

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

I LOOKED for light, but found not any trace
Beyond those star-stirred vastnesses and chill,
That claimed and kept my utmost soul—until
You met me like a herald, face to face,
As Day meets Night upon the farthest hill,
And whitens all the darkest deeps of space.
—F. E. KAPPEY.

THE QUESTION OF ANIMAL SURVIVAL.

We often receive communications dealing either directly or indirectly with the question of animal life in the next world. So far, we have a large body of testimony indicating that in some form or another pet animals—if no other—survive to become the companions of those who loved them when on earth. Whether the human owner passes first, or the animal he cared for, the two seem to be reunited for a time at least. We prefer to confine ourselves to the facts as we have observed them, for we have to deal with a wide variety of opinion including, for one example, the case of the person who is shocked and horrified at the bare idea that animals should be found in Heaven (!) and, for another, the indignation of the devoted animal-lover over the suggestion that the pet animal has but a temporary survival, being animated by the love of its owner—a love to be outgrown in the upward career of the human spirit. We have seen those who contend for the immortality of all animals. We prefer to avoid argument in these matters. It is so easy to get into deep waters, since, for instance, we might assign quite a different meaning to immortality in the case of animals to that we attach to man as a deathless individualisation of spirit. We might concede the immortality of the animal principle, for example. But in this matter it is better to record the facts and the testimony as they reach us from spirit communicators than to contend for any particular view even if it is a reasonable view.

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THE ENLARGING STREAM.

We find at times an almost impish satisfaction in hearing a complaint about the scarcity of physical phenomena; that is to say, when the complaint comes from a quarter which has been active in making real physical mediumship impossible by the incessant persecution of mediums. In this respect, if we are to believe some of our friends the palmy days of Spiritualism belong to a generation or two ago. It was then the great things happened—supernormal manifestations of all kinds abounded; the outpouring was plentiful and continuous; there were evidences and to spare. To-day—oh, desolating thought!—is a day of small things. The flowing river of phenomena has dwindled to a thin stream. The treasury which once overflowed with shining coin has become displenished and now yields only a few miserable ducats. But is it really so? Strong and abundant phenomenal evidences of the physical kind—important as they may seem—are only a part of the modern dispensation. And we are even disposed to question the assertion that they have ceased to anything like the extent that some would have us believe. Experimenters are more cautious nowadays, and a great deal happens that, for one reason or another, is never published to the world. The stream is deeper now and runs more silently. The babbling brook has broadened to a river, and we who are borne along on its brimming current need not regret the prattle of the beck that led us to the broader waters.

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THE INSANITY OF WAR.

We take as especially appropriate to the present hour a passage from one of the articles by the late Elbert Hubbard. It appeared, we believe, in an American magazine some time before the Great War:—

The man too weak for war remains at home and perpetuates his kind. The warrior, unfitted by wounds and disease to fight longer, returns home to assist the man who escaped active service through weakness, and these two march their disabilities down the winding ways of time. And thus does the nation that conquers lose no less than does the one that is overcome. Only one party is victorious in war, and that is Lucifer and his allies, Woe, Want, Hate, Fear, Disease and Death. To-day the strength of a nation does not turn on its ability to fight but on its power to render service to other nations. It is productive skill that counts, not destructive ability. Big bodies of armed men are the greatest violation of common-sense that can be imagined. They are recruited and maintained by the forces of the production, in order to destroy that which labour creates and human hearts hold dear. Only selfish interests maintain armies. To-day we have generated a world-spirit, and it remains only to give this world-spirit a voice through an International Parliament to make it effective. All nations want the goodwill of all other nations, simply because the prosperity of the people demands amicable trade relations.

THERE is no death! this clod of mortal clay
May lose its form through Nature's sure decay;
But the freed spirit, in the realms of light
Solves Nature's mystery—puts death to flight.

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

[Mr. Edmund Dawson Rogers was the founder of *LIGHT* and for many years its editor. It was largely through his exertions that the Society for Psychical Research came into existence. An able journalist, he founded the "Eastern Daily Press" and promoted the National Press Agency, of which he was manager. A book giving his life-story was published by *LIGHT*, in 1911, but it has long been out of print and in view of its interest and value as the record of a veteran in Spiritualism, we gladly accede to the suggestion that it shall be republished for the benefit of a new generation.]

BIRTH AND EDUCATION.

I was born (said Mr. Rogers) on August 7th, 1823, at Holt, Norfolk, and am therefore an East Anglian. My parents were poor, and my father, whom I only just faintly remember, left home while I was quite a child and was never heard of afterwards. My mother had a small allowance from a brother who was in fairly good circumstances in the same town, and she made a little extra money for the support of herself and me by keeping a dame's school. She was a good, pious Wesleyan Methodist, and I became imbued with the same doctrines: but at an early age I had to attend the parish church owing to the fact of my gaining, by what influence I do not remember, admission to the Sir Thomas Gresham Grammar School in the same town. There I was placed, through the wish, I suppose, of the headmaster, a clergyman, on the classical side of the school, and nearly all my education and training were in Latin and Greek, to the almost complete omission and neglect of every other subject. We had the classics for our study every morning in the week and three afternoons out of the five, leaving only two afternoons for other subjects.

It is worth noting, I think, as an indication of how learning was then imparted, that the Eton Latin grammar was placed in my hands on the first day that I attended school. This Latin grammar was itself in Latin, so that in reality one ought to have understood Latin before he began to learn it. The general order of things was for the classes to go up to the headmaster's desk, standing around him on a little raised platform, where we had to repeat these rules in Latin—not to read them, but to repeat them by heart. As a matter of fact, from that day to this I could never learn things by rote, and I was thus placed at a considerable disadvantage as compared with other boys. For my failure to please the master in repeating these lessons I suffered considerably, and as the master had a strong penchant for the use of the cane and birch, I was frequently punished so severely that I could not sit down in my seat. Many a time I have seen boys held down over the desk by two other boys and thrashed with a birch rod. As a result, I dreaded going to school so much that I would have played truant if I had dared, and even now the old dread recurs to me in my dreams, and I have often wondered why I did not run away. In temperament, however, I was sluggish and dreamy and had no disposition to take part in any active exercises, and this may in part account for my unwillingness to resort to flight.

But at last this state of things at school suddenly

changed. By some good fortune I was on a certain occasion at the top of my class, but failed to repeat by rote the first Latin rule in that day's lessons, whereupon the next boy, who repeated it correctly took my place, and I went down one with a thrashing. So it went on until I reached the bottom, when with a courage marvellous to me then, I suddenly exclaimed something to the effect that it was not fair, and that I knew my lessons better than any of them. For this I was visited with another thrashing; but after

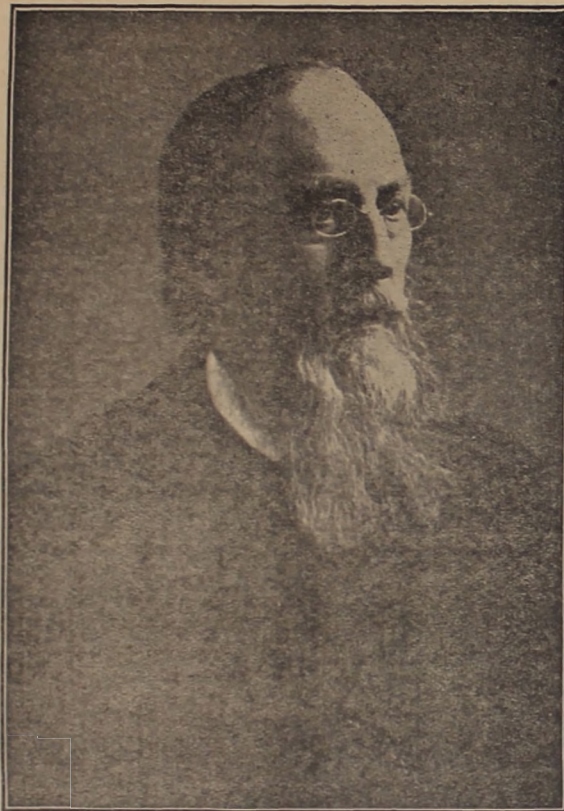
we had all returned to our seats, the master suddenly called out, "Rogers!" and I marched up to his desk, whereupon he asked me what I meant by my insolent remark. I replied that I had meant what I said. I knew, and the other boys knew, that although they could repeat their Latin rules by rote, they understood them really less than I did. The class was then called up again, and my assertion was put to the proof and fulfilled. I was placed at the top of the class again, and had no trouble afterwards. I became the master's confidential helper, kept his private accounts, and conducted his private correspondence. He, in return, assisted me in my private studies of Latin or Greek in every possible way, and before I left the school I was at the head, and could take any Latin or Greek classics and read them without previous study. And here I may pause to narrate a curious incident. When long afterwards I became a member of the Press at Norwich, I went as a reporter to a meeting held at my old school. Seeing my old master, who was just retiring from the school, I recounted to the Governors, in his presence, my experiences as a school-boy in that very school, and the impressions they had made on my mind.

While at school I had no particular pet study; in fact, no special interest in anything, except shorthand, and meeting with a system which, although not phonetic, appeared to me to be simple and easy, I devoted my time to a study of it, and became tolerably proficient; but by this time I had left school.

A YOUNG CHEMIST'S PURSUITS.

A chemist and druggist in the town wanted an apprentice, and as I was a favourite with the master of the school, he recommended the druggist to accept me and give me free indentures. While I was in my new occupation, the druggist was visited by a brother from one of the northern towns—Leeds, I believe—who, learning that I was interested in shorthand, introduced to me what was then known as "Pitman's Phonography," the system of which was compressed in a very condensed form on a single sheet of paper published at a penny, a copy of which he presented to me. I had already acquired successfully a knowledge of Byrom's, Gurney's and Taylor's systems of shorthand, but I at once saw that this system was far superior to any I had yet met with, and devoted myself so thoroughly to its study, that within a week I sent a letter to the author, Mr. Isaac Pitman (afterwards Sir Isaac), at Bath, with a lesson for correction. This was in 1840. I kept up a desultory

(Continued at foot of next page.)



Edmund Dawson Rogers

THE MEDIUMSHIP OF JAN GUZIK.

By H. A. DALLAS.

The November-December issue of "Revue Métapsychique" publishes a record of séances with Jan Guzik, at which Sir Oliver and Lady Lodge were present, and at which they were put in control of the medium. One of the remarkable occurrences at these séances appears to have been the materialisation of an animal.

On April 19th, 1923, Sir Oliver's note on this experience is: "I was jostled as if by a dog. I had the impression of a rather big animal trying to thrust its muzzle into the opening of the pocket of my trousers."

On the following day he and Lady Lodge were again controlling the medium. Lady Lodge makes the following note:—

"Suddenly the medium carried my arm behind. I was all the time holding on to his fist, my fingers hitched into his. He moved my hand so as to make me feel a body standing behind me, which reached as high as to my shoulder. It was very firm, covered with skin, or smooth stiff fur as it might be on the stomach of a dog. It was very surprising to feel this creature behind one! . . . I passed my hand over its surface for about the space of a foot."

Sir Oliver adds that they could hear footsteps, but they were more like those of a man than of a dog. The impression made on Lady Lodge by this creature was that it was very kindly. The French term is "plein de bienveillance."

It seems that it was not the first time this creature had been felt with this medium.

Some will, no doubt, be startled at the notion that an animal can materialise. But there are others to whom this is not a new experience. If it is confirmed by subsequent experiments under these test conditions it is a fact of no small significance.

Man has doubted his own survival of death, and when assured of it he has surmised that it is possible that the animals who have been loved by man may survive.

There is, however, a yet bigger possibility. Why should we suppose that life does not *always* survive? If life has not become individualised, it is only what Dr. Geley has called "psycho-dynamism," there is no reason to suppose that it therefore ceases as a force because it drops the material it had assumed? If, however, it has evolved into a higher and more specialised stage and has become individualised, *approximating* to qualities of humanity, why should we think that it will retrograde when it passes out of a material environment and drops a material body? Does it not seem more probable, and more in accordance with the laws of evolution, that it should continue and progress gradually along its own line. Supposing the opportunity occurs for some such specialised form of animal evolution to assume again a material covering it is hardly more extraordinary that it should materialise than that a human being should do so.

(Continued from previous page.)

correspondence with him for many years, and for a long time was one of the Phonetic Council, which was in reality a committee of expert writers of the system, to whom he used to refer any suggestions which reached him on improvements in the details of phonography.

My only other interest during my apprenticeship was botany; and that mainly took the direction of a study of ferns. I was frequently out with a companion by two o'clock in the morning, roaming all over the district for miles around in search of specimens of rare kinds of ferns. On one occasion I received a vote of thanks from the Royal Botanical Society for the discovery of the habitat of a very rare species of fern.

I served an apprenticeship of about six years with the chemist and after quitting his service I went as a chemist to a small town in Norfolk, marrying in 1843, at the age of twenty.

Now occurred my first abnormal experience, although I did not think of it then except as a strange coincidence. Having been, and being still at that time, a devout Wesleyan, I was, nevertheless, by nature a thinker, and therefore, perhaps, a doubter. I became very anxious as to my possible salvation, seeing that I could not rationally accept the doctrine of the Atonement as it was then taught among the Wesleyan Methodists—namely, that Christ died to appease the wrath of the Father and reconcile God to man. I struggled against my doubts, and consulted a Wesleyan minister, but the only thing I could get from him was that it was a sin to doubt, and that doubt was the work of the devil. That did not help me in the least; I could not do otherwise than doubt, seeing that the doctrine which had been taught me was repulsive to my reason.

One day in great distress of mind, I said to my wife, "I wonder what Mr. Pitman thinks on the subject." This suggestion came to me, no doubt, from the fact that in the lessons which he had sent me from time to time some few years before, written in phonography, I had, as I thought, detected some theological peculiarities. By the very next post from Bath I had a letter from Mr. Pitman in which he stated that while sitting busy at his desk that morning,

The whole process of incarnation by normal methods is wondrous and inexplicable, but we are used to it and so our sense of wonder is blunted; we know *something* about the process so we can label it as "natural"; we do not understand anything about the fleeting materialisation of the séance room, therefore it seems strange and uncanny.

If these experiments teach us to realise more profoundly the value of all life and to marvel more reverently over the natural processes by which it becomes manifest to our physical senses that will be one of the useful purposes which séances can effect.

We see the present order of the material universe from so limited a standpoint that no doubt our sense of values is perverted. The material seems to us real, that which our senses cannot cognise seems unreal. We erroneously think of life as an appendage—or by-product of matter; but the advance of psychic science is enlarging our outlook. The relative importance of the Seen and the Unseen is reversed, and we begin to conceive of Life as a tremendous, indestructible Reality and of Matter as its vehicle and tool.

A TYPICAL LETTER.

To the Editor of LIGHT

SIR,—I wonder if any of your Church readers can explain to me the reason for the intense antipathy which most of the clergymen of the Church, and, in fact, I believe ministers of all denominations show towards Spiritualism?

Some of them say it is the work of the Devil; some, that it is all fraud; and others only that it is unclean, and should be left alone; but you can never get them to discuss it, or explain how the things happen, and why.

I am told there are fools and rogues in Spiritualism, but surely there are plenty of these in the Church itself.

It is no use asking ordinary Church folk, for they only advise you to consult your clergyman, and so you get no further. I only know that I found it very hard to believe in the miracles and many other matters, until I learned that it was possible to have the same things to-day, and that the prophets were no different from other men except that they were what people call psychic.

What I have heard about Spiritualism seems very reasonable, but if you mention it to a clergyman, he only gets annoyed; or tells you to have faith, and leave it alone.

I really do not see why there can be anything wrong in proof, if it can be obtained, and why should we not find out if it is true? There must be many like myself who are troubled at the attitude of the clergy, for surely they are the ones who ought to find out and explain to us!

As there must be many Church people who read your paper, I thought there may be some among them who may be able to tell me the reason for this attitude.—Yours, etc.,
Mitcham. E. M. H.

*. We print the above letter from a lady correspondent as being representative of some of the inquiries which reach us. It is typical of the attitude of many persons to-day when encountering Spiritualism for the first time.

i.e., the morning on which he wrote, he had been overborne by a strong impression or impulse to write to me on the subject of the Atonement and to explain his views on the question, his attitude on the subject being that, in plain truth, God did not need to be reconciled, that it was man who needed to be reconciled in accordance with the Scriptures, St. Paul having testified that God was in Christ "reconciling the world unto Himself."

This was an immense relief to me, and I at once wrote to Mr. Pitman asking him from what source other than the Bible he had obtained this teaching. Mr. Pitman replied by referring me to Noble's "Appeal on behalf of the Doctrines of the New Church"—in other words, to the teachings of Swedenborg. I accordingly read Noble's "Appeal" with great avidity and delight, and for years turned my studies in this direction. You will see, therefore, that the two incidents of my learning shorthand as a boy, and this introduction to Swedenborg, prepared me for my future courses in life, one in the direction of journalism, and the other a preparation for the reception of Spiritualism.

One incident in connection with Noble's "Appeal" may be worth mentioning. The author states that Wesley, when in London making preparations for a mission through the country, received a letter from Swedenborg saying that he had been informed in the spiritual world that Wesley had a desire to see him. On receipt of the letter Wesley replied that the statement was quite true, that he had had such a desire, which he had never mentioned to anyone, and that he would indeed be pleased to call upon Swedenborg after such and such a date. Swedenborg's answer to this was that the date mentioned would be too late, as on the 29th of the next month (March, 1772), he would enter the spiritual world never to return. He did, as a matter of fact, die on that very day.

Such incidents as these and others of Swedenborg's life, showing powers of clairvoyance and intromission into the other life, had a good effect in preparing my mind for Spiritualism, which was not then known, but which I had less difficulty in understanding when the time arrived for its presentation to me.

(To be continued.)

THE AMERICAN "CARD MESSAGE" MEDIUM.

MR. MALCOLM BIRD REPLIES.

To the Editor of LIGHT.

SIR,—Presumably I may have space for a reply to Sir Arthur Conan Doyle's serious charges of dishonesty and incompetence in your issue of December 22nd ("Some Journalistic Inquiries"). This I shall make as brief as is consonant with adequacy.

Sir Arthur calls attention to his all-but-perfect record for accurate citation while in the very act of adding several black marks thereto. Need I say that I know him well enough to be certain that when he errs, it is through excess of zeal alone?

Assuming that the 2,500dols. offered for a psychic manifestation of objective character becomes payable, it will be paid by the proprietors of my journal. The Judges (not "judge") who determine whether it is to be paid are five gentlemen of scientific and professional standing. They have no connection with my journal other than their incumbency on my Committee. They give their time without compensation, often at inconvenience and sometimes at actual loss, from pure desire to advance psychic science. A more distinguished, honourable or impartial group could not be found—unless it indicates partisanship that four of them, like myself, have had experiences leading them to infer that the phenomena we seek exist. All these facts save the last have been printed, and I have talked and written them to Sir Arthur. Yet he says: "It is an abuse of words to say that a verdict is impartial if it will cost the judge £500 to make it." Intentional or not, this is plain slander. The money itself does not "poison" our inquiry half as much as such a statement from such a high source.

Sir Arthur says: "According to Bird's theory she went around to stationers' shops to have the cards matched." This theory is of Sir Arthur's manufacture, and is put in my mouth by him. Our actual belief as to the source of the false cards I can better set down below than here.

Sir Arthur reminds us that he has no direct knowledge of the case, being dependent upon my report ("Scientific American," December, 1923), and Mr. Stewart's letter. He will find support in neither for the statement: "She proposed that the next sitting be held in a better-lighted place," outdoors. October 16th in New York was a dull day; and the séance reached its climax after 5 p.m. The illumination in our office is superior to what might have been expected at the séance and to what was had. Sir Arthur not alone mis-states facts of record, but here where the facts are plainly not known to him he substitutes for them his own mistaken conjecture. If the light is to be cited, why not mention that in our office it comes from all sides; outdoors, from a single direction? Or that in our office the background is close-up and clean-cut; outdoors in autumn, vague and remote? These inferences are as easy to make and as pertinent as those he does make and present as facts.

"These results were given to the Press by the Committee as being true so far as they could see." They were not; and even if Sir Arthur has quoted his Press correctly, this does not excuse him. For he has my report, in which I explain that the investigators were forced to return in haste to town, without having consulted, compared observations, or scrutinised the cards; state that they were called upon prematurely for a statement; and quote what they said—that Mrs. Stewart had made a *prima facie* case. Must I tell Sir Arthur that this means nothing more than that she had come to New York to produce writings on cards, and had produced them? Surely we may grant this much without committing ourselves!

Sir Arthur says we were sure, at a certain moment, that the medium had five fraudulent cards upon her. My report states clearly that there were alternative hypotheses, and gives one.

Sir Arthur mentions the presence of a cinema camera. He does not state that it was a toy, capable of but ten seconds' work; or that it was exposed early and laid aside; or that it was for journalistic purposes alone. I believe he did not know these things; neither did he know anything different.

Sir Arthur not alone contradicts facts, but contradicts himself. He expresses confidence in my honour, and includes our inquiry among those which he regards as dishonest in their aims. Since he does not attempt to support this charge, I shall not comment further on it.

Sir Arthur is properly careful to separate the data he gets from my report, and those that he has from Mr. Stewart's letter. Where the latter are false, I cannot charge this to Sir Arthur. My Committee and I, however, do protest against his practice regarding this letter. Our testimony he regards as interested, so he amends it to suit the needs of his case. Mr. Stewart's statements he takes at exact face value, without examining their inherent plausibility and with no attempt to reconcile them with mine—save by changing mine. He apparently regards Mr. Stewart as a disinterested party!

Mr. Stewart is not even a witness; he has all his "facts" from his wife. I will deny without discussion that our rooms were noisy or in any degree tobacco-tainted. I don't

know exactly what "altogether unsuitable" for psychic work means. If it means that the medium was at all times uneasy; that (on her own plaint) she pictured our walls and furniture as concealing X-ray apparatus, electrical machines, and all sorts of things with no existence outside her imagination and no applicability to her case; that she thought Houdini was present *incognito* and in disguise; that she was acutely suspicious of telephones and windows—then we shall have to plead guilty. If it refers to any objective condition outside the medium, I am confident that the charge is unwarranted. In any event, Sir Arthur has not seen our office, and testifies to something of which he has no knowledge.

We are criticised for not having conducted a conclusive search of the medium. Now we were confident that nothing could be done with sympathetic inks, etc.; that the only trickery we need guard against was direct substitution. It is a matter of engineering judgment whether the best defence lies in examination of the cards or of the medium. Exhaustive search of a female medium is a most disagreeable undertaking for all concerned, and something that we are willing to take on as a last resort only, when no alternative appears. We therefore decided to rest on identification of cards. But Mrs. Stewart twice insisted that we search her; then she went home and complained about being searched. In neither case did our ladies denude her entirely, yet she speaks of the "degradation" of being "denuded by strange women." Sir Arthur accepts this, and speaks of her as "stripped of all her clothes."

If we had initiated the search and made other than an amateur job of it, what would the medium have said? Or, Sir Arthur? Wouldn't he have flayed our brutality, and asked how psychic phenomena could be produced after such an experience? Indeed, he would; and I should have agreed with him. Between a search that is more than a formality, and any possible alternative, the choice is too clear for argument.

Sir Arthur insists that, if she were substituting, she would have substituted back the stolen cards. My report indicates that she probably stole, not whole cards, but cards she had mutilated—she tore up cards freely, and we were conscious of not being able to follow her disposal of all the fragments. But had she got away with whole cards, I doubt that she would have substituted them back. She would then have been limited to the production of five writings; but she could not know how extensive her opportunities or necessities would be. That she actually matched the number of stolen cards is a coincidence; our physical evidence proves that the substituted cards were not ours.

Indeed, Sir Arthur grants this, and considers the source of these cards. He builds up a *reductio ad absurdum* by picturing the medium as going into the streets of a strange city and skirmishing about among the stationers till she found cards satisfying her; and he presents this theory as mine. It is in fact as absurd as he paints it.

Mrs. Stewart has been writing on cards for many years. If she is a fraud, she has always been one. She must then have a fixed source of supply, to which she can at any time go for matched cards, with the certainty of getting them secretly. In her highly suspicious frame of mind, would she not picture herself as shadowed wherever she went in New York? No, Sir Arthur, she didn't shop around to get the cards matched. She sent them to her dealer; and if you will examine the calendar of our sittings, and remember that we granted her two postponements, you will see that it took nearly a week to get them. Our cards were of unusual quality, and even so remote an attempt at matching them was slow work.

Regarding details in which Sir Arthur finds her conduct natural, these I easily grant. If we are right, she is a hardened offender, and a practised one. What may we expect her to do? Break down, stumble, fumble, stammer and blush, blurt out, "Alas, gentlemen, I am a miserable fraud!" and go home to oblivion? Hardly! The successful fraud must have nerve, must look and act like the genuine. Even in the stories, the villain is not betrayed by his every move.

Sir Arthur, however, chooses from our evidence all that can possibly be regarded as *consistent with innocence*. These items, necessarily numerous, he advances as *inconsistent with guilt*. The rest he puts to torture—accepting, amending, rejecting *in toto*, and many points calmly ignoring. If permitted to operate thus, any attorney could cast an impenetrable fog over the testimony in the clearest case imaginable.

For instance: at the climax sitting we supplied cards 4 31/32 inches and 4 29/32 inches long. The cards on which the writing appeared were fully and uniformly five inches long. This was the size in use on the day that cards were stolen. Sir Arthur maintains a shrieking silence regarding this evidence. Where does it fit into his theory of innocence?

This discrepancy in length establishes substitution. We were, however, interested in the academic question whether our stolen cards were involved, or others. I indicated in my report that further examination had reference to this secondary question alone: Sir Arthur cites my further facts as part of my direct evidence for substitution.

Of course variations always exist in the thickness of the cards of a lot. But here again Sir Arthur suppresses those of my facts which are unfavourable to him. He mentions

only that differences in thickness were found, of the same order of magnitude as would occur accidentally. He does not add that quantities of our cards were gauged, to establish a mean and a minimum value; and that the written cards lay wholly outside this range, so that *all five* of them are thinner than *any* of our 500. This demands explanation as loudly as the discrepant lengths; Sir Arthur ignores it as completely. I have pointed out that the chance of its occurrence, if the written cards were of our supply, would be one in 150,000,000,000,000. It is as though we tossed a penny and it came head 47 times running. If this happened to Sir Arthur, would he believe it was an honest penny, or would he look for the lead under its tail?

One of my judges, by the way, is very insistent that such combing over of facts for citation as I have shown in this instance is equivalent to actual mis-statement. The oath asked of witnesses—"The truth, the whole truth, etc.," I think, bears him out.

The term "desperate" is applied to the chances which the medium took to effect the substitution before our eyes. Again my report is ignored. Such substitution is done, not by digital dexterity, with hands and cards in view; rather, at a moment when the performer has so engineered that they are concealed from all. I recount how Mrs. Stewart created a condition where her both hands were out of view to all present; I explain how this was done in the garden though found impossible in the office; I state that the critical condition was observed and recorded at the moment of its existence. What more must I show? The adjective "desperate" applies, I think, to the attempt to pass by the explanation and make the trick appear one of difficulty.

"The possibility of an original miscount is not entertained," I don't know whether to rejoice, "How does he know?" or "Why should it be?" Does he picture us as assuming that there were 49 cards? Or does he really think we can't count without an error of ten per cent? Does he suppose for a moment that we counted carelessly, or but once? If Sir Arthur really believes this extraordinary comment to be justified, I can't imagine why he says another word; surely, if we could count forty-four cards as forty-nine, we are beneath the contempt of a two thousand-word critique!

Sir Arthur suggests that, in connection with the writing, an occult process was applied to the cards, changing their colour. Did it also change their thickness, alter their whole texture, and add uniformly at their ends just enough to make them match the cards which, if fraudulent, they must match? Did it make them lighter in weight with the writing than without it? By what fatality do the spirit operators follow so faithfully the channels of a cited fraud?

I find a strong tendency on the part of Spiritualists to assume, emotionally, that an attack upon any given medium is equivalent to an attack upon the faith and the phenomena themselves. Our Committee is the last body in the world thus to mistake the special case for the general one. We are inclined to believe that many of the phenomena occur, and we are trying to find proof of this that will convince the general public. Sir Arthur's protests from three thousand miles away, on behalf of a medium convicted to the satisfaction of every person attending our seances, do not help us to do this.

But, he tells us, she has sat with many others, and they have proclaimed her genuine. She usually supplies her own cards, and works on a stage remote from her audience. I know of but one instance where she attempted conditions approaching ours, and here the verdict was the same as ours. I have not mentioned the matter before, because it has not been relevant; but Sir Arthur's remark with which I open this paragraph makes it now relevant. The investigators whose verdict coincides with ours were officials of the organised Spiritualist church in America, sitting as a general trial court to hear charges of fraud against Mrs. Stewart. As a result of their findings she is now an "independent" Spiritualist.—Yours, etc.,

J. MALCOLM BIRD,

Associate Editor, "Scientific American"; Secretary, "Scientific American" Psychic Investigation Committee.

Woolworth Building,
233, Broadway,
New York, U.S.A.

January 11th, 1924.

THE CALL OF GIPSY LIFE.—"Not woman's reasons bade me back to the van when winter broke . . . Thoughts of green buds in the ditches beneath the moulding leaves that waited for me to uncover them and knew we when I came; of the first cloud of dust along the road—dust, ah!; of tiny sprigs on every bough that I might run to see; of busy birds stealing the straws and coming for the bits of cloth and wool they knew I placed for them; of early light with all the trees and fields wet and aglisten; of gentle evenings when the new stars came dropping down the sky; of the road—the road, ah!—I sitting on the shafts; of the cool brooks and leading Pilgrim in, and hearing him suck the water and tear the grass; of the running stream about my feet, and the soft grass that sinks a little—these bade me back."—"The Happy Warrior," by A. S. M. HUTCHINSON.

MRS. STEWART'S MEDIUMSHIP.

To the Editor of LIGHT.

SIR,—In an article in LIGHT some few weeks ago, I pointed out some weak points in the case made by the investigators of the "Scientific American" against Mrs. Josiah Stewart. I explained at the same time that I had never tested this medium myself, and that I was merely commenting upon the face-value of the report before me. Since then I have had the opportunity of reading the details of an investigation held by the leading Spiritualist authorities of the United States some eighteen years ago, in which they come to the unanimous conclusion that Mrs. Stewart's phenomena were fraudulent. This seems to me to be quite final and entirely justifies the "Scientific American" in its conclusions.

Yours faithfully,

ARTHUR CONAN DOYLE.

London S.W.1.

*. It should be stated that Sir Arthur's letter is in no way influenced by the letter of Mr. Malcolm Bird, since he was unaware at the time of writing it that Mr. Bird was in communication with us.—Ed.

THE GENESIS OF THE SPIRIT.

Mr. A. J. Wood writes:—

With reference to your remarks on the genesis of the Spirit in LIGHT of January 19th (Questions and Answers page), I should like to say how sane I think your answer is. Whilst that answer is, as you admit, speculative, there are, nevertheless, certain rational principles, based upon ascertained and recognised laws, which, taken into account, make the reply you give the only reasonable one.

The idea that the Spirit is something *added* to the body at some indefinite stage in its genetic development, though apparently entertained by some people, is without any adequate basis either in reason or philosophy. You are, I think, undoubtedly right in saying that "the Spirit is present from the germinal stage." But, at the same time it is necessary to distinguish between the *spirit* and the *life*, i.e., between the organised spiritual form which is visible, and which is of spiritual substance, and the life which infills it; in other words, between the vessel and its contents. It is the two taken together which determine the form of the physical organism. Swedenborg is very emphatic on this point, and I think the distinction he draws between the life and the organism, whether material or spiritual, cannot be too strongly emphasised. He says, in his "Divine Love and Wisdom" (para 6):—

"The conception of a man from his father is not a conception of life, but only a conception of the first and purest form receptive of life; to which, as a warp or initiaement, substances and matters are added in the womb in forms adapted to the reception of life in its order, and in its degree."

He tells us, further, in the last paragraph of the same work, that this "initiaement" of man is of *spiritual substance*, by which he means, of course, not the germinal beginnings of the body physical, but that which lies *interior* to them, and of which the other is the wonderful vehicle and instrument for the gradual building up of that no less wonderful organism of spiritual manifestation, the human body.

Such a brief review of the subject as I have tried to give does not transgress the Law of Continuity, which the idea of the spirit as being something *added* to the body inevitably does.

THAT WHICH ABIDES.

[We take the following lines from an excellent piece of rhymed philosophy, "The Present, the Future, and the Past," by Mr. J. St. Loe Strachey, in "The Empire Review." They form the concluding stanzas.]

But though we cannot stir or change a will
Which runs on adamantine rails, yet man has still
His consciousness, and, though so close confined,
He some day on his prison floor will find
An order for release. Its nature who can guess?
Absorption or Survival? No or Yes?
Change or no change? Let each for each descry
The whirling circle. I predict that I,
Since I am conscious, cannot wholly die,

What is material must its laws obey,
Must ebb and flow, bud, germinate, decay.
The soul is that which does not pass away.

Therefore let men when eager in debate
They canvass God and Truth, Free-will and Fate,
And strive the Past and Future to relate,
Remember this: We are not dead, though bound,
And in our "Fated Happenings" God is found.

J. ST. LOE STRACHEY.

WHENCE AND WHITHER?

By "LIEUTENANT-COLONEL."

This is a persistent question which has continually arisen in the mind of man ever since the pre-historic days when he was evolving from the animal stage and first began to reason about his environment and his position in that environment. What was he—a being evidently superior to the animals around him—doing here? Why was he here; whence did he come; and whither would he go?

Despite all assertions to the contrary, man has an inherent knowledge that there is something in him which cannot perish when his body ceases to show any evidence of his presence—something that, in some way he did not understand, was superior to that body, and the laws that limited it—something that was his real self, and which would continue to exist when that body had disintegrated and in common terms "returned to the dust."

From the street Arab to the greatest scientist, from the strict believer to the avowed atheist, the same question asserts itself during reflective moments, or when some incident brings it into his mind.

No one, if he is candid, can truthfully assert that he believes that Life arose as the result of chance happening from the interaction of matter, or that the "inorganic" could by any conceivable method produce the "organic." Life is obviously something so superior to matter, and the laws of matter, that it cannot have arisen therefrom. If, then, the question of the origin of Life appears insoluble, how much more so is that of Reason? The one over-rides the physical laws according to a designed plan, but the other, to a greater or less degree, controls and modifies the plan itself. A plant raises its head against the force of gravity, but a man raises a structure of his own design against the resistance of the same force, he not only resists the force himself but arranges for inorganic matter to do so, in the manner he desires. It is not reasonable to suppose that inert matter, which is absolutely subject to this law, could produce or evolve something which could defy the law. It would have no loophole of escape, no possibility of a first step towards such a result. Consequently that something, which is within man, and which distinguishes him from his surroundings, must have come from without the material boundary, and there is similarly no reason to assert that it will be retained within that boundary, or that material influences can in any way limit its existence. But that which is non-physical and potentially greater than the physical, cannot be measured by physical methods; while the very fact that we can conceive of a something unmeasurable by such methods is in itself proof that we possess a faculty which is superior to them.

SOME UNSATISFACTORY EXPLANATIONS.

There have been many theories which have attempted to explain this influx from outside, this cause of our superiority to the, otherwise, immutable laws of matter. The materialist will tell you that it is heredity; but that is no explanation, even if it were true. It is only putting the question further back, from whence did it come originally? It is true that the basic life, the aggregate of cells, the organic form, is transmitted by heredity, but, until a certain stage, the new organism is but a part of the parent, it has no separate life or volition. Then whence comes this volition; why does it assume control at a certain instant, and not before?

There are others who will tell you that it is an act of the Deity, a new creation. But, as far as our minds are able to comprehend His action, it is continuous, a perfect plan, without need of "interferences"; and to assume that this is necessary for every birth would be to imply incompleteness which required continual adjustment.

Another theory is, that spirits incarnate themselves to obtain experience. This is also difficult to realise, for if a spirit once possessed individuality, it would surely be more capable of progression while free from those material shackles which would absorb the greater part of its attention, and limit its capacity. The same argument would apply to Reincarnation, for the idea savours too much of those ascetics who believed they advanced their spiritual status by periodical bodily inconvenience. Surely evolution admits of no retrogression, unless to the detriment of the person or animal, whether mental or bodily? One cannot imagine a spirit desiring to return to mortal conditions, except for some momentous reason unconnected with personal advantage. In fact it is difficult to see where personal advantage could arise.

THE PURPOSE OF HUMAN EVOLUTION.

Another theory that can be offered to explain the "whence," is that spirit, the essence of being, is universal,

and permeates all existence as ether does matter. That it is like an ocean surrounding matter: that it pervades it, carrying the message of law and design, as it were by a super-wireless control from the mind of Deity. And yet this spirit control is not a passive operator, a mere super-physical link between the Cause and the Effect, but a living power, an outflow of the Deity Himself, working towards individuality, and seeking to produce this wherever and whenever possible. A very incomplete analogy is that of protoplasm, ever dividing and spreading as if to fill the world with life, and yet at the same time seeking every opportunity of evolution to attain to a higher and more perfect degree of organism.

Thus the aim of spirit is to obtain individuality, not in the sense of separation, but an individuality that shall of its own personal volition co-operate and ensure the perfection of the design. Not that the design is or can be defective, but permission is granted to share in that perfection.

Scientists speak of the physical laws as if they were something that, of necessity, came into existence with matter, or have always existed as an inherent function, or essential part of matter. They can get no further, and have to start with this assumption; for they have never given a reason why matter should be subject to law, nor have they shown a necessary connection between the two. There appears to be no essential reason why the electron, the ultimate basis of matter, must conform to law: no reason why these minute stresses in the ether (as they are assumed to be) should combine in orderly formation instead of ranging the universe in chaotic confusion. But the reason is there: there is a power compelling them to follow certain ascertained methods, and to conform to obvious designs. And then this power is in itself a paradox, for it is inexhaustible, a non-physical attribute. Surely the only explanation is by influx from another source, beyond physical limits: the constant, invariable action of spirit on matter.

This action is, however, universal, involuntary, except in as far as the transmission and constant supervision show evidence of intention. There is no choice, only the command to be obeyed, and order to be maintained without relaxation. Spirit aspires to higher conditions—not only to know its mission, but to participate in that mission as a rational delegate, a plenipotentiary of the Designer.

To achieve this purpose it was necessary to obtain individuality, and to sublimate matter by evolution until a suitable instrument was produced by means of which the purpose could be gained. Ordinary matter only provided the option between chaos and cosmos, and the function of spirit was to ensure cosmos. It was necessary to provide an instrument which was not bound to one or the other of these alternatives: which could exist in an intermediate position, and attain cosmical perfection by volition instead of compulsion.

This meant individuality, and the attainment varying with the wisdom and degree of volition that was exercised.

THE GRADUAL PROCESS.

But this individuality was not reached by a single step, when and how the transformation commenced is beyond the range of our investigation. We only know that at one period of our world's history, the existence of organic matter was impossible, but it has existed for such a vast period of time, and the early conditions are so unknown, that investigation is impossible.

However, the later evolution of individuality is more evident. From the primitive cell, which is the earliest trace of organic life in separate existence, to the vegetable, animal, and finally man, it has steadily increased in degree; and the latter, the highest form existent on this world, gives a potentiality of the highest degree of individuality consistent with the materials of which he is (physically) composed.

In the case of the vegetable, the individuality is more that of species than of each separate plant; the purpose of all plants of a species is similar, and the separate plant varies only as a result of environment. Given exactly the same conditions, and the whole species would be uniform.

The animal has more individuality than the vegetable, but the over-riding effect of species is still present. Not in the same manner or to the same degree, for in this case it is what is known as instinct, an influence rather than a compulsion, but an influence that can hardly be denied. When in close association with man, instinct may be somewhat modified, but in the wild state, animals find it practically irresistible. Whether this individuality of the animal king-

dom has any degree of permanence is a moot point. It may create, what might be called "a concentration of spirit," which is never wholly dispersed, and which may have a greater consistency when the animal has formed human ties, but it can never attain to the more perfect individuality of man.

Man possesses, potentially, the highest degree of individuality of which we can conceive. In his case, instinct is nearly inoperative, and can always be subdued. His volition is only limited by the means available, and, even in his present state, is to some degree superior to physical laws and matter. In him, then, spirit finds an instrument for the genesis of true and complete individuality. But real individuality in itself implies persistence; even in the partial individuality of the vegetable and animal we see the tendency in this direction; in their physical history alone; and a mental individuality must be equally persistent according to its degree of mentality.

THE PERMANENCE OF CHARACTER.

While it is doubtful if any individuality could cease to exist, it is unthinkable that an individuality which is advanced enough to realise its own individuality could be dissipated; it insures its own permanence by that knowledge. Many attempts have been made to explain cognition as a collection of sensations, but that is only begging the question, for it implies a cognition to realise the sensations, otherwise there would be inertness, in which any sensation is impossible; and only involuntary reaction.

Besides, this individuality is creating for itself a permanent vehicle in the form of *character*, which is entirely different from the *nature* of an animal, for it is a mental body, built up from thoughts as the physical body is built of cells. It is independent of the physical body, and although it may slightly mould the latter to its own type, it receives nothing from that body. But if an entity already exists, independent of the physical body, complete in vehicle and motive force—character and spirit—there is no reason why it should not survive the body; in fact it is logical that it should do so; for the physical body tends to disintegrate and is only maintained by the indwelling spirit, but is losing its efficiency with age, until a stage is reached when the spirit cannot, or will not, retain control. On the other hand, the character is being built up throughout the whole of this period, and is consolidated with age.

