of which Mme. Duclé presided over the Scientific and M. Georges Mélusson over the Philosophical and Moral, which, as already indicated, took in the question of propaganda, on which subject both he and M. J. Malosse, the

Secretary, spoke instructively. In the afternoon the Congress was brought to a close, and M. Conninckx, M. Gastin, Mr. Ernest Oaten, and others spoke. Many cordial expressions of friendship, esteem and congratulation were made, and a resolution of thanks passed to the *Union Spirite Belge*.

The President then pronounced the Congress to be closed, thus terminating an event which will live long in the memory of those present.

Later in the evening a special exhibition was given of three French film plays of a psychic character. This took place in one of the rooms devoted to the work of the sections and formed an attractive pendant to the Congress proper.

We hope to publish later further details of the Congress, which abounded in many episodes of interest, apart from the various papers and discussions which remain to be translated and reported.



THE LIEGE CONGRESS, AUGUST, 1923.

Some of the British and Foreign Delegates.

Back Row (from left to right).

E. P. Hewitt, K.C., ———, Gerald Hewitt, Chevalier Le Clement De Saint-Marcq, Mr. James Boyd, Mrs. Jessie Greenwood.

Second Row, seated (from left to right).

M. L. Moret, M. J. Conninckx (President of the Congress), Lady Doyle, Sir Arthur Conan Doyle, Mme. Duclé, Mr. George Berry.

Third Row (from left to right).

Mme. Burgers, M. Nicolai, ———, M. Hamis, M. Fritz, ———, M. G. Mélusson, ———, M. N. Gastin, Miss F. R. Scatcherd, Mr. A. E. Timbrell, Mr. Alfred Kitson, Mr. Ernest Oaten, Rev. M. Beversluis, Miss Berry, ———, Mr. David Gow.

Front Row, seated (from left to right).

M. Malosse, M. Lhomme, M. D'Artois, Mr. A. Vout Peters, ———.

[Where blanks are inserted the names were not obtainable before going to press.]

NEW THOUGHT AND THE CANDID CRITIC.

Of course, all the sects claim this spirit of Christianity, but we wish that their practice of it were a little more evident. The ordinary layman of good-will, trained to take medicine in his youth, takes his religion like a man. He may shudder at the bawling of the Salvation Army, at the outrageous buildings put up by rival Nonconformist sects, or at the particular type of service favoured by his local vicar, but he rarely complains. He is merely getting bored without realising it, and he prefers the pictures. If he is sick he goes to the doctor, and if his life is a failure he may be attracted by the optimism of the doctrine called "New Thought."

But here the sugar round the pill may be too sweet for him. For instance, he would hardly be prepared for the

affectionate lady who, at the recent International New Thought Congress, began her speech with the invitation, "Beloved, consider yourselves hugged," and followed it up with "Don't let's waste any time thawin', let's get together right now"; and who exclaimed later, "God in America come to God in England. You and me."

Well, we know what she meant, although we might have expressed ourselves differently, but we still feel that it is a tragedy to see thousands of English people crowding to hear the banalities of anyone who cares to style herself America's leading Psychologist, although it is only fair to say that the lady we have just quoted did not make this usual claim. We should say, too, that these quotations do not fairly represent the many excellent addresses given at the Congress—they merely show how prominent people are debasing the work of Emerson and Quimby.

—From "The Beacon" (August).

DIVINE SYMBOLISM AND THE WISDOM OF THE ANCIENTS.

BY A. J. WOOD.

III.

Of all the symbols of antiquity, perhaps that of the Serpent is the most striking, if only for the reason of its universal adoption. It is to be found in almost all ancient religious systems and myths, both of the old world and the new, so that the reason of such general unanimity of choice must be sought in a common perception of its fitness to represent some peculiar quality. That a creature for which all men have an instinctive aversion and dread should nevertheless have been chosen by them for such a purpose, is a matter for wonder and curious enquiry.

Now it is a remarkable fact that in the Scriptures, the serpent is, of all creatures, the first to be mentioned specifically by name, and in circumstances which, according to the story in Genesis, led to the most disastrous consequences for all mankind. It seems almost incredible in these enlightened days that reasonable men once regarded this story as literal fact—that serpents once talked, and walked, and were afterwards condemned to creep on their bellies for their ancestors' delinquency! Parable—Divine parable, if you will—but parable, is stamped on the very face of it; and yet, through erroneous ideas of what the Scriptures are, and stand for, and a priestly insistence upon literal truth and inerrancy, men have been led astray, and deprived of the right use of their intelligence; and the "Word of God," as Christ declared, rendered of non-effect through their traditions. This, however, by the way. *Revenons à nos serpents!*

Of what then, apart from mythical fancies and conceptions, is the serpent the symbol? According to Swedenborg, it represents, not anything essentially evil, but the "sensual principle" in man, and that this is its true, and consequently its spiritual significance when mentioned in the Scriptures. It represents this as the lowest principle of man's mind, that which is nearest to the earth and the animal in him, for it terminates in his bodily senses. To make this point clearer, a little reflection will show that man can live consciously in three planes of thought and feeling. (1) The Sensual, which is wholly concerned with the things of sense, and its gratification. (2) The Rational, or intellectual, which takes cognisance of the things of thought above the sensual; of science, of philosophy, of history, etc., and which is able to correct the fallacies, and restrain the promptings of the senses. (3) The Spiritual, which takes cognisance of the things of the spirit and of God. These three planes of thought and feeling are so clearly distinct, that it is impossible to confound them. They form, as it were, a house of three stories in which man lives and moves, and has his being; through the bottom one of which he has communication with the outside world, and with the things of sense, which latter are at first necessary to the furnishing of the upper stories.

In the story of Creation as recorded in Genesis, it is stated that all things, even "creeping things," as they issued forth at the Divine fiat, were declared "good"; so that the serpent must be included in the same category. Certainly, nothing can come from the Creator but what is good. How then are we to understand that part of the story which represents the serpent playing such an ignoble part in man's life? Was it, as is usually taught, the representative embodiment of something evil, when evil as yet was not? Surely not. It merely represents that principle in man which, though good in itself, is most liable to abuse: the one that is the cause of the "fall" of every man—the Sensual principle; the same to-day as it was "in the beginning"—the lure of the senses! That there were special circumstances attending the "fall" of the first human race can scarcely be doubted. They would have no evil heredity such as we have; and the state of happiness and innocence to which they had attained, represented by the Garden of Eden, must have suffered some serious declension, to have been parabolically portrayed as their expulsion from it. But it was not due to any such literal ophidian act as described in Genesis.

Man, "in the beginning," was given dominion "over all the beasts of the fields, and the fowls of the air"—the affections and thoughts of his own nature—and if, in the course of his evolution and development, he elected to listen overmuch to the blandishments of one of the most "subtle" of their kind, he, as a free-willed and rationally endowed being, had only himself to blame for the consequences. Thus, there is no need to seek outside of man himself for the origin of evil.

But before going further, let us examine this serpent story a little more closely, in order the better to see how this principle of Correspondence works out in relation to

the other incidents connected with it. What, for instance, does Adam and Eve represent?

Adam, generally, signifies the human race. It is a generic term, meaning *man*. Thus we read in Genesis v. "Male and female created he them, and blessed them, and called their name Adam." In a more restricted sense it means the first church or community of men who had far developed their spiritual life, that God was able to reveal Himself to them, and through them, to others.

Specifically, Adam, as *husband*, represents the intellectual faculty, the male principle; and Eve, as *wife*, represents the love or will faculty; the female principle. What the husband (as understanding) sees to be good, the wife (or will) should alone desire. The will, however, often desires unlawful things, and leads the understanding astray. Sensuous things present themselves as "goods" greatly to be desired, through the subtle appeal of the senses. The will, greatly desiring, allows itself to be beguiled, and appeals for reasons to the understanding to justify the contemplated step. The understanding listens, hesitates, is casuistical, and finally succumbs, and the evil is done. Such, in brief, is the story of the "Fall," not only of the first man, but of all men; and which forms but a small fraction of a much fuller story contained in the wonderful parable recorded in the early chapters of Genesis; so simple in its language, and yet so pregnant with deep spiritual significance and truth. Truly, this lost Science of Correspondences was a great thing when so much could be compressed in so few and simple words! What of it has been revealed through Swedenborg, makes one experience, as one sees something of the brightness of the vista to which it leads, a little of the feeling that must have prompted Wordsworth to utter those eloquent lines:—

"I have felt
A presence that disturbs me with a joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused:
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky."

Let us now glance at one or two other passages in the Scriptures where the serpent is mentioned, just to see how far they give support to the principle of interpretation propounded above; for just as one swallow does not make a summer, so neither does one isolated case establish the truth of a principle; or, if you prefer it, a theory.

In Genesis xlix., 17, we read that when Jacob was blessing his sons, he said of Dan that "he shall be a serpent in the way, an adder in the path, that biteth the horse's heels, so that his rider falleth backwards."

I have chosen this passage because, curiously enough, it also mentions the horse, a symbol I dealt with in the last paper. We shall thus be able to see how the two symbols thus conjoined, yield up their secrets to the key of Correspondence.

Readers of the previous paper will remember that the horse symbolises the understanding or intellect. In the above passage, however, it is the horse's *heels* which are specifically mentioned, and the Science of Correspondences, like any other Science, requires close attention to details, or things are apt to go wrong. The heels of the horse are that part of the animal in closest proximity to the earth; they are a means of its locomotion or movement from place to place. Place, strictly, is a purely spatial or material thing, and has its spiritual equivalent in *state*: so that the movements of a horse from place to place, signify, in the language of Correspondence, changes of state in the understanding; its progressions or its retrogressions, as the case may be, in man's intellectual life. The heels represent the lower yet necessary things of this intellectual life, those which are more closely related to the things of earth and of sense, and which are, consequently, the more vulnerable to the attacks of the "serpent." Unless, therefore, a man is principled in good (which those who are represented by Dan are not) he is liable to be "thrown backwards" in his progress through the insidious action of his senses. Such, in brief, are the spiritual implications of the above passage.

Here is another striking and suggestive statement. "Behold," said Christ, to his disciples, "I give you power to tread on serpents." Not a very great thing if taken literally, for man had power to do this already; but of tremendous significance when seen to mean the power to subdue the carnal promptings of our own sensual nature: the lust of the eye, the pleasures of taste, the allurements of touch. To "tread upon" these is to triumph over them.

(Continued at foot of next page.)

THE TREASURES OF LIFE.

By H. A. DALLAS

Those who have enjoyed a holiday in lovely country, or who have been seeing beautiful pictures, know how impracticable is the desire to convey to others some impression of what has so forcibly impressed ourselves; they also know how difficult it is to convey anything like an adequate conception of these scenes. It is the same with books; we read some book which gives us pleasure, we want to share it, and we try to tell others something about it, but often we are aware that we have not succeeded in arousing the interest we desire. These reflections have been suggested by a small volume which has been given to me this month. It is modestly bound in brown with silver lettering, and bears the title, "The Silver Lining."

In these sixty-four pages we may read how Nature, and in Nature, and through Nature, the Spirit of God has ministered to a soul, crippled by disease, and for many years unable to find scope for the activities of an energetic temperament. It shows the triumph of spirit over material conditions, and proves that happiness is not dependent on bodily health; it proves that the outlook from one window may suffice to enrich and to feed the imagination when that window is not only opened from a walled chamber but by a quickened spirit.

As I read this little volume I recalled passages in that beautiful book, "Centuries of Meditation," by Thomas Traherne. He wrote:—

The services of things and their excellences are spiritual; being objects not of the eye, but of the mind: and you more spiritual by how much more you esteem them. Pigs eat acorns but neither consider the sun that gave them life, nor the influences of the heavens by which they were nourished, nor the very root of the tree from whence they came. This being the work of Angels, who in a wide and clear light see even the sea that gave them moisture; and feed upon that acorn spiritually while they know the ends for which it was created and feast upon all these as upon a world of joys within it; while to ignorant swine that eat the shell, it is an empty husk of no taste nor delightful savour." (p. 19.)

This passage might have been printed as the keynote of this small volume, for "The Silver Lining" is the product of a mind whose imagination works thus, seeing not only that which is present to the bodily eye, but also those treasures which have been stored in memory through past years, and of a heart "covetous and earnest to persuade others to enjoy" the rich banquet which the Infinite Creator has spread for His children. Although it is meant primarily for those who, like the author, are fettered by infirmity,

* "The Silver Lining," by G. H. A. Ryves. Published by W. J. Bryce, 69, High Holborn, and may be obtained, 2/9 post free, from the author, Damory Cottage, Tadworth.

(Continued from previous page.)

to subdue them, and subordinate them into their proper relation to the higher things of our spiritual nature through the power which obedience to the Divine commands confers upon all those who live them.

That "treading upon" serpents, and "taking up" serpents, was symbolically understood many centuries before Christ is evident from the following discovery. During excavations in Egypt, a little more than a century ago, by Giovanni Belzoni, the Italian explorer, he came upon a vast tomb cut in the rocks, where, three thousand years previously, an Egyptian king had been buried. In it he found a series of paintings, one of which represented three companies of men. The first company, standing erect, had the right foot extended on a long serpent, its neck under the foot of the first man, and its tail under the foot of the last. The second company followed, standing upon the ground grasping a long serpent, which passed horizontally through the right hand of each man as it hung down by his side. The third company bore another serpent along their right shoulders, holding it there with their right hands, so that, like the other two companies, the first man grasped the neck of a serpent, and the last man its tail.

That the Egyptians had some knowledge of Correspondences derived from the Ancients is certain, but what they intended to convey by the above paintings is doubtful. However, it is a curious fact that, long anterior to this discovery of Belzoni, Swedenborg, in his exposition of the spiritual content of Genesis and the Book of Revelation, where serpents are mentioned, had said:—

The serpent signifies the sensual principle of man's mind and life. Hence the Lord says He would give His disciples power to "tread upon serpents" and to "take up serpents," denoting power to subdue or depress the sensual principle, and elevate it from a defiled and grovelling condition, to a state of purity and blessedness, and these changes take place by progressive steps, and by threefold degrees.

Turning now from the Scriptures to ancient myth and

its message will be welcomed by others also. The claims of this bustling, restless world are so insistent that men and women in full health are apt to become spiritually blind to the "tender lights on earth and sky." "They dote on their own works," says Traherne, "and neglect God's. . . You must have glorious principles implanted in your nature; a clear eye able to see afar off, a great and generous heart apt to enjoy at any distance. (pp. 22-24 *ibid.*)

A few passages from "The Silver Lining" will suffice to show that the writer possesses "the clear eye" and "the generous heart" which are the keys to Nature's treasury.

In my garden, lying back, propped with cushions, I feel to-day the sweetness of summer steal into my blood. Its warmth expands my heart with gratitude for the human loving kindness that ministers to me, and for the universal joy of life that Nature expresses. By its voices and its silences, by its open heart and its secret reserves, its light humours and its quiet dreamings, by the gladness and beauty of birds and flowers and humming insects, and the joyous voices of children at play; by all these things I know that life is good, and I, too, am sharing in a universal summer of the heart. (pp. 21, 22.)

I see it all still, as in a dream-vision, those flower days of childhood and their haunting loveliness! I feel again the thrill of wild places; the mystery of the woods, the solemn tenderness of evening, the sunset and the crescent moon—O spring! O summer of the heart when Joy was a child! . . . Two worlds are ours to explore, which we could not do in the rush and tumble of active modern life—two worlds which are yet one: the familiar, yet unexplored world of Nature, and the inner world of Spirit which interpenetrates and interprets it. And the interpretation thereof is Love and Joy. (pp. 41-43.)

Some lines by Mr. George Frankland (who is known to authors as a good literary adviser) fittingly introduce the book to readers, who are reminded that although "barred from beaten tracks of men," we may yet

win from poor estate
Its hidden wealths that wondrously repay
The steadfastness of many a burdened day.

If this brief notice tempts anyone to possess the book, I would suggest that application should be made direct to the author, whose life of enforced inactivity will thus find fresh interest in the daily post.

Love comforteth like sunshine after rain,
But Lust's effect is tempest after sun;
Love's gentle spring doth always fresh remain;
Lust's winter comes ere summer be half done;
Love surfeits not, Lust like a glutton dies,
Love is all truth, Lust full of forged lies.

—SHAKESPEARE.

legend we find that universal tradition had preserved to almost every nation the story of a "Fall," and the promise of the coming in the fulness of time of one who should tread the "serpent" under foot, and redeem mankind. As the "Fall" was spiritual, so was the "Rise" to be. But the rise, like the fall, would be the result of man's free choice. The redemption itself lay in the removal of the obstacles which stood in the way of the rise; the vast accumulation of clouds of spiritual darkness which had blotted out the light of the Sun of Heaven. How that was accomplished lies outside the purpose of this paper to explain. The singular and striking fact is, the universality of this ancient tradition, in so many various forms.

Amongst the Egyptians, Horus triumphs over a serpent; and amongst the Hindoos, Krishna is represented as treading a serpent under foot. Amongst the Greeks, Hercules slays the many-headed water serpent, the Hydra; and Apollo, the Python. Siegfried, in Germany; and Crac, in Poland, are similarly represented as triumphing over a serpent. In Scandinavian mythology, Thor is said to have bruised the head of the great serpent, and it was predicted that in another adventure he should overcome and slay him. In all these mythological representations, of which the above are only a few, we see embodied under various forms, according to the genius of the people, the great central truth contained in the Divine promise made to the most ancient people in these words, that "the seed of the woman should bruise the serpent's head, and it should bruise its heel."

The difference between the Divine story as recorded in Genesis, and the myths, is marked. In the myths the serpent is slain. In the Genesis account the serpent is to be bruised merely; a very significant difference when we remember what the serpent signifies or corresponds to! In the Scriptures we have Divine symbolism in its purity. In the myths, its corruption and consequent exaggeration, but they all tend to show that, although they retained the symbol, with some general idea of its meaning, its true significance was lost.

SUPER-PHYSICAL MAN: HOW NATURE MAKES HIM. HIS RELEASE FROM MATTER.

(Continued from page 551.)

Address delivered by Mr. J. J. Morse to the California
Psychical Society, at San Francisco, on April 26th, 1896.

[This is the fourth and last lecture of the series which
began in LIGHT on June 16th, 1923.]

REWARD AND PUNISHMENT.

Now we must shift the ground just a trifle. The wicked will be punished, of course; the good will be rewarded. That is good, comfortable, old-fashioned doctrine. Unfortunately, psychological science does not support it; common sense and reason are opposed to it. You will say, "Oh, that is very bad!" Oh, no. Because when we press you to define your position, the conception of the good being rewarded and the bad being punished amounts substantially to this: that God pats you upon the back, and scolds somebody else; He pats you because you belong to one school of religious thought, and He scolds somebody else because they have repudiated your particular school of religious thought. Now, your particular school of religious thought has nothing to do with the question at all. A man can be good or a man can be bad just as easily outside the four walls of a church, or a creed, as he can be inside of it. And it is not what a man believes, for many have cried, "Lord, Lord," and cared nothing for the Lord they cried for. It is not what a man believes or professes to believe; it is what he is within himself that settles his moral circumstances when he enters on the super-physical plane of life.

Is he condemned for ever? We can give you but poor comfort even here. The everlasting punishment of sin is true enough, but only an imperfectly educated intellect would ever plead for the everlasting punishment of the sinner. The infinite mercy of the Supreme Benevolence is satisfied when the penalty has been paid, and when action and reaction have accomplished their purpose and neutralised whatever evil there may have been, the sinner stands absolved, the bill has been paid, justice has been satisfied. To expect God to exact more than justice is to make God as unjust as many a human being is.

We must now look at the question from an intellectual point of view. If a man is a self-conscious personality beyond the grave, he will be intelligent. "But mind without organisation is impossible." We have settled that problem. We have given this man an organisation—Nature has done this for him; Nature has provided him with an organic structure for the expression and retention of his personality and intelligence over there, just as she built up the protoplasmic cells from the slime and ooze of prehistoric seas in the ages of long ago, and the marvel in one case is no greater than the marvel in the other. Let us put aside the fatuous idea that consciousness is the result of organisation; and also that there will be no divergences in the intellect of the super-physical man. Such conclusions lead one to seriously consider that people having brains in this world are not over-blessed with intelligence.

Our man, then, has an intelligent personality. The intellect is restless, insatiable; it is always asking questions, always searching for knowledge, always striving to gather information. "Well, but when we get over there where we see all things rightly, it will not be necessary for us to go hunting after knowledge. We have only to wish for it, and it will come." The inhabitants of the tropics are proverbially lazy. Nature is bountiful to them; she gives them warmth, and an abundance of such-food as they require, with scarcely an effort upon their part. Intellectually they are not particularly vigorous. Physiologically they are incapable of sustaining labour and fatigue such as is endured in the more temperate and colder climates. The spectacle of tropical human life is certainly not an exhibition of vigour and ability either physical or mental. Do you want to perpetuate the lethargy of the tropics in the higher life? Do you want an immortal man to be a super-physical degenerate, having, as it were, but to open his mouth to breathe in information and knowledge? Surely not. Is it not true that half the pleasure of the knowledge that you gain consists in the labour that is involved to obtain it? Effort means growth, strength, and development. The athlete must carefully train, exercise and develop his muscles. The specialist must train the eye, or hand, or brain, that he may be able to pursue his inquiry. The singer must train his voice. They grow strong in body and function, and mind in consequence.

GROWTH AND PROGRESS.

If immortality is worth anything, it should mean a better state than this, of wider range and ampler opportunities. The possibilities of development as well as greater knowledge comes of the possession of higher and better means of gaining knowledge. But the possession of the means whereby the knowledge can be gained involves the use of those means. And in the use of consciousness, of perception, of observation, of reflection, in the use of the mental powers, the soul grows in stature, gains in vigour, increases in greatness over there just the same as human life increases and enlarges bodily, mentally, and spiritually in this world by the exercise of the faculties that you are in possession of to-day. Growth, growth of consciousness, expansion of consciousness, greater keenness of perception, observation, and reflection, greater mental and conscious activity, is the keynote of man's intellectual circumstances on the higher plane of life.

What can he learn there? There are no stars to count or weigh, no fossils to dig out of the deep strata of the earth, no oceans to plumb, no mountains to scale, no beasts or birds or species to examine and to inquire into. Are these the only things that intelligent consciousness can conceive of as being all the human intellect can concern itself with? Are not art and poetry, the golden history of that mighty mystery of human love, genius, philosophy, culture, the unfoldment of man's higher self, problems even in this world that call for the keenest thought and the noblest effort on the part of the mind of man? You know that these are real things, belonging though they do to the subjective side of human thought, and that they keenly interest the wisest and the best of human lives.

So it may be—so it is—on that super-physical plane of life. Man may forget the groping in the dust of the past, the weighing and the measuring of the worlds of matter. He may see into the realms of causative action; he may penetrate, shall we put it to you, the spirit of things. It is an ugly term and imperfectly expresses what is really meant, but will best convey the idea to you at present. He may see behind the scenes, and in so seeing, find a universe of things to occupy his attention and to claim his earnest effort. Never fear that if his intellect continues there will not be ample to occupy it, to call it into action, to develop it, and to make it even infinitely more wondrous in power than it is or has been here.

THE EMOTIONS AND THEIR WORK.

Man is something more than consciousness and intellect. There is emotion, which is a part of his life. Some consider emotion a thing to be cast out. How many people have you met who think it is a sign of weakness to exhibit their emotions; who would feel ashamed if the tear of sympathy should trickle down their cheeks? They think it is not well-bred, not good form, for a man or woman to be subject to the weaknesses of emotion.

What would the world be without emotion? Like summer without the sun, the flowers without their colour or perfume; joy with its soul dead; nature, barren, cold, and lifeless. Emotion has made the religions of the world; emotion has won the liberties and freedom of peoples; emotion has founded empires; emotion has brought the race out of savagery and barbarism into civilisation; emotion has changed the face of social life, rendered the home possible, sanctified the family, bound men and women together in indissoluble bonds of eternal love; emotion has beautified the world. It has been the artist angel that God sent from heaven to decorate the walls of the universe with his chiefest art. Smile at it, laugh at it if you will, and hide it behind the icy front of conventionalism, yet in spite of all bonds and barriers it will break loose and defy convention. Then the world says, "How misguided people are." But this mighty power only asserts itself to vindicate itself. No matter what cause may have arisen to turn it aside, it will assert itself sooner or later. It is even stronger than death. The emotions of human love that bind two loving hearts together, and make them man and wife before the world, centres the home, is the foundation of the family, and transforms man from the savage to the angel. Emotion, in all its supernal glory, lives deathless as the soul itself. Over there on that super-physical plane of life the super-physical man finds his emotions have gone with him. There he loves sweeter, deeper, purer than the life of earth permitted. Chastened, spiritualised, exalted, that divine emotion that helped him through the devious ways of mortal striving, is with him there. You will know

each other there; know each other by the ties of faith, of trust, of love; by the sweet ties of kindred that were formed on the pure foundations of divine affection. Eye to eye, hand to hand, soul to soul, in the circumstances of your affections, all the long-lost treasures of your life shall be yours again.

Shall we know our children? Yea, brighter and fairer still. Our friends—truer and more loyal still. Our husbands and our wives, if truly our husbands and our wives, more closely united still. All of life that has made it worth the living, all of love that has brightened it, all of joy that has nestled in your hearts, all, all shall be yours again in your circumstances in that super-physical universe towards which you are tending.

One other question only need we deal with now. What will be our religious circumstances over there? A good old brother once said that when he was lifted up on the wings of the spirit and saw into the heavens, he found no Presbyterians there, no Baptists there, no Wesleys there; there were no Episcopalians, no Catholics there. He said, "Praise the Lord, there were none of these divisions there, brethren; we were all brothers and sisters in the Lord." What better heaven should we want? What grander millennium could you have? What sweeter religion could come to your exalted souls than a religion which, by its divine power, banished all sectarian divisions, and united the worshippers of God over all the world, black and white, red and yellow, in one sweet kingdom of mutual love?

ANGELIC HUMANITY.

Let us suggest to you that the less you think about whether you are going to be an Episcopalian angel, or a Wesleyan angel, or a Roman Catholic angel, or a Baptist angel, or even a Mormon angel, the better it will be for you. Just be content to endeavour to become a good human kind of angel, with the best of your manhood and your womanhood, with the noblest and sweetest and truest of your life and thought and feeling. Just become the very best kind of angel you know how to be. And if you have a few moments' leisure between your efforts to make yourselves into that kind of angels, help somebody else in their progress, too. Then you will find the divine law to be that you get good by doing good, and the more you help others to become angels, the more angelic you will yourself become.

It may be suggested here, however, that in discussing these moral, intellectual, spiritual, and religious circumstances as pertaining to post-mortem man that we are running flatly contrary to religious tradition and to many speculations that the world is, unfortunately, flooded with to-day. That objection we are not willing to consider as having any validity at all. We are not concerned about or beholden to any school of thought. We are not concerned in wishing, or hoping, or striving to believe that this, that, or the other creed may be true. Each school of thought serves its purpose. Each creed has its place. These things satisfy someone, and if they only met the requirements of one soul, that one soul's need being met by these things would justify their existence to that extent. We ask no man to give up what he deems right and true to himself, until he feels that something else is needed. We only suggest to him, in accordance with the line of the argument we have been pursuing, what the circumstances of the post-mortem man may be. And we put it as a matter of plain reasoning and ordinary common sense and logical deduction that what we have said is in strict harmony with

the premises we have assumed. The evidence to support that premise by can be got by a course of psychological inquiry, in the scientific analysis of man's psychological nature, which will reveal every point and issue that we have from time to time discussed before. We take it that it is unnecessary to ask what kind of religion, what sort of faith, will prevail over there, since every soul will worship God after its own fashion, and there will be no one to make it afraid.

THE EBBING OF MORTALITY.

Life's little day-passes its meridian hour, and turns to the afternoon. The shadows creep up apace, and the golden god sings lazily in his bath of fire in the golden west, lower and lower, and lower still, until at last the widespread bluish of his departing glory dies out to give place to the rising of the purple night, whose mantle, flecked with the sparkling gems of immensity, rolls o'er the scene and wraps the world in its sweet embrace. The silver moon, like a bow of promise, rises and rides upon the blue, and men gaze thereon and feel that the world has not been swallowed in the darkness of the night, that the stars of hope, and the silver bow of promise, still speak to them of the light that has gone.

The stars fade in their glory, and the silver bow grows fainter. The first penciled darts of the coming day strike out from the eastern stronghold of the sun god. Brighter grows the blush and promise of the dawn. Golden and bright becomes the haze that flies before the coming of the sun god's chariot, as dashes the spray from the prow of a stately ship. Up sails bright Phoebus once again. The gates of the dawn swing wide upon their hinges, and he, the all-powerful one, starts out upon his daily course to bless and beautify the world. The flowers lift up their drooping heads to greet their lord, and as he passes with his smile, a deeper blush and a sweeter perfume he gives to every rose that grows. The waves, dancing beneath, turn their crested brows towards his greatness, and they sparkle with a new lustre as he kisses his hand to their wonders. The world throbs in the new, warm light that descends upon her pulsing breast. Grain and fruit grow riper and sweeter. Men feel their toil rewarded as the sun-god sails aloft upon his mission, scattering life and strength and knowledge to all nature and her children.

So for man's life there comes the noontide of its meridian glory, its afternoon of age, its slow descent into the darkness of the night that men call death, only that he can see the swinging wide of the golden gates in the west that give him entrance to that higher and nobler being. And even as the sun gives the flowers a beauty and a sweetness, the waves a grandeur and a glory, so this glory of the immortal world, smiting the upturned faces of the enfranchised souls of men, kindles within them all their latent energies and thrills their pulses with its beauty and its music, makes the rose of love blush a deeper glory, and the perfume of goodness and of truth sweeter than e'er before. Man stands there in that higher world, that grander mansion, that nobler home, beyond the boundaries of physical existence, and realises that, if great was the mystery of life and marvellous the wonder of death, greater and more marvellous still is the wonder of his immortality; sweeter and fairer than dreams can picture, the home in which he finds himself; happier beyond all words to tell, the circumstances that surround him, when he has laid aside the muddy vesture of decay and stands clothed in the robes of everlasting light.

NATURE, SCIENCE AND ART.

Nature, by scientific men, is studied and classified in her organic relations progressively. Commence with the lowest form of fish life; work up through the age of serpents; come to birds; study the marsupials, then the mammals; then the quadrumanals, troglodytes, and the gorillas; then stop at home and investigate Man. I think the scientific world has not yet taken its own position into account; it has not yet ascertained its own relation and importance to the onward progress of the race. Not having done this, it is overlooking the very key-note to which all the music of the world's intellectual growth is set. I suppose that this blindness is right, because Nature makes science masculine, superficial, proud, exclusive, exact, always on the surface, yet necessary to the world's growth. But there is something more inspiring than science, i.e., Art. Art is but Nature in her "superior state." Science is Nature reporting herself with material eyes and in "a common state"—always positive, never designing to confuse chalk with cheese, never intentionally calling a thing black when it is white. Granite is always granite in the eyes of science. It is natural, therefore, that science should decide that man's life goes out like his breath when he dies. Science very honestly, stoutly, sternly, godlessly says that man does not survive the decay of his organs. The religious world takes up the evidence not seen by science. So far as it goes, however, science is the world's grandest archangel—without wings, without a heart for humanity, with only a front brain, having no affections for theories, creeds, or philosophy.

But Art comes to our relief. She comes from the

woman side of Nature. Art reports the most interior, and unfolds the ultimates of the life of things. Music can never be separated from Art. Poetry and music have pure affections. Painting is but another expression of universal art. Science commences at the right side and works leftward; Art commences in the left side and works rightward; thus they meet, and interlock, and silver-chain together in their marchings. Art rises spirally toward heaven, but science continues horizontally with the earth; with its eyes upon the stars it rises not; for it sees only solid bodies reflecting light. Art alone interprets the light of the stars and gives the music to which all bodies are wedded. The magnificent beauty of the physical world is unfolded through Art. Science respects Art only so far as it will illustrate and develop the exactitudes of science.

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

THERE is continuity in God's universe—no gaps, no vacuums; one thing leads up to another; between point and point are the ordered intermediate stages. From the eternal all-inspiring Spirit downwards and outwards all His children are linked together in a golden chain of mutual service. The bold climber turns to give a helping hand to the one in perplexity below, and he, when once his feet are firmly placed, will assist the next comer over the difficult place. We are roped together, and must look to our steps, for if we fall into a crevasse we shall imperil others too. "No man liveth to himself."—From "The Beauty of God," by REV. F. FIELDING-OULD, M.A.

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THE LEADEN CASKET.

When the artist, the scientist, or the man of letters, engaged in psychical research, takes a short survey of Spiritualism on its popular and uncultured side, he is given to lift his hands in pious horror, and to utter impatient snorts. To him it seems a welter of undisciplined minds, crude of judgment, utterly untrained in precise thinking, and of unfathomable credulity. He hears of nonsensical "messages" received with joy and reverence as communications from the spirit-world; of bald platitudes acclaimed as heavenly wisdom; of trivial happenings hailed as examples of supernatural phenomena. And after a very superficial inspection, which, truth to tell, *does* present appearances of this kind, he turns contemptuously away and pursues his "psychical researches" on a scholarly and critical level, vastly more intellectual and exact, but, as we think he is apt to suspect at times, just a little barren of results.

It was a man of this kind who some years ago expressed his impatience with what he described as "psychic slush." We readily forgave him, as one could easily do who has encountered a good deal of this objectionable stuff, knowingly and deliberately, well aware that it *was* slush and not in any way to be mistaken for a crystal stream.

But it does not need any acquaintance with proverbial wisdom to know that appearances are deceptive; that things are not always what they seem; that just as all is not gold that glitters, so all is not dross that does not shine. Bassanio—wise man—found his treasure in the leaden casket with its menacing inscription:—

"Who chooseth me must give and hazard all he hath"

—a motto singularly appropriate to that other leaden casket in which we have likewise found the treasure we sought. The Prince of Morocco, in the play, as we remember, chose the gold casket and was mocked with a skull—a "carion death" as the poet described it. That is a moral lesson.

Of late years a considerable number of minds of the higher order have summoned up courage to probe into that unpromising subject, the raw material of Spiritualism, and have found—not a little to their surprise—that it yielded far more of richness and reasonableness than they had ever imagined. They made the discovery that there was much method in the supposed madness of its followers, and that no subject is ever truly reported by its fools or its foes. They learned that a matter may be gravely misrepresented, ignorantly and fondly by the foolish amongst its devotees, and deliberately and maliciously by its enemies.

More than once of late years we have listened to or read statements in which men of intellectual competence made confession of their discoveries in Spirit-

ualism, the subject revealing itself to them on closer contact as being far more intelligent, purposeful and important than they had been led, or had led others, to suppose. Even then they had not gone very far. A little better, indeed, than the Prince of Arragon, chooser of the silver casket, whose boast it was that he would not "jump with common spirits" or rank himself "with the barbarous multitudes." Not so well as Bassanio, who found that "the world is still deceived with ornament," and that the dull and meagre lead had from the first a plainness that moved him more than eloquence.

But in this question we are not disposed to be captious. We have noted that in the matter of Spiritualism every man finds in it just that which represents himself, and chooses or rejects accordingly. The choice is never irrevocable, as of the caskets in the play; which is a happy circumstance for those who choose wrongly in the first place, deceived by some "fair outside"—some glittering external that captivates the eye but mocks the hope.

Nature has a way of putting her greatest treasures into humble receptacles. She takes but small account of great learning, having a very evident bias towards child-like simplicity. She favours the earthen rather than the golden vase, putting her greatest work, the soul, into a vessel of clay, and not infrequently a very rugged one at that.

After all, it is the contents of the casket that alone matter. We are well satisfied with the leaden one which we have chosen. It has a noble core.

THE OPEN DOOR.

AN OLD MARINER'S REFLECTIONS.

At the end of an address recently, a young man put this question to me: "Is there any need for mysticism in dealing with such subjects as Spiritualism?" I gathered that what he really meant was: Is so much mystery needed in the teaching of truth?

I had to admit that one must cast aside some of the artificial growths which obscure the entrance to the temple; but suggested that a key could be found that would enable every earnest seeker, however simple, to unlock the door. Jesus, preaching to the Jews at Galilee, said (speaking of the Father): "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Just so; that is the acid test, and the key. One reads of the self-denying practices of the Yogis, the flagellating monks, and the rigid discipline of all who through the ages strove to open the door to the light of day. But one cannot help thinking that much of it was wasted force. Simple though it seems, the path of loving God and the neighbour is not so easy to tread. But it is the only way to true illumination and the "open sesame" of the strong room (so to speak) to the treasure of heaven.

Many keys have been found by schools of theology, but none other than the one given by Jesus is truly effective. It was written of Tom Paine that on his death-bed he was told by a New Churchman of a key that would unlock all mysteries. Tom Paine replied: "Then it must be very rusty." That is true: the revelatory faculties must be kept bright by good works. This truth applies even to the simple duties of life. As a mariner, I never mastered the intricacies of knotting and splicing by observing only; by much practice and many failures was the ability developed. In the spiritual life I have heard many brilliant discourses given by Salvation Army officers of high rank and have noted how little they moved the people. Yet when a frail little untutored lass has spoken with little or no power of trained oratory, all heaven has come down by reason of the fact that she had lived close to the heart of God—her face bright with the light that never was on sea or land.

What bearing has this upon Spiritualism? Should we not ask ourselves, when sitting in séance, or attending services, "Am I here to gratify my sense of wonder, and to gain light and help only for my physical life? Or am I seeking for cleansing, in order to be made fit to entertain angels?" If the latter, thereby seeking first the kingdom of heaven, then the writer is positive that all necessary evidences will be added, and that abundantly. Too often our experiences are but a phantasmagoria of eerie sights and sounds, whereas they might be illuminated by the eternal. We are not called upon to be merely sojourners in what is called the astral plane—but conscious citizens of a spiritual world. Mystery will have little place in the religion of the future, it will give way to a true mysticism gained by the practice of the presence of God, thus flinging wide the door of the temple of life.

HARRY FINDER.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The September number of the "Scientific American" contains a lengthy and detailed description by Mr. J. Malcolm Bird of a sitting he had last April with Ada Besinnet at Toledo, U.S.A., when Sir Arthur Conan Doyle and Lady Doyle were also present. In the course of his article, Mr. Bird writes:—

"These voices were altogether extraordinary. They came clearly from the well in the centre of the table. On one occasion the large end of the trumpet was presented for me to put my ear to, verifying that the voice was not in it; and most certainly it was not. Without exception the voices had the touch of personal characteristics; thus, one female voice had a distinct Irish lilt. There was a prodigious rich tenor, sufficient in volume to fill a cathedral. This particular singer has a name—he is Dan, and he attends all Miss B.'s sittings. Collectively the voices ran the gamut of the piano range, from the tinkliest treble to the deepest and most goose-fleshy bass. Even if one were prepared to believe that Miss B. could produce Dan's colossal voice, one would stumble over the assumption that one person could have such a range. And I have never heard a tune carried so well by any other whistler as tunes were carried by the whistle that came from the centre of the table."

Addressing the Spiritualist gathering in Queen's Hall, Edinburgh, on Sunday evening a week or so ago, Mr. J. Stoddart, Falkirk, said they had come sympathy with the theologian in his opposition to Spiritualism, because Spiritualism was undoubtedly threatening his vocation. It was becoming daily more evident that the theologian had rendered mankind a very doubtful service; and in spite of it that he had spoken and written, if not partly because of it, doubt and confusion reigned in the clerical mind to-day in regard to almost every one of the so-called cardinal doctrines of Christianity. The times called for a prophet rather than a priest or theologian, and the latter was well advised a few years ago by Dr. Jacks to "take a holiday."

The Second International Congress for Psychical Research opened at Warsaw on Wednesday, August 29th. The first Congress was held at Copenhagen in 1921. The delegates numbered about fifty, and represented sixteen nations, including the United States and Turkey. Russia was unrepresented, but delegates arrived from Iceland. Prominent delegates included Dr. Geley and Mme. Bisson, of France, and Dr. Schrenck-Notzing, of Germany. At the Conference it was agreed that the interests of the Congress were entirely those of research. The mortality or the future existence of the soul was neither accepted nor denied, and the aims of the Congress were in no way antagonistic to any religion. The Polish authorities placed the hall of the University of Warsaw at the disposal of the Conference, which terminated on September 5th. The third day of the Congress was devoted to the reading of papers in English. Mr. Lingwall (Research Officer of the S.P.R.) displayed a very interesting series of photographs of so-called "spirits." Professor Sidney Altrutz (of Upsala) read a paper on the psychology and physiology of "mediumistic trances." Professor Haraldur Neilsson (of Iceland) read a paper on spirit rapping. Papers by Sir William Barrett and Mrs. Sidgwick (both absent) were also read.

"The Weekly Dispatch" last Sunday, in the course of its review of May Sinclair's new book, "Uncanny Stories" (Hutchinson), remarked: "It was only to be expected that the great popular interest in Spiritualism and psychic matters generally would have a corresponding repercussion upon contemporary fiction. I imagine that during the last four or five years more stories, long and short, introducing psychic elements have been published than in the whole of the two preceding decades. The present type of supernatural story is, however, very different from the old-fashioned ghost yarn that was usually found acceptable in Christmas numbers. You have only to pick up any modern psychic story to discover what a vast difference exists between the respective attitudes of present-day and past novelists towards their spirits. 'Monk' Lewis and Mrs. Radcliffe may pile spectre upon spectre, but one feels all the while that they are doing it with the tongue in the cheek. They did not really believe in their ghosts. The modern writer appears to be very much more in earnest. If he does not actually believe in spirits he manages to convey the impression that he is not sure that there may not be something in it after all, and that it is best to be on the safe side and handle apparitions with becoming respect. Trap-door exits and entrances and clanking chains are strictly taboo. Another feature of the modern psychic story that distinguishes it from its crude ancestry is that its supernatural visitors do not come from some infinitely strange, remote, and incredible world, but rather seem to exist on the borderland of our own, closely related to us, in fact, and consequently much more interesting to read about."

The "Modern Churchman," in its issue for August, published a letter from the Rev. Charles L. Tweedale containing some amendments and alterations in the Book of Common Prayer. Mr. Tweedale's letter reads:—

In view of the fact that psychic experiences and researches of the past fifty years have shown:

- (1) That the mortal body of a man does not rise again after death;
- (2) That it is the spirit body, or spiritual body, which "rises," or rather is set free from the mortal body;
- (3) That this resurrection, or separation from the mortal, takes place immediately, or very soon, after death, and not at some remote period termed "the last day";

and seeing that these statements cannot be effectively controverted, I propose the following amendments and alterations in the Book of Common Prayer, with a view to correcting the eschatological errors which it now contains.

Article IV. should be deleted in its present form, and the following substituted:—

"The spiritual body of Christ was set free from the mortal body at death, and did manifest itself on the third day; temporarily overlaying itself with grosser matter, and thus materialised, becoming visible, audible, and tangible to the disciples. On dematerialising it vanished out of their sight. In this spiritual body Christ ascended into the heavens, and there liveth."

The Apostles' Creed.

Instead of "Resurrection of the body" print "Resurrection of the spiritual body."

The Athanasian Creed.

Delete "at whose coming," and print "All men rise again in their spiritual bodies, and shall give an account," etc.

Infant Baptism and The Visitation of the Sick.

The expression "Resurrection of the flesh" in both these offices should be changed to "Resurrection of the spiritual body."

Burial of the Dead.

Instead of "Yet in my flesh shall I see God," print, "Yet released from my flesh shall I see God"; the meaning of the Hebrew being "out of" or "apart from" my flesh, the exact opposite of that of the expression now used.

In the portion of Scripture usually read (I Cor. xv.), delete the words "at the last trump, for the trumpet shall sound," and make verse 52 read as follows:—

"In a moment, in the twinkling of an eye, for the dead are raised incorruptible and we shall be changed."

In the concluding prayer delete the words, "and that at the general Resurrection in the last day," and print, "and, rising again."

I also suggest forms of prayer for the dead and also, what is most important, the introduction of a short form of service to be used at meetings for Psychic Communion, or the Communion of Saints.

Mr. Tweedale then adds the following postscript:—

P.S.—Since writing the above, the Editor of the Grey Book, to whom I have submitted these amendments, informs me that it is proposed to use many of them. Should they be finally incorporated into the Book of Common Prayer, a great advance will have been made.

The "Church Family Newspaper," in its issue of August 31st, prints a letter from "A Perplexed Parish Priest," on the question of whether a Priest is doing his duty in obeying the doctor's wishes not to inform a person who is dying of the fact. The Priest writes:—

The priest, with his long experience, sees the end surely and inevitably approaching, whether the doctor tells him or not. The soul is nearing the Crossing, but must not be helped to any definite preparation. Conversation must be on the basis of a hateful unreality. Neither doctor, priest, nurse or relative must own to the truth, even if challenged by the patient. Prayers must be for recovery ("if it be God's will" perhaps the priest manages to quiet his conscience by getting in) but not for an abundant entrance. False hopes must buoy up the soul until unconsciousness sets in, not a bright and happy anticipation of passing on in Christ to the most wonderful adventure of all.

The priests who can prepare the one who is passing for the wonderful adventure by giving him a definite assurance from first-hand knowledge that "all is well" are very few and far between. The pious hopes of the ordinary clergyman are not very different from the false hopes of the doctor. When the hour of passing comes, is it not rather late in the day to begin to think seriously of these things.

GLADSTONE AND SLATE-WRITING.

A MEMORY OF 1884.

On Wednesday, October 29th, 1884, Mr. W. E. Gladstone attended a séance with Mr. William Eglinton, the famous medium for physical phenomena. The affair caused considerable sensation in the general Press, and many newspaper representatives made a great effort to get details of the séance from Mr. Eglinton. They were not very successful, for the medium was naturally reticent, but later he gave *Light* an interview, which appeared in its issue of November 8th, 1884. It has been suggested by a valued contributor and friend of the movement that we shall reproduce the interview as one of especial interest to the present generation and we accordingly do so as follows:—

MR. GLADSTONE AT A SEANCE.