"Whittier?" is a question that no thinking man is ready to answer, for the conditions of space and time may be, probably are, so different from our own experience that we cannot conceive their effect. But *survival* is certain, and it is only logical that, whatever the conditions may be, when the mask of flesh is removed, like will gravitate to like according to the character-body that has been formed during earthly life.

It is also inconceivable that finality will have been attained with the freedom of this body. Spirit will still desire to increase its individuality, and correct its errors in the formation and handling of its instrument; difficult though it may be when that body has been fully formed during a long period of physical life. Spirit has desired individuality, and it must bear the penalty of that individuality, but its existence is eternal, and however far it may stray, and however hard may be the return, final restoration is certain; for even spirit cannot defeat the design; it can only take its share in that design by its own path.

God would not permit that to fail which came from Him, and to which He has given Free-will. He would not permit an eternity of punishment, even though that punishment were self-inflicted.

And even though the compiler of "Hymns Ancient and Modern" saw fit, as an expression of orthodox faith, to add to the Rev. E. Caswall's well-known hymn the verse:—

Whence we come, and whither wending;
Soon we must through darkness go,
To inherit bliss unending,
Or eternity of woe,

open-minded readers will prefer the contrary view, so beautifully expressed by Gerald Massey:—

From Him the strength immortal must be sent,
By which the soul could bear the punishment.
I cannot think He gave us power to wring
From one brief life eternal suffering;
If this were so, the Heavens must surely weep,
Till Hell were drowned in one salt vast, sea-deep.
Forgive me, Lord, if wrongly I divine:
I dare not think Thy pity less than mine.

"Laugh and be merry, remember, better the world with a
song,
Better the world with a blow in the teeth of a wrong;
Laugh, for the time is brief, a thread the length of a span,
Laugh and be proud to belong to the old proud pageant of
man."

—JOHN MASSEY.

A WORLD HEADQUARTERS OF SPIRITUALISM.

To the Editor of LIGHT.

SIR,—Spiritualism is world-wide, but scattered. There exists in Spiritualistic circles a growing feeling that the time has arrived when we should endeavour to concentrate our scattered forces. In the world to-day there is, it is said, something over six and a quarter millions of Spiritualists, and to these may be added those who, whether hostile or friendly, are, more or less, interested in Survival and Inter-communication. For these there is at present no central body to whom all may appeal, no common ground where all can meet, no helping hand that all can claim.

Any such body would be more effective if located in London than elsewhere. At one time or another everybody from all the ends of the earth find themselves in London.

LIGHT has always opened its columns to all shades of opinion. Where other journals and other organisations have taken a more or less definite and circumscribed line, LIGHT has stood for broad principles, its only motto being, "Light! More Light!" which, after all, is everybody's desire.

LIGHT goes all over the world. It has always been an organ of Spiritualism.

Now, and in the past, the L.S.A. affords to all comers, whether they be members or not, information on matters spiritualistic; they keep a register of mediums; introduce inquirers and generally facilitate research and inquiry. This they do gratuitously, although their income is none too large.

Abroad and at home the question is often put: "when I go to London, how can I get in touch with mediums, where can I go to make inquiries?" Most of these people find their way to the L.S.A., but visitors soon recognise that, as it now exists, the Alliance is the social club of a select coterie, and reluctance is felt about encroaching or renewing the call too often; in fact, inquirers do not feel themselves free to ask all they want, and it is not everybody who wants to join the Alliance at a guinea a year.

To meet this need the following suggestions are offered for consideration. It is proposed that:—

(1) The L.S.A. should become a world headquarters of Spiritualism.

(2) LIGHT should remain, as now, on the broadest possible lines of opinion, and be the organ of the movement.

(3) With the L.S.A. as a centre, all those interested in Spiritualism, whether merely inquirers or convinced Spiritualists, should register as members, so as to form one body.

(4) Membership to consist of:—

(a) Registered members, to subscribe oneshilling and have no privilege other than inquiries, but, on payment of additional fees, are eligible for all other privileges, thus:—

(b) Use of Library, 3/- a month; 10/- a year.

(c) Use of premises 2/6 per week; 5/- per month.

(d) London Member, £1 ls. a year.

(e) Country Members, 10/- a year.

(f) Foreign Members, 5/- a year, exclusive of the use of the Library.

(g) Affiliated Societies, 5/- a year.

The L.S.A., in conjunction with the National Spiritualists' Union and all Spiritualist Societies, should keep a register of mediums, lecturers, etc., arrange tours, facilitate the distribution of spiritualistic knowledge and literature, and, through LIGHT make known to the world what is going on everywhere in the Spiritualistic world and invite contributions.

This is not intended as an effort to incorporate and overshadow other bodies each of which has its own special objects and outlook and meets certain needs, but to keep in touch with them and to link up the various parts of the chain and make of the Spiritualist movement an organised whole throughout the world. Nor is it intended to give LIGHT any pre-eminence over other journals, each of which has its own sphere of influence. The object of these suggestions is not absorption, but unity in diversity.

Without committing anybody to anything, I may say that suggestions made along these general lines to various bodies and societies and individuals, friendly and not too friendly, have been so favourably received that I have been encouraged to address you, Sir, which I do with the greatest diffidence, and offer these suggestions, merely as suggestions, in the hope that some plan may be evolved to create—a World's Spiritualistic Headquarters.

Yours faithfully,

R. G. BERRY (Colonel).

THE astrologers did all alike presage
My uncle's dying in extreme old age;
One only disagreed. But he was wise,
And spoke not till he heard the funeral cries!

GREEK EPIGRAM.

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106

TELEGRAMS: "Survival, Westcent, London."

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PROPHECY AND THE LABOUR GOVERNMENT

Recently we published an illuminating article (drawn from the works of Andrew Jackson Davis) on "Evolutionary Forms of Government," wherein seven progressive forms were briefly described. In historical order the first was Anarchy—the negative germ—or no external government at all. The second was Patriarchalism, each tribe having its own despotic ruler. This form gradually changed into a superstitious Theocracy—government by supposed direction of God, the priesthood in reality having control through the psychological formula: "Thus said the Lord." The fourth form is the familiar Monarchy, in which, properly so-called, a single person rules: "I am the State." The fifth form is Republicanism, majorities ruling—the sovereign power is vested by the people in their representatives. The sixth is Democracy, the people themselves exercising the supreme power. There is not a little confusion of thought concerning the fourth, fifth and sixth forms, evolutionary procedure of thought having no political place.

The great Seer of the Nineteenth Century points out that "America is not a Democracy; it is Republican"; and that "a real democratic form of government has never been developed on earth," the government of Athens, in ancient Greece, having been an approach to it. This analysis of essential form being evolutionary, and thus of scientific authority, has an even higher but unacknowledged value as an operation of mind acting in a psychological or cognitive state one cosmic degree above the ordinary state. Conventionally Great Britain is a Monarchy, but in essence it is Republican, transitive to true Democracy. It is quite easy now to see clearly the real political position of the nations according to evolutionary law, which is of final authority. Writing in 1856, in reference to America, Andrew Jackson Davis said: "We aspire after a democratic form of government. It is superior to Republicanism. It will secure the rights of working men; the rights of Free labourers; the rights of the Slave; the rights of women; the rights of children." Out of this form of government, in its fullest development, will come the seventh, *Autocracy*, in which the ruler governs by inherent right. Indications of this evolutionary progression are observable all over the civilised world; most pointedly in Italy, where Mussolini, formerly an ardent and leading Socialist, now a dictator but no despot, with acclamation rules autocratically as by divine right.

Let no reader suppose this article to have a political bent. Politics are not in order here, but simply because of their unspirituality, not that they are secular—petty partizanship and expediency controlling affairs that should be determined by impersonal principles. LIGHT primarily postulates a spiritual universe, and that man is a spirit, hence his immortality; therefore everything touching his welfare as a spirit concerns

him in every relation of life. *Autocracy* is the octave note above *Anarchy* in the evolutionary scale—the tonic in a higher octave of cosmic harmonies. In the octave of *Anarchy* confusion prevailed; the god of Wealth and Power was worshipped; in the orderly octave of *Autocracy*, *Harmony* will eventually be consummated and the Harmonial Era shall arrive with worship of the Divine Love and Wisdom.

In another Harmonial article published in LIGHT in June last, is the following predictive reference to the progress of Labour as a political power in the world—not specifically referring to the particular party now governing, nor to any of the varieties of "Socialism" current:—

Perhaps the most daring political prediction of all history, its fulfilment now apparently sure, and even near, is given in one of the smaller volumes of the Harmonial Library, "The Fountain," a book at first sight seemingly fit only for children. There may be seen a clear forecast (published fifty-three years ago) of what has happened to the Church as a moral power in the world, and of social and political changes that are rapidly culminating. After the "Conflict of Science and Religion," was to come a great "War of Work," at the end of which, for the first time in history, "Labour would be King." Whatever one's sympathies in this matter may be, it is well to face evolutionary fact fearlessly, and it is undeniable that the Labour movement is moving fast as a political power. To all appearance the fulfilment of this amazing prediction is at hand. Whether Labour should prove worthy of "Kingship" for a season, or unworthy, would neither enhance nor diminish the brilliance of the prophecy.

Mr. Macdonald and his party, or any other Leader of organised Labour or of any other party, can retain political and social power only by obedience to the Divine mandates proclaimed in Cosmic Movement and Evolutionary Law, which are plainly operating to a destined unification of the nations and races of earth; under which supernal Powers all human institutions and wills, small and great, must ultimately bend or break.

DEAR OLD COMRADE.

Dear old comrade, we are waiting after long eventful years—
Many a day of happy laughter,
Many a day of bitter tears;
From your cheek the bloom has faded; frail the trembling hands I hold,
On the head I fondly cherish silver steals the place of gold;
But in fair or stormy weather
Through the wildwood and the heather,
We have always been together, and our hearts with love are bold!

Dear old comrade, we may sometimes fall to weeping for the flow'rs:

Pledge of lovers' joyful meetings,
Pledge of youth's unmemoried hours!
Long the pathway we have wander'd under ever-changing skies,
Yet with faith to lead us onward earth has seem'd a Paradise;
So when Morn at last is beaming,
And our Beulah Land is gleaming,
I shall see Love's Banner streaming from the lovelight in your eyes.

J. M. STUART-YOUNG.

SIR OLIVER LODGE AND THE NEXT WORLD.

Sir Oliver Lodge is quoted in several papers as having said, "There is no 'next world' save subjectively. Everything is here and now." This, which is given as a "saying" or *obiter dictum*, has led to some misunderstanding, and several correspondents seem to think that Sir Oliver is denying the next world! We are glad to give publicity to his reply to one of these, as follows: "A sentence divorced from its context is often misleading. The meaning is that what we call 'the next world' is real now and present, and that it is only we who are arriving at it in the future: so that to us, subjectively, it comes 'next.'"

SPIRIT OF CHRISTMAS FUND.—The Committee (David Gow, W. W. Hardwick, and F. R. Scatcherd) have to acknowledge, with thanks the following contribution from India: Mrs. J. Proud, £2.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

In a lecture on "Shakespeare and the Resurrection of the Dead" at the Mechanics' Hall, Darlington, Sir Frank Benson, the well-known Shakespearean actor, spoke highly of Spiritualism. And while stating that he was not a Spiritualist in the commonly accepted meaning of the term, he had studied the subject as it appeared in Shakespeare, with great interest.

"I have heard voices which I believe could have come from beyond the veil," said Sir Frank. "You may say I was mesmerised or what you please, but to me they gave a very important message. They asked me to lay that message before a high official, for it concerned the public good. I did so, and, strangely enough, they confirmed every word of the message."

And he continued:—

"A very interesting fact at the present time was that three of our greatest scientists had recently turned their attention to psychic research. Scientists moved more slowly than visionaries, and these men were gradually bringing into play all the knowledge of science to confirm little by little the many facts which prophets had long before conceived.

"Had the age of miracles passed away? What had come of the supernatural guidance detailed in the Old and New Testaments? Shakespeare did not believe that God's will had ceased to be revealed in visions and dreams, as his works testified.

"The great master was right. He remembered when 'at the front' a soldier remarked to him, 'The best of our lads come back and help us in a pinch.' We know they come back, because we've seen them."

The correspondence in several papers on the subject of Spiritualism often provides amusing reading. Generally it centres around some clever materialist dialectician, who plays with words and twists his opponents' statements into a meaning never intended. Such writers are best left severely alone. "They say. What say they? Let them say." Another type is the "bluffer," who makes a statement, regardless of fact, and repeats it on every available occasion, under the impression that he is convincing. An example of this type of critic is appended:—

Here are some questions for our friend: How does he account for the fact that so many mediums of all the world have eventually been trapped and exposed? Does he know that Mr. C. J. Maskelyne, who has unmasked more mediums than any man breathing, is prepared to unmask and expose the whole for the price of a railway ticket to and from any area; and further, that he is prepared to produce a battalion of spooks who will sing duets and smoke gaseous cigars whilst wearing top-hats, frock coats, patent leathers and spats to match, and all for the price of "exes"?—Yours,

W. PRATT.

34, Granville-street, January 8th, 1924.

If fraud is good ground for wholesale condemnation, the writer will find frauds in every line of life—*vide* the daily Press; does he then condemn everybody? No doubt Mr. Maskelyne is a wonder, and as fond of an advertisement as anyone, but if he were stripped, and subjected to the same control as some mediums, and in a strange room, we doubt if he would produce one "spook," let alone a battalion. The only thing he would produce would probably be a cold!

It is refreshing to meet a correspondent who can deal with these gentlemen in a capable and businesslike manner. The following is a good sample; it gives no foothold for quibbling, and is so tersely and coldly true, that it is unanswerable:—

The pure materialist seems, in these days, a negligible quantity. He has had to change his ground so often that he has little or no foothold left, especially now that the basis of all substance—the atom itself—has been practically resolved into something intangible.

And the writer is apparently not a Spiritualist; he is only investigating!

Although it is advisable, as a rule, to take no notice of the utterances of Roman Catholic priests on psychic matters, it is useful occasionally to draw attention to their unconquerably dogmatic bias, and to correct their obvious mis-statements. The Rector of St. Cuthbert's Roman Catholic Church, Bradford, in a lecture on "Spiritism," in answer to Sir Arthur Conan Doyle, said, "He considered it to be . . . the summoning of the spirits of the departed"; an unintentionally large statement, for later on he ascribes the information to devils. But why does he assume that men have the power to "summon" these spirits any more than they can exercise such power over us? Again,

"As to our latent powers, we were advised by our common sense, and by science to 'let sleeping dogs lie.'" Much science would have learnt if she had acted on this maxim! "It is the steadfast command of the Catholic Church that one may not surrender one's will to any power even in prayer." This is another staggering statement, considering that the claim of that Church to absolute control over its members is public knowledge. There are many other statements equally fallacious, but enough has been quoted to assure Sir A. Conan Doyle and all other Spiritualists that the "Answer" need not disturb their consciences. Reiterations of statements do not make them true, and it may be said of this type of disputant, as it was of a certain king, that he "learned nothing and forgot nothing."

In a recent issue of "The Two Worlds," Mr. Hope replies to certain strictures of Mr. Moseley in a recent issue of "John Bull." According to Mr. Hope, the occasion was not arranged as a test séance, although as a fact, Mr. Moseley and his photographic friend alone handled the plates, an extra being obtained. The two experimenters were startled, and had no explanation to offer, and only after Mr. Hope had gone to another room to wash the negative and returned with it, was a suggestion made to search him—a suggestive impertinence, as not only had he not touched the plates before the extra was obtained, but could by then have disposed of anything incriminating had it been otherwise. Apparently the account of the sitting, subsequently given in the Press, was not marked by any inconvenient exactitude, while the explanatory suggestions did not explain that the method of the sitting had *a priori* ruled them out of court. In addition, Mr. Hope points out that this episode was ancient history, quoted as if recent in order to support the verdict asserted to be reached by Mr. Moseley as a result of his investigations of the last few weeks. We could make some other caustic observations on the items quoted in his summary, but it is not worth while. As long as the *suppressio veri, suggestio falsi* method is used by our self-appointed critical investigators, it is waste of time to reply, and to give them the much desired advertisement which they are trying to obtain. Honest criticism deserves a reply, even to an admission of fault if necessary; but criticism based on an obviously prejudiced result, with the evidence carefully cooked to obtain that result, is beneath contempt.

The "New Age" prints some pungent comments on two recent books on Theosophy, one of them being "The Mahatma Letters to A. P. Sinnett," of which a review has yet to appear in *LIGHT*. The following passage from the review in the "New Age" sufficiently indicates its point of view:—

For over a thousand years, the Christian saints never washed themselves, said Michelet; and with some truth, that period might be called the Dark Ages. "There's a moral smell as well as a physical one, good friend," says the Master M. on p. 261 of these letters; "you saw only that Bennett had unwashed hands, uncleaned nails, and used coarse language and had—to you—a generally unsavoury aspect!"—and Bennett, we are told, was the stuff of which chelas are made. The soup is superior to soap, and the doctrine of Karma is not easily understood by those who practise cleanliness. Yet we feel that the fond mother who sent her boy back to school with the injunction, "Mind and say your prayers, and wash the back of your neck," was justified by Christian teaching. Christ was as good a Master as any that ever emanated from Tibet; and He reproached the scribes and Pharisees not for being clean without but for being dirty within. I cannot even accept the Master M.'s argument that "the unwashed Bennett is morally as far superior to the gentlemanly Hume," etc.; for we know something of the diseases of dirt, and the man who has so far forgotten his duty to his neighbours as to make himself obnoxious and possibly dangerous to them has not learned the first axiom of morals. "Wash, and be clean," is just as binding on the lama as on the leper; and though they know all the worlds, formed and formless, all the Rounds, all the planetary chains and spirits, and have not washed they are inferior even to money, which traditionally has no smell. The material body does not become more spiritual by accumulating dirt on its surface; and the invisibility of the Great White Lodge is intelligible at last.

Another passage, later in the review under notice, has also a certain piquancy:—

The difficulty experienced in getting Mme. Blavatsky under cross-examination (what a chance for a barrister!) was exactly parallel to the difficulties experienced by Mr. Sinnett and Mr. Hume to get into direct touch with the "Masters," who ought to be called the Muddlers seeing what a mess they made of things. There was always some reason why the legitimate desire to see the instructors, and to see their works, could not be gratified. Intellectual pride, the Western mind, race prejudice, the Rules, any and every obstacle to genuine inquiry was raised from the beginning.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

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

(Continued from page 58.)

AND ITS MESSAGE IS THE POWER-ELEMENT OF LOVE.

Write and continue this inspirational Message! And its message is the power-element of love, through which, as creative and stimulative essence, the mortal evolves from mortal prostration to celestial enlightenment, and ever onward through spirit-acceptances, spirit-creation, spirit-unfolding, to the greater and unspeakable and inexpressible celestial states of rapturous joy and happiness. It has been a beneficent gift to the mortal that he may occasionally lift the veil of mortal sorrows and cares, and become refreshed by moments of even earth-gladness, in its supremest stimulation.

SPIRIT-UNFOLDING EVER ACCENTUATED.

So will this unfolding continue when he "passes over" to our places; and so will this unfolding be ever accentuated in spirit-consciousness growing as does one gleam of light through troubled and heavy cloud-masses of early morning (just the one gleam, but no glory!) to the opulence and power and radiance (how the tenderness creeps into these) of the earth-phenomena of awakened sunrise, rich and dazzling and overwhelming (yet how serene the unfolding!) like the reflection from a celestial and overflowing cup of celestial jewels, pouring from its brim, vast and varied, in infinite colour-play, inexhaustible, like from a cup of infinitude, where exists ever mystical replenishment.

"I COME AS A MESSENGER OF LIGHT."

I have told you of my task, and the difficulty of this, ever increasing, to express higher and more glorified celestial conditions, through the weighted poverty of earth-possibility of expression. For as such conditions become evermore glorified, the earth-language has not changed in its power for evocation, that would be accepted by the mortal. These Messages are being unfolded to you. I come as a messenger of light, but as in a strange country, where, as a stranger, I am received; and it may be often not received. There are enemies! Not from intention, perhaps, but frequently from inherited tendencies (those whose eyes were created with opaque veils that hang heavily, and refuse to be lifted).

THE LISTLESS AND INDIFFERENT.

Then there are those who are listless and indifferent, who are self-satisfied and go on their little shaded and canopied ways, quite happily, that the light may never penetrate. Such grope toward the future life and happiness; but faith and hope have never been kindled so that the flame may gleam joyfully or burn hotly. Earth-indifference! It will gradually disappear, but as the weed in the garden, it must be trowelled for deeply; for the roots are tangled, and burrow here and there, so they may not be easily eradicated.

THE PRIMAL ELEMENT OF CELESTIAL LOVE.

The primal and creative element of celestial love, then, is the element on which all mortal life, all spirit life, all worlds and world-systems of physical manifestation, and all spirit-planes of infinite and overwhelming number rest, buoyed in infinite tenderness and caress. So does the power of celestial love take to its own, conquer, and absorb all physical and spirit-manifestation.

THE INFINITE CIRCLE OF LOVE, THE CLIMAX OF THE MESSAGE.

It moves in infinite circle! I have told you. Strong in Omnipotence, as primal Source, weakening in power for each lower spirit-place, according to definite spirit-law of acceptance and demand; coming finally in infinite beneficence to the lowest spirit-places; leaping, then, the boundary, where all is spirit, to where the spirit exists, enveloped in the physical; shyly resting and hiding in such places, so its influence is felt but reflexively, but sufficient to stimulate mortal will for the flowering of mortal virtues; again, as the spirit-soul of the mortal reaches the first spirit-places, after the mortal garment is cast away, love is there, awaiting in its power of lower spirit-necessity; so again, as the aspiring spirit-entity, through spirit-aspiration, reaches successively the higher places of spirit-dwelling, the celestial

love is ever ready in ever more virile and stimulating essence to fulfil its mission of these higher places.

IT BINDS ALL PLANES OF SPIRIT AND PHYSICAL PLACES.

And when the higher spirit-planes are reached, the spirit-soul next is absorbed again into the supernal and glorious Primal-Essence of Love, Omnipotent and Omniscient. I have told you of the encompassing circle of celestial love that binds all planes of spirit and physical places, all mortal systems of all mortal systems of worlds, all spirit-entities, and all spirit-systems into a supreme spirit-unity.

"IT WILL CONTINUE TO FUNCTION IN THE INFINITUDE OF TIME."

The circle of glorified love continues and will continue to function in the infinitude of time. May the mortal, each mortal and created thing of all mortal worlds, realise his responsibility through mortal endeavour and vision. May he open his earth-consciousness and nurture this celestial essence, like the golden grain of which I have spoken, that rests in each mortal-entity. And the one golden grain that has been planted in each mortal creation is of pure gold. The grain has been winnowed. The chaff has fallen; and yet the mortal should keep such gold burnished and of celestial appearance, so it may reach unhindered to its next and higher place than the mortal one. It should guard its surface from the tarnish that comes from earth-vice and excesses. For these cover, so that one may not easily again find the gleaming golden grain. And the one grain will expand and grow in the higher places to the rich harvest of the fullness of the celestial love. . . the one little golden grain, enclosed in each mortal, will expand and rest in finality and infinite stimulation with the Great Central Essence and Personality from which it evolved, the Beginning and the End as One.

"MY SPIRIT-TASK!"

I have told you my spirit-task has been to impress the celestial through the finite understanding and expression. It may be through this Writing, occasionally, if the vision be cast upwards, the mortal may receive stimulation. It has been difficult. I have only, in a small degree, been able to unfold the laws of spirit-life and development, and the happiness and joys of our places. The spirits of light are waiting ever for a greater receptance from mortals.

On such mortal worlds as the earth, communication will be more frequent, when the mortal realises that such may be, in himself, encouraged by preparation. For as this becomes more frequent, as the mortal will endeavour to place himself in communication through writing, the unfolding to each one will be significant and personal, and for that reason more convincing. What you realise through your own personal communication through these Messages, can not be taken from you. Your conviction and resultant happiness for the surety of the future existence is complete and satisfying.

SPIRIT-COMMUNICATION MORE FREQUENT IN THE FUTURE.

Others, with keenly-attuned natures, will believe, as do you, when they follow these Messages. Such are especially prepared to receive their own communications through Writing. Those who are indifferent and repudiate the possibility of such communication, as you have experienced, must follow their own paths, which they have carefully chosen through the exercise of reasoning and mental functioning. Such believe that they are satisfied. And yet evermore will the personal communication between spirit-souls of celestial places and those of mortal places become more frequent. While it is considered unusual and abnormal at the present time, such communication will later be welcomed as a natural condition.

But the mortals must not consider that which we give to them is for material gain and worldly success. I have explained this in other Writings to you, which came between the Messages. The value of what the spirit-soul gives reaches the mortal through spirit-emanations, sent from celestial places.

THE SPIRIT-BODY IN MORTAL PLACES.

The spirit-body, as an outer covering or shell, may appear in mortal places, as in the mortal world. Such

(Continued at foot of next page.)

DR. WALTER FRANKLIN PRINCE AND PSYCHICAL RESEARCH.

[We take with acknowledgments to the "Journal of the American S.P.R." the following article which, under the title "Behaviourism Applied to Psychical Research," appears in the January issue of our contemporary.]

There is perhaps no subject into the discussion of which emotions and prepossessions enter with such deadly effects as that of alleged supernormal phenomena. The vociferousness with which this has been asserted by those ranged on the sceptical side, with respect to their opponents, has blinded the public somewhat to the fact that it applies to their own ranks also. The "will to believe" is not more vitiating than the will to disbelieve, and my matured conviction is that the former is not so frequently illustrated by the world's intellectuals as the latter—in this field. It is foolish, at the one extreme, to accept a mere tale, unaccredited, unverified; but not more foolish than the other extreme, which is to assert, as Professor Washburn of the department of psychology in Vassar College has done, that the human mind is incapable of standing the emotional strain of estimating evidence for survival (unless it swiftly decides adversely).

Personally, I hate the terms "belief" and "unbelief" as applied to the subject of psychical research. Whatever opinion, pro or con, is not founded upon as rigorous an application of the canons of investigation and set forth with as exacting a logic as those which rule in other scientific fields, has no value for me. These are questions to be settled by evidence and logic alone, not by dogmas, whether religious or "scientific," and not by imaginary analyses of the intellects of opponents.

There must be few funnier sights to the gods than the spectacle of a man confidently proclaiming that another man, who has given publicity to a mass of evidence, and discussed it in detail, is governed wholly by "a will to believe," while he himself refuses to discuss the evidence or reply to the reasoning.

There is a popular notion that to be sceptical is, of and by itself, a sign of superior acumen. This is untrue; scepticism as well as acceptance of any debated claim is rendered respectable only by just reasoning in relation to proved facts. A farmer saw some curiously symmetrical formations, known as clay concretions, in my possession, and was told that they were dug up exactly as exhibited and were formed by nature. He wagged his head shrewdly and declared, "If you told that to some people they might believe it, but I am too old a bird to fool; I know they were turned out in a lathe." He showed exactly as much caution and wisdom as certain learned professors show in their naive dogmatic denials in regard to claims of the supernormal. Voliva, chief of a queer American religious sect, is quite sceptical to the sphericity of the earth, as is Mr. Bryan to evolution, and both rely on authority—the Bible, as they interpret it. So the "scientific" contemporaries of Galileo relied on the hoary authority of Aristotle, and when he demonstrated that objects of the same weight fall to the earth in the same time allowing for retardation caused by the atmosphere, they went directly back to their classes and continued to teach the Aristotelian doctrine that the heavier an object the sooner it falls to the earth. There are many scientists and professors to-day who, without having experimented themselves and without any worth-while study of the evidence and arguments of those who have, declare their scepticism of claims of the supernormal; they do so on the authority of certain dogmas which are the scientific fashion of the hour, and thus classify themselves with Voliva and the contemporaries of Galileo. Even if they happen to be correct in their conclusions, their method is hopelessly unsatisfactory. When once scientists and thinkers have announced their conviction, backed by records of experiments and by reasoning, that hitherto discredited claims are actually valid, mere ridicule, denunciation and dogmatic assertion to the contrary is obstructionism which ought to be considered disreputable. There is but one legitimate method of opposition, and that is the one illustrated by Tyndall's opposition to Bastian. Dr. Bastian announced in a large book that he had demonstrated that in a hermetically sealed jar from which all living germs had been excluded, microscopic living forms nevertheless appeared. What did Tyndall do? He did not content himself with mouthing some article of the scientific creed like "Life only from life," and with talking pityingly of Bastian's quality of intellect and his "will to believe." He reviewed Bastian's testimony carefully, repeated his experiments, found flaws in

them, and demonstrated that when certain additional precautions against the admission of germs were employed, no life appeared in the jars.

Let adversaries of what some psychical researchers think they have discovered come forward and study the ground as Tyndall did and we shall respect them, whether or not we are convinced by their counter-experiments and reasoning. But let them act according to the scandalous fashion now prevalent, and they merge themselves with the mobs that jeer and call names, and with fanatics, who are content to shriek the slogans which have come down from antiquity. But what are the facts, taking into account the writings of the scientific and the intellectuals only?

On the one hand there has been offered a great deal of alleged evidence, and a great deal of carefully reasoned discussion of the evidence, by persons who have become convinced that supernormal facts, of a greater or less number of species, do actually occur—persons who before thus becoming convinced, had enjoyed high reputations for scientific, philosophical and general culture, and for critical sagacity and caution. Sir William Crookes, Sir William Barrett, Dr. Richard Hodgson, Sir Oliver Lodge, Dr. James H. Hyslop, Mrs. Henry Sidgwick, Camille Flammarion, Professor William James, Professor Charles Richet, and many others of a high order of analytical intellect have presented facts, and reasonings based on the facts, favouring one or a number of species of the supernormal, from telepathy to spirit communication.

What of the scientific and intellectual class who have written books and articles in opposition to all claims of the supernormal? Have they gone over the ground again with the care of Tyndall addressing himself to Bastian? These have not, while the men of like intellectual calibre who did do so appear to have undergone a greater or less conversion. Have they faced squarely and discussed fairly the evidence brought forward by their peers? They have not. From the day that Richard Hodgson landed on these shores in 1887, in order to become the head of the American Society for Psychical Research, to the present day, no man whom I can discover, voluble in print with general denial of the "occult," has done this, nor have I knowledge of such a one abroad. I have declared this exceedingly significant fact in lectures and articles many times and no one has come forth to refute it. I have analysed the methods of individuals at length, and summarised in a prominent English magazine ("Psyche," April, 1923), those of sixteen notable opponents by name, and none of them and none of their followers have ventured a defence. Had they attempted it, reserve ammunition would have been brought into action. It was shown that invariably the cases upon which convinced psychical researchers actually rely were left quite untouched or insignificant portions were brought forward with entire neglect of the evidential portions; or, in the rare cases where an evidential part was handled, this was done in such an egregiously unfair manner as to amount to malpractice. It was specifically shown that mediæval parroting of dogmas which beg the very questions in dispute was substituted for attention to the real facts of record, and a priori theories regarding their opponents' intellects took the place of any effort to refute their arguments. It was shown that men of scientific reputation employed logic in this field which they would condemn in their own, and almost without exception were guilty of blunders of fact which at once exposed their carelessness and their ignorance of the matters under discussion. It seems almost as though psychical research had a boundary which wrought enchantment upon doughty knights who cross it with deadly intent.

In short, in the battle between members of the scientific class on these questions, the defenders of the supernormal use the methods of those who are convinced they have a case, while the opponents employ the tactics of those who are uncertain that they have one but who feel such intellectual nausea that they must find expression and imitate instinctively the politicians who exclaimed, "Anything to beat Grant!"

(To be continued.)

WHOEVER yearns to see aright,
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendour.

So, since the universe began,
And till it shall be ended,
The soul of nature, soul of man,
And soul of God are blended.

(Continued from previous page.)

appearances are but as apparitions. Such appearances should not be wished for or encouraged. If communication occurs at this time of earth-proximity, these spirit-forms take on earth-consciousness, which is a reminiscence of what they had in mortal life. Such communication, then, will have little significance as to judgment or for advice.

The value of spirit-communication is what is given from spirit-places of higher living through spirit-emanations (or language), that reach the mortal as stimulation for the

earth-virtues. The spirit-life of spirit-places is not interested in material living and success. It is interested in the spirit-flowering of mortal virtues, so that the mortal may reach the highest places of mortal existence.

"THE LATER MESSAGE IS FINISHED!"

My beloved husband! May love rest ever closer to the mortal heart, and may it be the heaven that will bring those of the earth and other mortal worlds to the higher places of celestial living and fulfilment. The later Message is finished!

SPIRITUAL DIETETICS.

THE PHILOSOPHY OF OTHER-WORLD SUSTENANCE.

By A. J. WOOD.

Man is naturally curious. He loves a mystery, not so much because it is a mystery, but because it is something he can exercise his wits upon, and possibly add to his store of knowledge. He remains curious until he has solved it. If curiosity may be defined as an appetite for intriguing and mysterious dishes, it is certainly one of the most permanent of its class, and one that persists when, owing to the advance of age, and other less inevitable causes, many of us find its physical analogue conspicuous by its absence; or, at least, erratic in its action.

Mental appetite, however, seems to suffer but little from the ravages of time and space relations, and I have yet to meet the old or young dyspeptic who, in spite of his physical disabilities, has not retained some measure of curiosity with regard to the mode of life of those who have passed over on to the Other Side, i.e., of course, providing he takes any interest in them at all. And one of the questions he often asks himself—and others—is, "Do they eat and drink there?"

Now, let it be said at once, that it by no means follows that a man is a lover of his stomach, or seriously concerned about his future commissariat, simply because he is curious to know whether angels or spirits ever take nourishment. No; he is simply exercising a very natural curiosity. It may not be of a very high order, but still it is there—a sort of sneaking desire to know whether angels and spirits hunger and thirst, not only after righteousness, but also after those things which do not count for so much merit in the order of precedence. I do not suppose the answer would make any man either the better or the worse for knowing it; but, since it is one that is often sought after, I propose to try and answer it here to the best of my ability.

But first we will glance at a few passages pertinent to our subject. They are taken from various well-known sources, and may be regarded as a sort of *hors d'œuvre* to the main dish to follow.

I appoint unto you a kingdom . . . that ye may eat and drink at my table. (Luke xxii., 29/30.)

So we went with him, and he led us into the grounds which surrounded his house; and there we found there were gardeners at work, tending the flowers and the fruit trees. (The Vale Owen Scripts.)

Away they went once more . . . beneath the trees . . . and I saw that from their branches many kinds of fruit hung. (The Vale Owen Scripts.)

There are in heaven, as in the world, meats and drinks; feasts and repasts; and at the tables of the great, there is a variety of the most exquisite food, and all kinds of delicacies. (Swedenborg.)

Do you eat?

Yes, if we want to.

—(From "A Record of Home Investigations," see LIGHT, August 18th, 1923.)

If the above statements mean anything, they mean that our spiritual bodies require nourishment, even as do our physical, and that means are provided for filling the need. When we pass over on to the other side, we remain as we are in every respect, but without the body material. Those things which we called its *senses* were merely their material adjuncts, necessary for the soul's functioning in a material universe. *Actually*, the senses always resided in the soul. In the physical body, sensation appears to be where it is felt, and necessarily so; but this is only an illusion, for the true seat of all sensation lies in that which alone is capable of feeling, i.e., the man proper, the spirit itself. When he quits the body, it can no more "sense" than a marble statue. His "senses" accompany him, for they are part and parcel of himself; but they now function in a medium to which they respond far more effectively and exquisitely than they did when immersed in matter, because they have now come into their "very own."

I have never been able to follow the reasoning of those who profess to believe that spiritual beings have no need either to eat, or to drink. It would be just as reasonable to argue that they can neither see nor hear. An external life limited to sight and sound only would seem a dubious exchange for earth's privileges. But if, as we have seen, the senses actually belong to the soul, then it follows as a logical consequence that the external life of the inhabitants of the spiritual world is adapted to them; that is to say, there is exercise for each and all of them in their several ways.

As a matter of fact, nourishment is as necessary for the spiritual body as it is for the material; for neither is self-existing nor self-sustaining. Both are organisms which expend energy, and this expenditure has to be made good; the only question, so far as it affects the spirit, is, how? Mere rest or inactivity, though useful in their way, are insufficient. They relieve strain, but do not restore waste.

But before we can arrive at a more intimate knowledge of this question of spiritual nourishment, something more

than the generally accepted answer that it is a matter of the replenishment of expended energy, it will be necessary to postulate certain spiritual laws. We are helped in this to some extent, because the same laws operate here, but not so perfectly; being limited or restricted by natural conditions. Still, we are not left without a witness to them, if we know how and where to look for it, and realise its significance. The laws of the spiritual kingdom are, above all, laws of perfect order. The disorder that man has introduced here, especially into his moral and spiritual nature through the abuse of his faculties of rationality and free will, is there gradually straightened out; and though he is still free to act as he wills, he is not subject to the same external restraints; consequently he soon finds his "own place." His restraints must come from *within*, for if he acts contrary to the laws of his new kingdom, he finds results so unpleasant for himself that he soon learns self-control is better than self-indulgence. His good qualities are strengthened, and his evil ones rendered innocuous. He then finds that his "own place" perfectly accords with his own peculiar qualities; so much so, that, although he may not be aware of it at first, and only learn it by degrees, his very environment is a reflection or mirror of himself. No operation or movement which takes place in his soul, i.e., in his "internal man," with its loves, its thoughts, and its affections, but is faithfully portrayed or represented in corresponding external forms. Moreover, these outward manifestations of his internal life assume many and varied forms, but each in their kind and degree are faithful representatives of that inner life; its ultimate fruition. To some extent, though in a different manner, this law of variety is in evidence here, especially in moral and spiritual things; but here it is *subjective* rather than *objective*. We see things to-day which we could not see yesterday; and to-morrow they may wear yet another appearance. In short, things external to us change their aspect, according as our knowledge, or the state of our affection varies. The old saying remains true, that "a change in ourselves changes the whole world."

These things are mentioned so that it may be seen why eating and drinking in the other world, so far as the outward acts are concerned, are some of the necessary complements or correspondences to that which takes place in the internal life of the angel or spirit. *Interiorly* of course they are nourished by affections and thoughts, by goods and truths which flow in with their life, and which they make their own; but, since they have also an *external* life in agreement and correspondence with it, this internal spiritual nourishment is complemented *externally* in the form of palpable aliment, and with this his spiritual body or organism is nourished and sustained.

Thus, the saying that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," may be seen in a new light; for actually the "word" (i.e., spiritual or Divine truth) is that by which man truly lives; while the "bread" is its manifest sign or symbol; that which complements it outwardly, and adds visible and tangible completeness to the invisible things of the spirit. Hence the Lord's invitation to "eat and drink with Him at His table in His kingdom"; for, as the "Word," He says, "He that eateth me, even he shall live by me."

The practical bearing of all this "internal" and "external" philosophy will be seen in the nature of the sustenance provided in the other life. Here, in the natural world, no matter how morally and spiritually depraved a man may be, he may be a veritable epicure in the matter of his food; and he who possesses the means may "do himself as well as he likes." *Per contra*, many a spiritually rich man has to be satisfied with what he can get in the way of material nourishment.

But conditions change on "passing over." The "good liver," for instance, will find, no doubt much to his astonishment and dismay, that the food for which he craves, and which will be permitted (for these cravings persist, and are carried over) will lose its savour, and become insipid and distasteful to him. In short, everyone will find the nourishment he is fitted to receive; the gross in nature their kind; and the "pure in heart" their kind; for their food, like everything else in that world, is also a reflex of, and an index to, their character. In the natural life, we feed the senses is not always to satisfy the soul; but in the spiritual, so perfect is the adjustment between internal and external, that to satisfy the one is to feed the other.

No; the Spiritual world is not a world of shadows, but a world of real substance; hence we read of its cities, its houses; its mountains, rivers, valleys and plains. Its fields with their crops, and its gardens with their fruit trees; and as these things are not merely for the delight of the eye, but for *use*, it follows that the life the inhabitants lead there; while incomparably more perfect than this, is nevertheless in its outward seeming, and in all that affects the senses, not dissimilar to our own. Many people for want of knowledge, and lack of rational thinking, have so idealised the other life; have entertained notions so absolutely chimerical, that it is no wonder they have been unable to form any true picture of it; and consequently have, in many instances, come to doubt its very existence.

There is one thing worthy of note, so far as it affects the senses in the other life, and that is, that although all our senses are more perfect than in this, those of *taste* and *touch* are not so perfect as those of sight and hearing; and

the reason as given by Swedenborg is, that these latter are conducive to the intelligence and wisdom of its inhabitants, but not so the others. If, he says, their other senses "were as exquisite as those of sight and hearing they would take away the light and delight of their wisdom, and introduce the delight of desires resulting from various appetites, and from the body, which obscure and debilitate the understanding in proportion as they predominate." He points out that this is true even in this life, for, he says, "Men are dull and stupid as to spiritual truths in proportion as they indulge in the blandishments of taste and touch."

"But," says the idealist, his mind still obsessed by his chimerical fancies, "how gross and material you are!"—as though the act of eating and drinking involved some essential depravity, and was only to be excused by reason of its unavoidable necessity!

Well, idealism is a fine thing; it may be, and often is, a source of inspiration. But even ideas, if they are to prove useful at all, have to be "materialised" at the finish.

So let us not be shocked at the idea that angels and spirits partake of nourishment after their manner, even as we do; but let us rather be thankful that one of the amenities of this life is carried over into the other, and regulated according to its perfect laws. We may be sure that when friends meet together in their homes for social intercourse in the other life, they will not sit down to empty tables; but that, both in mind and body, they will arise strengthened and refreshed for whatever labours next await them.

PROPHECY AND COMMERCE.

A FULFILLED PREDICTION OF ANDREW JACKSON DAVIS.

We have just been shown a paragraph concerning Andrew Jackson Davis in a most unlikely quarter. It appears in "The Journal of the Textile Institute" for November, and we give it here:—

A PREDICTION CONCERNING ARTIFICIAL SILK.

A correspondent has sent in an interesting comment upon Mr. P. E. King's paper on Artificial Silk, given at the recent Autumn Conference at Leicester (J. Text. Inst., 14 pp., p. 219-p.226).

Mr. P. E. King, in his admirable address on artificial silk, drew attention to a statement by the American Silk Association regarding the stupendous growth of the artificial silk industry, which is described as without parallel among the textile industries of the world. "There is a growing belief," the lecturer quoted, "that artificial substitutes for silk will ultimately replace the natural fibre, a large part of the material which goes into ordinary wear." Mr. King referred to the four distinct types of artificial silk manufactured by different processes, and went on to describe the British methods of preparing viscose silk by three forms of chemical treatment of bleached wood pulp—surely one of the most marvellous discoveries in recent years. Now it may interest your readers to know that as long ago as 1856 an American seer named Andrew Jackson Davis foretold this discovery, and recorded it in a book entitled "Penetralia," published in 1872, containing "Harmonial Answers." This is what he wrote in answer to the question: "Will there be any improvement in materials for garments?"

Yes! flax and cotton plant already furnish much, but there are other herbs in the forests of North America which, when cultivated (for this word read "treated") by machines invented for the purpose, will render considerable slave work unprofitable [slavery in cotton plantations in the Southern States was abolished in 1864].

Men will be using new material for garments. Great trees will be wrought up into beautiful fabrics. Scientific discovery is on the increase, she will invoke all Nature. She will ask herbs and grass and trees, "Can you not give us raiment?" and she will receive an answer, and human society will also find a response in clothing equal to anything now procured from the sheep's back or from the cotton fields of the South. For science is the doctrine of Use, of Perception, Calculation, Constructiveness and Ideality. There will be so much ease in acquiring a beautiful dress that a poor family may, by ten days' labour obtain clothing to last through a whole year.

—From "The Journal of the Textile Institute."

SUNDAY MORNING SERVICES AT THE QUEEN'S HALL.

Following his announcement at the Queen's Hall meeting on Armistice Day, Sir Arthur Conan Doyle has arranged for services to be held at the Large Queen's Hall on every Sunday morning during February, the first meeting to take place on February 3rd, at eleven o'clock. On that occasion Sir Arthur will preside. Dr. Abraham Wallace will act as reader, and the Rev. G. Vale Owen will give an address. The idea of the meetings is to draw the attention of the educated public to the religious applications of Spiritualism and to a recognition of the fact that its phenomenal side is not the most important one.

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RAYS AND REFLECTIONS.

A story is going the rounds concerning a bigoted old lady for whom a medium received an affectionate message from a spirit claiming to be interested in her welfare. She repudiated the communication, saying that in her opinion it was from the devil. "Well," said the medium, "whoever it was, he said he was the lady's father."

If all the families which have ancestral "death-warnings" could be induced to testify to the fact, what a great book it would make! For there are many families who have some special sign or omen, but who keep discreetly silent on the subject; in many cases, no doubt, from fear of ridicule. Of course such a book would have to be drastically edited. We must not have the screech of the owl or the caterwauling of the midnight cat lightly set down as the wailing of a banshee; although, as an Irish friend tells me, there is no mistaking the cry of the banshee. It is like nothing else on earth. He has heard it, he says, and others with him; so he should know.

One of the signs of impending death, or it may be disaster, to some families is the "walking" of the family ghost, a phenomenon of which the novelists have made ample use. But in the course of my reading lately I came upon the mention of a case in which the ghost is constantly stirring in the haunted chamber. The omen of death comes when it is suddenly silent and its footsteps cease for a time. That lends quite an original, not to say an eerie, touch to a ghost story.

Memory is sometimes like the sundial—it numbers only the sunny hours. Hence the tendency of some persons to speak as though the past were better than the present, and all the good things had gone by. All the defeats and disasters are forgotten—only the triumphs are recalled. That is one of the pleasant illusions of life, and indeed, it is the way of Nature in the larger world. She conserves only her gains, and casts the husks of failure on the rubbish heap. Yet we should beware of that glamour of the past against which Maeterlinck warns us. It is apt to injure our sense of proportion. It is well to live very much in the present.

I have long been shy of theology and never favour theological discussions except amongst trained minds who have taken up what has been described as "the noblest of the sciences." (A rather curious description, that, seeing that Science and Theology are supposed to be quite antagonistic). But my impression of theology in discussion is that it is something which begins as a debate on high and holy themes and ends as a kind of cat-fight.

D. G.

"PSYCHIC SCIENCE AND ITS TERMS."

To the Editor of LIGHT.

SIR,—I am interested in the article by Dr. Scott Battams in LIGHT of 19th January (p. 36), on the above subject, especially where he refers to "D. G.'s" appreciation of the work of F. W. H. Myers (p. 782, December 8th).

Dr. Scott Battams does not seem to realise the extent of the excellent work Myers did in inventing terms expressive of psychic processes, based on etymology, which denote and connote with great precision the exact meanings to be conveyed, and which, to the true psychical researcher, have been of great use in accurately describing and cataloguing certain psychic experiences. Take such a word, for instance, as Retrocognition, implying a supernormal acquisition of knowledge of the past. Myers was responsible for suggesting as long ago as in 1882, the term Telepathy—now almost universally employed—which he defined as "the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense." Other allied terms, viz., Telesthesia, indicating perception at a distance, and Telergy, etc., are more coinings of Myers. His substitution of the term "Supernormal" for "Supernatural" was most commendable, as psychical phenomena are not outside of nature; even such an advanced thinker as Alfred Russel Wallace wrote of "The Scientific Aspect of the Supernatural," when he really meant only something ultra-normal. Myers, too, emphasised the true value of the term subliminal (which he did not invent as some ignorantly suppose), in reference to "thoughts, feelings, etc., lying beneath the ordinary threshold (limen) of consciousness, as opposed to supraliminal, lying above the threshold."

I would recommend Dr. Scott Battams and others to make a careful study of the Glossary in Vol. I. of "Human Personality and its Survival of Bodily Death," by Myers, for I am certain that it is along the lines followed by him that progress in Terminology will be made.—Yours, etc.,

ABRAHAM WALLACE, M.D.

Wendela,
Harrow-on-the-Hill.
January 20th, 1924.

More about

BABERS METHOD of SHOE fitting

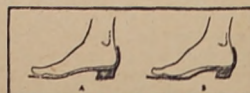
BABERS recognise that the foot, regarded as a member to be fitted, is essentially a thing divided into two parts by a hinge which operates at the ball of the foot. As a result they measure the foot, not from heel to toe, but from heel to ball and fit that part of the foot behind the hinge or ball closely so as to give support where support is needed. At the same time, however, they allow the toes and toe joints in front of the hinge or ball complete freedom, not so much fitting this part as guarding it. The common practice is to treat the foot as a whole, measuring it from heel to toe, with the almost invariable result that the shoes fitted are too short—the natural hinge of the shoe (i.e., the widest part) not coinciding with the hinge of the foot, but falling short of it, as indicated in diagram "A." This misfitting—which is almost universal—means that the arch of

the foot is not supported underneath and at the side, and foot trouble of one kind or another is practically bound to follow sooner or later.

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(a) A further contributory cause for this failure to fit the foot accurately is because shoes are usually only stocked two or three widths to each size and half-size B bers stock shoes in as many as 8 widths to each size and half-size.



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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."

HUMAN RADIATIONS.

A great deal will yet have to be written on this subject, for it must inevitably come into the region of received science before very long, as it is not complicated with any question of "spirits" to awaken scientific prejudice. Already there is material for a considerable book, although we can only glance at some aspects of the matter here. One of the earlier experimenters was M. David, chemist to the French State Department which has charge of the Gobelin tapestries, who, in association with Dr. Luys, carried out experiments in psychic photography. They gained many striking results in the way of impressions of radiations from human bodies, the finger-tips in particular. Amongst other investigators in this field were M. Baraduc, M. de Rochas, Dr. Adam, M. Darget, and M. Charles Brandt. As showing the care and vigilance exercised, it may be mentioned that M. Brandt on discovering, when photographing magnetic fields by the aid of a magnet, that the action of the magnet was purely mechanical in causing the molecules of silver in the sensitised plate to follow the direction of the lines of force of the magnetic field, at once pointed this out. There is no doubt whatever of the reality of human radiations—the "aura" of psychic science. But as they can apparently only be made known to orthodox science by chemical processes, as in photography, we must be content to wait until the proofs furnished are coercive in quality and quantity.

THE SENSES IN SPIRIT LIFE.

On many occasions spirit communicators have testified that they felt as though all the different senses they had

on earth had become merged into a larger sense, which is natural enough, for even on earth we observe that our sense distinctions are quite arbitrary, being just different channels of approach to the consciousness through the nervous system. The senses, then, are simply different methods of impressing the consciousness, and no doubt the differences tend to disappear as the spirit progresses beyond the limitations of earth. We can gain some hint on the matter by observing that even in this world people who are sensitive and alert gather a great many impressions about the life around them without exercising any of the physical senses. Others have to hear, or see, or touch before they can gather any knowledge of some subject under examination. One man will know a great deal about you, after a brief meeting and before you have uttered a word. Another will know practically nothing until his sense of hearing is called into play, and he listens to statements and explanations. The first man has used a fine sense of perception, many of his impressions being gathered by a sense beyond the five senses, and to a certain extent independent of them. It is probably much the same in the world beyond.

VISIONS, OBJECTIVE AND SUBJECTIVE.

It would take far too much space to go thoroughly into the question here. But we can at least say that objective and subjective are rather arbitrary terms, although they conveniently distinguish for the present, things which have a substantial existence from those which seem to exist only in the mind. But even then it is necessary to be careful. In 1897 the French papers contained accounts of Marie Martel, a seeress of Tilly, who beheld visions of the Virgin and the Saints. The eyes of the clairvoyant were examined by several people, a judge, an architect, and other people of standing, who testified that they saw reflected or imaged in her eyes some of the things she described. We have seen in a crystal visions so definite and objective that they were visible to everyone in the room and in one or two instances actually photographed. So it would seem that there is a stage at which the subjective image becomes an objective one, evidently by a process of "materialisation."

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THE LONDON SPIRITUALIST ALLIANCE CONVERSAZIONE.

Not even the combination of a great railway strike and a pelting storm without, would seem to have had any noticeably damping effect on the success of the Conversazione with which the London Spiritualist Alliance opened its Spring Session in the hall at 6, Queen-square, on the evening of Thursday, January 24th. The attendance was a gratifyingly large one—surprisingly so in the circumstances—and we could discover no signs of depression in the features of any of the company at any stage of the proceedings. If such a feeling had existed it could not have survived the cordial welcome with which the Viscountess Molesworth greeted each arrival, and would also have been quite forgotten in the enjoyment of the delightful programme provided. To those who have any appreciation of beautiful music—and who would confess to such a benighted mental condition?—Miss Dorothea Walenn's exquisite violin playing always affords unfeigned pleasure. This pleasure, which Miss Walenn has generously given us on previous occasions, was ours again in full measure, in four duets, with Miss Amy Kemp at the piano. Miss Linette Grayson is to be congratulated on the possession of a rich cultured voice, and the ability to make it a channel for the expression of pleading tenderness and emotion; while for the lighter touches of humour and sweet song combined, we had the clever contributions of Mr. Henry Meulen and Mr. R. Izard Coltman. More than a word of appreciation is also due to those talented performers Miss Amy Kemp and the two ladies who played the accompaniments to Miss Grayson's songs; Mrs. Vincent, violin obligato; and Miss Vincent piano.

An hour's interval during the programme afforded opportunity for conversation and refreshments when Mr. H. Ernest Hunt made a few announcements regarding the coming session, among them the following, which do not appear in the printed syllabus of the meetings:—

Miss Gladys folliott who plays the part of Mrs. Cliveden Banks in "Outward Bound" will attend at an At Home, on Monday, March 10th, 3.30—6 p.m. when she will speak upon the Play and refer to some of her own experiences. The Viscountess Molesworth has kindly consented to act as Hostess on this occasion. Admission, including tea, members 1/-, non-members 2/-.

D. R.

ALL our readers will join us in condoling with Sir Oliver and Lady Lodge on the loss of their daughter, Mrs. Rowland Waterhouse, who died in a nursing home at the age of 36.

MR. A. V. PETERS is leaving for Paris on the 14th inst., and we learn that amongst his other activities he will give a sitting to Dr. Geley, the Director of the Metapsychique Institute, and to the group of French researchers.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, February 3rd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. R. Boddington. Wednesday, February 6th, 8, Rev. J. Matthias.

Croydon.—Harewood Hall, 96, High-street.—February 3rd, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Watford Christian Spiritualist Mission (Motto: "Onward and Upward"). Hertford Commercial College, Nascot-road, Watford (near Junction).—Service every Sunday evening, 6.30. Also Open Circle every Wednesday at 6.30. Everybody welcome.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—February 3rd, 11, open meeting; 6.30, Miss Felicia R. Scatterd. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—February 3rd, 7, Rev. G. Ward. February 7th, Mme Mervale Collins.

Shepherd's Bush.—73, Becklow-road.—February 3rd, 11, public circle; 7, Mr. R. H. Sturdy. Thursday, February 7th, Mr. R. G. Jones.

Peckham.—Lausanne-road.—February 3rd, 11.30 and 7, Mrs. S. Podmore. Thursday, 8.15, Mrs. E. Marriott.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, February 3rd, 11, Mrs. Louie Harvey; 3, Lyceum; 7, Mrs. Louie Harvey.

Worthing Spiritualist Church, Ann-street.—February 3rd, 11 and 6.30, Miss Thompson. Thursday, February 7th, 7, Mrs. Lloyd and Mr. Harper.

Central.—144, High Holborn.—February 1st, 7.30, jumble sale in aid of building fund. February 3rd, 7, Mr. Ella.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, February 3rd, 6.30, Mrs. Barkel. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. February 3rd, 6.30, Service, Holy Communion and address. Healing Service, Wed., Feb. 6th, at 7 p.m.; "Dr. Beale" speaks in our Church at 3.30 p.m.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR FEBRUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Feb. 13	—	London	Queen's Hall	—
" 4	7	Buxton	Town Hall	E. Kent, 16, Hogshaw Villas, Buxton, Pk. field
" 5	8	Manchester	Houldsworth Hall	Fred M. Clark, 107, Market Street, Manchester
" 6	8	Bolton	Albert Hall	A. Sunderland, 11, Collings Street, Bolton
" 7	7.30	Chorley	Co-operative Hall, Steeley Lane	Mrs. Heald, 9, Alexander Street, Chorley
" 8	8	Stockport	The Armoury, Greek Street	C. Leeming, 10, Mertons Road, Cheadle Heath, Stockport
" 10	—	Sale	Town Hall	Mrs. A. Wormald, 50, Chester Road, Old Trafford, Manchester
" 11	7.30	Chester	Town Hall	N. T. Cogswell, Norton Blacon, Chester
" 13	8	Liverpool	Picton Hall, William Brown Street	Mrs. F. Corson, 4, Granby Street, Liverpool
" 14	8	Birkenhead	Town Hall	Edward Edwards, White St., Birkenhead

For details and further information all communications must be addressed to the Hon. Organiser and Treasurer, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

LEWISHAM SPIRITUALIST CHURCH.—The annual general meeting of the above Church was held on Sunday, January 20th, when the election of officers for the ensuing year took place, and other business was transacted. The balance sheet presented shows a balance in hand of over £278. Some alterations of our meetings were made, as a result of which more public meetings are to be held, viz., the healing circle is now to be held weekly, and thrown open to non-members, whilst the Wednesday evening public meeting is to be held every week instead of on alternate weeks. The following officers were elected: President: Mr. F. J. Symes; Vice-President: Mr. Johnson; Hon. Financial Secretary: Mrs. E. Cameron; Hon. Corresponding Secretary: Mr. E. E. Young (Senior); Treasurer: Mr. Gardner; Librarian: Mrs. D. Symes; Organist: Mrs. Young; Assistant Librarian: Mr. A. Young, Junior; Committee: Mrs. A. Brown, Mrs. V. Johnston, Mrs. Rutherford, Mr. A. Young, Junior.—F. J. S.

"My RELIGION," by Jamsetji Dadabhoj Shroff (Bombay D.B. Taraporevala Sons and Co., Rs. 3), is a book of symbolism and aspiration connected with the Parsi fire worship. The writer, though widely read, expresses himself in unconventional English, through which he conveys much material for thought and the larger charity. The modern Zoroastrian exclaims, "I love my Christian brother"; and he analyses the worship of the fire of Ahura-Mazda, so that he may understand; thus he equates Mantra with auto-suggestion. In the Holy Fire he sees only Beauty and the Omnipresent. It is an appeal and an approach from the East to the West. He compares the bull-sacrifice with the Taurobolism, and he has interesting things to say of the Farohar, which he equates with the Greek Ceres. The book reveals much not known to the Western, and through it we see with the sight of the fire-worshipper what the ancient devotees of Mithra saw. To the writer the Fire is Love, the Fire within, the garment of God. In the roared flame he sees All Love—Love and Hope burn upward.—R. G. B.

London Central Spiritualist Society, 144, High Holborn, W.C.1.

Mr. H. Boddington will conduct series of four classes on Healing Christian Science Methods, New Psychology Methods, Hypnotic and Magnetic Healing, etc., etc., on Mondays 11th, 18th 25th Feb. and 3rd March at 7.45 p.m. Entrance fee 1/- per class.

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What "Light" Stands For.

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

But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

IN Nature's prism some purple drops appear,
The effluence of unrevealed light.

—ANON.

"HEADS, I WIN, ETC."

Oliver Goldsmith, in one of his delightful essays, refers with dry humour to the old method of testing a woman accused of witchcraft. She was bound hand and foot and thrown into the water. If she floated, then she was a witch, and hauled off to prison to be subsequently burned alive. If she sank, then she proved her innocence, but was not infrequently "drowned in the experiment." These antique methods seem still to survive, although in a modernised and more refined form. Consider the telepathic theory as applied to its full extent. If a psychic communication of a biographical kind can be verified by reference to any available records then it *must* be telepathy, because the information was to be obtained somewhere, and the subconscious mind of the medium got at it somehow, and reproduced it as a spirit-message. But if it cannot be verified anywhere, then there is no proof of it, and it is dismissed accordingly as of no value! The same reasoning applies to some of the droll sceptics who investigate mediumship under the guidance of other droll people who think they can convince the sceptics, although it is quite obvious that the sceptics are resolutely determined that nothing shall convince them. If the wretched medium "sits" then all that happens is necessarily fraudulent, and if he refuses to sit—knowing that he is to be victimised—then he is equally a fraud who refuses to expose himself to detection of his tricks! That there *are* clever frauds we freely admit. We have examples sufficient. But they are not all frauds. Some of them are more honest than those who "investigate" them.

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

THE VALUE OF DELUSIONS.

Some of the most useful work in the world is accomplished by people who are under what is regarded as a "strong delusion." It may be a delusion concerning themselves and their own importance, or the importance of the work in which they are engaged. Not infrequently they are under the delusion that they are animated by the most noble motives—whereas they are really prompted by motives much less worthy. They proclaim, quite honestly, that their sole desire is that the Truth shall shine, whereas it is quite apparent to some of those around them, that their real ambition is that themselves shall do all the shining. But always, whatever their real motives, they contrive to do some good work which possibly would never be done at all if such people were not "raised up" to do it. Their defects seem to be hardly less valuable than their good qualities. Their very blindness to things obvious enough to minds more clear-sighted—that in itself is an asset. Like horses, they go in "blinkers" that they may not be distracted by the sight of things that might disconcert them, and may see only the road before them. It is easy enough to denounce their faults, but we should preserve a sense of proportion, and recognise also their virtues dependent sometimes on the existence of the faults themselves—the courage which comes from insensibility to fear, the daring which goes with a general recklessness of consequences.

DAYS OF TRANSITION.

We have quoted the following passage before, but it will bear repetition. It is taken from "The Adventure Beautiful," by Miss Lilian Whiting (Gay and Hancock) and has a special significance to-day:—

The tragic atmosphere that invests the world in this opening summer of 1917 is yet the atmosphere that is ushering in the new era. A great influx of power of a nature hitherto undreamed of awaits humanity. Curiously, in the last year of the nineteenth century, a statement was made to Richard Hodgson, from the "Imperator Group" through the mediumship of Mrs. Piper, to the effect that a world war was imminent, and that it would be followed by an outpouring of spiritual power for which it would be a preparation. The entire message ran thus:—

"We act continually on earth in ways not discernable to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, developing the mind of man. Never since the days of Melchizedec has the earthly world been so susceptible to the influence of spirit. In the next century this will be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication there will be a terrible war in different parts of the world. The entire world must be purified and cleansed before mortal can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this."

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

(Continued from page 67.)

WOLVERHAMPTON AND THE POTTERIES.

In the year 1845 I went with my wife to Wolverhampton to undertake the duties of dispenser to a surgeon in a large practice. He was a Roman Catholic, and in all respects, except that of salary, I had occasion to admire him greatly. I was never better or more considerably treated by any employer. While at Wolverhampton a Mr. Adair gave some lectures and illustrations on Mesmerism in the Mechanics' Institute there, which I attended. It was of the more interest to me because I had recently taken in and studied the "Zoist," a journal edited by the celebrated Dr. Elliotson. I was greatly impressed by what I witnessed, and sought the advice and instruction of Mr. Adair in contemplation of trying mesmerism myself, as I always had a disposition to test everything personally.

Just at that time a patient called at the surgery suffering from palpitation of the heart, so loud that it could be heard distinctly by persons standing near him. The doctor failed to give him relief and I was strongly impressed to try mesmerism upon him, and asked him to allow me to do so. He consented, and I succeeded in inducing hypnosis, and in curing his palpitation. At last I gained so much power over him that he felt my influence, whether I was with him or at a distance. This increased to such a degree that I was obliged to cut off all communication with him. We have heard a good deal of late years about suggestion, but even then I had proofs of its efficacy, for while the patient was in a deep trance I would frequently suggest that at such and such a time or at such an hour he should do a certain thing and he invariably did it.

I have mentioned my salary, which was 25s. per week, out of the house, as assistant to this surgeon. Out of this I had to find my home, board myself, my wife and my first child, who was born at Wolverhampton. This was little enough, considering my tastes in book-buying and study, and accordingly I remonstrated with the doctor and asked for a rise. The eldest son of the doctor was in the habit every Saturday night of leaving my money in a certain part of the surgery, done up in an envelope, and the doctor having promised me an increase I was anxious on the next Saturday evening to know the amount to which his generosity extended. On opening the envelope I found that my remuneration was increased from 25s. to 26s. I remonstrated again, upon which the doctor told me he had a very expensive family, as no doubt he had, and his wife thought that other assistants could be had for as little money, and that in fact many applications had been made to them for my place.

At that time, it happened that a shorthand-writing friend in the Staffordshire Potteries, with whom I was in correspondence, suggested my taking a situation, then vacant, on the "Staffordshire Mercury," published at Hanley. I did so, but had not been there long when the doctor's wife, already alluded to, came over to Hanley, begging me to return to my former position, as they had had a trial of two or three fresh assistants and were dissatisfied with all of them. I decided, however, to remain in my new place, which was in every way an improvement, although not a great one.

While residing at Hanley, I made the acquaintance of Joseph Barker, who had been compelled to leave the New Connexion of Methodists on account of his heterodoxy, and had started a society in the Potteries called the Christian Brethren. He was a public speaker, and used to give addresses in some of the open spaces in one or other of the townships, Hanley and Shelton, which were closely contiguous. On one occasion he spoke at great length of religious questions and of the necessity of some great movement in defence of universal peace. In the course of his long address he broke off at one time to baptise a child, and at another to sing a peace song very popular at that period—"Jeannette and Jeannot." Barker afterwards became a great sceptic on all doctrinal questions, but, as has been recently shown by a published statement, it turned out that while in America he attended some séances and was so greatly impressed by what he saw that his return to Christianity was much aided. It is interesting to know that in the first edition of his life which was published this incident was mentioned, and that it was left out in all subsequent editions. One of our friends in the North got hold of the book and reprinted it with this experience inserted.

I also made the acquaintance, while in the Potteries, of Travis Madge. He was well known in those days as a gentleman who devoted himself to the interests of the poor,

and thought it incumbent upon him to indulge in no luxuries with which he could dispense. He consequently lived in the most abstemious manner and wore for clothing the cheapest and most inferior materials obtainable. He was a glorious spirit.

Here also I met and became familiar with a working potter named Enoch Travis, a young man of deeply religious feeling, and always lamenting the fact that he could not believe in a future life. Years afterwards, namely, in 1870, when I had become a Spiritualist, Travis made himself known to me and my wife at our home table séance with the following message: "I am the spirit of Enoch Travis. I can make you know by several things that I am Enoch Travis. I shall endeavour to tell you my exceeding joy to be now quite sure of an eternal life"—referring, of course, to his reluctant scepticism whilst here.

I remained in the Potteries but a short time in consequence of the failure of the newspaper proprietor from some heavy unsuccessful railway speculations. Before I left, one of the last things I did in connection with the newspaper was to put up a poster on the outside of the office announcing the flight of Louis Philippe from Paris and his arrival in England.

After this I decided to visit Norfolk with my wife and child and take a rest; but we had not been there many days before I received two offers of engagements on the Press—one on the "Staffordshire Advertiser" and the other on the "Norfolk News," published at Norwich. With the exception of this brief interval, I was never out of an engagement for a single day in my life. This same year, 1848, was a notable one—the French Revolution, the great Chartist demonstrations, the beginning of Modern Spiritualism, all taking place in it.

ON THE "NORFOLK NEWS."

When I took the engagement on the "Norfolk News," which had been started in 1845, I succeeded Henry Pitman, a brother of Sir Isaac Pitman, who had succeeded Thomas Allen Reed. It is curious to note that I was a Swedenborgian, who succeeded a Swedenborgian, who in his turn had succeeded a Swedenborgian. I may add that Mr. James Spilling, author of that well-known skit, "Giles's Trip to London," who stepped into my place twenty-eight years later, was also a Swedenborgian. But to return. I found the paper in a desperate condition, nobody connected with it having had any previous experience in journalism, and it stood in competition with two other old papers—*Tory* and *Whig* as they were called then—and the "Norfolk News," being started in the Liberal or Radical interest, met with opposition all round.

All the leading men thought that starting a third paper in the city was an impertinence, and quite unnecessary, and this feeling especially prevailed amongst auctioneers and other large advertisers, so that for a long time after my arrival we had not a single auctioneer's advertisement. Under these circumstances we had a very small circulation; but, fortunately there was money at the back of us, the principal proprietor being Mr. J. J. Colman, afterwards M.P. for the city, and the head of the large firm of mustard and starch manufacturers.

NEWSPAPER REPORTING SIXTY YEARS AGO.

It may be of interest to insert here a few of Mr. Rogers' early journalistic experiences which he was fond of narrating as illustrating the life of a pressman some sixty years ago—a life not altogether free from excitement and adventure. When, for instance, magistrates were holding their sessions in some remote little town or village there were long drives to take into the country to attend them, with the possibility on dark nights of losing one's way or meeting with some accident on the return.

On one such occasion a party of reporters found themselves at some cross-roads, which they failed to recognise. They could just distinguish in the gloom a rickety old sign-post by the wayside. Getting down from their trap they approached and stared up at the pointing arms, but could not make out the inscriptions. Then one of the party, who had not forgotten his schoolboy feats, essayed to climb, and having succeeded, was in the act of striking a match when the post broke, and man and post fell into the road together!

The first thing that gave the "Norfolk News" a lift was the murder of Isaac Jermy, recorder of Norwich, and his son, by his steward, James Bloomfield Rush, in November, 1848. In those days the Fourth Estate was held in less esteem than it is now, and judges and magistrates often

(Continued at foot of next page.)

SPIRIT COMMUNICATIONS: A PRACTICAL RESULT.

To the Editor of LIGHT.

SIR,—Speaking at a series of meetings in the open air two years ago, at Prince's Head, Battersea, I made the acquaintance of an old gentleman of dignified appearance who told me that he was an old actor, for some years with Wilson Barrett's company in "The Silver King." The old gentleman expressed his pleasurable surprise to hear a Socialist expounding the Spiritualist philosophy in its relation to the economic condition of the world. I lost touch with him for some time; then, meeting him again he told me he was clairvoyant, also clairaudient. Recently I have had startling proof of this. The old actor, Mr. Charles Howard, of Battersea, is the recipient of a pension from the splendidly humane and generous dramatic profession. Having need of shelter the old man and his wife have very recently taken rooms at Battersea under a landlord, Mr. P—, who is, or was, of a decidedly Agnostic turn of mind. The old man, taking part in friendly discussion one night with his landlord and landlady, suddenly made reference to Spiritualism. The landlord said, "Oh, that is this fortune telling business, isn't it?" The old actor replied, "No; it is proof of the continuity of human life," and suggested a sitting right away. Note the sequel. Immediately Mr. P.'s father, also Mrs. P.'s father communicated a message, clairaudiently received, stating that Mr. P.'s father had done his son a great wrong by keeping back from him until too late (from an earthly point of view) a sum of money running into thousands left in trust by an old aunt. The spirit said also that documentary proof of this could be found at the residence of a stepdaughter. This could not be verified at the time as the spirit of Mr. P.'s father could not give the number of the house, although he gave the rest of the address. At the next sitting the number was given. On the following day the little party went to this address, found the lady named and the documents, and from there to Somerset House where a copy of the will was found. So true is the foregoing that the writer of these happenings has received this morning, January 25th, a letter stating that Mr. P. has entered into litigation on the matter with a strong case.

I was asked by Mr. Howard to visit him and to go into the matter. I interviewed Mr. and Mrs. P. and found them very straightforward, honest, matter-of-fact working people, no longer Agnostic but convinced believers in a life after death, as they have good cause to be. The reality of their conversion was amusingly illustrated when in conversation with Mr. P. I said, "It's a very fine yarn." Some-

(Continued from previous page.)

entertained a rooted objection to any publicity being given to the proceedings over which they presided. When Rush was brought before the magistrates on suspicion, two pressmen—Mr. Rogers and another—were present, but the moment they produced their note-books, they were forbidden, "in the interests of justice," to take a word of the evidence. On leaving the court, his companion was bewailing the wasted time, when Mr. Rogers, who had sat throughout the hearing with his right hand concealed in his overcoat pocket, proved that with him, at least, the time had not been wasted, by producing from his pocket a sheet of paper covered with pencilled hieroglyphics. The deciphering of shorthand notes taken under such conditions naturally presented difficulties, but, these having been overcome, memory proved equal to the task of supplying missing links and filling up gaps, and the result was that, greatly to the magistrates' surprise and chagrin, the "News" came out next day with a special edition containing a full report of the trial.

On another occasion reporters were carefully excluded from an inquiry of, not only local, but great general interest—probably the inquest in the Rush case. The local pressman, however, had obtained beforehand a few clues to work on. Armed with these they went in a body to the residences of gentlemen who they knew had been present, and in spite of their victims' refusal to be "drawn," succeeded by dint of leading questions, in getting a bit from one and a bit from another, till they had put together a fairly coherent narrative. Then late at night they knocked up the coroner himself. When he came downstairs in slippers and dressing-gown to demand their business, they told him what they had done and colly asked him to check and supplement the facts they had already obtained. No, he would tell them nothing.

"Very well," they said, "we will publish what we have here, and if it contains a few mis-statements it won't be our fault." The coroner was evidently uneasy. "Let me see it," he said at last, and for perhaps an hour he stood under the gaslight in his hall, listening, amending and adding. When they had got all they wanted they rushed off to the railway station, engaged a special train to London, and disposed of their report to "The Times" and the other principal London dailies for a sum which about sufficed to recoup them for the cost of the train.

But the most amusing instance of journalistic resource in Mr. Rogers's recollection occurred when a party of reporters arrived at a little town where an important trial

what indignantly he replied, "It's no yarn, but God's truth."

This is a case it would do some of our wise and prudent critics good to investigate. They might find, as Sir Arthur Conan Doyle has so beautifully put it in his poem, "A Parable":—

High-brow House was furnished well
With many a goblet fair;
So when they brought the Holy Grail
There was never a space to spare.

Simple Cottage was clear and clean,
With room to store at will.
So there they laid the Holy Grail
And there you'll find it still.

Yours, etc.,

HARRY FIELDER.

*. Mr. Fielder has furnished us with the full names and addresses of the persons concerned, and will doubtless supply particulars of the case to any person genuinely interested.

A PROBLEM OF CLAIRVOYANCE.

To the Editor of LIGHT.

SIR,—I have the faculty of seeing faces apparently superimposed on the face of mediums during seances—the face of the medium (and sometimes the whole figure) changes to that of the invading personality, and the corresponding results in the medium's communications may be noted at the same time. This faculty comes into play also in ordinary life and in ordinary conversation I often see the faces come and go on that of the person I am talking to. I have confirmed this by describing them, and by the descriptions being recognised. The faces are sometimes, I think, those of incarnate persons—not always people of the other world, though more frequently so than not. This seems to me to prove that outside influences are undoubtedly acting—the greater difficulty is to be at all sure *how* they act. Is there a materialised presence of an invisible kind actually present, or from what distance does the action proceed, and in what possible manner? Sometimes in a room one sees a very large face or shadow on wall or curtain—apparently a shadow thrown by some form on account of its abnormal size. Again the question: Is the form there present? or are the reflections from a distance? If at a distance the same problem applies to sound, as subjects discussed during the presence of these shadows have received written answers later in the evening.—Yours, etc.,

K.

was about to be held, only to learn that the evidence would be taken *in camera*. The magistrates had engaged an upper room in the principal inn for their court-room. The reporters resolved that they would have a court-room of their own, and, taking the landlord into their confidence, promptly secured an apartment immediately below the sacred chamber.

As each witness, after examination, quitted the room above he was ushered by the landlord into the room below. Here he found himself in the presence of a number of very busy-looking gentlemen seated round a table, with a grave, silvery-haired personage at the head. Old B—, who had been chosen for the part, was noted for his venerable appearance and gravity of demeanour. "Now, Mr. —," said B— in his most judicial tones, and looking at the witness over the top of his glasses, "will you have the goodness to repeat before these gentlemen the evidence you have given to the gentlemen upstairs?"

The witness, ignorant of official procedure, and supposing this was a sort of annexe of the other tribunal, complied, and, being left to tell his story in his own way, unharassed by tiresome interruptions, told it rather more fully than before. As a result of this piece of bluff the case at which no reporter was permitted to be present appeared in all the local papers reported at full length!

Continuing his journalistic reminiscences Mr. Rogers said: I sought out and exposed a large number of abuses, and especially directed attention to the condition of the agricultural poor. In pursuit of this latter object, I personally visited the principal estates in the country, and in a series of articles under the heading, "The Cottage Homes of England," described rather minutely the wretched condition in which the agricultural labourers on these estates were compelled to live, owing to the shocking and demoralising lack of decent cottage accommodation. One result of my articles was that while every landowner felt compelled to buy the paper in order to enjoy reading the exposure of his neighbour, he had also to buy it to watch for the time when the exposure of himself should arrive. I was also instrumental in introducing a number of other improvements in the paper, which had a good effect, and, added to the fact that I had obtained, one way or another, a good deal of exclusive information, led the public to feel at last that if they would really know what was going on they would have to buy the "Norfolk News." In short, before I left Norwich the paper had become a rich and very powerful concern, and the most influential journal in the county.

(To be continued.)

SOME ADVICE FOR INQUIRERS.

ADDRESS BY MR. ERNEST HUNT.

On Wednesday evening, the 30th ult., Mr. Ernest Hunt gave an address to inquirers, the first of a series of lectures arranged as part of the programme of the London Spiritualist Alliance for the current session.

Mr. A. T. MILLER, K.C., who occupied the chair, in the course of his introductory remarks, said:—

The lecture is announced as one for inquirers and one in which the subject is to be the main facts of survival and their implications. I feel that this topic is of the very greatest importance, not merely because it relates to the future of every man and woman; not merely because the consideration of it drives our thoughts to the fate of those dear to us who have already crossed the border and passed out of this life, but also, I venture to think and suggest, because it is a topic of vital importance for our present life. It seems to me as I get on in life that perhaps the most important thing in approaching any undertaking is to get it in its right perspective; to see things as they are in relation to other things. Unless one can view life in its true perspective it is impossible to get the best out of it.

SUMMARY OF MR. HUNT'S ADDRESS.

There are only two gospels in the whole world. One is the gospel of Matter and the other is the gospel of Spirit. Those two gospels are the natural and logical outcome of the individual's own conception of himself. If he thinks of himself as a body, purely material, he must be a Materialist logically. If he thinks of himself as a spirit, again he must be a Spiritualist. The science of the last century, of the Victorian Age, seemed to have vanquished spirit; to have destroyed religion to a large extent and to have established man as a piece of machinery wound up for so many years. A purely materialistic idea. If we look at the world to-day we can see that gospel in action; in the states of affairs we have to-day. In the strikes, wars, hatreds, animosities, selfishness—all based on the primary conception that man is a body.

The other gospel is Spiritualism—the conception of man as a spirit. Spiritualism has two main aspects—the phenomenal aspect and the philosophical aspect. It is about the phenomenal aspect principally I wish to talk to-night. I shall barely touch on the philosophical aspect. I want to paint, as it were, a sort of background upon which the other lecturers may build their own remarks. Although there are many strange and wonderful things, they can be, as our Chairman has said, placed in their right perspective. A man may look at the calendar and think we are getting on a couple of thousand years. He does not realise we have been a human family for 500,000 years. If he realised that we have been climbing up from the æons he would realise 1924 did not count for very much in that long climb and if he had that perspective right he would judge the more truly. The difficulty is there are so many blind leaders of the blind—both tumbling into the ditch.

Speaking of Spiritualism, Mr. H. G. Wells says: "Marvels will come, but they will be discoveries that will connect with what we already know. They will not depend on disordered imagination or the spooky atmosphere for their existence." You observe the implications of this leader of men. I want to show you that Mr. H. G. Wells is stupendously wrong. I propose to start you from zero as it were up an inclined plane of experience and to show you that there are no breaks and no jumps, but that you can go straight up that inclined plane and eventually find yourself in psychic phenomena. It is perfectly logical—from the known to the unknown. We have very good grounds for the conception of the self as spirit. I want to show that all the facts we can deduce and adduce fly right in the face of man regarded simply as a "body." I want to show you something entirely opposite.

Starting from matters of very prosaic experience—we dream. We all of us dream, but we do not all remember our dreams. Directly we are asleep we are in another realm and the conditions are different—we are in a realm where time does not exist, where 1,000 years can be compressed into the twinkling of an eyelid. The experience is the same to the savage and the scientist alike. It is comparatively easy to close your eyes and still the activities of the senses and get into the world of imagination that opens out to you. Distance is annihilated.

We have the experiences of a man under an anæsthetic. He tells of living through centuries, and æons of time—yet he was only under the anæsthetic 3 seconds! This and other experiences tell us we are more than these creatures of the body! We are more than mere clockwork wound up for 70 years! And we are told by prosaic people that there is nothing but the things we can touch and see, the evidence of the senses, and that all else is imagination. But imagination is *not* the evidence of the senses; it is the evidence of the senses being worked up into something else that laughs at materialism.

Very little acquaintance with modern psychology will introduce you to the subconscious mind. It will acquaint you with the fact that our minds are dual. We

have a conscious mind and a subconscious mind! This conscious mind is intended to be enmeshed with the subconscious; it is intended to keep it under control, it acts as a protective. Directly you begin to still the workings of the conscious mind you begin to praise the workings of the subconscious mind. Then you can go on and still the workings of the conscious mind artificially—by hypnosis. That is an extraordinarily valuable study. In hypnosis you put the conscious mind as it were out of gear, you take it out of mesh. You put the person to sleep and his subconscious mind is very suggestible to the effects of another person—the operator. You have put out of gear the conscious mind and then when you have got the person under control you can see emerging, not the ordinary powers of the body, but something more than the powers with which the materialist is acquainted. It is a well-known fact that if a person can lift 150 lbs., under hypnosis he can lift 300. The materialist is only aware of 150—he knows nothing of the 300. Hypnosis does not give us a tit-bit—it merely relieves us of the limitations that have grown up around us. We are all obsessed by "I can't"—simply because we are all confined by our own thinking. Hypnosis says "You can," and sweeps away the limitations.

The subconscious mind is a gold mine—and we do not realise the gold is there. It can be drawn on by suggestion. In an extraordinary way the subconscious mind will argue and make every logical deduction from every idea that you present to it. If I said to a hypnotised subject, "Tell me all I did at Richmond," he will begin to tell us all about it—though I may not have been there at all. He has taken it in and has begun to make all the logical deductions—he has dramatised the event with the subconscious mind. Remember that particularly when you come to investigation of psychic phenomena. Remember it is automatic writing. If you sit down with the idea that you are going to get a message from somebody—the subconscious is perfectly capable of fabricating a message; of producing all the logical details. Sit again at the same time the next week with the same expectation of a message from the same person—you'll get it. The subconscious works so beautifully and logically along these lines that in studying this subject it is very necessary to know the latent powers of the subconscious. You must use your common sense in these things and must exhaust all normal and logical channels before reverting to the abnormal. If you don't know these capacities you cannot be sure you are not assigning something to an external force when it should be assigned to an internal force. The more you know about yourself and the greater conception you have of your own powers the more you are likely to use them.