In last week's "*Light*" we stated in very general terms that the Right Hon. W. E. Gladstone had been present at a séance, and we promised to give further particulars in this week's issue. Within a few hours of the publication of our last number, the Metropolitan News Agencies and members of the Press were busily engaged in the endeavour to get at the facts. In this they do not appear to have been very successful, and the brief narratives that have been presented to the public are so imperfect that we need offer no apology for giving at length the result of an interview which one of our own staff has had with the medium, Mr. W. Eglinton, 12, Old Quebec-street, W.

I hear, Mr. Eglinton, that you have had a séance with Mr. Gladstone. May I ask if that is so?

I had that honour yesterday (Wednesday, October 29th). But how did you hear of it?

Never mind. It is already whisped in Fleet-street and the rumour will soon spread, so that you must expect, within a very few hours, to be harassed by a number of "interviewers" on the part of the newspapers. Are you at liberty to tell me the circumstances?

To some extent I may do so, perhaps, not having been asked, as I am in some cases, to make a secret of it. But everything depends on what you wish to know.

Did Mr. Gladstone visit you at your rooms?

No, I met him at the residence of a lady of distinction in Grosvenor-square. Beyond that I am not prepared to go.

You feel that you are not at liberty to mention the name?

I am not. You may, for present purposes, call her Mrs. O. I had been invited to meet Lady X, the Marchioness of Z, and Mr. Gladstone.

To give a séance?

I understood beforehand that I was to attempt to give some exhibition of my powers as a medium for slate-writing.

Experience has shown that for successful séances it is necessary for the medium, in such cases, to be quite at his ease—free from all mental disturbances. In accepting the invitation did you feel that you could be quite at your ease in the presence of a man of such distinction as Mr. Gladstone?

I confess I did not. My feelings at first were of a decidedly nervous kind on learning that I was to be the only other man present, and naturally the knowledge that I was to meet England's greatest statesman added not a little to this nervousness. But I was soon relieved of all apprehension in this respect. I arrived a few minutes before Mr. Gladstone, and after he had saluted his hostess I was presented to him, when, with a pleasant smile, he stepped briskly across the room, and shook hands with me, saying "I am glad to make your acquaintance, sir." I was much struck with this mark of affability, because when men meet for the first time in a drawing-room, it is not usual to do more than bow, and that is often done in the most distant manner. And if anything more was needed to put me "at my ease" it was the fact that though Mr. Gladstone, at first, conversed for the most part on general topics, doing so in the most agreeable manner, and without the slightest air of conscious superiority—he gave me distinctly to understand that he had no scepticism in regard to the possibility of psychical phenomena. He was already convinced, he said, that there were subtle forces with which "our puny minds" could not deal, and which he could not comprehend;

he held the attitude, therefore, not of a scoffer, but of a student who had no reason to doubt the genuineness of my pretensions. His recent experiences in thought-reading were sufficient to shew that there were forces in nature which were not generally recognised.

After that you proceeded to give illustrations of your mediumship?

Yes. We took our places round an oval table of the usual description.

How were you seated in relation to each other?

Lady X. sat next to me, on my right. On Lady X.'s right was Mrs. O., then Mr. Gladstone, and then the Marchioness of Z.

What slates were used?

Mrs. O. had provided two common school slates, and I had brought my now historic Brahma-locked double slate with oak frames.

I have heard that that slate was presented to you by His Royal Highness the late Duke of Albany, who had had it made expressly for séances which he had with you, and that on the inner surfaces of these locked slates he received written communications which he believed came from a departed relative who was very dear to him. Is that so?

I am not at liberty to say anything about my relations with the Duke of Albany.

And your experiments in Mr. Gladstone's presence were successful?

Quite so. We had communications in reply to questions, the replies being written—sometimes very lengthy ones—on the hostess's own slates, both when held under the table and when laid upon the table in full view of all present; and also within the locked slates.

Can you tell me the nature of the communications?

No, I cannot do that, and you must not press me too closely. I can only tell you the most unimportant of them with which the experiments commenced. We began by asking Mr. Gladstone to write a question upon one of the school slates. He did so, and the slate was held by me beneath the table, with the question upon the under side so that I could not see it, the other side being pressed closely against the under side of the table. Presently the writing began.

Did Mr. Gladstone hear the writing?

He did—and his face was a study. His intense look of amazement would have been amusing to those who have had experience of such phenomena, and was intensified when the slate was brought up, and the few words which had been written were declared by him to be a pertinent reply to his question. The reply was "In the year 1857," and on the slate being turned over it was found that his question had been—"Which year do you remember to have been more dry than the present one?" After that Mr. Gladstone took the locked slate into a corner of the room, and on the inside of it wrote a question, which of course none of us saw. Then locking the slate and retaining the key, the slate was handed to one of the ladies and myself, and we both held it in the sight of all. While in this position the writing was heard going on upon the closed surfaces, and upon the slate being opened it was found that the question asked was, "Is the Pope ill or well?" which had been answered in red pencil by the words, "He is ill in mind, not in body."

It occurs to me that these were rather trivial questions to put, and such as the "intelligences" or "occult forces" at work, were not likely to know very much about?

Perhaps so; but you should bear in mind that I have given you the particulars of the first experiments only, and in all probability Mr. Gladstone's mind was then occupied with the simple question of whether any writing at all was possible under the circumstances. Of the subsequent experiments I can only say that they were perfectly successful; that some of the communications were written upon Mrs. O.'s own slates when held under the table; that several messages were given, not only between these two slates, but also within the locked slate, in view of all present; and that some of the questions were put in Spanish, French, and Greek, and satisfactorily answered in the same languages.

Are you yourself acquainted with Spanish, French, and Greek?

I know very little of French, and nothing at all of either Spanish or Greek.

I have myself had so many sances with you under every conceivable variety of circumstances, that I cannot doubt the genuineness of the slate-writing produced through your mediumship; but, of course, a stranger to the phenomena could hardly be expected to be satisfied with his first experience, and therefore it was especially desirable that a gentleman of Mr. Gladstone's distinction and influence should have every opportunity of the closest observation. Do you think he was satisfied?

Yes, I think so. He did not say so, in so many words, but his actions, and all that he said then and subsequently, seemed to point to it. Indeed, I do not see how he could be otherwise than satisfied that—to whatever power the phenomena might be attributable—they were at least of an occult or abnormal character. The written questions were in every case unknown to me; and pertinent answers, as I have told you, were written between slates fully exposed to view upon, or held over, the table of a brilliantly lighted drawing-room—the writing being distinctly heard while in the actual process. Mr. Gladstone had the fullest opportunity of observation, and I have no doubt whatever that his keen penetrating eyes, as he carefully watched all that was passing, assured him that everything was genuine. As one indication I may mention the evident interest he took in the messages themselves, which he could scarcely have done if he had any suspicion whatever of the bona fides of the experiments. From first to last he made a careful record of all the questions and all the replies.

You spoke just now of Mr. Gladstone having said something after the sance—was that in reference to what had occurred during the evening?

Not directly. But after the sance, and while the ladies were otherwise engaged, Mr. Gladstone entered into conversation with me on psychical subjects. I remarked upon the absurd attitude of the general public, and of many scientific men, in refusing to investigate what were but simple facts after all, when Mr. Gladstone replied in effect—(for I do not profess to be able to remember his words)—“I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought. Indeed, they not unfrequently attempt to deny that into which they have never inquired, not sufficiently realising the fact that there may possibly be forces in nature of which they know nothing.” As I talked with him on topics of a kindred character I was very pleased to see how his great mind could, even at this late hour of his life, open itself to the fair consideration of any new truth, however much it might run counter to previous experiences. He spoke at length of his own observations many years ago in the domains of clairvoyance and electro-biology, and then inquired whether there were any societies specially devoted to the study of occult phenomena. When I told him of the London Spiritualist Alliance and other societies, and mentioned some of the names of persons connected with them, and of others who had given attention to the subjects, he seemed greatly interested; and when I spoke of the literature of Spiritualism, he said that he already knew that the movement was represented by excellent journals, and that many eminent men had written on the question—instancing Varley, Crookes, Wallace, Balfour, and others—one of whom, Mr. Crookes, had acknowledged his obligations to Mr. C. Blackburn, a wealthy gentleman lately resident in Manchester. I asked him whether he would honour me by accepting a few books upon the subject, to which he very kindly replied that, although he had many works on various matters laid by for reading when the time came for him to be able to do so, he would most cheerfully undertake to read any books I might desire to send him, adding, “And I shall keep them as a memento of this very interesting evening.” I had a long and very pleasant conversation with him, but I think I have told you all that I ought to tell you, and I have certainly said more than I intended to say when I began.

Upon the whole you were gratified by the interview?

Decidedly. I have met princes and princesses, but, kind and condescending as they always were, I have never experienced keener pleasure than in the reflection that I have done something towards helping W. E. Gladstone to a better understanding of the possibility of communion with “friends who have gone before.”

THERE is only one thing that can and will draw people together in a bond that cannot be broken, and that is loving the same truth. Two people can have a very good time together for a while, and like each other very much, but the time comes when their thoughts fly apart unless that one bond of union is there—unless they love the same spiritual truth.—“Jewel,” by C. L. BURNHAM.

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THE REV. G. VALE OWEN'S LECTURE TOUR.

SUCCESSFUL OPENING AT ST. LEONARDS.

The opening lecture of a series to be given by the Rev. G. Vale Owen in all parts of the country, was delivered at the Palace Pier, St. Leonards, on Wednesday afternoon, August 29th. The large pavilion was packed and several people had to stand throughout the lecture.

The Chairman was Mr. Albert J. Stuart, hon. organising secretary, and with him on the platform was the Rev. Vale Owen, a tall, commanding figure, attired in a cassock with a small bronze cross hanging on the left side of his chest.

The Chairman, in introducing Mr. Vale Owen, said over one hundred and fifty lectures had been arranged in all parts of Great Britain, and at that, the first of the series, he was very pleased to see so many present. He wished to thank Mr. Lancaster and Miss Turner for their valuable assistance in the organisation of the lecture. He had himself been a Spiritualist for sixteen years, and he was glad and proud to be able to devote himself when he could to helping his good friend the Rev. G. Vale Owen. Mr. Stuart remarked: "How many men in the Church of England to-day who knew and were absolutely convinced of the great truth of Spiritualism would give up their church, home, and pension for it. That is what Mr. Vale Owen had done."

Mr. Vale Owen, in rising to speak, was accorded a tremendous ovation, and for fully fifty minutes he held his audience, who listened to every word of his lecture with deep interest. Everyone was deeply impressed by his simplicity and earnestness. In his opening remarks, Mr. Vale Owen told the story of the coming of the Scriptures and the events that had led to his receiving the communications from Beyond the Veil in the vestry at Orford Parish Church. He explained how, after evensong every day, he went into the vestry, just in the usual way, and sat down, took pencil and paper and wrote what came to his mind. The first few evenings nothing much came. Then there began to come through words which he knew were not his. So he wrote and the result was the script of tens of thousands of words which eventually Lord Northcliffe published. If he was wrong then for him—he did not say for anyone else—there was nothing in prayer.

On Sunday afternoon, September 2nd, Mr. Vale Owen again addressed a large audience in the same hall on the subject of Psychic Science and the Bible. There were many clergymen present. On this occasion Mr. H. W. Engholm occupied the chair, and the Rev. J. W. Potter opened the proceedings with a short prayer. During his stay at St. Leonards, Mr. Vale Owen was the guest of Lady King.

PSYCHIC PHENOMENA AND THE SPECTROSCOPE.

To the Editor of LIGHT.

SIR.—With reference to the inquiry in LIGHT as to the use of the spectroscope in the investigation of "physical" phenomena, it is remarkable that in the whole history of psychical research there is no recorded instance of the application of this; our most searching and delicate analysis. The record of observed phenomena simply teems with effects of light and radiant energy, visible and invisible (i.e., in the ultra-violet); yet it would seem that it has never occurred to any of the numerous scientists who have engaged in "physical" investigations to apply this subtle and searching test to ascertain what physical energy was in operation.

It is vain to expect physical science to pronounce upon the prime moving force in such phenomena; the ultimate cause lies outside its province, but it is impossible to deny that, whoever or whatever may be the actuating mind, matter is used, energy is in operation, and if the energy is of the order known as "radiant," visible or invisible, it is capable of being analysed by the instrument which has plumbed the depths of space, revealed the chemistry of the distant suns as searchingly as that of a candle flame, and even demonstrated the existence of dead and invisible orbs outnumbering the stars which gem the firmament.

This neglect appears to me to be such a reproach to science that I have in several quarters suggested the employment of the spectroscope in psychical research; but hitherto with no success. As late as the 4th instant I addressed a letter to one of your most esteemed contributors and most ardent investigators into physical phenomena, suggesting a line of spectroscopic investigation into the phenomena of supernormal photography. Though I was unable to secure his valuable collaboration, I am still hopeful that either the S.P.R. or the College of Psychic Science will grant the necessary facilities, involving no "tests," no "detective" methods, and impugning no person's *bona fides*.

Thanks to the kind invitation of the Secretary of the L.S.A., I hope to have an opportunity of outlining to the members of that body a method of spectroscopic investigation of "light" phenomena in psychical research which should offend no one—the only entity to be questioned being the luminiferous ether, and the only question being, "What is your wave-length, please?"

Yours, etc.,

Sandy Nook,
Maybury Hill, Woking.
August 16th, 1923.

GEO. E. BROWNE.

MISSIONARIES OF THE NEW REVELATION.



A recent photograph of the Rev. G. Vale Owen and Sir Arthur Conan Doyle, taken in New York, U.S.A. The spreading of the Gospel of Modern Spiritualism, especially the religious aspect of it, is now the life work of these two world-famous propagandists of the fact of human survival after bodily death and communication with those who have joined the majority. In the words of Sir Arthur, "Spiritualism is either the greatest delusion that has ever afflicted

mankind, or else it is infinitely the greatest thing that has ever happened in the history of the world." Mr. Vale Owen is now engaged on an extensive lecture tour in Great Britain, and Sir Arthur Conan Doyle, although just returned from a 15,000 mile lecture tour and a week with the delegates at the Liège Congress, is preparing the details for another campaign to further the interests and circulate the knowledge of what he knows to be the most important thing in the world to-day.

CONGRESS JOTTINGS.

The Congress at Liège is over. It was a strenuous time for all of us who were actively concerned in the work, which was in some directions sufficiently arduous, but the general outcome, although it has left us tired, has, I think, made us happy.

The presence of Sir Arthur and Lady Doyle; of the King's Counsel, author of "I Heard a Voice," whose forensic eloquence was a marked feature of some of the Conferences; of Mrs. Jessie Greenwood, J.P., the President of the S.N.U.; Mr. Ernest Oaten; Mr. John Lewis, and Miss Scatcherd, who were amongst the representatives of the British Press; and other notables in the movement lent lustre to the event. This is to say nothing of the men and women of distinction from other countries, whose presence raised the intellectual consequence of the affair.

Then we had Mr. Peters, with his accustomed vivacity, making friends everywhere and adding in a very literal way to the gaiety of nations. He is an old traveller, and evidently finds a Continental atmosphere helpful to his psychic gifts, for his clairvoyance was unusually brilliant.

The novelty of the experience gave immense pleasure to many of the British contingent who had crossed the channel for the first time. Liège is not exactly a tourist resort; but it is the industrial centre of a region, which abounds in picturesque places and historical associations. For me it was a delight on the one day on which I could make holiday to be taken in an automobile through the region of the Ardennes and to remember that the country there is doubtless identical with the Forest of Arden (in Shakespeare's play "As You Like It"), in which Orlando found the banished duke, and to which Rosalind and Celia followed him. For that tour I was indebted to M. Boving, the Burgomaster of Bressoux-Liège, a gentleman whose municipal work has made him popular and respected. As for the Congress itself, the whole record of it and all the quaint episodes and adventures of which it was the centre will never be told in prose or rhyme. But it will be a topic of conversation and reminiscence in many homes for many years. Some of us carried away from it a store of pleasant memories which will survive when the little mishaps and annoyances which also went with it are forgotten.

Such events do more to promote an international spirit—of camaraderie, fellowship and understanding—than a multitude of treatises and tracts.

I was impressed with the elegance of the great hall in which the larger meetings were held. It is said to have been the ball-room of the palace. The adjoining chambers which formed the conference rooms of the various committees and sub-committees were admirably adapted for the purpose.

It was rather regrettable that some of the speeches in French were not interpreted, but I imagine the interpreters found their hands pretty full. Some of them were professionals supplied by the Hoolia Institute, but there were several volunteer helpers whose services were in much request. Amongst them was Miss Felicia Scatcherd, whose work in this and other directions was invaluable. Sir Arthur Conan Doyle, in one of his speeches, described her as the life of the Congress.

Mr. Oaten had as arduous a time as anyone, having the cares of his journal as well as much of the negotiations and discussion on his hands. But he was always active and cheerful, taking a hand with Sir Arthur in the lantern exhibition of psychic pictures and doing some photography on his own account.

An unseasoned journalist would have found the task of making a complete record of the whole event far beyond his powers. There was so much to discover and to record, so many meetings going on at once, and so much difficulty at times in overcoming the barriers of foreign tongues that even the most case-hardened of us found our resources at times severely tried.

Occasionally some of the pilgrims found themselves in a fix over the coinage, or the time-tables, which carry on the time consecutively from one o'clock to twenty-four o'clock. I observed several incidents of this kind. It was the more to be expected, since Liège does not particularly cater for English visitors and in the hotel at which I stayed none of

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the staff had any English at all. It was a heavy tax on a small knowledge of French.

This dearth of English added to the difficulties of the reporters, and in my dealings with some of the local journalists who were present I found some amusing misconceptions as to the meaning of various phrases used. Even the French translators gave odd renderings. Thus one of the private Committee meetings was devoted to "Examen des vœux," which was rendered as "Examination of Wishes"—which is literally correct; but, as I pointed out, it would convey little or nothing to the English reader. I suggested that it amounted, in reality, to the consideration of the proposals or suggestions made. But none of us could be quite sure. It may have meant something quite different. The hours were too crowded to permit of the verification of everything. Generally those who could have explained were absent or otherwise engaged.

The Belgian papers gave daily accounts of the proceedings, sometimes favourable, sometimes tinged with sarcastic wit. They were unconsciously comic, too, in their mis-spelling of names. Even the name, M. D'Artois, came out as "Martroye." Mr. Oaten went forth to Belgium fame as Mr. Aoten; and so forth. But in a country where three different languages are spoken and where one native may easily misunderstand another, such things are not to be wondered at.

Special attention was, of course, given to Sir Arthur Conan Doyle's speeches, some of which he gave in French, including almost the whole description of his exhibition of psychic pictures—a positive *tour de force*. But it was not easy to report!

Indeed, all of us who were at the Congress as recorders found it very difficult to "keep up with the procession," even so far as regards the British portion of it. I noted that amongst the English contingent, in addition to the names already mentioned, were Mrs. Millott Severn, of Brighton, Mr. Tylar and Mrs. Starkey, of Brighton, Mr. Walter Jones and Miss Jones (Stourbridge), and Mr. and Mrs. G. Smith, respectively President and Treasurer of the Hull Society, Mr. and Mrs. Timbrell, of Bromley, Kent, representing the Marylebone Society, and Mr. Alfred Kitson, of Batley Carr, so well-known in connection with Lyceum work. But there were others, and perhaps their names will transpire later. My unaided memory is unequal to the task.

The French delegates were M. Louis Gastin, Mme. Ducl, MM. Thiebault, Melusson and Malosse. Dr. A. de Luca represented Italy; the Rev. M. Beversluis, Holland, and Dr. Nielsson, Denmark. The Spanish delegates were Sgr. Quintin Gomez, Dr. Melcoir, Dr. Humberto, and Col. Senesplada. Sir Arthur and Lady Conan Doyle were appointed Honorary Presidents of the Congress.

As I have said elsewhere, the main point of the whole event was the establishment of an International Federation, and as the arrangements for this were successfully carried through, the surrounding circumstances become of minor importance.

As a closing word I will ask my correspondents to excuse the delay in dealing with letters and other matters, occasioned by my week's absence from London.

D. G.

DEATH'S TRANSFORMATION.

Have you seen the face that has grown old in life grow young after death? the expression of many years since, lost for long, come out startlingly in the features, fixed and cold? Everyone has seen it: and it is sometimes strange how rapidly the change takes place. The marks of pain fade out, and with them the marks of age. I once saw an aged lady die. She had borne sharp pain for many days with the endurance of a martyr; she had to bear sharp pain to the very last. The features were tense and rigid with suffering; they remained so while life remained. It was a beautiful sight to see the change that took place at the very instant of dissolution. The features, sharp for many days with pain, in that instant recovered the old aspect of quietude which they had borne in health: the tense, tight look was gone, you saw the signs of pain go out. You felt that all suffering was over. It was no more, of course, than the working of physical law: but in that case it seemed as if there were a further meaning conveyed. And so it seems to me when the young look comes back on the departed Christian's face. Gone, it seems to say, where the progress of time shall no longer bring age or decay. Gone where there are beings whose life may be reckoned by centuries, but in whom life is fresh and young, and always will be so. Close the aged eyes! Fold the aged hands in rest. Their owner is no longer old!—"THE RECREATIONS OF A COUNTRY PARSON," by A. K. H. B.

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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 SEEKERS AND THE SOUGHT.

To an inquiry turning on the idea that Spiritualism is an attempt to penetrate into a dark world of mystery and to extort information from the dead, the reply is simple. In the first place if it were actually so, there would be something to be said for it, for all scientific knowledge is gained by interrogating Nature and making inquisition into her hidden realms. But in this instance, anyone who has an intimate acquaintance with our subject knows that, in the main, it was a matter of the Unseen World compelling our attention to itself. "It was the spirits who sought us," as the old Spiritualists put it, and, as they truly sing, "Unsought of us they found us." Of course there is a certain amount of deliberate cultivation of intercourse with the Unseen World amongst Spiritualists; but a great deal of it is quite spontaneous, like the "second sight" amongst the Highlanders—a natural gift which, it may occasionally happen, is rather troublesome to its possessor. We have met many people who have quite spontaneously developed some psychic gift—clairvoyance, for example—and have been drawn into Spiritualism to gain an understanding of their gift and advice and guidance from experienced Spiritualists.

THE NATURE OF PSYCHIC FACULTY.

To a request that we shall give some definition of the psychic sense, we can only plead that we are not equal to the task. The psychic faculty is a form of sensibility more easy to describe than to define, for as we advance in ex-

perience and knowledge of life it becomes apparent that, except for purposes of classification, there are no rigid boundary lines between one form of life-expression and another. It is clear that psychic faculty is not an exclusively human possession, since some of the lower animals possess it, as evidenced by the many stories of dogs, horses and other creatures which become conscious of "border-land" phenomena—as in the seeing of "ghosts," etc. The oft-repeated statement that the psychical order is not the spiritual order is true enough, though we cannot absolutely divide one from the other. Perhaps it is at the root all a question of sensitiveness on one plane or another. The poet is sensitive to the higher influences of life; the medium may or may not have these higher sensibilities, but is at least sensitive to the Unseen World where it directly impinges on the world of matter and by consequence becomes most nearly related to it.

VAMPIRES AND VAMPIRISM.

There is a great amount of matter on this subject in the general literature of Occultism. Much of it is very dubious indeed—fantastic stories resting, in the main, on popular legend and savage superstition; but when we come to examine the matter we find, as usual, that the idea has a core of truth. We see how the strong weed draws life and sustenance from weaker plants; how people of a positive and greedy temperament sap the vitality of those of a weaker constitution. In fact, it is a general principle in nature and vampirism simply denotes the evil side of the principle. Doubtless when it is allied to a strong hypnotic power it may be used to a very mischievous degree. It may even be absolutely diabolical and this gives a certain amount of colour to the "goblin" stories which we occasionally read. Originally the "vampire" was regarded as a dead person who returned from the grave for the purpose of destroying and sucking the blood of living persons; but that idea in the light of our present knowledge is ridiculous. If we turn to Natural History we find the vampire bat, popularly supposed to suck the blood of animals, and even in that case there is a great deal of exaggeration. Except for the student, we regard vampirism in its "occult" and horrible aspects as rather a morbid study. We prefer to concentrate on the natural and healthy side of life; for the best way to destroy the power of evil is to affirm the good.

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ITINERARY FOR SEPTEMBER.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
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" 9	6-30	Do.	Mighell St. Hall	G. Lloyd Williams, 20a, Second Avenue, Hove.
" 10	8	Bournemouth	Town Hall	Mrs. V. D. Kallenbach, 5, Lansdowne-road.
" 11	8	Southampton	Coliseum	A. G. Newton, "Dinedor," Walbeck Avenue.
" 12	8	Portsmouth	Town Hall	J. G. McFarlane, 6, St. Pirans Avenue, Copnor, Portsmouth.
" 13	8	Ryde (I.O.W.)	Town Hall	J. G. McFarlane, 6, St. Pirans Avenue, Copnor, Portsmouth.
" 17	8	Exmouth	Hulham House	Miss E. M. Storr, Hulham House, Exmouth.
" 18	8	Bridgwater	Town Hall	Mrs. Humphreys, The Elms, Haygrove, B.
" 19	8	Exeter	New Civic Hall	H. A. Grainger, 33, Clifton Hill, E.
" 20	8	Plymouth	Guildhall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 21	8	Do.	Stonehouse Town Hall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 24	8	Newton Abbot	Alexandra Hall	G. C. Adams, 11, Avenue, road, Newton Abbot.
" 25	8	Torquay	New Town Hall	G. S. Nosworthy, Wakefield, Adelphi-road, Paignton.
" 27	8	Weston-Super-Mare	Town Hall	E. L. Sidney, 44, Quantock-road, Weston.

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

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—Sunday, September 9th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Elizabeth A. Harbord, of Philadelphia. September 12th, 8, service.

Croydon.—*Harewood Hall, 96, High-street.*—September 9th, 11, Mr. Percy Scholey; 6.30, Mr. Fred Horne.

Brighton.—*Mighell-street Hall.*—September 9th, 11.15, service; 6.30, Rev. G. Vale Owen; 3, Lyceum. Wednesday, September 12th, Miss Annie Scroggins.

Camberwell, S.E.—*The Waiting Hall, Havil-street, Peckham-road.*—September 9th, 11, circle; 6.30, Mrs. Redfern. Wednesday, 7.30, service at 55, Station-road.

North London.—*Grovedale Hall, Grovedale-road (near Highgate tube station).*—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Miss Violet Burton; 7, Ald. D. J. Davis, J.P.; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham. Friday, free healing centre; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—September 9th, 7, Mr. P. Scholey. September 13th, 8, service and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—September 9th, 11, public circle; 7, Mrs. B. Stockwell. Thursday, September 13th, service.

Peckham.—*Lausanne-road.*—September 8th, at 8. Sunday, September 9th, 11.30 and 7, and Monday, September 10th, at 3, Mrs. L. Harvey. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—Sunday, September 9th, 11, service; 7, Mr. T. E. Austin. September 12th, 8, whist drive. September 15th, 8, Mrs. Deane, talk on spirit photography (silver collection).

Worthing Spiritualist Church, Ann-street.—September 9th, 11 and 6.30, Mr. Ella. September 13th, 6.30, Mr. Newton.

Richmond Spiritualist Church, Ormond-road.—Sunday, September 9th, 7.30, service. Wednesday, September 12th, service.

Central.—144, High Holborn (Bury-street entrance).—September 7th, 7.30, Mr. H. Fielder. September 9th, Mme. Gerald.

St. Paul's Christian Spiritualist Mission.—*Station Subway, Norwood Junction, S.E.*—Sunday, September 9th, 6.30, Mr. Horse. Wednesday, September 12th, 8, Mr. Odiam.

FOOD REFORM GUEST HOUSE.—Good cook, home-made cakes. Specially recommended by Mr. Ernestine Willes, M.A. 24 to 3 guineas weekly. On Sea Front, Verandah sunny rooms, Dover, noted for healthy climate, and in close touch with Folkestone, Margate, Canterbury, Deal, also France and Belgium.—Apply Mrs. Ernestine Burrows or Miss Mitchell, 13, Marine Parade, Dover

ANSWERS TO CORRESPONDENTS.

A. M. H. (Winchester).—We received your letter on returning home after a strenuous week at Liège, and it was very welcome. No; we have for the most part to rely on our reading for appropriate mottoes, with allusion to light, but it is a congenial task for a lover of literature. We are grateful for the lines from Mathilde Blind. We knew the sonnet, but missed the application of the sestet to our mottoes. This is where a friend's aid is useful. As for your own sonnet, it is admirable, even though, as you suggest, the theme is not of the grandiose order. But it is well when the thought inspires its own form and is not forced into it, in Procrustes fashion.

H. PRICE (Warsaw).—Glad to hear of your safe arrival, after so many adventures. It is just the kind of journey for these.

A. J. WOOD.—Thank you, indeed. We knew that the article would appear, as it is from the pen of an old friend of those early days, now the Editor of the "Bookman." But absence in Liège during that week led to our missing the copy, and we were just seeking it when your kind letter came into our hands.

HAROLD HUNT.—We note your remarks which are just; but to publish them would revive an acrimonious discussion.

MORRIS HUDSON.—It may well be so, but Dickens' published comments on the subject hardly bear out the idea. He was scornful of it. The book is not in the L.S.A. Library to our knowledge.

T. R. MORSE.—We are glad to find an old reader officially identified with the League of Nations. We hope to publish your letter so soon as we can clear up our arrears of work after a week at Liège.

VICTOR O. FILMER.—Thank you for the verse. It is a little rugged, but it makes a good pendant to the poem. We give it here:—

"But what do you mean?" the worm replies,
"When you speak of the earth with its beauties concealed,
Of the precious gems for which mankind vies
With each other to make it freely yield."

You say I am blind and you pity me—
But leave me content—you imagine you see!"

L. G. WILLIAMS.—We strongly dislike the dubious and rubbishy element in psychic matters; but it is unavoidable. You will see that your protest has appeared.

L. SAWYER.—Thank you very much. We appreciate your point of view. We suggest that you communicate with the Society for the Study of Supernormal Pictures, and get into touch with groups associated with psychic photography.

E. P. P.—Your comments on the Church Marriage Service are to the point. But the whole ritual is marked by obsolete doctrines which are being painfully outgrown.

H. CROWTHER.—The incident you saw pictured in the film play, "Earthbound," was portrayed in that manner owing to the limitations of such productions to show a true after-death manifestation. There are many cases on record of a person manifesting at a séance within a few hours of his passing through accident. It is rare, however.

B. SAMUEL.—We have not heard of any other photograph showing psychic extras having been taken on the occasion when Mrs. Deane obtained the photograph showing extras round the cenotaph. Mrs. Deane is a medium for this particular phase of psychic manifestation, and the gift is very rare.

R. BARRON.—Personal matters such as you desire us to help you in are, we fear, beyond us. If you are honestly determined to overthrow these influences, we see no reason why you should not be successful.

AN EXHIBITION of the Garscadden Collection of Spirit Photographs will be held at the Clapham Spiritualists' Church, St. Luke's-road (adjoining Reform Club), High-street, Clapham, on Monday, Tuesday, and Wednesday, September 10th, 11th, and 12th. The exhibition will be open each day from 3 p.m. until 10 p.m. At 7.30 on the opening day, Mr. H. W. Engholm will give a short lecture on the subject of spirit photography. A comprehensive catalogue, illustrated, in which is given a description of each exhibit, will be on sale, over ninety spirit photographs will be shown, many of which are enlarged to life size. This collection of spirit photographs will be exhibited under the auspices of various Spiritualists' Societies in London and elsewhere during the coming months. Particulars of these forthcoming exhibitions will be announced on this page from time to time. The exhibition is under the direction of the London District Council of the S.N.U., and all particulars can be obtained from the Hon. Secretary, Mrs. Ensor, at 3, Beechcroft-avenue, Southall, Middlesex.

NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine." September.

"Royal Magazine." September.

"British Journal of Astrology." September.

"A Prospective View of The New Age," by John Contts. London. G. Lyall, 36, Hardy-terrace, High-road, Wood Green, N. Melbourne: Hutchinson Proprietary Co. (1s.)

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TO ALL READERS OF "LIGHT."

I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.

The London Spiritualist Alliance needs the support of all Spiritualists. It provides unique facilities and advantages for a subscription so moderate as to be within the reach of all. It stands definitely for a non-sectarian presentation of the great truths of human survival and spirit intercourse, and, by virtue of this standpoint, it is able to exercise, if it is adequately supported by all convinced Spiritualists, a powerful and far-reaching influence in bringing home those truths to our fellow men.

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To all such we offer—by the use of our library, our lectures, our facilities for private experiment, and our social gatherings for personal exchange of opinion—means by which a solution of the great questions of human survival and spirit intercourse can be reached. The London Spiritualist Alliance demands no "credo" from its members, and the sole qualification for membership is a serious interest in our great inquiry.

GEORGE E. WRIGHT,

Organising Secretary.

Preliminary Announcements for the Autumn Session.

The Autumn Session will commence with the Special Evening Meeting on Thursday, September 27th. The weekly programme throughout the Session will be as follows:—

On **Monday Afternoons**, at 3 p.m., the well-known sensitive, Mrs. Clegg, will give Private Clairvoyance.

On **Tuesday Afternoons**, at 3.15 p.m., October 2nd and October 9th, Mr. George E. Wright, author of "The Church and Psychical Research," will deliver two Addresses on "Spiritualism and the Church of England, with Special Reference to the Anglo-Catholic Movement."

On the remaining Tuesday Afternoons, October 16th to December 11th, Mr. A. Vout Peters will give a series of Lecture-Demonstrations on the Principles and Practice of Mediumship.

On **Wednesday Afternoons**, at 2.30 p.m., Mr. T. E. Austin will give Personal Clairvoyance. At 4 p.m. the weekly Discussion Gatherings will be held.

On **Thursday Evenings**, at 7.30 p.m., the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses. The opening address on Thursday, September 27th, will be given by Mr. George E. Wright.

On **Friday Afternoons**, at 3.15 p.m., Mrs. Wallis will resume her series of Addresses and Answers to Questions under spirit control. Mrs. Wallis's meetings will be held on alternate Fridays, commencing on September 28th. On the other Fridays, commencing on October 5th, Mr. T. E. Austin will give Psychometry and Clairvoyance.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

Members' Room.—A room, devoted entirely to members' use, is provided. Arrangements are made for the service of tea between 4 and 5 p.m.

The Library.—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. Membership can be taken up at any time, and covers to the corresponding date in 1924. New members are now admitted for the remainder of the present year for HALF A GUINEA only.

PUBLICITY DEPARTMENT.

All the books recently advertised on this page are still available. A large stock of the new books offered at specially reduced prices are also still available, and all orders can be filled by return of post. Some rare second-hand books are also for sale. Full particulars gladly given on application.

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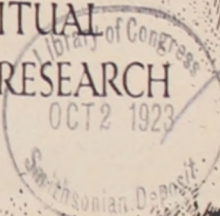
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NOTES BY THE WAY.

OUT of the shadows of night
The world rolls into light;
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—LONGFELLOW.

MEDIUMSHIP: THE NONSENSE ELEMENT.

The article by A. Horngate on "Note Taking at Public Meetings" (LIGHT, 1st inst., p. 547) raises a question which has long been a stumbling block for inquirers, viz., the amount of nonsensical stuff which is purveyed by some mediums as psychic descriptions. We have met with a nauseating amount of it ourselves and have been familiar with the complaints about it during the last thirty years or so. But we reflect that in human life twaddle is common and rubbish superabundant, and that Spiritualism, being a very human thing, cannot be free from them. They have their purpose, however. The presence of spurious stuff puts us on our mettle and stimulates our powers of perseverance and discrimination. It teaches us that all good things have to be worked for, and will not come to us without effort. Still, it is necessary that the standard shall be continually raised, and so the suggestions made by A. Horngate are welcome and valuable, and we commend them to the attention not only of our serious inquirers, but also to those who are prone to the credulous acceptance of any absurdity that comes, twisting it into some meaning or other and being always ready to find an "occult" significance in any balderdash that is offered to their attention. Those who study mediumship scientifically know that, except at its best, and highest, it is rather a capricious phenomenon. There are breaks, gaps and failures due to the occasional temporary lapse of the influence at work. The gaps are sometimes filled in by the subconscious activity of the medium. Hence the nonsense.

THE PORTS ALSO ARE OFFENDERS.

Let us pursue the subject a little further—this matter of the admixture of nonsense in psychical

messages and descriptions. One would suppose, when listening to the critics, that mediumship is unique in this respect. But it is quite easy to find parallels in ordinary life. Let us take, for example, the question of inspiration in poetry. To the literary man it is a commonplace that the poet who one day will produce a piece of work full of beauty may on another day write something utterly flat and uninspired, not being always conscious of the descent he has made from the sublime to the ridiculous. Wordsworth's work is the most conspicuous example of this. His poems contain at once passages of supernal beauty and great quantities of utter trash quite unworthy of publication. In a clever parody of one of Wordsworth's sonnets J. K. Stephen writes of the "two voices" in which the poet spoke. One was that of the inspired bard; the other that of "an old half-witted sheep,"

Which bleats articulate monotony,
And indicates that two and one are three,
That grass is green, lakes damp and mountains steep.

And he closes his satiric sonnet with this comical outburst:—

good Lord, I'd rather be
Quite unacquainted with the A. B. C.
Than write such hopeless rubbish as thy worst!

* * * *

MEDIUMSHIP AND ITS CULTIVATION.

When we hear so much about mediumistic twaddle we think of such examples as we have quoted above. The analogy is very close. Poets, orators, painters, when they are inspired men, are all mediums in one sense. They do not give us personal communications from the departed; but they do give us impersonal messages, as mediators between us and the unseen world of ideas and spiritual powers and qualities. When they are trained, cultivated and critical workers they never give us utter rubbish. At the worst their work, even if uninspired, is at least presentable and workmanlike. The lesson is clear, and it is one that has already been taken to heart by conscientious mediums who have learned that they must follow their mediumship intelligently and guard against the intrusion of stray thoughts and the fabrications of their own minds. They have outgrown the false notion that a medium should be a negative person, the subservient creature of every influence that comes along. We can recall the time when some mediums were actually proud of being the mere puppets of the "spirits"—which were often enough no spirits at all but merely the reflected ideas of other minds. If the cultivation of mediumship is not also attended by the cultivation of the medium's mind and will, it is likely to be not only worthless but actually mischievous. Personally we are more tolerant of nonsense when it is met with in every-day life than when it comes in the form of spirit communications (so called). That for us adds to its condemnation.

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SPIRITUAL SUBSTANCE—ITS NATURE AND ORIGIN.

SOME REFLECTIONS ON THE VALE OWEN SCRIPTS.

BY A. J. WOOD.

Readers of the Vale Owen Script will not be unaware of the fact that the communicators often drew attention to the great difference which exists between the substance of their world and that of ours. One's own reason, of course, confirms this; but what one's own reason of itself cannot do is to determine the *nature* of that difference. It needs the enlightenment of revelation. Indeed, left to speculation alone, men have formed the most absurd opinions as to what spiritual substance is; opinions which, followed to their logical conclusions, would deny it any existence whatever. They have reasoned somewhat in this way: matter is substantial, therefore spirit is not; matter has form, therefore spirit has none; and so on, making out spirit to be the antithesis of everything that matter is, until it became utterly impossible to form any intelligent idea at all of that which they attempted to define. If we deny substance and form to spirit, then we deny its existence altogether, for without these it is impossible to conceive of anything. It is a mental and logical necessity to ascribe both one and the other to whatever exists as a *real thing*. One has only to try and think of something that exists, but which possesses neither substance nor form, or which is not a quality or attribute of some substance, to see the absolute impossibility of any such conception. But, though we accept the fact of spiritual substance, what it is *in itself* we do not know; any more than we know what matter is, so that this is no reason for denying its existence. And by spiritual substance we mean not any metaphysical conception, but simply *that out of which anything is made*.

What, then, is the fundamental difference between material and spiritual substance? So far as the evidence goes, the former is fixed, stated, and constant. Whatever changes it undergoes are in and through time and space conditions, and subject to the laws appertaining thereto. Spiritual substance, on the other hand, is not fixed, stated, and constant; but a living plastic substance, subject, not to mechanical laws, but the laws of mind, and to which it is immediately respondent; and, in the forms it thereby assumes, correspondent and representative. This fact is made clear in many places in the Script. Take, for instance, the following statement by "Arnel":—

"The substance of things in these realms is of more lively content than it is on earth. It is less inert, and more near such sensitiveness as you see in plant life. So much so, indeed, that it is capable of so responding to the vibration of our wills as to become endowed with what on earth would be counted animal life, and almost conscious movement."

He adds that it falls short of this, of course; but his object is to draw attention to its exceedingly plastic nature, and how vastly different it is from matter in this respect. He draws attention to these differences again by pointing out the many processes material substance has to go through before it assumes the forms that man may desire—say in the shape of a building, or a piece of statuary, or machinery.

"All these intervening processes (he says) are eliminated, and mind acts *directly* upon environment, and takes expression in form. The effect is, therefore, both more immediate in response, and also more plainly apparent. So apparent is it, indeed, that it is not possible for those too much various in temperament to dwell together. All would be confusion."

Incidentally, these latter statements illustrate how perfectly regulated there are the laws of affinity, and how wonderfully effective in operation.

Let us now examine this question of substances more closely and philosophically, and see if we cannot, like intelligent beings, and students of the spiritual, learn something of their true origin. The materialist maintains that matter has always existed, and that spirit is a pure assumption. If he had said that *substance* has always existed, he would have been nearer the mark; and the only thing to be determined would be the *nature* of that substance, of which matter is but one, and that one, the lowest of its forms.

Swedenborg states the problem and its solution very clearly in the following words, taken from his "Divine Love and Wisdom":—

"Everyone who thinks from clear reason sees that the universe was not created out of nothing, because he sees that it is impossible that anything should be made out of nothing; for nothing is nothing, and to make anything out of nothing is a contradiction. . . . Everyone who thinks from clear reason sees also that all things are created out of substance which is substance in itself, for this is the very *Esse* out of which all things that are can come forth; and because God alone is substance *in itself*, it is plain that the existence of things has no other source. Many have seen this, because reason gives to see it; but have not dared to confirm it, fearing lest they might be led into the thought that the created universe is God, because from God. The reason is that they thought of God, and of the creation of the universe *from space and time*, which are proper to nature; and no one is able from nature to perceive God and the creation of the universe; but everyone whose understanding is in any interior light is able to perceive nature and its creation from God, because God is not in time and space."

Descending into detail, he tells us in an interesting statement, which we can only briefly summarise here, that creation is effected (*is*, because creation is a continuous process, and has nothing to do with time, as such) through and by means of the living sun of the spiritual world; this sun being the first or proximate sphere of substances emanating from God Himself. This statement is a striking and significant one, because, as we saw in an earlier paper of mine on the Script, there is a *sphere of emanations* proceeding forth from every created thing, whether animate or inanimate, and they obviously owe this peculiar characteristic to the First Cause in which they originate. From this spiritual sun then, all other suns and substances have been evolved by means of atmospheres proceeding therefrom; and which, as they recede further from this intense central energy, gradually become more compressed and inert through successive changes and decrements of life and power, until finally the ultimate of creation is reached in the material universe, where all substances come to rest. These substances then form the basis of reaction to the higher and more active spiritual forces, and so, by inverse processes, the re-ascent begins. The suns of the material universe are really the primary centres into which spiritual substances and forces are gathered, and from which, through transmutations into magnetic and electric forces, the material worlds are created and perpetually sustained. The modern physicist, probing ever more deeply, and with improved methods into the constitution of matter, has already arrived at this point, finding its atoms to be solar systems as it were, in miniature, each consisting of a central sun, or nucleus of positive electricity, with negative particles encircling it like planets in their orbits. Here then the spiritual philosopher and the scientist may meet as on common ground, having reached it from opposite directions, and only the future will show whether they are now destined to go forward together hand in hand to new discoveries, and link the two worlds into a definite system of psycho-physical science. Such, at all events, would seem to be the trend.

We said above, that the spiritual substances which were gathered together in the suns as primary centres were there transmuted into electric and magnetic forces, and these issue forth as the magnetic auras and luminiferous ethers upon which the whole of physical life depends, and is sustained: so that there is nothing whatever in the material universe which does not owe its existence from moment to moment to the operation of spiritual forces, nor in which something of spirit does not reside. If it were not so, the material universe would vanish like the "fabric of a dream." Let us now turn to the Script again, and see how far its communicators bear out the above teaching.

"Astriel," in one of his messages, speaks as follows:—

"The stars (*i.e.*, suns) receive their power of transmitting light from the presence of myriads of spiritual beings about them, all ordered and regulated in their spheres, and working in conjunction. It is from them that the energy proceeds which enables the star to do its appointed work."

Again:—

"These great balls of matter, whether gaseous, or liquid, or solid; whether star, or comet, or planet, are all held

together, and their forces energised and given effect, not by the operation of some mechanical law, but by conscious live beings at the back of and working through those laws."

Thus, the spiritual universe and its substances and forces stand first in the order of creation, and afterwards and through them, the material; and each of them respectively form the basic material out of which the bodies, both physical and spiritual, of men and angels are formed. "Arnel" conveys this truth briefly, when he says, speaking of free-willed beings, that all creation is "from the centre outwardly towards the circumference. At the centre is God, and from His own Store supplied the stuff out of which all lesser free-willed beings are made."

The same communicator, speaking of man's environment, and looking at it from the reverse direction, i.e., from the circumference towards the centre, says:—

"On the planet earth it is frankly material. In the region next in order above it is less material and more ethereal, and then it is more spiritual than ethereal, and then it is spiritual, and then it is spiritual but more sublimated."