There are some people exquisitely sensitive, so much so that the inflection of a voice may be absolute ecstasy or deep grief to them. On the other hand people who are so lacking in sensitiveness that they do not really respond unless you hit them! One class of people extraordinarily sensitive but who are not termed psychics, are our artistic friends. A poet must have the vision. A poet must have lived, experienced and sorrowed or else he has nothing to give to the world—and the world has scant use for him. Every artist must fulfil the function of a medium. He must come in contact with spiritual things, and if he fails to do that he has done less than nothing. We demand spiritual inspiration from our artists. Leaving our artists we have those quaint people who dream true! I know some of them. There are others who have their intuitions—they sense something going to happen. There is never a great accident or disaster without we get someone having sensed impending danger. Going on further we not only have people who get their inspiration but those people who have the very peculiar ability to walk about with a twig in their hands and at a certain spot the twig will begin to turn and twist, indicating the presence of subterranean water, perhaps metals. When we have people who "dows," psychometrists, inspirational speakers, why we are in the psychic region at once—dealing with mediums! Then you get mediums with clairvoyant messages, and I think it should make themselves acquainted with that range of phenomena.

Then you have a second type of medium—trans-mediums. Those mediums who are content to submerge their own personality and allow some other external influence to control them for the time being.

It is quite natural there should still be a certain shyness about admitting the possession of psychic gifts, since for the last 700 years we have been in the habit of burning and torturing people with those gifts and naturally it has not encouraged the others. You are up against another set of conditions and frankly we are not quite sure where we are with physical phenomena, the mediums for which constitute a third type after the two I have mentioned. We know the facts of spirit life, but nothing of the mechanism. Professor Richet says that before these facts are realised we shall need new biology and new chemistry. With such a tremendous change involved we needs must go slowly and while the powers of the self are unexplored, and until we know what the self can or cannot do, we do not know where to put the line between the efforts of the self and the other selves in the beyond. Here I have introduced you to a range of phenomena.

(Continued at foot of next page.)

"WHENCE AND WHITHER?"

To the Editor of LIGHT.

SIR,—A correspondent has written to query a statement in my article, viz., p. 71, "Spirit receives nothing from the physical body," suggesting that the acquirement of individuality is to the credit of the body, and that character is influenced by bodily conditions.

As this point is of general interest, I propose to reply in the columns of LIGHT.

Perhaps the simplest method of answering the query is by the use of an analogy. Take the case of a man working a lathe; the lathe may be faulty and not capable of the best work, but this need not affect the character of the man. It is the only machine available, and it depends on the man himself whether he obtains the best possible results from the machine. One man will do so, while another will give up heart, and blame the machine. Similarly the body itself does not influence character, by bodily conditions, despite the claim to the contrary often made by those who want an excuse for failure.

It is as necessary to have a body to acquire character as it is to have a machine to do a certain class of work; but the body neither gives nor influences individuality, any more than the machine really forms the character of the man using it: it is the manner in which the instrument is used, in either case.

Both the lathe and the body are passive instruments; the man and spirit being the active principles.—Yours, etc.,

"LIEUTENANT-COLONEL."

February 4th, 1924.

A CATHOLIC'S PLEA FOR FAIR PLAY.

"Light in Darkness." Burns, Oates, and Washburn. (Price, 1s. 6d.)

The author, who veils her identity under the pseudonym, "A Catholic American," is evidently a person of singularly broad outlook, even though limited by the tenets of the Latin Church. Her outlook in this respect is plainly shown on page seventeen, where she writes: "The Catholic Church is the only safe medium of communication." The whole of the pamphlet is contained in thirty-five pages, and is divided into three chapters, the first containing references to Modern Spiritualism, of very recent date, be it noted; the second and third chapters giving details of psychic phenomena within the Church, connected with two remarkable sensitives whom the Church has pronounced "Blessed." Modern Spiritualism is not derided, neither is it altogether "damned with faint praise"; its phenomena, indeed, are proclaimed as a means of reaching "Rome," though the author rather naively says: "All roads lead to Rome, if one goes in that direction" (page 13). Well-known scientists are praised for their "re-discovery of God through Spiritualism," and Sir Arthur Conan Doyle receives honourable mention for his outspoken defence of it. Our Catholic friends evidently consider that Sir Arthur may well be one of the many converted materialists who are now taking a step toward the Catholic Faith, though it may be "an unconscious step." We are sure that Sir Arthur will feel grateful to a Roman Catholic who does not believe that he should be denounced by Catholics!

Sir Oliver Lodge's book, "Raymond," is praised and quoted.

The chapters dealing with the two seeresses of the Church, "the Blessed Anna Maria Taigi," and Sœur Thérèse of Lisieux, are intensely interesting, and the whole book shows the author to be one gifted with simplicity of diction and lucidity of mind. And, notwithstanding the constant insistence upon the Roman Catholic Church being "the only sure authority to distinguish the true from the false," the book may be cordially commended to the attention of the student of spiritual matters

L. H.

(Continued from previous page.)

mena, built up logically, without gaps, and we are now fully in the range of modern psychic phenomena.

No one has ever yet made the claim that death has dominion over other than the body. The fear of death is removed; one implication is that man goes on; the change of death is merely a change of state. Another implication is that the whole of evolution is one vast spiritual process. Look at the saints, saviours and sages of humanity—look at the heights of spirit there and you can see that big climb. Then you know why you are here—in line with evolution. To grow in spiritual wisdom and stature; to become a bigger spirit. Put it by the side of money making or emoluments of office—those will stop short, but the other goes on through the centuries, through the aeons to be. You have your inspiration; you are in touch with the great forces of evolution.

In his concluding remarks the Chairman highly commended the ability with which Mr. Hunt had handled the subject, and with a cordial resolution of thanks to the lecturer the meeting terminated.

PSYCHIC SCIENCE AND PUBLIC PREJUDICE.

SOME ENLIGHTENING VIEWS.

Dr. Osty, the eminent neurologist, and author of "Supernormal Faculties in Man," has written to the "Journal of the American Society for Psychical Research" to ask the reasons for the present attitude of the American people to Metapsychic Science. We give excerpts from letters to that journal in reply to the enquiry, which can, with equal justice, be applied to the attitude of certain classes of people on this side of the water. We have avoided some of the more outspoken comments, in consideration of the feelings of our opponents, a consideration which, it is regretted, is not usually shown to our side of the question.

WESTON D. BAYLEY, M.D.

The man of the street cares for nothing but utility and diversion; that which is readily demonstrated, and has also a commercial value he will at once assimilate. He will go in droves to baseball games which in no wise tax his intellect, but with abstract phenomena he will have nothing to do. This is because these matters are already cut to a final fit by theologians whom he regards as ultimate experts in problems of mind and questions of survival. His ignorance of the history and evolution of theology is sublime. The concept of infallibility in these matters has been handed down as precious heritage from generation to generation, so that all of his thinking, like his hats, must be ready made and bear the stamp of the manufacturer.

If any one thing is established in the history of theological evolution, it is the fact that established dogma does not yield until public opinion, by some extraneous enlightenment, renders it untenable. When by force of increasing importance, public opinion is compelled seriously to regard metapsychics, then will every denomination carefully cut it out and fit it in as an integral part—an easy matter in this case, because the Bible and Saintly literature are full of just the very supernatural incidents which are now anathema!

BLEWETT LEE, Esq., Barrister.

In regard to the letter of Dr. E. Osty, my view would be that the opposition to advanced views on psychical subjects comes principally from the habitual conservatism and inertia of the human mind, which no one can really estimate who has not advanced something new. To illustrate what I mean: at this very day professors are being compelled to resign from college because of teaching evolution. New teaching in medicine has always tremendous opposition to overcome. Psychical research has to share the fate of all new sciences. First it will be ridiculed by everyone, and after it has won its way to success, the former scoffers will say everybody knew it all the time. The attitude of the Press is interesting. It prints everything on the subject with sensational headlines as news, but scarcely anywhere fails to treat the subject with flippancy and ridicule, if not in the same issue of the paper, in a following one.

HELEN C. LAMBERT.

Our scientific men are not supplied with funds for research work which does not offer results of material benefit. If they were free to delve at will they might do something that would be resented. Suppose, for instance, the scientist once allows himself to admit the following: "One thing only it (objective knowledge) cannot transcend—the limit of the three dimensional sphere. . . . Objective knowledge will always be subject to these conditions (time and space) for otherwise it would cease to exist. No apparatus, no instrument, will ever conquer these conditions, for should they conquer, they would destroy themselves first of all." You see, it is difficult for idealists and for people temperamentally inclined towards mysticism, to appreciate the horror a scientist must experience when he realises the unreality of objective things. He must plunge into a spiritual loneliness that is frightful, and, unless he were a very strong man, strong enough to go to the point where he would discover that there is no loneliness, only "one-ness." I should think he would be appalled to the verge of insanity or suicide. Can one blame them for refusing to think on such lines as long as they can fool themselves successfully. As long as they can really believe that the discovery of a new drug, the isolation of a new germ, or the location of a new star, can be of more immediate benefit to humanity than the discovery of some abstract truth, they are justified in saying that they have no time for chasing fireflies. But their time will come, surely and soon, and it will be a pretty hard re-adjustment.

I HAVE discovered that the words, acts, and thoughts of ill-will, self-will, egotism, conceit, arrogance, and selfishness act like poison. They hurt the working of the mind so that we cannot think straight. They throw the body out of gear and make it liable to accident, weakness, and disease.

—O. F. DOLE.

THE IDOLS.*

By C. V. W. TARR.

I sometimes think that there can be no man in the spirit-world who takes a deeper interest in the modern Spiritualist movement than the great English thinker, Francis Bacon. Even the title of his most important work, the "Novum Organum," seems at once to establish a vital connection between his philosophy and the psychic science of our day. The new method or instrument! What more significant term could be applied to psychic science which directly investigates the conditions under which the supersensible nature of man and the universe is made manifest? The Scholastics had lost hold of Nature, as Lord Macaulay says, through their preoccupation with a "disputatious philosophy and a disputatious theology." Words and Fancies came like Clouds between Men and Nature. The time had come, Bacon urged, when all the phenomena of the universe should be approached directly by means of experiment and observation.

For we will have it that all things are as in our folly we think they should be, not as seems fittest to the Divine Wisdom, or as they are found to be in fact. . . . We clearly impress the stamp of our own image on the creatures and works of God, instead of carefully examining and recognising in them the stamp of the Creator Himself. . . . If, therefore, there be any humility toward the Creator, any reverence for or disposition to magnify His works, any charity for man and anxiety to relieve his sorrows and necessities, any love of truth in nature, any desire for the purification of the understanding, we must entreat men again and again to discard, or at least to set apart for a while, these volatile and preposterous philosophies which have preferred these to hypotheses, led experience captive and triumphed over the works of God; and to approach with humility and veneration to unroll the volume of creation, to linger and meditate therein, and with minds washed clean from opinions to study it in purity and integrity.†

"The Idols" stood between man and true knowledge of nature. And these were: (1) The Idols of the Theatre; (2) the Idols of the Market Place; (3) the Idols of the Cave or Den; (4) the Idols of the Tribe.

SPIRITUALISM AND THE IDOLS OF THE THEATRE.

For Bacon the Idols of the Theatre represented the tendency of men to bow to authority. In this, of course, as with all the others, he was opposing scholasticism. Yet how strange are the turns of Fate! For if Traditional Learning and Formal Disputations in the Middle Ages had obscured man and Nature, who would have thought that the new method itself would become used to obscure their divine part? Modern history shows it. But the spiritual philosophy of history is a sweet consolation, though some men will not have it so. We have seen how science cast down the Idol of Authority which was raised up before the gates of true knowledge and with the new instrument found an entry. Nor did the thunders of an outraged Deity shake the universe at so bold an attempt to see Nature face to face. Theological authority had held captive the minds of men to the doctrine of a final revelation of truth. Like Icarus in the Greek myth, philosophy winged its way high in the void of speculation, its wings but waxed on for the task. Who can pass by the story of the modern revolution in thought without discerning depths upon depths of spiritual meaning? Perhaps we Spiritualists cannot look upon the facts of modern historical thought with an impartial mind. For we approach Nature and history already certain that we are spiritual beings, and that our immortality is the central fact of the universe. But if we are not impartial, it is facts which have made us so. Let us insist upon it. We have seen religious authority cast down after a bitter and prolonged conflict. Science was the new revealer and the new comforter for mankind. Should not science, too, having blown away the fictions of theology and metaphysics, bring forth on earth the reality of Paradise? A new authority swayed the minds of millions of men and women, a new dogmatism lowered like a cloud upon the human mind. Materialism claimed infallibility in the same breath that it denied the spiritual nature of man. The new method denied itself. Behold! In the very hour that observation and experiment denied the divine and immortal part of man, new yet immemorial facts arose to challenge the new authority. And once more the Idol is cast down. For the spirit of science is not the spirit of a Pontiff, but of eternal, wondering childhood. Bacon himself had expressed it in words revealing the deepest insight into Nature and the progress of human knowledge. "There is much ground," he says, "for hoping that there are still laid up in the womb of Nature many secrets of excellent use, having no affinity or parallelism with any-

thing that is now known, but lying entirely out of the beat of the imagination, which have not yet been found out." Of a truth things have been found out which lay "entirely out of the beat of the imagination" of the old and new philosophies both in material and spiritual knowledge! If Nature concealed the spirit-world in the breast of space, and raised up an immortal soul in man, would not Science, though a god, be blind to the true beauty and meaning of the universe, so long as it was unknown or denied? But the voice of fact and observation has prevailed. Neither the old authority of religion and theology nor the new authority of "positive" science could drown the eternal voice of Nature. Not the "volatile and preposterous philosophies" of men have triumphed but the works of God. Who can speak the wonder of it? In the name of science they had resolved away God, the spirit-world, and the soul as nothing but the smoke of superstitious fires. Let us have a civic morality and a godless philosophy!

But now positive phenomena themselves have declared the survival of the soul, the immortality of mind! To use the names of the "Fellows" of Solomon's House which Bacon describes in New Atlantis, modern psychic science is the "Merchant of Light," bringing records of curious and wonderful researches into the Soul-world. But higher than all the other "Fellows" in their function are "The Interpreters of Nature," who discern and establish the universal principles of the universe. And this is the sublime function of psychic philosophy, which upon the basis of positive researches, establishes the reality of spirit-communion from whence flow the Light-Rays of all eternal and universal principles. Not Traditional Authority and Material Science have now joined hands to gain the highest fruits of knowledge, but intuition and the modern science of the soul! Not the authority of old faiths, philosophies, or learned men can alone pronounce upon the destiny of man after death! Let the Idol be buried in the dust of Time. Science reveals herself in spiritual beauty, lovelier than Venus, stronger and more glorious than Apollo, living, radiant, journeying on through the eternities. I believe Francis Bacon would have rejoiced in the birth and development of psychic science which narrowed down still further the province of theological and metaphysical speculation. Perhaps the Apostle of the New Method is even now taking a living interest in the greatest religio-scientific movement the world has ever seen. I like to think that he would have regarded it as the crowning achievement of the New Philosophy the supreme Interpreter of Nature which should destroy that last great Idol, the Fear of Death, and show forth the true Empire of Man.

SPIRIT PORTRAITS.

The question is often asked: "Have any of the numerous spirit-guides of well-known public platform workers in Spiritualism ever submitted themselves to be portrayed by a living artist? I believe that there are several instances where this has been done, though photography has, in most cases, been the basis upon which the artist has worked. One instance, however, stands out in my memory in which the artist—himself a medium—was able to produce in pencil, from clairvoyant vision and impression, a remarkable portrait of "Tien-Sien-Tie," the Chinese inspirer of Mr. J. J. Morse, whose discourses are regarded, even at the present day, as being some of the finest ever delivered through a trance medium. (One of these discourses has been lately reprinted in *LIGHT*, and has been greatly appreciated.) Mr. Morse records this incident in his book, "Leaves From My Life" (now, I believe, out of print) and says:—

It was while I was in New York (in 1875) that I obtained the original picture of my chief control, "Tien-Sien-Tie." The manner of obtaining it was as follows. It arose out of an impromptu visit to Mr. Wella Anderson, the spirit artist. Mr. Anderson's guides requested me to favour them with half-an-hour's quiet on a certain day—the 26th of July. I said, "I shall be at the Silver Lake Camp Meeting, 270 miles distant." They said that did not matter; all that was required was my passivity. I assented, and on the morning in question was quietly enjoying myself in a yacht upon Silver Lake."

Mr. Morse goes on to say that on the 31st of that same month he received a note from Mr. Anderson telling him that the picture "begun on the 26th" was "completed this p.m." Very shortly afterwards Mr. Morse received the picture, and for many years it adorned the walls of his sitting room. I have often seen this portrait, and fully appreciated the remark Mr. Morse makes in the book referred to when he says, "The picture is pronounced by competent judges to be a splendid specimen of pencil drawing," for it was, indeed, an artistic production, and was testified to by Mr. Morse himself as being "a vivid likeness of my guide, as I have often seen him." According to Mr. Anderson's statement, the picture took 100 minutes—spread over several days—to complete.

LEIGH HUNT.

* Term made classical by Bacon in "Novum Organum," published in 1620.

† Quoted by A. R. Skemp, M.A., Ph.D., from "Historia Naturalis" (Spedding's translation).

THE REV. S. BARING-GOULD : HIS PSYCHIC EXPERIENCES.

To the Editor of LIGHT.

SIR,—In LIGHT of the 19th ult., I notice a quotation from an article on the subject of mind-reading by the late Rev. S. Baring-Gould. In his interesting "Early Reminiscences," published in 1923, which carry one back to early Victorian days, when the writer was a boy, he gives quite a number of what he calls "ghost stories." Psychic subjects evidently interested him greatly, though he is fond of explaining phenomena by "rats" or "the wind." Baring-Gould's experiences all happened either to himself, to members of his family or to visitors, though he relates some others vouched for by the country people on his estate. An ancestress, spoken of as "Old Madam," a woman of strong personality, seemed to take a deep interest in her old home and in her descendants, and was frequently both seen and heard.

Once at a ball given by the Baring-Goulds, a "strange lady in a dark dress with lace; grey hair, elderly" was seen by several of the guests, who when they came to call afterwards, enquired who she could have been, as no one spoke to her. "There was no old lady at the ball."

One of Mr. Baring-Gould's daughters said that often, as a child, she saw a lady in blue, who would visit the nursery, stoop over her, look at her, and sometimes sit beside her bed.

In later years, when there were grand-children visiting at the house, both of their nurses gave notice. "They had been frightened by seeing a female form at night walking in the nursery and stooping over the beds of the children." Certainly no nurse could be expected to stand ghostly interference to that extent!

A striking experience occurred when Mr. Baring-Gould's baby girl was ill with whooping-cough, and his wife went to sleep in her child's room. In the middle of the night Mrs. Baring-Gould came to her husband's room to complain to him: "I cannot sleep. I hear people tramping, carrying something down the stairs." While Mr. Baring-Gould was trying to soothe her, saying it was just the noise of the wind, "there sounded three heavy strokes as if made by a clenched fist against the partition between bed-room and dressing-room."

Next day the parents, not feeling particularly anxious about their child, went out to pay a call, and on their return Mrs. Baring-Gould brought the little girl, fully dressed, down to the library. "I heard a cry and ran in, and found that the child had died on her mother's knees. Her coffin was carried down the staircase, as my wife had heard the night before her death."

A Mr. Twigge was visiting Mr. Baring-Gould. "One evening he came down dressed for dinner and opened the side door into the drawing-room, when he was surprised to see in the arm-chair, with his back to him, an old gentleman with either a white wig or with powdered hair, and opposite him an elderly lady in satin." He drew back surprised. "I went in at once and found that the room was empty." The two figures occupied the seats where, in former days, "Old Madam" and Parson Elford used to sit on Saturday and Sunday evenings.—Yours, etc.,
M. L. CADELL.

THE TESTIMONY OF COMMON SENSE.

Mr. Robert Blatchford has always been accepted as the fearless exponent of common sense, and until the publication of his conversion to the view of spirit communication, would probably have been one of the first men chosen to make a practical test of that claim; consequently his opinions cannot but be of great value, though they will naturally be discounted by hard-shell opponents. But he is in good company, for all deep thinkers who have permitted themselves an unbiassed investigation have followed the same path.

The following statement by him is very trenchant:—

"Sir Arthur Conan Doyle has spoken of clerical sceptics. I have never been able to understand the scepticism of the Church. My own scepticism was natural. I did not believe in a future life, therefore I could not believe in spiritual manifestations after death. But the Church believes and teaches that there is no death. The Church believes in spirits. Then why should Churchmen find it so difficult to believe or to realise that those spirits may be able to communicate with those of us who are still on earth? It puzzles me. Why should Bishop Weldon, who believes that my wife is alive, be so sceptical when I say that I have heard her speak to me? He believes she is alive, he understands my desire to hear from her, and yet when I do hear from her he thinks I must have imagined it. But I assure him that all that I say happened—happened. And it all happened at my first sitting. Yes. That was my first attempt, but by Solomon Levi it will not be my last. I have a feeling that I shall imagine quite a lot before I am through."

THE MAGICIANS' CLUB TEST THE ZANCIGS.

On Sunday evening last at the National Hotel, Upper Bedford-place, Bloomsbury, the Magicians' Club gave an entertainment, the musical portion of which alone would amply have justified the occasion, for the artists were all of high excellence. But the special attraction of the evening was the test which the Club proposed to make of the Zancigs and their alleged power of thought transference, and this drew a crowded audience numbering many persons of distinction.

This portion of the programme did not occur until a late hour in the evening, but the interest of it held nearly the whole of the large gathering, and may even have led in some instances to the losing of last trains. The performers commenced with their usual demonstrations, now so familiar to the public, Mr. Zancig by some mysterious means transferring to his wife figures, dates, words and other matter shown to him. As in addition to the magicians and their friends there was a large contingent of keen psychical researchers amongst the audience, the proceedings were vigilantly watched, but the method adopted appeared to baffle everybody.

Then came the supreme test. Mme. Zancig was blindfolded by a "Daily Mail" representative, and to make still more certain, a black bag was placed over her head. But even this did not satisfy Mr. Eric Dingwall, the able and intelligent Research Officer of the S.P.R., who professed himself dissatisfied even with the black bag, which he was permitted to examine. Finally it was arranged that the lady should sit with her back to the audience, and furthermore that Mr. Zancig should be behind a screen, in view of the audience but concealed from his wife.

Mr. Zancig in his white suit (which some suggest has something to do with the code) was handed a secret parcel prepared beforehand by Mr. E. T. Marr, a Vice-president of the Club. No words were spoken, a solemn hush fell upon the audience, and then the wizard commenced to "concentrate" hard and Mrs. Zancig to describe, first, a package in brown paper with string, a yellow box with something white about it, and tied with white tape. Then three envelopes were opened, one inside the other, and finally a slip of paper bearing the words, "Madam, frankly you have me beat." This message Mme. Zancig read slowly, spelling out some of the words.

It was all correct, and the success of the test was greeted with tremendous applause from an audience critical to the last degree. Before the test an assurance was given that the experiment was an absolutely genuine one on the part of the Magicians' Club.

Clearly many of the sceptics were impressed. One of these—a gentleman who is connected with the S.P.R., and whose difficulties in the way of believing in anything of a supernatural kind are notorious—seemed to be in acute distress, and even a magician present who is an active opponent of psychic phenomena admitted that the problem kept him "guessing." As for the present writer, to all inquiries from the opposition as to his opinion, he replied darkly that there was doubtless a "code," which naturally led to some of the Sadducees showing a disposition to defend the supernatural against him—always a delightful position to reach! And perhaps there may be a code or some wireless device which the collective intelligence of the critics has failed to penetrate. Some of the magicians strongly maintain that there is nothing "supernatural" in the performance. Why, certainly! that is a view in which every intelligent person—whether Spiritualist or materialist—will agree. Whatever it is, it will be quite natural, except to those who in endeavouring to limit the scope of Nature, have merely succeeded in stultifying themselves.

D. G.

LEFT-HAND COMPLIMENT.

A Spiritualist, who also was something of an orator, visited a town where a sceptical scientist lived, and delivered a lecture one afternoon, the lecturer's desire being to convert the scientist to his belief. The audience was large, including the scientist, who had attended by special invitation.

The next day the Spiritualist called on the scientist with the hope that his effort had been successful. "What did you think of my lecture?" he asked.

"Well," replied the scientist, "I couldn't sleep all last night, and I lay it to your talk."

The Spiritualist was highly flattered. "I knew my argument would make you think," he said. "Is it not so?"

"I am not so certain about that. Whenever I sleep during the day I cannot sleep at night."

—"THE NATIONAL SPIRITUALIST."

TALK faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf;
No one will grieve because your lips are dumb."

LIGHT,

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THE LARGER VIEW.

We have been told frequently that belief in a world of spirits, in a life after death, is the outcome of the "will to believe." The deluded follower of Spiritualism wanted his belief to be true, and consequently asserted that it *was* true. Like many other glib statements, common enough not only in religions but in political, social, and even scientific circles, the argument sounded quite convincing, until one began to examine it. Then it became a simple matter to tear it to shreds. First, it was apparent to those familiar with the subject that a great many people had become convinced of the reality of psychic evidences quite *against* their will and wish. Many examples could be given of this curious fact. Second, it was very clear that the argument was double-edged. For if a man could believe *merely* because he wished to believe, then was it not equally clear that another man might disbelieve because he wished to disbelieve, and because he did not want the thing to be true?

But in the long and wordy debate between those who hold by the truth of Spiritualism, and those who oppose it, the thoughtful observer becomes painfully aware of a disposition on both sides to snatch at arguments of all kinds in a partisan spirit. It is almost like a squabble between rival religious sects pelting each other with Bible texts.

When it is simply a question of the reality of psychical phenomena there is something to be said for the existence of discussion and debate, for here it is a question of *facts* and their interpretation. Every great discovery has had to pass through the same ordeal—hostility, contempt, derision, grudging acceptance (usually accompanied by some new name for the discovery, whatever it might be), finally attaining a general and free adoption as though it were something that had always been known.

Psychic phenomena, as being facts, will in the end have to be accepted, and we can regard with placidity the controversy which rages round them. They are going through the usual routine, the degree of hostility being measured by the importance of the facts.

But as to the reality of spiritual life and spiritual law, not the fiercest controversy will settle *that* problem. Here is no question of the demonstration of a fact—it is rather the perception of a truth beyond all analysis by purely physical and intellectual methods. All the psychical phenomena in the world will not prove it, although they may, in some instances, help the mind towards a recognition of its reality.

We believe that Lord Balfour, one of the acutest intellects of our time, has long since become convinced of the reality of psychic facts. But we have never observed that he based upon them any argument for the spiritual nature of life, and indeed it has never seemed to us that the proof of a world of human life and activity beyond the grave was in itself sufficient to settle the question whether or not the Universe is

spiritually ordered and spiritually guided. And that is the curious part of the matter. For the Atheist, the Rationalist, the Materialist evidently believes that it would be sufficient, and has for years been fighting something that, if demonstrated, might prove the Church to be right and religion to be true. Equally curious is the fact that the Church has largely come out against the phenomena, but for quite different reasons; for we cannot imagine (of course!) that the Church would have any grave objection to the truth of one of its main doctrines being vindicated by people, most other innovations.

No, Spiritualism, so far as its facts are concerned, is simply fighting the usual battle—the battle against the conservative instincts of the human mind, those instincts which rose to obstruct the introduction of steam, of electricity, of chloroform, or aviation, and most other innovations.

It will triumph in the end; it will have proved the existence of a life after death, of spirits, of spirit communication. But it will not have proved a truth that is so great that it is beyond all proof, humanly speaking—a truth without which all thinking is vain and all philosophy futile.

Ranging over the whole region of modern thinking, and, as Dean Inge put it, clearing the ground as he went, Lord Balfour in his Gifford lectures arrived at the following conclusion:—

Unless we assume the reality of a universe which is spiritually guided, the values which in our eyes are supreme must lessen and fade.

That, only we should have expressed it even more emphatically, has long been our own attitude. We hold by it as a Truth which depends upon nothing but upon which everything else depends.

Only in the light of it can the Universe be made intelligible and be seen as intelligent. If Spiritualism does not rest upon it, it can rest upon nothing else. Let the battle go on, for there are many minor issues to be settled. But this—the main one—is beyond all warfare, all debate, all experiment and all demonstration. There is indeed a life after death. Yet it may be for many a spirit-life rather than a spiritual one. A mere change of worlds may make no appreciable difference. But a change of mind may make the difference between Hell and Heaven.

ON AN INFANT.

She came—like music in the night
Floating as Heaven in the brain,
A moment oped, and shut again,
And all is dark where all was light.

And thou hast stolen a jewel, Death!
Shall light thy dark up like a star,
A beacon kindling from afar
Our light of love, and fainting faith.

Strange glory streams thro' Life's wild rents,
And thro' the open door of Death
We see the Heaven that beckoneth
To the beloved going hence.

God's ichor fills the hearts that bleed;
The best fruit loads the broken bough;
And in the wounds our sufferings plough,
Immortal Love sows sovereign seed.
—GERALD MASSEY ("Ballad of Babe Christabel.")

SUNDAY MORNING SERVICES AT QUEEN'S HALL.

We give on another page a report of the meeting at Queen's Hall on Sunday last. On Sunday morning next at 11 o'clock the second meeting of the series will be held. On this occasion Mr. Ernest Oaten, Ex-President of the Spiritualists' National Union, will deliver the address, Sir Arthur Conan Doyle will act as reader, and the chair will be taken by Mr. Horace Leaf. The primary idea underlying these meetings is to draw the attention of the educated public to the religious applications of Spiritualism, and to a recognition of the fact that its phenomenal side is its least important aspect.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

Mr. Oliver G. Pike, F.Z.S., F.R.P.S., gives an account of a remarkable dream, which enabled him to find the nest of a rare bird. His own statement is:—

A dream once assisted me in my photographic work, and I was enabled to find the nest of a very rare bird that I would not otherwise have discovered.

In 1918, when I was home on two days' leave from my squadron, I saw on a lake near my home a pair of birds which had never been found nesting in England before. I was able to prove that these black-necked grebes had nested here for the first time, because they were feeding their two young. The following year, when I was demobilised, they returned to the same lake. After a long search I discovered their nest, but before I could photograph the birds a moorhen robbed it, sucking all the eggs. Some days later they seemed to be building a new nest, but they would not show me where it was being constructed, so I began a long search. After a week's really hard work I seemed to have examined every square foot of that reed-bed, and at last I discovered the nest, as I thought, in a corner of the lake. I built my 'hide' near, and, after waiting for the bird to appear at the nest, I found, to my disappointment that the owner was the little grebe and not the rare black-necked grebe. The following night, when I went to bed, I had two strange dreams. In the first, I found the rare nest that I was so anxious to photograph, under my dining-room table; it contained a large clutch of eggs, and the bird sitting upon them was clothed in the most wonderful and brilliant feathers. This dream faded away and another took its place, and I saw the nest in a certain spot among the reeds on the lake. This was a very persistent dream. After breakfast I decided to try my luck once more, just to see if there was any truth in my dream. I entered my boat, rowed across the lake, and when I reached the spot which I had seen so vividly in my second dream I parted the reeds with my oar, and to my great astonishment I saw the nest containing three eggs just in front of the boat!

It was one of the strangest things that ever happened to me, and I secured the photographs that I so much desired.

This should prove a very troublesome problem to those glib persons who invariably produce the theory of the "subconscious mind," and "telepathy," as a full explanation of the occurrence. Was the dreamer's subconscious mind aware of the new position of the nest, which his conscious mind was so desirous of finding? or did the birds "telepath" the position to him, which they were evidently trying to hide from everyone? We leave the choice of explanation to these critics, being ourselves satisfied with the fact that the dream was veridical.

Once again we are not dealing with an address from the importance of the occasion, or of the speaker, but as an example of how assumptions are treated as facts in building up an opposition theory to Spiritualism. The Revd. H. N. Gibson, of Ramsgate, speaking on this subject, allowed that the tenets were sound, as far as they coincided with Church views, but beyond this point he preferred to attribute the results obtained to "Psychology," a very comprehensive term which can mean anything you wish it to mean; and proceeded to support this view by an imaginary episode in fiction, where the detective obtains wonderful results by posing as a medium:—

Proceeding, Mr. Gibson said that some time ago a book was written called "The Gate of Remembrance." It purported to show how the excavations at Glastonbury Abbey were guided by communications from the spirit of an old monk who used to live there.

A MYSTERY MONK.

The strange thing about this monk was the language he talked. He did not use the style of speech of his own day, as might have been expected; nor had the spirit world taught him the style of speech of to-day (which would have been quite comprehensible). The language he talked was that of "Ye Olde Fancye Faire," a language never spoken at any time by anybody, but invented by modern authors to give an archaic flavour to their romantic novels. In the case of the monk who talked like "Ye Olde Fancye Faire," the difficulty at once vanished if one thought of him merely as a creature of the imagination. The self-deluded person who created him was no doubt well versed in the language of the romantic novelist, and naturally ascribed it to his imaginary visitor from other times.

The speaker may or may not be an authority on ancient English, but he carefully avoids explaining how information, in detail, to guide the excavators, was obtained—information which proved correct despite the contrary opinions of all technical experts.

Possibly this point was too difficult, even for assumption, and therefore better left alone:—

"If the Spiritualists are right," he went on, "and if they perfect, as they hope to do, their system of communication with the other world, what becomes of faith and freedom? We shall have the future foretold to us and all sorts of excellent advice and instructions given to us by the spirits, and should we ever dare to disobey such vastly superior creatures? I think not. We should descend at least to the level of a gang of convicts working under the muzzles of the warders' rifles."

Exactly! But who assumes these "vastly superior creatures"? Certainly not Spiritualism, in fact the very meaning of "continuity" of life includes similarity of nature and not vast superiority.

"He only wished to point out that more and more Psychology was covering the Spiritualists' ground, and there was some prospect that before very long it would supersede it."

That is to say, this Churchman prefers the materialistic theory to the Spiritualistic.

"But for the Christian at least there was surely no need to fly to Spiritualism. The Church has a more real comfort to offer. We say in the Creed, 'I believe . . . in the communion of Saints.'"

Apparently "belief" is correct, but to translate that belief into action, is, to put it moderately, incorrect. The only comfort is that arguments of this type result in converting all reasonable men—to the other side!

We give the following incident, with the comments upon it, as an example of the invariable attitude, despite explanation, of the Press towards this subject:—

And when a real diamond ring disappears at a séance at St. Leonards they neither praise nor blame the spirits, but call in the police. Our detective force is the subject of much loose criticism and many disrespectful jests about the clues which it finds but does not materialise, but here is a case which the clairvoyants of the St. Leonards Spiritualist Mission should be able to see right through without any assistance from either Sherlock Holmes or the official force. "The Hastings police are now working on a line which it is believed will lead to the recovery of the ring." That is to say that, as usual, they have a clue. And apparently it is a base material clue, which envisages a gross humanistic explanation of the disappearance of the ring. We suggest to the St. Leonards Spiritualists that they should refer the problem to the medium who officiated when the ring was lost. If the spirits have taken it, no good Spiritualist will begrudge it to them. But if it is merely lost, stolen, or strayed, a competent medium, under proper control, can surely put her finger on it.

Does not our critic realise that if the power of clairvoyance were under such perfect control it would be beyond even their dispute? But think of the danger, if we were able to read the momentous thoughts of the Editor, in his office, when he is deciding what view his paper shall take on this subject? Why, the public would not buy his paper to read what he really did think.

We make no apology for again drawing attention to a paragraph in an article by Sir Arthur Conan Doyle, dealing with some of the new recruits to Spiritualism:—

Surely the public cannot continue indefinitely to treat with negligence or contempt a cause which can produce such sponsors as these, or to overlook the enormous importance of their united testimony. Mr. Robert Batchford's troubles will now begin. He will probably hear the clamour of all that strange mixed pack of atheists, clerics, and conjurers who bay at the heels of the Spiritualist, and fiercely resent any attempt to prove the fact of immortality.

Is the Church proud of its allies? This type of cleric admits perpetuity of a kind; an animated imagery, such as we see typified in the monuments of some tombstones; a finality of configuration imbued with a monotony of ideas. But this is not immortality, that glorious heritage by which man can ascend ever towards God, by his own will and effort. Now is the greatest opportunity that the Church has ever had to cut itself free from such incubi, and to learn, by modern evidence, that the "Bible stories" are a record of actual fact, and not ecclesiastical myths and dogmas, to be accepted as beliefs. We cannot do better than quote from another article by a Melbourne editor:—

The world was never in greater need of a Spiritual lead than it is to-day. It is the greatest opportunity the Church has ever had within its grasp. What will it do? Will it recognise that its "little systems" have had their day and hark back to the simple Christianity of the Christ, or will it persist in resisting the spiritual urge to revise its tenets and become more and more out of touch with the soul-life of the thinkers in the community? The world of Christendom awaits the answer!

A LONDON SPIRITUALIST CHURCH.

SERVICES IN QUEEN'S HALL.

FULFILMENT OF SIR A. CONAN DOYLE'S PLAN.

Surely Sunday, February 3rd, must rank among the memorable dates in our movement, for on that day was witnessed an ordinary Spiritualist service held in the large Queen's Hall, London. Sir Arthur Conan Doyle, when he returned from his American lecturing tour in August last, said in the course of a newspaper interview:—

What I want to see now is a dignified church established in London, and to put into it the very best men we have got, so that they may preach this doctrine every Sunday. It is the next thing I have to attempt.

What Sir Arthur takes in hand he generally manages to bring about, and so Sunday last saw the splendid fruition of his plan. Long before the doors of the Queen's Hall were opened a big queue stretched far into the side street, and soon the great building was thronged. Sir Arthur presided, and the only others on the platform with him were the Rev. George Vale Owen, who was to deliver the address, and Dr. Abraham Wallace, who was to read the lesson. It was a simple Spiritualist service exactly similar to those given twice each Sunday in so many Spiritualist churches throughout the country. It gained in impressiveness, as was expected, by its surroundings, and above all it enabled for the first time in London, at least, a congregation of some two thousand to gather together in Spiritualist worship.

The service opened with the hymn, "The world hath felt a quick'ning breath," which Sir Arthur described as the battle-hymn of Spiritualism. After the invocation by Mr. Vale Owen, Dr. Abraham Wallace read the lesson in a clear voice. His Bible reading—a regular feature in Spiritualist meetings—was a passage from Acts relating the incident of Saul on the road to Damascus, followed by a passage (p. 96) from Stainton Moses' "Spirit Teachings," and the poem, "Outward Bound," from Lizzie Doten's "Poems of Progress."

SIR A. CONAN DOYLE.

SIR A. CONAN DOYLE, in his introductory remarks, said:—

The object of these meetings is to appeal to the intelligencia of London who, up to now, had never realised the growth of our movement, and never understood what we are trying to do. I want them to understand that phenomena are things of little importance to us—only the starting point, nothing more. Behind them is a philosophy, the greatest, most sustained that exists, a philosophy which this poor stricken earth needs so much at present, a philosophy founded upon knowledge, not upon faith. And it is very important that this nation should understand it, for I desire to see England the centre of this movement, and London like a sun radiating truth over the world. That, I believe, is possible.

What is a Spiritualist? He is simply a man who believes, or rather knows, that personality carries on beyond the grave, and that under correct conditions he can communicate back to us. That simply is the definition, without anything to do with phenomena. A man's faith or knowledge may be started by phenomena, or taken on trust, as we take every other science. The whole of Spiritualism is comprehended in this definition, and so all sects of Christians are able to assimilate this doctrine without giving away any vital point in their creed. At the same time Spiritualism is not confined to Christians, for it embraces Jews, Mohammedans and others. But mere knowledge of survival and the possibility of communication is not enough. There must be an ethical code. Some Spiritualists become immersed in what I should call super-materialism. Acquaintance with physical phenomena will not make you a better man, nor will a knowledge of the return of the so-called dead, though it may make you a more serious man. Savage tribes have been in the fullest sense Spiritualists, yet their ethical code has been low. As a matter of fact, the code of Spiritualism is largely Christian, and no system of ethics is higher than Christianity. People point to our weak points as a movement, though we ourselves condemn them. But it must be understood that these are only the camp followers, and the army cannot be blamed for its camp followers. We ourselves expose them. Making every allowance, and the wise man looks for positive things not negative, for good and not for evil, Spiritualism presents one of the greatest forces at work in the world to-day, the greatest step forward the human race has ever made.

About the year 1851 ex-Governor Tallmadge in the United States twice asked mediums in different parts of the country for the answer to the question, What was the

object of the movement of Spiritualism, and in both instances he received the same reply couched in the same words, "To prove immortality and to unite all religions." The first of these has already been done to any earnest student, and the second is one of those goals towards which I think we are moving. So I ask you to do your utmost to help us in our desire to spread the knowledge which means so much to mankind, the knowledge, among other things, that the barriers of death are really down, and that we need no longer fear for ourselves or our friends, for they are still near us.