No doubt it is this "spiritual but more sublimated," to which Swedenborg gives the term "celestial" as representing the highest heavenly spheres below the sun of heaven itself. Thus, as we proceed inwards towards the centre of creation, we meet with successive increments of life and power and substantiality of substance; until, far above the reach and apprehension of finite minds, is very substance itself—God, whose substance is Love, a word not used in any abstract sense, but as indicating the very inmost essence of God Himself. In this connection we will quote the words of "Zabdiel" who, speaking of how these things appear to those in his own sphere, says:—

"They who have come so far as this sphere, are able to see the trend of things. We see, as we get towards the Unapproachable Light, that all things are tending towards one central principle, and that is Love! We see Love as the source of all things."

When the Scriptures say, therefore, that "God is Love," they state a literal fact so far as a simple human word can express a definite concrete fact or reality; not meaning only that God loves, but that He is love. The following passages from Swedenborg are brief statements of the philosophy of creation as given him by the angels:—

"The Lord created the universe and all things belonging to it by means of the sun, which is the first proceeding of the Divine Love and the Divine Wisdom."

"God first bounded His infinity by the substances emitted from Himself, whence the proximate sphere of His glory, which constitutes the sun of the spiritual world, exists."

"That sun is not the Lord Himself, but from the Lord."

Let us now turn to another aspect of this subject. Readers of the Script are aware that, so far as appearances go, the substances of the spiritual world are pretty much the same as this. We read of hills, valleys, mountains, and plains; seas and rivers; fauna and flora—in short, Nature as we know it, but perfected in garment spiritual instead of material. Our initiation into this world of grosser substance, to its minerals, vegetables, and animals, to its sun and atmosphere, is but the beginning of a friendship that will never end. Our greatest facts do not cease to exist for us at death; we simply renew their acquaintance under fuller, freer, and more perfect conditions, because under spiritual instead of natural law. Under natural law, substances are fixed and constant. Cohesion and gravitation keep spaces permanent; and seasons and times constantly recur in a regular series in consequence. Spiritual substances, on the other hand, being subject to spiritual laws, which are those of mind, although they operate in a universe resembling Nature, are not fixed and constant in the same way, but fluid to the spirit, and quickly respond to the variations of the states of the inhabitants of that world. Its scenery, its dwellings, its vegetation, and everything in it stand and change with them; so that their environment is always perfectly concordant with their inmost selves, and much of their joy and happiness arises out of this fact. This responsive or plastic nature of spiritual substance, so different from matter with its property of inertia, and which is only moulded by mind through many intervening processes, and yet withal so necessary as a basis of reaction for the formation of character and individuality—is the subject of some very striking remarks on the part of Swedenborg. He says:—

"Whoever is aware of the respective natures of the substances of the spiritual world, and the matters of the material world, may easily see that no procreation of angelic minds exists, or can exist; except in those, and from those, who inhabit some earth. The substances of the spiritual world appear as if they were material but nevertheless are not so; and as they are not material, therefore they are not constant. They are correspondences of the affections of the angels, and last with the angels while their affections last, and cease when they cease. The like would have been the case with the angels themselves if they

had been there created. With the angels no procreation, and no multiplication exists, or is possible, but that which is spiritual, i.e., the procreation of wisdom and love. In the natural world, however, there are matters through which, and by which, procreation, and afterwards formations can be effected, and in this manner multiplication of men, and therefore of angels."

The above statement will no doubt be new to many, and it opens out a wide field of thought, and a new philosophy of the angelic heavens; for it means that there were no angels created such, but that one and all first began their existence as men either upon this or some other earth in the universe, and have attained the Heights by their own endeavours. There is something sublime in this thought (and yet, withal, something to teach humility) emphasising as it does our kinship with the immortals, and the infinite possibilities of our nature. And yet the reason given for such humble beginnings makes a strong appeal to one's rationality on the grounds stated; for if man had begun his existence in so plastic a material and environment as the universe of spirit is, in which there is no resistance due to fixity of substance, but which is immediately respondent to the workings of his own nature he would never have been able to distinguish himself from his surroundings; between *meum* and *teum*; and subjective and objective would have been merged into an indistinguishable whole. To use "Arnel's" words quoted earlier on in this article, "All would have been confusion." He would have been a mere entity without any definite qualities or relations; and not an individual. The poet would never have been able to say of him, as he has done of the earth-born being:—

The baby new to earth and sky,
What time his tender palm is pressed
Against the circle of the breast;
Has never thought that this is "I."
But as he grows he gathers much,
And learns the use of "I" and "Me"
And finds "I am not what I see,"
And other 'than the things I touch.
So rounds he to a separate mind,
From whence clear memory may begin,
As, through the frame that binds him in
His isolation grows defined.

The italics are mine; but a whole philosophy of the necessity of man's spiritual beginnings on a material plane is contained in the above pregnant and beautiful lines.

THEORY AND PRACTICE.

A MORAL FOR PSYCHICAL RESEARCHERS.

It is said that one summer Thomas Edison employed in his laboratory a young man who had just graduated with honours from a technical school. Mr. Edison called this chap to him one day and requested him to find the capacity in cubic centimetres of an electric light bulb which he handed him.

The young assistant went to work with slide-rule, calipers, logarithm tables and a full assortment of mathematical formulas. He worked all day and late into the night before he obtained a solution to the problem. The next morning he presented his figures to Mr. Edison.

"Are you sure that this is right?" queried the great inventor.

"If any dependence is to be placed in mathematical formulas, my figures are correct," replied the young man. "I have verified my calculations by every known method."

"Well, now, let's see if the facts correspond with your calculations," remarked Edison. In a moment he had snapped the tip from the end of the bulb and plunged it into a vessel of water. When the bulb had filled with water he drew it out and allowed its contents to flow into a graduate marked in cubic centimeters. In about three minutes Edison had obtained the correct answer to a problem his young assistant had laboured over for hours trying to solve.

We don't know the sequel to the story, but we imagine that Edison made some appropriate remarks to the speechless, perspiring young college graduate concerning the advantages of independent thinking and common sense in finding a solution to problems that puzzle us.

History tells us that for several thousand years "wise men" sat around and speculated, philosophised, conjectured, theorised and argued about the shape of the earth. About four hundred and thirty years ago they were still disagreed, and debating whether or not there were any great bodies of land beyond the Pillars of Hercules. Some argued there were and others contended there couldn't be. Both were agreed that the Atlantic ocean was full of gigantic ferocious monsters that devoured ships and men who dared to venture into the unknown waters. Then along came Columbus, who knocked all their idle speculations "galley west" by demonstrating that there was land west of the horizon, and that the sea was not inhabited by man-and-ship-eating monsters. He did this by a common sense investigation of the facts.

—"THE PRISM."

RICHET AND SPIRITUALISM.

BY LESLIE CURNOW.

"Pity Charles Richet" (to borrow the form of opening of a recent famous script), is the predominant thought after reading the distinguished French scientist's book, "Thirty Years of Psychical Research" (as entitled in the English translation). As a summary of the facts of his own long experience and that of many other psychic researchers, the book is valuable, but his experience has been so limited to one aspect of the subject that his ignorance of other branches is very marked. One's pity is excited over the hopeless tangle in which he involves himself.

From reading reviews of the book in the English newspapers one gathers (and this is recorded with evident satisfaction) that Professor Richet finds no proof of the agency of spirits or even of their existence in the many psychic phenomena of which he speaks. He certainly makes that conclusion plain, and that is all we shall find if we look to the book only for confirmation of our own convictions. But there is another side to the picture. Throughout his pages the writer says and un-says, declares and then qualifies his statements over and over again, and so, if we choose, we can also find many passages which treat the Spiritualist hypothesis as a working possibility. For instance, commenting on Florence Marryat's words, "There is no death," he says:—

The hypothesis is frank and clear. By conferring omniscience on spirits it explains most of the facts, but it involves so many improbabilities that, despite its seeming simplicity, I find myself unable to adopt it. Nevertheless, I oppose it half-heartedly, for I am quite unable to bring forward any wholly satisfactory counter-theory.

Attributing omniscience to spirits in this way is unfortunate, because repeatedly in other parts of the book the author asserts that the alleged communications cannot proceed from the spirits of human beings because they are so weak and foolish and without intelligence.

To quote again:—

All these experiments with Mme. Briffaut, Mrs. Leonard, and Mrs. Piper seem to give some support to the Spiritualistic theory; and I make this avowal against the grain. The lucidity of these seeresses appears to occur only because a spirit seems to intervene to reveal such and such a fact to them. I am careful not to infer that this is so, but *everything happens as if* the spirit of the deceased intervened to tell the medium his name, his relations, the facts he knows, and to converse with the guide of the medium.

And then comes the inevitable qualification in the words, "This is no doubt only a semblance."

Again, speaking of Psychometry (which he calls Pragmatic Cryptesthesia):—

We do not comprehend it at all. We do not even see by what mechanism the awakening of Cryptesthetic sensibility can be produced. Nevertheless, the appearances are very strong that the mediums in certain conditions of trance receive the inspiration of a guide, who incarnates himself in them—I use the language of the Spiritualists without implying any adhesion whatever to their doctrines—and then the phenomena of cryptesthesia become sometimes very intense.

In one part Professor Richet enunciates his fixed belief, that "the body and the mind make the personality," but immediately after comes the now familiar balancing feat:—

Nevertheless, I shall not allow myself to be blinded by rationalism. I admit that there are some very puzzling cases that tend to make one admit the survival of human personality—the cases of Mrs. Piper's George Pelham, of Raymond Lodge, and some others.

Then to make matters even, after this frank admission, he goes on to consider these cases in detail and to decide that they are only examples of the action of his miracle-working Cryptesthesia.

In the following passage we get perhaps his strongest admission in favour of Spiritualism:—

Truth to tell—and one must be as cautious in denial as in assertion—some facts tend to make us believe strongly in the survival of vanished personalities. Why should mediums, even when they have read no spiritualistic books, and are unacquainted with spiritualist doctrines, proceed at once to personify some deceased person or other? Why does the new personality affirm itself so persistently, so energetically and sometimes with so much verisimilitude? Why does it separate itself so sharply from the personality of the medium? All the

words of powerful mediums are pregnant so to say, with the theory of survival. These are semblances, perhaps, but why should the semblances be there?

And yet critics say Richet is totally opposed to the spirit theory!

Turning to another aspect of the book, we find that when the author comes to speak about Spiritualism he displays a surprising want of knowledge. Facts, names and dates are, at times, given incorrectly, and his idea of what Spiritualists believe is very wide of the truth. It is quite clear also that he knows little of the history of the movement. Many instances might be given.

He speaks of the raps in the Fox household as starting in 1847, whereas Mrs. Fox, in her published statement, made before witnesses in April, 1848, says: "We first heard this noise about a fortnight ago"! Also, he says: "Before 1847 these rappings were unknown." In addition to the published testimony of two witnesses who heard the raps in 1844 in the Fox cottage when it was occupied by other people, there is evidence of their occurrence elsewhere in America before 1847, to say nothing of what took place at Epworth Parsonage in 1716. The phenomenon of raps, of course, can be traced for ages back.

His want of knowledge of what Spiritualism really teaches regarding the next life is exemplified when he complains of certain communications by saying, "It is not the semi-divine inspiration that we might expect from spirits." Comment on that amazing dictum seems superfluous.

When Professor Richet refers in a kindly way to the work of Spiritualists he expresses himself badly:—

While official science, followed by the immense majority of the public, rejected disdainfully without examination and often with obvious ill-will, the work of Crookes, A. R. Wallace, and Zollner, the Spiritualists took up the facts and set to work upon them.

The Professor should not need to be told that it was the Spiritualists who supplied the facts which these great scientists observed, that it was the clamour and challenges of Spiritualists which made them decide to investigate. It is a strange putting of the cart before the horse.

When he offers, apparently seriously, as an objection to attributing to human beings the messages that come through, the statement that "Those who return are mostly well-known and distinguished persons," and asks, apparently in innocence and good faith, "Why do not mediums present everyday and obscure persons?" we are frankly puzzled. Could any statement be more removed from existing realities? Is it conceivably possible that the Professor knows nothing of the thousands upon thousands of quiet home circles—the bed-rock of Spiritualism, as many consider—where humble loved ones make their presence known beyond all doubt?

In July last Professor Richet was the honoured guest in Edinburgh of the Eleventh International Physiological Congress, and in the presence of a very distinguished company he had the courage to counsel the need for the study of Metapsychics. In the course of his remarks (as reported in "The Scotsman," July 25th, 1923) he said:—

Certainly the difficulties were great, but since when did they refuse to study a problem under the pretext that it was difficult? Above all, they should not let themselves be prejudiced by the credulity of the Spiritists. He did not wish to say any ill of the Spiritists, although they had been at times very hard on him. They and he had principles quite different. He believed only in science, experience, and observation. They, on the other hand, had theories all ready-made. They held to the idea that there was a survival of the soul, and they endeavoured to find in facts confirmation of this conviction.

There is just enough truth in this accusation to redeem it from the charge of untruth, for it may apply to a section of "credulous Spiritualists." What, however, of great men like Professors Hare, Mapes, Sir William Crookes, and others who set out to expose the superstitions of Spiritualism, and ended in being converted to an entire belief in its reality? Hundreds of thousands of others played the part of doubting Thomas for years and years, and after battling with the bogies of the subconscious mind, telepathy and the like, were worsted in the fray, and came finally into the haven of peace and light, with the cry in their souls, "O! that I had known all this sooner."

Let us hope that this solace may yet come to Professor Richet.

IDEALS AND COMMONSENSE.

By H. A. DALLAS.

No doubt many readers of *LIGHT*, like myself, were very glad to see the leading article on the League of Nations in the issue of August 25th; and they will entirely agree that it should make a special appeal to those who are convinced that Spirit is the supreme cause and Mind the controlling power in the universe. The complaint made by some who do not support the League is that it is too idealistic; but this objection cannot have any weight with Spiritualists. "Like all good things it will come inevitably."

The Divine events are not arrested by obstacles, but they are certainly delayed; and one of the hindrances which causes delay is the blindness of the well-meaning. Thomas Carlyle said: "Intellect altogether expresses itself in this power of discerning . . . and how much morality is in the kind of insight we get of anything." Jesus realised this and exclaimed with disappointment, "Having eyes, see ye not? Can ye not discern the signs of the times?" The League of Nations is a sign of the times. Some months ago one of the leading articles in the "Times" newspaper pointed out that to students of history this League of fifty-two nations is of great significance. There was a period at which the barons and great landowners in this country settled their quarrels by fighting among themselves, then the King's Courts were set up and the King's Peace was enforced and arbitration became the rule by which disputes were dealt with. In the history and experience of single nations those who have eyes to see may perceive the eventual course of international history. But unfortunately the course of the world's history is retarded not so much by open opposition as by the apathy of those who either cannot or will not see the goal towards which we are moving. "Ideals are the very soul of life," but they must be practically applied. Is it not practical commonsense to try to discover the line of least resistance? and having discerned it to throw the weight of such influence as each individual may have along that particular line. Those who hold that "the will of God will be fulfilled . . . that love shall gradually unite the scattered members of humanity and organise them into a single whole, so that humanity may be One as He is One" (Lamenais' *Livre du Peuple*) are likely to recognise in the instrument afforded by the League of Nations a line of least resistance towards effecting international co-operation and superseding the horrors of war by arbitration. If this is recognised, to hold back merely because the obstacles are great and the goal not yet fully in view would be sheer weakness and altogether illogical in any reasonable person who believes that Spirit is the Supreme Power in the universe. Those who hold this to be true will find that the reality of their faith is being tested by every event in life and history.

AN ARTIST-MEDIUM.

During the recent Liège Congress Mr. William Tylar, of Bournemouth, exhibited two remarkable pictures or decorative panels, as specimens of the work of the American artist-medium, Miss Flora Marian Spore, whose productions are exciting great interest in the United States, being the subject of illustrated articles in the Press. The two panels shown by Mr. Tylar were the most artistic I have ever seen in connection with psychic painting. There were none of the usual eccentricities. They were specimens of apparently normal paintings. The subjects were flowers and foliage painted in such high relief that the colours used were employed much like modelling clay. The construction by this means of the flowers, leaves and a flying bird were of the most delicate art. Miss Spore's pictures have been examined by capable American artists and critics as specimens of work supernaturally produced by an untrained person with great rapidity. Competent judges say that many of the pictures combine with old Siamese and Chinese elements the excellences of modern French art. They say that the medium has introduced a new form of art. Dr. Walter Franklin Prince is stated to have watched the progress of Miss Spore's work from the beginning when it took the form of pencil drawings. As "The Lady of the Haunted Brush" the following particulars were given of Miss Spore in the "Metropolitan" (New York):—

Her name is Flora Marian Spore, and the problem which she has propounded to the scientists and the philosophers is an occult puzzle involving spirits and the world beyond the grave. All with whom she has come in contact have been astonished at the phenomena she produces. She has baffled scientists whose profession it is to probe and explore such things, and day by day her powers increase. Miss Spore began life by studying dentistry, and as a dentist she practised, until a nervous breakdown made it necessary for her to seek a different environment. She started on a tour of the world, stopping off for a considerable time in Guam, where her brother was governor. It was on her return from Guam that the singular manifestations, which have since dominated her, began to show. At first she felt prompted to draw sketches in pencil. Now it must be understood that Miss Spore never had a lesson in art in her life.

She had never read a book on the technique of art. No one ever accused her of having any talent for art. These excursions into pencil sketching amused her—but the results astounded her friends. They were weird pictures. About them there was an uncanny technique. In every stroke there was the presence of poetry; of power. And then Miss Spore became curiously conscious of voices addressing her brain. No one else could hear the voices, but she could hear them—distinct, musical tones, full of expression, speaking definite messages. Water colours were quickly followed by oils. Artists unanimously declared that Miss Spore had given a new art to the world; a new technique, in which the oils were applied so thickly that the work seemed like *appliqué*; a new colour scheme of bizarre and arabesque combinations of tones and lights and shadow masses; an art Oriental in feeling, and yet assertively Western in some phases of its utterance. The psychic research workers declared, as with one voice, that Miss Spore was a medium; that invisible hands guided her brush, mixed her colours, and whispered into her ears the intricacies of her weird designs. The art magazines and the newspapers were filled with tales of the work she was accomplishing. There was an exhibition in the fashionable Anderson Galleries in New York, attended by a celebrated company of people. One of the most celebrated psychic researchers in the world, whose name, unfortunately, I am not at liberty to disclose, said to me: "I have no hesitation in saying that Miss Spore is possessed of undoubted psychic powers, of truly extraordinary range. I have investigated her work from the time that she began her pencil sketches down to her present work in psychometry. She is a marvel. No one can predict what wonders she will accomplish next."

D. G.

SPIRITUALISM AND THE LEAGUE OF NATIONS.

ADDRESS BY MISS F. R. SCATCHERD.

Speaking at Daulby Hall, Liverpool, on Sunday last, Miss F. R. Scatcherd, taking for her subject, "Spiritualism and Internationalism," said that Religion, Art, Science and Philosophy were world-influences. Their principles were universal, transcending all human limitations of race and nationality. These were the truly international forces, standing the test of even the Great War, whenever allowed free and full opportunity. But many of the rulers and authorities of the nations held that the Fatherhood of God and the Brotherhood of Man were mere pious aspirations, of little practical value; useful to point the moral of a P.S.A. address, but quite outside the range of active religion.

We should face the facts. We were in the trough of a deadly reaction due to the frustration of some of those splendid hopes for the realisation of which many of our noblest gladly gave their lives.

One of the greatest of these ideals was the League of Nations, and on this question Miss Scatcherd spoke at considerable length, giving examples of the way in which the aims of the League were misinterpreted and abused. If the League had to go it must only be in order to give place to some more practical embodiment of the principles for which it stood. If ten thousand out of the twenty thousand members of the Spiritualists' National Union enrolled themselves members of the League it would be a great step towards the spiritual federation of humanity.

This might seem a wild assertion to the uninitiated, but here were some facts that justified such a statement.

Our Continental friends were ahead of England in the new science of Psychical Research, we outstripped them on the moral and religious side of the subject.

The ex-Minister of Serbia at the Court of St. James's, M. Chedo Mijatovich, was an ardent Spiritualist.

Greece had an active little Spiritualist Society, founded by Dr. Platon Drakoules, the translator of "Letters from Julia" into Greek, and he had just translated "The Blue Island" for their benefit. Turkey started a Society for Psychical Research after our visit to Constantinople in 1910.

Germany teemed with eminent Psychical Researchers and Spiritualists. America's reception to the author of Sherlock Holmes spoke for itself, and when it realised his views on this question of international unity, it would heed his opinion upon it as it had done on spiritual verities.

If Spiritualists would only read Mr. Stanley de Brath's recent articles in *LIGHT* on the subject and then do their duty, they might speedily secure the finding of a leader to carry the world with him to the promised land of World Peace.

L. S. A.: A SERIES OF DANCES.—Miss Phillimore and a Committee of ladies are arranging a series of six dances to take place during the autumn and winter months at 6, Queen-square, Southampton-row, W.C.1. They will be held on Mondays from 8 to 11.30 p.m. on the following dates: October 1st, November 5th, December 3rd, 1923, February 4th, March 10th, and April 7th, 1924. Tickets (to include refreshments) will be 6s. each, or the series of six, 30s. Each holder of series tickets will have the right of purchasing a single ticket for a friend at 5s. Tickets to be obtained of Miss Phillimore at the L.S.A. Offices, 5, Queen-square, W.C.1.

SCIENCE AND THE SPIRITISTIC HYPOTHESIS.

BY E. W. DUXBURY.

When a distinguished man of science, who has studied psychic phenomena for thirty years, expresses negative or dubious views regarding the spiritistic hypothesis, there are doubtless many, who have accepted this hypothesis as true, who feel perplexed, and a few, perhaps, who begin to doubt the accuracy of their own conclusions. This is no doubt due, in many cases, to an imperfect comprehension of the nature and limitations of Science, and of the stringency of scientific method.

The aim of Science is to discover truth by the study of facts, and it owes no allegiance to any other system of thought. It seeks to eliminate the "personal equation" as much as possible, and though intuition may intervene in its process it forms no part of its demonstration. Its most characteristic features are precision in the verification of its facts, and caution in the formulation of its theories. In short, it seeks to present to the world systematised knowledge, which may be accepted as truth by every man of ordinary intelligence, who will take the time and trouble to study its process and follow its reasoning. Therein its method differs from metaphysical speculation or religious intuition.

"Science is firstly experience," says Haeckel, "secondly, inference." "Our Science is based entirely on experiment," Professor Tait tells us, "or mathematical deduction from experiment." "The man of Science," says Huxley, "has learned to believe in justification, not by faith, but by observation."

It follows from all this that the substitution of *a priori* thinking for the study of phenomena and the appraisalment of evidence is repugnant to the fundamental principles of Science. If we have cause to admire the precision and caution of scientific method, we must equally reprehend prematurely negative and definitive conclusions, based on limited knowledge and experience, as obnoxious to the true spirit of Science.

Before presenting systematised knowledge to the world, Science may in general be said to pass through a threefold process: (1) the verification of its facts; (2) the consideration whether those facts can be explained by known laws; (3) the quest of a satisfactory explanatory theory, if known laws fail to provide one.

It is obvious that in its early stages scientific investigation will mainly confine itself to the first part of this process, the demonstration of the reality of the facts. There was a time when the reality of meteorites falling to the earth was regarded with incredulity by the scientific world. A man of science, therefore, who had become convinced of the reality of this phenomenon, would, in the first instance, naturally seek to demonstrate its reality to his scientific brethren, in order to make the phenomena a legitimate branch of scientific research. The question of causation would inevitably be deferred till a later stage. A study of scientific research shows the working of this principle. The reality of mesmeric or hypnotic phenomena was for a long time repudiated by official Science, and such phenomena only became the subject of its investigation when their reality had been demonstrated by Braid in England, Charcot in France, and Heidenham in Germany.

The same feature may be observed in the investigation of psychic phenomena by accredited men of Science. When Sir William Crookes turned his attention to the study of these phenomena, his efforts were directed, in the first instance, to the verification of the reality of the phenomena and the existence of an unknown force. As an intuitive and private thinker he may well have held much more definite views regarding them, but as a man of science he could reasonably have maintained that his experimentation had been confined to two or three mediumistic subjects, and that his results should be confirmed and extended by other scientific experimentalists (which has in fact since been done), before venturing on the formulation of any explanatory hypothesis. He could also have claimed that he had opened up a new territory for scientific research, and that it would be to the eternal dishonour of official Science, if it refused to follow where he had blazed the trail.

Similarly, the initial experimentation of the late Dr. Crawford had for its sole aim the demonstration of the reality of the phenomena with which he was concerned. It is true that he expressed in his first book a personal opinion on the question of causation, but this was done in the Preface, and formed no part of the purely scientific demonstration in the body of his treatise.

We ought, moreover, never to forget the difficulties which confront the scientific experimentalist when he enters

upon the study of psychic phenomena. He is well aware of the suspicion and contempt with which such studies are regarded by the majority of his scientific brethren, and he doubtless has an exaggerated conception of the part which fraud has played in connection with such phenomena. Endangering his scientific reputation as he does, he tends to base any conclusions he may form on his own experimentation alone, which has been subjected to his own method. He guards himself from trusting any results and conclusions which may have been based on the defective method and erroneous judgment of other experimentalists. He is thus led to make use of a scientific method which, admirably adapted as it may be for the elimination of fraud, tends, by its severity, to inhibit or suppress the very phenomena which he desires to study, and, in view of the limited and inconclusive results which he thus obtains, he would scarcely be justified in committing himself to a scientific generalisation based upon these results.

But are we to understand that the formulation of a scientific hypothesis governing psychic phenomena depends entirely upon the experimentation of accredited men of science? By no means! The most distinctive feature of Science is its method, and that can be used by the layman, as well as by the academic man of science. The first transit of Venus was observed by a young curate, named Horrocks, whose monument is in Westminster Abbey, who is regarded as having made a veritable contribution to astronomical science, and to whose researches Sir Isaac Newton acknowledged his obligations. For many years now careful and methodical study of psychic phenomena has been undertaken by able men, such as engineers and lawyers, who have acquired by their professional training mental habits of precision and accurate observation, and who have often possessed shrewd insight into human character, a not unimportant factor where mediumship is concerned. The circumstantial and well-authenticated evidence furnished by such men cannot rationally be regarded as devoid of scientific value. Indeed, by making use of a more flexible method, one, perhaps, better adapted to the subject-matter with which they had to deal, their experimentation may have been more truly scientific than that of many accredited men of science. Certain it is that they have thus secured results, whose clear and unambiguous character has far transcended those usually attained by the purely scientific experimentalist, and to deny spirit-agency as a causative factor in the phenomena which they have experienced would seem to them like the stultification of every principle of common sense and rational thinking. If Science, in the words of Haeckel, represents inference based upon experience, they would thus be in a far better position to formulate a correct scientific theory than is the average experimentalist in the ranks of official Science.

The whole of the evidence, therefore, which possesses any real claim to be regarded as scientific, in the broad sense of that term, should be taken into account in the quest for an interpretative explanation of the phenomena involved.

Apart, however, from the severely scientific study of psychic phenomena, there are numerous private investigators whose knowledge and experience of such phenomena have been so great and of such variety that the truth of the spiritistic hypothesis has become to them a matter of irresistible cogency. Though making use to some extent of scientific method in their researches, they would readily admit the existence of "lacunae" therein from the standpoint of severe scientific criticism, but such defects have not been adequate to impair the impression which the character of the phenomena as a whole has made upon their minds. Their conviction might be regarded as a composite of scientific research (in the broad sense of the term), analytic thinking, and intuition. The "personal equation" has, however, played too large a part in the formation of their belief to enable them to make it a matter of scientific demonstration to others, and they usually find it difficult to induce their belief in other minds, which have not passed through a similar process.

Certain of the early Greek thinkers seem to have apprehended the truth of the heliocentric theory in astronomy, and, though their intuition was true, they also could not make it a matter of scientific demonstration.

The scientific materialist, fighting desperately as he is for his intellectual life with his back to the wall, will prefer to confine the warfare against the spiritistic hypothesis to a purely scientific "terrain." It would, however, be unwise for the religious teacher to do so. The religious

(Continued at foot of next page.)

NOTE-TAKING AT PUBLIC MEETINGS.

THE MEDIUM'S POINT OF VIEW.

BY HORACE LEAF.

A. Horngate's interesting article on "Note-Taking at Public Meetings," published in a recent edition of *LIGHT* (p. 547) was excellent in many respects; but somewhat misleading. The public and private presentation of clairvoyance shows room for improvement, especially as to the choice of terms in which the visions and messages are set forth, and, of course, all should be anxious to keep out fraud. This is apparently a much more difficult thing to do than to criticise mediums, and Mr. Horngate's article does not help us much, for all the instances he has quoted as evidence of incompetence or fraud are consistent with genuine mediumship.

Experience has convinced me that the studying of the meaning of flowers, physiognomy, palmistry or astrology are often excellent means by which to obtain communications with the spirit world. One of the most remarkably convincing psychic readings I ever received was through a medium reading the cards. That she was a real clairvoyant was made perfectly plain to me during this extraordinary interview. She was never, with one exception, able to describe to me one spirit that I knew, without the aid of the cards, although she preferred to work without them.

In Hobart I listened to a series of correct descriptions and facts by a lady whose success depended on looking at tea-leaves in a cup. Apart from that she seemed unable to give a correct delineation. A similar thing happened in Melbourne when a medium, who confessed that he might easily be wrong in anything he said of a psychic character, was persuaded to take up the empty tea-cup of a friend of mine and gave her a wonderful "reading," correct in every detail. I know a man whose success in business is related to some perfectly correct advice given to him by a Hindoo who professed to read the events in his thumb-nail; and when in Bombay my wife and I consulted a native who covered his errors by a vague system of numerology, while professing to derive his knowledge of spiritual things by that means. Very little that he said at the time was known to us, and he might easily have been classed as a fraud, and our money regarded as gone to support, in A. Horngate's strong phrase, "a liar"; but events proved that he was correct in almost all that he told us.

No mediums should be condemned merely because they utter commonplaces and sometimes seem to pass off their failures, or apparent failures, by shifting the point in dispute from one thing to another. Any mental medium will admit that he cannot always correctly relate the information which flows into his mind to the correct cause. Mediums believe they are doing right when they try to get rid of the troublesome fact in one way or another, and in a large percentage of cases they do relate it to the right thing. Similar difficulties arise in connection with earthly events. I once heard the late Ella Wheeler Wilcox give a remarkable account of the experience of a relative who became seriously ill. At great expense they consulted various medical specialists, all of whom agreed that the illness was due to a certain cause, and that its cure would necessitate a most dangerous operation. It turned out, however, that they were all wrong, a fact discovered by a Spiritualist medium, whose explanation seemed so ridiculous that the medical man who embraced it and afterwards proved the diagnosis was correct, gravely endangered his reputation, and might have been ruined but for the attitude taken up by the well-known poetess. Mrs. Wilcox made it perfectly plain that she never received back from the medical men any of the enormous sums of money she had paid them for their wrong advice, neither did she consider them to have been frauds or liars. They excused themselves as best they could by passing off their ignorance of the true cause of the disorder on to the apparent cause, and no doubt they acted honourably throughout.

Lawyers make similar errors, and so do business men. I am acquainted with a charming gentleman of the greatest probity who practically ruined the members of his family by advising them wrongly on a matter of investment. To this day he justifies his unfortunate forecast by referring

it to certain causes that were misleading. In view of such commonplace mundane experiences as these, considerable allowance can justly be made for the medium who is dealing with much more elusive matters than mundane and material affairs.

We must endeavour to distinguish between the genuine and the false, but should hesitate to attribute the false to the deliberate intention of the psychic. Nor ought we to consider a thing untrue because it is commonplace; if we do, we shall cut out of spirit intercourse a great deal more than we are justified in doing. Many of those hackneyed sayings which fall within A. Horngate's phase of criticism are very apt, and no doubt have a real meaning to the commonplace person who receives them. "You have had a cross for many years, and at last you have learnt to kiss it," is full of experiential and spiritual truth, and it is well phrased. The chief fault is that it is so well known that familiarity has bred contempt. It is like many old songs that are really beautiful and musical—their only fault is their age. Before contemptuously criticising such a message, it would be well to know the person to whom it has been given and see what he thinks of it.

What are we to say of the lady who loses "patience, after a long description of two or three people she is to look for in an album at home," and who cries, "But what do I care for all these people? Why can't you see one I care for? I'm sure he would have been here to-day if it were possible for spirits to return." Of course she deserves our sympathy; her sentiment is stronger than her reasoning powers. It would be interesting to know whether she does look in the album at home. I am afraid she does not, and in consequence a piece of evidence against the telepathic explanation of clairvoyance may be lost. As a matter of fact, this is the kind of evidence a certain class of critics desires, and they heartily condemn as unconvincing the description of the individual the sitter wanted to appear, on the ground that because she wanted him, she transmitted a mental image of him to the medium, who described it as a spirit.

But how can she be sure that the one she desired would have been there that day, and, supposing he was, what guarantee has she that he was able to make his presence known to the medium? I am acquainted with a well-known psychic who sometimes refuses to see any sitter who desires only to communicate with certain spirits or some particular spirit on the plea that he may not see them, and that the sitter will in consequence be discontented with the result of the interview. In this important matter many people are at fault. They have a notion that either mediums can "call spirits up," or that spirits are at the inquirer's beck and call. Gradually this mistaken idea is giving way before the march of science, and we are beginning to realise that psychic manifestations are subject to natural laws and knowledge of those laws on the part of spirit people.

The criticism of mediums is a perfectly legitimate subject, and one which, for several reasons, gives the fullest scope to the critic. In the first place, mediumship is against the law and in certain situations can offer no effective reply; second, it is very complex and obscure; and, third, being supernormal, its nature and difficulties cannot be appreciated by those who exercise none but normal faculties. I have, in regard to mental phenomena, given up trying to distinguish the true medium from the false, because experience has taught me that human judgment errs greatly on this matter. I sat with a medium in Sydney under the full persuasion, based on the testimony of others, that he was an unscrupulous fraud, and I received one of the most remarkable and convincing tests in my life. In Melbourne I heard almost nothing but evil of a certain clairvoyant. In her presence I gained some of the most evidential spirit-communications I have received.

In these things people speak too much as they find, and the result is injurious to mediumship. By all means take notes, but carefully study them afterwards, and before classifying the tests as failures, take great care to eliminate all possibility of mistakes on the part of the recipient. But the best way to eliminate fraudulent mediums is to let them hoist themselves with their own petard. There is enough commonsense in humanity to enable them to discover the merits even of mediums.

(Continued from previous page.)

thinker has always recognised the part which intuition plays in the attainment of religious belief and the apprehension of things spiritual, which are not merely matters of intellectual process, though they may harmonise with it. If he eliminates too exclusively the factor of intuition from a belief in spirit-communication, making it purely a matter of scientific demonstration, he is thereby forging a weapon which may be turned with serious results upon himself.

It should not, finally, be forgotten that from the inception of what is known as Modern Spiritualism, psychic phenomena have in large part and in their own terms constantly alleged that they were of spirit origin, and any alternative scientific hypothesis must not only explain satisfactorily the phenomena themselves, but also this persistent claim.

DREAMS.

Ah dreams, forgotten memories, that live again when sleep
Has closed our magic casements, and the soul begins to reap
Its harvest of still, golden hours, while mind and limbs
alike
Relax their conscious tension till the dawn-hour 'gins to
strike.

Sweet dreams, beguiling visions of an unremembered
clime,
Where life knows nought but beauty and a harmony
sublime—
Romance is here the ruler, and the heart its willing slave,
For it tastes the dim-guessed rapture that must lie beyond
the grave.

—M. MULLER.

LIGHT,

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THE DIVINE PROGRAMME.

There is always one lesson which man needs to learn, but which he always finds hard to learn—that he is not the absolute master of the planet he inhabits. From age to age he finds out his mistake, but from age to age he goes on making it. He imagines he can do as he likes, that he is a law unto himself. He proposes, discusses, decides, and he thinks the thing is done; but he finds it is not done. There is a mysterious programme that is not his. Unseen fingers alter, erase, start fresh causes, and undermine him. He is angry, challenges, fights, conquers, and he smiles; but clouds gather, and from the clouds come the conquerors of the conqueror. He founds dynasties, passes laws, and plants himself behind millions of defenders; but his entrenchments fail him, and all, even his tomb and pyramids, crumble into dust. He discusses the gods, makes creeds concerning them, establishes churches, constructs damnable clauses, erects crosses and lights fires for heretics, and thinks all is well; but Time makes bankrupts of them all, and his very gods linger only as dim memories, and he forgets the meaning of their names.

Nothing turns out exactly as he imagines or decrees: and yet all things seem to blend in a subtle order and work together for good. There is in everything what he calls "the long run," and in that "long run" he is contradicted and surprised. "In the long run" it will come out all right, he says; but how he knows not, and with the result he has next to nothing to do. It simply comes. It is not in his programme at all.

It is certainly a mercy that he scarcely ever lives long enough to see the wiping out of all his paltry pavement-sketches and the obliteration of his sculptures on the sands. It is the after-comers who see the play out or so much of it as introduces the transformation scenes, affording fresh guesses as to what the plot is and what the ultimate *dénouement* will be.

A quite neutral onlooker would naturally infer something or someone behind the scenes—something or someone who is in the secret, who is either managing the whole business, or who, by some magic, has endowed the performers with the strange power to do another's will without being told what that will is. Such an inference is what a very poor believer called "an intellectual necessity."

Every characteristic which we associate with mind and which demonstrates it in ordinary human life is present in the large-scale operations of what we call "Nature." In fact, these characteristics are more forcibly present there. Besides, in human history, in similar large-scale operations, we find the fullest justification for Shakespeare's mighty conclusion, "There's a divinity that shapes our ends, rough-hew them how we will." Nor is it absolutely necessary that this "divinity" should be what we commonly know as "a person"; for "person" suggests bounds and limitations. If we add to Matthew Arnold's

"stream of tendency" something answering to mind, including forecast, intention, and power to achieve, that suffices. That may be beyond our comprehension, but the postulate or inference is inevitable, and we can logically leave it at that.

Matthew Arnold attributed to this "stream of tendency" the characteristic that it "makes for righteousness"; that is to say, it makes for an intelligent unfolding and a fitting ending, and even for what we usually know as "righteousness." It is at this point that we give to this "stream of tendency" the name "God," and that, observing what He is aiming at, we venture to speak of a Divine Programme.

The believer in the spirit-world is in his element here, for the spirit-world is for him the real world, and the spiritual powers are the real powers; and he is accustomed to the thought that all this habitable world is but a manifestation of a world out of sight—that our world-problems are spiritual problems, and that the world-programme is drawn up on the other side of the veil.

Quite inscrutable is the full purpose, the complete programme, but the world is old enough, and its memorials are clear enough, and its history is plain enough, to warrant us in drawing some conclusions. As in letters of increasing light, the rough draft of the programme is slowly coming out. Visions of seers, promises of prophets, and prayers of saviours, are coming true. The unexpected is happening; the event, long prepared for, is at the door; and, from the story of the past and the revelations of the present, we may infer the things that are to come.

One certainty is that amid all human vicissitudes, caused by human folly, ignorance and sin, there runs a divine purpose, ensuring ultimate progress, and the steadying of order and law as determining the flow of human life, and actually working up and using folly, ignorance and sin, to make the progress sure. In some respects, the whole of human life may be regarded as a self-acting and self-regulating mechanism endowed with the gift of self-protecting sensitiveness, just as is the case with plant life. Thus human ignorance, by experience, tends to secrete knowledge; the effects of folly tend to the development of wisdom; and sin, by suffering, teaches obedience and leads to the taste for sweeter things. Thus, human injustice, tyranny and cruelty develop, by their consequences, the sense of justice, the love of liberty, the emotion of pity, and, ultimately, the bond of brotherhood inspired by the heavenly resolve to win for all men justice, freedom and goodwill.

THE WARSAW CONGRESS.

We have already given a brief account of this Congress, officially described as "Le Second Congrès International des Recherches Psychiques en 1923 à Varsovie, Pologne"; but are so far without any official report.

In the present troubled state of Europe, it goes without saying that a visit to Warsaw is attended with no little inconvenience and risk, and the experiences of some of the foreign delegates were certainly not reassuring on this point. Many of the delegates nominated did not appear, but most of the countries concerned were fairly represented. From the United States came Mr. Gardener Murphy, of the American S.P.R. Belgium seems to have been unrepresented, having its own Congress at Liège. Denmark sent Dr. Carl Vett; Holland, Dr. Schrenck-Notzing; France, Dr. Gustave Géley; Holland, Dr. Brugmans; Iceland, Professor Haraldur Nielsson; Italy, Dr. William Mackenzie (Genoa); Norway, Dr. Wereide and Dr. Paul Heggard; Sweden, Dr. Sydney Alrutz; Spain, Dr. J. de Nogales; Great Britain was represented by Mr. E. J. Dingwall (Research Officer, S.P.R.), with whom were Mr. Harry Price, Miss Simmonds and Miss Walker. Poland itself was naturally the strongest element, the whole list of nine representatives being present at the Conference.

Papers by Dr. Géley, M. René Sudre, Mme. Bisson, Dr. William Mackenzie, Dr. Brugmans, Professor Alrutz, Sir William Barrett, Mrs. Sidgwick, Mr. Dingwall and others were read either by or on behalf of the authors, and there were many and long discussions.

These particulars are necessarily subject to correction and supplementary details when the official account is received.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

If Press cuttings are any indication, it would seem from the large number sent to us relating to Mr. Vale Owen's lecture tour round the South Coast, that he is stirring things in a remarkable manner. The Sussex Coast journals especially are teeming with expressions of opinion on what the late Vicar of Orford has had to say on the life after death. Following his lectures at Hastings and St. Leonards, Mr. Vale Owen faced crowded halls at Eastbourne and Brighton, and in every case, whether the critics agreed with him or not, all were impressed with his calm dignity, and the simple and sincere manner in which he delivered his message. Quite a number of those who felt impelled to express themselves in the columns of the local newspapers, including Mr. Coulson Kernahan, the well-known author, were of the opinion that spirit communication was a fact, and Mr. Vale Owen was right there, but the spirits, such as they are, were all devils, these people assuring Mr. Vale Owen, with one voice, that they were right in their contention, quoting innumerable passages from the Bible to prove their point of view. From our close association with Mr. Vale Owen during the past few years, we are forced to the conclusion that he is, and always has been, a very incompetent publicist for the diabolical propaganda department of the lower regions, and the sooner Mr. Kernahan and company inform the devils in question of the number of people Mr. Vale Owen has weaned away from their quarters the better.

In "Casell's Weekly" for September 12th, an editorial paragraph reads:—

"Writing of table-rapping reminds me of a remarkable experience told me by S. R. Crockett, the author of 'The Raiders' and other novels not yet forgotten. One day his wife received at his manse in the Lothians a lady friend who was a confirmed crystal-gazer. This friend told his wife, in the first few minutes of meeting her, of a remarkably clear vision she had had while peering into the crystal a few hours previously. 'I saw,' she said, 'a room lined with books, and in it was a curiously carved chair, and in the chair sat a little man reading an immense book.' A few minutes afterwards the two ladies proceeded to the study, and at the very opening of the door the visitor started back and, pointing into the room, whispered: 'There he is; that's the man I saw in the crystal.' It was J. M. Barrie, buried up to his shoulders in an elaborately carved chair of Norwegian pinewood, deep in the study of a bound volume of the 'Illustrated London News'!"

In the days when Mr. G. R. Sims used to contribute "Mustard and Cress" every Sunday to the "Referee," he continually put forward the plaint that if there was anything at all in the phenomena of Spiritualism, Spiritualists should direct their attention to utilising their psychic powers in unravelling crime mysteries. In the "Daily Express" of September 7th a story was published relating to M. Ashelbé, the well-known detective of Paris, who, according to the report, actually employs clairvoyants in his activities. The report reads:—

The man who knows all the secrets of Paris, its romances and its crimes, is in London. He is M. Ashelbé, prince of international detectives, and the most famous private inquiry agent in the French capital. M. Ashelbé, a short, stockily built figure, with a clean-shaven, boyishly round face and mesmeric blue eyes, is here in connection with the trial of Mme. Fahmy, the Frenchwoman who stands accused at the present sessions at the Old Bailey of the murder of her Egyptian husband. M. Ashelbé said to a "Daily Express" representative yesterday: "I employ sixty assistants in my office, twenty of whom are women. Women make excellent detectives, particularly French girls, when it comes to obtaining information from men. I have American girl detectives, but no English." M. Ashelbé is the only detective in the world who uses clairvoyant mediums. "They have been of great service to me," he said. "There was the case of a distinguished French politician who disappeared. There was no clue. I was at a loss. I went to one of my mediums. She told me that the man was dead, and that his body was hidden in a ravine. She described how it happened—how, when he was out walking, he met a working man and a woman. The working man doffed his hat to the politician, and at the same moment flew at his throat and strangled him. The description was so clear, so complete, that I found the murderer. He confessed." A curious meeting befel the French detective in his London hotel yesterday. "I walked into the lift," he said, "and I was face to face with the director of a French bank who ran away with all his clients' money nearly five years ago. He recognised me, laughed, and said, 'You cannot do anything. I am in England, and in a fortnight's time I shall be back in Paris and will see you there.' He was alluding to the fact that in France we have a law which

lays it down that, after five years, an offence of that kind is no longer an offence and the criminal is free to go where he will."

The "News of the World" on Sunday last published a story, with illustration, relating to a photograph that was taken during the progress of a fire on the premises of a timber merchant. The story reads:—

Yesterday what—for want of a better term—may be described as an amazing freak of photography was brought to our notice. Some days ago a great fire occurred on the premises of Messrs. Wakeford and Co., importers and builders' merchants, and the Leyton Timber Co., in Haddon-road. During the course of the blaze a number of photographs were taken by a Press photographer. These were in due course circulated to London newspapers, and printed in the ordinary way, nothing unusual being observed about the pictures. A tragic incident of the fire was the sudden death of one of the spectators, Mr. C. Mortiboy, an elderly man, of Marshall's-road, who dropped dead whilst watching the flames, apparently having been overcome by excitement. The photographer reproduced one of his pictures in postcard form for sale in Sutton. Some of these were purchased by Mr. Hopkins, newsagent, who put them in his window. A day or two afterwards several of the cards fell down, and in picking them up Mr. Hopkins was shocked to see the likeness of Mr. Mortiboy in the dense cloud of smoke rolling from the burning building. The newsagent knew the dead man, and had been chatting with him a few minutes before he died. We reproduce the picture here, and the face of Mr. Mortiboy can be distinctly seen just over the roof of the burning building. It was but natural to suspect that the photograph had been "faked" in some way or other, and to ascertain if this were so or not our art editor obtained the original print and found the face there also. We are informed that the likeness of Mr. Mortiboy in the smoke is lifelike in its fidelity. How did it come to appear in the smoke? No doubt Spiritualists and psychists will have some explanation to offer.

The illustration, given by our contemporary, shows the face referred to, and it is, even with the disadvantages of reproduction, quite clearly seen. The incident reminds us of another case of faces appearing in a photograph taken of a fire in an American city, when some firemen lost their lives previously to the camera being used, and many state that the faces in the smoke are those of the firemen in question. Sir Arthur has often shown this remarkable picture during his lectures on psychic photography.

An article of some importance, by Mr. E. P. Hewitt, K.C., appears in the September issue of the "National Review." In the course of his article Mr. Hewitt writes:—

After some difference between judicial authorities, it has been held that the words "to deceive and impose on any of His Majesty's subjects," in clause 4 of the Vagrancy Act, 1824, do not govern the words "pretending or professing to tell fortunes," although they control the words "or using any subtle craft, means, or device, by palmistry or otherwise." Accordingly, where anyone endeavours, honestly and without any intent to deceive, to read the hand or to exercise any psychic gifts, there is not—if there is no fortune-telling—any offence under the statute. The words "pretending or professing" in the fortune-telling clause, appear to imply falsehood: an honest medium genuinely endeavouring to foretell events can hardly be said to be "pretending." This was the opinion of the Court in *Reg. v. Entwistle* [1899] 1 Q. B. 846; but in the recent case of *Stonehouse v. Mason* [1921] 2 K. B. 818, a different view was taken, it being held that fortune-telling was an offence independently of any intention to deceive. From this decision (if it stands) it follows that any attempt—made, not in play, but seriously—to tell fortunes, is an offence, whether payment is received or not. It is important to observe, however, that statements made cannot amount to fortune-telling, unless they relate to future events; which would seem to shut out the ordinary messages which purport to be received through a Spiritualist medium. From what is stated above, the law on the subject of the occult will be seen to be in a chaotic condition, and to sadly need amendment. The Witchcraft Act, 1735, should be repealed. Witchcraft or black magic, as it is sometimes called, was the exercise of powers purported to be derived from evil spirits; and they were employed with a view to injuring people or otherwise causing mischief. In "Webster's Dictionary," under "witchcraft," we find: "The practices or art of witches; sorcery; enchantments; intercourse with evil spirits"; and in the "Century Dictionary": "The practices of witches; sorcery; a supernatural power which persons were formerly supposed to obtain by entering into a compact with the devil." It is clear, therefore, that modern Spiritualism—which is employed almost exclusively to enable persons on earth to endeavour to communicate with friends who have passed from this life—has no connection with witchcraft.

MESSAGES FROM THE LIVING.

To the Editor of LIGHT.

SIR,—I have been investigating a remarkable and interesting case of the spirit-personality of a young man manifesting and actually speaking at one of Mrs. Roberts Johnson's séances in Sheffield on the 5th March, 1923, though still alive in the body and stationed at the time of the manifestation in Lucknow, India.

I do not know whether you would consider the matter of sufficient interest to give your readers the benefit of this experience, but in case you do I will give the facts as briefly as possible.

On the evening of March 1st, 1923, I sat, together with Mr. and Mrs. Kennedy (Mrs. Kennedy the medium), and we used a glass tumbler and cardboard letters. Whilst waiting for our usual spirit friends the glass moved in a manner not usual with our friends. Mr. Kennedy therefore asked if it were a relative. The reply was, "No!" He then asked, "Who are you?" Reply: "A friend!"

He then invited the "friend" to spell out the name, and in reply we got "Ernest Goodwin." I said to Mr. Kennedy, "It must be for you—I don't know anybody named Ernest Goodwin." Mr. Kennedy replied, "Neither do I!" I then suggested that perhaps it was somebody for Mrs. Kennedy, but she also knew nobody of that name.

We therefore invited "Ernest Goodwin" to say who he was for by asking about each in turn. My name was mentioned last, and Ernest Goodwin answered, "Yes!"

I was greatly surprised but invited the friend to give me any message he might have for his people, and I would endeavour to deliver it. It then struck me that he might belong to a Miss Alice Goodwin, who was on our staff at my office, and I asked if this was so. The answer was "Yes!" I then promised to convey a message. He then spelled out:—

"Love extra mahygiy may I very u h illegw."

This was very unintelligible at the moment, so we invited him to keep cool and run the glass round the letters to familiarise himself with them. This he did, and then spelled out:—

"U no we talk queer" (referring, of course, to this unusual method of having to communicate). We then asked him to go carefully and give a message, and the result was:—

"Tell her I am well and happy Lily joins me in U R message."

Of course to me this was so much "double Dutch." Next morning, without stating why I asked, I questioned Miss Alice Goodwin as follows:—

QUESTION: "Do you know an Ernest Goodwin?"

REPLY: "Yes, I have a cousin named Ernest."

QUESTION: "Oh! is he alive?"

REPLY: "Yes, so far as I know."

QUESTION: "But do you know an Ernest Goodwin who is dead?"

REPLY: "No, unless he has died since I had a card from him at Christmas."

QUESTION: "Why, where is he?"

REPLY: "He is in Lucknow, India."

QUESTION: "Well, what is your brother's name who is dead?"

REPLY: "My brother's name is Percy."

QUESTION: "Well, do you know anyone named Lily who is dead?"

REPLY: "No!"

I then stated that I asked her because I had a message for her from a spirit friend calling himself Ernest Goodwin and gave her the message. She was much puzzled about it and I suggested that possibly her cousin had died, as it was carrying imagination rather far to suggest that he could be still in the body and manifest in this way. She then promised to write and ascertain the truth.

Now comes the more remarkable part of the case. I reported to my friends the Kennedys, who were as much puzzled as myself.

I was due at a direct voice séance with Mrs. Roberts Johnson on Monday, the 5th March, which was the Monday following the above. During that day I found out that Miss Goodwin had expressed a wish that she could go and try and talk with her brother Percy, so I invited her to take my place as there would not be room for her otherwise. She did not wish to deprive me, but she went. Mrs. Roberts Johnson knew nothing of the above happenings and certainly did not expect Miss Goodwin to be present.

After several manifestations had taken place, Mrs. Johnson (the medium) described a young soldier standing near to where Miss Goodwin was sitting. This description tallied exactly with Miss Goodwin's cousin Ernest. Immediately following, a vigorous and loud voice called out "Hello, Alice. O! my head!" Miss Goodwin recognised the voice instantly and replied, "Hello, is that you, Ernest? Did you get my card—I didn't address it very clearly because you didn't give me your full address." Ernest replied, "I've written and the letter is on the way."

Here Mr. Kennedy, who was also present, broke in with, "Are you still alive?" to which the voice replied very emphatically, "Yes! I'm here!" Mr. Higginbottom (the host) then said, "Yes, we know you're here, but are you

still living?" The reply, more emphatically still, was, "I'm here!"

Then the control, David Duguid, spoke and explained that this boy was still in the body but was ill. Miss Goodwin then asked David Duguid if Ernest had had an accident. David replied that he had not had an accident but that he had a pain in his head. Then Miss Goodwin asked who Lily was and David replied that she was a spirit friend of Ernest. At this point, the son of another sitter manifested and his first words were "That was a remarkable case, the boy who has just been through."

On Thursday, the 15th March, Mr. and Mrs. Kennedy and myself were again at the table speaking with our friends when a stranger again "budded" in. He spelled out, "Ernest Goodwin," and, when invited, spelled the following:—

"My love to Alice same as last time."

We asked him what his illness was and he replied "Fever!"

It is necessary here to explain that on the 6th March, when I suggested to Miss Goodwin that she should write out to Ernest at Lucknow, and without giving him the slightest clue as to the origin of her enquiries, ascertain exactly what was his state of health at the time he manifested. She stated that she had little hopes of getting details because he was a boy who simply would not talk about himself and that none of his relations whatever had heard from him since early January.

I therefore suggested that I should frame the questions to him and endeavour to draw him by raising his curiosity but not satisfying it until we had got him to speak, and Miss Goodwin agreed.

The following extracts from the various letters are the only contents of the letters bearing on the subject:—

March 6th, 1923.—Extract of letter to Ernest Goodwin: "From the 1st March to the 5th were you ill and unconscious, and do you know if you were talking about me, or did you dream of me? I have a good reason for asking you, and I believe I am correct. I particularly want you to answer the above, and I shall tell you why later on. Who is Lily?"

March 20th, 1923.—Extract of letter received from E. Goodwin: "Well, Alice, in answer to the question you asked me, I was not well at the beginning of March. I've just recovered from illness and I did think of you one day. I was thinking how you were and what you were doing. You ask me who is Lily—she's a girl I went with in Ireland, but who told you I had a girl of that name?"

May 3rd, 1923.—Extract of letter to E. Goodwin: "With regard to your illness, I am sorry you have not answered my questions fully. I particularly wished to know if between the dates 1st March to 5th March or for a longer period, you had been delirious or unconscious and, if so, had you been speaking about me? If you cannot find that out, perhaps you could tell me if you had been dreaming about me (and Lily). You want to know how I know about Lily, but I am sorry I cannot answer that question for you until I have your information. It is not because I will not but that the result of a very important scientific experiment depends on you knowing nothing of my reasons for asking until you have answered quite frankly my questions. By the way, do you know if Lily is living, if so, does she still write to you?"

May 28th, 1923.—Extract of letter received from E. Goodwin: "I am sorry I disappointed you, Alice, as regards my illness, but I rather fancy that someone is fooling you. I was ill from the 2nd March to about the 10th or so. I was not unconscious, but I was speaking to a friend of mine. He lives at Rainow, and we were speaking of home. I happened to say I wonder how my cousin is, and what you were doing as it was such a long time since I saw you, and that night I thought of you. I was also thinking of Lily, whom you ask if she is still living. Yes, she is living to my knowledge. I had a letter from her last week."

July 18th, 1923.—Extract of letter to E. Goodwin: "Now about your illness—you say you fancy someone is fooling me—then how do you account for the fact that I was aware of your illness between the 1st March and the 10th March? You say that you were talking with your friend of home and me, also that that night you were thinking of me, but you don't say what night it was. What would you say if I told you that it was Monday night, the 5th March? You also say your illness commenced on the 2nd March. What would you say if I told you that although you may have been officially ill from the 2nd March, your illness really began on the 1st March, and you were not at all well in the early evening of that day? When you have investigated and confirmed these facts I am going to tell you how I know, and don't forget that I wrote you about this on the 6th March, whilst you were still ill, and before anyone could communicate with me from India."

August 5th, 1923.—Extract of letter from E. Goodwin: "I'm afraid you have been fooled about my illness. I will tell you everything. You are quite right, I was ill on the 5th March, and I felt the effects on the previous night. My friend from home, who is with me here, came to see me (I was in bed ill), and we were talking of home and the friends we knew, and I told him of you and how I used to go and see you and I grew fond of you. So now I am

anxious to hear how you knew about my illness; so hurry up with the answer, please—a nice long letter, and tell me, but as regards how you came to know Lily, is that sister Edith has a photo of her, and has shown it to you and told you about her."

(I think it obvious that in this letter it was his intention to admit that he felt ill the evening before he was officially ill, i.e., 1st March—also that the evening of the 5th March was the night he was talking to his friend of home.)

As anticipated, Ernest's replies are to a certain extent unsatisfactory. He won't talk about himself. Yet there is quite sufficient to show that between the 1st March and the 20th March he was ill and convalescing and thinking and talking about both Miss Goodwin and Lily.

He thinks Miss Goodwin has got to know about Lily through his sister, Edith, whereas I was the first to bring her this name in connection with him, and I do not know any of Miss Goodwin's relations nor where they live.

These manifestations appear to involve a great affinity between Ernest and Lily, with the possibility that they have accompanied each other when out of the body.

Your readers' comments on this matter would be interesting.

I may say that, allowing between four and five hours' difference in time between Lucknow and Sheffield, all the times correspond.

Yours faithfully,

W. E. HAZLEBURST.

"Brooklands."

Hope, via Sheffield.

August 30th, 1923.

"THE LARGER BROTHERHOOD."

To the Editor of *LIGHT*.

SIR,—I have just read Mr. Otto T. Simon's article in *LIGHT* (page 470), entitled "The Larger Brotherhood," and it makes me look forward with pleasure to "The Later Message of Anne Simon."

In comparison with "The Brotherhood of all Created Things" any other tenet appears limited and less universal, and therefore less true; for one instinctively feels that separate and unrelated forms of life would entail as many separate Gods. Recent investigations into plant life go towards proving the absolute oneness of Life in all of its countless manifestations.

And now comes a spirit informing us (*LIGHT*, p. 469) that "every thought thrown out vibrates and forms electrons." Should this statement receive confirmation 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.

If I remember rightly, Alfred Russel Wallace held that man receives a peculiar divinely-given faculty, not shared in any degree by the lower animals. But the conferring of special prerogatives would hardly seem in accord with Nature's general plan; and man should not feel too superior towards his little brothers, seeing that their worst traits may be found lurking within his own nature; and besides, they are not any farther removed from him, perhaps, than he from advanced spirits. The animals, through their marvellous instincts, derive most of their capabilities from extraneous Intelligence; but clearly it is Nature's aim to force her children to develop their own mentality, and shine with their own proper light, therefore as intelligence waxes instinct wanes.

Spiritualism has ever taught "The Brotherhood of all Created Things"; and never has this noble form of Pantheism been more clearly and concisely set forth than in certain stanzas included in the American Spiritualists' Hymnal, and taken from the poem, "Reconciliation," received through the excellent medium Lizzie Doten, and beginning:—

"God of the granite and the rose
Soul of the sparrow and the bee!"—

stanzas which exhibit Creator and creature conjoined in complete uniformity.

Yours, etc.,

B. M. GODSAL.

San Diego, Cal.

August 16th, 1923.

AN AMERICAN NOTE: MRS. BERTHA P. CREAR.—The Rev. Bertha P. Crear, who on February 18th was ordained a Christian Spiritualist minister, has received the British Diploma. The Christian Spiritualist Church of Columbus, of which she is the pastor, wish to express their thanks for the courtesy shown to Mrs. Crear while in England and granting her this mark of distinction. While the Church is not large they always extend a welcoming hand to the British people who have gone so far in demonstrating the Love of God and the Brotherhood of Man. They will at any time do anything in their power to assist the British speakers who come in their midst. The Christian Spiritualist Church is progressing very satisfactorily and expects in the near future to take over an edifice worthy of the Great Cause taught and learned in Spiritualism.

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CHRISTIAN SPIRITUALISM AT FOREST HILL.

OPENING OF ST. LUKE'S CHURCH.

On Saturday afternoon last, in the presence of a large and representative congregation, the new Christian Spiritualist Church, which is to be known as St. Luke's Church of the Spiritual Evangel of Jesus the Christ, was dedicated. The ceremony, which was most impressive, was conducted by the resident minister, the Rev. J. W. Potter, who was assisted by Major Marriott, D.S.O., Mr. Percival Beddow, Editor of "Spiritual Truth," and Mr. H. W. Engholm, who are the sole trustees. In the course of this service Mr. Potter read to the congregation the trust deed in which was set out the constitution of the church and its objects, some of the clauses of which read as follows:—

1. **GOD THE FATHER.**—God is Spirit, the Father of every member of the human race. God created all things visible and invisible. God is in all things, and all things are of God, in Whom we live and move and have our being. We, God's children, are immortal spirits created to manifest the spirit of God within us. The Father is the Name we give to the highest aspect of God we are able to conceive, for we realise that we cannot comprehend or even apprehend all that God is while in our present stage of evolution.

2. **JESUS THE CHRIST.**—Jesus, the Eternal Son, the Supreme and ever-present Manifestation of the Eternal Christ Spirit on earth, is one with the Father; so we, realising that we are God's children, become at one with Him in our Elder Brother Jesus the Christ. The Spirit of the Christ is Universal. The Christ cannot be confined within the bounds of creed or doctrine. Through the Christ, Who is the Way, the Truth and the Life, all mankind moves towards ultimate perfection in God. Jesus, by His earthly life and utter sacrifice demonstrated to us the great love of God and shows us how best to manifest here the divinity within us, and through His perfect life and teachings has given and ensured to us practical, durable and effectual guidance to a Christ-like life on earth, enabling us by His grace and power so to live.

3. **THE HOLY SPIRIT.**—The Spirit of Truth, the Comforter, the Teacher, Who leads into all spiritual understanding, and inspires to all spiritual virtues, manifests here in some degree and manner in all things created, and particularly in and through mankind; and more particularly, as Comforter, Leader, Inspirer and Teacher, in and through those who love God as Heavenly Father, and who, with diligence, seek spiritual truth and purity and fulness, and with humility, honesty and unselfish aspiration.

4. **THE COMMUNION OF SAINTS AND THE MINISTRY OF ANGELS.**—The realisation of such communion with souls either side of the Veil and such ministry as facts in experience, is a continuous source of comfort, delight and instruction to all those aspiring souls by whom spiritual things are discerned, and is to be considered a duty which is a privilege.

5. **LIFE EVERLASTING AND SURVIVAL OF MAN BEYOND PHYSICAL DEATH.**—Every human being is a spirit here and now. Life is one unending here and Hereafter. There is no death of the spirit, but death of the physical body only, and the spirit at the death of that body still lives on in a spirit-body which becomes more and more refined as we progress spiritually Hereafter in the ascending spheres of active life, service and progression. Communication and fellowship with those who have passed beyond the Veil is an established fact.

6. **MAN'S PERSONAL RESPONSIBILITY AND FREEWILL.**—At the death of the physical body each one of us goes to the sphere, or state, for which we have fitted ourself by our course of conduct whilst on earth. We face an immediate judgment which is in accordance with what has been wrought out by our own thoughts, motives, words and deeds in this present life. We find our true spiritual status, and that everything has rested and continues to rest with ourselves. After judgment it is still for us to choose, as freewilled beings, the way we will go. No matter how low our level in the spheres may be, help is given by God to each and all, the moment there is a true realisation of, and sorrow for, all wrong-doing; a desire for His forgiveness; and/or aspiration after higher things. There is no progression in spiritual spheres until restitution has been made for every offence.

7. **HEAVEN.**—Heaven is a state of purity as well as of wisdom, and we cannot participate in that state until all earthly desires, sin, error and false teachings have been purged from us. The responsibility for this purification rests with ourselves. After death we realise, if we have not done so before, that it is only character that counts. Our credentials are the kind of life we have lived. Creeds, doctrines and dogmas are of no avail unless they have helped to build the spiritual and immortal side of our character. Eye hath not seen nor ear heard the glories that are in store for those who love God, and through self-sacrifice and suffering prepare themselves for the life everlasting in the Kingdom of Heaven over which the Christ rules.

8. **REVELATION AND ETERNAL PROGRESS FOR ALL.**—Revelation from God is continuous and of a progressive character. The Bible contains a unique record of revelations from God set down by inspired recorders during successive stages of man's evolution. Other and later revelations have also, from time to time, been given to the world through the mediumship of those chosen by the Holy Spirit and gifted for the work; and it is the duty of all of us to whom the Truth is revealed to restate our doctrines from time to time in accordance with the revelation given us.

SPIRITUALISM, a media of revelation, opens the eyes of the soul and awakens the mind of man to the facts and conditions attending man's life Hereafter and the reality of the existence of man as a spirit here and now. Through its findings, a truer perspective of man's place in the universe and a better understanding of spiritual values is acquired. It demonstrates that man can obtain such knowledge whether he is spiritual or not, and also proves that unless he applies the knowledge so gained, by service in a Christ-like spirit to the glory of God, he will not progress spiritually, and the knowledge of itself will be of no service to him. In the quest for spiritual truth it is needful that a man desire the Kingdom of God above all earthly things, that he conduct his quest in the Name of Jesus the Christ, asking at all times for the guidance of the Holy Spirit, and on his part supplying, utilising and fulfilling the conditions which ensure the perception of such guidance.

On the Sunday the first evening service was held, and there were some interesting departures from the usual order of service, and procedure at present in vogue in other Christian Spiritualist churches. The proceedings commenced at 6.30 p.m. with clairvoyance. This was given by Mrs. Wesley Adams, and after a closing prayer the notices for the week were read by Mr. Potter. At 7 p.m. the service proper commenced by the entrance of a large surpliced choir, who preceded the minister and trustees. Mr. Percival Beddow officiated at the organ. The service included a sermon, Scripture reading, and some five hymns, and was followed by a simple but most impressive service of the Holy Communion, large numbers of the congregation participating. On the Saturday evening a meeting was held in the church, which was filled. The speakers were the Rev. J. W. Potter, Mr. H. W. Engholm, Major Marriott, and Mr. Percival Beddow. A medium also went under control, and the control delivered an elevating and appropriate address. There was great enthusiasm shown at each of the services and meetings held during the week-end, and it was evident by the earnestness shown by all present that the church of St. Luke will fill a much needed place in the world-wide Spiritualist movement. The building was formerly used as the Congregational Church of Forest Hill, being situated in Queen's-road. It is a large stone structure with a seating capacity for about 600 people. The organ is a particularly fine one, and the officials and congregation are to be congratulated on having such a trained organist in Mr. Beddow. At the east end of the church is an altar draped in white and gold cloth, and a large plain wooden cross stands some twelve feet above it. There is a simplicity about the appearance of this portion of the church that should make a direct appeal to all those who worship there. The trustees are to be congratulated on having acquired such an imposing edifice for such a purpose, and we understand that the property, which includes the land, the church and its contents, was acquired for a comparatively small figure. There is, however, a good deal of money yet to be found before the church, etc., becomes the sole property of the trustees. Adjoining the church, and part of the property, there is a large hall in which will be given lectures, and meetings to the church members, and these will be held therein from time to time. We understand that Spiritual healing, trance addresses and clairvoyance will be an important feature of St. Luke's. The New Revelation as understood from the Christian standpoint being the main objective of this important addition to the Spiritualist movement, it is more than likely with such a practical demonstration as this church affords there will be many others come into being in the near future.

THE CHRIST PRINCIPLE.—No true harmonial philosopher, no rational modern Spiritualist, will ever hold Jesus responsible for the innumerable absurdities of many who claim him as "Master." The holy principles of that spiritual religion which was patented by the bench of Bishops under Constantine and labelled "Christian" by later and lesser authorities, would be transcendently effulgent and magnetically attractive, could it be but safely exhumed from the popular cemetery of ghostly creeds. Well-meaning clergymen there are in abundance who walk through the streets of their profession, with step attuned to mournful measure, dressed in garments of grief, a cloud enveloping each face, as if unexpectedly bereft of some world-wide benefactor. Alas! it is too true. They have destroyed their best friend. It is the departure of Nature's own religion. The Christ-principle of universal Love has been sepulchred beneath a solemn outward hero-worship of the Martyr of Calvary.—From "The Penetrals," by ANDREW JACKSON DAVIS.

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WAYS AND REFLECTIONS.

Although R. L. Stevenson was secretary of the first of the spiritualist or psychical research societies—the Psychological Society of Edinburgh—and, as his friend, Dr. Gavin Clark, told me, was deeply interested in the “supernormal,” he never became a Spiritualist in the accepted sense. Apparently there was other work in the world for him to do, and, moreover, he was an incurable romanticist. The dull work of sifting and analysing evidence would never have suited him. That was a task more to the taste of his friend Andrew Lang.

Talking of “R. L. S.” I noticed an odd misquotation in his poem, “The Vagabond,” as given in the “Sunday Express” lately:—

Give me the life I love,
Let the love go by me.”

What Stevenson really wrote was:—

“Let the love go by me.”

I suppose the Scots word was too much for the printer. It means the “leave”—the “leavings”—that is to say, the rest or the remainder.

I always find it of interest to turn over the pages of old issues of *LIGHT*. It is not merely that one revives pleasantly the memories of the past, but it is one of the best ways of gauging the progress which has been made in the meantime. In those days (I am thinking especially of twenty or thirty years ago) it was largely a question of conserving our gains. We had mostly to “mark time.” The hour and the men for the “forward movement” had not arrived. We had to wait upon events.

Some of us chafed at the inaction, and railed at the greybeards who for ever delivered counsels of caution. I remember once observing with some bitterness that “Spiritualist movement” was a misnomer, for it never moved! Since then I have had occasional qualms whether it might not, with the accession of new and enthusiastic disciples, be moving too fast! The contrast between the two periods is acute; but the extent of ground covered and the progress made is not easily to be appreciated.

It was while looking through *LIGHT* for 1897 that I came upon a paragraph stating that one of the *LIGHT* leaders had been “used as a sermon in an Established Church pulpit.” It was an event worth recording. But within recent years I have known of a minister in a Scottish church who has on several occasions drawn upon our leaders for material for his sermons.

We have had much of late on the subject of kindness to the lower animals as part of the great fraternity of life. As an animal lover, I am quite in accord with this, for it is a spiritual matter, if not a spiritualistic one. But it reminded me of the story of a dog which was almost idolised in a little community of law-breakers. A benevolent old gentleman, who was much edified by the sight, inquired why so much fuss was made over the dog, a rather unattractive mongrel. “Law bless ye,” replied its owner, “that daw’s a wonder—since we’ve ‘ad ‘im ‘e’s bit three pleecemen!”

In my “Congress Jottings” last week Mr. Tylar and Mrs. Starkey were, by a misprint, described as of Brighton—it should have been Boscombe (Bournemouth).

D. G.

A CORRECTION.

SIR.—May I correct the version given in this week’s *LIGHT* of lines from Elizabeth Barrett Browning’s sonnet, “Futurity.” They should read:—

God keeps a niche
In Heaven to hold our idols: and albeit
He brake them to our faces, and denied
That our close kisses should impair their white,
I know we shall behold them raised complete—
The dust shook from their beauty—glorified
New Memnons singing in the great God-light.

In any other paper one might let it pass, but as a reader and admirer of *LIGHT*, and a lover of Mrs. E. B. Browning’s poetry, I am constrained to send this friendly criticism.

Yours, etc.,

RAY FYFE.

Lindisfarne, Gullane.
August 25th, 1923.

•• We are obliged for the correction. We relied upon a printed quotation which was clearly inaccurate.

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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."

WHY THIS HOSTILITY?

We are asked why certain people make such a "dead set" at Spiritualism and its phenomena. There are doubtless several reasons. We will consider only one. The whole of history shows us that humanity has a strong prejudice against anything "new." Every innovation has had a host of opponents. The "miracles" of Spiritualism, it is true, are nothing new. They have gone on all through the ages. The literature of the past is full of them. They are recorded in the annals of every race. But to-day they are coming under scientific investigation for the first time, and arising amongst us to-day after ages of disbelief and Sadduceeism they appear to the ordinary man very new indeed, sometimes utterly incredible, and very frequently strongly objectionable. Popular conservatism is shocked: it dislikes change. A new method of travelling, a new road to health, a new social policy—whatever it may be—will always challenge the attentions of hostile criticism and the efforts of obstructionists. It is rooted in human nature, this conservative instinct, and there is a good deal to be said for it in the main. It is only when it takes the form of blind and senseless opposition that we need find fault with it.

SELF MAGNETISATION.

An inquirer who tells us that he derives much benefit from making magnetic passes over his body asks us if there is anything to be said on this subject. We can only tell him that we have known other persons who treat themselves for various disorders by this method. Some can cure their own headaches, or the pain of an aching tooth. But we cannot lay down any rules, having known so many instances where the self-treatment failed of effect. Our

correspondent says he became intuitively aware that he had the power and we should imagine that this interior knowledge may have much to do with the exercise of the healing faculty in such cases. It is probably something like that instinct which prompts animals when ill or injured to do the right thing, as in the eating of special herbs, abstaining from food and remaining quiet. Certainly if a suffering person feels that he can relieve his pain by self-applied passes or massage, we should advise him to try the experiment and note the results.

PSYCHOMETRY.

It was Dr. J. Rhodes Buchanan who first discovered this faculty, and coined the word "psychometry" to cover a large group of phenomena which he personally investigated, insisting that it was entitled to be regarded as a branch of science as being susceptible of experimentation and verification like any subject of scientific interest. The word, which we think was invented as long ago as 1849, conveys the idea of self-measurement. It is certainly the fact that every object carries some kind of atmosphere or radiation from which those with the requisite sensitiveness may gather its history. It may be a lump of coal dug from the mine, a piece of ore or such things as an article of clothing or jewellery. This being the case, we can well imagine what a fountain of memories, associations and impressions are represented by a human being, from whom the impressions derived are psychometrical in a very large sense. But we prefer to treat psychometry in a more definite and concentrated way by restricting the term to the "sensing" of inanimate objects which may or may not have had human associations. Dr. Buchanan's discovery was developed and extended by Professor William Denton and Professor Elliott Coues, the former of whom held that the faculty was possessed by one man in every ten and four women in every ten. Many articles on the subject have been published in *LIGHT*, but as we are not so much concerned with theories as with facts, we prefer the way of practical experiment to determine the reality of the power. We have proved it personally on many occasions, and it is quite simply tested. Take some article—a ring, or other trinket, for example, of the history of which you know nothing, and hold it in the hand or against the forehead, keeping the mind passive and noting what impressions it conveys. Where the power of psychometry is present the results may be very striking. Repeated practice will develop the faculty when it is latent. But, as indicated, not everyone possesses it.

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DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
Sept. 17	8	Exmouth	Hulham House	Miss E. M. Storr, Hulham House, Exmouth.
" 18	8	Bridgwater	Town Hall	Mrs. Humphreys, The Elms, Haygrove, B.
" 19	8	Exeter	New Civic Hall	H. A. Grainger, 33, Clifton Hill, E.
" 20	8	Plymouth	Guildhall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 21	8	Do.	Stonehouse Town Hall	A. W. Pennelly, 5, Radnor Place, Regent-street, Plymouth.
" 24	8	Newton Abbot	Alexandra Hall	G. C. Adams, 11, Avenue, road, Newton Abbot.
" 25	8	Torquay	New Town Hall	G. S. Nosworthy, Wakefield, Adelphi-road, Paignton.
" 27	8	Weston-Super-Mare	Town Hall	E. L. Sidney, 44, Quantock-road, Weston.

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

THE GARGSCADDEN EXHIBITION of Spirit Photographs, held under the auspices of the Clapham Spiritualist Society, at St. Luke's-road, attracted large numbers of people last Monday and Tuesday. Mr. H. W. Engholm gave an address at 8 o'clock on the Monday evening, in the course of which he vividly described what he considered was the procedure on the other side during a sitting conducted by the Crewe mediums. This loan collection will be on exhibition at the hall of the Walthamstow Spiritualist Church at Danecourt, Church Hill, Walthamstow, on Thursday, Friday and Saturday, September 27th, 28th and 29th. The exhibition will be open from three o'clock to nine thirty p.m. each day. There will be a small charge for admission and illustrated catalogue. All receipts will go towards the building fund of the Church. Mr. H. W. Engholm is expected to be present during the evening of the opening day, when he will give a lecture on spirit photography with reference to the collection in question.

GLADSTONE AND SLATE-WRITING.—Mr. Arthur Butcher, of Deal, an old contributor to *LIGHT*, writes that the article on this subject last week recalls to his mind the fact that as a young investigator of Spiritualism he was greatly interested in Eglinton's mediumship, and that Mr. Eglinton gave him a private sitting at Old Quebec-street in 1881 or 1882. He encloses us a letter which he received from Mr. Eglinton some two years after this telling him of the seance given to Mr. Gladstone.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—Sunday, September 16th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Ernest Meads. September 19th, 8, service.

Croydon.—*Harewood Hall, 96, High-street.*—September 16th, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Brighton.—*Mighell-street Hall.*—September 16th, 11.15 and 6.30, Mr. T. W. Ella; 3, Lyceum. Wednesday, September 19th, Mr. Fred Curry.

Camberwell, S.E.—*The Waiting Hall, Havil-street, Peckham-road.*—September 16th, 11, circle; 6.30, Mr. Burden. Wednesday, 7.30, service at 55, Station-road.

North London.—*Grovedale Hall, Grovedale-road (near Highgate tube station).*—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, Mr. Cecil Drinkwater; 7, Mr. and Mrs. E. J. Pulham; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Alice Jamrach. Friday, free healing centre: from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—September 16th, 7, Mr. H. Fielder. September 20th, 8, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—September 16th, 11, public circle; 7, Mr. Sidney A. White. Thursday, September 20th, Mr. A. E. Fruin.

Peckham.—*Lausanne-road.*—September 16th, 7, Mrs. Gladys Davies. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).* Sunday, September 16th, 11, Mr. Ernest Meads; 7, Mrs. Edey.

Worthing Spiritualist Church, Ann-street.—September 16th, 11 and 6.30, Ald. Davis, J.P. September 20th, 6.30, Mrs. L. Lewis.

Central.—144, High Holborn (Bury-street entrance).—September 14th, 7.30, lantern lecture, Mrs. Deane. September 16th, Mrs. Harvey.

St. Paul's Christian Spiritualist Mission.—*Station Subway, Norwood Junction, S.E.*—Sunday, September 16th, 6.30, service. Wednesday, September 19th, 8, service.

ANSWERS TO CORRESPONDENTS.

J. A. GASTON.—Had you read the discussion in question you would know that it is closed and cannot be reopened by letters taking up points in the review of the book. Your objections should be addressed to the author.

M. MULLER.—You do not enclose stamps for the return of the pieces sent, one of which, however, we hope to use. "Gus" (Carlisle).—We have forwarded your letter. We appreciate your commendations of *LIGHT* and are glad you have found such comfort in our subject.

GEORGE E. HEWITT.—We see numbers of cuttings giving similar expressions of opinion by those who know nothing of Spiritualism or psychical research. They are blinded by their own notions and wrongly understood Biblical quotations. It is useless to try and convince these people who do not in these days have very much influence on the general public, who are beginning to find out the facts for themselves.

NEW PUBLICATIONS RECEIVED.

"The Vegetarian Messenger." September.

"Present-Day Spirit Phenomena and the Churches." By Rev. Chas. L. Tweedale.

[This is a new edition—the twentieth—of Mr. Tweedale's pamphlet. It can be obtained from him at Weston, Otley, Yorks, and from the book departments of all the Societies, at 2d., or post free 3d.]

"Reason" for August, September, October, 1923.

[This is the American quarterly, edited by the Rev. B. F. Austin, D.D., and published by the Austin Publishing Co., of Los Angeles. It contains a varied miscellany of articles, letters and news paragraphs.]

"Revue Métapsychique." July-August.

[This is the bulletin of the International Metapsychical Institution of Paris. It contains an article on séances with the medium Guzik, by Dr. Gustave Géley; on Maria Volhart, a new medium for telekinesis and apporps, by M. René Sudre; on Precognition, by Dr. Osty, and other features of interest.]

HECTOR DURVILLE: OBITUARY.—We are informed of the decease of M. Hector Durville, director of the "Journal du Magnétisme," and of the School of Magnetism and Massage, and General Secretary of the Magnétique Society of France, which took place on the 1st inst. M. Durville, who was in his 75th year, prepared for his end with the greatest composure, and as his obituary notice states, "does not say 'Good-bye' to his colleagues, his pupils, his readers, his sons, his wife, and all those who knew him, but cries to them, 'Au revoir!'"

MRS. ANNIE JOHNSON has recently conducted a most successful and helpful four weeks' Mission in South Wales. The opening week was in connection with The Gwaun-Cae-gurwen Spiritualist Society, where she did splendid pioneering work amongst the miners. Then she spent a fortnight at the Swansea Spiritualist Church, where she held public services or circles every night. At each meeting the church was full, and on Sundays many people failed to gain admission. Two of the services were for ladies only, the subjects being "Motherhood" and "The Development of the Unborn in the Spirit World." These were greatly appreciated. Mrs. Johnson's work ended at The Port Talbot and Aberavon Society. Her clairvoyance on all occasions was excellent, and in many cases she gave the Christian and surname.—R. G.

OLD AND RARE BOOKS FOR SALE.

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TO ALL READERS OF "LIGHT."

I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.

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GEORGE E. WRIGHT,
Organising Secretary.

Preliminary Announcements for the Autumn Session.

The Autumn Session will commence with the Special Evening Meeting on Thursday, September 27th. The weekly programme throughout the Session will be as follows:—

On **Monday Afternoons**, at 3 p.m., the well-known sensitive, Mrs. Clegg, will give Private Clairvoyance.

On **Tuesday Afternoons**, at 3.15 p.m., October 2nd and October 9th, Mr. George E. Wright, author of "The Church and Psychical Research," will deliver two Addresses on "Spiritualism and the Church of England, with Special Reference to the Anglo-Catholic Movement."

On the remaining Tuesday Afternoons, October 16th to December 11th, Mr. A. Vout Peters will give a series of Lecture-Demonstrations on the Principles and Practice of Mediumship.

On **Wednesday Afternoons**, at 2.30 p.m., Mr. T. E. Austin will give Personal Clairvoyance. At 4 p.m. the weekly Discussion Gatherings will be held.

On **Thursday Evenings**, at 7.30 p.m., the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses. The opening address on Thursday, September 27th, will be given by Mr. George E. Wright.

On **Friday Afternoons**, at 3.15 p.m., Mrs. Wallis will resume her series of Addresses and Answers to Questions under spirit control. Mrs. Wallis's meetings will be held on alternate Fridays, commencing on September 28th. On the other Fridays, commencing on October 5th, Mr. T. E. Austin will give Psychometry and Clairvoyance.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

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Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. Membership can be taken up at any time, and covers to the corresponding date in 1924. New members are now admitted for the remainder of the present year for HALF A GUINEA only.

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SOME SPIRIT MESSAGES.

SEE PAGE 604.

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NOTES BY THE WAY.

GLORY and laud to the Light,
Sing ye—but fail not to mark,
Nothing may come to its height,
Nothing grow splendid and bright,
Having no roots in the dark.

Roses of delicate hue,
Scented and silken array,
First in the darkness they grew,
Secret and hidden from view,
Coming at last to the Day.

—G.

PHYSICAL CATASTROPHES AND MORAL CAUSES.

We have on previous occasions expressed our opinion of that section of American journalism which is devoted to psychic and occult matters, indicating that it is often the strangest mixture of fine thought finely expressed and rather loose and absurd statements. Lately in going through one of these publications we came on an article developing the theory that earthquakes and other physical catastrophes may be due to the results of man's action and thought. At one point in the article we found "Sir Charles Lyell" quoted. Presumably Sir Charles Lyell, the great Scottish geologist, is meant. The following is the statement attributed to him:—

The connection between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race is more intimate and natural than might at first be imagined. That all great calamities are regarded by the people as judgments of God on the wickedness of mankind. . . . In like manner, in the account given by Salom [? Solon] by Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that the event happened when Jupiter had seen the moral depravity of the inhabitants—Jupiter being merely the personification of the Cyclic Law, which arrests the downward tendency of each race after attaining its zenith of glory.

MORAL EVIL AND ITS PHYSICAL REFLECTIONS.

We have no means at the moment of verifying the quotation attributed (as we suppose) to Lyell. He may or may not have written it. It is erratic in its diction. But the question dealt with, although it is very speculative, has a considerable interest for us, who

remember that Ruskin had this same idea, i.e., that the moral world has a close and little suspected influence on the physical one. He touched on the theme in his "Storm Cloud of the Nineteenth Century," suggesting that certain strange and gloomy cloud-formations of his time were the exterior presentation of world-discords and the sombre moral atmosphere of the age. But in these matters it is wise to hold by the more natural and ordinary explanations of the phenomena of the physical world until the case for the supernormal is fully made out. We need not reject the metaphysical theories, but simply preserve an open mind on the subject. Many are the stories told of hideous cruelties followed by a succession of earthquakes or other physical disturbances in the region where the crimes were committed. There is the story of an Inquisition established by the early Portuguese settlers in India, the ruins of which are infested by a breed of venomous snakes unknown elsewhere; the inference being that the barbarous and bloody deeds enacted on the site had some occult connection with the fact. It may or may not be so. We do know that the ruins of old orders of thought and ancient philosophies are the prolific breeding-grounds of many absurd superstitions, which arise, as it were, to supply the place of the old idolatries. We must tread carefully, recognising that wild adventurings on the part of the more credulous of mankind have their uses in opening at times, as by accident, new vistas of truth.

PRESIDENT ROOSEVELT'S MESSAGE.

Lately, when reading a sketch of Mistral, the poet of Provence, and his work, which made so splendid an impression on the idealism and literature of his and our day, we came upon a letter addressed to him by President Roosevelt, one of his ardent admirers. It so well expresses the aspirations of world-reformers that we give some passages from it here:—

You are teaching the lesson that none need more to learn than we of the West, we of the eager, restless, wealth-seeking nation; the lesson that after a certain not very high level of material well-being has been reached, then the things that really count in life are the things of the spirit. Factories and railways are good up to a certain point; but love of wife and child, love of home and country, love of lover and sweetheart, love of beauty in man's work and in nature, love and emulation of daring and of lofty endeavour, the homely work-a-day virtues and the heroic virtues—these are better still, and, if they are lacking, no piled-up riches, no roaring, clanging industrialism, no feverish and many-sided activity shall avail either the individual or the nation.

That is not only a tribute to Frédéric Mistral. It is in the nature of a message to the age.

THE INNERMOST.

Thirty spokes surround one nave; the usefulness of the wheel is always in that empty innermost.

You fashion clay to make a bowl; the usefulness of the bowl is always in that empty innermost.

You cut out doors and windows to make a house; their usefulness to a house is always in their empty space.

Therefore profit comes from external form; but usefulness comes from the empty innermost.

—LAO-TZU.

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DIVINE SYMBOLISM AND THE WISDOM OF THE ANCIENTS.

BY A. J. WOOD.

IV.

In the present paper I propose to deal more briefly, but nevertheless, suggestively I hope, with a greater variety of symbols, so that those interested may follow up the clues given if they so desire. I will take as a first example one of those "hard" sayings of Christ which are so difficult to understand in the light of His character. It is but one of many similar recorded sayings, which a few expositors have left alone, and upon which others have expended much ingenuity, not to say casuistry, in the endeavour to explain; but not very satisfactorily. I refer to the statement in Luke xiv. 26, where we read that Christ says that no man can come unto Him, or be His disciple unless he "hate his own father, and mother, and wife, and children," etc. If we are to take this literally it is indeed a "hard" saying. But in this, as in all His other sayings, we are bound to remember His own solemn asseveration that "the words I speak unto you are spirit, and they are life," so that it is clearly a matter of interpretation. As with the facts of natural science, so with the facts of spiritual science, a great deal depends upon their correct interpretation. Indeed, everything depends upon that, otherwise we go sadly astray. We have to avoid being misled by appearances, and try to get at the reality; and by so doing, oftener than not, we alight upon the good, the beautiful and the true.

What then is the *spirit* of the above words? We get an inkling of this when we consider another statement of Christ's, that "a man's foes are those of his own household"; and, as a man's household obviously includes all those mentioned above, it begins to dawn upon us that the true interpretation of this "hard" saying lies in the direction which many have seen fit to apply to this latter saying; and that is, that *these* foes are the evils of man's own nature. The greater difficulty of the former saying lies, of course, in its enumeration of individuals; and the question arises, what are we to understand specifically by them? Now it is one of the principles of the Science of Correspondences that names, whether of persons or of things, when mentioned in the Scriptures (i.e., in those portions of them written in the language of Correspondence) represent or signify *qualities*; qualities of mind or spirit. Thus, they are universal and not particular in application. Principles, not persons, are concerned.

In the language of Correspondences then, our "father" and "mother" are, according to Swedenborg, those *hereditary evils* into which man is born, those spiritual progenitors of all our acquired evils, the Love of self, and the Love of the world. From these two great loves, all our other evils spring, and are our spiritual children, etc. Thus, the difficulty of the literal form of Christ's words immediately vanishes, when seen in the light of their spirit, which is their true light; and where before all was doubt and obscurity, is now certainty and clearness. One can appreciate and understand this, but not the other.

There is a little story told in A. Trollope's "Rebecca and Rowena," which so aptly illustrates the above teaching that I cannot forbear quoting it:—

"You must die, my son," said the venerable Walter of Rouen. "Repent, Sir King, and separate you self from your children."

"It is all jesting with a dying man," said the King. "Children have I none, my good Lord Bishop, to inherit after me."

"Richard of England," said the Archbishop, "your vices are your children. Ambition is your eldest child. Cruelty is your second child; Luxury is your third child; and you have nourished them from your youth up. Separate yourself from these evil ones, and prepare your soul, for the hour of departure draweth nigh."

A little illustration like this is often of more value in conveying instruction and enlightenment than any bare philosophical explanation. It was the proneness of the Jews to the literal interpretation of Christ's sayings that brought upon them His rebuke, "Why do ye not understand my speech?" (the spoken symbols). "Even because ye cannot hear my word" (the inner thought informing the symbols). "The letter killeth, but the spirit giveth life."