It is the more necessary that you should spread this glorious knowledge, because we do not get fair-play from the Press. On the last Armistice Day we had this great hall crammed from ceiling to floor, and a thousand people outside who could not gain admittance. There was not one newspaper in London which reported the meeting. That is what we are up against to-day. I wrote to "The Times" asking them to insert our meeting to-day in their list of coming events, but they replied refusing to do so. As far as this journal is concerned, our movement might not exist. So I ask you earnestly to do what you can in making known the meetings we are holding. We have done all that we can to make them a success, and the issue now lies with God.

ADDRESS BY REV. G. VALE OWEN.

The Rev. G. Vale Owen took for his text Ephesians v. 13-14, "But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light."

In the course of an eloquent discourse he traced the decline of the early Church, and the disappearance from its midst of the Shekinah light, the same that was present with Moses and the burning bush. It was a remarkable fact that the people of that day did not seem to see anything strange in the disappearance of this light from the holy of holies. They could understand it happening in the days of Moses, but they did not expect it in their own day. Yet it was the Shekinah light that clothed them round about on the Day of Pentecost. As we read in the New Testament, the light sat upon the disciples like a garment, and all went forth and began to speak in different tongues. He might say in passing that all three on the platform with him that day had witnessed this phenomenon.

Only a few weeks ago in Glasgow he had seen the Shekinah light. It was back in Christendom to-day, but the pity of it was that Christendom knew it not. And what did the Shekinah light mean? It meant that the spirit world was in intimate touch with them to-day, that it was revealing things for our good and for the good of the world, and nothing could stand against it.

But the things which were revealed from the inner life found little general acceptance. Brows were raised, and remarks were made concerning the trivial character of the revelations.

"Well, they are homely," continued the speaker, "they describe the other world as our future home, and if home is sacred, then the other world is sacred. What do people expect in the next life? You and I are ordinary human beings, and what other shall we be when we pass out through the gates of death? We sing of Heaven as our future home. Some people must have a strange idea of home. If what orthodox folk expect happens, it would not be home to me. If," said Mr. Vale Owen, with a smile, "they put me into a golden chariot and say, 'carry on,' I shall make a sad mess of it."

"But if my daughter, Ruby, greets me and says, 'Daddy, I am so glad you have come, I have been waiting and watching for you'; if my mother says, 'I have been with you, dear, ever since I left earth, and now you have come to me'; and if my old father says, 'Well, boy, glad you have come, you have done your best,' that would indeed be home to me."

Now, this wonderful revelation had come to them, and he asked them what were they going to do about it? That was a question for the churches. John Wesley tried to spiritualise the moribund Church. About a hundred years later a group which centred round a few priests and laymen of the Church of England, made the same effort. The Rev. William Stainton Moses, Rev. John Page Hopps, and Edmund Dawson Rogers tried to do exactly the same as Jesus in Galilee—to spiritualise the existing religion.

To-day the movement in this direction was spreading almost too quickly for adequate control, spreading because the Shekinah light was back in their midst, and they were

(Continued at foot of next page.)

SEEING WITHOUT THE EYES.

DR. FARIGOULE'S EXPERIMENTS.

BY SIR KENNETH MACKENZIE, BT.

That it is possible for human beings to see without using their eyes seems to have been proved by a French physician, Dr. Farigoule, well-known in France as "Jules Romains," the author of several books, whose investigations of how somnambulists are able to walk about as they do and avoid obstacles, or go safely in dangerous places which necessitate vision of some kind, leads him to believe he has discovered the cause of this extraordinary faculty which has hitherto been an unsolved mystery.

Beneath the surface of the skin are certain little corpuscles whose functions have never been definitely determined, but which exist in groups all over the body, and are known as Ranvier's corpuscles, after the scientist who first investigated and described them. They consist of a nerve expansion with a cell resting upon it which may possibly act as a lens, and a nerve fibre which may be a kind of optic nerve connected with the cell; the whole forming an exceedingly minute form of optical organisation like the retina of the eye. Dr. Farigoule believes that these little corpuscles which he calls *ocelles*, are really little "eyes"; his theory being that each *ocelle* in a group receives an image which somehow is combined with the others to form one of a larger size, as is the case with certain of the lower animals. How this comes about is not known, but since it is an accepted fact that such is the case with certain insects, physiologically it may be so in this instance. It is known that the lower the scale of life, the more developed are these cells; and that probably in man as well as in the higher forms of animal life, they have become atrophied and useless owing to the evolution of the eyes as means of vision.

In the experiments made by Dr. Farigoule during the course of his investigations he at first made use of hypnotism, which is in many ways analogous to somnambulism. With eyes bandaged and that part of the body laid bare on which the experiments were made, the hypnotised subject managed with some difficulty to read letters of about 1½ inches high by ¼ inch thick, though later on, after more practice, he could read the title of an article in letters only about one-sixth of that size. Various letters, figures, pictures and photographs enclosed in a box of which only one end was open, were tried, with the result that when the faces of these objects were presented to the exposed skin, they were recognised, but not when their backs were turned, or the faces hidden behind the closed end of the box. This is what would naturally have happened with normal vision, proving that this cutaneous "sight" of the *ocelles* could not do what an eye would in similar conditions have found impossible. Observations showed that the vision over the perceptive area covered by the *ocelles* was also liable to error; for example, the subject sometimes read wrongly the order of figures shown, such as 753 or 375 for 537, the correct arrangement, though when doing so he would assert that he was "almost sure" he was right.

Dr. Farigoule took particular precautions to eliminate any possibility of telepathy or thought transference, and

carried out a number of experiments on himself on those lines. With his eyes bandaged, he sat before some bright object trying to evoke his own "surface vision." It was some time before he got any results, and then only by directing his attention carefully *outside* himself. Objects became by degrees more and more visible until at last he was able to visualise in front of and behind himself equally clearly, but never in two directions at the same time. It seems that to effect a result the attention must be directed successively towards the points in which it is desired to see, the effect being, as he has described it, "like looking at a room partially filled with smoke, and where the shutters are half-closed," the objects in the room appearing as dim forms only, and distinguishable with difficulty. Dr. Farigoule states that it takes about one minute for vision to become operative in the case of a subject who has recently commenced training, but that when properly trained—i.e., able to concentrate the attention effectively—print can be read at quite a normal speed.

He also carried out many experiments with colours which were well distinguished by means of this strange peripheral vision. A very curious fact noticed was that the mucous membrane of the nose is particularly sensitive to colour, more so, perhaps, than any other part of the body. Though colours are not known to have any individual "smell," any chance of their being distinguished through that means was eliminated by the sense of smell being exercised in other directions during the tests. That light must play the same part in this process as it does in ordinary vision, is shown by the fact that nothing could be seen in darkness which the eye could not also perceive.

Dr. Farigoule found it was possible to see through cotton and woollen fabrics when placed close to the body provided their textures were not too close-woven. This is probably due to the very minute size of the *ocelles* or corpuscles. He also found that the larger the surface of the body stimulated, the better was the resultant vision; but no mention is made as to whether one particular part of the body is more sensitive than another with the exception of the nasal mucous membrane before mentioned. Some of the subjects on whom experiments were made held the objects to be visualised before various parts of their bodies with varying results. It was also found that the wonderful functions of the corpuscles can be artificially reinstated and evoked whilst the subjects are in the waking or normal conscious state, but only with difficulty, thus showing that man possesses relics of visual organs which have become useless through disuse owing to the gradual development of one only, the eye itself.

The results of Dr. Farigoule's wonderful discovery have been confirmed by some of his countrymen; but perhaps by reason of its extraordinary nature his work has been ignored by most physiologists, and even by psychologists, to whom one would have thought it should have been of special interest. His book, "La Vision Extra-rétinienne," has been translated into English by Mr. C. K. Ogden under the title of "Eyeless Sight" (Putnam's Sons, 5s.), from which an account of his investigations can be obtained; whilst in the "Nouvelle Revue Française" for February, 1923, a further account is given of some of his work done subsequently to the experiments described in his book.

This is but a very brief account of what Dr. Farigoule has done to explain the use of these latent organs in the human body of which, like some glands, the functions are still imperfectly known. It would be interesting to ascertain whether "clairvoyants" in the psychic sense are also endowed beyond the generality of mankind with this faculty of "cutaneous sight," because if so, a new field for investigation would be opened out.

(Continued from previous page.)

working with its power. The movement could not be stopped. There was only one way out, and that was by co-operation.

The speaker described a séance in Edinburgh at which a deceased Bishop of Edinburgh spoke to him and called him brother. He expressed his deep remorse because, knowing the truth of Spiritualism, he had not the courage to proclaim his belief. He added, "the only thing I can do, brother, is to help you." At another séance at Glasgow there came the spirit of a former minister of the National Church of Scotland, who said almost the same words, and who expressed the same remorse. That was what was happening to-day on both sides of the veil.

What was wanted was a wider vision, to get an idea of what was essential, as distinct from what was non-essential. They must co-operate in all essentials, above all in love. Love had assumed a grander position as the result of what had been revealed. We were told that love was not a sentiment, but a power.

He appealed to all his hearers to take their courage in both hands, and to tell people what they knew, regardless of consequences, regardless of sneers and curled lips; tell them that Spiritualism was as true now as in the days of Moses; and that the message which came from the other side was "God is love."

Mr. Vale Owen then quoted the lines appearing in his book, "The Lowlands of Heaven," beginning:—

The good God is, and God is good,
And when to us 'tis dimly seen
'Tis but the mists which come between
Like darkness round the Holy Rood,
Or Sinai Mount where they adored
The rising glory of the Lord.

In conclusion he said, "Our friends on the other side tell us to have courage, to go on doing our work and all will be well, and to remember that the greatest thing with us, as with them, is Love."

Lady Conan Doyle and Miss Mary Conan Doyle were among those present. Captain F. C. Dimmick presided ably at the organ, and Mr. Richard Boddington (President of the London District Council of the Spiritualists' National Union) supervised arrangements in the hall, assisted by thirty stewards drawn from Spiritualist churches in the London area, under the control of Mr. Maurice Barbanell. A collection was taken at the door as the congregation left. Many prominent figures in the Spiritualist movement were present, as well as many strangers.

On Sunday next, Mr. Ernest Oaten, ex-President of the Spiritualists' National Union, and Editor of "The Two Worlds" will deliver the address, Sir A. C. Doyle will act as Reader, and Mr. Horace Leaf will preside.

L. C.

DR. WALTER FRANKLIN PRINCE AND PSYCHICAL RESEARCH.

(Continued from page 75.)

Let it not be supposed that I consider that every person of scientific pretensions who stands sponsor for physical phenomena is non-gullible or unpossessed by the "will to believe." Lombroso, for example, at length became convinced and reached to lengths of credulity. But was Lombroso ever a person of real scientific cast of mind? To me "The Man of Genius," on which his fame was chiefly founded, is a masterpiece of faddism and of loose, inconclusive reasoning. There are to-day persons who profess to be psychical researchers and cautious in their investigations, but who are so little discriminating that they are an offence to scientific psychical research, and an annoyance to the cautious who agree in the same general conclusions.

Magicians, also, rather frequently express themselves regarding psychical phenomena, and usually adversely. Probably many of the public regard their opinion as of peculiar weight. And indeed it has weight regarding the physical phenomena of dark séances and those under conditions which might have been prepared as magicians prepare them. You would think, to listen to them, that there was nothing else but such matters under investigation, and that all but magicians are fooled by them. Whereas, mental phenomena engage nine-tenths of our attention, and I, for instance, have never yet witnessed anything in a dark séance which seemed to me evidential.

I remember telling a friend, who is a noted magician, about the raps which began in great number on a particular night, in the 27th house of my residence (nothing puzzling having occurred in any of the others); how from that night they were heard for weeks in different rooms, under varied circumstances, even upon a little table by my bed in the room where I slept alone, and on the dresser before which I stood in the morning; how they never sounded on nights before I was to deliver a Sunday morning lecture, and how all human agency was excluded by varying the conditions; how they began a little afterward in my office; and how they came to an end in both places, etc. And my friend broke in to tell me what magicians could do. I granted, of course, that if the magicians were allowed to bring in and fit up my house with concealed apparatus they could imitate the raps. But my wife and daughter were not magicians. And I would defy him to come in and keep up the raps for weeks, giving me the same absolute liberty of examination and privilege of varying the conditions, including who should be present from time to time, and excluding even the magician at times—in short, allowing me to reproduce the precautions I had actually taken, and prevent me from locating and defining his rapping tricks.

Then there is the journalist who has picked up a little by observation and hearsay regarding the exposure of spiritualistic fraud, jumps to the conclusion that he has exposed the depths of the whole business, and plays the part of the humorous uncle to eminent men who after long investigation have arrived at certain affirmative conclusions. Everyone knows there is fraud, and the scientific psychical researcher, especially, knows it. In the archives of the Society I represent are many reports of exposures by myself and others, but they have not prevented our giving attention to and acknowledging the weight of evidence in favour of other cases, belonging generally, though not always, to other classes of phenomena.

The religious adversary trips over most of the obstacles of the other classes, and has a fatal one of his own, doctrinal prejudices which bind him so that his intellect is not free to act upon evidence. His contortions in dealing with the psychical incidents with which the Bible is replete are comic.

The public is far more interested in allegations of physical phenomena like materialisation, than it is in mental phenomena, such as psychometry, or the getting of "messages" by voice or automatic writing, yet nine-tenths of the affirmative evidence, at least in America, is connected with the mental and not the physical class. Nor are there anything like the possibilities of error in appraising the mental that there are in appraising the physical. All sorts of illusions are possible in darkness and "semi-darkness, and jugglery can deceive uninitiated scientific men" as easily as it can the farmer or mechanic. One need not part with his misgivings though a dozen scientific men become convinced of spirit writing on closed slates, spirit photography or ectoplasm, unless their reports show that precautions were taken which make normal production unthinkable. But any man of sense can be sure that he has taken steps which effectually prevent his being known by a medium, and against giving away any facts to her or him. If, then, as often happens, he is told a number of facts regarding a dead relative, no initial questions of deception enter; he has only to estimate whether or not the correspondences are too remarkable in character and too many to be accounted for by coincidence, and this is often the case. If he puts an object into the hands of a psychometrist in a manner which prevents her knowledge of its character, and gives her no information whatever, there are no possibilities of illusion in regard to the results. If the simplest precautions are taken, what the psychometrist says describes in characteristic detail the person who had owned the

article, and it is verbally taken down, nothing remains but to compare the statements with the corresponding facts. If (I am referring to actual cases) a psychic who has never seen me writes asking about a piece of music I partly composed but did not finish, by the title of "The Dream Girl," and I actually had lately only partly written a poem with that exact title, which I had not mentioned to anyone, and composed it with a strain of music running through my mind, there remains no question of the basic facts but that of my veracity. If the same psychic, learning I am going on a journey, writes that her letter will be another link in the chain of evidence, because of its mention of a Mrs. Evans who is to have significance for me, and if my chief encounter in that town was actually with a Mrs. Evans, to me unheard of when the letter was written, whom it was in no one's mind then to introduce me to, and who was met by me before the letter was received—we have only to decide whether this and many similar correspondences between this sybil's statement and facts of which she could have had no normal knowledge were mere chance.

Take the following correspondences between the particulars of a dream and the particulars of a tragical occurrence about six miles from the dreamer and about twenty-five hours after the dream; the dream details being put without and the actual details within parentheses. A woman (a woman) judged by the dreamer to be about thirty-five years old (about thirty-one), slender (slender), very light hair (hair "golden-brown"), pretty (pretty), brings from a distance (went some miles), the warrant for her own execution (went to the place where she committed suicide), it is accomplished by a bloody method (the suicide was by a bloody method), decapitation by some unknown method (decapitation by the wheels of a train), while it is dark (a little before midnight), the word "hand" occurred significantly in the imagery of the dream (her name was "Mrs. Hand"), the head gave gruesome evidence that it was alive after being cut off (the woman—insane—left a paper stating that her head would be alive after it was cut off), and the evidence was given by action of the mouth and jaws—softly biting the dreamer's hand (and the paper said that the head would evidence its life by talking—an action in which the mouth and jaws are concerned). If, as was the case, the dream was related to two persons whose testimonies, as well as that of the dreamer, are recorded, any charge that the dreamer had a "will to believe" is absurd, and all that remains is to judge whether such a number of minute coincidences of an extremely unlikely character could be the work of chance. If a woman in New Jersey has a vision of her brother, who is on a war ship in the North Sea, and her dead father, together, and tells several persons the story, and the brother months afterwards returns and relates that on that day and at least closely approximating the same time, in a moment of peril to the ship, he saw an apparition of his father, all the arguments derived from the performances of tricky mediums have no bearings upon the facts of such a case. If a psychometrist, holding a letter under such conditions that she could not possibly see a word of it, makes statements, every word of which is exactly recorded together with every word by the investigator, three of the statements it is impossible to test, one is partly right and partly wrong, and thirty-four, some of them very peculiar, are exactly correct, and on the basis of most liberal estimate of the chances of guessing for each particular (all unknown to the psychometrist), an eminent mathematician finds that the chance of doing what she actually achieved was one in 5,000,000,000,000, we have a situation where deception was impossible and talk of a "will to believe" is simply silly.

The foregoing are mere references to cases which I have personally investigated, and which have been, or shortly will be, published.

Is "the will to believe" to be attributed to me? I am by nature a doubting Thomas, am acknowledged to have settled two historical problems, overturning conclusions in the one case three hundred, and in the other case one hundred and forty years old, and have been analysing problems in sociology, literature, psychology, criminology, and psychical research the most of my life. It took eighteen years of study to bring me to the point of affirming the truth of any supernatural claim except that of telepathy, and I am now convinced of a half dozen species, though seldom obtruding my personal views upon the reader. "The will to believe?" Why should the pertinacity in applying every possible test, the microscopic minuteness of analysis which have made my large report on American slate-writing mediumship the most deadly blow to claims of this sort which has ever been printed, which have annihilated the credit of the most noted American "spirit" photographer so that no Spiritualist has attempted his defence, and which have produced other destructive studies that give offence to believers—why, I ask, should these qualities of an ultra-cautious plodder forsake me in my reports and discussions which tend to support supernatural claims? Let the parroters of the phrase "will to believe" face one of these reports and show that the assumed predisposition had led to lapses of caution, blunders, and faulty reasoning.

There is in print embedded in a large volume of the "Proceedings of the A.S.P.R." a series of purported communications from "Mrs. Fischer" and Dr. Hodgson, which is soon to be made more available to the public. Every normal avenue of information to the medium was demonstrably

closed, and yet the statements of facts regarding the alleged communicator and her daughter, the sitter, were so astoundingly true that no man who disbelieves both in spirit communication and a degree and quality of telepathy which has never been demonstrated can attack it, short of charging Dr. Hyslop, myself, the medium and the sitter of having conspired to lie. One single statement there had not a chance in a million of being true. The combined result was not likely to accrue by one chance out of quintillions. It happens that most academic sceptics to spiritism are fully as sceptical to telepathy also. I have for several years amused myself by writing to such persons who were particularly assertive in print, and asking them to "squarely face and fairly discuss" this short series of not more than fifty pages, instead of whittling around the edges of reports, knocking down straw men and reiterating dogmas which beg the issue. In every case but one they dodged and declined, and that one exception, a professor of high standing, after public announcement that he would accept the good-natured challenge, has had the materials in his hands for three years without ever feeling quite ready to produce his "normal explanation." If he ever does attempt it, this will mean that the Lord has delivered him into the snare of the fowler. But, if only to spur him on, I confidently predict that he will never find time to fulfil his public pledge.

I submit that the respective behaviour of scientific psychical researchers and their adversaries may cast light on the question as to which side probably has contributions to make to human knowledge, and which is acting, in these matters, principally by way of obstruction. The constant pouring forth of facts, tested, analysed and discussed, on the one side, and the dodging of the real facts, failure to meet the real issues, with stage play of knocking down men of straw and shouting of slogans on the other side, are significant indications of widely differing behaviour.

INDUSTRIALISM AND PROGRESS.

To the Editor of LIGHT.

SIR,—The remarks on Industrialism in Notes by the Way remind me of a passage in "The Foundations of Liberty," by E. F. B. Fell. The author writes, "Why any one who loves life more than gold should wish to increase manufacture, I cannot understand. Let us by all means effectually protect and encourage in every way our agriculture, fishing and forestry. That done, protection of manufacture can be considered. . . . Is it a good thing for the nation that the bulk of its population should live under conditions in which degradation and vice flourish, and in which a child is most likely to grow up with an unbeautiful mind and an unwholesome body; in which, indeed, it is most probable that he will grow up filled with envy and hatred of those who do not share his lot, and so become a bad and revolutionary citizen?"

The whole book is well worth study, and I can heartily recommend it to any thoughtful person who is not afraid of a little solid reading. I do not imagine that the writer is a Spiritualist in the common sense of the term, but in the wide sense he undoubtedly is, for the whole argument of his book is based upon the fact that men and women are, in the first place, spiritual beings, and once he states that considered from any other point of view it is doubtful whether the human race would be worth preserving at all. The book is characterised by a bracing and healthy vigour, and a willingness to face unpleasant facts, instead of running away from them. This is very noticeable in dealing with the subject of war; as, for example: "If ever we get rid of war . . . it will be because all nations are keeping themselves at their best, physically, intellectually, and morally, so that the Angel of Justice, who must then be ruling among men, will find no cause to sever himself from the Angel of Peace. . . . War will vigorously maintain itself when and where it finds moral and physical decay. We may degenerate, but the sword of the Ruler of Nations will remain true . . . for the purification of the nations, and for their constant, and most utter proving."

A warning that deserves consideration from the "peace-at-any-price" party.

To those who are not already familiar with the book, I would say get it, read it thoroughly—it will not stand superficial reading—and think over it.—Yours, etc.,

GWENHWYFAR

THE DOCTOR KNOWS BEST.

Pat had the misfortune one day to fall from the second story of a house just being completed. Mike, his friend, saw him fall and immediately called an ambulance, which, in due course of time, arrived.

The surgeon gave one look at Pat's still form and pronounced him dead.

Pat, who was just coming to, heard him, and rising to a sitting posture, replied, "You're a liar; I ain't!"

Mike was standing near by. He touched Pat gently and said, "Lay down, Pat! The doctor knows best!"

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THE FINDING OF HEAVEN.

The scholar asked his master, "Whither goeth the soul when the body dieth?"

His master answered him: "There is no necessity for it to go any whither."

"How not," said the inquisitive Junius, "must not the soul leave the body at death, and go either to Heaven or Hell?"

"It needs no going forth," replied the venerable Theophrastus . . . "the soul hath heaven or hell within itself before. . . . Understand, then, what Heaven is. It is but the turning in of the will to the love of God. Whosoever thou findest God manifesting Himself in love, there thou findest Heaven, without travelling for it so much as one foot."

—"Dialogues of the Supersensual Life," by
JACOB BEHMEN.

It is but an empty dream that the soul must pass into union with Him

Because it hath passed from the body,

If He is found now, He is found then;

If not, we go but to dwell in the city of Death.

—Kabir.

THE RESULTS OF PRIESTCRAFT.—In the current issue of the "Strand Magazine," in the course of his intensely interesting "Memories and Adventures," Sir Arthur Conan Doyle writes thus of the ancient Egyptians: "Their arts seem to have been high, but their reasoning power in many ways contemptible. The recent discovery of the King's tomb near Thebes—I write in 1923—shows how wonderful were their decorations and the amenities of their lives. But consider the tomb itself! What a degraded intelligence does it now show! The idea that the body, the old outworn great-coat which was once wrapped round the soul, should at any cost be preserved is the last word in materialism. And the hundred baskets of provisions to feed the soul upon its journey! I can never believe that a people with such ideas could be other than emasculated in their minds—the fate of every nation which comes under the rule of a priesthood."

RAYS AND REFLECTIONS.

"Money," says the old saw, "is the root of all evil." Biblically, it would be more correct to say, "Love of money"; and even then it would need modification. For in this Heaven-inspired, but humanly confused and misdirected movement, I have known much evil come, not from love of money in itself, but from love of power, a craving for adulation, an unrestrained passion for standing "in the limelight."

In earlier days this ambition was not so much in evidence. The subject was then fearfully unpopular, and there was no competition for the position of a prominent figure in Spiritualism, whether in the eyes of men or angels. It needed that kind of courage which has in it no element of self-regarding ambition. The old pioneers had this. I have seen them, noble and unflinching men and women, standing like rocks in a stormy sea, braving alike the attacks of the outside world and all the little spites and malignities of some of those who were immediately around them as fellow-workers. No one who has a close acquaintance with Spiritualism could doubt its truth. For quite apart from its array of evidences concerning the reality of an unseen world, stands the fact that it has survived and triumphed in conditions that would infallibly have destroyed any subject not grounded and rooted in reality. It was no bladder to be pricked and burst, no pinchbeck metal to be revealed as spurious when the acid was applied to it.

"Only the true thing stands." When we have realised that idea to the utmost we shall be content calmly to watch one thing after the other swept away and cast on the cosmic rubbish-heap. They were not true; therefore we are well rid of them. It is no delicate, porcelain thing—this Spiritualism—to be carried with trembling care. If it cannot survive the very worst that can be said of it, or done to it, whether by its supporters or its opponents, then it is not true. Let it perish!

That was the attitude of "M.A. (Oxon)." We must be prepared, he said, to break everything to pieces, pound it and pulverise it. If it would not bear that treatment, it was of little use to us. That was his counsel to me many years ago. I have forgotten the exact words, but that was the substance of them.

D. G.

SPIRIT OF CHRISTMAS FUND.—The Committee (David Gow, W. W. Hardwick, and F. R. Scatterd) have to acknowledge, with thanks, the following contributions: E. W. L., £2; S. S. (South Australia), £3 3s.

We are informed that Mrs. Kelway Bamber (author of "Claude's Book" and "Claude's Second Book") has kindly consented to preside at the Tuesday meetings for clairvoyance in connection with the L.S.A. during the present session.

We are asked to state that Mrs. Roberts Johnson intends visiting London on the 18th inst. Letters should be addressed to her at 5, Fulthorpe-road, Norton, Stockton-on-Tees.

THE CHURCH OF THE SPIRIT, CROYDON.—The annual general meeting of members was held on the 27th ult. The minister, Mr. Percy O. Scholey, described the balance sheet as very satisfactory. He also alluded to the spirit of harmony prevailing in their midst through the splendid endeavours of a very earnest band of workers, who realised that the surest means of true spiritual unfoldment lay in unselfish service. The total assets of the church amount to £615 7s. 9d. Mr. Percy Scholey's term of office as minister does not expire till the end of the present year. Mrs. Julie E. Scholey was elected deputy minister; Mr. A. E. Heelings, hon. secretary and treasurer; Mr. George Lanham, assistant secretary and treasurer; Mr. George Lingwood, hon. social secretary; Mrs. Lingwood, assistant social secretary; Mr. W. G. Burfell, hon. advertising secretary; Mrs. Burrell, assistant advertising secretary; Mr. F. H. Bonner, librarian; Mrs. Bonner, assistant librarian; Mr. F. Cooper and Mr. R. Parks, trustees; Mr. W. Johnson, organist; Miss A. Johnson, deputy organist; Mr. and Mrs. Percy Bell, leaders of healing service; Mr. George Morris, hon. auditor (chartered accountant); members of committee: Mr. and Mrs. George Morris, Mr. and Mrs. Hayward, Mrs. Heelings, Mrs. Sirett, Mrs. Robertson, Miss Parks, Mr. B. B. Green, Mr. T. M. Wilding.—P. S.

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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."

GHOSTS AND AVIATORS.

We have heard several stories of strange experiences happening to airmen, but they were of a rather nebulous kind, and so subjective in their nature that we were unable to make much of them. But the Royal Air Force is not without its ghost stories. Some time ago we reproduced in *LIGHT* some stories told by Mr. Roger Pocock, the well-known author and traveller. There was the "Flowerdown Ghost," which was never visible but played strange pranks with some of the sleeping officers in a temporary building in which some of the Air Force was housed during the war. Mr. Pocock himself was amongst the inmates when the ghost paid one of its nocturnal visits, and he testifies that although the room was swept with an electric torch nothing was found to account for the mystery. Mr. Pocock related also the story of the Montrose apparition, where the spirit of a deceased officer of the Royal Flying Corps visited a number of his brother officers, trying to persuade them to get out of bed and come with him. They were all too frightened, except one man, who volunteered to take a message for the spirit to two ladies in London; but they had left the address given, and the sequel we do not know, which is disappointing.

SOME POINTS ABOUT DREAMS.

The mere fact that in a dream some quite unexpected incident should happen is not in itself sufficient to establish the idea of spirit communication. We recall that some years ago a contributor to *LIGHT* made a great point of the fact that he occasionally dreamed that he was in conversation with strangers who made apt replies, quick and witty re-

partees and sometimes the most unexpected and dramatic things happened. He was confident that all this could not have come from his own mind. We were not so confident: it is not at all certain that we know all the contents and resources of our own minds. None the less we are well assured that in sleep-states some of us do come into very close contact with our discarnate friends and spirit people generally. To those who have such experiences the thing becomes a reality, but one not at all easy to communicate to others unless they too have had the same experiences. It is like the familiar case of a man who has encountered a real ghost and tells the story only to learn that he was deluded, that he dreamt it or imagined it—in fact all the stock arguments used by people who like to show themselves a little superior to credulity and superstition. But the man knows that he was not deluded, only it is so hard to prove a negative or indeed anything outside the common run of experience. So in dreams we receive warnings, visions of things to come, good counsel, all of which are verified in later experience. That to us is the only test—that the thing is confirmed by practical experience in the waking world.

DEATH AND SLEEP.

To an inquiry as to whether the spirit leaves the body during sleep in the same way as it does at death, we should say emphatically *no*. In the first place during life, whether in sleeping or waking, the spiritual, psychic or etheric body—whatever may be the term applied to the super-physical form—is attached to the physical body by a "cord" mentioned in all descriptions of the death-process. The severing of this cord means the final separation of spirit and body; there can be no departure from the body until then. Apart from this, the death-process is often a long and elaborate one, even when death is sudden, for the spirit-body has to be organised and adjusted to its new relationships. The main question to us seems to turn on the cord of connection. But, even so, we can never think that the spirit body itself ever really leaves the physical body in any actual sense until death, but that "travels in sleep," as they are called, represent a kind of extension of consciousness or the projection of some portion of the consciousness which may take form, as in the case of an apparition of the person concerned. But it is not an easy question on which to pronounce, since we have to use the terms of a time and space world for a region outside our time and space limits. Moreover, we should imagine that it would be in a deeper kind of sleep than the ordinary slumber that the higher consciousness is gained.

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ANSWERS TO CORRESPONDENTS.

E. C.—We would strongly advise you to have nothing to do with the proposition.

INQUIRER.—"Thou sayest an undisputed thing in such a solemn way!" But you are quite right. Common-sense is an invaluable guide in steering a course through the "psychic channels."

C. A. C.—Is it possible for a head to be materialised apart from the body? Why not? The experiments of the French scientists who have been investigating physical phenomena contain many instances of these partial materialisations—heads, faces, feet, hands, for example. But we may have more to say on the subject in our "Questions and Answers" and will take it up again there at the first opportunity.

J. GORDON.—Thank you. The experiences are interesting. We will deal with them anon.

D. H. THOMAS.—The account you give is more suggestive than definite. We would suggest that you pursue your inquiries personally by getting into touch with some seasoned Spiritualist who should be able to advise you.

W. E. O.—Yes, it was a trying ordeal; but "cheerfulness will creep in." "The banner-man may stumble"—as Sir A. Conan Doyle wrote in one of his poems—but "there are other hands to grip."

"OIO."—Yes, "the world is still deceived by ornament." And if it is "brass" ornament, so much the more is it deceived. But times are changing, and people and things who are tainted with spurious elements are seen through and judged accordingly.

B. C. SANDERSON.—Thank you. The messages strike us as valuable and comforting, although from the standpoint of evidential quality, they have no intrinsic importance.

NEW PUBLICATIONS RECEIVED.

"The Occult Review." February.

"Pearson's Magazine." February.

"Theosophy." February.

"Stars. A Poem from the Beyond." By Charlotte Starkey. Published by William Tylar, 728, Christchurch-road, Boscombe, Hants. Post free, 4d.

[An inspirational poem through Mrs. Starkey, whose name became prominent in connection with the Bournemouth murder mystery case sensationally described in the book, "The Spirit of Irene."]

"Brotherhood." February.

OBITUARY.—MRS. ZEILLAH LEE.—We learn, with regret, of the decease of Mrs. Lee, which took place on the 27th ult., from influenza and heart failure, at the age of 67. Mrs. Lee was a clairvoyant of remarkable powers, but during the last five years failing health had interfered with the exercise of her gift. Her name in private life was Griffiths; Lee was her maiden name. She became celebrated in the Press as the clairvoyant who was employed by the company who carried on the work of recovering the Spanish Armada treasure from the sunken galleon at Tobermory, where her powers were proved to be very effective.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, February 10th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. T. Ella. Wednesday, February 13th, 8, Mrs. Edey.

Croydon.—Harewood Hall, 96, High-street.—February 10th, 11, Mr. Percy Scholey; 6.30, Rev. Henry Thompson.

Watford Christian Spiritualist Mission (Motto: "Onward and Upward"), Hertford Commercial College, Nascot-road, Watford (near Junction).—Service every Sunday evening, 6.30. Also Open Circle every Wednesday at 6.30. Everybody welcome.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—February 10th, 11, open meeting; 6.30, Mr. Horace Leaf. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—February 10th, 7, Mr. G. R. Symons. February 14th, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—February 10th, 11, public circle; 7, Mr. G. Peters. Thursday, February 14th, Mrs. Holloway.

Peckham.—Lausanne-road.—February 10th, 11.30 and 7, Mr. M. Barbanell. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, February 10th, 11, Mr. Stuart M. Burton; 3, Lyceum; 7, Mr. and Mrs. Pulham. Wednesday, February 13th, 8, social evening.

Worthing Spiritualist Church, Ann-street.—February 10th, 11 and 6.30, Mrs. Ruth Darby. Thursday, February 14th, 7, Mme. de Beaurepaire.

Central.—144, High Holborn.—February 8th, 7.30, Mrs. Jaymarch. February 10th, 7, Mrs. L. Lewis.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, February 10th, 6.30, Mr. Carpenter. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. February 10th, 6.30, Service, Holy Communion and address. Healing Service, Wed., Feb. 13th, at 7 p.m.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR FEBRUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Feb. 10	—	Sale	Town Hall	Mrs. A. Wormald, 54, Chester Road, Old Trafford, Manchester.
" 11	7.30	Chester	Town Hall	N. T. Cogswell, Norcote, Blacon, Chester.
" 13	8	Liverpool	Picton Hall, William Brown Street	Mrs. F. Corson, 41, Granby Street, Liverpool.
" 14	8	Birkenhead	Town Hall	Edward Edwards, 5, White St., Birkenhead.
" 17	—	Blackburn	—	—
" 18	8	Preston	Public Hall	H. B. Tyrer, 238, Lancaster Road, Preston.
" 19	7.30	Southport	Temperance Institute	A. J. Stuart, 19, Albert Road, Southport.
" 20	7.30	Fleetwood	Co-operative Hall	J. A. Jordan, 69m, Wrenhurst Road, Fleetwood.
" 21	7.45	Lancaster	Ashton Hall	F. Bell, 8, Trafalgar Rd., Bowerham, Lancaster.
" 22	7.30	Morecambe	Winter Gardens	J. L. Corton, Market Street, Morecambe.
" 25	8	Ulverston	Coronation Hall	W. Miller, Poulington Street, Ulverston.

For details and further information all communications must be addressed to the Hon. Organiser and Treasurer, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

IN THE March issue of "Pearson's Magazine" there is announced to appear, "My Adventures in the Spirit World," by Sir Arthur Conan Doyle.

"THE SOLDIERS' PEACE."—Starting in the American State of Texas, under the above name, a society has been formed, composed entirely of men who fought in the Great War, "whether ally or enemy," to demand that there shall never be another war. Its manifesto says: "We demand this peace not so much for ourselves as for our sons, who may be killed or crippled in war, and for our daughters who may be raped or widowed. We make this demand for the good of mankind, that civilisation may prosper in all countries of the world." The organisation is not directly political. The members enter into no religious dispute. But they call upon political parties and upon all creeds to join in their movement. They have issued a call to the soldiers of the world to meet in Berne, Switzerland, on September 1st, 1924, one decade after the huge armies first marched against each other. The purpose of the meeting in Berne shall be to present to the world a "united, positive demand that there shall be no more war."—"BROTHERHOOD."

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,249.—VOL. XLIV. [Registered as] SATURDAY, FEBRUARY 16, 1924. [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." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

THOUGH the real is dogged by the counterfeited,
And still by glammers and tinsel shows
The fool is fooled and the cheat is cheated,
Justice to all at last is meted,
And ever a light in the darkness glows.

—G.

OLD AGE BRINGS FREEDOM.

Old age is proverbially garrulous, but its very limitations would prevent the full expression of all that the aged one might tell us if he knew and realised all that the waning of the physical powers actually meant—the breaking of links and fetters—coming liberation. But Mr. Edward Carpenter, in his book, "My Days and Dreams," puts the matter finely:—

The willing sacrifice of life, and the ecstasy of it, would be unintelligible, if death did not mean transformation. In my little individual way I experience something of the same kind. I feel a curious sense of joy in observing—as at my age one is compelled to do—the natural and inevitable decadence of some portion of the bodily organism; the failures of the sight and hearing; the weakening of muscles; the aberration even of memory—a curious sense of liberation and of obstacles removed. I acknowledge that the experience—the satisfaction and the queer sense of elation—seem utterly unreasonable and not to be explained by any of the ordinary theories of life; but it is there, and it may, after all, have some meaning.

THE VIEWS OF A REVIEWER.

We receive many books for notice, but those which are worth any serious attention or which have any lasting value are painfully few. Some of them would come well under Charles Lamb's classification, "books which are no books," and indeed we sometimes wonder how some of them contrive to get published, and so inflict pain on readers with any critical discernment. On the whole, we think the books of (alleged) poetry take the lowest place, ranging as they do from crude rhymes without inspiration or metrical skill to verse that is

just passable—the "middling" variety which is neither very good nor very bad, and at the best scarcely worth publishing. Only at rare intervals do we receive verse that has any real title to the name of poetry, and very rarely have the books of verse in general any special relation to the subject for which we stand, and so we are rather at a loss to know why they are sent to us at all. For true poetry we have always a welcome, for much of it has a close affinity with the ideals of Spiritualism. It shows the human spirit touched to fine issues, for Spiritualism, at its best, touches that realm of Beauty and Sublimity to which all true mystics aspire.

TELEPATHY: SOME REFLECTIONS.

Of those examples of telepathy which have come within our own observation or immediate experience we have noticed that the clearest and most definite have nearly always been those of the unconscious kind. Any deliberate attempt to "telepath" a message has been usually a failure. It would be absurd to lay this down as a rule—we know so little of these elusive powers. But we could give many curious and convincing instances of communication between mind and mind taking place without premeditation or concerted effort. That leads to a consideration of the power which resides in the unconscious part of the mind when acting apparently under some unknown direction. Many times it has been predicted that the time will come when telepathy will be the rule—mind will communicate with mind direct, superseding the ordinary agencies of post and telegraph. That time may well come, but at present it seems that while we doubtless have the power we do not know how to utilise it effectively. Examples of spontaneous telepathy go on about us every day. We could fill many columns of LIGHT with the story of them. The stranger is startled, and even the sceptic is impressed—especially when he is made to bear a part in them. But they come and go unbidden and unsought. We have our own idea of the power really at work—friendly and beneficent, but very dependent on a state of passivity and the suppression of the personal self. That is perhaps where the "power of the unconscious" comes in.

"WHO ARE THESE?"

That smiling face
The while I wait, I feel again will come—
From whence I know not; but the place
Is not the tomb!

No shade of gloom
Upon that beaming countenance I'll trace,
Death is not doom!

Must distance be the sphere of blessedness?
Nay, I presume
And dare to think, a very tiny space
Beyond this room
A multitude of gladdening spirits press
Round loved ones longed for—loving more, not less,
The dear old Home!

W. TAVENDALE.

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

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

(Continued from page 83.)

MESMERISM AND SPIRITUALISM.

Mesmerism has frequently proved to be a stepping stone to Spiritualism, and my experiences as a mesmerist certainly prepared me for the acceptance of the larger truths of the spiritual life. In the year 1865 I became acquainted with an invalid lady, whom I will call Miss A. She was confined to her bed with an incurable disease, and at first my frequent visits to her were paid with the simple object of beguiling her long, weary, solitary hours. As she was very intelligent and seemed always cheerful I enjoyed my visits, and I have no doubt she did too. Though so bright and animated she suffered almost continuously great physical pain, but had learned to hide the fact so completely that it was long before I discovered it. When I did, my mind reverted to my former experience with mesmerism; I wondered if I could not employ mesmeric power to assuage my friend's suffering, but felt some delicacy in making the suggestion. The suggestion, however, came at last from the Rev. Dr. Bayley, who was visiting her with me, and to my agreeable surprise she assented. The experiment was made, and quickly succeeded, and for several years I visited her two or even three times a week for the purpose of giving her rest and temporary relief.