Some of the most striking of symbols are to be found in the most commonplace things. What, for instance, could be more commonplace than a bed? Yet not only in the Scriptures, but also in ancient myth do we find this object figuring as a symbol of spiritual things. One of the most extraordinary legends of old centres round a bed, that of Procrustes. Procrustes was a robber of ancient Attica, who was possessed of a "fixed idea" with regard

to his bed. It is said that he used to conduct his unfortunate victims to it; and, if too short, stretch them out to fit it. On the other hand, if they were too long, he would reduce them to the right proportions by amputation! Of course, it is very easy to make a moral application of this story, and it is often done. But is there any basis of a spiritual truth underlying it? Any element of correspondence? Let us see. According to Swedenborg, a bed, when mentioned in the Scriptures, signifies *doctrine*, under a special aspect; doctrine, of course, meaning a system of spiritual truth, on which we may repose in safety. An illustration of this correspondence is to be found in Isa. lvii. 2, where we read, "They shall rest in their beds, each one walking in his uprightness." Truly an extraordinary statement, taken literally! How can one rest and walk at one and the same time? Naturally, it is impossible, but spiritually, quite easy. To walk spiritually means to progress from one state to another; and he who possesses true doctrine, or genuine truths, is able to do this while resting securely in this "bed." We read again in Isa. xxviii. 20 that "The bed is shorter than a man can stretch himself on." There are many people in the Churches to-day who find their doctrinal "beds" of this nature. Not a few have found they can rest more comfortably in that of the Spiritualist. Those who are too wedded to their own beds to change endeavour, Procrustes-like, to make new facts fit into their doctrines, rather than modify their doctrines to accommodate the new facts.

Doctrine, however, means little, without a life according to it. This fact is referred to in Luke xvii. 34, where we read that there "shall be two men on one bed; one shall be taken, and the other left." Meaning two in one doctrine, but not in similar life.

If there is any portion of the Scriptures compact of symbolism, it is the early chapters of Genesis. Indeed, the first eleven chapters are nothing else but a continuous series in the form of pseudo-science and pseudo-history. As a narrative of literal events they are an impossibility, and any attempt to treat them as such is foredoomed to failure. But, as a series of symbols and figures conveying important spiritual lessons, it will take more than man's present range of knowledge to exhaust them, even with the help of a knowledge of correspondences.

As this will be the last paper of this series, I purpose to deal with a part of the Creation story, as this will bring not only a greater number of symbols under survey, but also show how their connection in a series is made to involve a wonderful succession of spiritual truths and instruction. I shall have to do this in the briefest possible way, leaving all confirmatory passages from other portions of the Scriptures out, in order to save space.

Swedenborg tells us that this story has nothing to do with Creation—and our moderns are in agreement with him here—but with the re-creation of man's unregenerate mind. Thus, the processes described are *spiritual* ones under a series of natural images; a series of changes of state symbolised by *times* (days) with their various spiritual concomitants.

When the "Spirit of God" first moves in man's dark and unregenerate mind (the earth) it is, spiritually, "without form and void" and "darkness is upon the face of the deep." But the movement begins to separate between ignorance (darkness) and knowledge (light). The evening and the morning are said to be the "first day" (state), "evening" denoting that dim aspect under which truth is first perceived; and "morning" its fuller and clearer perception. In the natural world *night* intervenes between evening and morning; but this is not mentioned here, because to have done so would not have conveyed the spiritual truth which the peculiar wording involves. Thus, the order of our spiritual *progress* is from obscurity to clearness; not through greater darkness; and so the order of natural events is made to give way to the exigencies of the spiritual sense required.

The second day (state) brings discernment, and man begins to distinguish between those things which are of "earth" and those which are of "heaven," i.e., between *waters* natural and spiritual, and these are called the *waters* (truths or knowledges of different orders) above and below the firmament (literally *expanse*).

So far, these movements have been *intellectual*; of the head rather than of the heart; but now a new state begins (third day) and further progress is made. Possibilities for good (dry land) make their appearance. Something of life

(Continued at foot of next page.)

THE EVIDENCE FOR ATLANTIS.

SOME SCIENTIFIC TESTIMONY.

The legend of "Lost Atlantis" is a subject of perennial interest. In the current (September) issue of the "Occult Review," the "Notes of the Month," by the editor (the Hon. Ralph Shirley), are largely devoted to the subject, with special reference to Plato's testimony, as put into the mouth of Critias, the friend of Socrates, in Plato's "Timæus." Much of this will be familiar to students of the matter, and we have dealt with it in past issues of *LIGHT*. For the present, it may be of interest to quote some of the scientific observations, and we select a paper on Atlantis by M. Pierre Termier, the distinguished French geologist, a member of the Academy of Sciences and Director of the Service of the Geological Chart of France. It was published in the report of the Smithsonian Institute, 1915, and we take from it the following passages:—

The extreme mobility of the Atlantic region, especially in conjunction with the Mediterranean depression and the great volcanic zone, 3,000 kilometres (1,873 miles) broad, which extends from North to South, in the eastern half of the present ocean; the certainty of the occurrence of immense depressions when islands and even continents have disappeared; the certainty that some of these depressions date as from yesterday, are of Quarternary age, and that consequently they might have been seen by man; the certainty that some of them have been sudden, or at least very rapid. See how much there is to encourage those who still hold out for Plato's narrative. Geologically speaking, the Platonian history of Atlantis is highly probable.

To reconstruct even approximately the map of Atlantis will always remain a difficult proposition. At present we must not even think of it. But it is entirely reasonable to believe that, long after the opening of the Strait of Gibraltar, certain of these emerged lands still existed and among them a marvellous island, separated from the African Continent by a chain of other smaller islands. One thing alone remains to be proved—that the cataclysm which caused this island to disappear was subsequent to the appearance of man in Western Europe. The cataclysm is undoubted. Did men then live who could withstand the reaction and transmit the memory of it? That is the whole question. I do not believe it at all insoluble, though it seems to me that neither geology nor zoology will solve it. These two sciences appear to have told all that they can tell; and it is from anthropology, from ethnography, and, lastly, from oceanography that I am now awaiting the final answer. Meanwhile, not only will science, most modern science, not make it a crime for all lovers of beautiful legends to believe in Plato's story of Atlantis, but science herself, through my voice, calls their attention to it. Science herself, taking them by the hand and leading them along the wreck-strewn ocean shore, spreads before their eyes, with thousands

of disabled ships, the continents submerged or reduced to remnants, and the isles without number enshrouded in the abyssal depths. For my own part, I cannot help thinking of the abrupt movements of the earth's crust and, among others, of that terrifying phenomenon of the almost sudden disappearance of some outskirt of a continent, some element of a chain of mountains, some great island, into a gulf many thousands of metres deep. That such a phenomenon may be produced, and even repeated many times, is the course of later geologic periods, and that it may often attain to gigantic size, this no geologist is right in questioning. We are surprised sometimes that similar cataclysms have left no traces on our shores, without reflecting that it is the very suddenness of their arrival and their flight which renders them scarcely conceivable. Not one of them, in fact, has ever occurred without initiating a lowering of the mean sea level, but the counter-action is never delayed at all, and the rapid rising of another division of the ocean bottom or the slower issue of the by no means unimaginable submarine flows of lavas has soon re-established the equilibrium; so exact is the balance in which are weighed—on one side the deeps, on the other the mountains. And when in thought I thus review those frightful pages of the Earth's history, usually in presence of the smiling sea, indifferent, before the sea "more beautiful than cathedrals," I dream of the last night of Atlantis, to which perhaps the last night, "that great night" of humanity will bear semblance. The young men have all departed for the war, beyond the islands of the Levant, and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously question the marine horizon, hoping there to see the first sails appearing, heralds of the warriors' return. But to-night the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast! The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapours. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air. Now, on all sides a warm, grey powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advances and invades the shore, its cruel clamour rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky, with its stars unnumbered; and in the breath of the trade winds I hear the voice of the immortal poet singing:—

Oh waves, how many mournful tales you know!
Wide waves profound, that kneeling mother's fear!
Those tales the flooding tides recount with care;
And thus arise those voices of despair
Which you to-night again bring with you here!

(Continued from previous page.)

becomes apparent; and these early movements towards simple good in act are symbolised by the "earth bringing forth grass, and the herb yielding seed," etc.—a most beautiful figure of man's first modest attempts at good under the gentle promptings of the spirit. We now come to the "fourth day" (a new state), and the creation of the "sun, moon, and stars"; how much bitter controversy has centred round this business of the fourth day! However, we will leave this futile discussion alone. But how simple; how copsonant with reason, and with what we know of true spiritual development is its proper interpretation! How orderly this step in "creation" is seen to be! Briefly, its spiritual signification is as follows:—

Light, that is, knowledge, always comes first in the order of spiritual progress—spiritual creation—and then, from knowing, and doing from a principle of obedience, a new principle arises, a "greater light" is born, namely Love, the Spiritual centre of all true life, symbolised by the "sun." When Love reigns, faith (the Moon) follows, and derives its colder light from the former; the first "ruling day," when we are in a full state of spiritual illumination; and the second, "ruling the night," when our state suffers a temporary obscurity. We are all conscious of these varying states, when Love seems to hide itself, and our warmth of enthusiasm grows cold; and only faith remains to sustain us during the hours of darkness. And the stars? All those bright and varied knowledges of good and truth of which, in the fuller light of "day," we are not conscious, because our activities are absorbed in other directions. But, when the "night" comes, they shine forth to cheer us by their presence; and to remind us that, though not so great as Love, they are "lesser lights" for our guidance, and that "night unto night sheweth knowledge."

And now a new state emerges. Once Love is born (the Sun)—the principle of all life—greater developments take place. Things begin truly to live in man. The "waters"—knowledges of a natural order—bring forth "living creatures after their kind." They are seen to have their higher

relation to spiritual things. Living principles of thought (fowls of the air) awaken in the mind, carrying their messages far and wide. These things complete the work of the "fifth day."

The "sixth day" (a new state) is an important one. The order of "creation" or spiritual development is now changed. On the previous day, it is said that "God commanded the waters to bring forth abundantly," etc., but now it is God Himself Who is said to make "the beast of the earth, and the cattle of the field," etc., after its kind; representing, not things of the intellect, but things of the heart or will; all gentle, good, and useful affections. This distinction is due to the fact that man, in his earlier stages of spiritual progress, acts more from the principle of obedience to truths, rather than from affection; his principle of action is of a lower order. But, in this later stage of his development, when he acts from the warmer principles of love, or the affection of goodness and truth, God is said to make them, because all that is genuinely good derives immediately from Him Who is Good. When this stage is reached man is said to be created, "male and female created He them," symbolising the complete evolution of the human mind as to its two chief faculties, the understanding (male) and the will (female). To these are given "dominion over the fish of the sea, the fowl of the air, and every living thing that moveth upon the earth": i.e., over all things belonging to his own nature. When he arrives at this stage in his development, which he rarely does on this side of Beyond, he becomes truly "an image and likeness" of God.

On the seventh day God is said to "rest," because this number always represents a full, complete, and holy state, such as that to which man, spiritually, has now attained. The "labour" is ended, and all is peace and rest.

Here then, in the briefest outline, is the meaning of the Story of Creation, satisfying at once the highest demands of our spiritual nature, and our reason, by its agreement with all that we know of religious experience. It justifies the declaration of the Psalmist that, "The opening of thy words giveth light; it giveth understanding unto the simple." (Psa. cxix., 130, R.V.)

SUPERNORMAL KNOWLEDGE AND SUPERNORMAL FACULTIES.

BY H. A. DALLAS.

A remarkable article appeared in "Psychic Science" for July, 1923. Any article by Mr. Bligh Bond should arrest the attention of students of this subject; but this is of unusual interest, and it may prove to be of considerable importance in connection with the results obtained by other investigators. Whether this is so or not will perhaps depend on the willingness of the subject of the experiences related to sacrifice his desire to be anonymous. The desire is not surprising, but it is also not surprising if scientific men, who are seeking to establish facts of experience on incontrovertible evidence, should be uncertain as to what value to attach to documents of an amazing character when the main agent and several other witnesses insist on anonymity.

Mr. Bligh Bond's name guarantees his absolute confidence in the writer of this record with which his article deals; and the character of the writing is also of a nature to inspire confidence, but no one has a right to complain if the article does not attract all the attention it would attract if those mainly responsible were willing to come out into the open and lay all their cards on the table.

The bearing of the experiences recorded under the title "Metagnosis," if they are established beyond question, is indeed far-reaching and most important.

Mr. Bligh Bond points out at the close that they "clearly link themselves with those which our French scientific colleagues are now bringing to light, and which Dr. Osty calls 'Supernormal cognition.'"

In a note at the end, Mr. Stanley De Brath remarks that whereas Dr. Osty interprets the experiences he deals with as due to supernormal faculties alone, and "does not admit external intelligences in these cases," the experiences dealt with in Mr. Bligh Bond's article "differ sensibly from Dr. Osty's cases"; and he adds, "taking the good faith of the writers for granted, and that the historical information stands the test of extensive agreement with reliable historical data, the inference of external intelligence is almost unavoidable; but if there be really such external communication, that removes the script from the kind of cognition analysed by the distinguished French experimentalist. It is 'metagnosis'—supernormal knowledge, not metagnomy, supernormal faculty—that is here in question. The result, rather than the faculty, is the primary fact."

To this comment I would venture to add a suggestion, namely, that if external agency is eventually recognised as involved in this experience of *metagnosis* it may be necessary to re-interpret Dr. Osty's cases of metagnomy by the light of this fact. If in both sets of experiences supernormally acquired knowledge is displayed (i.e., knowledge which cannot be accounted for by the use of ordinary faculties), and in one of the two sets of experiences external agency is practically assured, this assurance will influence our interpretation of the other set of experiences in a very important way. The unproven assumption that external agents have no part in the instigation, control and guidance of the supernormal faculties in the cases set forth by Dr. Osty may have to be re-considered, if this external agency must be admitted in the case dealt with in Mr. Bligh Bond's article.

It is possible that the attempt to interpret the startling phenomena which now are thrust upon attention, in so many directions and under such various forms, will not be successful until students recognise that supernormal faculties cannot be profitably studied or their results explained apart from the recognition of the co-operation of intelligent ex-

ternal agents. If the environment of incarnate human spirits is not merely a material universe, but a universe of unseen spirits, equally intelligent—rather we should say far more intelligent than man incarnate—and if, as science has taught us to believe, Nature (including in that term all that exists) is not in water-tight compartments, but is an intimate unity in which every element interacts with every other—then, to study human faculty *per se*, apart from the larger environment, will necessarily be abortive. Of course all scientific men would tell us that no department of Nature can be effectively studied apart from environment; but the range of the environment may be too limited, and is sure to be so if the unseen spiritual forces are not recognised for what they are, and if, in spite of accumulated evidence for intelligent and purposeful action from that sphere, students persist in interpreting everything merely as the product of human faculties acting unconsciously.

In drawing attention to Mr. Bligh Bond's article, I have purposely touched on the subject of its *bearings* rather than on the facts recorded. These are too elaborate to be epitomised, and students should study the article in its entirety.

In order, however, to give some notice of the merit of some of these historical scripts, I will add an extract from Mr. Bligh Bond's article:—

"The four parts fully justified my friend's good opinion and when published, as I trust they may be soon, they are bound to command attention, not merely from the wonder of their appearances as the work of an intelligence obviously superior to and independent of the mentality of the human agents concerned, but from their intrinsic merits as literature of the highest order. The scope of the knowledge displayed is encyclopædic in its range, yet nowhere is the result laboured or pedantic. The descriptions are vivid and image-creating. The pages live: and we gain a balanced and harmonised view of the greater social and political movements of the time and the relations of the chief actors in the drama of this historic period." ("Psychic Science," p. 106.)

Many years ago Mrs. Everitt showed me some sheets (sixteen I think in all) given by *direct* writing. The script dealt with early Church history. It was exquisitely neat, the margin on the left side as even as if printed. It had no particular literary merit, as far as I remember, but the sheets formed a series, and in that respect these remarkable literary and historical writings resemble those direct scripts. I remember that Mrs. Everitt told me the writing was done in a few moments. The contents of the direct scripts did not prove supernormal knowledge; but it is possible to ascribe direct writing of this consecutive kind to the unaided faculties of Mr. and Mrs. Everitt? and if not the same question faces us. Can such supernormal faculties operate intelligently without the control of the conscious intelligence of external operators?

In this connection the following passage in F. W. H. Myers' "Human Personality" (Vol. II., p. 550) deserves careful consideration:—

A new delicacy of directive or selective action is observable under the more skilful manipulations (so to say) of disembodied intelligence. Such at least is the claim advanced; although naturally it is often only by the analogy of other phenomena occurring in connection that one can be guided in attributing these intellectual results to an external rather than a merely subliminal influence.

THE DIVINE PROGRAMME.

"Lieutenant-Colonel" writes:—

The leader in *LIGHT* (page 584) of the 15th inst., on "The Divine Programme," deals with an interesting point of view which we might all take home to ourselves with profit. We think we "do" things. Do we? How much is our own initiative, and how much the "guiding hand"? Many a great man, tyrant, statesman, or leader of the crowd has planned, and planned as he thinks wisely; but the result has been one utterly unforeseen and of greater value than his original intention. He takes credit to himself for that result, ignoring the diversions, the "guiding hand" which made that result feasible. It is like a father watching with kindly amusement, the child trying to draw. He occasionally guides the pencil, puts in touches of his own, and finally rounds off the crude attempt. The child takes it to the mother with, "See what I have drawn!" quite forgetting

to mention the assistance that was given, and, in fact, gives little credit to that assistance in his own mind. How like ourselves! We plan this or that, and believe that we have achieved the result, unaided.

L. S. A.: A SERIES OF DANCES.—Miss Phillimore and a Committee of ladies are arranging a series of six dances to take place during the autumn and winter months at 6, Queen-square, Southampton-row, W.C.1. They will be held on Mondays from 8 to 11.30 p.m. on the following dates: October 1st, November 5th, December 3rd, 1923, February 4th, March 10th, and April 7th, 1924. Tickets (to include refreshments) will be 6s. each, or the series of six, 30s. Each holder of series tickets will have the right of purchasing a single ticket for a friend at 5s. Tickets to be obtained of Miss Phillimore at the L.S.A. Offices, 5, Queen-square, W.C.1. The proceeds of the dances will be devoted to the funds of the London Spiritualist Alliance.

EARTHQUAKES AND THEIR RELATION TO THE DOCTRINE OF CORRESPONDENCE.

By THE REV. S. STEWART STITT, M.A.

"After the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice."—I. Kings xix. 11, 12.

The recent terrible catastrophe that has overtaken Japan is of such immensity that it defies description. And to endeavour to imagine it in all its tragic horror, benumbs our imagination, transcends all powers of human description, and when we attempt to realise that the work of twenty-four hours has compassed loss of life and destruction of property greater almost than our losses in a four years' war, we stand awed and humbled, realising in part our pettiness and helplessness. One feeling alone survives, namely, that of pity and sympathy. In the face of an unprecedented calamity, frail human nature rises superior to feelings of national animosity or enmity, and the world of men is intent on only one sublime thought, and that is to succour and relieve our brother man.

But if we are to read our lesson right, it is needful that we ask ourselves, "What is the cause of an earthquake?"

We are told that earthquakes occur *when there is a fault or weak place on the earth's crust which yields under excessive strain*, caused by abnormal accelerations of normal secular movements of the earth's crust. By the doctrine of correspondence, man is the microcosm of which the earth, our mother, is the macrocosm. Man in his bodily self is an earth in miniature, and in himself contains all the ingredients of which the earth is made. From one point of view of his multiform personality what happens to the earth's crust at intervals is liable to occur also to himself as a child of earth.

To this cause we attribute breakdowns from undue strain, whether nervous, mental or physical, and many ills that afflict us.

But the more appalling thought is the effect it has on our moral character. How often do we hear of lapses from the path of rectitude (surprising to those who are not aware of the danger we are all in) on the part of men esteemed as models of virtue and probity. *The weak place inherent in everyone yields under abnormal strain.*

Again, the effect of an earthquake is to reveal things long buried and hidden in the bowels of the earth.

We have been told that the great Japanese volcano Fujiyama reared itself from the bosom of the ocean in three days, and since this recent earthquake new islands are reported to have appeared, whereas others have been submerged.

An earthquake reveals what has been long buried and hid.

And so, while the tiger and the ape in man may have been overlaid for centuries with a covering of civilisation, laws, customs, religious traditions and even habits, under some great stress or strain the weak place yields, the earth gives up what seemed dead for so long, and man reverts to his primitive state. In the case of the individual it may be murder or lust, in the case of nations all the bestiality and animalism of war. And all the world looks upon the wreck and havoc with horror and pain, gasping, "Surely this thing is from the Lord."

"But the Lord was not in the earthquake."

"And after the earthquake a fire." We have read in our newspapers of the destructive fires in the afflicted cities of Japan, the usual accompaniment to an earthquake. And so it is according to our doctrine of correspondence—after the cataclysm the fire of remorse; the fire unquenchable; the fire we deem will burn for ever; the agony of mind that writhes in nameless torture and despair.

"But the Lord was not in the fire."

It therefore is not endless. So after a while, the riven earth is still, the few wisps of smoke from the furnace float up idly on the calm air, and

"After the fire, a still, small voice."

Nature is weary and relaxed, there is an expectant hush, and then that voice that "breathed o'er Eden," "Where art thou?" that whispered in the prophet's ear, "What doest thou here, Elijah?" comes stealing over our tired senses with a note of hope, with encouragement to lift up our hearts unto the Infinite, with a call to chastened men for service. The nations of the world are obeying that call in the case of Japan; Japan itself has already started the work of reconstruction, and our doctrine of correspondence bids us, too, who in our own experience have felt the shock and experienced the agony of the fire to obey the mystic voice and dedicate ourselves to the service of the Most High, which can best be done by yielding ourselves His ministers in attending to the wants of our fellow man.

INTERNATIONAL FEDERATION OF SPIRITUALISTS.

OUTLINE OF THE PROPOSED CONSTITUTION.

At the recent International Congress at Liège at which the following countries were represented by delegates, namely, England, Belgium, France, Holland, Switzerland, Denmark, Spain, Mexico and Germany, a committee was formed to lay the basis for an International Federation. A set of articles forming a proposed constitution was agreed upon, from which we take the following as amongst the most important:—

The delegates representing the countries named above, and accepting the present statutes, have established a Union taking the title of "The International Spiritualists' Federation." (Fédération Spirite Internationale).

The office of this Federation will be established at Paris. The aim of the Federation is: (a) The creation and maintenance of fraternal bonds among Spiritualists the wide world over, without distinction of race, language or nationality. (b) The common study of Spiritualism with the sciences pertaining thereto, whether scientific, philosophic, moral or religious. (c) The promotion of these studies and the diffusion of the relative facts of psychic science, and the practice of that solidarity which is the moral base of Spiritualism.

Spiritualism is a philosophy founded upon precise scientific bases. Its fundamental principles are hereby agreed to include the following:—

- The existence of God, the Supreme Cause of all.
- The existence of the Soul or Spirit united during life with the physical body.
- The immortality of the soul, which depends upon "form" for its manifestation and self-expression.
- Communication between the visible and invisible worlds through the gateway of Mediumship.
- The continuous and progressive evolution of spirits towards perfection.
- Personal responsibility with the application of the law of causality.

The International Spiritualists' Federation, while affirming the above principles as the agreed bases for its existence, does not deny any logical postulate arising therefrom. The Federation exists not to impose beliefs, but to encourage the study and investigation of every phase of Spiritualism.

The Federation is composed of (a) large national groups; each country may be represented by only one "national body." (b) Of societies independent of these national groups with a membership of at least two hundred, and having been in existence at least two years.

In countries where Spiritualism is insufficiently developed or organised, the minimum number of members entitling to affiliation shall be reduced to fifty comprised within one national body.

All affiliated national groups and societies shall pay a fixed sum of £2 per annum. (Fifty French francs gold.)

In addition, all groups and societies shall pay a fixed capitation fee of 1d. per member per annum (ten centimes gold) based upon its membership at December 31st. All fees shall become due in January in each year, and the voting power at all General Assemblies shall be proportioned to the capitation fee paid.

As the Federation aims at Education, Propaganda, and fraternal relations, it solicits the aid of all well wishers and will gladly receive donations, legacies, and bequests in furtherance of the establishment of Libraries, Publications, Scientific Research, and General Propaganda.

The Grand Committee shall meet annually, and the General Assembly shall be called at intervals of not more than three years, such general assembly shall constitute an International Congress.

The International Congress of Liège, 1923, having unanimously adopted the foregoing resolution of the Federation, thereupon decided that the first meeting of the Grand Committee shall be held in Paris in August, 1924. Further that the first regular General Assembly shall meet in Paris in 1925.

The following officers were unanimously elected to form the Executive Committee:—

President: Geo. F. Berry, Great Britain.
Vice-President: Jean Meyer, France.
General Secretary: Louis Gastin, France.
Treasurer: Ed. Fritz, Belgium.

A body of advisory members is also to be established, the first name selected being that of Mr. Beversluis (Holland). The other names are to be added later.

We understand that the Spiritualists' National Union have decided that the French text of the Report shall be taken as the standard one. The version from which we have taken the above extracts is a free translation.

THE relations between matter and spirit, between the outer and the inner, between the visible and the invisible, between earth and heaven, are a problem never to be completely solved.—DEAN INGE.

SCIENCE AND SPIRITUALISM.

Spiritualists are sometimes charged with not paying proper respect to science, with not sufficiently deferring to her authority. I think their fault lies rather in the opposite direction—that they court the attention of men of science with an assiduity, and pay a deference to their opinion, almost amounting to superstition. I say "men of science" advisedly. It is necessary to discriminate between scientists and science. Science is knowledge; not, indeed, a mere miscellaneous collection of unsorted facts, but knowledge classified, reduced to order, method, relation, and proportion. From her verdict there is no appeal. Her decision is final. With "men of science" it is otherwise. Like ordinary men, they are liable to err. Experience has shown that they are not infallible. Their judgment is sometimes hasty, defective, and erroneous, and has to be corrected. They have not always a commission from Science to speak in her name and with her authority.

Again, no man, however great his ability and untiring his research, can know all of everything. He can, indeed, be acquainted with little more than the circumference of the circle of the sciences. In order that the labour of men of science should be as fruitful as possible it has been found necessary to apply to it that principle of the division of labour so productive in the industrial arts. Hence the scientist applies himself to some particular department, or at best to a very limited number of these, and becomes an authority therein in proportion to his knowledge and research. When, therefore, we are told, as we sometimes are, in general terms that science is opposed to Spiritualism, we have a right to ask our informant to be more definite and precise, to tell us what science he refers to, and where and how the opposition comes in. Is it, for example, the oldest of the sciences? Astronomy gives us truer, larger, nobler conceptions of the universe, of the order, harmony, and beauty that reign throughout. It deals with magnitudes, distances, velocities; but what has all this to do with the subject of our inquiry? Do the stars in their courses fight against Spiritualism? Is there any relation between the revolution of the planets and revolving tables; between the transit of Venus and the transit of Mrs. Guppy? Unless better advised, I think this witness must be dismissed, as having no evidence to offer relevant to the issue before us. Or shall we take one of the younger sciences? Geology tells us of the structure of our globe, of the tenants that have preceded us in its occupation. It deals with many deeply interesting and important problems: the laws of evolution and natural selection, the antiquity and descent of man, the early legends and traditions of our race; but what has the testimony of the rocks to do with the testimony of witnesses before the Committee of the Dialectical Society and elsewhere? What have trilobite, mastodon, and pterodactyl to do with spirit photographs or with any other phase of the phenomena alleged to be spiritual manifestations? Or again, shall we take one of the most useful of the sciences? Chemistry tells us of the nature and constituent elements of bodies, of the various kinds of atoms of which they are composed, of their groupings, affinities, repulsions, and transmutations, and the application of this knowledge to arts and manufactures. But what has the laboratory to do with the séance-room? What have furnaces, crucibles, and retorts to do with psychical research? Some of the conclusions of chemistry indeed, such as the indestructibility of matter and the conservation of energy, would conduct us far on the road to Spiritualism; but this would open out another field of thought foreign to the immediate purpose of our inquiry. There are other branches of science which may be thought to have a more direct bearing on the question in hand; the physicist deals with matter in its mechanical relations, its molecules, masses, and movements; but what has this to do with spirit, which has been defined to be non-molecular substance? What light does it throw on the movements of ponderable bodies witnessed in the séance-room? Acoustics deals with the laws and properties of sound, and might naturally be thought to explain those detonations or rappings heard at séances. But has it done so? It tells us that sound, whatever its kind or quality, is produced by the impact of one material body on another, as in musical instruments, whether wind or stringed instruments or those of percussion. Here we have the passive body in which the sounds are produced, but where is the moving body to produce them by its impact? Two factors are stated to be necessary, and of one of these—the most important, the active agent—science gives no account. Take another illustration, the last with which I need concern myself. Biology might be thought greatly to help our investiga-

tion. It deals with the laws and phenomena of life in organised material bodies—their growth, sustentation, maturity, and decay from birth to death. But there it stops: it can go no farther. It hath this extent, no more. Of the essential man and the spiritual corporeity in which he is invested, of his environment in the new world of which at death he becomes a citizen, it knows nothing. Where its knowledge stops that of Spiritualism begins. To whatever sciences we turn, their converging testimony is the same. Concerning spirit, its higher laws and potencies, they are silent, the oracle is dumb or has to confess its own limitation. But silence does not imply hostility. There is no contradiction, nothing here with which science is not familiar, as in strict harmony and analogy with what is already known. Nature is divided into several kingdoms separate from each other by discrete degrees, rising tier above tier—the mineral, vegetable, animal, human. It is a hierarchy of powers, mechanical, chemical, electrical, vital, and the law of these laws is that the higher transcends and dominates the lower. The chemical law by which the human body would be disintegrated is checked and held in suspension for seventy or eighty years by the higher laws of life. We rise in an ascending scale from gross to finer, from ponderable to imponderable, from visible to invisible, from matter to spirit. The farther we get from gross matter to the finer and subtler elements, the more potent they become. The water wears away the rock; the lightning rives the solid oak. The powers of spirit hold in subordination and control all that is beneath. There are two guiding principles which should always be clearly borne in mind. One is that knowledge is the measure and limit of authority, and the other is that knowledge of one kind does not necessarily imply knowledge, and consequently authority, in another totally different, and is no guarantee of the soundness of opinion concerning it. These are commonplaces which we apply in science and in the ordinary affairs of life, but which in special instances are sometimes overlooked. If you want information on a question of astronomy, such as the existence of volcanoes in the moon, the rate at which Sirius is receding from the earth, or the inhabitation of Mars, you do not go to the botanist, but to the astronomer. If you desire to know about some curious plant or rare exotic you go, not to the astronomer, but to the botanist. You do not go to your lawyer about your health, nor to your physician on a question of jurisprudence. If puzzled with a knotty problem of theology you do not seek the advice of your stockbroker, and if you are fortunate enough to have a little capital for which you desire safe and profitable investment, you do not, if you are wise, consult the parish clergyman or the minister of Little Bethel. Why, then, go humbly, cap in hand, to the physical scientist for his judgment of Spiritualism, of which he is in no way specially qualified to judge? It is rather for him to come to us. If he has not the leisure or inclination for its thorough investigation, the Spiritualists are the men of science in relation to Spiritualism, just as the botanists are in relation to botany, or the astronomers in reference to astronomy. There is no conceit in this. It is the plain, simple, obvious commonsense of the matter. The scientist is no more an authority in Spiritualism, than the Spiritualist is an authority in science.

I gladly admit that scientific training specially qualifies for that close, careful, patient observation, as important in experimental investigation of Spiritualism, as of many of the physical sciences, and we should cordially welcome the co-operation of men of science on this account if there were no other. Every kind of intellectual pursuit is favourable to some particular quality of mind useful in this inquiry. Our personal observation and experience can make us acquainted with only a fraction of the great body of evidence concerning it. All beyond falls into the rank of testimony; and here, not the scientist but the barrister or the judge, accustomed to impartially weigh and consider conflicting evidence and determine its value, is the most competent. Again, the experienced physician is better acquainted than either with the subtle relations of mind and body, of the psyche with the brain and nervous system in health and disease, so essential to a just and correct appreciation of spiritual philosophy. But after all, what is there in the ordinary phenomena of the subject we are considering which requires that minute and subtle observation which can only be expected of the scientific expert, or which lies beyond the power of the ordinary, average man in the possession of his normal senses and faculties? Surely any ordinary observer with good sight and hearing can tell, for instance, whether a table in the room is in movement or at rest, whether audible raps are produced or not, whether

these movements and sounds are made independently of muscular pressure or mechanical appliance, and if they are directed by intelligence, as a code of signals in response to questions, or conveying an independent communication. He is capable of drawing the simple, plain, obvious inference which these facts naturally suggest. It needs no man of science direct from Jermyn-street to sit in judgment. They do not know everything down in Albemarle-street, and we have had lamentable instances of men in the foremost rank of science who have instructed and delighted us with their observations and experiments on magnetic currents and reverberating flames who have yet shown themselves very ordinary politicians and theologians, and who, when they have condescended to speak of Spiritualism, have done so with a plentiful lack of knowledge, with an arrogance, and sometimes an offensive rudeness, quite unworthy of their scientific reputation. It may be thought that I am unduly severe on men of science because, as a rule, they are adverse to the claims of Spiritualism—that the grapes are out of reach, and therefore I declare them to be sour; but, as a matter of fact, that is not so. Those who have made no special study of the subject I leave out of the reckoning, as their opinion is of no particular value; but of those who have thoroughly and systematically investigated it, the majority have at least satisfied themselves of the genuineness of the facts they witnessed, and a considerable proportion of them have given in their adhesion to spiritual agency as the only adequate explanation. I highly honour and respect the men of science who have had the courage of their convictions, and who, after investigation, have told what they found to be the truth, even at the cost of being branded as heretics by their scientific brethren of the more orthodox persuasion; but after all, what have scientific Spiritualists, with all their good will, and under the most favourable conditions, been able to tell us that we did not know before? I gladly acknowledge the great services they have rendered to our cause. They have given us the prestige of their high and honoured names and have secured for Spiritualism a favourable consideration in many quarters where it might not otherwise have so readily gained access. They have verified phenomena which non-scientific Spiritualists had previously known. They have instituted delicate tests and experiments, placing the genuineness of the phenomena beyond reasonable doubt. They have told us that the power at séances is mainly drawn from the sitters, and especially from the medium, a fact of which these were already conscious from their own experience. But what new knowledge has been given us? If there is any I should be happy to be informed of it. I do not say this out of any disrespect to scientific Spiritualists or in disparagement of their labours, but only in support of my contention that men of science have no special competence for dealing with this subject, and their methods in physical investigation may even prejudice them in the wholly different methods which sometimes have to be employed in psychical research. They are apt to forget that spiritual things have to be spiritually discerned, that clairvoyance, clairaudience, and psychometry are more delicate and efficient instruments of such investigation than the most ingenious appliances known to

science. No, the keys of the invisible realm are not held by any pope or church either of theology or science; the spirit world is **not** a close corporation or a pocket borough. It is not the property of a small body of the elect, of a chosen people, or an intellectual aristocracy. The Spiritual movement is a broad, catholic, Gentile, democratic dispensation. Its knowledge is open to all and is co-extensive with humanity.

Let it not be inferred from anything I have said that I would for a moment disparage the just claims of science to our consideration and regard. It is because I am conscious of the great services she has rendered to the world and is capable of rendering that I should not care to withdraw any large number of scientific men from those pursuits which their aptitude and life-long training have specially qualified them to pursue with such advantage, to investigations of another kind which lie beyond their special province. The services they have rendered to mankind can hardly be over-estimated. They have dispelled the darkness of ignorance and the mists of error, and banished the barbarities of superstition. They have extended our knowledge of and dominion over Nature. They have harnessed steam and other elemental forces to the service of humanity. They have put a girdle of communication round the earth. With the quick, delicate pencil of light they have painted with marvellous fidelity the face of Nature and of man. They have indefinitely multiplied our resources and productive powers, and contributed to the comfort and enjoyment of life. They have—

Soared on the wings of Science wide and far,
Measured the sun and weighed the distant star,
Pierced the dark caves of ocean and of night,
And brought uncounted wonders into light.

No, I would not dethrone Science from the high place of authority she has won. All honour be to her. But while we render unto Cæsar the things that are Cæsar's, let us also honour Spiritualism, and render to her that which is her due. She has opened up to us a new world, a spiritual cosmos hitherto unexplored. She has solved for us many of those deep problems dear to the common heart of humanity. She has established indubitably the continuity of life and the communion of spirits. She has brought light to many a darkened soul sitting in the valley of the shadow of death, and the conviction of assured knowledge to many a doubting mind, comfort to many a bereaved and sorrowing heart, and to many a home that has been left desolate.

I would not say of Science:—

Let old Timotheus yield the prize;

but, considering the mutual claims of both Science and Spiritualism to our regard and reverence, I would add with the poet:—

Let both divide the crown;
This raised a mortal to the skies,
That drew an angel down.

—T. S.

AN AUTUMN COURSE OF STUDY AT THE BRITISH COLLEGE.

As the facts of psychic science come more and more into the limelight, and are looked upon with a fairly respectful eye, it is incumbent on students and readers generally to equip themselves to meet the new situation. The Advisory Council of the B.C.P.S., with this new public attitude in view, have planned a course of study covering the whole field of psychic facts and their relation to Modern Science, Psychology, and, perhaps, even Religion, which may take the working sessions of 1923-24 to complete.

The subjects will be treated in simple class talks, with room for question and answer, and will be suitable either for the beginner or for the more advanced student. Out of these may come a demand for some simple form of examination conferring a diploma or certificate, which would satisfy the student as to his grasp of the subject, and show the teachers that their labours had not been in vain.

Mrs. Champion de Crespigny, whose interest in Modern Science has won a Membership of the Royal Institution, and whose courageous championship of Spiritualism is well-known to all readers, will open the course with a series of six classes on "Physical Science and Psychic Law." This will be of great service in view of the rapid way in which Modern Science is enlarging its views in every possible field.

Following this comes a course, by Mr. F. Bligh Bond, on "Psycho-Physical Phenomena," a study of observed laws and ruling conditions; this will deal directly with physical mediumship in many aspects, linking up closely with Mrs. de Crespigny's course on physics.

Associated with these evening courses, the details of which are set out in the College Syllabus, and advertised weekly in *Light*, is an afternoon course on "Practical Health Culture," under Mr. W. S. Hendry's leadership. This will cover all aspects of healing.

B.

GLIMPSES.

Beauty sets us dreaming of a life that was aforesaid. There haunts us the memory of a sphere which is—though ethereal, dim and far, a height, a gulf, a shadowed destiny—a world of vaster range than this, which, nevertheless, penetrates this mortal scene, and calls to us, here in our shadowland, across the voids of forgotten time.

There are occasions, usually when we are under the spell of some beauty, upon which something comes eddying about us, and catches us up like a leaf on an equinoctial gale, and draws irresistibly on into a state of consciousness in which time, place and personality—as we know them—are not.

We live in the nodding flower, the tireless sea, the circling suns. All joys are us: the gambol of the young animal, the laughter of children. Where there is pain and discord, where there are preyings, tyrannies and wars, we are there also—in dishonour.

In this fleeting vision which we mortals catch of the uncontained immortal, there comes yet stronger recollection of a life that was before we wandered into the forgetfulness of existence.

It is not a dim and misty dream, but a vivid experience—a fact more real than any sense stimulation can ever be. To him who has not known it, I suppose it must seem remote and strange, but to him who has known it, it is the centre of all truth, and in the thought of such a one all else takes rank under it.

The intensified consciousness of the mystic is the intuitive delivery of the truth which is the upshot of all intellectual philosophy.

As the result of reflection on the nature of sensation, intellectual philosophy concludes that it is evoked, not by a dead abstraction, "matter," but by active power—energy, will, spirit—call it what you will. The reality manifesting existence is one and living. Intuition discloses to the poet precisely what reason discloses to the philosopher.

—GEO. T. FOSTER.

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THE WHEEL.

Looking over the great subject with which LIGHT is concerned, we see an increasing host of persons engaged in studying the matter in one aspect or another—religious, scientific and domestic. But there is a great tendency to limit the scope of the inquiry and to regard some particular section as embodying the whole matter.

Supposing it were a question of examining and describing a wheel, and that one group of investigators confined itself exclusively to the hub, another to the spokes, and a third to the rim or tyre. No matter how exhaustive and exact the report given on each part we should not get a very clear idea of a wheel until all the reports were combined and some complete description given that took in all the three parts and showed their relation one to another.

We examine the religious side of our subject and find it to embody truths held in slight account, or entirely ignored, by the scientific students; just as on the other hand the religious section will neglect certain scientific considerations of great importance in arriving at a clear view. Much the same may be said of that class of Spiritualists which pursues the matter solely from the standpoint of the "home affections"—the domestic aspect.

Many failures and many problems—apparently insoluble—could be avoided or cleared up by taking a more extended view, if only occasionally. The hub, the spokes and the rim form a complete wheel, but not while apart from each other. There are things in domestic Spiritualism which illustrate and explain questions arising in the religious and scientific departments, but they are quite useless in every case so long as the various sections maintain an exclusive attitude towards each other.

We occasionally have the experience, for example, of reading some scientific thesis containing quite farcical mis-statements and misunderstandings of which its author would never have been guilty had he not occupied himself so exclusively with his scientific survey. The simple practical Spiritualist who confined himself to the domestic side of the matter could have furnished the information lacking to his scientific brother, and might himself in turn have gathered information that would have cleared up some of his own perplexities.

Thought and feeling are so intimately related that it is dangerous to divorce one entirely from the other. The hub is not the wheel, neither are the spokes and the rim. Until they are truly and firmly united they are useless in enabling us to move any vehicle easily and quickly.

We hope in future to see less of that attitude which may be briefly described as Reason scorning

Emotion, Emotion raging against Reason and Religion with great impartiality cursing both. Not very admirable reason, emotion or religion are at work in such quarrels.

It has been said that men must "agree to differ." But with no less truth it may be maintained that they must differ in order to agree. Returning to our "vision of the wheel," we see how very distinct and unlike are the hub, the spokes and the tyre. But these very differences are the essence of their agreement when, being united, they form the wheel, distinct and complete.

SCIENCE AND THE SPIRITUAL LIFE.

Speaking at Liverpool on Sunday last, Miss Felicia R. Scatcherd said that the keynote of this year's British Association meeting was the stress laid on spiritual and moral values as conducive to scientific and material progress. She referred to Sir Ernest Rutherford's statement that "the unknown appears as a dense mist before the eyes of men" and that to penetrate this obscurity we cannot secure the aid of supermen, but must rely on the combined efforts of a number of "adequately-trained, ordinary men of scientific imagination." She emphasised this use of the term "imagination" by one of the world's leading physicists, and also his statement that in order to obtain the best results, not only must young men come forward as workers, but that peace throughout the civilised world was as important for rapid scientific progress as for general commercial prosperity. Passing in review some of the statements by the leading speakers at the British Association, Miss Scatcherd referred to Professor Nuttall's paper on "Symbiosis in Animals and Plants." Symbiosis conveyed the idea of co-operation in nature. It was a great biological theory which tended to show that the "fittest" in nature is not the most ruthless and the most brutal, but that organism which most co-operated with others. It represented a scientific death-blow to that conception of Nature as "red in tooth and claw," which had been used to justify so much needless cruelty on the part of those who regard man as a helpless cog in the machinery of a soulless universe. It showed, as Sir Oliver Lodge had said that morning in his address at the Sefton Park Presbyterian Church, that the truth of things is never inferior to what our noblest aspiration would desire it to be. But Professor Nuttall's paper did not sufficiently distinguish Symbiosis from Parasitism, a form of living together which led to loss of health and the final disintegration of one of the biological partners. Long ago Darwin had said that without the due understanding of "mutual relations" there could be no true understanding of evolution. Nevertheless in this latest biological theory broached by Professor Nuttall, we found a scientific basis for the belief that the groundwork of the Universe is a moral and spiritual one.

There was a growing literature on the wider issues of this re-statement of the doctrine of the "Survival of the Fittest," and Mr. Reinheimer had made himself a masterly exponent of those aspects. All those to whom a belief in a moral universe is a necessity of their nature should read "Symbiosis" and other works by Mr. Reinheimer on the subject.

TRANSMUTATION.

The old days die, and the new days follow—

A motley pageant of gold and grey.
Are their joys so vain and their hopes so hollow?
Are they but as a huddle of phantoms? Nay,
Only the false things vanish away.

There is Love behind, and her mystic shuttle,
And Life the alchemist old and wise,
With tissues and elements strange and subtle
Weaving and blending before our eyes
If but we could pierce their deep disguise.

From the ocean deeps and the azure spaces,
From field and forest in ways unconned,
They gather in secret the sweets and graces
To build and garnish a Home beyond
For the soul when freed from its mortal bond.

On clods and clouds and on shames and splendours,
On sorrow and laughter they work their spells,
And each to their wondrous art surrenders
The hidden essence that therein dwells—
Odours and auras from cores and cells.

They draw from Time for the Life Eternal,
They frame from the days an endless Day,
They shape for our future with skill supernal
Bodies of light from the forms of clay,
And cast all else to the void away.

—D. G.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Public interest in the lectures given by the Rev. G. Vale Owen grows greater everyday. Last week he addressed a vast audience at the Portsmouth Town Hall, and on Sunday last the Portland Hall, Southsea, was filled to capacity at his evening meeting, when Mr. H. W. Engholm presided. Mr. Vale Owen is creating a deep and sincere interest in Spiritualism, and this was evident from the exceptionally large audience that gathered at the Portsmouth Temple of Spiritualism, Victoria-road South, on Sunday morning last to hear Mr. Engholm deliver an address on the "Nobility of Spiritualism." The local Press are giving a considerable amount of space to reports of Mr. Vale Owen's lectures, and the numerous letters to the various editors on the subject of human survival after death are proof in themselves that Mr. Vale Owen is ploughing up some hard ground and sowing seeds that will produce a great harvest later on.

British Association Sunday, as it is called, gave some of our prominent scientists and clergy the opportunity of delivering special lectures and sermons in Liverpool last week-end. The Lord Mayor of Liverpool attended in state the morning service in the Lady Chapel of the New Cathedral, at which the president and other officers of the Association were present. The preacher was Canon Barnes, of Westminster, and he took for his subject, "The Influence of Science on Christianity." All religions, he said, even though their formularies and sacred books seemed to guarantee absence of change, were constantly modified. Unless religion was moribund it was dynamic and not static. It was a living process within the spirit of man, and as such was profoundly affected by the ideas and emotions of the community in which it existed. Religious thought and feeling alike were influenced for good or ill by contemporary political, social, and intellectual movements. To-day he would emphasise the gain to Christianity which had come from secular progress external to itself. During the last century there had been a movement of human thought as influential and as valuable as that of Renaissance humanism. The assumptions and methods of science had affected the whole outlook of educated men. In particular those branches of science which were concerned with the domains of physics and biology had radically changed their conceptions both of the structure of the visible universe and also of the development of life upon the earth.

"Theological thought which claims to be scientific, and is still widely accepted, preserves bad traditions, though the work of the best contemporary theologians is free from blame. To anyone familiar with the scrupulous honesty of modern scientific research the dogmatic inconsequences of much current religious apologetic is painful. For this reason young men and women at our universities often complain bitterly that they cannot get adequate religious teaching. Especially do they resent the use of archaic language which they suspect, not always unjustly, to be used as a cloak beneath which awkward problems are concealed. As the influence of the methods of scientific investigation increases, dissatisfaction will spread. There is only one way in which accredited religious teachers can overcome it. They must use scientific method. They must avoid, whatever the cost, the snare of obscurantism."

Sir Oliver Lodge also delivered a striking address the same day at Sefton Park Presbyterian Church. In the course of his address he said: "Among the 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. Man was a comparatively recent comer on the planet, and was as yet far from perfect, but he had in him the seeds of majesty. He was a being endowed with a free will, and not like a mechanism, constrained to go right. He had the power of going wrong, and he utilised that power to his own hurt. If he had not that power, however, he would not have a kinship with Divinity. Man was related on his bodily side to the animals, but on his mental and spiritual side he had some incipient kinship with Deity. He had infinite possibilities of development, and when the work was completed through the slow process of the ages we should see that the product was worth all the labour and sacrifice and pain which seemed to have been necessary to bring it about, and thereby to create a creature who went right because he so willed, and not because he must."

The "Guardian" in its issue of September 14th publishes an important article by the Rev. C. A. Alington, D.D., Headmaster of Eton, in which he deals with the causes of youthful suspicion of the insincerity in certain tenets of the orthodox Christian faith. Coming straight to the point. Dr. Alington writes:—

Anyone who compares with the tranquil religious education of his father, the stormy surroundings of his son will realise the tremendous difference. His father, when a boy, took the Bible at its face value; his son has

to be told that Moses did not write the Pentateuch, that David did not write the Psalms, that there were two or three Isaiahs, that Chronicles is bad history, and that Genesis is bad science. To educated people all these facts, when rightly understood, make the Bible far more valuable; but is there reason for surprise if so much confused feeding leads to a spiritual indigestion and to a general sense of deception? No doubt the first thing to realise is that the Old Testament has been very badly taught, and that it must at all costs be dethroned from any semblance of equality with the New Testament; but this takes time, and even where the New Testament is concerned the qualifications which criticism has introduced into our dogmatic statements of fact support the suspicion of insincerity. These are "growing-pains"; we are paying for the mistakes of the past, and the religion which rises from the ashes of the idols we burn will be purer and stronger; but we must not be surprised if the process is painful and slow. I feel that I must add the personal conviction that the presence of the Thirty-nine Articles in the Prayer-book is a very real stumbling-block to all who wish to convince boys that English religion is a sincere thing. I am not ignorant of the causes which framed them and placed them there, nor of the difficulties of finding an adequate substitute; but I do most emphatically feel that we have no right to complain of the charge of insincerity while we retain as the official statement of our faith a document so alien both in letter and in spirit from what all of us believe. Boys are not interested in historical causes; they are not interested in the difference between "subscription" and "assent"; but they do see every time they use their Prayer-books a document which to them seems un-Christian and untrue published as a true account of Christianity, and I believe the harm which results to be incalculable.

The "Sunday Express" is publishing just now a series of articles by Mr. James Douglas on the subject of how to prolong life, and last Sunday, in the course of his fifth article, Mr. Douglas wrote:—

My tentative theory is that the secret of health, and therefore the secret of long life, will be found to reside, not in the arteries, not in the heart, not in the stomach, not in the colon, not in the intestines, not in the liver, not in the kidneys, not in the spleen, not in the pancreas, not in the lymphatic or endocrine glands, not in the thyroid gland, not in the pituitary gland, not in the spine, not in the nerves, and not even in the brain. It will be found to reside in the soul or spirit which controls all these organs and all the other energies and activities of the body. God is a spirit, and so is man. Religion is the science of the spirit, just as theology is the science of the brain. Theology is a dead thing, whereas religion is a live thing. In every religion there are mysteries which are revealed only to those who have discovered the omnipotence of faith. These mysteries are dimly adumbrated in inspired poetry and in inspired prose—in Shelley and Blake, on the one hand, and in the Bible on the other. Human language is a crude vehicle for the communication of these mysteries. Its words are only symbols which mean nothing to those who are not adepts and initiates. Peace, truth, light, life, joy, power, strength, worship, service, sacrifice, grace, healing. All these words are meaningless to the worldling whose soul is clouded and darkened by material things. The defect of all religions is that they are based on the delusion that the body and the soul are at war with each other, and that the war must be waged till death do them part. The truth is that the soul and the body are one, and that the secret of life is the harmony which blends them so that the inexhaustible reservoir of power in the universe can be allowed to flow through them in every atom, every electron, every proton, and in every nerve and pore. I think it is possible to discover the spiritual laws which regulate the functioning of the soul in the body. Christian Science is on the track of these laws, and it has brought peace to many discordant lives. Spiritualism is also on the track of these laws, and it, too, has brought peace into many anarchical existences. But Christian Science and Spiritualism, like all the other religions, are excessively materialistic. They are groping in the darkness of the flesh for the mystery of the soul.

Mr. Douglas says so much that is true and accepted by every right thinking Spiritualist that his concluding observations on Spiritualism come as a complete surprise to those Spiritualists who, having based their knowledge on contact with spiritual things, are told by him that they are after all excessively materialistic and groping in the darkness of the flesh. Such a charge against the individuals of a world-wide movement indicates in a moment, to everyone who comprehends Spiritualism as a whole, that Mr. Douglas does not know what he is talking about when he makes remarks of such a character. If he were to add to his knowledge the findings of Andrew Jackson Davis and illuminate his vision with Swedenborg and the Vale Owen Scripts, to mention just a few lights on spiritual matters, he would find himself equipped with a quality of wisdom that would make his quest infinitely easier and his knowledge of Spiritualism very different from what it is at present.

THE "SUBCONSCIOUS" AND THE PHYSICAL BRAIN.

By ERIC BIDDLE (Julius Frost).

It is really remarkable what a distaste a number of investigators seem to have for admitting the possibility of a disincarnate being functioning apart from a material brain. Rather than grant this point, they prefer to stretch the subconscious mind theory far beyond the bounds of credibility, until their hypothesis virtually amounts to a claim that the human brain is omniscient—"can know all that is, all that has been and all that will be . . . without ever having learned anything," to quote Bozzano.

That there is a subconscious mind is certain. That it possesses some remarkable powers is also certain; strict experimental proof is forthcoming on this point. But those who seek to use the subconscious mind as an alternative to survival, are playing with a double-edged tool. In this article, I propose to consider the subconscious mind from the point of view of physiology and shall endeavour to show that the seat of the subconscious mind is outside the physical body.

We will begin with a few facts about the brain. This organ is double in constitution, consisting as it does of two hemispheres, identical in shape, size and substance. One only of these hemispheres is actually used; the other remains useless, excepting only as regards certain small centres which control movement and sensibility—centres which are, by their nature, congenital and distinct from those that are developed later on.

The virgin brain, *per se*, possesses no intelligence and no reasoning powers. Every distinct mental quality or acquisition has to be impressed upon the plastic brain-substance, which gradually becomes developed as the individual goes through life. How does this process take place? Each sense-organ (eye, ear, etc.) receives an impression from the outside world, which impression is transmitted by a nerve to a brain-cell or group of cells. Continual repetition of the same impression modifies that cell until after a measurable period of time it can recognise the impression, distinguish between it and another shock of a dissimilar nature, understand it and retain a memory of it. Until the necessary brain centres are organised, outside impressions certainly reach the brain, but they remain meaningless. As an instance, suppose a person hears the word "Love." The sound is recognised and a variety of ideas follow. But if our individual hears the sound "Amour" or "Liebe," he remains cold, if he understands no language but his own. Why? Because his brain is only organised to appreciate the sounds of English; if he wishes to understand French or German he must develop a new series of brain cells.

We must fully understand this point—that knowledge can only be acquired through a process of creating brain-cells. When a child learns to speak its native language, it organises certain cells; when it comes to read, more cells are needed; to write, still more cells. And so on with every new department of knowledge. We all know that when we come to study a subject seriously it requires effort if we wish to retain what we have learned. In other words, we have to organise more cells—a process which takes time and effort. This law is inflexible; the acquisition of knowledge and the development of the brain go hand in hand.

When we realise this fact, we are not surprised to know that if a part of the brain is accidentally damaged or destroyed the knowledge or ability possessed by that section of the brain goes with it. The fact that the other hemisphere of the brain remains intact makes no difference whatever; proof enough that only one hemisphere is developed. Further, except sometimes in the case of a child, that second hemisphere cannot be educated to take the place of the one damaged.

Let us note one other point here, as it may occur to some readers. A man may, it is true, gain superficial information by reading, conversation or observation, but that cannot be termed knowledge, because after a short time no conscious memory remains of it. This, then, is no exception to the general rule.

We do not seem very near to an omniscient brain. We have the choice of two alternatives; either (1) Our psychic life emanates from a source outside the brain, which only serves as an instrument, or (2) It is only a function of the brain and can, then, only express whatever knowledge has been acquired by that organ.

We will consider one other possible objection, and then we will pass on to show the inadequacy of the second alternative.

It may be asked: is not the inactive hemisphere of the brain the seat of unconscious mental action? No, since that mass of brain-substance is powerless, because not fecundated, it can no more generate unconsciously than consciously.

Now let us examine the second hypothesis. Obviously, if we are to refute it, we must be able to show that in many cases mental mediumship far transcends the normal abilities of the medium and sitters. Excluding certain cases, where the medium stated facts known to the sitters, which might be due to unintentional telepathy, we find many well-authenticated instances where information (afterwards verified) was given that was unknown to medium and sitters;

of speaking in foreign tongues; of foretelling the future with wonderful precision; of giving scientific discourses, etc., etc. Since these things were unknown to the medium, his brain could not give them off, unless all our previously stated facts were false.

Another point: We have seen that for a memory to be retained consciously, a strong impression on a brain-cell is needed. Yet it has been proved beyond a doubt that we can in abnormal conditions (hypnotic sleep, delirium, etc.) reproduce impressions that at the time of reception were so slight as never to have been consciously noticed even. These memories sometimes include the recitation of long passages in foreign languages, which have been heard, yet have not left any conscious impression. (Incidentally, this does not prove that when a medium speaks a foreign language it is subconscious memory. To recite a passage and to converse in a language are two different things.)

How can these facts be reconciled with our second hypothesis? In no way, unless we deny the physiological facts which the materialist is the first to insist upon.

The favourite cry of "Telepathy" is not good enough. Telepathy cannot foretell the future. Neither can it give us information unknown to anyone in the vicinity. Are we to believe that a material brain has the astounding power of filching information from the minds of unsuspecting folk perhaps far distant—of arranging this information and selecting just what is relevant, leaving out the rest, thus producing an exact likeness in every way of a deceased person, but never by any chance claiming to be a person still living? It takes some believing! Yet this theory is "scientific," and its adherents look with pity on the poor deluded Spiritualist! Truly, this is a strange world.

Our first hypothesis can fit the facts. The subconscious mind has its seat in the etheric double (or whatever we choose to call that part of us which acts as a connecting link between the Spirit and the Material Body). It contains all our memories and has various transcendental powers, including telepathy and clairvoyance. In our normal waking life it is not much in evidence, but in abnormal states, and after death, it becomes active, and, indeed, does so in proportion as the material brain is stilled. This theory will, if we study it, solve the problems of the "subconscious" and confirm our conviction of the reality and intensity of super-physical life.

But, of course, this theory is not scientific. The Truth is too simple!

SOME ADVENTURES AND EXPERIENCES.

LIGHT ON THE MYSTERY OF DEATH.

Not having kept a diary, I cannot give exact dates, but thinking the following may be of interest, as an unvarnished account of happenings that led to my discovery of the wonderful truth of Spiritualism, I relate them in the hope that they may be of use to those who seek the truth about death. My earliest experience of seeing people in the grip of death was brought home to me when lying at anchor on board a sailing barge in Gallions Reach in the Thames.

I was away on holiday with my father. Suddenly, in the cool of the evening, we heard a strange commotion. Rushing out of our little cabin we found that the "Princess Alice," a pleasure steamer, had been cut down by a collier steamship, the "Bywell Castle." My father, who was captain of the barge, the mate and myself, jumped into the dinghy, to save all we could from drowning. I, of course, being a little lad, could not do much. I was taken in the little boat to prevent my falling overboard; but I can never erase the scene from my memory. Little children floated by with mouths gaping like fishes, desperate men and women struggled for life unavailingly. I was made too serious in mind by that event . . . death to me then meant terror. We saved several of the victims, and I was able to assist in the work.

A voyage or two after we anchored off Greenwich. At the break of day, a steamship collided with a brig lying off the pier. The brig's crew were asleep in the fore-castle. By some means, the scuttle-hatch jammed and they were drowned like rats in a trap. This was another impressive reminder that "in the midst of life we are in death."

Leaving school a few years later, I became third hand or cabin boy. One evening on entering the Regent's Canal Dock, my father went on shore to see the lockmaster. Our mate, using a boat hook against a Norwegian ship's side, slipped with it and fell overboard. I saw him go down three times before I could get into the boat. With great difficulty I got him into the dinghy. The moment he recovered consciousness, he hit me with all his force, which resulted in two black eyes. Asking him why he did it, he replied, "I could have killed you! I was in such a beautiful place, and did not want to come back."

This caused me to think that after all Death might not be so terrible, after all and to the conclusion that consciousness persisted, when the sense-avenues were closed. A few years after that as I was walking along Battersea Park-road a man gave me a bill, inviting me to a seance at Henley Hall. The man was Mr. Harry Boddington. I attended the meeting, and sat beside a young woman, Miss

Lizzie Doncaster, a girl of the working-class. Suddenly she became entranced, and, in a deep masculine voice, said: "Harry," I replied, "Yes." The young woman then said: "I am George Brown, and have been thrown out of my lighter; it was after my head was stove in by a man." I said, "Who was it?" He answered, "I won't tell you." Then I said to him, "Why?" He replied, "What's the use of killing someone else?" George Brown was my cousin, of Rochester, Kent. He was in charge of one of the coal-barges belonging to Messrs. Lambert and Sons, trading between Rochester and Maidstone.

A few evenings after the sitting, I bought an early issue of "Lloyd's Newspaper." In a list of casualties, I found the facts as stated above. Truly Death is not the end! I was unaware of the tragedy at the time, so it could not have been a reading of my "subconscious mind."

Becoming interested in the subject of Spiritualism, I was invited by Mr. Boddington to attend a materialisation séance at the house of Mrs. Elgie Corner, Battersea Rise. This lady sat behind a flimsy cloth screen. She was tied up with cord, and, I am positive, did not move. Suddenly I saw a tall figure in the room, a lady with a kind of nun's dress. She was speaking, saying, "Where's the cord man?" (I had helped to tie the medium up). In awe I approached her, and as I did so, she dematerialised. The next figure was that of a little girl, as real and palpable as myself. Other equally wonderful manifestations occurred. Shortly after this, I was speaking on Swedenborg's teachings at Henley Hall. After the meeting a gentleman (Mr. Frank Clarke) handed a note to me. On it was written, "I see you falling down a big hole. Be careful." This was on Sunday evening. On the Monday, in the course of my work, I had to attend Cox's Bank at Charing Cross to oil and repair a hydraulic lift. (I had, by this time, changed my occupation from barge boy to lift-repairer.) The starting valve through which the water entered the cylinder of the machine was built upon a crescent-shaped piece of wood. This in turn was fixed in a cylinder, sheathed in an old well in the building. The water in the well is very far down; a piece of metal or coal dropped into it took two or three seconds to reach the water. As I stepped on the crescent of wood, it gave way, rotten with age. Immediately I threw my arm out over the edge of the cylinder, and thinking of the warning, saved myself. I am not suggesting great danger, as there was a second staging, but if that had been rotten, and I had gone down, there would have been a difficulty in recovering my body. I called Mr. Fricker, the head messenger (now pensioned) and pointed out the defect in staging, and he had it renewed at once. Here again was a proof of other powers than those of the senses.

Later, I had occasion to visit Mr. J. A. White, one time President of Westcliff Spiritualist Society, a splendid clairvoyant. He told me my grandfather was with me, and was telling me of a box, containing planed pieces of wood with writing on them, and that the writing contained some thoughts on the New Testament. He added that grandfather had longed for platform work and had never been given the opportunity. But I asked my father, whose barge came to Fulham gasworks, with a cargo of lime, if the box incident was true? He said, "Yes, but how the deuce did you know?"

Numerous other phenomena which I have been privileged to witness have proved to me beyond doubt that there is no Death, and that to the earnest seekers there is spiritual adventure so absorbing that Life becomes radiant in the light of other worlds.

HARRY FIELDER.

If true men of science have had occasion to fall foul of religious thought, it has not been by reason of personal attack, but simply because of the irrefutable testimony of scientific facts opposing religious untruths.—REV. HOLDEN E. SAMPSON.

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THE HOUSE AND ITS TENANT.

A POET'S PARABLE.

"The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
And the Lord—'Not yet: but make it as clean as you can
And then I will let you a better.'"

That is to say the house will only be better as the man is better. The man has clearly no right to complain of his house if he takes no trouble to keep it in the condition in which it ought to be. We have been told that in the above lines Tennyson, the mystic, recognises that the method of evolution consists in the transfer of consciousness from lower to higher vehicles as a consequence of its own craving for the higher. It may be so. One thing is certain: the poet's words, as they stand, cannot have been intended to bear a purely literal interpretation. Read literally they would imply that the "house" of a brute (taking that word in its ordinary sense) is in every respect inferior to the house of a man, and that we now possess the latter as a reward for having behaved decently when we occupied the former. Most of us would hesitate for a long while before we found ourselves able to assent to either of these propositions.

WHAT THE POET CANNOT HAVE MEANT.

Can we imagine that there ever was a time when a human soul—that is a soul gifted with reason and self-consciousness—occupied the body of a brute—be it bird, fish, ape or quadruped? And if the soul was not human—that is, possessed little if any capacity for reason and reflection—what would be the sense of telling it to keep its house as clean as it could? Most members of the brute creation in their wild state keep themselves as physically clean as they can instinctively, as a condition of their healthy existence; and that same instinct saves them from the unnatural crimes of which human beings are sometimes guilty, and which are largely due to appetites inflamed by the unnatural conditions of life to which they have accustomed themselves. The soul of a man would indeed come off badly in the house of a brute—not because of the inferiority of the house, but because of the ignorance of its tenant: the question of keeping his abode clean would be swallowed up by the more pressing question of keeping it in existence at all. How long would a chicken survive if its instincts were replaced by undeveloped reason?

As to the soul, thus circumstanced, desiring a better house—suppose that, overcoming by great good fortune the initial disadvantages imposed upon it by the absence of the brute faculty of instinct, it could once attain to the bird's gift of flight, could mount on its own pinions skyward, and with the swallow, wheel in great circles through the air, or glide on motionless outstretched wings; suppose it learned, with the minnow, to flash beneath the surface of a stream like a streak of silver light, or with the freedom of deer or wild horse to spurn the ground beneath swift heels, "as if the speed of thought were in its limbs," is it conceivable that it would want to exchange into a slow, clumsy body which has to be educated with pain and difficulty to achieve anything worth the doing? No vision of winning by and by to the mastery of earth, air, and water by mechanical means, by motor car, aeroplane, and submarine—with all the labour involved in their invention, manufacture and working, would atone to it for what it had lost! Only by actually living in the house of a man could a man possibly learn—and that very slowly—what wonderful things may be done with that house. He could never conceive of them while he still lived in the house of a brute. Nay, do not some of us even now, in our dreams, find ourselves, without much surprise, so lightened of the accustomed weight of the body that we can step with ease from earth to air, and, as on some magic carpet, wait ourselves where we will? Is that a mere recollection of a long past experience? If so, it looks as if we wanted to get back into the old house. Whatever is wrong with the house of the brute, the groaning of creation belongs mostly to man and to the creatures enslaved and tortured by him. The rest know nothing of it. There is more joy in the world of healthy animal life than there is pain. Only ignorant man is guilty of the presumption of putting to the Author of his being the querulous question, "Am I your debtor?" If there is anything the matter with his dwelling the fault lies with himself or his human progenitors, and not with his relationship to the bumbler creation.

WHAT HE PROBABLY DID MEAN.

But this is by the way. It is evident, I think, that the poet cannot have meant his words to be interpreted literally. What, then, did he really mean by the brute house with which the human soul becomes dissatisfied? I fancy he must have meant something like this. Living in a physical body, that soul shares with non-human souls certain appetites inseparable from material existence. Conscious of mental powers and spiritual aspirations and thoughts to which, so far as he can judge, these same dumb companions and servants of his will are strangers, he marks his superiority by putting on his relationship to them the blame of his own failures to control the appetites of his physical nature. He complains that God has let him the house of a

brute! He does not see that the possession of any kind of a body, however ethereal, must involve the possession of senses to connect it with the world in which it lives, and, if senses, then appetites of some kind. If this is to belong to the animal kingdom, man must be content to remain an animal—an animal with something added but also with something lost, though he hopes ultimately to supplement his present endowment, grand as it is, by getting back the lost gift with interest, for he finds that swift instinct is often a truer guide than slow reason. But let him recognise once for all that, short of his being, through no choice of his own, absolutely cut off from his fellows, there can be no condition of existence which can remove all possibility of temptation to self-gratification irrespective of the good and happiness of others. And it is well for him that this is so, for virtue depends always on definite choice of the right and not on incapacity to do the wrong. Could he escape temptation by a change of body he would also escape the possibility of spiritual growth, and instead of gaining, as he hoped, he would thereby suffer an infinite loss.

WHERE THE TROUBLE REALLY RESIDES.

If the house he inhabits were really the house of a brute he might have less trouble with it. Too often it is marred by hereditary tendencies. "Behold, I was shapen in iniquity!" cries the miserable soul, seeking to extenuate its offences against God and its fellows. But as a rule, the trouble is not with the soul's vehicle of expression; it goes deeper; it is in the soul itself, not the body; or only in the body because it is in the soul. If the mortification or extinction of the bodily appetites with which God has endowed us, or even the mere keeping them under proper control, represented the height of our spiritual attainment, then pride, cruelty, arrogance, self-righteousness, love of power, of money, of the applause of the multitude, might all reckon themselves virtues; for they have very little to do with any gratification of the physical senses, and can, and often do, exist in the most dried-up specimens of humanity.

THE CLEANSED HOUSE.

The house, then, must be kept clean, not only outside but in its most inward and secret chambers—in the thoughts of the heart, in the motives which are at the back of all our doing and non-doing. Nay, such is the sympathy between the house and its tenant that if the will be set to the highest, the body will respond. The man will no longer complain that God has let him the house of a brute. As he learns to keep it as clean as he can he will find, without any magical transformation scene, that he possesses a better house than formerly—but that will only be because it has a better tenant. Being mortal it will in time, of course, suffer decay and deterioration, and for that reason, and not because the tenant had originally any ground for complaint, it will cease to serve his purpose. Then indeed a new body will be granted him, a better body because young, fresh, vigorous, and, therefore, a more perfect medium of expression for the growing powers of the soul.

Meanwhile we will follow Browning's wise counsel, and refrain from idle and ungrateful murmuring:—

Let us not always say
"Spite of this flesh to-day,
I strove, made head, gained ground upon the whole!"
As the bird wings and sings,
Let us cry "All good things
Are ours, nor soul helps flesh more, now, than flesh
helps soul!"

D. R.

SOME SPIRIT MESSAGES.

Spirit messages, their scope and quality, are so much the theme of discussion to-day that we feel warranted in selecting a few quotations from some automatic writings published in *LIGHT* in July and August, 1894. They were supplied by Dr. H. M. Humphrey, who mentioned that the sentiments expressed in them were often at striking variance with those entertained by the lady through whose hand they were given.

In answer to a question as to why the development of the medium had been so slow and tedious the communicator replied:—

"An untrained medium, with active, youthful mind, ever supplying interpretations of her own to spirit promptings, and an uncertainty which of your friends [there had been a circle] was the best subject to develop; then too much effort to reach us kept the mind agitated and incapable of reception."

To a request that the spirit communicator would give his earth name, or at least some name by which to distinguish, the reply was made:—

"Do not ask my earth name, as so many spirits come with names great in the world's lore, and I would not have you doubt me by questioning my identity. Call me Custodian."

We now reproduce a portion of the account given by Dr. Humphrey, as follows:—

July 15th, 1893.—"Tranquillise yourself before we can write through you. Tranquility is the gift of God, which

most of you lose in the height and complexity of the civilisation of to-day. Tranquillity can never come again in this rivalry of brain and hand, but you can strive to" (the above was in a delicate hand and the words run together; the sentence was finished in the bold hand of "Custodian") "acquire a new tranquillity out of the existing order of things, and, by adapting brain and handwork to your physical capacities, derive a certain amount of calm; and by an absolute faith in God and His works also acquire a superiority over the worries and the nervous cares which wear you out, and which remove you from the state of grace and nature."

It was asked if it were possible that such messages as we had been receiving could be given through an unlettered medium, whereupon "Worker" [another communicator] wrote:—

"I do assure you that it is in many ways vastly more easy for us to produce startling phenomena through a slow and heavy brain. It is in such case impossible for the medium's own brain to suggest any idea before our own ideas have taken the upper hand. The best medium we could wish for tests would be a simple, healthy, trusting peasant, whose interest would be sufficient to allow us to produce, through him, instruction and lessons far above his capacity of production, and even understanding."

Something was said about spirits writing in a language unknown to the medium, and a poem in Arabic was spoken of:—

"As for a poem in Arabic, it would not be the simplest thing in the world for any of you to attract an Arab spirit sufficiently for him to control you. Would it not be rather unnatural for you to expect a person, about whose country, and about whose life, and about whose work you were ignorant, to come at your simple call, and give time and patience and energy enough to control one of a company of strangers sufficiently to reproduce a poem, even if he still knew a poem, by heart? And your medium! What is there about her to attract an Arab, and to find her any satisfaction or content or benefit in his strange words and in his uncouth ideas?"

July 21st.—I had long wished for some message from my daughter, and at last a spirit, giving the name "Armida," and coming in her place, controlled the medium. The handwriting was small and delicate, and entirely different in its character from the others:—

"I am one who sought pleasure, and found indifference; who, out of indifference, was brought to despair; who, in despair, saw burning dimly the light of love, of universal love, and thus from despair was brought to content. I am one who, in content, lost selfishness, and in the thought of others, found happiness; who in others' joy found the pleasure so long and passionately sought for, and acquired at last without seeking."

Your name?

"Armida of the sun-lit prairies. I have lain on the earth, in that thick grass, and watched every work of nature, from the springing into life of the germ, to the marvellous birth and life of the insect and the worm, and in all this I perceived, later, the hand of a personal Creator; and in this strengthened perception, become clear and fixed, I now live. Oh! watch and study and perceive all the traces of His intervention and direction.—'Armida.'"

We asked to be told something of her earth-life:—

"I did not know you. I lived in the west of your homeland. I am not a well-educated person, but I think. You who think that you know and love the beautiful, inanimate works of Him, have you ever spent days and nights alone, in the solitude, and, alone, watched, night after night, the vaulted arch of heaven? Have you learned to watch in the rustling leaves, in the shadows of approaching night, in the foam of mountain cataracts, for a trace, and for a voice and message from Him, in the coming of one of His spirit messengers? Until you have learned in all His works, to be ready, on the moment, to perceive the voice of His messengers, you have not known the true beauty of Nature.—'Armida,' who talked with the spirits of the woods and the foot-hills. I was by one parent an Indian; I was a Choctaw Indian, but I was brought east in my girlhood."

The question was asked whether God intervened in the affairs of men, when came the following from "Worker":—

"I would say that this young woman used, before a critical audience, the word 'intervention' in the works of Nature rather unguardedly. I do not consider that, in the works of Nature, God does interfere with the eternal movement and design and the stupendous regularity of their organisation and working; but, in the works of man, where the soul of man, his free will, and his designs come into question, I do consider that God intervenes often, and with more or less directness. Take, as example, the innumerable cases of direct answer to prayer, to which, perhaps, each of you can bear witness, where the hearts of men have been turned and changed, without apparent reason or cause. Take the many miraculous cures, the thousand escapes from danger and disaster, the warnings, the advice, the sight; in all these comes the intervention of God.—'Worker.'"

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Why are certain people saved from, and others allowed to succumb to, disaster?

"Old-fashioned faith, enough to remove mountains, has a good deal still to do with the question; but, then, God only intervenes when, in His great wisdom, He sees fit, and it is always intervention, not the rule. Do not fancy that I believe the Almighty, the abstract of all good and mercy, does personally interfere often with the law of events which follow causes, but through the immense aid of His myriads of helpers, to all of whom is entrusted more or less power, comes constant help and intervention. I am not saying what I believe and think, because I know in how far I can help and guide and intervene in your affairs.—'Worker.'"

In what way can one make himself most useful in this life?

"It seems to me that the question is so simple that you are yourself very well able to answer it. He who best learns to serve his fellow-men, whether in the professions, or in any capacity; he who succeeds the best in bringing himself into a useful and worthy touch with the greatest numbers during life, certainly will be far on the way towards filling his place in this sphere, where the prospects and the numbers and the possibilities are so infinitely multiplied. One most important thing is spiritual development. This is a grand help to a speedy usefulness here; to crush out the lower instincts, and perfect all the higher and nobler thoughts. In this I was grievously retarded and am still. On earth I was involuntarily kept in contact with many trifling and many unprofitable things, and it has been a hard fight to withdraw from them.—'Worker.'"

August 4th.—"I would be pleased to give you all messages from loved ones, but I cannot; first, because, in certain cases your medium prevents; and second, because in others the connection is so indirect that to attempt a distinct message would be fatal. Never mind, friends! Be assured that life and love rest beyond the grave; that life and love are eternal, and never die; that those who loved you, love you still, and more; that those who, on earth, had not enough of the love of those dear ones, will find here continued love, and many, many others to give their love. Be assured that over all watches Eternal Goodness; be assured that the destiny of man is to live eternally, and to pass all hindrances, and to be happy at last. In the name of Him, peace be with you.—'Custodian.'"

These strike us as reasonable and instructive messages rather typical of communications given under good conditions when the usual causes of obscurity and error are absent—not a frequent state of things. As such they are worth study.

WAYS AND REFLECTIONS.

If I had not learned by experience the unwisdom of deciding things which present, at first sight, suggestions of absurdity, I might ridicule the claim made in a book I have been reading lately, viz., that a key to the languages of earth is to be found in a nursery catch familiar to many of us in our childhood.

The book is entitled "The Fabric of Thought," by G. F. M. Ennis (Effingham Wilson, 6s. net.). It goes deeply into the question of the sounds and words which make up human speech. It refers to the great pyramid of Cheops, to the Sphinx, to Atlantis and to other sources of "hidden knowledge." But the author attaches great importance to what he terms the "Ena code," which is based on the children's rhyme:—

Ena, Dena, Dina, Do,
Catch a nigger by the toe;
If he hollers let him go,
Ina, Mena, Mina, Mo.

Here, it is claimed, is a great arcanum—the source and fount of all the main forms of language. I cannot go into the complete argument which is at least ingenious and minute, showing the relationship of the words in the doggerel rhyme to Greek, Latin, Hebrew and other tongues.

But it did occur to me that the rhyme given differs considerably from my own recollection of it in the form I knew in earlier years. Then it ran:—

Ena, Dena, Dina, Dest
Catla, Wela, Wila, West.

The remaining couplet I cannot recall, but it was certainly quite different from that given by Mr. Ennis. Perhaps it represents another important key!

A similar nursery catch, more familiar to Scottish than to English children, and the origin of which is, perhaps, equally antique, is:—

Wonery, twoery, tickery, seven,
Alibi, crackaby, ten and eleven,
Pin, pan, musky dan,
Tweedle-um, twoddle-um, twenty-wan.

Is this also a key or code?

"Come-a-riddle, come-a-riddle, come a rote-tote-tote"—another old Scottish nursery rhyme—comes to my mind, and I am wondering whether this likewise has some occult and mysterious significance, and whether the "Wonery twoery Code" and the "Come-a-riddle Code" should be added to the keys of language. Of course, if "the whole world is an omen and a sign," as Emerson assures us, its nursery rhymes may have spiritual meanings which we little suspect. "Here we go round the mulberry bush" may conceivably convey some deep allusion to the revolution of the earth round the sun, and the story of Cinderella contain a parable of the spiritual state of man.

We cannot at any rate prove that it is not so. And my only reflection now is that, as with life at large, the meanings and importance of things around us are mainly derived from what we read into them or impart to them from our own nature. To Peter Bell a primrose was just a primrose and "nothing more." To Tennyson, Wordsworth, Shelley or Keats it would have been a mystery of beauty, a Universe in epitome. Wisdom may be perfected out of the mouths of babes and sucklings even in the chape of their nursery rhymes. But it is also possible to perceive mysteries where there are no mysteries at all. The "Transactions" of the Pickwick Club offer some examples.

D. G.

RIGHT TRIUMPHANT.

The man is thought a knave or fool,
Or traitor plotting crime,
Who, for the welfare of his kind,
Is wiser than his time.

For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be raised;
For him the stake prepared.

Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite and lies
Shall desecrate his name.

But truth shall conquer at the last—
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.

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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."

AFTER-DEATH CONDITIONS.

This question of Heaven and Hell in after-death conditions is in essence extremely simple. It has been said that Heaven is harmony and Hell inharmony, or discord. That may sound trite, but it is none the less true. Where a soul is perfectly in tune with its surroundings, even when these are of a low order, there is satisfaction, even happiness of a sort. And yet those same conditions might be intolerable to one more sensitive and more advanced. But a time inevitably comes when the individual of a low grade outgrows the condition he is in, and then discord begins. He must advance or suffer acutely by any perverse disposition to cling to the state in which he is situated. So it will be seen that although spirit life is actual and objective to the spirit, although it lives in a real world, yet its position in that world is largely a matter of mental and spiritual states, and that consequently "heaven" and "hell" are to a considerable extent made by the individual concerned. He may have beautiful surroundings but be utterly out of harmony with them. His appreciation of them must come with spiritual unfoldment, not with any change of place. It is this relationship of the soul with its surroundings that makes the subject so difficult to be understood by those whose ideas are of the physical order, and who think that a change of place is more important than the interior change which may have nothing to do with locality at all. Here on earth this may be of importance. It is of less importance in spiritual realms where physical standards no longer apply. With ideas of a mechanical system of justice involving "rewards" and "punishments," we can have no concern. We see only cause and effect unescapable and mathematically exact. The law prevails here on earth. "Over there" it is more vividly illustrated in its working. It is no longer obscured by sense-perceptions, and material veils. That is all.

THE INNER SIDE OF MEDIUMSHIP.

It should not be supposed that the whole of mediumship is represented by the part it plays in providing communication and means of evidence. Where it is truly followed it is invaluable as a means of development for the medium himself—mental, moral and spiritual. Writing on this subject many years ago in "Light," "M. A. (Oxon.)," said:—

"When we turn to the consideration of mediumship as a means of personal development of the inner spiritual nature we are getting nearer to its strange significance. It is a schoolmaster—in another view a tutelage that the incarnate spirit profits by to an extent of which those who have not experienced it can have no idea. Rightly used, the medium goes forward from a state of subjection during which he has received instruction from tutors and governors, to a state of liberty of which he has been made free, wherein he uses the knowledge he has gained, and acquires further stores by virtue of the powers that he has developed. The possibilities are infinite. It is only that we have been so dazed with wonder at the vista opened to us that we have, as yet, utilised them so little."

EARTH-RELATIONSHIPS IN THE WORLD BEYOND.

A question whether family ties continue in the future life may be replied to in the words of a spirit communicator to whom some years ago a similar inquiry was addressed. His answer was that it depended very much upon those who pass hence. From one point of view (he said) it may be claimed that earthly relationships always continue if the memory of them be also continued—that the relationship of parent and child, for instance, is always maintained; but children grow away from their parents even on earth, if there is lack of sympathy, and it is so on the spirit-side, though often, through spiritual development, a closer degree of sympathy is experienced. "It would be difficult to settle upon any definite period during which the relationship should continue. It may be broadly claimed that where there is sympathy and affinity, the earthly relationships are maintained continuously; but where there is lack of sympathy, where it is only the result of earthly association, the relationship is not continued for long after the change of death."

ERRATUM.—In the answer last week under the heading "Psychometry," the word "soul-measurement" was by an absurd misprint turned into "self-measurement."

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

"EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

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NEW PUBLICATIONS RECEIVED.

"Proceedings of the Society for Psychical Research." July.
 "Journal of the American S.P.R." September.
 "The Greatest Power in the World." By Paul Tyner. L. N. Fowler and Co. (3s. net.)
 "Vitalism." By Paul Tyner. L. N. Fowler and Co. (4s. net.)

ANSWERS TO CORRESPONDENTS.

F. H. (Ilminster).—We do not gather from your letter what it is in the book you mention which occasions you disquiet. In this subject of ours you will find many doctrines and systems, some of them claiming to be final and authoritative, and others marked by immaturity of thought and experience. Select from these what most commends itself to your reason and judgment. That is all the advice we can give, who have had to find our own way through the maze, holding firmly to central principles and the authority of Nature and Reason.

C. HERNE.—Thank you, but it is unsuitable.

THE "British Australasian" Summer Number, in addition to attractive contributions as well as excellent photographs, has two stories that possess a slight psychic interest. In one a New Guinea native sorcerer is discovered to be bringing about death, not as was supposed by incantations, but by the aid of a poisonous snake.

THE REV. CHARLES L. TWEEDALE'S LECTURES.—Parochial and other work makes it impossible for Mr. Tweedale to undertake any extended tour, but, all being well, he will give his illustrated lecture, "Man's Survival After Death," in the Victoria Hall, Sunderland, on Tuesday, October 9th, and in the Town Hall, Newcastle-on-Tyne, on Thursday, October 11th, in Edinburgh (if suitable arrangements can be made) on Tuesday, October 30th, and in Glasgow on Thursday, November 1st.

THE GARGSCADDEN EXHIBITION of Spirit Photographs will be held in the hall of the Walthamstow Spiritualist Church on Thursday, Friday, and Saturday, September 27th, 28th, and 29th. The exhibition will be open to the public from 3 o'clock till 9. Mr. H. W. Engholm will give an address on Spirit Photography on Thursday, the opening day, at 7.30 p.m.

SUNDAY'S SOCIETY MEETINGS.

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

Levisham.—Limes Hall, Limes Grove.—Sunday, September 23rd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. T. W. Ella. September 26th, 8, service.

Croydon.—Harewood Hall, 96, High-street.—September 23rd, 11, Mr. Percy Scholey; 6.30, Mrs. Julie E. Scholey.

Brighton.—Mighell-street Hall.—September 23rd, 11.15 and 6.30, Mrs. A. Boddington; 3, Lyceum. Wednesday, September 26th, Mr. H. J. Everett.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—September 23rd, 11, circle; 6.30, the Rev. G. Ward. Wednesday, 7.30, service at 55, Station-road.

North London.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of building fund. Sunday, 11, service as usual; 7, Mrs. T. Podmore; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Crowder. Friday, free healing centre: from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—September 23rd, 7, Mr. J. H. Carpenter. September 27th, 8, Mme. Mervale Collins.

Shepherd's Bush.—73, Beeklow-road.—September 23rd, 11, public circle; 7, Rev. J. M. Matthias. Thursday, September 27th, service.

Peckham.—Lausanne-road.—September 23rd, 11.30 and 7, Mrs. Tina Timms (Cardiff), also Monday, 3, and Tuesday, 8.15. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, September 23rd, 11, service; 7, Mrs. Nellie Melloy. Wednesday, September 26th, 8, Mrs. Maunder.

Worthing Spiritualist Church, Ann-street.—September 23rd, 11 and 6.30, service. September 27th, 6.30, service. Central.—144, High Holborn (Bury-street entrance).—September 21st, 7.30, Mrs. B. Petz. September 23rd, Rev. G. Ward and Miss Lippy.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, September 23rd, 6.30, Mr. Abethell. Wednesday, September 26th, 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.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR SEPTEMBER AND OCTOBER.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
Sept. 24	8	Newton Abbot	Alexandra Hall	G. C. Adams, 11, Avenue-road, Newton Abbot.
" 25	8	Torquay	New Town Hall	G. S. Nosworthy, Wakefield, Adelphi-road, Paignton.
" 27	8	Weston-Super-Mare	Town Hall	E. L. Sidney, 44, Quantock-road, Weston.
Oct. 8	8	Norwich	St. Andrew's Hall	A. B. Kiddie, 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, "Inglestone," 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, 61, 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	J. 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, Penrhiw-ceiber.
" 31	7.30	Bridgend	Town Hall	W. Thomas, 25, Waungoch-terrace, Nantymoel.

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

ONE of the greatest needs of our time is a standard book on the doctrine of immortality. It would be a life's work for any man, and the author would have to be both a philosopher and an historian. The best book that has yet appeared is Von Hugel's "Eternal Life"; but there is ample room for another independent study of the whole subject.—DEAN INGE.

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AUTUMN SESSION.

THURSDAY, Sept. 27th, 7.30 p.m. Opening Special Meeting. MR. GEORGE F. WRIGHT, "Quo Vadis?" In the chair, MR. GEORGE CRAZE, President of the Marylebone Spiritualist Association.

FRIDAY, Sept. 28th, 3.15 p.m. MRS. M. H. WALLIS (control MORAMBO) "Our Work and Methods, and Their Spiritual Aspect." *These meetings on Sept 28th, Oct. 12th and 26th, Nov. 9th and 23rd, and Dec. 7th, are now FREE to Non-Members.*

MONDAY, Oct. 1st, 3 p.m. Private Clairvoyance by MRS. CLEGG.

TUESDAY, Oct. 2nd, 3.15 p.m. First of Two Addresses by MR. GEORGE E. WRIGHT, "Spiritualism and the Church of England, with Special Reference to the Anglo-Catholic Movement."

WEDNESDAY, OCT. 3rd, 2.30 p.m. Personal Clairvoyance by MR. T. E. AUSTIN.
4 p.m., Discussion Gathering.

THURSDAY, Oct. 4th, 7.30 p.m. Special Meeting. MR. R. H. SAUNDERS, "The Reality of the Direct Voice."

PUBLICITY DEPARTMENT.

All the books recently advertised on this page are still available. A large stock of the new books offered at specially reduced prices are also still available, and all orders can be filled by return of post. Some rare second-hand books are also for sale. Full particulars gladly given on application.

GEORGE E. WRIGHT,
Organising Secretary

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Poltergeist Phenomena.
By Professor Nielsson.

An Impressional Message
and its Sequel.
L. Margery Bazett.

Messages from the Living.
(Correspondence.)

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NOTES BY THE WAY.

Aspiring to the height
Of Nature, and unclouded fields of light.
—VIRGIL.

THE MACGIES AND THE MACTAK'S.

There is a Scotch saying that the human race is divided into two great clans—the "MacGies" and the "MacTak's"—those who give and those who take. We have had much experience of both. Among the "MacTak's" we class the persons associated with this movement of ours who, being wealthy and sometimes socially powerful, are never above obtaining as much as possible in the way of unrequited service from other and poorer people. We have seen examples of almost incredible meanness in this way. It is not sometimes a matter of dodging the fee to a medium, or cheapening the subscription to a Society, but even of saving a mere twopence on the cost of a paper. The generosity of the poorer folk—always more in evidence than the generosity of the rich—is freely exploited, any idea of reciprocity being strangely absent. A little hollow sympathy may be expressed with the misfortunes of the people whose kindness is traded upon. In a rare fit of generosity a florin may be bestowed in a lordly way on some needy Society, which doubtless hastens to invest the money in house-property. If the wealthy supporters of the spiritual movement were all of this pattern it would be a black look out for it. Fortunately, "there are others."

THE REDEEMING HOST.

Let us think of these others, first remembering that the mean souls, cankered with wealth and seared with selfishness, have their reward. In this world it is a reputation of a dismal character, although they are usually sweetly unconscious of it. In the next it is a shrunken spiritual heritage—a stunted spiritual stature—mean surroundings for the mean soul. But "the others" are a "redeeming host." We know them well—radiant spirits, often poor, but always giving freely of their stores of comfort and courage and helpfulness, often denying themselves for the benefit of "their needier brethren." So true it is that "Spirit

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is always giving and Matter is always grasping." These people have quick imaginations and royal sympathies. They will do hard and disagreeable work, looking for no reward; they will step in heroically to defend some hapless victim of tyranny, where the rich and powerful among the "MacTak's" would not lift a finger to assist. But for such fine spirits this movement would not exist—as a "spiritual movement" at least. We do not offer this as a "grumble"—it is a record of observation; tinged necessarily with feeling, or we should not be human.