As an example of how susceptible Miss A. was to the influence I was so happily enabled to exert, I may mention the following incident. On one occasion, during a severe gale in the night, a number of bricks were blown from the chimney and fell down in her bedroom. Workmen had to be obtained to repair the damage that was done. Her medical attendant was consulted as to the possibility of removing her into another room. He said it could only be done at the risk of her life, and consequently must not be thought of; the only thing he could suggest was that her bedstead should be enclosed with curtains to dull the noise made by the workmen, which was most distressing to her. When I went in the evening, however, I mesmerised her, with her mother's consent, and carried her while sound asleep into another room, where she found herself comfortably placed when she awoke, and she never sustained any harm. Two days afterwards, when the damage to the chimney had been repaired, I carried her back in the same way.

From the time I made Miss A.'s acquaintance to the day on which I first mesmerised her she had never told me, and I had never guessed, what was now revealed to me, that she was the subject of abnormal experiences. She had good and sufficient reasons for silence. There had been occasions in her younger days when, not knowing that her experiences were exceptional, she had unwittingly betrayed herself, as a consequence of which she was reproved for romancing on the one hand, or shunned as "uncanny" on the other, and being dependent on her friends for the few solaces that can come to such a life as hers, like a wise woman she kept all these things in her heart and said nothing.

MISS A.'S PREMONITIONS.

Instances of premonition were frequent with her. I will mention one amongst many, though it may fairly be questioned whether "premonition" is in this case the correct designation. I had been having mid-day lunch with a gentleman, after which, while we were sauntering in his garden, he asked me whether I would like a bunch of roses. I was about to say, "No, thank you," as I remembered that I had plenty of roses in my own garden, when it occurred to me that I might at least take them to Miss A., to whose residence I should be going straight from my business office. So I said, "Yes," and gathered the roses with that purpose in view. Directly I entered the room she said, "So you have brought the roses, as I expected; I saw them at two o'clock"—which was the precise time at which I gathered them. Some may prefer to call this an instance of thought-reading, or telepathy. It does not matter. These are but other terms for the rapport between spirit and spirit.

"Premonition," again, may not be the correct definition for the following. I was sitting by Miss A.'s bedside one calm Sunday afternoon, when—being apparently in her normal state—she quietly remarked, "There's a storm coming." I suggested that there was not the slightest indication of such a thing, but on her persisting I asked her why she thought so. To my surprise she answered: Because she could see it. In reply to my inquiries she explained that before an approaching storm became in any degree apparent

to us ordinary mortals, she saw, as it were, little dark specks form in the air; that at first these had no apparent motion; but that after a time they revolved, at first slowly, and by-and-by, as they increased in number, with greater rapidity, till they presented to the vision a wild perplexing tumult. All this she described to me as she said she saw it, and when the confusion was at its height she shaded her eyes with her hand, as if expecting the outbreak of the storm. At that moment it came with, to my mind, sitting as I was in a partially-shaded room, no premonitory warning—a vivid flash of lightning and a loud crash of thunder, almost simultaneously. And now I give you a statement which she made to me, and which you must receive or not as your own judgment dictates. I believe her because of my intimate knowledge of her for about forty years. She told me that if she happened to have her spiritual vision open at the moment when a flash of lightning occurred, it extended her sphere of spiritual sight, just as it extends our natural sphere of vision in a dark night.

CLAIRVOYANCE.

Here is an interesting instance of clairvoyance. As I was sitting one evening by her bedside, Miss A. remarked, "Miss Smith, whom I have not seen for some months, is now thinking of coming to see me." Presently, she said, "She is now putting on her bonnet," and from time to time she added, "She has started; she is now at such-and-such a spot; she has reached so-and-so; now she is at the door." And at that moment we heard the rat-tat-tat, and Miss Smith was duly announced.

On one occasion Miss A., being then in a mesmeric sleep, told me that she could see a lady in the country, of or from whom she had not heard for a very long time; that the lady was writing to her; that she could read what she wrote (describing what she saw); and laughingly added that after folding the letter and putting it in the envelope, she opened it again to put in some postage stamps. The letter came next day and I saw it; the contents were in every respect the same as Miss A. had described.

MESMERISM AT A DISTANCE.

I will now give a case in which my own form was seen when I was forty miles away. I was going into the country to visit some Quaker friends, and should therefore have no opportunity of mesmerising Miss A. on the coming Sunday in accordance with my almost invariable custom. But I knew that I should have the quiet of a Friends' Meeting on the Sunday morning, and so—before I left town I told Miss A. that I would endeavour to mesmerise her at that time by fixing my mind upon her with that object. I gave her this intimation that she might keep herself quiet and composed, and free from possible callers. I should say that on my visits to Miss A. I invariably sat myself down on the side of the bed nearest the door by which I entered the room; but on this Sunday morning when I applied myself to the work of influencing her from a distance, it suddenly occurred to me to pass mentally to the other side of the bed, and to make passes over her from head to foot, whereas I never did that on ordinary occasions, but simply sat by her, sometimes holding her hands, sometimes not even doing that. I continued this mental effort while the meeting lasted, about an hour, and on my again visiting Miss A. I had the satisfaction of learning that I had been successful, and that she had had a long and refreshing sleep. The believer in mesmerism will say, "Nothing to be wondered at—you had prepared her to expect it." There was one thing, however, I had not prepared her for. At the same time that she thanked me for the rest which the sleep had given her, she added, "But why did you come to this side of the room and mesmerise me from head to foot? To get the full effect of your presence I had to turn myself over in bed, which I could only do with much pain."

Having told you of a case in which my own form appeared to Miss A., I will relate an instance in which she had the vision of an inanimate object. Entering her room one day, I remarked that there was a smell of fruit, whereupon she replied, "Yes, the girl" (meaning the servant) "has just been in and said she could smell raspberries." Nothing more was said for a few minutes, for Miss A., having upon her the old habit of reticence, never volunteered, as she never does now, any reference to her abnormal experiences, though she answers me fully enough when I question her. At last I asked, "What is the meaning of this smell of raspberries of which

(Continued at foot of next page.)

THE SURVIVAL OF HUMAN CONSCIOUSNESS.

CORRESPONDENCE BETWEEN SIR OLIVER LODGE AND PROFESSOR RICHEL.

To the Editor of LIGHT.

SIR.—In a recent letter from Professor Richet to myself about difficulties connected with the idea of survival of consciousness, the (translated) sentence occurs "For after all it is only consciousness that can survive."

To this I replied as follows:—

"May I just take the opportunity of commenting on your sentence, 'For after all it is only consciousness that can survive.'"

"I am not sure how much you include under the term 'consciousness.' Certainly the evidence shows that memory and character survive. Perhaps, however, they are included under consciousness? 'They' (on the other side) also tell us, however, that they do not feel very different, and that they have 'bodies.' Now their bodies manifestly make no appeal to our senses, and they are certainly not made of 'matter'; but, for all we know, they may be made of Ether, since that totally eludes our senses; and yet it is quite a substantial entity in the physical universe. There is nothing spiritual or ideal about it. It is a thing on which one can make experiments, and which transmits light at a known pace. It also contains a lot of energy, and in my view is much denser and more substantial than matter—which in all probability is made of it.

"My own working hypothesis is that we have Ether bodies now—of which we are unconscious—as well as bodies composed of matter; and that when we slough or leave the one behind, we go on with the other; which is supersensuous because our senses were only evolved for the purpose of animal existence here.

"The term 'body' ought to be understood as meaning a vehicle or instrument for manifestation. The material body is certainly not the whole of us here and now; and the question is, Can we go on without it? That is a question that can only be answered by evidence: and the evidence to my mind indicates that we can. But it by no means indicates that we can go on without a 'body' at all. It seems to me that we must have a body composed of something: and the evidence shows that the bodies those on the other side possess are very like ours in appearance, and appear quite real and substantial to them. To my mind the reason of this is because they are really the Ether aspect of our bodies here—the aspect which here eludes us because of our limited animal-derived senses, which tell us only about Matter, leaving the Ether to be discovered and inferred.

"This is not argument. It is only a statement of my position, and may or may not be of interest to you. But it occurred to me to write this because I felt that in your sentence about the survival of consciousness alone, you were limiting the possibilities too narrowly."

To this Professor Richet replied to the effect that he was very much interested in my letter, and found in it much to reflect upon; also that he thought it possible that at the end we should both come to the same conclusion, whatever that might be. But he expected that the future theory would not be so simple as the Spiritistic theory supposes. "The flashes of truth which come to us," he says, "appear at present dislocated and separate, and require some

theory to collect and unite them into a single scheme. At present things seem incoherent."

In view of a probable forthcoming meeting of the S.P.R. on March 6th, at which communications will be read from Professor Richet and myself on difficulties connected with the survival hypothesis and on tentative modes of overcoming them, I send this brief abstract of correspondence for publication, as an introduction to that discussion; which may be entitled, "For and Against Survival" ("Pour et Contre la Survie").—Yours, etc.,

OLIVER J. LODGE.

GOETHE'S FAUST.

To the Editor of LIGHT.

SIR.—Mr. Wheeler's "Psychology of Goethe's 'Faust'" in LIGHT of 12th ulto., having passed without comment, will you permit me, though late, to point out to him where he has strangely misrepresented a great poet. The "old fashioned theology," "in an evolutionary sense, unsatisfactory," attributed to the poet is entirely alien to Goethe's thought. Faust is not "finally dragged down to hell." I think Mr. Wheeler must have been misled by the operative version or some other stage representation of Faust. In Goethe's poem there is nothing about thunder and lightning, nor rocks in the last scene, which passes in the prison where Gretchen (Margaret) is awaiting death for the murder of her child. Faust, who has had to flee from the town after killing her brother in a fight was smitten with horror and remorse on learning her tragic fate, and having compelled Mephistopheles to help him, he comes to rescue her. But her mind is deranged, and he cannot make her understand and come quietly. Day is breaking; the guards will be coming; it will be too late—

MEPHISTOPHELES (at the door): "Come or I leave thee here to share her fate."

(Margaret prays.)

MEPHISTOPHELES: "Come—she is judged!"

VOICE (from above): "Is saved."

Again he calls Faust and disappears with him. A wild cry of "Heinrich, Heinrich" and the play ends. Nothing of hell; only after death has Mephistopheles a right to Faust's soul, and he was to live to be an old man. This was in Part II., published 29 years later (Goethe carried the Faust idea about with him for 60 years). Here we find Faust wandering in many lands and undergoing the most varied experiences until as an old man he attains the summit of happiness in unselfish work for posterity, but before he can say to the moment, "Oh stay, thou art so fair," he falls back dead into the trench that the Lemurs have digged. Mephistopheles grips him, but a host of radiant spirits descend from the spheres and carry him off, singing "Saved from evil is the noble member of the spirit-world, who, without ceasing, constantly strives. Him we have power to redeem." Is not this in harmony with our belief as Spiritualists?

Mr. Wheeler's last word is that Goethe is a "true literary artist," yet he began by saying that Faust was one of those productions "that contain fine parts, idealistic passages intermingled with matter-of-fact ideas which have no special relationship to the whole." Goethe had a prophetic soul. In the "Prelude at the Theatre" with which the play of Faust opens, the manager says to the poet:—

"Though you may call your work a finished whole,

The public soon will tear this whole to tatters

And but on piecemeal parts their praises dole."

—Yours, etc.,

C. JESSIE VESEL.

(Continued from previous page.)

you say the girl spoke? Is there anything in it, or was it a fancy?" Her reply was that for some time before I entered the room there had been standing on her bed what to all appearance was a basket of ripe raspberries, and she described the basket as of a fancy pattern made up of red and white wicker-work. The significance she did not understand, especially as raspberries were out of season. Next day the basket of raspberries came, brought by a lady who had been staying in the country, and who, seeing some autumn raspberries in a friend's garden, had thought that some of them would be a very acceptable present to Miss A. I saw the basket, which exactly corresponded with the description which Miss A. had given of it, as it apparently stood upon her bed the day before.

THOUGHTS ARE THINGS.

If, as I gather from Swedenborg, thoughts are spiritual substances, we may gain from this some slight glimpse of the possibility of the appearance to my friend. Mr. Cromwell Varley, in his evidence before the Dialectical Society, referred to this possibility of thoughts taking recognisable shape. Mr. Bradlaugh put the question to him: "I think you have seen the colour of the clothes of a spirit as dis-

tinctly as the features?" to which Mr. Varley gave the following reply:—

"Yes. I think I see the drift of that question; I was very much astonished when I saw a spirit in a dress. I explain it in this way: All known powers have to be treated as solids in regard to something. A man finds air not solid at all. He can move through it as though it did not exist, but when he comes to an ironclad ship he is stopped, he cannot pass through the iron. Well, electricity finds the air the most solid substance possible; it cannot pass through it, but it passes through the ironclad ship as though it were not in existence. An iron wire is to an electrician simply a hole bored through a solid rock of air, so that the electricity may pass freely. Glass is opaque to electricity, but transparent to magnetism. Thence we may infer that everything is solid in respect to something, and that nothing is solid in respect to all things; therefore thought, which is power, may be in some sort solid, so that if you take an old English farmer, for instance, he would be ashamed to be seen without his topboots, his coat with the buttons, and his hat. They are part of his identity, he cannot think of himself without them; they form part of his nature, and the moment he leaves the body and becomes a thought man, the thought boots, the thought coat, and the thought hat form part of his individuality."

(To be continued.)

"FROM ATOM TO ANGEL."

BY COLONEL R. G. BERRY.

A notable book and one for Spiritualists to note well has appeared. It is called "The Psychology of the Atom," by Henry Ashton Kilburne. His publishers claim for the work that it is remarkable and that it treats its subject in a way that has never before been hinted at. This, with mental reservations, I will concede. It is a book with two aspects. Taken at its face value it is rank and gross materialism, so gross that it might make McCabe blush and Clodd shiver. His universe is an automaton; it just goes on "any old way," propelled by the energy of its constituent atoms. It is true the author does not see it in quite so careless a guise. He has a Deity; Mind is the Deity, the atom is the pattern. Thought or imagination is a godlike power which has for its attributes, electricity, odic force, emanation, magnetic fluid, aura—the divinity which is above, below and in us and makes us immortal. "Imagination is above and beyond dimension. It is omniscient and omnipresent. Imagination is the human definition of that transcendental force which vitalises the atoms of the mind into activity. Imagination neither sleeps nor dies." And again he says, "this power which is actually the divinity which makes us immortal, which lives and knows neither sleep nor death, and is the soul of all things!" With this definition of that which vitalises, the Spiritualist has little quarrel; it is only a difference of label—he calls it Spirit.

Imagination—mind—is that which persists. Mind works along the line of predestination, luck, fate. It is the energy beyond the atom. Because he sees an analogy between the atom and the universe, our author thinks he has discovered a common essence for these two and for all grades between. It is the foundation of all things. To our author the basic element of living and non-living things is the same. Life is but an aggregation of electrons, so he arrives at a biogenesis, not by the path of biology but by physics. Psychic and physical are homogeneous. Life is but a colloid. Life active builds up by the interaction of imagination on coarse matter which it has impelled into its service. "Death is the disintegration of the atomic systems through which the immortal thought particles work." Death is "latent life as distinct from active life." "When the conglomeration of atoms or organisms is weak, it falls by the way, disintegrates, and the energising particles, shaking themselves free—so to speak—from the clog of worn-out armour, re-precipitate and form a fresh suit of mail. And thus we have life, death, life—immortality—the dimensionless cycle of being." The worn-out armour is, of course, the physical body, and he actually realises that within it there is a "shadowy man" which we call the spiritual body. Life active manifests in each of these alternately, so, for him, immortality includes reincarnation.

According to our author radio-activity is the fundamental basic energy. Thought or imagination is the child of the constituents of the atom, or, to put it inversely, the protons and electrons spring from and are energised by the elemental power of thought. The energy of the atom is derived from mind. And cosmic mind is a power different from and superior to elemental force.

With all of this I partly agree, only I cannot accept his basis. Whatever renewing properties radio-activity may have, it certainly was not the primal creator of all things manifest, though it might be an instrument. Similarly I can accept as a possible proposition the idea that all energy is derived from mind, but this energising mind is to me not an elemental but a divine power. If mind were a reservoir of energy in the form postulated by our author we should have physicists in their laboratories, when they got control of the atom, producing not devastating explosions but evolving college professors!

It is true, too, that we live in a sea of thought, and all things are its precipitations, whether they condense or not. Out of this sea some entities attract the finer stuff, other entities polarise only matter, and out of its condensation emerges materialism. Such is the position of our author and many of us cannot withhold sympathy, for how many of us would have been on the same path but for Spiritualism and it is Spiritualism that makes him pause.

This brings me to the second aspect of this book. It is a remarkable essay. Is it not a remarkable thing for a materialist to prove survival? This book does so, through its ways are not our ways. With the man travelling on a different road Spiritualists have no quarrel so long as the end is the same. To us it matters little whether survival be proved by pure science, or perceived by (shall I say?) intuition; but it is a great thing for science, in the form of our author, to definitely admit survival, although it has for some time past given indications, many and often, which point that way.

Mr. Kilburne tells us that:—

"It is unwise to dismiss lightly the phenomena of Spiritualism. . . . We cannot expunge these phenomena as negligible or dismiss them as hallucinations. Nothing is negligible, and hallucination must have a cause."

To him the cause, if I understand him aright, is "the latent life in the immortal thought particles." It is "their unimpaired virility and perennial vitality seeking new material for action," which explain

"The phenomena of so-called Spiritism. The true Spiritism is the interaction of homogeneous thought-particles . . . the atomic system of the visible and concrete organism is sympathetically attuned to the discrete and invisible thought-particles in exactly the same way as iron filings tractate to a magnet. This, Spiritualists call love."

To a materialist who talks like this and adds that death is merely the pause between each period of overt and kinetic activity the Spiritualist can only hold out his hand in welcome, for such a thinker can find no home outside of Spiritualism, and he is very nearly there. Indeed, as an American would say, he may as well "step right in."

PSYCHICAL TERMINOLOGY.

PSYCHOMETRY VERSUS PSYCOGNITION.

BY W. BUIST PICKEN.

Dr. J. Scott Battsams, Dr. Abraham Wallace, and the Editor of *LIGHT* having recently called attention to this not unimportant subject, I take occasion to add a suggestion regarding the term psychometry. For many years it has been an object of derision to the profane, and a trouble even to the faithful, retarding a general knowledge of that which it signifies. How Prof. Rhodes Buchanan ever came to invent and give publicity to this curious bit of terminology nobody seems to know. One may easily conceive how a charlatan might have produced and published the exotic word; but it is not so easy to explain how a man in the position of Prof. Buchanan could do so. A tenable hypothesis of this invention is not, however, difficult to imagine nor to understand. Starting with the Comtian definition of science as measurement, a concept that was not only current but psychologically dominating in those days, and with the cognate dictum of science that "qualities are only functions of quantities," it may have appeared to Buchanan quite up-to-date scientific procedure to apply his new term to the phenomena of varying sensitivity he was investigating for the first time in a scientific manner. The new axiom, "Science is a measurement," may have seemed a justification of the new term. Now it is true that "music is mathematics," in a sense; but it would be entirely untrue, in any sensible sense, to say that "mathematics are, or is music." Comte's concept, meant to be of universal import, is only provincial—as in materialism itself, from which the concept sprang.

While Buchanan was justified in using a metrical term in connection with the "quantity," or degree, of sensibility of his students and others to the psychic impression received from different chemical and other objects, he may not have been responsible for the subsequent misuse of his new term as a name for a supersensuous mode of acquiring knowledge. I cannot write "super-physical," nor yet "supernormal," because in the former case intangible emanations of the physical are largely concerned; and as for the other case, it is really normal enough in general, only "super-ordinary."

There is no need to consider Prof. Richet's substitutionary term for "psychometry," since it only wraps the matter in "darkness more profound."

What we require, then, is an intelligible name for an extraordinary mode of knowledge. The familiar word to represent the faculty of knowing—how we come to know anything at all—is *cognition*, a fundamental concept of active intelligence. Many readers of *LIGHT* are acquainted with this concept in metaphysical, psychological, and philosophical relations. There is no necessity to indicate these here. Cognition as a stable term requires no defence. All knowledge whatsoever is an act of cognition. Common knowledge is mostly sense-cognitive, basically; but there is positive knowledge, actual and potential, that is not in the ordinary sense physically derived—it is what we call psychical. The variants of the psychical mode of cognition, or, simply, knowing, e.g., "psychometry," "clairvoyance," "clairaudience," no more require description than do the variants of the physical mode, e.g., "feeling," "seeing," "hearing." The modes themselves must be seen differentially. One is physical, the other is psychical. Cognition relates naturally to both modes, although we are only accustomed to it in one of them. What has been called "psychometry" is therefore just psycho-cognition, term and thing in unity. Admittedly this term is rather cumbersome, though far removed from accepted Teutonic neologisms "umpteenth" pedalian. As we have only one verb beginning *psy* that is not derived from the Greek *psukhē*, namely *psychrometer*, from the Greek *psukhros* (cold), a wet-and-dry-bulb thermometer, the proposed derivation *psukhē* might well be abbreviated to "psycognition," instead of psycho-cognition, thus anticipating a common philological process. The new word would be understandable at sight, correct in form, accurate in its work, and modestly polysyllabic.

CROOKES AND HIS CRITICAL FACULTY.

To the Editor of LIGHT.

SIR,—The article by Dr. Walter Franklin Prince, reproduced in your current issue, leaves nothing to be desired. Apparently the criticism which he published in "Psyche" for April has drawn no reply from opponents—nor is it likely to do so—for the article is unanswerable. There is no commoner experience than to note that most of the opponents of the spirit hypothesis seem incapable of stating exactly the facts which have been established during the last fifty years concerning supernormal phenomena. Accuracy of statement is never the strong point of the army of journalists who have to-day constituted themselves investigators and intellectual advisers in this subject of psychic research. How necessary it is to hammer constantly at this point is shown by a review in the "Manchester Guardian," of Dr. Fournier d'Albe's recent book, "The Life of Sir William Crookes." The reviewer, like Agag, treads delicately when he comes to comment on Crookes' unfortunate weakness and fall from scientific (?) grace, and writes:—

Like some other very eminent men of science, Crookes under the shock of a great personal bereavement was drawn to the attempt to apply the experimental method to the problem of survival after death, and shared the loss of critical faculty which a continuance in an attitude of emotional expectation seems to make inevitable.

This is the first time I have heard that the cause of Crookes' attention (for that is what the reviewer's words mean if they mean anything at all) being called to the subject was a personal bereavement. In truth, he seems to have taken up the study through the report of the "Dialectical Society," and was quite prepared in advance to find as a result of his work "that there was nothing in it." So I presume the shock of a personal bereavement exists in the brilliant imagination of our reviewer. After all, what does it matter? A few misstatements more or less don't count!

"The loss of critical faculty" is also excellent. It is one of those phrases which flow so readily from the pens of our "instructors" and are calculated to tickle the ears of the groundlings. It is very sad to learn that such a dire result seems to be the fate of eminent scientific men who enter this forbidden field (apparently there is another awful example whose name the reviewer's delicacy forbids him to mention).

I cannot say I have observed any signs of this subtle deterioration in them. In Crookes' case, the loss of critical faculty cannot really have proceeded very far, for I find that forty years after his experiments with Katie King, the British Government was glad to make use of his intellectual powers during the war, on the Ministry of Inventions. On second thoughts, I am sure I am right in my hypothesis that the critical faculty was not so gravely affected as might have been feared, for the "Manchester Guardian" reviewer says that "it was only an episode." Evidently Crookes stopped just in time, although being by nature an obstinate man "he remained convinced of the reality of his observations"—notwithstanding the scepticism of his scientific brethren, who (fortunately for them) refused to experiment, thus keeping their critical faculty in all its pristine beauty, quite unimpaired! And in his old age "his critical faculty seems to have been less easily satisfied." Evidently he must have given it a bad twist in '73—or perhaps a nasty jar? It shows how careful one ought to be in these matters. What on earth is the use of a fence—if you get off it. Fences are to sit on. For, to judge by his famous letter to LIGHT in December, 1916, in which he said that the facts point to "the existence of another order of human beings continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next"—he certainly did get off that fence!

The reviewer, being a man of generous instincts, is loth to linger over the spectacle. "Oh! what a fall was there, my countrymen!" What! A man who might have continued to correct atomic weights, and invent new and improved apparatus for measuring physical constants—content to waste his time and brilliant gifts over the question—"If a man die—shall he live again?" What a waste of talent! So the critic writes that from his point of view, the episode of Crookes' researches into supernormal phenomena "is an unimportant incident in a long life." The subject apparently does not interest him (like Huxley) and in this attitude he faithfully reflects the subtle mixture of prejudice and intellectual self-complacency priding itself upon its scepticism, which is the mental make-up of so many persons to-day. Behind the pose of critical impartiality adopted by so many would-be critics there often lurks an emotional—and sometimes a passionate—bias. But at least they might learn to show they are capable of accurately relating facts and statements, and not continually present us with the exhibition of that slovenliness which Dr. Franklin Prince so ably pilloried in his article in "Psyche."—Yours, etc.,

FREDERICK STEPHENS.

Paris, February 2nd, 1924.

THE MEDIUMSHIP OF JAN GUZIK.

To the Editor of LIGHT.

SIR,—I have read M. Beversluis' defence of the medium Guzik in your issue of January 26th, and note that he mentions my presence, with himself, at the séance in M. Jean Meyer's house on December 16th last.

In recording my impressions of the séance, I am unfortunately not so enthusiastic concerning the results as my friend, M. Beversluis.

I found myself surrounded by friends to whom I could not fully explain my sensations. I spoke no French, and no one knew sufficient English to act as interpreter for me. I did the best I could next morning, when, with aid of an interpreter, I expressed to M. Gastin, the secretary of the International Spiritualist Federation, my dissatisfaction.

The séance was broken by two intervals, during which the lights were put on, and the guests wandered about the room, or into an adjoining apartment for a chat and refreshments; the medium mingling quite freely with others in these impromptu breaks. It struck me as a curious proceeding, and was contrary to all my previous experience of séance-investigation. On re-assembling on each occasion, some small change in the position of the sitters was made, so that at least one fresh sitter was by the side of the medium. When we sat for the first time a ribbon of white luminous paint encircled the table, with a fairly large square card under the hands of Guzik. The effect was to make visible the position of every pair of hands on the table. In addition there was a very large rectangular card suspended from the chandelier immediately over the table. Its underside was luminous and gave a faint glow of light. The ribbon was not used after the first sitting, but the large card remained to the end of the séance.

On one side of the room, to the left of the medium, was a large window with drawn blind (probably of linen) partly obscured by a large painting, but leaving a space at one side through which showed the light of an outside electric lamp. This was found to interfere with the requisite condition of darkness, and M. Meyer took care to see that the light was switched off just before the séance began.

From my position at the table I could see the unobscured portion of the window as a grey patch against the darkness of the room.

Along with M. Beversluis I saw lights that appeared to float at a considerable height above our heads. I heard the rappings, and listened to the question and answer detailed by our friend, where he declares he heard the direct voice replying in Dutch to his spoken French; I can also bear witness to the exchange of chairs.

At the third sitting I sat next the medium, on his right hand; I took a grip of his little finger and held tightly to the end, the medium having to use real force to break from my grip at the close of the séance, and just before the lights were turned on. I felt round with my foot to find the leg and foot of the medium, but unlike my friend M. Beversluis, I found no leg or foot during the whole of the period I sat next to him.

Shortly after the lights were out my attention was drawn to something striking a sharp blow on the large card suspended from the chandelier. As I looked up I saw the shape of a man silhouetted against the grey patch of light from the window. The figure was standing up, the arm outstretched, and over the hand what looked to me like a white handkerchief. This hand with its white covering came right in front of my face, and I then saw two tiny points of light glowing like spots of phosphorescence within the folds of the white covering. It touched my face and head, the touch having the very human-like effect of fingers tapping my skull.

The medium spoke to me, but as I did not know the language the message was lost to me. In my case it was no direct voice phenomenon, because I felt the warm breath of Guzik on my cheek. It was perhaps a message through the medium such as we know so well in our English circles.

Next a lady's heavy fur coat, which had been lying in a chair against the wall at the back of the medium, was thrown over me. Again I had the sensation of human hands manipulating the motion of the coat.

Frankly, from the moment I saw the outline of a man showing against the dim light from the window, my confidence in Guzik and his phenomena was shaken. Moreover, as I have indicated, I have to say that in my opinion Guzik was not in his chair during this part of the séance.

When I told my difficulties to M. Gastin, in the morning, I was assured that the medium had passed through tests which made standing up an impossibility. I do not doubt the thoroughness of the tests that special investigating committees have applied. I can only say such stringent tests were not made use of at the séance I attended, and I must hold a suspended judgment until further experiments have proved either that we are once more meeting the baffling problem of a mixture of genuine with spurious phenomena, or that his phenomena are beyond all question genuine, or (very regretfully), that he is not a genuine medium.—Yours, etc.,

Geo. F. BERRY.

Gen. Secretary, S.N.U.: President, I.S.F. (F.A.T.).
Broadway Chambers,
162, London-road, Manchester.

MIND AND MATTER.

ADDRESS BY SIR OLIVER LODGE.*

To a deeply interested audience of the members and friends of the London Spiritualist Alliance at Steinway Hall on Wednesday evening, the 6th inst., Sir Oliver Lodge delivered an address entitled "Mind and Matter."

DR. ABRAHAM WALLACE, who presided, said:—

Members of the London Spiritualist Alliance and friends, we are delighted to have Sir Oliver Lodge on our platform to-night. Sir Oliver Lodge is a great mathematician, as those of you who have seen the report of his wonderful lecture yesterday-afternoon will realise. He was then dealing with the absolute. He is also one of the greatest physicists of this generation, or indeed of any former age. He is also a persistent psychical researcher, and he has manifested all along great acuteness of observation, as much as any of those who have come forward quite recently and believe their observation is so acute that they can always discover trickery when sometimes the trickery does not exist! We esteem him very much because he has had such splendid courage, and has written two wonderful books in connection with our subject. In 1909, I think it was, he wrote "The Survival of Man," and in that he promised to give the world something more, and we especially thank him for "Raymond," that book of life and death, which was published during the war. It has done more than any book on the subject to spread all over the world the teaching for which this Alliance exists. I was in America four years ago, and I had the pleasure of meeting our friend in Chicago. I had been on the Pacific Coast, and I found in every town the people were all anxious to hear—especially those who had read "Raymond"—the author's wonderful message. When I first read "Raymond" I was very much struck with two sentences which have remained with me—the sentences in which Sir Oliver Lodge stated that, while it was not without hesitation that he had obtruded family affairs, the premature and unnatural bereavements from which people were suffering at that time were so appalling that the pain caused by exposing one's own sorrows was not worthy to be mentioned by the side of the service that might be wrought to other troubled hearts by so doing.

SIR OLIVER LODGE then spoke as follows:—

Mr. Chairman, it is a pleasure to give a lecture under your auspices. You have reminded me of several things which were not in my mind when I came into the hall. One was our visit to America, and the remarkable reception which everywhere I got there, and the extreme interest which, throughout that great Continent, was felt in this subject. Indeed, I felt them but in the far West—California—to be almost too welcoming. They seemed to be willing to accept nearly everything. People with New Thought ideas seem to flock there. They want to get away from the materialism of the eastern side of the Continent, and have it all to themselves. I jokingly told them that if I stayed there long I might become a sceptic. That is the way in which extreme enthusiasm sometimes defeats its own ends. I have told Socialists that some Socialists would cure me of Socialism, and certainly some of the Conservatives would cure me of Toryism! It is well to maintain a critical attitude, and to preserve one's sanity. I never know quite what people feel like who have lost their sanity, though anyone who goes over into the camp which the London Spiritualist Alliance so strongly represents is accustomed to be told that he has lost his wife and has become senile, and so on. It was said of Crookes, you remember, that he had a pseudo side. There was an ortho-Crookes and a pseudo-Crookes. On the one side he was a great scientific man, and on the other side fit for a lunatic asylum. Another accusation is that we do these things by Beelzebub, the prince of the devils. In view of the circumstances under which the chief priests made that statement originally, we must regard it as a compliment too high for us to accept.

The chairman has reminded me of the book "Raymond," and I am thankful that that book, according to a great deal of testimony, has been a comfort to many mourners. It was brought out during the war, and it may be regarded as a small bit of war service such as old people could render at a time when the young were giving up their lives and all that was dear to them for the sake of the country. You may or may not have seen that we have lost a daughter quite recently. Raymond met her at once, and in twenty-four hours she was allowed to come back to send a message—a very coherent and satisfactory message, which was a great comfort to her husband—about the care of her children, and

as to those she would like to look after them. All very natural and quite helpful. And then she was taken away to have a rest.

I mention that now because in this audience we are all of us convinced of the possibility of communication, and these things become, not indeed commonplace, but usual and customary. They are generally regarded as too sacred for mention, and in a sense they are, and to scatter them need not be mentioned. We do not cast pearls before scoffers. But to people who are in a receptive mood, and who have sufficient knowledge to know that these things are so, can be so, then it seems to me that it is only proper as the Chairman has said, to do what one can to spread the blessings which one has oneself thankfully received among those to whom such information may be an encouragement.

My subject is "Mind and Matter." I assume that most of us are convinced—it may be that there are some sceptical friends of members present—but most of us are convinced of the possibility of communication with those on the other side. I cannot emphasise too strongly my absolute conviction on that point if anybody is in doubt about it at all. The evidence has grown upon one, and is continually increasing. Anyone really familiar with the evidence would find it absurd to think otherwise. But, of course, many critics are not familiar with the evidence, and find it difficult to accept. Acceptance would be easier if they had a theory, a chain, a thread on which to link the facts. They cannot accept the facts because these seem so foreign to science as they have known it hitherto; and until they have some theory—some idea of how these things may be possible—I do not think there will be scientific acceptance. I surmise that it will be the physical phenomena—the non-material and lower grade phenomena—which will first attract attention of, let us say, biologists, physiologists, and once they have begun to attend to these facts they will find that there is no stopping. They or their successors will gradually go on until they have assimilated and incorporated in the body of science those things which at present we know but do not know to the full. We know that certain things are; we do not know clearly—at least I speak for myself—how they are. We are forming working hypotheses; we have not as yet a complete theory. The man who knows what a scientific theory is, in the great body of organised knowledge, knows that it is a very serious and fundamental sort of thing. It is not a thing lightly constructed. It is the outcome of a great deal of labour, of a great deal of time, of a great deal of work, of mental perspiration. When Newton established the theory of the heavens he spent days and nights in continuous thought for two or three years, and even his mighty brain suffered somewhat from the intense concentration which was necessary to work out all the details. The popular impression of his work is that he just discovered how a stone fell to the earth—that is nonsense. What he did was to explain the tides, the motion of the planets as ascertained by Kepler, showing that they were all amenable to calculating the perturbations which they underwent, the theory of the moon. It is by Newton's theory that we are able to say where a planet will be at a certain time, and even to locate and point the telescope to an undiscovered planet. All that involves an immense amount of calculation; it is hardly known how Newton got at it. In the "Principia" he does not explain how he got at it; he puts it in a finished, a polished form. Nowadays we study it in other ways, not in Newton's way at all. His way was a sort of superhuman way which we can hardly follow.

But if it took all that labour and genius to discover the motions of the masses of matter that we call planets, and all the other movements in the physical universe, how much more difficult it must be to have a complete theory of the mental and spiritual phenomena in the universe. That will be the labour of generations. It has been the labour of many generations already. And there will always be a great deal more to understand than at any moment we know.

You will not expect me to recite to you cases. You know about the phenomena—I dare say more than I do. But as I say, it would be helpful to people if they had a theory on which to link their facts. And I think that the connection between mind and matter, which has always been a puzzle to philosophers, is one of those doctrines which must be understood if we are to have anything like a complete theory. Why has the connection between mind and matter been so puzzling to the philosophers? Let us just illustrate why it is a puzzle. Our senses tell us of matter. Our senses are evolved from the animals. Our senses were evolved for the purposes of getting our food and escaping our enemies. They were not evolved for

* Reported by a stenographer.

philosophic contemplation. We use them for purposes for which they were not originally intended, and consequently it is a wonder that we have got as far as we have. They tell us only of matter. But our own consciousness is what we are primarily aware of, though we do not always realise this. Children, I suppose, do not know that they have a consciousness: they do not become self-conscious until a later stage. But when you come to think about it you see that it is consciousness which is the primary thing. It is the doctrine of Descartes: "I think, therefore I am." Nothing physical is the primary perception; the mind, the thought, the consciousness is the primary thing in our ken. And with that thought and consciousness we infer many things. We infer space, time—by duration—we infer matter, the thing we can bump against. We make these discoveries as infants. That is what the infant is doing, knocking up against furniture, dropping things, and making experiments on gravity, and generally getting an experience pretty fast. We are also getting an experience of other people. All that we see of other people is their body, but we infer that they have minds like our own. And so we become aware of a multitude of thinking beings, immersed in an alien substratum, or surrounding of matter, which appears quite foreign to mind. There is no link between mind and matter. And yet our bodies are composed of matter. We have built up these bodies out of food. Any kind of wholesome food will do. The shape of my body does not depend on what food I eat; it depends on the controlling entity which puts it together. We do not have to do it consciously, thank goodness; it all goes on automatically—except in so far as certain sufferers from digestive disarrangements are concerned—but it goes on under a controlling entity, a subconscious entity of a mental, or at any rate not of a material kind.

Nevertheless, we have constructed this body, and we can move it. We have a will. We are not only intellect and emotion, but will. I can determine to move that finger, and how I do it I do not know, and with that finger—that is to say, with the muscles—I can move these things on the table. So there is a connection between mind and matter, but none of the philosophers know what it is. If these two things are really separate entities, with no link between them, if they are entirely of a different kind, then how can one act on the other? To that we must reply, "Well, they do act on each other; either they cannot be of an entirely different kind or there must be some intermediate link between them. It is possible for me to operate on a thing through a link, a channel. I can send a telegraphic or a wireless message; I depress a key here, somebody, say in Salisbury, can interpret. There is an intermediate link. What is the intermediate link in the case of wireless? Or, again, a sunspot breaks out on the sun. The sun is not in touch with the earth. It has no connection with the earth. Yet in eight minutes we see the sunspot. What is the link? Always look for the link. When you see a horse pulling a cart you know that there are traces by which he pulls it. If you see a medium moving a body through apparent dis-

ance do not imagine that it is a mental effort exerted over that distance; there must be some physical link. That is the first working hypothesis to proceed on. Look for the link, the traces, the thrust. I have seen a medium exert herself like that, and each time a thing at a distance was moved as if a rod had been pushed. But no rod was visible. The link was not made of ordinary matter.

The physiologists are beginning to think that they find the link in ectoplasm, and certainly some of these things are done by a material emanation from the medium, controlled in some way we do not understand, controlled intelligently to be able to transmit force—at least to be able to do many things, to mould itself into various shapes, and, I believe, to transmit force. It is very difficult to see how this filmy substance can transmit force, and I am not prepared to say absolutely that it does, but still I think it must be through the agency of that stuff, whatever it is, that the force is transmitted. Do I mean to say, then, that there is such an intermediate link as that between mind and matter? No, nor do I mean that there is a link like that between the sun and the earth, or in wireless. The link between the sun and the earth is the ether of space, the most majestic thing in the material universe. It extends to the furthest limits of visible space, to stars and nebulae so distant that the light has taken hundreds of thousands of years to come to us. It extends into the interstices of all pieces of matter. Each is completely porous to it. There is no single portion of space without it. It is infinitely big and infinitely small. Nothing is too big for it. Nothing is too minute. It extends through the interstices of the atom, it is everywhere. It is omnipresent, and yet it is a physical thing. I do not say it is a material thing. It is not matter. If anyone tells you that the ether is a form of matter do not believe them. It is true it depends partly on what you mean by the term, but it is certainly no form of matter to which that term has yet been applied. Matter is a thing subject to locomotion. Every piece of matter you see is moving—moving from place to place. You may say that this object here is not moving from place to place. It is, it is moving nineteen miles a second round the sun, which is fast enough for anybody. The notion of rest is an illusion. No piece of matter is at rest, all matter is moving. That is one of the most characteristic things about matter. I would define matter as that which is capable of locomotion.

Now, the ether is not like that. As far as we can tell, the ether has no locomotive property. Its properties are not like those of matter. Matter has imperfect properties. What is matter? An assemblage of atoms. The atoms group themselves into molecules, and the molecules take up the shape of solid bodies. Immense numbers, multitudes of them, go to form the smallest thing. I have said sometimes that there are as many molecules in a glass of water as there are glasses of water in the whole Atlantic ocean. That is perfectly true. They have been counted, and the number is enormous.

(To be continued.)

PROFESSOR HYSLOP ON "SPLIT CONSCIOUSNESS."

It is exceedingly improbable that the phenomena of psychic research should stop with the mere proof of spiritual existence. The processes involved in communication or the transmission of evidence of identity could easily be used for any other purpose, and we might expect any type of intrusion imaginable after finding that a discarnate world impinged at all upon the physical. There is a whole field of phenomena that has not been as yet resolved except in the most perfunctory way by scientific men. They have been content with description instead of explanation, and hence have neglected the plainest dictates of prudence in regard to the implication of such phenomena as telepathy and spiritistic communications, which imply some sort of causal influence on the mind independently of normal sense perception and motor action. Secondary personality is the doctor's Irish stew. He does not know what it is. In antiquity it was "demoniac obsession." At a later period it was "witchcraft." To-day we call it such things as "split consciousness" and think we have solved the problem, when in fact we have only thrown dust in people's eyes. We have become so accustomed to paradoxes in human knowledge that almost any impossible combination of terms will receive respectful attention, the more impossible the better. What is split consciousness? We can split wood, iron, pumpkins, political parties; but split consciousness, however convenient a term for describing an apparent situation, is a term for our ignorance—a most happy term, to confound a group of people who refer every anomalous thing in the universe to spirits, and to make it unnecessary to enquire minutely into the anomalies of personality.