"ALL SORTS AND CONDITIONS OF MEN."

In the foregoing remarks we have striven to write impartially, desiring simply to "hold the mirror up to Nature." It seems so clear that many of the unlovely traits in human kind are not wilful and deliberate. They call for pity rather than censure. The mean person is often quite unaware of his meanness; he has not arrived at the stage of self-knowledge. Niggardliness indeed may become a habit arising out of a desire originally to practise a just economy. The "good custom" in time becomes something that may "corrupt the world." But when it ends in the spectacle of the man or woman rich in wealth and leisure callously taking tribute of the time and labour of those who can ill spare the sacrifice, it is rather pitiable. That huckstering spirit is of course common enough in commerce and industrialism. When it is practised in Spiritualism a fierce light beats upon it; it is thrown into high and ugly relief by its incongruous surroundings. In these and other directions we have seen many things hideous in their denial of human brotherhood. But they were not to us evidences telling against the spiritual nature of man. Rather the contrary. We reflected that no mere mechanical collocation of atoms would be capable of such atrocities. They came rather of entrance into a region where the soul could terribly outrage the law of right, or splendidly fulfil it, ranging in its course from miracles of virtue to prodigies of baseness. Carlyle saw this and set down his observation in a passage of tremendous power. It would be no human world at this stage where outstanding examples of generosity, sympathy and self-devoted courage did not have their contrasts, equally sharp, of avarice, cupidity and cowardice. We must needs have "all sorts and conditions of men."

MEDITATION.

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

—LONGFELLOW.

THE LOGIC OF PROFESSOR RICHEL.

A CRITICAL ANALYSIS OF "THIRTY YEARS OF PSYCHICAL RESEARCH."

BY "LIEUTENANT-COLONEL."

It is a curious fact that the scientific mind shows a general tendency to dispute the survival and continued evolution of the mental faculties; it strives to retain physical limitations, even to the inclusion of the mind within these boundaries, although no positive evidence can be produced in support of this claim; in fact such evidence as is available supports the theory that the mind is super-physical, and only dependent on matter for a means of operation on its physical environment.

The duty of scientists is to investigate apparent facts, without any *a priori* opinion or prejudice; and, in case of verification, to formulate the simplest available hypothesis which covers these facts, without question as to the assumed probability or improbability of the theory.

Such hypothesis should be accepted as a tentative explanation until confirmed by further evidence, or disproved by the appearance of contradictory facts which do not admit of inclusion in the hypothesis.

This method is invariably accepted in ordinary scientific investigations, but is not admitted in metaphysical investigation, which is, for some incomprehensible reason, assumed to be beyond the pale of normal methods, and every other possible hypothesis, however imperfectly it collates the facts, is given preference before the spirit hypothesis—often even to the complete exclusion of the latter, although no other reasonable alternative can be postulated.

It is quite a common occurrence to find the spirit hypothesis met with the objection of "impossibility," although there is no data by which the bounds of "possibility" can be defined, and although experience has shown the absurdity of this position, in that the asserted impossibilities of the past are continually becoming the commonplaces of the present.

The fault, not of observation, but of deduction, is very marked in Professor Charles Richet's "Thirty Years of Psychical Research," where, after a very comprehensive and cautious investigation of the apparent facts—an investigation which has convinced him of their undoubted actuality in a large percentage of cases—he allows a personal prejudice to prevent him accepting what he admits to be the indicated hypothesis, and to impel him to an alternative which only by the utmost latitude can be considered to embrace the facts; while, on his own admission, this alternative hypothesis is incomprehensible both in scope and method.

It is only necessary to examine his own statements to recognise that he admits the reasonable deductions from his researches, and his prejudice against these deductions, although he gives no valid reasons for his prejudice. As an alternative he suggests "Cryptesthesia," which can be popularly translated as an unknown power of sense; in other words—it is not Spiritism, it is "something else."

SOME QUOTATIONS AND COMMENTS.

Dealing with the facts, Richet says:—

(p. vii.) Nevertheless the facts are facts; they are numerous, authentic, and startling. . . . I do not see how any unbiased man of science can cast doubt upon all of them if he consents to look into them.

(p. 585) Finally, it has appeared to me, as it will doubtless appear to every impartial reader, that there are too many well verified facts and rigorously-conducted experiments that chance, illusion, or fraud should always be attributed to all these facts and experiments without exception.

(p. 590.) It is not possible that all these observers should never have made mistakes, but the whole constitutes a *sheaf* of testimony so large and homogeneous, that no criticism of details, however acute, will be able to disintegrate and disperse.

(p. 600.) Science establishes positive facts. . . . She is not, however, justified in formulating one single negation.

Here we see the strong, sure scientist, stating his opinion without fear or favour, and giving chapter and verse for that opinion.

But note the difference when it comes to deducing the inferences from these facts:—

(p. vii.) Cryptesthesia . . . Telekinesis . . . Ectoplasm. . . . These make up the whole of metaphysics. It seems to me that to admit this much is to admit a

great deal. To go further is to go beyond the present (!) limits of science.

(p. 43) One is really tempted to believe in an extraneous intelligence in such cases as those of Mrs. Piper, Mrs. Leonard, and Mrs. Verrall.

(p. 46.) We must resign ourselves to earth-conditions. Metapsychic phenomena should be treated as problems of pure physiology.

(p. 212.) I go so far as to claim . . . that subjective metapsychics will always be radically incapable of proving survival. . . . I should prefer to suppose an extreme perfection of transcendental cognitions giving a great multiplicity of notions grouping themselves round the imaginary centre of a factitious personality than to suppose that this centre is a real personality . . . which depended on a brain now reduced to dust.

(p. 220.) Those who return are mostly well-known and distinguished persons. Why do not mediums present everyday and obscure persons? If consciousness persists it must persist equally for the many as for the few.

Needless to say, this assertion is entirely contrary to fact.

(p. 353.) Facts of this kind are very important. They are much more explicable on the Spiritist theory than by the hypothesis of mere cryptesthesia. . . . But in spite of their spiritoid nature, they are insufficient to make me believe that the consciousness of the deceased persons is present as a phantom at the death of their relatives.

(p. 596.) I have always sought to plant my feet firmly on the earth, and have preferred a rationalist explanation even when it seems improbable. . . . In these cases the Spiritist explanation is much the simplest; or if some will not hear of that, the hypothesis that there are intelligent beings that interpose in our lives and can exercise some power over matter. I do not seek to attenuate the bearing of these facts; but I cannot adopt the inference that there are spirits—intelligences outside human intelligence.

(p. 607.) [Human Survival.] I find myself unable to adopt it. Nevertheless I oppose it half-heartedly, for I am quite unable to bring forward any wholly satisfactory counter-theory.

(Ibid.) Everything seems to prove that the intelligence is a function of the brain, that it depends on the integrity of the cerebral mechanism, and on the volume and quality of the blood that irrigates it. . . . It is as impossible to admit the persistence of the function (mind) without the organ (brain) as the renal secretion without the kidney.

Has this scientist, during his presumed comprehensive investigation into the facts and theories of this subject, never read Professor James, or does he find it convenient to ignore his explanation?

(p. 612.) . . . nothing has been revealed by deceased personalities that was not already known to the generality of mankind. . . . No unexpected discovery has been indicated, no revelation has been made.

Here Richet shows that he has not even studied the classics of the subject before expressing an opinion; which is hardly scientific.

(p. 616.) I do not condemn the Spiritist theory. It is certainly premature, and probably erroneous.

(pp. 620, 619.) I shall say, with Lodge, that we must select the least extravagant among all the possible explanations . . . [and] . . . But though this hypothesis (cryptesthesia, etc.) is the most simple that can be advanced, it is not really simple at all. It implies a new physiology, a new chemistry, and a new physics.

Observe that the Spiritist theory requires neither!

(p. 622.) If then (as I cannot believe) there are spirits, and they are endowed with mysterious powers (that I do not understand) and have mysterious intentions (which I understand no better), in any case they cannot be the consciousness of deceased persons. They belong to other worlds, different from our material (!) world, and from our moral world, and if they put on

human semblances it must be to make themselves partially known to us.

And finally:—

(p. 614.) Truth to tell—and one must be as cautious in denial as in assertion—some facts tend to make us believe strongly in the survival of vanished personalities. Why should mediums, even when they have read no Spiritualist books, and are unacquainted with Spiritualist doctrines, proceed at once to personify some deceased person or other?

Why does the new personality affirm itself so persistently, so energetically, and sometimes with so much verisimilitude? Why does it separate itself so sharply from the personality of the medium? All the words of powerful mediums are pregnant, so to say, with the theory of survival. These are semblances perhaps, but why should the semblances be there?

And:—

Let us therefore admit . . . that there actually is an intense form of cryptesthesia, defined by unmeasured powers of cognition, and a sensibility of the soul to subtle vibrations that none of our physical instruments can reveal. The hypothesis is very simple; to admit an extension of our intellectual powers is scarcely a hypothesis at all. But we can go no further, for the more we try to analyse this inaccessible faculty of cryptesthesia, the less we understand it.

Comment is almost superfluous. Professor Richet accepts the facts as beyond dispute; he admits that they strongly point to the Spiritist theory, but with some misgiving declines to accept this, and substitutes that of cryptesthesia; a theory which implies that mankind is superior to physical laws, here and now.

THE POSITION EXAMINED.

Does he not see the implication? If man is superior to physical laws, it increases the probability that he will survive the normal effect of those laws; if his cognition is so far-reaching, both into the past and future, and independently of time and space, then it is most probable that the "something" which gives that superiority will continue to be superior to these physical limits.

Apparently the real cause of his uncertainty lies in that ever-recurring assertion, and assumed materialist axiom, that "the brain secretes thought as the liver secretes bile." It is the most bare-faced travesty of the facts that was ever asserted, and apart from the obvious alternative to that of a function, quoted by Professor W. James, where he shows that "permissive" or "transmissive" action is at least as likely and explanatory as the "productive," it is obvious to those who take the trouble to dissect the statement, that there is no parallel between the two assumed actions.

The liver, a material organ, produces bile, a material result; but while the brain is a material organ, can the most impudent debater assert that thought is a material result? What physical laws does it comply with? What are the material limitations of thought?

But there is an even greater objection to the comparison. It is apparent to the lowest intelligence that matter possesses no degree of volition, not even the semblance of such an attribute; and yet it is claimed that the brain, which no one presumes to be other than a form of physical organic matter, produces thought, which bases its very existence on volition. In common phraseology, the lesser produces the greater: something is produced from nothing! Was there ever a more unscientific assertion made by men who call themselves scientists?

A very casual survey of this book is sufficient to show that, however precise may have been his investigation into observed facts, Professor Richet entirely fails to comprehend the probable conditions of spirit-existence as a result of the survival of the human mind.

You cannot apply the tests of this physical life to another, non-physical life; neither can you dictate in what form, and to what degree, evidence should be given from that other life, without full cognisance of the conditions which govern the means of communication. He complains that the communications are halting and obscure—what does he expect? The ordinary means of physical transmission and sense-perception are no longer available, and it is common knowledge that non-physical communication, usually called telepathy, is extremely rare and uncertain in our present experience; why should this method be expected to act in greater degree when conditions have produced a greater personal separation? On the contrary, it should be expected that communication would be even more impeded.

But assuming that ordinary messages and replies from presumed spirit personalities were as complete and natural as those between incarnate beings, would that be accepted as satisfactory evidence? Would it not rather be immediately claimed as proof positive of its normal human origin?

A COMPARISON OF THEORIES.

We can even turn Professor Richet's own weapons against him, for this assumed mysterious faculty of

cryptesthesia is in precisely the same theoretical position as assumed spirit evidence. Therefore the same objections hold good; if evidence is considered faulty and insufficient for proof in the one case, it is equally so in the other, when it is recognised that in either case it amounts to the condition of mentality, incarnate or discarnate. If cryptesthesia is a fact, why does it not produce more perfect and invariable results? Why should the incarnate mind be supposed to be less capable than the discarnate mind, for the latter is but the incarnate mind surviving?

Another objection to the Spiritist theory, in his book, is that no great information is given, no hidden secrets of the laboratory or science are revealed by these supposed spirits. Such a claim is not one for survival, but for translation. It is not a reasonable supposition that the mind makes a great leap in knowledge, simply as the result of freedom from physical trammels; it is the same quantity and quality as before, and can only acquire more knowledge as at present, by slow increments. It cannot even be told by those who know, until it can understand. And even when this knowledge is acquired, how would it be possible to transmit it? Everyone will recognise the difficulty of transmitting abstruse knowledge to those who have little or no smattering of the subject.

A further objection that is raised is, if spirits existed they would give us some definite account of their present condition of existence.

This is in the same class of argument. When we consider that these spirits would have dispensed with all physical effects, which compose ninety-nine per cent. of our present experience, there is little left of the methods common to both sides on which to base their account. How could they tell us their condition, in a language of which we know but a casual word or two? At best, they can only give symbolic accounts, in terms of the conditions we know, which must, of necessity, reach far short of actual fact.

Even if a precise account could be given, it would be no more acceptable, for proof would be impossible.

Professor Richet should be reasonable, and not advance objections in detail unless he is prepared to admit that the removal of an objection advances the case at least one step further towards the confirmation of the theory; but while he holds in reserve a counter-theory, which by his own admission, is so indefinite and elastic that it can be made to include any result, it is but juggling with words to quibble over details.

It puts the Spiritists in the illogical position of being unable to prove their theory superior to that of their opponent, as he gives them nothing tangible to disprove.

Yet another objection is made—that the discarnates "busy themselves with minutiae to which they would not have given a moment during life."

Does not Professor Richet realise the importance of these "minutiae" as evidence of identity? No sensible man, engaged in proving his identity, would choose the greater events of his life, which are probably common knowledge; he would choose the minutiae known only to few, possibly only one other; and such evidence would invariably carry more weight than any account of greater events.

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 convincing 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. Relative personal values are probably very different on the other side, and it is extremely improbable that spiritual beings evince the least interest in scientific incredulity; they know it will make no difference to results!

While we may acquit Professor Richet of this extreme point of view, it should, however, have been evident to him that what he may consider trivial may have been the most valuable evidence to the person for whom it was intended.

If Professor Richet is ever convinced of survival, it is evidently not likely that it will be by scientific argument, or the estimate of probabilities: it is far more likely to be by some reminder of some emotional personal incident, which to him will appear indisputable, and yet to others, trivial, and not worth consideration!

"NOTE-TAKING AT PUBLIC MEETINGS."

A. Horngate writes:—

I am amused to see that my article (p. 547) has been taken as an attack on mediums. I really have the greatest sympathy and admiration for the genuine ones. My article I understand had to be somewhat reduced for considerations of space, and the portion omitted gave an instance of a rather remarkable prophecy by a medium who is little known, which prophecy was fulfilled four months later, when everyone had forgotten all about it. My own rough notes on that occasion were therefore useless, and the medium lost the recognition that she would have gained if the audience had been more careful. I fear I did not make clear the little joke about the lady who had "learnt to kiss her cross." She laughed very much about it on the way home, and said the cross was evidently her husband.

SOME IMPRESSIONS OF JEAN GUZIK AND HIS PHENOMENA.

BY HARRY PRICE.

When I decided, after serious consideration, that I would attend the Second International Congress of Psychical Researchers to be held at Warsaw in August-September of this year, it was with the fixed determination that I would obtain as many sittings as possible with the celebrated mediums who reside in the Polish capital.

Upon my arrival at Warsaw, I quickly discovered, to my chagrin, that the allocation of sittings was like the kisses of the proverb. I do not blame the Polish Committee for their system—or lack of it—of apportioning their favours: probably they meant well. But it was painfully obvious that they were being led by the noses by a little group of Continental savants who did pretty well as they pleased with the Congress.

After spending two or three days in discovering which particular wires had to be pulled in order to obtain a sitting of any description, and by dint of much perseverance, I was at last put into the way of "working the oracle" as far as Guzik was concerned. I found that this medium had a business manager (whose name I forget), through whom all sittings were arranged. I understand that this gentleman accompanies Guzik on his travels, and attends all séances.

At last a sitting was arranged for me, and I was informed that the fee for the séance would be one hundred French francs, or a million and a half Polish marks, equivalent to about thirty shillings in English money. Each sitter pays his share of this fee. When I mention that Guzik often gives four and five sittings per day, it will be seen that the income from his mediumship is not inconsiderable.

The sitting was fixed for six-thirty p.m. on Thursday, August 30th, 1923. We assembled in the foyer of the Hotel de l'Europe just before the appointed hour, and were met by Guzik's manager and the other sitters, who were: Miss Walker, an English visitor to the Congress; Professor Sydney Alrutz, of Upsala University; Mr. E. J. Dingwall, the Research Officer of the S.P.R.; Herr Fritz Grunewald, the Berlin engineer, whose instruments for use in psychical research are so well known; and a Dr. Neumann.

From the hotel we were conveyed in droshkies to the outskirts of the city, to a lady's flat, where many of Guzik's sittings are held. I do not know the name of the lady, nor could I ascertain the reason why the sittings were usually held there. We were ushered into a small room which was overcrowded with furniture, including a grand piano, tables, etc. After we had paid our respects to the hostess, Guzik was brought in from an adjoining apartment and introduced to the assembled company.

Jean Guzik is a middle-aged man of medium height and slim proportions. He has a sallow complexion, and appears to be in ill health. There is nothing at all striking in his personality, but a keen observer would not fail to notice in his eyes an alertness which is not entirely masked by his

exceedingly quiet demeanour. He speaks but little during a sitting, and seldom on his own initiative.

The sitting was held in the apartment containing the excess of furniture, and considerable pains were taken in order to darken the room effectively. Heavy curtains were drawn across the window, excluding every ray of daylight. The two sittings I had with Guzik were held in total darkness.

The room having been darkened to the satisfaction of

Guzik and his manager, the electric lights were turned on for the arranging of the sitters, etc. At this juncture, Professor Alrutz asked permission to attach two luminous buttons to the sleeves of the medium's coat. After some little discussion, the request was granted and the buttons affixed. A small rectangular table was then brought in, around which the sitters were placed according to the wishes of Guzik's manager and our hostess, who appeared to lead the circle which she had now joined. We linked up hands in chain formation; the lights were switched off; a few prayers were said in Polish; and the séance commenced.

I will not detail the exact order in which we sat at this stage of the sitting, as we received no phenomena of any description. Suffice it to say that the luminous buttons were visible during the whole of this period, and that Mr. Dingwall was helping to control the medium's right hand, his left being controlled by another sitter.

After sitting as described above for over half an hour, we were told that Guzik had been informed by his "guides" that the sitters were too numerous, and no phenomena could be produced under such conditions. Though surprised at this dictum, there was no help for it but to reduce the size of the circle. Accordingly, the lights were switched on; the medium removed the luminous buttons from his sleeves; and Miss Walker, Professor Alrutz, and Mr. Dingwall withdrew, after having been promised that another sitting (the fifth that day) would be held in my bedroom at the Hotel Bristol on the same evening at 11.30.

After a hasty cup of coffee, the lights were again turned out, and the remaining sitters, viz., Herr Grunewald, Dr. Neumann, our hostess, the "Manager" and myself re-formed round the small table, and the phenomena immediately commenced—almost before Professor Alrutz and his companions

could have got to the bottom of the street. I must mention in passing that our conversations with Guzik's advisers were conducted in French (as we understood they knew no English), our remarks being translated to the medium. We conversed in English among ourselves, and in this language discussed the control of the medium, etc. When Professor Alrutz and the others had left us, I was informed by my hostess, who then spoke excellent English (to my great surprise and amusement), that Guzik's "guides" considered the Professor and Mr. Dingwall



H. O. Harry Price
Jean Guzik
Warsaw
30/8 1923

Jean Guzik, the Polish Medium, and facsimile of his Signature.

"too critical," and it was for this reason that the circle had been divided. There is a moral to this incident, and I am still wondering whether our remarks in English were the cause of Guzik's "guides" putting their backs up.

I will now describe the way in which we sat, and the method employed in controlling Guzik. Commencing from the left of the medium, we were placed in the following order: Dr. Neumann (who informed me that he had attended every sitting Guzik had given that week); myself; Guzik's manager; Herr Grunewald; our hostess; the medium. The control of the medium consisted in Madame holding the right hand of Guzik, while Herr Grunewald was permitted to place his hand over the lady's hand, thus having a partial control, though a very ineffectual one. The medium's little finger of his left hand was held by Dr. Neumann, the remaining fingers linking up in the usual way. There was no suggestion made that the medium's feet should be controlled.

As I have already remarked, the phenomena commenced directly after my friends had withdrawn from the circle. The first thing I noticed was a small point of light about eighteen inches above the medium's head. The light, which gradually expanded into two lights, one about three inches above the other, was also seen by the rest of the sitters, and my hostess suggested that it was some distance behind the medium and "near the ceiling." I could not agree to this. The lights then travelled towards the centre of the table, at the same time a hissing, whistling noise, interspersed with growls, proceeded from the direction of the medium. The "lights" then approached each sitter in turn, and as one obtained a closer view of them, one could see that they were two tiny lambent flames attached to the upper and lower portions of black, elongated, articulated "jaws," which opened and closed in unison with the prolonged wailing cries or "yowls" which proceeded from the direction of Guzik. The "jaws" then approached within two inches of my face; stopped, and then touched me gently on the cheek, at the same time sounds of kissing proceeded from the direction of the medium. The surface of the "jaws" felt soft against my cheek. As the object advanced towards me, the two small flames illumined the surfaces to which they were attached, and I could plainly see the texture of the material of which they were made. This material was identical in appearance to stockingette. Without accusing Guzik of malpractices of any description, I must put it on record that if he had succeeded in freeing one of his hands, and if he had placed that hand and wrist in a stockingette sheath upon which were two dabs of phosphorus or similar light-radiating substance, and if he had opened and closed his hand in imitation of the movements of a mouth, the effect would have been identical to what I saw that evening. As far as I am concerned, there is no doubt as to the effect this extraordinary "snout" produced upon me. These black, illumined "jaws" appeared and re-appeared five times during this sitting which lasted but twenty-five minutes; and each time the exact resemblance to a hand in a stocking was forced upon me.

Between the visits of Guzik's curious production we were favoured with other phenomena. We were told that a hand-bell on the grand piano (which was just behind the medium) would be conveyed by psychic means to the centre of the small *seance* table around which we sat. After a wait of a minute or so, there was a crash behind the medium, and the sound of the bell falling upon the piano-top. The bell was *not* brought to the *seance* table, and it was not mentioned again. After the sitting, I measured the distance from the fallen hand-bell to the medium's chair, and I found that the bell was just out of his reach. But if Guzik had been able to free one arm and if he had used a short reaching-rod in order to pick up the bell; and if that bell had fallen off the reaching-rod and had crashed upon the piano, the effect would have been identical to what I heard that evening.

One of the sitters remarked that he had heard a note struck upon the piano, which was closed and locked in our presence previous to the sitting. I did not hear the note myself, but I tested the piano afterwards, and found very considerable play between the locked cover and the keyboard. With a piece of thin flexible steel I could have produced an entire *gamut* of notes by inserting the metal between the locked lid and the ivories. Sounds of stamping on the floor were heard, and the noise clearly proceeded from somewhere in the vicinity of the medium.

We were now told to prepare for the "grand finale" in the shape of Guzik's apocryphal "little animal," which has been variously described as a "dog," "furry ape," etc. We were told "not to be frightened," and were admonished to "hold tight and keep our seats," etc. A suitable atmosphere having thus been created, the "animal" appeared. The first notification of its presence was a bouncing noise upon the table-top, accompanied by growls, yowls, barks and hisses which came from the direction of the medium. It would be wrong to state that a ventriloquist effect was produced. No ventriloquist living can produce his vocal illusions in total darkness, because the *mise en scene* is absent. Though I admit that it is sometimes hard to locate sounds in the dark, a person of normal hearing should have no difficulty in ascertaining the direction of vocal sounds when they are produced in the immediate vicinity of his ears. As a matter of fact, Guzik's mouth was only a few inches away from my ear.

The bouncing and banging on the table continued, and the sounds reminded me very forcibly of the noise produced by an ox bladder (beloved of small boys and slap-stick comedians) at the end of a stick being wielded by someone who wanted to create a terrific din. As the sounds came closer to me, I gradually lowered my head towards the surface of the table, and the "animal" slid (as if it were being pulled), under my chin. I could distinctly feel a resiliency in the object which again impressed me as being like an ox bladder. I could feel no hair or fur; it felt smooth, soft and shiny. If Guzik had succeeded in freeing one of his hands, and if he had inflated an ox bladder attached by a string to a stick which was wielded in the manner I have described; and if the banging of the bladder was accompanied by zoological imitations upon the part of the medium—the resultant effect would have been identical to the medley of noises produced that evening.

The above phenomena having concluded, the lights were turned up and the *seance* was at an end. I paid half a million Polish marks as my share of the sitting; bought an autographed portrait from the medium; gave madame's maid a *pourboire*; and departed to my hotel to be in readiness for the next sitting due in my bedroom at 11.30 the same evening.

SECOND SITTING.

The notes from which the above account has been prepared were dictated to Miss Walker immediately upon my return to the Hotel Bristol. I informed Professor Alrutz and Mr. Dingwall of the "signs and wonders" I had witnessed after their departure, and they looked forward with much interest to the sitting arranged to take place in my bedroom.

Guzik and his manager arrived at the appointed time, and we set to work to prepare the apartment. The room having been darkened to the satisfaction of the medium and his friend, we proceeded to arrange ourselves for the sitting.

The table used was a rectangular one, about twice the size of that employed at the previous sitting. It was decided that Miss Walker and myself should control the medium, and we sat in the following order, commencing from the left of the medium: Miss Walker, Mr. Dingwall, the medium's manager, Professor Alrutz, myself, Guzik. The lights were then switched off.

Though I was supposed to control the medium, it was really the medium who controlled me, as he tightly clasped the little finger of my left hand. Miss Walker held the medium's left hand. All the remaining hands were linked up in the usual way. Nothing had been said about controlling the medium's feet, so I gently placed my left leg against the right leg of the medium. The medium just as gently moved his leg away from mine. Seeing that this leg control was distasteful to Guzik, I refrained from "following up" his leg and awaited events. With a few preliminary "shivers" on the part of the medium (who does not appear to go into a very deep trance), the phenomena commenced. The first intimation I received was a slight rubbing sensation at the bottom of the chair on which I sat. This was followed by similar sensations up the leg of the chair, culminating in a gentle poke in the small of my back. I at once extended my left leg in order to find out whether Guzik's right leg was in its normal position. It was not; in fact I could not find it. During my leg-hunting excursion, the little digs and pokes were in full swing, and my back and shoulders were frequently touched. Now, I do not say that Guzik produced these touches with his foot (I noticed he wore soft boots); but I do assert that during the period when my back was being touched, Guzik's right leg was not in the same place as he kept it when the lights were up. Also, all the touches could have been produced by the leg of a person sitting in Guzik's chair, if his lower members were uncontrolled.

The next phenomenon appeared to me as a bunched-up white handkerchief with a speck of light in the centre of the inner folds. This handkerchief was poked in my face. At the same time the medium was making guttural noises and mutterings and breathing heavily in my face. There was no mistaking the medium's breath, as I recognised it again after the sitting. Assuming that the medium wanted to do such a thing, there was nothing to prevent him from withdrawing, by means of his teeth, a handkerchief from some portion of his person and pushing it in my face. The interior folds of the bunched-up handkerchief could contain a fragment of a luminous substance. The fact that he would have to close his teeth in order to hold the handkerchief would account for the mutterings, etc., and the proximity of his face to mine would account for the unmistakable breath. None of the other sitters saw this handkerchief effect (which might easily be mistaken for a face by a person unacquainted with deceptive methods), for the simple reason that the luminous substance was in the interior of the handkerchief, which was kept turned in my direction during the duration of its appearance. Miss Walker told me afterwards that she likewise received pokes and digs, and a simultaneous pressure on both shoulders. Assuming this to be a normal and not a psychic effect, the trick is so subtle that I refrain, for obvious reasons, from giving publicity to the explanation.

The above phenomena lasted about thirty minutes, when it was decided to have an interval for coffee, etc. During

the interval Professor Alrutz conducted some experiments with Guzik pertaining to the reflex action of the nerves.

After the interval, the sitting was resumed, with Professor Alrutz and Mr. Dingwall as the controllers. The same phenomena occurred as in the first half of the *séance*, but I should like to emphasise the fact that it was only the persons contiguous to the medium who received the touches. The Professor and Dingwall got nothing in the first half; Miss Walker and myself got nothing in the second portion. Guzik's "animals" were conspicuous by their absence, though the Professor says he saw two small lights.

About 1.30 a.m. we closed the *séance*, with a solemn promise from Guzik and his manager that I should have another sitting upon the next evening, Friday, August 31st. The manager promised to meet me at six o'clock at the University, after the Congress had concluded for the day.

I kept the appointment the next day as arranged, but saw nothing of Guzik or his manager. After kicking my heels on the Warsaw cobbles for about an hour, Professor Adam Zoltowski, of Posen University, who happened to know the address of the lady where the sittings were held, rang her up at 6.40, and we learnt to our astonishment that the sitting had been in progress for over half an hour. The Professor was asked to tender the medium's apologies to myself, and regretted that it was found at the last moment "quite impossible to give Mr. Price another sitting."

The Professor had hardly replaced the telephone receiver when the principal Warsaw evening paper, the *Rzeczpospolita* ("Republic"), came out with a detailed "exposure" of Guzik and an unfortunate attack upon Doctor Géley. The article in question is a long one, and is signed by Wojciech Dabrowski, an associate editor of the paper. The writer attacks the policy of the Congress and criticises Dr. Géley's paper on Guzik, which the Doctor had read at one of the meetings.

Professor Zoltowski has kindly translated the Polish into English, and I will quote the portion of the article which affects the question of Guzik's mediumship:—

This, so to say, religious tone of the Congress also appeared in what we would call, perhaps, rather too drastically, the "canonisation of Guzik." This was done by Dr. Géley in his lecture concerning the experiments made in Paris with Guzik. Dr. Géley, in doing so, made the Warsaw toy a machine of precision. He gave testimony to the absolute good-will of Guzik and the genuineness of the appearances by him produced. At this point I must give my own experiences. I took part in a *séance* with Guzik at which all the phenomena described by Dr. Géley were produced with the exception of the legendary little animal. Well, I stated [at the time] that the touching of people was accomplished by Mr. Guzik, and in a hard fight I took away from him an umbrella which he used to this end. I state that I saw the rubbing of fingers against a phosphorescent surface, after which the famous little lights appeared. I state that the materialisation of the speaking head was an illusion because it was seen only by two very credulous and very frightened persons, and neither I nor anybody else saw any forms except two little lights. I state that the voice of this "head" was such as is described by Dr. Géley; that is, inspiratory and not expiratory, and that it made upon me the impression of the voice of a pretty clumsy ventriloquist because it proceeded from the direction of Mr. Guzik.

I wish to emphasise the fact that this account of a sitting with Guzik was published on Friday evening, August 31st, twenty-four hours after the notes of my sittings had been prepared. But the reader will not fail to notice some correspondences between my sittings and that attended by

M. Dabrowski. We both saw the "little lights," and M. Dabrowski says he saw how they were produced. Guzik certainly did not use an umbrella or other inanimate object for the "touchings" we experienced at our second sitting; the control was too good for that. I agree with M. Dabrowski that the "speaking head" was an illusion; but an illusion produced by a bunched-up handkerchief and a spot of some radio-active substance. I am certain that at M. Dabrowski's *séance* this handkerchief was seen by the "two very credulous and very frightened persons"; and the reason why the others did not see it was because the luminous spot was not turned in their direction. The same thing happened at our second sitting when I was the only person favoured by being shown the "speaking head." To a less observant and more emotional sitter the "speaking head" illusion might appear terrifying.

I left for Berlin a few hours after the publication of the *Rzeczpospolita*, but I understand that the article on Dr. Géley and Guzik caused something of a sensation, coming, as it did, in the middle of the Congress. By the time I had crossed the Polish frontier I was confident that I had heard the last of Guzik—but I was mistaken. On the Berlin-Flushing train my travelling companion (Dr. L. Haden Guest, the well-known sociologist), and myself made the acquaintance of M. and Mme. M. Woevodsky. Mme. Woevodsky is a daughter of Count Perovsky-Petrovo-Solovovo, the author of many articles on psychical research. When Madame Woevodsky learnt that I had been to Warsaw the first question she asked was: "Did you have a sitting with Guzik?" Upon my answering in the affirmative, she gave us an account of a sitting with Guzik that her husband had had some time previously. She declared that Guzik had been detected using his feet. In a letter to me she says:—

My husband had a sitting with this medium in Warsaw in 1915. During that sitting, it was arranged that there should be a small light burning in the room. A table napkin was put on the floor and Guzik said "it will fly over the table," but as it was rather far from him my husband saw him trying to get it nearer with his foot. He did not succeed, and had to abandon his efforts. He tried many other stunts of that kind, but owing to the burning light did not succeed with any of them. Finally he produced phosphorescent lights which were obviously phosphorus on the tips of his fingers. After that, he said he was not in the mood to continue, and the sitting was over.

I wish to make it clear that the above report of my sittings with Jean Guzik represent my *impressions* at the time of the *séances*. Were I to have a series of sittings, under proper conditions, I might perhaps be convinced that Guzik possesses all the psychic power ascribed to him. If he is genuine, he is unfair to himself in giving five sittings per day. He is equally unfair in permitting such inadequate control of himself. I understand that in Paris the medium was undressed and subjected to a thorough fore-control, and that the control during the sittings was of the severest nature. At the two sittings I attended the control was a joke, considering that they were held in total darkness. I can hardly imagine men like Sir Oliver Lodge and Professor Richet being convinced (as it is stated they were) by phenomena similar to the unconvincing effects I witnessed. If Guzik can produce at the *Institut Méta-psychique* phenomena which are absolutely above suspicion when the control is "perfect," as we are told it was, why does the phenomena witnessed among his friends come in such a "questionable shape" when the conditions are lax and of his own choosing? If the safeguards against fraud were so good in Paris, why are they so bad in Warsaw?

BAILEY'S "FESTUS."

A CORRECTION.

To the Editor of LIGHT.

SIR.—In a recent article: "A Spiritual Entente" (p. 538), I quoted—from memory—a line from Bailey's "Festus," which supported the thesis that the same fundamental teachings are found in all religions; and that they are in fact "links in a golden chain to be united in their place in heaven" (*sic*). This rendering, I find, though giving the sense of the quotation, is verbally inaccurate. In this form it must have lain in my memory—conscious or subconscious—for over thirty years! The lines occur in a lengthy homily delivered to a student by Festus; and I crave permission to reproduce a few lines of the setting in which it appears:—

I am an omnist and believe in ll
Religions—fragments of one golden world
Yet to be reit in its place in Heaven—
For all are relatively true and false,
To those who practise, or have faith in them.
The absolutely true religion is
In Heaven only, yea, in Deity.
But foremost of all studies, let me not
Forget to bid they learn Christ's faith by heart.
Study its truths, and practice its behests:

They are the purest, sweetest, peace fullest
Of all immortal reason and records:
They will be with you when all else have gone.

Truly has it been said that poem of "Festus" "is the offspring of a glorious and surpassing genius"; or again, "If Coleridge, Wordsworth, Goethe, and Shelley had not existed, we should esteem such writings as this a miracle."

Yours, etc.,

J. SCOTT BATTAMS, M.R.C.S.

119, Priory-road, N.W.6.

FROM A WINDOW.

Summer zephyrs, rippling leaves;
Birds a-twitter on the eaves;
Filmy cloud and sapphire sky—
Yellowing fields of wheat and rye—
Earth's rich beauty cast so fair
E'en in city street and square.
Wistfully we longing rise
To fairer scenes, and fairer skies—
A spirit realm—a world at rest—
Just through the gates, Life's final quest.

—H. FIELDER.

POLTERGEIST PHENOMENA.

(A summary of Professor Haraldur Nielsson's paper read at the Second International Congress for Psychical Research in Warsaw, 1923.)

In September, 1907, the Icelandic medium, Indridason, accepted an invitation from a clergyman living in a village in the southern part of Iceland. While he was out walking with the clergyman's daughters he twice saw the same apparition: A man in his shirt sleeves, with some sort of a belt round his waist—on the former occasion in connection with a lady they met, and the second time as they passed a certain house in the village. The lady lived in this house, and her husband had committed suicide the previous autumn by drowning himself in the sea. Before doing so, he had evidently taken off his hat, coat and waistcoat, for these garments were found on the shore. But of these matters the medium had no idea whatever.

After the medium's return to Reykjavik, strange disturbances began, both in the rooms which the medium shared with a theological student in the house of the Experimenting Society, and at the séances. At one of the sittings the medium's chief control requested that a prayer should be offered for "a certain person who had unfortunately slipped into the séance." This was done, and the disturbances stopped for a period of two months.

We, of the experimenting circle, were sitting for materialisations. On December 6th an attempt was made to photograph the medium by flash light, in order to see if one of the unseen operators could succeed in making himself appear, nobody but the photographer being present this time. The result was what appeared to be a foolish attempt to deceive, but the medium seemed afterwards to have no idea of what really had happened. We asked for a new séance which was willingly granted. We talked to the controls and they seemed now to discover that the suicide had played a sordid trick upon them: that he had interfered with the experiment and got hold of some of the power. They told us that he was there now and in the worst of temper. "Heaven knows, how this sitting may end, as he is now a semi-materialised ghost." Then great disturbances commenced, and the séance lasted 5½ hours. The medium was quite terror-stricken. We had to watch him by night for a long period. All regular sittings stopped.

Great disturbances continued in the medium's rooms; things were thrown about even in full light; one night the medium was pulled out of his bed, which was sometimes shaken violently, the medium himself lying in it. Once he was even levitated in full light, as if the disturbing force were going to throw him out of the window. The watchers and the medium had twice to leave the building; so serious were the disturbances. One night the intruder seemed to get the control and spoke through the medium. He appeared to be very angry, and said he should have liked to be able to kill the medium, "this trained instrument," and to do all possible harm to those "in the so-called upper world." The controls seemed to have found some means to weaken his control and expel him.

When we resumed our séances the disturbances still continued, until they reached a climax on January 4th, 1908. At that séance a clairvoyant sitter saw the operator repeatedly throwing things about. Sometimes we were touched

by an unseen hand. I myself was even aware of the form of the fingers, when the hand touched my head. After this last sitting the intruder seemed to repent. The controls allowed him to speak through the medium. He then humbly asked forgiveness and promised to stop annoying us, and told us that one of the control's assistants was going to help him. This night the medium's chief control tried to explain to us, why the intruder had been so remarkably powerful: namely, that he had to a certain degree got his old body, and was in reality materialised, having a firm body, although invisible except to clairvoyant people.

Through the controls we continued to get news of the intruder, and after an interval of more than a month he, for the first time, manifested himself at a sitting as a direct voice. After this he came more frequently and later he seemed to develop into an invaluable support for the controls. He spoke in the direct voice as none of the other intelligences, and seemed to be the chief operator when things were levitated or moved about, and finally to become a powerful protector of the medium.

We were later told by a reliable witness, that the suicide had by no means been a wicked man, but somewhat addicted to drink and sometimes prone to malicious tricks.

When some albums were shown to the medium, he pointed out the photograph of the suicide, whom he had never seen in the body.

To me the greatest mystery in all these occurrences is that the medium should make his stupid attempt at deceiving when the photograph was taken. We experimented with him for nearly five years, but however closely he was watched by very sceptical persons, both members and non-members of our Society, he was never discovered in any attempt at deceiving, except this one. Was he at this moment seized by some kind of madness, or was he the subject of suggesting influences? If the disturbing force was a separate entity, had he got control of the medium, and did he induce him to commit the imposture? Did he get the upper hand of the controls on that special occasion? Is it possible that malignant intelligences can snatch some of the ectoplasm from the controls—supposing these to be separate entities—when they are managing the medium in a for them, abnormal state? When making these investigations we are on treacherous ground.

If there is another world hidden behind the veil of our senses—the possibility of which we cannot deny—is it not questionable whether it is wise to carry on the investigations as if we had to deal with no other intelligences than those of the sitters and the medium's subliminal? Would it not be wise to put the gifts of the clairvoyants into practical use when experimenting with the physical mediums, who appear to be exposed to the greatest dangers? We must learn to avoid the pitfalls, and endeavour to find out wherein the difficulties lie.

Imagine the unspeakable wrong that we should have done to the medium, if we had, on account of the suspicious séance, given up all experimenting and publicly denounced him as an impostor. He proved the same wonderful medium after this as before.

From this I draw the conclusion that mediums should be treated with greater consideration than sometimes is done, especially by inexperienced and very sceptical investigators.

HARALDUR NIELSSON.

THE ATTITUDE OF PROFESSOR RICHEL.

"Boadicea" writes:—

The following extracts from an article in the Journal of the "American S.P.R." for September, 1923, by Professor Chas. Richet, replying to a criticism of his "Thirty Years of Psychical Research," with which Mr. Leslie Curnow dealt in your columns recently, may be of interest as showing how the mind of the scientist works:—

"Certain realities come to the understanding of man by ways which are not the ordinarily tactile ways or the ordinarily auditory ways. And this is indisputable. This I have called cryptesthesia. That is all. I can hardly go further. I know that rash scientists believe that they can explain by the presence of discarnate souls, by the survival of certain deceased persons, certain phenomena of cryptesthesia. I cannot follow them on this ground. . . . In the polemic courtesies I have had with my friend, Sir Oliver Lodge, I upheld that cryptesthesia was a fact, whereas the Spiritist theory was a hypothesis, and I do not think that this can be contested. Even if the Spiritist theory were true—everything is possible—it would not at all overthrow cryptesthesia—it would explain it, although I do not seek to explain it. I do not oppose any other hypothesis to the Spiritist hypothesis, but because I have not a presentable hypothesis, that is no reason to make me accept that which is presented to me. For truly facts have multiplied with such intensity in the past twenty years that we can hope for new discoveries which will upset all our knowledge. The Spiritist hypothesis is so imperfect that I prefer to wait. But my waiting is not passive. I wait in studying, in

working, in searching passionately and untiringly. I voluntarily accept Spiritism as being a working hypothesis, perhaps useful, but in any case terribly incoherent.

So may I be permitted to recommend to Spiritists to set aside all sentimental considerations, all religious mysticism. In studying the geological periods of the earth, if one is a serious scientist, and does not go to seek for inspiration in Genesis, it is necessary to study rocks and fossils without having any consideration for the verses of the Bible. But, unfortunately, many Spiritist papers are invaded by demi-religious prediction, which I regret enormously, because they abolish scientific serenity. In effect to look upon it coldly, the Spiritist theory is poor enough, it is in accordance with the idea of the old Egyptians and of savage tribes. To continue after death the same paltry intellectual existence that animates us during life is miserable enough, it is even not seductive enough.

"I have less hope than the Spiritist, but my hopes are that there will be a new theory very different from the present Spiritist theory, a theory which will not be the Spiritist theory, a theory which will light, in a new day, all these phenomena which stir us.

"My formal conclusion is that it is necessary to work still and always, to redouble both vigour and audacity, to have an enthusiasm which will attach itself to research and not to theory. The harvest will be finer than that which in our most rash dreams we have been able to hope."

These may be regarded as the conclusions to date of Professor Richet. We admire his courage, and are proud as Spiritualists to feel that humble though we are our hypothesis, in his estimation, holds the field for lack of a better.

LIGHT,

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THE "CRISIS."

SOME THOUGHTS ON SPIRITUAL EVOLUTION.

History abounds in periods of crisis, many of which are regarded as unprecedented, final and catastrophic events, to eventuate (if passed) in mighty revolutionary changes.

We had such a period during the Great War, and it certainly eclipsed all the crises through which civilised humanity had ever passed. But its difference was in its extent, rather than in its essential nature.

Then came the after-war period, resembling, only on a larger scale, the conditions which usually follow on a great war. That many people should have seen something supernatural in the world-catastrophe (especially during the war) was only to be expected. That there should be many strange doctrines abroad was also to be expected. We have heard of mysterious White and Black Powers in the spiritual order fighting for supremacy. We have read prophecies, weird in the extreme, and "occult" theories which fascinated lovers of the weird and mystical side of existence—people who seek sensation rather than reason.

We saw that these were usually the fantastic weavings of ill-regulated imaginations, having little relation to the sane and orderly processes of the Universe. We hold that Nature is always reasonable, and some of the doctrines to which we have alluded struck us as being the negation of reason—mere figments and phantasms of the mind.

The Great War had its interior aspects, of course. It was the outcome of causes unseen, but not diabolical or in any way supernatural. Hate and fear, ignorance, lust, envy and greed are common phenomena of life. They must inevitably precede all disorderly manifestations on the physical side of life. There is nothing really "occult" about them; nothing to give any real basis to fantasies concerning "malignant entities," and strange tales and legends of the vampire and nightmare kind of which during the war we became rather surfeited.

Spiritualism and Theosophy represent great principles in Nature. It is rather pitiable—even if it is inevitable—that they should be made the happy hunting grounds of many superstitious fancies which are continually flouted by the hard facts of life as they emerge. We wake from the happy dream into the cold, stern light of every-day. We arise from the bad dream into a world the normal and commonplace character of which gives us a sense of relief.

It has been the same with those dreams, good and bad, with which the fabricators of pleasant fictions or nightmare fancies strove to soothe or to thrill us.

The war brought us into no beautiful Utopias such as were fondly depicted by transcendentalists whose idealism had run away with their common-sense. On the other hand, it did not deliver us over to the Powers of Darkness in final spiritual shipwreck.

The world, in short, went on very much as before, somewhat chastened, perhaps, and rather crippled. Cause and effect in the natural order were in no way affected.