—From "Life After Death," by
JAMES H. HYSLOP, Ph.D., LL.D.

A FAMOUS ENGINEER'S TESTIMONY.

The name of Cromwell Fleetwood Varley, F.R.S., C.E., will ever be remembered as that of one of the foremost men of his day who testified, in the teeth of bitter opposition, to the reality of the phenomena of Spiritualism. In the most courageous and outspoken manner he proclaimed

his convictions in an article he wrote in 1860, on "Phenomena I Have Seen," in the course of which he referred to "spiritual phenomena" being "suddenly and quite unexpectedly developed in my own family," which proved "(a) the existence of forces unknown to science; (b) the power of instantly reading my thoughts and (c) the presence of some intelligence or intelligences controlling those powers."

Later on, in the same article, he refers to these "intelligences" as "the invisibles," and concludes by saying:—

That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence. All those who have closely studied the subject find that these things occur, not only in Europe and America, but also in all other countries, civilised as well as savage. They have not been confined to any one century, but seem to be as old as the human race.

Mr. C. F. Varley was for many years chief engineer to the Electric and International Telegraph Company, before the English telegraphs were bought up by the Government. He invented important portions of apparatus, took an active part in rendering Atlantic telegraphy an accomplished fact, and in conjunction with his cousin, Mr. Michael Faraday, and Lord Kelvin (then Sir William Thomson) was the first to discover and demonstrate the chief laws governing the transmission of electricity through long deep-sea cables.

LEIGH HUNT.

PSYCHIC SCIENCE AND ITS TERMS.

Dr. Scott Battams writes:—

I was much gratified by Dr. Abraham Wallace's kindly reference to my short article under the above heading; and the more so since he has given many years of his life to the study of this and cognate subjects, whilst I am but a groping and bewildered student. I quite agree that terminological reformers might well follow the lines laid down by Myers. I might even suggest that Mrs. Travers Smith should "ring off" Oscar Wilde and attempt to get into touch with the lofty spirit of Myers himself. Perchance he has higher work to do than use the wider knowledge, the ripper wisdom that must now be his, to increase the embittered polemics of the antagonistic schools.

LIGHT,

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TELEGRAMS: "Survival, Westcent, London."

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INTELLECT, INTELLIGENCE, AND THE HALF-TRUTH.

In the general survey of human nature taken by moralists innumerable, much has been made of the intellect as the progressive factor in mankind. We have never been able to take this view, having observed that it has no bearing whatever on the question of moral progress, since a man may have at once a towering intellect and a soul as black as night. It would, indeed, seem that the intellect is only the human expression of what in the animal we describe as instinct—instinct which is *self-consciously* and *deliberately* employed. When the beaver constructs its dam, the bird its nest, or the bee its comb—all wonders of constructive genius—we see instinct at work, but when the man builds his city, his railroad or battleship, the self-conscious intellect is called into operation. Its particular function is to deal with life on the material side, and it is very apt to deny and deride the existence of anything to which it cannot apply its own methods of weighing, measuring, and calculating. The truths gained through vision, intuition and revelation are outside its province; they belong to the larger department of intelligence—a quality often displayed by persons in whom the intellect has but a small expression, and who are consequently classed by the intellectualists as persons of little importance. Thus it comes about that the intelligent child may reveal a greater degree of wisdom than the intellectual man, so true it is that vision of things of the deepest import is given to the humble and denied to the strong and prideful mind.

And now we may begin to understand why it is that of late years a reaction has set in against the interpretation of life on purely intellectual lines, and why there is such a growing interest in mysticism and the inner side of things. The Universe, which is governed throughout by Intelligence and not by Intellect, imposes constant checks on excess of expression in any department of evolution, and the time had arrived for counteracting the influence of a faculty which was devastating the happiness and welfare of the race by reducing everything to terms of material progress, and which attempted to limit the soul to the earth as its sole theatre of activity, being able to conceive of no other plane of existence. In brief, the intellect's half-truth had been tried and found wanting.

We have from time to time in this journal given space for discussion of the nature of the next life, and have witnessed the general failure to apprehend it intellectually. We have been told by those who have witnessed the phenomena of Spiritualism and found them to be facts, that they were unable to do more than certify to the facts, since that they could emanate from any other world of human activity was simply unthinkable. Likewise we have met many persons, who, not

having experience of such evidences or who, having received them, held them of slight account, have yet lived in and breathed the air of that higher-world, finding it a life as real—more real—than the life of the body. Many of these have intuitively realised the impossibility of reducing their experiences to the same category as the facts of everyday life, and have been wise enough to smile at those who, without such experiences, have declared them to be idle fantasies.

We never expect that the things of the spirit will ever come within the comprehension of intellect pure and simple, but we *do* look forward to the time when the intellect, humbled by repeated failures, will admit that there are things which although outside its radius are yet within the province of other powers of the mind to which it is allied, and realise that unless it co-operates faithfully with those powers it can never gain anything but barren results. It can fill the world with the products of invention and discovery without adding one iota to human happiness or solving in the slightest degree the mystery of life. It can supply a moiety of the truth but not the whole of it. Its function—an invaluable, and indispensable one—is to deal with the *externals* of life. In our own movement, for example, it can investigate the phenomenal side and set down in precise phraseology its discoveries, observations and conclusions. But when it attempts to show that these things are the *entire* revelation it exceeds its authority, and even if it fails to realise that fact, the souls for whom it caters know it only too well and make their protest sometimes in quite violent terms. They know there is something seriously amiss, but not being intellectualists themselves they cannot set down this trouble in exact terms. When the intellectualist himself has felt the same need he will be able to do it for them, and by placing his powers at their service and amending his own defects of spiritual sensitiveness hasten the time when man will have so far transcended the animal that the way ahead will be plain and easy and straight, for the whole truth is a great light, the half-truth does little more than make the darkness visible.

THE BENISON OF SLEEP.

Sleep for the eye whose light has fled,
Sleep for the weary heart and hand;
But not the sleep of those who tread
The green hills of "the better land."
No restless nights of pain are theirs,
No weary watch for morn they keep,
But through release from mortal cares,
"He giveth His beloved sleep."

Theirs is that sweet, exceeding peace,
Where love makes every duty blest,
Where anxious cares and longings cease,
And labour in itself is rest.
O, we will trust the power above,
The treasures of our hearts to keep,
Safe folded in His arms of love,
"He giveth His beloved sleep."

Night drops her mantle from the skies,
And from her home of peace above,
She watches with her starry eyes,
As with a tender mother's love,
The sounds of toil and strife are stilled,
And in the silence calm and deep,
The word of promise is fulfilled—
"He giveth His beloved sleep."

—LAZZIE DOTE.

SPIRIT OF CHRISTMAS FUND.—The Committee have to acknowledge, with thanks, a donation of £1 from Mr. A. Teague, of Cape Town.

ERRATUM.—In our leading article last week, "The Larger View," at the end of the first paragraph in the second column, the words "some other innovations" should be replaced by the words "some of whom are outside its pale." The last line of the succeeding paragraph, it will be seen, was reproduced in the paragraph above. The article was correct in proof, and the error probably arose through some accident to the type after the paper was "made up."

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS - CUTTINGS AND COMMENTS.

It is curious how easily the daily Press can explain away any phenomenon which does not fit in with its opinion of what ought to happen. The following is an interesting example:—

A strange phenomenon which has long been quoted by Spiritualists as one of the most striking demonstrations of the truth of their faith has now been explained to the Academy of Science in a most natural way. A well-known Spiritualist discovered some time ago that an ordinary electric light bulb, removed from its holder and placed on a table where there was no possibility of its being in contact with electric current, continued at intervals to emit a feeble glow. The light flickered in and out with such an appearance of regularity that the Spiritualist soon became convinced that the bulb was being used as a vehicle for occult communications. He had previously had what he believed to be signals from the spirit of his dead son, and this new occurrence appeared to afford proof of his theories sufficient to confirm the most sceptical. But the scientists MM. Cardot and Langier, have discovered a more prosaic explanation, and have been able to cause these "psychic signals" at will. They found that people with perfectly dry hands could cause a glow in certain kinds of electric lamps by rubbing the glass. The same thing can be done by anyone wearing rubber gloves. The Spiritualist, it appears, must have turned the lamp about in his hands for a while before placing it on the table where he observed it glowing, and then, while watching the phenomenon in his anxiety to read a message from his son, he unconsciously continued to apply friction to the lamp. The variations in the intensity of the glow, it is explained, were due to vibration caused by the passage of traffic in the street. So another psychic mystery has yielded its secret to science.

Without admitting the opening statement or claiming the validity of the Spiritualist explanation, we note that because a certain result can be obtained in another manner, therefore the first explanation must be wrong. The Spiritualist "could" have done this, "may" have done that, and "must" have done the other. Consequently his explanation "is" wrong. Now we know!

The "Occult Review" for January contains an interesting letter from Miss Edith Harper, in which she refers to a meeting with Sir William and Lady Crookes in 1912. The conversation turned on that scientist's experiences with the medium, Miss Florence Cook, and Sir William confirmed the statements published in "Researches in Spiritualism," and stated his hope to find leisure to bring out another edition of that book.

Lady Crookes, who was listening indulgently to the conversation, then interposed:—

"One of my children, when he was a baby three weeks old, had a very interesting experience with Katie King. During a séance at our house, Katie expressed great interest in the new baby and asked that he might be allowed to be brought down for her to see him. My husband came upstairs for our little boy, and on his returning to the séance room Katie took the baby in her arms and held him for a few moments and then gave him back."

"I shall always remember Lady Crookes's retrospective smile of pride and pleasure as she added:—

"I am sure not many babies have had such an experience as my son had!"

It was indeed a remarkable experience, and without parallel in any known record.

The following is taken from the "Daily Express." We suppose that as it carries the imprimatur of the Catholic Church, that is why it is printed without the usual comments and implications:—

Miss E. M. Burns, who, as reported in yesterday's "Daily Express," recovered her lost voice during a service at St. Etheldreda Catholic Church, Ely-place, E.C., had been completely dumb for more than a year.

"I had every kind of treatment without any result," said Miss Burns yesterday, "and I attribute my cure entirely to my faith in the 'blessing of St. Blaise,' our patron saint for throat maladies. I was teaching in a school when I was suddenly stricken with paralysis of the vocal chords."

Miss Burns' voice is now perfectly normal.

While welcoming the evidence, from any source, that those who have passed on can still exert an interest and influence on us poor mortals, we would rather accept this blessing as common property, and not as a proprietary article of one particular section of the community. Faith is as powerful whether exercised by a king or a beggar, a saint or a sinner.

The following cutting is from a provincial newspaper, concluding a not unfavourable account of a Spiritualist lecture:—

But we fancy the ordinary mind will be in a difficulty when it comes to accepting some of the "messages" which purport to come from the departed. Thus we were solemnly told on Sunday night that the message of a Nelson tradesman, once a familiar character in the town, but who has long since "passed over," was that he was not now pressing people to buy his goods. Such a fact is, of course, obvious, but we should have thought that a departed spirit who got in touch with human beings again would have a more serious message to send to us mortals in this "Vale of Tears."

We would stress the point as strongly as the writer, that all "messages" should be received with caution, and put to the test of common sense. But that is different from an expectation of exalted messages on every occasion, for such would indeed make us doubtful of their origin. What would be the general opinion of a man who never opened his mouth except to speak in that strain? And yet some people expect that man, at death, to "switch off," as it were, all his natural self, and blossom out into an erudite preacher of the Victorian age. "By their fruits ye shall know them," is Biblical advice, which might have been written in view of this very question; for if someone were suddenly to change all the mannerisms of act and speech, how could we recognise the same person, especially if he or she were, for some reason, invisible to us? These little mannerisms are the very best evidence of personality, and should be the first test applied to any message, if any knowledge of the kind is available.

An account reaches us of an address given by Mr. Y. R. Rivett, Chairman of the Norwich Circle for the Study and Investigation of Spiritualism.

Stating that he was a member of the Church of England, Mr. Rivett said that the extraordinary thing about his experience was that spirit people had come to him uninvited and unexpected.

"Thirty years ago last November," he went on, "I received my first angelic visitor, who was the bearer of a message to me concerning an infant son. The purport of the message was that the angel ministering spirits were going to take that child into the beyond, and the extraordinary part about it was that within a month the child died."

This account adds one more to the large number of premonitions on record where the information cannot be explained by normal means. It is not stated whether the "visitor" was known to the family or not, but the information shows, once again, that there are intelligences on the other side who still retain interest in those who remain in the physical body.

We are getting on. The Rev. Arthur Dakin, D.Th., new principal of Bristol Baptist College, says:—

Thus, it would seem as though there is a strong movement towards a religion more vital and practical. Obviously there is a spirit of inquiry abroad, showing the usual freedom from the restraints of tradition. The growth of Christian Science, Spiritualism, Theosophy, and such cults—whatever may be their ultimate value—bears witness to a hunger for truth and knowledge which is becoming acute. The same is evidenced by the fact that even in the churches where new methods are being tried there is a ready response. The opportunity to question and discuss is everywhere eagerly seized. Altogether it looks as though impatience with the old outlook is driving to a real attempt to formulate a new, and if this is not religion itself, certainly it is the way which ultimately ought to lead to it.

Dr. Dakin does not condemn other views of belief wholesale, as so many of his contemporaries do. He admits the right, and the value, of research, even in ethical and fundamental matters, and while not committing himself to the "ultimate value" of these, he encourages the desire for true religion by whatever path may be chosen. It is an example some others of our spiritual leaders might follow with advantage.

On Sunday, January 20th, Norman Hoyle, aged 18, of Easton, Bristol, with another youth tried to swim across the River From, Bristol. Unable, however, to cope with the rushing waters, Hoyle was carried over the weir and disappeared. Dragging operations proved futile. A friend of the missing man named Ernest John Milliar, a checker at Avonmouth Docks, stated yesterday that in the early hours of Sunday morning he dreamt that he saw the body lying beneath the surface of the water at a certain spot. After breakfast he visited the spot indicated in his dream and discovered the body about 3ft. 6in. below the surface. Assistance was summoned and the body was recovered.

Telepathy and subconscious are ruled out of court. Possibly a radiating aura picked up by a new sense would rule out the spirits. Sceptics please note!

W. W. H.

SERVICES AT QUEEN'S HALL

ADDRESS BY MR. ERNEST OATEN.

Mr. Ernest Oaten, "half bulldog, half apostle," as Sir Arthur Conan Doyle described him, was the speaker at the Queen's Hall, London, on Sunday morning last, at the second of the series of four meetings arranged to be held there this month, as described in the last issue of *LIGHT*. There was a large attendance, the ground floor and the first gallery being filled. Mr. Horace Leaf presided.

The Chairman repeated the tenor of Sir Arthur Conan Doyle's remarks last Sunday with regard to the purpose of the meetings, and he also related some personal experiences.

SIR A. CONAN DOYLE chose for his reading an evidential case of spirit return, where the son of Mr. and Mrs. Millar, 16, Easton-crescent, Cliftonville, Belfast, communicated with his parents through the mediumship of a child twelve years of age. The speaker asked his hearers to consider what this case meant. It supplied an eloquent illustration of the work being done by Spiritualism which was providing the strongest case for religion that had ever been brought before the world. (Applause.)

MR. OATEN, in the course of his address, said he proposed to get back to basic facts, to ask what Spiritualism stood for, to map out the course it had taken, and the course which its followers must take. He was disgusted sometimes with individuals who came into their movement with great gusto, but who reminded him of those ladies who, in reading a novel, began at the last page. In their investigation they rushed into profound matters requiring much initial study and understanding.

"I want you to understand," he said, "that this Spiritualism is the greatest thing in the world, for it has to do with spirit, and spirit is the one thing which causes the whole universe to be. Without spirit nothing would exist."

All life was the manifestation of the out-pouring spiritual force. The spirit of the universe was an informing, moulding principle which gave form and shape and activity to all—not only to what they saw, but to what they should ever see when they had fulfilled the great destiny which lay before them.

Since the study of Spiritualism was the study of spiritual things, there was no phase of life's activity which was outside its sphere. It included science, religion, theology, and philosophy, it included all forms of life and their manifestations. Investigation of Spiritualism meant advancement upon the path which led to investigation of all that is. The Spiritualist never reached the boundary of his knowledge, for it stretched to endless progression, worlds without end.

It was hardly to be expected in the present state of human knowledge and development that we should get very far in our search. But at the same time, as the result of seventy-five years of hard and solid work, there were a few milestones upon which they had inscribed the marks of their progress.

The speaker described his first investigation, when in the cock-sureness of youth he was convinced that the whole subject was fraud and deceit. Then when, as in the case of Alfred Russel Wallace, the facts beat him he thought he had only to jump out and tell the world. But he found that the world jumped on him. One would have thought that the world would have accepted with avidity evidence and proof that man was a spirit, but it was not so. This was largely due to prevailing misconceptions.

"Many of our opponents," continued Mr. Oaten, "are hostile, not because we have proof of life after death, but because the evidence we present does not indicate the kind of life they had expected. They have long been visualising their heaven, and no other kind of heaven than their own will satisfy them. But after all, the only people who know are the people who live there."

Some on the other side lived in a fog and knew little of the life there, but great souls who had seen its glories told us wonderful and stimulating stories of the life that awaited us. The old idea of heaven as a permanent abiding place and a haven of eternal bliss was an unthinkable one. True greatness of soul inevitably involved service to others. That life was a fitting continuation of this one, and every activity of our earthly life could be used for our well-being over there. Our position was determined by the measure of our soul development. Such was the teaching in the messages which had come to us.

The moral implications of Spiritualism were stronger than any others he knew. Deterioration of soul, besides its devastating effect on ourselves, brought poignant grief to our loved ones. That thought could not be without effect.

The army of Spiritualists was increasing every day. What were his hearers going to do? Were they going to join it now, or wait until the final victory had been won and then creep in? "The answer," he said in conclusion, "lies between you and your God." (Applause.)

SIR A. CONAN DOYLE announced that the collection last Sunday amounted to £40. On Sunday next Mrs. de Crespigny will preside, the speaker will be the Rev. C. Drayton Thomas, and readings will be given by Sir A. Conan Doyle and Mr. Richard Boddington.

L. C.

THE BODY AS AN INSTRUMENT TO THE SPIRIT.

HOW THE SENSES PRECEDED SENSE-ORGANS.

BY "LIEUTENANT-COLONEL."

The interesting article by Sir Kenneth Mackenzie, "Seeing Without Eyes," a discussion of the experiments of Dr. Farigoule on cutaneous sight, is a reminder of the known fact that the organs of sense-perception are but specially evolved cells, and not acquired fully-developed, by some act of creation.

Organic matter, or rather the Life or Spirit which controls it, specialises the cells of which it is composed, in two principal directions—internally, to digest or absorb nutriment; and externally, to reach the nutriment, and to give warning of danger. Nutriment is necessary to replace waste of material, and to increase the bulk of the organism sufficiently to permit an increase of the species by fusion, or division of one organism into two. In the simplest known living form, that of Protoplasm, the cells are not specialised, except temporarily, even in the two directions. When this meets material suitable for food, it puts out pseudopods or shapeless limbs, which enclose it, the enclosed cells then becoming the "digestive" type for the time. Otherwise, if these limbs meet unsuitable material, they shrink away, as it is of negative value, if not actually harmful.

HOW THE SENSES EVOLVED.

Consequently we see that the first sense evolved is that of touch; a means of knowing whether the surrounding objects are to the advantage or disadvantage of the organism.

The next sense, in order, is that of taste: means of judging which kind of nutriment is most beneficial, and when, for any cause, it may have become dangerous.

And then comes the sense of smell, by which an organism can discern, without actual contact, the nature of objects in its vicinity. This amounts to a means of sampling the molecules which are evaporated from these objects. This sense is more elastic than the preceding ones, and can be refined to a very high degree.

The next sense to be obtained is that of hearing, when the cells become sensitive to vibrations, or impacts of the molecules of the air, or other surrounding gas or liquid. This is an important advance, for it permits recognition of movement, which, among other things, is always a potential source of danger.

Finally, and last acquired, we have the sense of sight; the most important of all the senses, for it gives perception of distance, variation in the degree of movement, and a knowledge of general outline by which separate species of objects can be recognised.

A sixth sense is sometimes suggested, but there is no evidence for such a claim; in fact, the evidence appears to show that the results obtained are purely from mental conditions, which have nothing to do with perception through any physical organs. This is not to say that evolution of further senses is impossible, or that the present number of senses may not be increased by further evolution. But except in as far as such senses may be potentially present, or may even function very crudely and indefinitely in the cells generally, there is as yet no set of cells specialised for the purpose, and the knowledge received from this source, if any, must be too minute and obscure to be recognisable.

It should be clearly recognised at this point that the senses did not "happen"—they were not the result of chance, but of a continual effort on the part of the organism to get "in touch" with its surroundings, even though these surroundings were at a distance, and to get an idea of the nature and possibilities of the surroundings.

IN THE FIRST CELL.

It is evident, therefore, that these five senses existed, potentially, in the first cell; not, necessarily, physically; in fact, that appears most improbable, but in the life which not only enabled the cell to persist, contrary to the ordinary inorganic chemical laws, but urged it to evolve into a higher state of being, and to multiply itself with a view of racial survival.

Consequently, it is not surprising to find that those cells well situated for the purpose, retain some degree of the function which once they possessed in common, despite the fact that a portion of them has specialised in the one direction. Doubtless at one time that function was spread over all cells suitably situated.

This survival of function is not confined to sight; sound, if in sufficient volume, can be recognised by the "external" cells, independently of those specialised for hearing. It is also probable that, if careful test were made, it would be found that in the case of some people extremely sensitive to smell, this is still in evidence in the surface cells, when any recognition by the usual means is prohibited. Touch, in varying degree, is still a function of the whole exterior of the body.

THE POWER OUTSIDE THE MECHANISM.

Sense perception is not, however, a faculty of the cell itself, or of even the brain in those organisms where the perceptive faculties are concentrated in that one centre.

for the cells, and even the brain, are but inert mechanism, with no power of cognition. This power exists outside the mechanism, the latter being the physical receiver and nothing more. We speak, for colloquial convenience, of the organism "doing" this or that, but the decision is made by the spirit which is using the organism as a suitable instrument for its purpose, an instrument which it has prepared, through long ages, with foreseen intention.

THE MEDIUMSHIP OF MADAME D'ESPERANCE.

Dialogue with a Materialised Spirit.

In Madame d'Espérance's remarkable book, "Shadow Land, or Light from the Other Side," an autobiography of intense interest to all students of psychical phenomena, appears the record of a conversation between a materialised spirit and a visitor to one of her séances. The episode described is so full of human touches, and throws such a light both on the extraordinary quality of the mediumship of Madame d'Espérance and incidentally on other-world conditions, that although we have given it before (a good many years ago) we print it again for the benefit of many hundreds of new readers. The account is as follows:—

In the study of these manifestations one's orthodox ideas of the inhabitants of the heavenly spheres receive some severe shocks. So far as I could judge, none of my spirit visitors [with one exception] answered to my preconceived idea of angelic beings. They seemed as human as ever they had been in life; and another occurrence in which a long conversation took place between a visitor to the rooms and a spirit, gave me food for thought for a very long while.

It was at the usual bi-weekly meeting. Two strangers, friends of one of the members, had been by general consent invited to take part in the séance, when a spirit appeared to me—a tall man, rather well made, with black hair, black moustache and beard, and a forehead rather high and broad. As he was apparently unknown to us, we inquired whether there was anyone for whom he came, and the figure gave us to understand that he knew one of the strange gentlemen who was present. This gentleman at the time objected to having his name made public, and I will, therefore, in recording the conversation, designate him by the letter B.

Mr. B.: "Who is it? Is it Phillips?"

Spirit: "No."

Mr. B.: "Is it Lynch?"

Spirit: "Yes, Emmanuel Lynch."

Mr. B.: "I never thought about Emmanuel. It was Frank I thought about; he died at sea."

Spirit: "No, I didn't die at sea, I died of consumption."

Mr. B.: "Yes, that's right; I meant Frank died at sea, but Emmanuel died at Hartlepool."

Spirit: "Yes, at Old Hartlepool. Do you know whether my father and mother are living? And is my wife alive? When do you say Frank died? Is Ralph still living? What ship was I in when you last saw me?"

Mr. B.: "I don't know which ship it was, but it was about 1867. I cannot answer positively your other questions, as I have not been in Hartlepool for some time."

Spirit: "I would like to see the old folks once more, or know if they have left your world. The old man was bad enough before I died; but, then, it was nothing fresh for him. To think he should have been so strong, and mother, too, and all of us boys to die—nine of us, of consumption!"

Mr. B.: "I have heard there were nine boys, but Emmanuel and Frank were the only ones I knew."

Spirit: "I wonder if Kate, my wife, is married again; but that doesn't matter. Did you know Brough, the ship's husband?"

Mr. B.: "No, I didn't know the ship's husband."

Spirit: "Did you know old Captain Wynn?"

Mr. B.: "Yes, he is alive. I was talking to him to-day."

Spirit: "I don't mean that one. He lived in Poplar, in London. He died long before me. He is here now, and wants to send a message to his wife. He wants to know if she is married again or has forgotten him, because if she has he won't bother her."

Mr. B.: "I do not know her address."

Spirit: "Write to John Fennick, 44, Coal Exchange, London; he will give you Mrs. Wynn's address. Ask Emily M. if she remembers Manny Lynch. She wanted to marry me."

Mr. B. (to the circle): "Manny Lynch? Yes, we used to call him Manny. He got a sculptor to carve his bust when he was up in the Mediterranean."

Spirit: "Yes, Jack Rogers got his done, too, and passed it off for Garibaldi."

Mr. B.: "Is Jack Rogers alive yet?"

Spirit: "He left me and went off in the 'Iron Age,' and she was lost, but whether he was lost, too, I cannot say."

Mr. B.: "I know the name of the ship, 'Iron Age,'

but I didn't know Jack Rogers went in her. Have you seen Captain Wynn lately?"

Spirit: "No; I heard something about him just at the time I was took bad, but I don't remember what it was. Is he dead?"

Mr. B.: "Yes."

Spirit: "He was a real fine fellow. So is M. Give my compliments to him, and tell him I'd be glad of a yarn with him. Give my love to Emily. I am sorry I could not accommodate the two of them. Come here often, and we will have a chat about old times and fellows."

I never saw the stranger again, but wondered very much what his ideas of Heaven were after this conversation!

Emmanuel Lynch was, as far as I could judge, as much interested in the things which concerned his earthly life as ever he had been. His friend told us that Emmanuel, or Manny Lynch, had been an engineer on board a steamer, and that there was not the shadow of a doubt but that the spirit was his very self, and no other. They were both, the visitor and the spirit, entire strangers to me, and, indeed, to most of our circle, and this conversation, which might have passed without remark among two friends meeting after years of separation, struck us as something eerie or uncanny. We had imbibed the idea that spirits did not need to ask such questions as did Emmanuel Lynch; but he seemed like one who had been on a long voyage, and was eager to know what changes had taken place during his absence.

REVERIES OF AN OLD MARINER.

THE POWER OF IMAGINATION.

It is "all imagination." How often one hears this remark applied to the phenomena of Spiritualism! But what is imagination? Has not all the practical work of the world been due, primarily, to this undeveloped faculty? The splendid palace, the marvellous engine, the wonderful ships of sea and air, are all the direct result of image-building in the minds of the architect, engineer and inventor. There are green isles, refreshing and delightful, at the back of the desert mirage somewhere—and sparkling water. It is the projection of a reality.

Leaning over the balustrades of our splendid boulevards, the embankments of London, and looking down at the river, whose waters my friend, Mr. John Burns, defined as "liquid history," I have found it very easy to visualise the long procession of gilded State barges, and crews of picturesquely clad watermen with gaily adorned Queens, Kings and courtiers in the river pageants of the past. The flags and pennons decorating the shores and bridges, the excited crowds looking on, all forming a thrilling scene in the world-drama. Again, when looking up at the figure of the Sphinx, realising its meaning as the symbol of the progressive development of humanity through the ages, also the grey old Cleopatra's Needle speaking aloud of departed glories, one has felt as if transported on a magic carpet to the desert under the lustrous stars set in a blue-black velvet sky, the air vibrant and sacred with a sense of God; the vast ocean of sand, sheened with silver under the wondrous orb of night, and the impressive silences when spirit speaks and is heard. One has almost shuddered to be called back to earth by a quivering voice soliciting the sale of a box of matches. The pity of it! There are those who object to this faculty of vision on the ground of its enervating influence against the practical abilities of man. I am not so sure of it. I have often found that the power to visualise is a real help in time of difficulty. During my barge-boy days I have been engaged using long wooden sweeps or oars, rowing our heavily-laden craft (a formidably hard task, believe me) to an anchorage, thus permitting us to heave the mast up and get underway by wind and sail. As we have glided along down the upper and lower pools—a stretch of river below London Bridge—the scents of spices, fruits, and sugar have come to us; and with those perfume-pictures of deep blue skies, shining beaches, rolling mad-cap surf, lithe-limbed coloured toilers; a panorama of glorious, sun-kissed life. The effect has often been to allay all sense of physical weariness, and bring an influx of strength from the realms of mind. Does not this experience suggest, that amid the difficulties of earth life our beloved Spiritualism, with its revelations of the summer-world whose beauty of earth and sky, flower and field, lands and seas, far transcend the beauty of this world, all apprehended by and through the power of imagination, as well as through the other channels of mediumship, can be made a means of rest not only to mind and soul, but even to the physical body.

HARRY FIELDER.

Then let not winter's ragged hand deface

In thee thy summer, ere thou be distill'd:

Make sweet some vial: treasure thou some place

With beauty's treasure ere it be self-killed.

—SHAKESPEARE.

SIGNS OF THE TIMES.

To the Editor of LIGHT

SIR,—The spreading interest in the facts and speculations familiar to your readers is illustrated this week in several ways.

An argumentative article by Mr. Harold F. Wyatt, in "The Nineteenth Century" (February) tries to arrive at something like our conclusions without obtrusively mentioning or approving the facts on which our conclusions are based. (There is a further striking article by him in the "English Review" for February, trying to take a broad and cosmic view of religion.) I doubt if arguments of this kind will ever really convince, they are too vague and general to be cogent, but they are ingeniously framed and show more acquaintance with the subject—though probably of the second-hand variety—than is commonly met with. Accordingly, the article may instruct those whose mind has already been opened in similar directions. It may be regarded perhaps to some extent as a sequel to an article of my own in the January number; and it is less hampered by caution and a sense of responsibility.

To-day's "Truth" contains a story, apparently seriously told, which though a mere invention seems to indicate more nascent interest in the subject than might be expected in the columns of that redoubtable and common-sense adversary.

The play "Outward Bound," which seeks to emphasise the homely and simple conditions which may be expected by commonplace people—that is by most people—on the other side of death, is running strongly I am told on both sides of the Atlantic.

A theological objector to our studies and deductions complained recently that they tend to diminish our sense of the awfulness and sacredness of death, and therefore are to be deprecated. But that, after all, may be to their credit. The "nodding-plume" view of death, the fear and horror associated with eternity, are not things to gloat over, and encourage; they are better away. It is an odd theology which would seek to prevent people from reposing calmly in trust and confidence in the love of God. No one surely desires poor human beings to remain in abject terror of an inevitable adventure and new experience, which, in itself, need not be more awful or sacred than any other fundamental fact. Life here is probably just as sacred as life there; and if every-day life seems to us homely and commonplace, that is our mode of interpretation. All existence may become enriched and consecrated by fuller knowledge and understanding, and theologians would do well to emphasise that truth; but they need not limit their effort to the other side of the veil.

Referring to our ideas about the Ether, illustrated by my yesterday's talk to the L.S.A. on the subject, there is an interesting short letter in to-day's "Times," by Sir Bamfylde Fuller, which puts certain aspects of the physical position clearly and well, in a few remarks ostensibly about the weather. Public interest in Physics and Psychics is growing, and long may these two branches of knowledge advance hand in hand and contribute to the peace and happiness of mankind.

Yours, etc.,

OLIVER LODGE.

The Athenæum,
London, S.W.1.
7th February, 1924.

SPIRITUALISM AND THE CHURCH.

The Rev. F. Fielding-Ould sends us the following note on a letter which recently appeared in our columns inquiring the reason for what the correspondent terms the "intense antipathy" which most of the clergy seem to feel towards Spiritualism. Of foolish and irresponsible criticism we have always abundance, but it is well to recognise that some of the antipathy felt by cultured people for Spiritualistic practices, while arising chiefly from misunderstanding, has often some real basis, and should be met in a patient and sympathetic spirit. As we have so frequently said, true Spiritualism has nothing to fear from opposition. Where the opposition is thoughtless and absurd, it can do no harm; where it is directed against any false or mischievous elements in the subject it can be invaluable.

Mr. Fielding-Ould writes:—

The reason of the general hostility of the Church towards Spiritualism is easily explained. First, it is the traditional attitude towards occultism, and Churchmen with notorious conservatism make it almost a point of loyalty to do, say and think as their predecessors have done from generation to generation. Spiritualism has unquestionably a bad reputation in the world's history, and, "give a dog a bad name and hang him." The Church had a long and bitter struggle in its earliest days with professors of magic and necromancers who opposed the teaching of Christianity, and it has never forgotten the fiery denunciation of this kind of thing by the Church Fathers.

There was a "sacred oak" at Dodona, the movement of whose leaves revealed mysteries; at Daphne there was a fountain and the whisper of the waters did the same; the statue of Hermes, at Pharae, was consulted in difficulties, and at Delphi the intoxicated Pythoness poured forth the oracles of Apollo. The pure and straightforward doctrine of the Christ was contrasted with such mutterings, hints, and often misleading revelations, and Spiritualism, though it had another name in those days, fell into disrepute and abhorrence. The dark séance in an unconsecrated room, and the fragmentary and illusive manifestations, mingled as they too often are with impudent fraud, seem to many an obvious revival of the ancient evil anathematised by the Church in past ages, and sternly denounced in the Old Testament scriptures.

A second reason may no doubt be found in the professional jealousy, common to all priesthoods, of any new or external fountain of truth, which eyed from the first with extreme distrust, is very seldom investigated and weighed by those who are content with what measure of light they may have.

Angels have appeared to holy souls on many occasions and still sometimes do so, and the orthodox see no need for mediums, with "familiar spirits" gathered for the most part from Red Indians and other primitive races. Spiritualism seems to them an uncanny, unauthorised, irregular and basely sordid method of procedure, probably despised by the higher entities and unlikely to bear the Divine blessing.

I give no arguments on the other side on this occasion, but the above seem to be the principal reasons for the Church's hostility.

To the Editor of LIGHT.

SIR,—I can fully endorse, from my own experience, the statements re the clergy's objections to Spiritualism. I happened to mention the subject to a curate who was in residence here several years ago, and he remarked, "I would rather see my daughter in her coffin than dabbling in Spiritualism." My reply was, "There's the rub—the harm is in the dabbling—Spiritualism is a spring from which one should take deep draughts. The woman of Samaria said, concerning living water, 'the well is deep.'"

Occasionally the clergy score. One, visiting a parishioner, said to the wife, "How is it I never see your husband at church?" "Well, sir," she replied, "my husband don't go to church; he says it's full of hypocrites." "Tell him from me," said the clergyman, "not to stay away on that account, as there's always room for another."

Only the perfect love casteth out fear and many of our clergy lack the charity that thinketh no evil, suffereth long and is kind.—Yours, etc.,

E. P. PRENTICE.

Sutton.

To the Editor of LIGHT.

SIR,—I was interested in the letter of E. M. H. I have had almost the same experience with parsons, and church and chapel people. I was for many years teacher of a young men's Bible Class, and a member of the church council, in connection with a church here. After experiencing psychic phenomena which left no doubt in my mind that communication with the so-called dead was a reality, I had an interview with my vicar, and recited to him my experiences. He listened very quietly, and, when I had finished, said: "I believe all you have told me to be true, but, believe me, it is the devil trying to lead you from Christ." From that time the vicar tried all he could to get rid of me, and after a meeting where I protested against the teaching of a material resurrection, he told me candidly I had no right in the Church of England, so that I was forced by him to give up my young men's class, and all church work and leave the Church. Of course, I know this is the sort of thing going on all through England to day, but your correspondent need not be troubled about it. The Great Master endured the same in His day. Let her remember what He said: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day, for, behold, your reward is great in heaven, for in like manner did their fathers unto the prophets (Luke vi, 22-23)."—Yours, etc.,

HENRY R. FOSKETT.

*. Amongst other letters is one from "A Clergyman," but as it is not accompanied by name and address we cannot use it.

OBITUARY.—MRS. MARY LEVITT.—We record, with regret, the decease of Mrs. Mary Levitt, of Leeds, described as one of the greatest mediums in Yorkshire. Mrs. Levitt, who was seventy years of age, has lived all her life in Leeds, and has been closely connected with Spiritualism for forty years. She passed away on the 5th inst., and her funeral was attended by a great concourse of Spiritualists from all over the country.

RUSSIA'S DESTINY—AN OCCULT FORECAST.

By J. SCOTT BATTAMS, M.R.C.S.

There is a ruin that precedes creation;
There is a death before new birth is had;
Whoso would find himself must first face losing,
Whoso the gods will *lead*, they oft drive mad.

In her darkest hour, Lord Balfour proclaimed his "undying faith" in Russia's happy destiny. Now, whatever his "Foundations of Belief" may have been, his faith is amply confirmed by the occult teachings of the Rosicrucians.

The occultist reads human history in vast cycles, and recognises a grandiose scheme of evolution—a divine Plan, which ever works onwards and upwards to its appointed goal. The occultist claims to *know* the main outlines of this Plan, and the direst happenings find him calm, confident and undismayed, for he knows that they are turned to world purposes and diviner ends.

The Rosicrucians describe man's evolution on earth as occupying seven Epochs, during which sixteen great races will appear on the world's stage, each building up a civilisation destined to further some special evolutionary purpose. Early humanities were merely God-guided automatons. They had Will and Desire, but it was not until the fourth Epoch (Atlantean) that the link of Mind was added. Our fifth sub-race—Teutonic-Anglo-Saxon—is to evolve the analytical, scientific, combative, concrete mind to the highest perfection. In the races yet to follow the pure and compassionate Reason is slowly to assert itself; and Individualism is to give place to Unity and Brotherhood. If it has taken aeons for animal-man to reach that rung on the ladder of Evolution now occupied by the most advanced of our race, how vast a climb must it be from "the clod to the god"!

Of the seven Epochs, four have passed away, though descendants of the races then evolved are with us still, e.g., the Mongolians—the last of the Atlantean Races; whilst from the fifth (the original Semites) have descended the five great sub-races that have evolved and spread over the earth during our Aryan Epoch. Four of these have had their day, viz., the Aryan, which went south to India, the Babylonian-Assyrian-Chaldean, the Persian-Graeco-Latin, and the Celtic. Our fifth sub-race, the Teutonic-Anglo-Saxon, now leading civilisation, is rapidly marching to its zenith.

Two more races have yet to evolve, and one of these, we are told, will be the Slav; and from them will descend the last race of the Aryan epoch. From the mixture of different nations and races in America—the "melting pot" of the world—will come the nucleus or "seed" of the last race in this scheme of evolution. It will run its course in the beginning of the sixth Epoch. After that races and nations will cease to exist. Humanity will form one vast Brotherhood and spiritual Fellowship. Incidentally, it may be stated that ere that period dawns, America will have experienced the same fate as did Atlantis; and the new race will inhabit a new continent, even now beginning to form in the Pacific, where once Lemuria stood.

Thousands of years must pass ere this last race begins to play its part on the world's stage. But the realisation of Russia's happier destiny, as outlined by the occultist, must seem quite near when thought of in relation to the vast sweep of Human Evolution. Let the seers speak for themselves: "When in the course of a few hundred years" (say the wise ones) "the Sun, because of the precession of the equinoxes, shall have entered the sign Aquarius, the Russian people, and the Slav races in general will reach a degree of spiritual development which will advance them far beyond their present condition."

It is instructive here to note that Miss Buchanan, in her recent work, "Recollections of Imperial Russia," confirms Mr. Stephen Graham's pre-revolution assertion, that religion was not *part* of the life of the Russian peasants, but *was* their life; and she states that the attacks of a brutal atheistic oligarchy have failed to quench the spirit in these people.

We shall, therefore, be the less surprised to learn that this vast Slav civilisation will be spiritual in nature, with Universal Brotherhood as its dominant characteristic, and that music will constitute the chief evolutionary factor. To the occultist music reigns supreme amongst the arts, for it belongs to that lofty sphere, the home-land of the spirit, where mere Intellect cannot reach. But, unfortunately, development so attained is one-sided and against the law of Evolution, which demands that spirituality shall evolve through, or at least equally with intellect. Such a civilisation must lack the conditions making for permanency; therefore it will be short-lived, but extremely joyous; for in the divine plan there is no injustice, and in nations, as in individuals, the law of compensation works unerringly; and they who sow in tears shall reap in joy.

Such oracular forecasts must appear too hazy, too remote from menacing realities, to merit even an open-minded consideration. Now, although the uninformed rank the true occultist with the medium—the Sun with the flickering candle, yet the occult teachings, given to the world by a long line of advanced seers, extend our horizons,

and enable us to grasp something of the great Plan, in which the humblest may become a fellow-worker with the Supreme Architect. Moreover, with every fresh triumph of Science, and every great advance in knowledge, some of these teachings receive striking confirmation.