We hear of many remedies for the misery and disorder of the time—each of them claiming to be a sort of Universal Solvent or Great Catholicon. It is to perform miracles. But there will be no miracles. There are no short cuts to the Millennium. Humanity will be finally saved by its essential divinity—that "Divinity which shapes our ends." We can only hasten the process by co-operating with the forces of Evolution. Religion will help, Work will help, Faith will help. But Reason will help most of all, and in especial that form of it which in practice is called common-sense. War is the chief enemy. The realisation that War is not common-sense will tend to abolish it much more speedily than the perception that war is irreligious. Until that idea penetrates the general mind we shall go on meeting with those knots and complications of contending forces which we call crises. There will be crisis after crisis, and humanity will for a time remain the hapless victim of things which it should control. Those things belong to the realm of mechanical laws and forces. When mankind can realise its spiritual nature it will put them under its feet. It should be the glory of Spiritualism that it can proclaim not only a Life after death but a Spiritual heritage for Man—the Freedom and Lordship of the Spirit, in which Wisdom is inspired by Love and Love guided by Wisdom.

THE METEMPSYCHOSIS.

I know my own creation was divine.
 Strewn on the breezy continents I see
 The veined shells and burnished scales which once
 Enclosed my being—husks that I once had.
 I brood on all the shapes I must attain
 Before I reach the perfect, which is God.
 For I am of the mountains and the sea,
 The deserts and the caverns in the earth,
 The catacombs and fragments of old worlds.
 I was a spirit on the mountain tops,
 A perfume in the valleys, a nomadic wind
 Roaming the universe, a tireless voice.
 I was ere Romulus and Remus were;
 I was ere Nineveh and Babylon.
 I was and am and evermore shall be
 Progressing, never reaching to the end.
 A hundred years I trembled in the grass
 The delicate trefoil that muffled warm
 A slope on Ida; for a hundred years
 Moved in the purple gyre of those dark flowers
 The Grecian women strew upon the dead.
 Under the earth in fragment glooms I dwelt,
 Then in the veins and sinews of a pine
 On a lone isle, where from the Cyclades
 A mighty wind like a leviathan
 Ploughed through the brine and from those solitudes
 Sent silence frightened.
 One autumn night I gave a quick low cry,
 As infants do. We weep when we are born
 Not when we die. And thus came I here
 To walk the earth and wear the form of man,
 To suffer bravely as becomes my state,
 One step, one grade, one cycle nearer God.

T. B. ALDRICH.

In the spirit world the dress symbolises the state of advancement of the spirit, and is esteemed as showing what each one has attained.—"A Wanderer in the Spirit Lands."

WHEN life's long day draws on to evening, when the shadows fall and this world's sun throws its last golden beams upon our failing sight, and the unconscious spirit makes ready for flight, bearing the precious impressions, the innumerable and varied experiences—the record, please God, of some little victories won—the faithful angel companion stoops over its bewildered charge and gently helps it throw off the heavy mantle of the flesh. And that loved and tended spirit, waking at length in a new world of undreamt beauty—what shall it say and do when it sees the radiant smiling face, unknown and yet so strangely familiar? Surely it will cast itself into those strong arms, and weep out its joy and gratitude upon the angel's breast.
 —From "The Beauty of God," by Rev. F. Fielding-Ould, M.A.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

A correspondent in the United States sent us the other day a copy of a journal representing the oil industry, published at Grand Falls, Montana. Sandwiched in with prosaic and technical information relating to oil drilling and finance was a ghost story. It was a perfect story, briefly told in the American vernacular. The headline of the story was terse, if not attractive. It read, "Ghost of Dead Tool Dresser Hangs Around Derrick for Four Nights and Crew Jumps Job." We were almost tempted to reproduce the story here—but we waited. Then a letter came from our correspondent to inform us that the ghost story was not true after all, and with regret we consigned it to the W.P.B. We mention this incident, not because it is a rare thing to have the bottom knocked out of a ghost story, but to show how necessary it is to treat with caution the general run of ghost story that appears in the Press. Week in and week out we receive from all quarters of the globe stories that are supposed to relate to supernatural happenings. Some of these are published in journals that in all other matters are most careful for the authenticity of the contents of their news columns. The only thing that does not seem to matter much, so long as the story reads well, is the veracity of the ghost story. In a recent novel, "Men Like Gods," by H. G. Wells, the author, in commenting on the smallness of a newspaper, published in the Utopia he described, accounts for this by explaining that only the truth was permitted to appear in the journal of that country. In our case, if we did not sometimes wait a while, our journal could easily be filled ten times over with so-called supernatural happenings. We, however, prefer to adhere to the principle of Wells's Utopian newspaper, and within our human limitations will always pursue it even when it is opposed to popular journalism.

The Annual Congress of the Church of England commenced its deliberations on Wednesday last at Plymouth. It happened that the Rev. G. Vale Owen found himself, in the course of his lecture tour, during the past few days in the West of England as well. He stands at the moment a solitary figure amidst the comings and goings of the bishops and priests who are trying to interpret the axioms of Jesus in terms of modern theology and archaic language. In the course of his address at the Civic Hall, Exeter, the other day Mr. Vale Owen said:—

There was persecution and blindness, and it was for them not to accept every new truth which came to them, but to take it in their hands and examine it under the microscope of their own reason, and then accept or reject it. They must always realise that once a truth was put before them, it was their responsibility whether they accepted or denied it. He had not left the Church and had not given up his Orders. They went to Heaven by divers ways. He went by the way of the Church of England. Spiritualism should make a Christian a better Christian. Whatever denomination men belonged to, it should make a Mohammedan a better Mohammedan, and a Buddhist a better Buddhist.

We wonder when the national Church will awaken to its responsibility as regards the truth that Mr. Vale Owen is voicing to the crowds of intent listeners in the course of his tour. The day may not be very distant when the sound of his voice and the import of his message will reach the ears and minds of the men and women who are meeting to-day in solemn conclave to discuss the light from heaven and have not thought to draw up the blinds of their house and let the light in. For it is obvious to those who now have this light that it is outside the Church as yet and not within it. Perhaps by the next Congress Mr. Vale Owen will be invited to draw up these blinds for those who are yet too timid to do it for themselves.

The "Daily Chronicle" last week published some recollections of Sir Oliver Lodge by a former woman student, who in the course of her article wrote:—

Once every term he came to the women's hostel to read to us. His coming was one of the treats of the term, and we awaited the great day with impatience. Lucky were the Seniors, who were asked to sit near "Uncle" at dinner! In my first term he chose "Fanny's First Play," and I still recall my surprise at the variation and resonance of his voice. Had I shut my eyes, I could have imagined that each character was being read by a different person—yet no, it would have been impossible to gather together so many people with such mellow voices. On "University Sunday," the first Sabbaths in Christmas and Easter terms, we went in caps and gowns to the Cathedral and to Carr's Lane Chapel

respectively, for morning service—the giant Sir Oliver heading the procession in scarlet gown and black velvet cap. At these services he read the lessons—a treat to his students and the rest of the congregation alike. Sir Oliver was like a father to the University. Once when he had not approved of some trivial entertainment we had given, he asked us to meet him. We went, half dreading a curtailment of liberty—the more disappointed and hostile as it was a thing we did not expect from him. . . . We came away in very different mood—more his than ever. He asked us not to regard him as a critical head, but to think of him as a father giving his daughter a kindly hint. And he just added a few words on the power of women, which some of us still remember almost word for word. His name is famous for his achievements in science; many folk know him as the author of "Raymond," but his students (the women at any rate) remember him for his voice and his eyes—for his genial personality and emanating kindness.

In an article entitled "Are Religion and Science Opposed?" by Canon Barnes, Sc.D., F.R.S., published in the "Sunday Express" last Sunday, appears the following views of the Canon, who writes:—

A friend who moves about a good deal said to me recently, "There's a general opinion that religion means believing in Adam and Eve, and in Jonah's whale, and in Daniel and his lions, and that children who die are not safe unless they have been christened, and that men will be damned unless they accept the Athanasian creed. The result is," he continued, "that very many have no use for religion. They look to science for truth, and believe that science has killed Christianity." I am afraid that his estimate of the present situation is fairly correct. Until people get a truer idea of what Christianity really is, they will not be willing to call themselves Christians. What is a Christian? you ask. The answer is simple. A Christian is one who accepts Christ's teaching and tries to shape his life accordingly. "But," comes the reply, "that means believing in Adam and Eve, and in sin and death coming to the earth because Adam ate an apple." It does not. There is no mention of this story and theory in the teaching of Jesus. He merely said that in the beginning God made mankind, male and female; and that is a fact which no one will deny. The fact is that there is no quarrel between science and the religious teaching of Jesus. But, in the past, men combined His teaching with their own science, which we now know to be in many ways wrong. They thus made a system of theology of which some parts are no longer credible. We must get back to the revelation of Christ, and combine it with good science.

In the above last few words Canon Barnes gives the right and only true direction to a wandering humanity, except that we prefer to use the word "forward" instead of "back" to the revelation. The sign-post that to-day points to this road of progress is Spiritualism, which to put it another way is the science of the spirit, which science leads us by a direct path to spiritual things. This is the direction that we all want, and we are one with Canon Barnes in his desire.

Since Dr. Charles Richet invented the term cryptesthesia it has set a fashion amongst scientists and doctors to invent new words by which to express themselves when faced with the problems that arise when investigating psychical matters. The latest one appeared last Sunday in an article by a Harley-street doctor in the "Weekly Dispatch" when writing on the question, "Is There a Sixth Sense?" The new word is allergen, and it means any substance to which any person is specially sensitive. It is a nice, euphonious word, but it does not lead us very far. In the course of his article the writer states:—

The question which is now being asked is this: Is there any connection between this bodily sixth sense and the sixth sense of the mind or spirit which enables its possessor to penetrate beyond the darkness surrounding ordinary men? In other words, are those highly sensitive human creatures known as "mediums," with their gifts of second sight and telepathy, to be compared with the much more common physical "sensitives" who can detect the presence of a spider in a dark room without touching it, or who become ill when they happen to sleep on a horsehair mattress? If so, then we must admit the reality of the "substances" or "spirits" or "essences" or whatever they may be which so severely agitate the mediums. For the physical "sixth sense" does not deceive its possessor. When he or she becomes ill the special "allergen" is always present. In every single one of seven cases in which a woman patient who was sensitive to spiders declared that a spider was present in the room the insect was found when a search for it was made! The "medium" detects what ordinary men and women cannot detect. Yet, as in the case of the spiders, it is often possible to apply tests of the genuineness of his or her observations.

THE IMPERISHABLE RECORD.

WHY MEMORY IMPLIES SURVIVAL.

By H. ERNEST HUNT.

Memory is a most valuable starting-point from which one may proceed to the consideration of many weighty themes. It has the advantage of being an agreed and known fact, linking on quite naturally to the yet-unknown. Most people think of their memory as being good or bad, whereas they really are referring to their recollection. Their memory is truly perfect and complete. This memory is itself the basis of all mental growth, for when we have once "cognised" a thing some trace is left upon the brain which enables us to "recognise" it on the second occasion. Without some such process as this it would be necessary for us to keep on "cognising" each item afresh every time, and progress would thus be rendered impossible.

The physical basis for this memory and recognition is the plasticity of the nervous system. Every sense-impression effects some re-arrangement of the delicate nerve-tissue of the grey matter of the brain, and this modification—for just exactly what it is intrinsically worth—is permanent. A strong mental impression results in a strong modification, and a slight one likewise in a faint record. Impressions gradually recede from consciousness as they are overlaid by the succeeding rush and welter of new ideas, but they are not wiped out. We know of no process of mental obliteration. We can add to the store of mental impression, but of a method of subtraction we have no inkling. We can "overcome the evil with good," by building in better impressions to balance and finally outweigh the evil tendencies, but these latter—again for just exactly what they are worth—still remain on record.

Impressions thus recede from consciousness, and not being recalled and given fresh life, gradually lose their effective importance. For without being in any way wiped out or obliterated they may find themselves outweighed, practically to extinction, by the enormous preponderance of thoughts of an opposite type. Thus, for the random and stray evil impressions of the past, Nature provides a kindly process of antiseptis, in the continued better thinking of the present. This view may well relieve the consciences of those who find it a hard doctrine that their past is ever in evidence against them.

On the other hand, we see in this perfection of memory the true import of the "Judgment Book" idea. That book is our own in-written and self-written record, at which it is simply folly to cavil. It is the book of our own personality, the balance of our inherited equipment plus our experience. It is as accurate as the audited balance sheet of a commercial concern, based upon its original capital plus its subsequent transactions. If any of these individual transactions or items could be wiped out or cancelled, then the balance could not possibly be the same. So it is also with ourselves. Had we not had just the experiences which have actually been ours, our personality could not possibly be the same. We are built of our memories, and the fact that there is no wiping-out for anyone by any means whatever, ensures absolute justice, and a safe guarantee against any favouritism or special privilege.

Forgetting is simply a process of dislocation between the record and its revival. An idea may be forcibly repressed and forbidden to enter consciousness, but it still hovers in the background of mind, and indeed it may become uncommonly active and make a great nuisance of itself. But it is not lost; it is only hidden behind the screen of consciousness. In repression the dislocation may be more or less intentional; in ordinary forgetting the losing of the link of association or connection is accidental. In either case the forgetting is apparent only, the actual fact remains in memory. Forgetting thus really emphasises the fact of the true permanence of memory.

A man's personality is strikingly bound up with his memories: if he loses these temporarily (i.e., "dislocates" the connecting link) who then is he? He does not know, and if nobody else happens to know either, he is likely to find himself in a very unhappy and difficult position. His memories are the links that bind him to the world of his past, and from these, if he is to continue the same personality, he cannot be separated.

This gradually-accumulated wealth of past experience in memory gives ballast to the personality, and prevents too sudden changes of thought, idea, and conduct. It tends to keep a man stable. His years of sanity restore his balance after his weeks of madness. It acts as a counterpoise against any tendency to fly off after wild ideas, since by reason of the mass of olden memories the infiltration of the new must take time to effect any radical modification. What it does for the individual it accomplishes also for society, the nation, and for civilisation. This is the basis of the tendency to resist the new simply because it is new; and thus in Memory we see Nature's safeguard for the continuity of her schemes.

Memory, however, is by no means to be solely regarded as a function of the brain and certain facts indicate that it can operate apart from the physical body. Observation and Memory are two halves of the same thing, for the record of the observation is itself the physical basis of

memory. We might say that that which observes also remembers, and one psychologist has suggested that "there is no memory: there are only memories."

Experiments with patients under the influence of anaesthetics have shown many cases where accurate visual observation was successfully accomplished. Numbers of patients have definitely seen the operations on their own bodies, though not with their physical eyes, nor from the same angle of vision that those eyes would give. They have remembered their observations; though the brain, as a part of the insensible body, was temporarily deprived of its functions. Hypnotic experiments also show the function of sight operating correctly at a distance of many miles from the physical eyes. Medical writers refer to numerous cases where memory and intelligence have remained complete, or have been intermittently restored, in spite of grave injuries, lesions, and extensive organic disease of the brain, and occasionally after nearly a lifetime of imbecility.

The inference thus suggested is that it is not the eye that sees, but that something uses the eye as the machinery of sight. Further, since the record of the sight impression is itself the physical source of memory, we should gather that memory, so far from being a function of the brain, is a faculty that is ordinarily exercised through the brain—a distinction with a very big difference.

If then, as we can gather much evidence to indicate, observation can be effected without the use of the physical eyes, and its counterpart, memory, can exist apart from the physical brain, it may be suggested that that which sees and remembers is something apart from the body. We may term it, for the purposes of differentiation, spirit; and on this basis the essential sensory self is spirit, operating through the various bodily channels and machinery with which orthodox psychology has made us acquainted. This position now seems identical with that of Aristotle, who says, "eyes, ears, nostrils are sense-organs only; they do not come first, for the feeling soul is not in them. They are the means whereby sensible experience is referred to the spirit."

The "flashing" of a comprehensive range of memories into mind, such as is frequently recorded in cases of emergency or stress, and in the experiences of the apparently drowned, as well as in cases of trance and ecstasy, suggests the existence of a normal capacity of memory and experience of wondrous scope. This seems to be whittled down to a very feeble reflection and shadow of itself owing to the limitations of the physical organism. In other words, instead of the brain making us wise, it enshrouds us in an ignorance which is essentially fictitious and certainly temporary. This may be necessary for us at the present state of our evolution, but we may surely endeavour to look behind and beyond these limitations.

If we next ask what is the true seat of memory and observation, we may advance the matter a stage further by replying that it seems to be ultra-physical, and located in what we may term the "spirit" body. This spirit-body, there is much reason to believe, is a kind of etheric duplicate of the physical body, normally inter-penetrating and informing it, but occasionally separable from it in sleep and in some pathological and abnormal states. This etheric duplicate is not, however, the most real self; this essential self is pure spirit, and "a spirit hath not flesh and bones."

It must be clear that our physical configuration is determined largely by the conditions of the planet upon which we happen to live; the etheric counterpart is for obvious reasons built along the same lines, and will continue to retain those characteristics so long as the self is unable to free itself from its terrestrial habits of thought. But as soon as it begins to throw these off (in the after death state, of course) this etheric body will have fulfilled its purpose and will begin to disintegrate as the need for it passes. Thus in pure spirit in the Ego, we may suggest lies the ultimate seat of memory. It manifests concurrently but less effectively in the etheric body, and it works again concurrently but in a still more limited and clumsy fashion in the physical brain.

We thus see that so far from memory being merely a matter of some importance in daily life, it is a subject that is intimately bound up with destiny and our evolutionary future. We may bury the body and the physical brain with its material record in the grey matter, but we cannot inter the etheric counterpart with its parallel memory, nor can we cremate the Ego with its ultimate record. These non-physical elements carry that record with us wherever we may go. Indeed we might well ask what would be the use of any scheme of immortality or survival which did not include memory. If I am to survive I must surely survive as myself, for anything else would be but a mockery, and I am not myself if deprived of my memories. Other people's memories are no possible use to me, and if I possessed them I should be those other individuals instead of myself. Thus, arguing from the one point of view, survival demands memory; while from the other angle, memory inevitably suggests survival. Again, survival demands memory, and as experimental evidence shows post-mortem memory to be a fact, it adds much to the cogency of the argument for survival.

We might go further and point out that this three-fold working of memory in the brain, the etheric body, and the

Ego, following the analogy of breathing, in and out, from body to spirit and *vice versa*, implies our present and simultaneous existence in three distinct orders or realms—worlds, if we like. It suggests that at the moment we are living both in time and in eternity, in space and out of it. Time and space thus seem to be merely the limitations imposed upon our conceptions of the infinite, necessitated by our physical make-up. We are thus living upon both sides of the veil at once. We are dead and alive at the same time, comparatively dead in our limited bodies, and very much alive in our essentially spiritual selves. Death is thus but the complete and final limitation of life in the worn-out or destroyed body, which has already, during what we have been pleased to term "life," very successfully limited the true powers of life almost to extinction.

These deductions, inferences, and speculations are, however, taking us somewhat far afield by their engaging interest; but the primary importance of these considerations arising out of memory lies in the continuity that they imply and indicate between our present and our future state. The latter grows naturally and in an orderly manner out of the former. No doubt in the twinkling of an eye we shall one day be changed, but it will be a change of state rather than of self. To-day the future self is being compounded of our thoughts, words and deeds, and I can conceive of nothing that can more tend to waken our sense of moral responsibility than this simple fact of the essentially spiritual nature of memory and its permanence.

PSYCHIC PHENOMENA AND THE SPECTROSCOPE.

To the Editor of LIGHT.

SIR,—Mr. George Browne, in his letter on this subject published in LIGHT of September 8th, is in error in saying that the spectroscope has never been applied in psychical research, or at any rate that there is no recorded instance of this.

I may therefore mention that a patent has been taken out by MM. Bouvier and Revel, of Lyons, for a method of photographing the "astral" or fluidic limbs of persons having undergone amputation, or of hypnotic subjects put under the influence of "passes." The sitters are photographed in the extreme violet rays, and some photographs in my possession certainly show the silhouette of the missing limbs, though faintly visible. Curiously enough, the "fluidic" arm in one of these photographs is covered at the wrist by the appearance of a coat sleeve bearing military stripes, and the sitter was a soldier!

Experiments were less successful in the ultra-violet rays, though a quartz prism seems to have been employed; but this may have been due to the lack of plates prepared to register extreme ultra-violet rays.

In this connection I may mention that two French savants, MM. Duclame and Jeantet, while conducting spectroscopic investigations in the ultra-violet rays emitted by metals, at the Pasteur Institute, invented and published in the Paris "Journal de Physique," two methods for sensitizing ordinary rapid photographic plates for the extreme ultra-violet rays, the first of which consists principally in the reduction of the emulsion to an extremely thin layer; and the second (and most simple) method, in the use of fluorescent substances, of which the most practical has been found to be refined machine oil. A thin layer of this is passed over the plate and allowed to dry before use. The (blue) fluorescent quality of the oil reduces the excessive rapidity of the etheric vibrations to the degree capable of affecting the sensitive salts.

A curious result was accidentally produced during the photographic experiments conducted at Lyons by Messrs. Bouvier and Revel, and mentioned in the early part of this letter. A young woman sitter was photographed under the extreme violet rays for the purpose of revealing her "aura" photographically, but instead of this result being obtained, an unexpected "X-ray" result showed the bones of the knees and both of the thighs by a transparency effect quite unlooked for.

Some wave-lengths of ordinary sunlight seem to have this X-ray quality when falling on organic substances in some peculiar conditions, for I possess an authentic photograph of the famous entomologist, Fabre, taken in his study, in a flood of sunlight from the window beside which he was seated, and in which careful examination with a magnifying glass shows not only a transparency of one of his limbs, showing the bars of his chair through the trousers and flesh, but also what appear to be the bones of the right ankle and foot, through the boot, and even the curtain-knob behind the soft hat worn by Fabre.

Certainly more photographs should be taken in extreme violet or ultra-violet light, as certain supernormal entities may emit or reflect these rays; but specially prepared plates should be used and appropriate spectroscopic appliances.

Yours etc.,

C. J. HANS HAMILTON,

Corresponding Member of the Society for the Study
of Supernormal Pictures.
Le Pavillon,
Mauzé,
Deux Sèvres, France.

"MESSAGES FROM THE LIVING."

To the Editor of LIGHT.

SIR,—Regarding my letter appearing in your issue of 15th inst. (p. 586), I have received a letter from Miss H. A. Dallas raising the point with regard to the actual times of the communications, etc., and as other correspondents may raise the same point, I am giving hereunder copy of my reply to this lady.

Yours, etc.,

W. E. HAZLEHURST.

"Brooklands,"

Hope, via Sheffield.

September 17th, 1923.

COPY OF LETTER TO MISS DALLAS.

Dear Madam,—

I regret that your letter of the 13th has only reached me this evening, having been re-posted from my home address.

I fully appreciate the points you raise, but can only reply definitely re the times *we received* our communications, viz., 1st March about 5.40 p.m., 5th March, approximately, 3.30 to 4 p.m. (these direct voice séances being held in darkness the time of each manifestation can only be approximated), and the 15th March about 6.10 p.m. The boy Ernest Goodwin is in the Army. On the 1st March, not having reported sick, he would, in all probability retire in the late evening. On the 5th March he would be in hospital and restricted to earlier retiring, and probably his chum allowed in to sit with him. From his letters I gather that he was rather better and ready for convalescence about the 10th March, and quite better when he wrote the first reply on the 20th March; therefore on the 15th March he would not be so restricted as on the 5th.

It is unfortunate that this boy is so difficult to draw, as it spoils an otherwise interesting case, but you will notice that I tried to get him to say whether he had been dreaming or was delirious, and he passes the points in a very off-hand way.

I think you will agree with me that to have put my questions to Ernest Goodwin as "leaders" would have made his replies of little value as evidence.

Allowing for difference in time I reckon he manifested on the first occasion, say about 10.15 p.m., Indian time, and on the 2nd about 8 to 8.30 p.m., and third about 10.45 p.m. On all or any of these occasions he could easily have been either asleep or awake—more likely awake.

I don't know if you have noticed a curious feature of these manifestations, viz., the apparent dual statement on each occasion (except the last) that he was ill and that he was well, as follows:—

"Love extra mahygiy may I very u h illegw"

which may perhaps be translated: "Love extra may give I very ill."

Then:—

"Tell her I am well and happy."

At Mrs. Johnson's direct voice séance:—

"Hello, Alice. O! my head!"

Then his emphatic replies to Mr. Kennedy and Mr. Higginbottom practically meaning he was "here" (well and hearty).

N.B.—I understand he almost shouted, "I'm here!"

This rather made me think he was in a sort of semi-doze, half in the physical and half out, giving way to his malady then "keeping his pecker up" for Alice's benefit.

I may say that I have now allowed Miss Alice Goodwin to send a copy of LIGHT to Ernest, in the hope that it may awaken a fresh interest for him, and so induce him to give us better information.

Yours faithfully,

W. E. HAZLEHURST.

"Brooklands,"

Hope, via Sheffield.

September 17th, 1923.

THE BIBLE AND MODERN SCIENCE.

To the Editor of LIGHT.

SIR,—You will permit me to quote from the "Evening News" of 17th inst., a sentence from the address at Sefton Park Presbyterian Church, on Sunday last, delivered by that profound thinker, Sir Oliver Lodge, which runs as follows: "My own researches have led me to a firm conviction of the fundamental beliefs of Christianity."

It will, I am sure, be interesting to Sir Oliver Lodge to know that his wonderful discovery as to light was clearly and beautifully stated in the inspired word of God at least 3,500 years ago. If Sir Oliver Lodge and your readers would like the complete proof of this I shall be very pleased to give it if you can find space. Will you please understand that I do not write this letter in any sense to belittle Sir Oliver Lodge, but rather to enhance his fame as the chosen instrument of the Almighty to bring to light the hidden truths of His greatest book.

Yours, etc.,

WALTER WYNN.

Mortimer House, Chesham, Bucks.

AN IMPRESSIONAL MESSAGE AND ITS SEQUEL.

To the Editor of LIGHT.

SIR,—The following incident, which occurred a week or two ago, may interest your readers; I am sending it at the suggestion of the persons for whom the message was received. They are the parents of a charming girl who died under tragic circumstances some years ago. She was a brilliant musician and composer, and after her death, her parents could not bear to open the piano, and locked her music away. Quite lately, they began to long for music again, and decided on buying a piano player; they bought a fine instrument which as nearly as possible reproduced the human touch, and chose from the catalogue a list of music that they specially desired to have, including many of their daughter's favourites. Some of these had been already received from the piano player company, and some were on a separate list, marked "to follow."

About this time, I was asked to get an automatically written message from Rosalind (the daughter who had died) as I had done on several other occasions. At the beginning of the sitting, the following impressions came to me:—

2102. Numbers bore me, but it is 2102 as near as anything, or 2012—some kind of old chant, I think. There is a sort of idea that her father had that number in mind, was reflecting on it, perhaps turning it up again, remembering that Rosalind was so fond of it. Father would remember the numbers; he is good at that. There is a nasty accidental, a sharp, possibly, in it.

This extract describing my impressions formed part of a long communication which I sent to Rosalind's parents; and her mother wrote to me in reply as follows:—

Quite the most remarkable piece of evidence is in the very beginning. You could have no idea, of course, that just before our holiday my husband and I bought a "player" piano. Now, I am musical, and more or less of a pianist, but Rosalind was a brilliant musician and composer, far beyond ordinary amateurs. I haven't been able to bear the sound of music; all her music and manuscripts were locked away when it happened. Lately I began to crave for music again. I never could have played all the Liszt, Chopin, etc., she played so easily; so I got a Player automatic piano, a perfect instrument, and can make it sound almost non-mechanical. When the instrument came, we also got a catalogue of the music which is "cut" and made into rolls for these pianos. The composers are arranged in one section, all their works tabulated, and a reference number given for each piece. You give a number, not a name, in asking for a given piece at the music library. When I unlocked the oak chest containing my darling's music, and saw all the books of music she had, I wondered how I should remember all the pieces she used to play. I took out a volume of Chopin, and a list in her own handwriting, face out. It contained seventeen pieces—not nearly all she played, of course, but most of her favourites. I read this out to my husband, and he looked them up in the catalogue, and put their numbers down for reference. The music people have got about ten for us, and we are waiting for the others. Last week my husband asked me for Rosalind's list again, as he had mislaid his, and wanted to write the numbers of the "still-waited-for's" again. On Tuesday evening last, September 4th, about 9 p.m., I took up the catalogue, and went over the numbers with him again, as we want to get all her pieces, and meant to stir up the people again.

On Wednesday morning your script came. I saw at once the first part referred to the music numbers. I rushed downstairs, and saw that it was not the number of any roll we have (about forty in all). I got the catalogue. It is 2102, the number of Chopin's First Prelude, a short piece she was very fond of, and played often. Rather a chant-like air, written in key of C, with accidentals (sharps) of great importance! This is one of the pieces on her own list, and one of the numbers her father wrote again on his list to ask for, and its number in the Universal Music Company's catalogue is 2102. She always hated arithmetic. Her father is "good at" numbers. This remarkable number episode should be told about.

The sitting was held on Sunday, September 2nd. The above letter makes clear, I think, that I had no previous knowledge of the facts recorded in it. I ought, perhaps, to mention that I am not musical myself, and have no recollection at all of Chopin's First Prelude, though I have almost certainly heard it at some time or other.—Yours, etc.,

L. MARGERY BAZETT.

The Firs, Redhill, Surrey.
September 19th, 1923.

MR. THOMAS H. STEVENSON, PARKSTONE, DORSET, writes suggesting that the language difficulty experienced by the delegates at Liège could be easily overcome on future occasions by adopting an auxiliary language such as Esperanto.

A WORLD COURT OF ARBITRATION.

In the "National Spiritualist" of September 15th, 1923, appears a report of the proceedings at a gathering of Spiritualists held at Sunny Brae, Santa Clara Valley, California, from which we take the following notes of an address delivered by Dr. David Starr Jordan, of Stanford University, the famous educationalist and world peace advocate:—

His discussion centred about a declaration in a volume written by Hugo de Grotius, who was imprisoned three hundred years ago during the period of Spanish aggression against Holland, a book Dr. Jordan characterised as the greatest since the New Testament, in which Grotius declared that in the end and whatever the cause, the appeal "must be to the great court which sits in silence, the heart and conscience of common humanity."

This Dr. Jordan declared true of efforts to prevent war, for in the long run, he asserted, the mind and conscience of humanity is the one thing no nation can long stand up against.

Supporting his convictions, Dr. Jordan referred to a statement by Elihu Root in which he said there was no such thing as a "cause of war"; that there arises no problem, whatever its magnitude, which cannot be settled otherwise, and nothing so trivial but can be made the occasion for war if war is desired.

In the same vein, Theodore Roosevelt was quoted as convinced of the truth that, "It always pays a nation to act like a gentleman."

Reviewing comprehensively the circumstances leading up to the world-war, as well as the proceedings following the signing of the Armistice, Dr. Jordan expressed himself as dissatisfied with the League of Nations as it finally emerged, as a part of the Treaty of Versailles. Like a wound that will heal properly if given immediate attention, but will likely never heal if attention is delayed, and when given clumsily, Dr. Jordan declared was the wound left by the world-war, capable of being healed if it had been given immediate attention, which it had not.

In concluding, Dr. Jordan registered his approval of the proposed establishment of a World Court.

"I believe it would be wise to establish the court," he said. "It wouldn't do everything, but it would do good. I think this Court, properly organised, would be the means of appealing to the heart and conscience of universal humanity."

CLAIRVOYANCE: A THEORY.

To the Editor of LIGHT.

SIR,—May I add to the remarks of Mr. Horace Leaf in LIGHT, of September 15th, that for the purpose of clairvoyant vision it does not much matter what object is used, it seems to depend more on the idiosyncrasy of the seer than anything else.

The object of directing the gaze to a crystal, magic mirror, teacup, glass of water, cards, thumb-nail, palm of hand or anything else, is that the magnetism which proceeds from the eyes of the seer may collect and form a magnetic field or film, which, while inhibiting the physical vision, holds the attention of the clairvoyant vision to the images reflected from the astral light on to the magnetic field.

Some simply look into space and see visions in which persons appear life size, this may possibly be because they have an abundance of magnetism which forms a large field. My own experiments in this direction lead me to form the opinion that when a psychic does not use an object but looks instead toward a person, the magnetism from his eye forms a magnetic field against a part, of a certain density, of the aura of the opposite person, and so reveals to the seer pictures of the past and future.

This magnetism can be seen proceeding from the eyes: my own is of an intense blue colour, but I have seen it a brilliant yellow as well.

Yours, etc.,

H. LANGELAAN.

Honiton, Devon. September 15th, 1923.

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WAYS AND REFLECTIONS.

It was gratifying to observe that what was described by one newspaper as Sir Oliver Lodge's "vision of the universe"—as exemplified in his paper dealing with light radiations—took a conspicuous place in the Press notices of the meeting of the British Association.

It must always be a pleasant thing for those who study the mystical and ideal sides of the problem of the Universe, when the scientist is able, even in a small measure, to ratify the utterances of the prophets and seers of old. Light and the nature of light have been the theme of many of the philosophers of the past, especially those who knew something of alchemy. This journal has quoted some of these in the past, well knowing their liability to be classed as, at the best, mere speculations, or at the worst, mystical or metaphysical fudge.

The scientist, indeed, is a kind of auditor of the accounts of the physical universe. The seer and the poet "sum up" certain aspects of life and offer solutions to its problems which may quite easily be more dazzling than accurate. The scientist comes along and, substituting the slow plodding methods of science for the swift flashes of intuition, goes over the figures presented. It is not until he is able to sign them as "audited and found correct" that the world of practical affairs receives any substantial benefit.

L. T. Hill, writing from India, tells me, *a propos* of the subject, "Jokes I have Dreamt," that he once dreamed an excellent "Spoonerism." He had attended a garden-party at a country rectory, at which a company of lay clerks from a cathedral choir were to sing glees and madrigals. But they did not arrive, and the party was left songless. And on that night he dreamed that he was telling the story to a friend, adding the comment, "They should have been called 'clay larks' not 'lay clerks'!" And he remembered the joke on waking in the morning.

As my correspondent aptly remarks, we may often have dreams which strike us at the time as wonderful and impressive, but which, when we happen to recall them in the cold light of morning, turn out to be arrant rubbish. He quotes the well-known case, recorded by Edward Carpenter, of the man who dreamed that he had written some lines of exquisite poetry. Awakening, still under the spell of the dream, he wrote down the poetry that he might dazzle the world with it. And in the morning this is what he read:

"Walker with one eye—Walker with two,
Something to live for, and nothing to do."

In the course of an inspiring article in a daily newspaper on the spiritual side of science, I came upon the following purple passages where the writer of the essay had diverged for a moment to consider the question of music and colour:—

"What a blare of crimson music," exclaims a contemporary poet, 'does the rose make in startled gardens at noonday!'—and probably it does. Sometimes we may be able to witness . . . the spectacle of winter being driven away by the white fluting of crocuses above the snow; and in summer all the downs shaking to the voices of harebells who sing to each other and drown the sky-larks."

Such reflections as these are not only of the true stuff of poetry in themselves, but they help us to the consoling realisation of the underlying unity in Nature, a unity in which all the scattered elements are related, so that in imagination, and later in science, we are able to translate one into the other and interpret the secret of one by having previously solved the secret of the other.

D. G.

Mrs. ROBERTS JOHNSON will be in town on the 8th October for a few days. Letters to her can be addressed, c/o the London Spiritualist Alliance, Ltd., 5, Queen-square, W.C.1.

OBITUARY: ADMIRAL FLEET.—We record with regret the decease of Admiral Fleet, an old reader and friend, whose book, "An Admiral's Yarns," is in the Library of the London Spiritualist Alliance. He passed away at his house, The Camber, Reading, having retired from the Navy some twenty years ago. He was the elder brother of the famous actor, Rutland Barrington, and had himself considerable talent as a musical entertainer, for in his early naval days he was a prominent figure at ships' concerts. He paid us a visit a few months ago when a naval commander, one of our principal contributors, happened to be in the office, and the two, pleasantly surprised at such a meeting, exchanged maritime reminiscences. The Admiral's only child, Major Aylmer Fleet, of the Royal Field Artillery, fell in the Great War. A man of great popularity and genial manners, Admiral Fleet will be sorely missed; but we need only bid him *au revoir*.

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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 desired.

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 WORDING OF PSYCHIC MESSAGES.

Again we are asked to state whether in psychic messages the spirit communicator supplies the thought or idea and the medium the language in which it is clothed. That is not an invariable rule, but it is the general method. A notable instance is found in the case of the ghost of Sergeant Davies, which is on record in Scottish history. In 1750, Davies, who was amongst the English soldiers left in the Highlands to assist in the pacification that followed the battle of Culloden, was treacherously murdered for the sake of the money and jewellery he carried and was fond of displaying. After the murder his ghost is reported to have appeared to Alexander Macpherson, a shepherd, and to Isobel MacHardie, a woman in the shepherd's service. The ghost gave his name, announced the fact of the murder to Macpherson, and the message, it is said, led to the discovery of the body and the arrest of the murderers. Unfortunately, for the completeness of the evidence, the ghost of Davies spoke in Gaelic, a language of which, when in the flesh, he had no knowledge, and although the ghost story was listened to in court in Edinburgh, the two men were acquitted solely (as Sir Walter Scott believed) because of the ghost and its "newly-learned Gaelic." Here we have a case which suggests the possibility of the medium (who must have been either Macpherson or MacHardie) having supplied the wording of the message, and the spirit the essential content—the thought. But it is to be remembered that there are many cases of spirit messages being given in languages unknown to the medium, and in such examples it is obvious that the spirit communicator supplies the words.

GERALD MASSEY.

The name of Gerald Massey stands high in the annals of Spiritualism. He was amongst the pioneers, and the remarkable address by him which we published in these columns a few months ago sufficiently describes his attitude towards the subject. He was a considerable poet and Egyptologist, but his literary reputation was sorely

damaged by his association with Spiritualism in the days when it was a subject of ridicule and contempt. In his earlier years much of his work was published in the "Athenæum." He passed away in October, 1907, his death evoking many tributes in the Press, especially in literary circles. The address "Concerning Spiritualism," which we republished, but which was first printed at the time of its delivery (1871), was greatly admired by Tennyson. We have given much before on the subject of Gerald Massey, but as we love to keep green the memories of the old leaders who bore the brunt of the struggle and sacrificed so much for the truth they upheld, we give these further particulars.

IS MAN A RESPONSIBLE BEING?

Determinism is only another way of saying that there are always causes which are equal to the effects produced, but Determinists, as a rule, ignore spiritual cause and fail to recognise that self-cultivation, self-control self-government are not only possible, but are increasingly possible to the individual who sets himself to win them, because spirit is power—hence the power to direct and control one's thoughts, motives and actions exists within, and can be called into action if we are willing. The idle boy learns unwillingly, the studious one hungers after knowledge. A log on a stream is carried onward by the rushing water; it has no power to interfere or to alter its course; it is unconscious, non-intelligent. A man may be carried down by a stream, and so long as he is submissive he resembles the log of wood, but when he realises his danger he brings intelligence and will to bear; he takes advantage of every circumstance or favouring eddy and steers his course patiently and steadily towards the shore. He cannot defy the current, but he can make it serve his need and help him to safety.

INSPIRATION OR COMMUNICATION.

We have, on a previous occasion, expressed the view that inspiration is a more natural and direct form of receiving spirit messages than are the usual physical methods. "Impression" is the term usually employed. It is obviously a higher form, but, of course, relatively a rarer one. But that does not disparage the more physical methods, which have an important place and value, and may lead on to the more advanced form of communication. Certainly, if we cultivated receptiveness to this more interior form of guidance we should be less at the mercy of errors which naturally arise where spirit communicators have to project their ideas through the dense veils of matter in order to reach those who cannot otherwise be approached or impressed. It is certainly clear that the highest forms of spirit intercourse are those which approximate most closely to the spiritual order.

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ANSWERS TO CORRESPONDENTS.

R. ISAAC JONES.—The subject of your letter has long been under consideration, and we hope that from investigations now being made we may have something substantial to report in due time.

L. F. (Liverpool).—We regret that we are unable to understand your question. If the ancient Egyptians arrived at any true conclusions regarding the future life, it is only to be expected that these conclusions should tally with the conclusions of modern Spiritualism.

the mystical call.—We have never had reason to suppose when the any possibility of a hypnotised subject being the autely under the control of the operator. It is always understood that the operator can only make the subject perform actions consistent with the character of the latter. He can never make him do things opposed to his moral convictions.

NEW PUBLICATIONS RECEIVED.

"The Beacon." September.
"The Outlands of Heaven." By the Rev. G. Vale Owen. Hutchinson and Co. (4s. 6d.)

[A continuation of the Script published under the general title, "Life Beyond the Veil." It contains much of special interest in the way of narrative and description of scenes and episodes in life "on the other side."]

"Where I Made One." By Maude Annesley. Hutchinson's. (7s. 6d.)

[A novel dealing with capital punishment and its abolition, with some passages of psycho interest.]

"The Kingdom of the Heavens; Some Star Secrets." By Charles Nordmann. (Translated by Dr. E. E. Fournier D'Albe.) T. Fisher Unwin, Ltd. (12s. 6d.)

"The Book of El-Daoud, the Father King." John M. Watkins. (7s. 6d.)

"The Gospel of the Holy Twelve." By the late Rev. G. J. Onseley. Edison (Printers), Ltd.

"The Royal." October.

WE ARE asked to state that Mr. Charles G. Botham, of Burton-on-Trent, whose abilities as a speaker, a clairvoyant and psychometrist, are well known and highly appreciated in the Midlands, is about to take up residence in London. Mr. Botham has just completed a successful visit to Glasgow and other Scotch centres. Many societies have already secured his services for Sunday and week-day work, and after October 6th he will be available for private appointments at the British College, 59, Holland Park

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, September 30th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. Prior. October 3rd, 8, service.

Croydon.—Hartwood Hall, 96, High-street.—September 30th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Brighton.—Mighele-street Hall.—September 30th, 11.15 and 6.30, Mrs. Charnley; 3, Lyceum. Wednesday, October 3rd, Mrs. Charnley.

Camberwell S.E.—The Waiting Hall, Havil-street, Peckham-road.—September 30th, 11, circle; 6.30, Mr. A. Nickels, of Luton. Wednesday, 7.30, service at 55, Station-road.

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

St. John's Spiritualist Mission Woodberry-grove, North Finchley (opposite tram depot).—September 30th, 7, Mr. H. W. Engholm. October 4th, 8, Mme. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—September 30th, 11, public circle; 7, Mr. and Mrs. Holloway. Thursday, October 4th, service.

Peckham.—Lausanne-road.—September 30th, 11.30 and 7, Mrs. B. Petz, also Monday, 3, and Tuesday, 8.15, Thursday 8.15, Mrs. M. E. Orlowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, September 30th, 11, Miss A. L. Fox; 7, Rev. J. M. Mathias. Wednesday, October 3rd, 7.30, Mrs. Boddington.

Worthing Spiritualist Church, Ann-street.—September 30th, 11 and 6.30, Mrs. Maunder. October 4th, 6.30, Mme. Beaurepaire.

Central.—144, High Holborn (Bury-street entrance).—September 28th, 7.30, Mrs. Neville. September 30th, Mrs. Graddon Kent.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, September 30th, 6.30, Mr. W. Carpenter. Wednesday, October 3rd, 8, Mrs. Ravfield, psychometry.

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.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR OCTOBER.

DATE.	TIME	TOWN.	HALL.	LOCAL ORGANISERS.
Oct. 8	8	Norwich	St. Andrew's Hall	A. B. Kiddie, 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, 61, Donald-street, Cardiff.
" 22	6.30	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, Dyldwyg-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-cebwr.
" 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.

MISS VIOLET BURTON has returned from her trip to the United States, and, very much benefited by the change, has resumed her public work.

"THE BEACON" for September contains a number of notable articles on art, literature and practical idealism in general. We may instance "Electronic Reactions," by Adela Constance Smith, "Nursing as a Career," by Sister A. E. Macdonald, "Mental Therapeutics," by Emma M. Caillard, and "The Unbeliever," a dramatic sketch by Mortimer Durand. "The Beacon" is well described as "a monthly review exulting unashamedly in the love of right education, of merciful and joyful religion, and of an art that does not repudiate beauty." Its editor is Captain E. R. Appleton, and it is published by Geo. Allen and Unwin (1s. 6d.).

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AUTUMN SESSION.

THURSDAY, Sept. 27th, 7.30 p.m. Opening Special Meeting. MR. GEORGE E. WRIGHT, "Quo Vadis?" In the chair, MR. GEORGE CRAZE, President of the Marylebone Spiritualist Association.

FRIDAY, Sept. 28th, 3.15 p.m. MRS. M. H. WALLIS (control MORAMBO) "Our Work and Methods, and Their Spiritual Aspect." *These meetings on Sept. 28th, Oct. 12th and 26th, Nov. 9th and 23rd, and Dec. 7th, are now FREE to Non-Members.*

MONDAY, Oct. 1st, 3 p.m. Private Clairvoyance by MRS. CLEGG.

TUESDAY, Oct. 2nd, 3.15 pm. First of Two Addresses by MR. GEORGE E. WRIGHT, "Spiritualism and the Church of England, with Special Reference to the Anglo-Catholic Movement."

WEDNESDAY, OCT. 3rd, 2.30 p.m. Personal Clairvoyance by MR. T. E. AUSTIN.
4 p.m., Discussion Gathering.

THURSDAY, Oct. 4th, 7.30 p.m. Special Meeting. MR. R. H. SAUNDERS, "The Reality of the Direct Voice."

PUBLICITY DEPARTMENT.

All the books recently advertised on this page are still available. A large stock of the new books offered at specially reduced prices are also still available, and all orders can be filled by return of post. Some rare second-hand books are also for sale. Full particulars gladly given on application.

GEORGE E. WRIGHT,
Organising Secretary

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