SUNDAY MORNING SERVICES AT QUEEN'S HALL.—On another page appears a report of the meeting at Queen's Hall on Sunday morning last. It is pleasing to know that the meetings are highly successful, and may well be the beginning of something permanent in the direction desired by Sir Arthur Conan Doyle. As already stated, the idea underlying these gatherings is to draw the attention of the educated public to the religious side of Spiritualism. On Sunday next the speaker will be the Rev. C. Drayton Thomas, Mrs. Philip Ch. de Crespigny will occupy the chair, and readings will be given by Sir Arthur Conan Doyle and Mr. Richard Boddington.

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RAY'S AND REFLECTIONS.

Some casual remarks in this column some time ago on the subject of remorse provoked from a reader the comment that a good deal of remorse is neither deep nor genuine. Certainly; but that is not real remorse. It is simply, as a rule, the natural regret of the wrong-doer that he has been found out and punished. He is apt to be sorry enough about that!

When the saucy boy told his school-master that "Remorse is what you feel after you have given me the cane," one can enter into the jest, remembering the type of school-master who is addicted to telling his boys before giving them corporal punishment, "It hurts me more than it hurts you." The boys usually regard this as nauseous cant, which it probably is in many cases.

The young have an uncanny instinct in detecting humbug and imposture. They can read motives more clearly than many of their elders. If they do not always come trailing clouds of glory from the unseen world they usually bring with them something of that clear sight—that clairvoyance of the mind—which belongs especially to the spiritual order, and is usually lost in later life.

One word more on this question of remorse. There is more than one kind. I recall the story of a tough old American sea-captain who once took upon himself to hang a cut-throat pirate whom he caught marauding in a remote part of the world. For weeks after that the captain was observed to be gloomy and depressed. He was said to be suffering from remorse. So he was, for one day he expressed his great sorrow. "I don't think I did the right thing with that rascal," he said, "and I'm troubled about it. I hanged him, and I did wrong. I ought to ha' burnt him!"

Finally, on this question of remorse, it may be a good thing to have a tender conscience, but when a fault is committed and it cannot be mended, it is better and healthier to put it out of one's thoughts, and face the future results in a spirit unweakened by useless repining.

Having read in the "Daily Express" a strange story of the mummy of an Egyptian hawk which bleeds before a great war, Count Louis Hamon, who is described as a world traveller, tells in the same journal an amazing story of a woman's mummified hand 3,000 years old which came to life while in his possession. That was in 1920. In May, 1921, the hand appeared red; in August, 1922, the hand was again soft, and the blood was showing. It seems to have been mixed up with a priest's curse in ancient Egyptian days; and Count Hamon's experiences wound up with a vision of the Egyptian lady from whom the hand had been originally cut. It is a bloodcurdling story and doubtless lent a piquancy to the breakfast bacon for many readers of the "Daily Express," but I am sure Mr. Elliott O'Donnell, if he were put to it, as an expert, could outdo even this story. Surely amongst his many mysterious experiences must be one in which a whole mummy came to life instead of merely a part of one.

D. G.

MRS. ANNIE JOHNSON.—We learn with regret that owing to her recent accident Mrs. Annie Johnson, of 18, Holland-road, Kensington, has been compelled to enter a hospital, and will unfortunately be unable to see callers or answer letters from the above address for several weeks.

ST. PAUL'S SPIRITUAL MISSION.—Owing to the rapid growth of the little Spiritualist Society started at South Norwood in July, 1923, it has removed to a larger and more comfortable building at 5a, Dagnall Park, Selhurst. The following are the officers of the Society: Leader, Mrs. Barkel; Chairman and Treasurer, Mr. Barkel; Secretary, Mrs. P. G. Tanner; Organist, Mr. Smith; Social Secretaries, Mrs. Harrison and Miss Guyatt; Librarian, Mrs. Alder; Committee, Mr. and Mrs. Drew, Mrs. Smith, Mr. Bevan, Mrs. Dixon; Auditor, Mr. P. G. Tanner. Services are held every Sunday at 7 p.m. Tuesday, members' circle, leader, Mr. Barkel, 8 p.m. Wednesday, meeting for investigators at 8 p.m. Friday, healing circle; leaders, Mr. and Mrs. Hooker, 8 p.m.—W. J. B.

BIRMINGHAM AND MIDLAND SOCIETY FOR PSYCHICAL RESEARCH.—A large audience welcomed Mr. Harry Price, when he visited the Midland Society on Thursday evening, the 7th inst., to give his lecture: "Facts, Frauds, and Fallacies in Psychical Research," illustrated by over sixty lantern slides. His hearers were particularly interested in his thermo-psychic experiments with Stella C., and in his experiences with various Continental mediums. The lecturer remarked that he could give no explanation of the various phenomena, but that the spirit theory was a good working hypothesis, and may eventually prove to be the correct one.

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("M.A. Oxon.")

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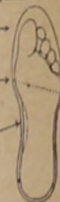
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THIS book is a concise and exhaustive study of the work of the Reverend William Stainton Moses, who died in 1892, well-known both for his psychic gifts and, as "M.A. Oxon," as the author of "Spirit Teachings," "Spirit Identity," and similar writings. The names of Hebrew prophets and ancient sages, claimed by some of his "Controls," are here divulged for the first time, and their identity discussed after research at the British Museum and elsewhere. The author has had access to the original manuscripts of the automatic script and the séance records, and has also received help from two surviving members of the Stainton Moses "circle."

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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.

IS THERE A WORLD-SOUL?

It was the idea of Fechner, the German philosopher, that the earth itself has a soul, and certainly the idea has found acceptance amongst some eminent thinkers. But instead of discussing the philosophic issues involved, we may simply refer to a reply given by the guides of Mrs. M. H. Wallis, the trance-medium, when some time ago the question was put at one of her meetings. The control then said that the term, "World-Soul" might be well extended to cover the idea of a Universal Soul. The individual soul was a part of the Universal, but the part was not blotted out because of the existence of the whole. The control knew nothing of any spiritual being or beings who projected, as it were, human tentacles into this world which, after a period of education and training in physical life, were withdrawn and reabsorbed into the primary soul at death. Might it not be that the thoughts of the great Teaching Angels when expressed in strong and vital forms in the lives of some responsive souls on earth, and translated into their particular forms of thought, gave rise to some such idea as that under discussion? This answer, it is true, does not cover the question exhaustively—indeed, we have only given part of the reply—but it is at least suggestive, and illustrates the point of view of a spirit as expressed through a veteran medium.

CONCERNING THE ETHERIC BODY.

To an enquirer who discourses of certain occult discoveries, which may or may not be authentic, we may say that it will be time enough to discuss the hypothesis of an etheric body when we begin to know more about it. We admit the possibility that it may be super-etheric, or metetheric, but as the ether is our next step beyond the world of physics proper, we prefer to take one step at a time, having little doubt that as matter is so closely associated with our present existence the ether which is quasi-material may be not distantly concerned in our next. We can say little of the electrons that is not already familiar to students of electrical

science, nor indicate their relation to super-terrestrial worlds, although there must be a close relationship since psychic phenomena show clear evidence of electro-magnetic activities. So far as Occultism can help Science it is well that it should do so, but it is to be remembered that when a fact becomes a part of Science it is no longer "occult." Sir Oliver Lodge once described the idea of an etheric body as a good "working hypothesis," and so it must remain until practical investigation has proceeded further.

HOW SPIRITS PRESENT THEMSELVES.

A correspondent is puzzled by the fact that she and other clairvoyants almost invariably see spirit communicators in their earthly forms, "in their habit as they lived," but this is precisely what we should expect in the majority of cases, since there would be a natural tendency for anything seen through psychical faculty to conform to physical standards. A spirit is doubtless better able to present an appearance of himself as he was when in the flesh than as he now is. Moreover, in most cases, if spirits were seen as they are and not as they were, it seems pretty evident that there would never be any recognition by peculiarities of physical form, dress, etc. Our inquirer refers to an instance in which she *did* once see a spirit in his spiritual form, and such cases, although rare, are not unknown. We have at least one instance of a spirit being photographed in spiritual guise, such a spirit having previously appeared in the ordinary earthly form and garments, but on this particular occasion complying with the request that she should show herself as she appeared in the spiritual world. This, doubtless, must be a matter of considerable difficulty. It would obviously be easier for a spirit returning to earth conditions to assume the earthly form and general appearance. Indeed, as we know, this happens automatically, for a spirit returning to earth for the first time seems invariably to take up the physical conditions at the precise moment that they were left at death. That we have found interesting and significant, as it suggests the existence in the next world of another order of Time than that with which we on earth are familiar.

YOU SHOULD READ THESE BOOKS

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ANSWERS TO CORRESPONDENTS.

H. G.—We have no fondness for fanatics, but doubtless they have some purpose to serve in the world.

Mrs. H. G. HEARN (Alberta, Canada).—Thank you very much for the interesting description of the episode at Christmas-time in connection with the First Spiritualist Church in your city, which so admirably illustrates the keeping of the Christmas festival in the Unseen World.

NEW PUBLICATIONS RECEIVED.

"A Concise Encyclopædia of Psychological Astrology." By Charles E. O. Carter, B.A. W. Foulsham and Co., Ltd. (5/- net.)

"The Great Mystery." By the Rev. F. Fielding-Ould, M.A. Skeffington and Son, Ltd. (3/6 net.)

"Walter de la Mare." By R. L. Megroz. Hodder and Stoughton. (7/6 net.)

"The Psychic Messages of Jesus." By Louise Gould Randall. (Amanuensis). Richard G. Badger, Gorham Press, Boston, U.S.A. (1 dol. 50 cents.)

ACCORDING to the "Star" a fortune-teller who (before the election) foretold that Labour would win and "ruin the country" has been fined £10. Our lively contemporary adds that it does not know whether the fine was for the first part of the prediction or the second! Certainly the second part is not calculated to promote the welfare of the fortune-telling tribe under the new Government.

DR. PERCY DEARMER, we learn, is mentioned in connection with the vacant deanery of Canterbury. A man of great scholarship and culture, he is Professor of Ecclesiastical Art at King's College. He has done much good work in the Church as preacher and writer. A few years ago a remarkable little book, "The Fellowship of the Picture," an automatic script by Mrs. Nancy Dearmer, his wife, and edited by him, showed at least a passing interest in psychic matters.

LEWISHAM SPIRITUALIST CHURCH.—Mr. and Mrs. Stennett, of the Lewisham Spiritualist Church, gave a social at Limes Hall, on Tuesday, the 5th instant, to the present and past members of the Church, to bid them farewell on their leaving to reside at Skegness. Mr. Stennett was one of the founders of our church, and since that time has done much good work on our behalf as Financial Secretary. His activities have not been confined to our movement, as he has been an ardent worker in his trade union and in the local Labour Party. In 1922 he was Labour candidate for South Bucks. During the evening the President presented to Mr. Stennett a beautiful oak timepiece on behalf of the members, and to Mrs. Stennett a handsome bowl of hyacinths.—F. J. S.

THE earth never tires;

The earth is rude, silent, incomprehensible at first—nature is rude and incomprehensible at first;

Be not discouraged—keep on—there are divine things well enveloped;

I swear to you there are divine things more beautiful than words can tell.

—WALT WHITMAN ("The Song of the Open Road").

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, February 17th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss L. George. Wednesday, February 20th, 8, Mr. Melton.

Croydon.—Harewood Hall, 96, High-street.—February 17th, 11, Mr. Percy Scholey; 6.30, Mr. George Prior.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—February 17th, 11, open meeting; 6.30, the Ball family. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—February 17th, 7, Mr. H. Carpenter. February 21st, 8, Mrs. E. M. Neville.

Shepherd's Bush.—73, Becklow-road.—February 17th, 11, public circle; 7, Mr. A. E. Fruin. Thursday, February 21st, 8, public meeting.

Peckham.—Lausanne-road.—February 17th, 11.30 and 7, Mrs. A. Beaumont-Sigall. Thursday, 8.15, Mrs. E. Clements.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, February 17th, 11, Mrs. Redfern; 3, Lyceum; 7, Mr. Horace Leaf.

Worthing Spiritualist Church, Ann-street.—February 17th, 11 and 6.30, Mr. Punter. Thursday, February 21st, 7, Mr. Melton.

Central.—144, High Holborn.—February 15th, 7.30, Mrs. Brownjohn. February 17th, 7, Mrs. Mellow.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, February 17th, 6.30, Mrs. Hooker. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. February 17th, 6.30, Service, Holy Communion and address, Healing Service, Wed., Feb. 20th at 7 p.m.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR FEBRUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Feb. 18	8	Preston	Public Hall	H. B. Tyer, 23, Lancaster Road, Preston.
" 19	8	Southport	Temperance Institute	A. J. Stuart, 19, Albert Road, Southport.
" 20	7.30	Fleetwood	Co-operative Hall	J. A. Jordan, 66a, Wrenthurst Road, Fleetwood.
" 21	7.45	Lancaster	Ashton Hall	F. Bell, 8, Trafalgar Rd., Bowerham, Lancaster.
" 22	7.30	Morecambe	Winter Gardens	J. L. Corton, Market Street, Morecambe.
" 25	8	Ulverston	Coronation Hall	W. Miller, Purlington Street, Ulverston.
" 26	7.45	Barrow-in-Furness	Old Town Hall	E. M. Rice, 16, Coniston Road, Barrow-in-Furness.
" 28	8	Great Harwood	Mercer Hall	R. Baxter, 25, Oak Street, Great Harwood.
" 29	7.30	Colne	Municipal Hall	Mr. Wrigglesworth, 2, Rutlands St., Colne.

For details and further information all communications must be addressed to the Hon. Organiser and Treasurer, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

REVIEWS.

"THAT COLONY OF GOD," by Alice M. Browne (Grant Richards, 7s. 6d.), is a novel in which the present writer found most interest in the conversations, which display knowledge of a versatile kind, and cover many themes. The author is apparently not favourably disposed to Spiritualism, as commonly understood. Part of the book is concerned with some persons who belong to a Society for "Reverent Research into the Unseen," and there is a suggestion that it is better to "pry into life" than into death—to investigate the workings of the "living spirit within the living body." This is precisely what some of us are doing and, in any case, no true Spiritualist recognises death as a reality, but only as a change from life to life. However it is a book of some originality and insight, notwithstanding its peculiar interpretation of the subject with which *Light* is concerned. But one cannot treat a novel as a serious treatise—even when it is a novel with a purpose.

"MAKING YOURSELF," by Orison Swett Marden (William Rider and Son, Ltd., 5/- net), is a book of a type with which we are sufficiently familiar. It contains plenty of good advice and is written with a certain force and pungency. To many readers it will come with a tonic and bracing effect, especially as its moralising is given in a bright and anecdotal style.

"THE CONQUEST OF DISEASE," by Eugene del Mar (Fowler & Co., 4/6 net). This book is of the extreme Christian Scientist type, and while it contains some very good advice, it fails to recognise that some physical matters can only be dealt with by physical means. Moderation in these matters is always the wisest counsel.—H.

"INFINITY IN THE FINITE" is the title of a new book by G. R. and Agnes Dennis which is being issued by the C. W. Daniel Company. It is a re-statement of old beliefs, harmonising them with the highest thoughts and aspirations of the present day and is intended to give comfort to those seekers after truth who are repelled by the traditional presentation of the Christian faith.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,250.—VOL. XLIV. [Registered as] SATURDAY, FEBRUARY 23, 1924. [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." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

THERE is one steadfast ray,
One still small spark,
That lights the longest way,
That pricks the deepest dark.
V. H. FRIEDLAENDER.

"LIGHT" AND SPIRITUALISM.

From time to time, as the Spirit moves us—and we use the phrase with the utmost reverence—we state our attitude towards the subject of Spiritualism. It is a kind of pronouncement or declaration of faith, and very necessary at times. For some people are liable to misunderstand. They cannot readily enter into the position of a journal which is entirely fearless of criticism or censure, which is willing to have the weak points in its subject probed to the utmost; which never desires to gloat over any defect, and which sometimes takes a hand in the process itself by a healthy self-criticism. And there is another reason, *viz.*, that our attitude towards Spiritualism is always changing. Lest any timid follower of the subject should take fright at such a statement, we hasten to add, that it is always changing in the direction of greater and greater certitude, deeper assurance, and a larger vision of the essential truth which we represent and by which we are represented. The latter is the more important, for we find as we go on that Spiritualism stands for us vastly better than we could ever stand for it, as its champion. It propagates itself by its essential truth in a way that altogether dwarfs the greatest efforts of its propagandists. That is one of the natural laws of the spiritual world. Truth is always self-revealing, self-adjusting, and grows and spreads as by a divine contagion.

SPIRITUALISM AS IDEA.

It might be appropriate at this point to indicate not only our attitude towards Spiritualism, but our

idea of what Spiritualism means. That is very simple. It means—to us at least—a recognition of the spiritual nature of man, the spiritual quality of Life and of the Universe at large. Our horizon is not bounded by the walls of the séance room, the philosophy of any particular school, or the tenets of any Church. That is because we see the spiritual element in them all. We observe that tokens of the power and presence of the Unseen World have been given all through the ages and to people of every nation and tongue. Sometimes they come in shapes crude and barbarous, sometimes in a form dignified and sublime, but always in accordance with the quality of mind and soul through which they are expressed. We have seen more "signs and wonders" in the everyday world about us than ever we observed in the countless séances and other meetings of Spiritualists which we have attended. That is not to say a word against séances and sittings for spirit-communion, where we have witnessed things wondrous and sublime as well as things grotesque and foolish. But then we noted that absurd things prevailed as well in the every-day world. And as we have said before, had we found Spiritualism so beautiful and faultless a thing as its enemies require that it should be, then we should have begun gravely to doubt its truth. We looked not for ideal truth, but for practical truth, something that would work, something "not too pure and good for human nature's daily food." And we found it.

WHAT CAN THE "MATTER" BE?

It has sometimes seemed to us that the term materialist would soon be out of date—the idea of what the term matter really stands for is expanding at such a rate. We have lately seen a book in which the author actually contrives to get a possible future life for man without entirely deserting his own form of materialism. Matter, indeed, may represent much more than the average Materialist conceives to be possible even in his dreams. A veteran Spiritualist once told us he was more of a Materialist than the most hardened members of the Materialistic school, which was his way of saying that he realised more truly than they the tremendous meaning of the word "matter," having carried his thinking a great deal further. The ordinary Materialist is like a man who lives on an island and calls it "land," but when told of continents and other islands, denies that they can be also "land"—his island is all the "land" there is—he has walked round it and he knows. There were races in the early world who "knew," in the same way, that they were the only people on the earth. Their descendants travelled abroad and learned better. There is a good deal of mental travelling still to be done, and if the sceptics think they can remain much longer in their philosophic ring-fence they are greatly deluded.

WHEN the Australian shepherds cried, "Behold!
Here in our soil we have found fresh, virgin gold,"
The knowing ones, to show their sceptic wit,
Swore that impostors had imported it!

—GERALD MARSEY.

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

MEMORIES OF A VETERAN.

THE LIFE STORY OF EDMUND DAWSON ROGERS, JOURNALIST.

(Continued from page 99.)

VISIONS OF THE SPIRITUAL PLANE.

I first mesmerised Miss A. in the early spring of 1867, but it was not until the July of that year that I discovered that her vision was sometimes opened to the spiritual plane. The discovery came about in this way. While she was in the mesmeric sleep I frequently tried the effect of touching the phrenological organs. I cannot say that I succeeded in gaining any decided satisfaction as to the general truth of the so-called science of phrenology. In some few cases the anticipated response invariably followed; in other cases, never. When I touched philo-progenitiveness, she always went through the form of nursing a baby, and if I touched tune at the same time she hummed a baby melody. But on the evening of July 26th, to my surprise, there was no response whatever; she remained perfectly still and silent. At last I observed a smile on her lips, and asked what it was that pleased her. Her reply was that she was amused and interested in a number of beautiful children whom she saw about her. I suggested that this was an imagination, due to the fact that I had excited a particular organ. But no; she protested that there was no imagination in the case, that she had seen the same children in their spirit-life many a time before, and that as to some of them she had known them during their natural lives, and had continued to know them and watch their development since. I was not then a Spiritualist, and took no interest in the subject. But I desired a confirmation of the statement, and therefore asked whether she could give me proof. "For instance, can you find my father?" After some minutes of an apparently deeper sleep, she spoke again, and said, "No; but I can see your daughter. She is present." My answer was, "That is certainly a mistake, for I have not a daughter in the other life." "It is no mistake," she replied; "she is not only present, but she sends a message to you: 'Tell father and mother I am nearer to them both than if they had kept me until now.'" It then occurred to me that I had really lost a daughter—my first child—who died as she was born—twenty years before, and the thought of whom as a living child had had no place in my mind. A short time afterwards, when Spiritualism had just begun to occupy my attention, Miss A. said that my daughter had told her that if my wife and myself would sit, she would come to the table and try to communicate. We did sit, and an intelligence came, purporting to be my daughter, and in reply to my request that she should give me her name, she spelt out clearly and distinctly, "Anna." On my next visit to Miss A.—with the test idea still strong upon me—I begged her if possible to learn my daughter's name, and, after a time, the answer came: "She says, 'Call me Grace.'" "Are you sure?" I asked. "Yes, quite sure." "How did you get the message? Did she speak to you audibly?" "No—I saw it in her face—and she saw that I understood her." An illustration, I take it, of what Swedenborg speaks of as tacit speech. But I was perplexed; at the table I got the name "Anna"; through Miss A. I had got the name "Grace." I went home troubled if not with disbelief, yet certainly with doubt. That night while on my way up to bed a sudden inspiration caught me (whence and how do such inspirations come?). I descended the stairs at once, went to my book-case, and took down Cruden's "Concordance." Why I selected Cruden's "Concordance" I could not have said. I acted apparently from pure impulse. I looked out the word Anna in the part of the work giving the significance of Biblical names, and there I found "Anna-Grace."

Next evening I went off to Miss A.'s to tell her my story, but before I could do so she anticipated me with the remark: "Grace has been here. She is much amused that you should not have known that Anna and Grace are the same. She gave you the ideas as best she could, but could not control the form in which it should reach you." I may add, *en passant*, that Grace has never again been forgotten as a member of our family circle, and that she responds to the name to this day.

CRYSTAL VISION.

In the autumn of 1869, Dr. J. E. Taylor, the editor of "Science Gossip," gave me a large crystal, and as I was going to visit Miss A. the same evening I took it with me. The moment I entered the room she exclaimed: "What bright thing is it you have brought?" at the same time telling me in which pocket I carried it. I placed it in her hands, one hand at each extremity, and asked her to look at it. After a few seconds she dropped it suddenly, with

the exclamation that the sensation was so disagreeable that she could hold it no longer—it was like a very unpleasant current passing down one arm and up the other. Yielding to my persuasion, however, she took the crystal again, though with some reluctance, and I begged her to gaze at it for a few minutes—if the sensation which she had described were not too disagreeable—and tell me if she could see anything in it. She smiled at the absurdity of my request, but presently assured me, with evident surprise, that she did see, and she told me what she saw. Briefly stated it was this. She saw a tall gentleman addressing an audience. As he spoke he had a peculiar habit of twisting the two ends of his moustache with both hands at the same time, and also of combing back his long hair with his fingers. He appeared like an Englishman, or at any rate was dressed like one, except that there was braid on the cuffs of his coat and down the legs of his trousers. His audience were clearly not English, being dressed very differently. She was sure that he was still in the flesh, because, she had learned by experience to distinguish between those who were yet on the physical plane and those who had passed on to the higher life. Behind him stood a spirit, who gave her the impression of being a North-American Indian, and from whom there issued streams of light to the speaker, seemingly conveying to him the force and energy with which he spoke. Of what it all meant Miss A. knew nothing, nor, of course, did I. The experiment was never tried again, as she did not like the sensations she experienced, and soon the whole incident ceased to occupy any further thought—at least, on my part.

Now for the sequel. Some months afterwards—namely, on January 9th, 1870—at the house of my friend Mr. C. W. Pearce, at Stockwell, I met a gentleman whom I invited to visit me at my home in Norwich, and to give some lectures in the neighbourhood. He did so during the following month, and on Sunday, February 13th, I took him to see Miss A., thinking he would probably be interested in her case. On entering her room I was about to introduce him, when she remarked that she needed no introduction, as she had seen him before and remembered him well. He replied that she was certainly mistaken as he had never before been in that neighbourhood. "Ask Mr. Rogers," she said, "whether I did not describe you to him months ago, as I saw you in the crystal." The particulars of the vision were then narrated to the gentleman, who assured us that they were in every respect exact. The gentleman to whom I refer was Dr. J. M. Peebles, at that time United States Consul at Trebizond, in Asiatic Turkey. He recognised the scene described, as depicting one of several occasions on which he addressed some of the residents in the place; and as to the Indian spirit seen standing at his back, he stated that he had precisely similar descriptions through other seers.

The first thought as it appears to me, which naturally suggests itself in connection with this experience is this: What possible connection could there be between Dr. Peebles, myself, and Miss A., which could bring him to Miss A.'s vision months before this meeting on the physical plane? Was it thought-reading, telepathy, or the operation of somebody's "sub-conscious self," and if somebody's "sub-conscious self," then whose and why? and how? For, kindly bear in mind that at the time of the vision we did not so much as know of Dr. Peebles' existence, nor he of ours.

To say the least, that we three should first meet in the way I have described, though the Doctor was only present then to Miss A.'s clairvoyant perception—and that we three should meet again a few months afterwards in the very room in which the vision occurred, was—if a coincidence—then a very remarkable coincidence indeed, the circumstances of which could not have been more neatly fitted together if they had been carefully pre-arranged. And why not pre-arranged? There must have been, I humbly submit, some existing rapport between Dr. Peebles and Miss A., by which he could be brought within the sphere of her clairvoyant perception. But how, when, and where could this rapport have been established?

As I have already told you, I have frequently sat by the bedside of my friend in perfect silence by the hour together often in the dark while she was in a deep mesmeric sleep, and it will not surprise you to be told, under the circumstances, that I have often gone to sleep as well. On one occasion before she returned to her normal condition, she remarked to me, "You have been asleep." I asked her how she knew, and her reply was that she had seen my spirit sufficiently released to enter the companionship of some of my spirit friends. And she subsequently told me, as the result of her observation, that the freedom of the spirit is

in proportion to the depth of the sleep, but that in no case is it so great as that of the spirit released by death. This raises the question—Where are we when we sleep? Consciousness may change its sphere of perception, but can consciousness ever become unconscious? And if not, then we are consciously somewhere when we sleep—as we are when we experience the analogous but greater transition which we call death.

Have we any facts to support this teaching? Not many, I think—and one reason for this may be that they have rarely been sought for—the thoughts even of Spiritualists having seldom taken that direction, though it is fully recognised amongst us that mediums, on returning from a trance condition, often remember their intercourse with spirits on the other plane. And if this communion is possible in trance, why not in normal sleep? And in this connection I call to mind the fact that Mr. Cromwell Varley in his evidence before the Dialectical Committee, narrated an instance in which, having fallen asleep with a chloroformed sponge still held to his mouth, his spirit went to his wife in another room and conveyed to her an impression of his danger. This is clearly a case in which, during sleep, one spirit consciously communicated with another.

In my long intimacy with my friends Mr. and Mrs. Everitt, I found that John Watt, the spirit who for many years communicated through Mrs. Everitt's mediumship, always gave the same teaching, as to the communion of friends, during their rest hours, on the spiritual plane; and I may quote in illustration a circumstance which occurred in the experience of Mr. and Mrs. Everitt while I knew but little of them, in August, 1871.

The following is the narrative as noted by Mr. Everitt at the time:—

"During a conversation with John Watt, he said: 'Mr. E., you must let your wife go into the country; she requires a thorough change, and the society and magnetism of Mr. Rogers's family will do her good.' This struck me as very curious, for Mr. Rogers's family were comparatively strangers to us, and I therefore mentioned some three or four other families where I knew she would receive a hearty welcome and feel more at home, and consequently be more comfortable, all of which John said would not do so well. 'But,' I said, 'I cannot write to Mr. Rogers and ask him to let my wife come and stay with his family'; but John replied, 'That has all been arranged with Mr. and Mrs. Rogers on our side. They are quite willing, and will be delighted to receive your wife as their guest.' Now, imagine my astonishment when, on the delivery of the first post the next morning, a letter came from Mr. Rogers with a pressing invitation for my wife to go and spend a few weeks with them. I had had no correspondence with Mr. Rogers, and therefore could not expect an invitation from that quarter, or imagine how it was to be brought

about. I need scarcely say that Mrs. Everitt went, and soon realised the benefit of the change."

I submit then that, even if it be admitted that the evidence is not yet sufficiently complete, yet we are not altogether without reasonable grounds for the belief in the possibility of our communion during sleep; and that in the absence of any better theory we may accept this as a feasible explanation of the association of Miss A., Dr. Peables, and myself long before, on this plane, we knew of the Doctor's existence or he of ours. It may also, in some measure, account for the strange and unaccountable impulses and inspirations that sometimes come upon us in our daily life, bearing with them the same air of spontaneity with which a subject performs an act that had been impressed upon him during his hypnotic sleep.

THE AURA.

One of the most interesting phases of clairvoyant perception is that of the aura, which is said to belong to every human form, and to many other forms, organic and inorganic. That such aura is really seen I had abundant evidence. The instance I have already narrated of Miss A.'s perception of the crystal in my pocket is a case in point. She professed to be well acquainted from long experience with the distinguishing auras of various flowers, and a bunch of blooms having been taken into her room in the dark, she has told me correctly of what the bunch consisted, though she did not touch it, and several of the flowers were without perfume. I may just say, in this connection, that she has spoken of the aura of the bloom of the common garden nasturtium as, to her vision, the most brilliant. From a person's aura she could tell his mental condition, whether at any moment he was in deep thought or under some strong emotion; and this too, in the dark, as I have frequently proved, though I had spoken no word. She also professed to tell, from the state and quality of the aura, a person's moral quality; but perhaps of my experiences in this respect I may be excused from saying more. She could trace the motion of my hands in the dark, from, as she said, the light emitted from the finger ends. She described the most soothing and perfect form of mesmeric influence as that which came from the complete blending of her aura with my own. She has several times, to my certain knowledge, read letters in the dark which she has never seen before, and of the contents of which she could know nothing through the ordinary channels of sense. She said the words were luminous. And in the same way she has in the dark picked out, from a Bible and other books which I had placed in her hands, passages specially suitable to her mental state at the time. I carefully verified the facts by turning down the pages and looking out the passages after obtaining a light.

(To be continued.)

PRIESTCRAFT: ITS PLACE AND PURPOSE.

To the Editor of LIGHT.

SIR,—The comments on "The Results of Priestcraft," quoted in LIGHT of the 9th instant, from an article by Sir Arthur Conan Doyle, are most interesting, but, if Sir Arthur will excuse me, I think he has overlooked a most important point, viz., that the weakness of intellect to which he alludes is not so much the effect as the cause of priestcraft. This could never have existed, much less have flourished as it did—and, in different forms still does to-day—if it had not supplied a very real need of human nature. A thinker often believes that the mental independence, so priceless to himself, is equally dear to others. But where serious matters are concerned the average man cannot think, and does not want to try. He is only too thankful to find someone else who will shoulder that disagreeable task for him. In the old times he went to his priest; in modern days he takes his opinions ready-made from his favourite newspaper, or some equally unreliable source, and it may well be doubted whether he has not merely jumped out of the frying pan into a more perilous place.

Doubtless there was very much that was evil in the old system. But it never could chain down a really independent thinker. Not the terror of torture or stake could hold in prison the spirit that would be free. The supporters of outraged orthodoxy could kill the body; after that, there was nothing more that they could do. And for the vast majority their ministrations worked, on the whole, for good.

Our nearest relatives, physically, may be in the monkey house at the Zoo; mentally, most people find their relatives in the common sheep, and the priest, or his modern substitute, may well be represented by the sheep dog, who, though not exactly disinterested in his attentions, at least keeps his flock out of much mischief into which they would otherwise have gone. Unfortunately, the human sheep, in this respect perhaps inferior to the other, does not distinguish between the collie who barks at it for its own good, and the wolf whose desire is to eat its silly victims.

One reason why democracy proves such a pitiable farce is that it throws upon the unthinking many responsibilities which should be borne only by the thinking few.—Yours,

GWENHWYFAR.

SPIRIT IDENTITY: AN EVIDENTIAL CASE.

To the Editor of LIGHT.

SIR,—When reading through your valuable paper I see many instances stated of varied phenomena obtained through the mediumship of Mrs. Roberts Johnson. I venture to relate an experience I had which may interest your readers. For many years I had lost sight of a sister, and until I had proof of her death, or survival in the body, could not close a trust. Sitting with Mrs. Roberts Johnson one evening, a spirit friend said to me, through the trumpet, "I've brought your sister, Mrs. M." My sister immediately spoke, saying that she had passed out in the San Francisco earthquake; that all her papers were destroyed; and that she had left a daughter in San Francisco. If I communicated with the British Consul, she added, he would put me in touch with her. This really happened, as she said, and the money has been paid over to the daughter and the trust settled. I had not the slightest idea where my sister was, or what country she was in. This puts the theory of thought-reading on the part of the medium entirely out of court.—Yours, etc.,

M. M.

** Our correspondent, a Scottish business woman, well observes that this case is an effective answer to the objection that nothing useful or evidential comes through spirit communication.

PSYCHICAL TERMINOLOGY.—A correspondent writes: May I be allowed to enter a mild protest against Mr. W. Buist Picken's suggestion of the word "psyconition" instead of "psychometry"? He says it is "correct in form," but surely this is not so. Like the word "psycho-active," recently suggested by another writer in your columns, it is a horrid hybrid, half Greek and half Latin. The Americans, who are lacking in linguistic sensitiveness, are fond of giving birth to such philological mongrels. Let us avoid them if we can.

THE ETHERIAL BODY: ITS NATURE AND SCOPE.

SOME THOUGHTS SUGGESTED BY SIR OLIVER LODGE'S ADDRESS ON MIND AND MATTER.

By H. A. DALLAS.

Those who had the privilege of listening to Sir Oliver Lodge at the Steinway Hall on February 6th and also of hearing Sir William Barrett read Professor Flammarion's Presidential address to the S.P.R. last year, will have felt that the two lecturers were alike in this respect: both carried the hearers into a larger universe and by the sheer force of their scientific imagination made it possible, in some degree, to escape from a mere planetary outlook, and to realise, faintly, of course, but more than is ordinarily possible, a cosmos in which the planet and matter itself are but minor details.

Sir Oliver made us aware that matter is so little in quantity and so ephemeral and porous in quality by comparison with the ether in which it is scattered as to seem "almost negligible" by comparison. To be carried thus into the big realities with which scientific men are familiar is in itself an education. We may soon fall back into the phenomenal conditions of our terrestrial life, but we have had a glimpse the effect of which will not readily be obliterated—a glimpse of a larger universe to which our physical sense organs bear no relation but which is not the less real on that account. Not that Sir Oliver in any way suggested that we should under-value the beautiful material universe which is our present school, even whilst he made us realise that it is only a fraction of a greater ethereal universe in which it floats like motes in the sunshine.

The organs of sense, as he pointed out, have been developed from the lower creatures in order to relate us to this material world, and because this was their primary object it is wonderful that through these organs we have been able to discover so much about subjects to which they are not related.

His address suggested more questions than could, at the time, be either formulated or answered, and stimulated the minds of his hearers to think out for themselves the possible solution of problems, along the lines he had laid down. For the following reflections, which may be crude, he is, of course, in no way responsible except in the sense above mentioned, that is to say by quickening the minds of his hearers to think.

The organs of sense are physical, but the senses themselves, are they physical? Surely they are not. Vision, hearing, touch (of the latter taste is only a specialised form) are inherent faculties of the ego, and will no doubt have suitable organs for expression when the ethereal form frees itself from the material it has now assumed. This ethereal form is, as Sir Oliver remarked, of primary value, the material vesture being secondary. But another question of some importance confronts us: When the physical is done with is it likely that the organs of the next stage will be similar to those of the present? Some of these organs would probably be useless, and if useless presumably they will disappear. The study of evolution shows that any organ which ceases to be useful gradually disappears, and others change in order to adapt themselves to fresh requirements. This justifies us in thinking that the ethereal body will be similarly capable of transformation.

How then can we be sure of recognising those we have known in material bodies? In a striking communication made through Mrs. Holland, F. W. H. Myers said: "If you saw me as I am now you would not recognise me in the least." (Proc., S.P.R., Part LV., p. 215.) The whole passage is illuminating. This may cause a momentary sense of distress to students, but it need not do so; experience proves that those who have left material limitations can manifest in various aspects. A fully grown person can assume the appearance of a child when materialising for purposes of recognition. In the passage just quoted, Myers said: "I want to make it thoroughly clear to you all that the *eidolon* is not the *spirit*—only the simulacrum . . . my spirit would be there invisible . . . the appearance would be merely to call your attention to identify me."

This fact implies that the spirit, the essential individual, has a body-making faculty, and it is probable that with increasing development that faculty will become increasingly capable of functioning, so that however gloriously transformed in relation to its present environment, it will be able temporarily to resume any appearance which it had once assumed. We need have no fear on the score of recognition.

Sir Oliver remarked, in the course of his address, that a genius will arrive in a flash at truths reached by others only through slow study and reasoning. Origen must have been such a genius, for he suggested just this body-making capacity as a faculty appertaining to the human spirit. He said:—

"Another body, a spiritual and ethereal one, is promised us which is not subject to physical touch, nor seen by physical eyes, nor burdened with weight, and which shall be metamorphosed according to the variety of regions in which it shall be."

He calls this body the *seminarium* or seed-plot.

Mr. G. R. S. Mead, in an interesting article published some years ago in the "Quest," refers to Origen's belief concerning the resurrection and suggests that this term was meant to imply "the source of every possibility of embodiment." This faculty being always operative would ensure to every spirit a fitting organism; it would never be "disembodied," "unclothed," and "found naked," as St. Paul expressed it.*

Here another question arises: Are we to assume that the ethereal body will be transformed immediately at death?

That seems unlikely, particularly if the individual has been in the habit of identifying himself with his physical organism and his senses with the material organs of sense. This tendency may persist for a while. This may help us to understand the passage in "Raymond" which has puzzled many: "He says he does not want to eat now, but sees some who do; he says they have to be given something that has all the appearance of an earth food." . . . "They don't seem to get the same satisfaction out of it [i.e., a cigar] so gradually it seems to drop from them." (p. 197.)

This is not difficult to understand if we bear in mind that the sense of touch is a faculty of the ego that persists after death, and that some who have exercised this sense through the palate and have stressed the pleasure thus received may continue to crave for satisfaction in the habitual manner for a time. When they "don't want any more," and can "dispense with it under the new conditions" (p. 198) the beautiful sense of touch will find expression through some organ adapted to its use, and eating and drinking with all the organic system connected with this will wholly disappear from their consciousness.

If this surmise is correct, or approximately so, it shows that we must be very cautious how we accept accounts of the next life from those who are still in its elementary stage, and whose senses have not yet broken with the habits formed in the physical body. It also shows the importance of acquiring the habit of not identifying the self with the body, not even with the ethereal body; of recognising the distinction between the senses and the organs of sense. If we habitually remember this and keep a true sense of values now, our next stage will be one of orderly and harmonious development in which we shall find ourselves at home, losing nothing that has been really precious in the past, capable of adjusting ourselves to our present, and constantly progressing into the wonderful future which we are destined to attain.

THE FORMATION OF THE SPIRIT BODY.

Mr. Tudor A. Morgan (Pontypridd) sends us a description of the mode of formation of the spirit body, as given in a psychic message from which we take the following:—

"The spiritual body is commenced at exactly the same moment as the physical one, and, as with the physical, so with the spiritual, the mother supplies the material. At birth, however, separate existence having been established, the little body functions its own spiritual body as following:—

"Certain elements contained in the air are passed, via the lungs, into the bloodstream. Here, having come into contact with various salts, etc., the composition is changed and at a given point, at each circuit, a certain amount of the substance formed is deposited. (It is termed 'hydroplasm' by the communicator.) The whole of the tissue of the interior economy of the body is permeated with this hydroplasm, the excess being expelled through the pores of the skin, forming, by its great cohesive powers, what is practically a mould of the body.

"As this process is continuous, a perfect link is established between the two bodies, and both are in perfect accordance and communication, as will be seen by the effect which adverse emotions have over the physical body as well as the aura."

"But what of the soul," you ask? I here quote my communicator, verbatim:—

"The Soul steps into being immediately the first memory becomes impressed upon the spiritual body, which is thus quickened and is now in a fit condition for the reception of Heaven-sent impressions or, in other words, Conscience.

"Memory is to the spiritual body as concrete as the brain is to the human. Memory is not dependent upon any other source than the accumulation of sorrows and happiness, impressed upon the receptive cells of the Soul together with a record of the happening which caused the emotion and is thus a complete record of life.

"The object of this faculty is to keep discarnate folk in touch with their earth life so that the results of various experiences shall not be forgotten; and by this will be seen how little of individuality is lost even though the body which lived through these happenings has been shed."

* See II. Corinth. v., 3. 4. Moffat's Translation runs thus: "I do sigh within this tent of mine—not that I want to be stripped, no, but to be under the cover of the other, to have my mortal element absorbed by life."

LIFE, MIND, AND THE SOUL.

THE FACT OF PERSONALITY.

By THE REV. W. HORACE DOWLING.

There are two opposing theories of the constitution of man. It is mutually conceded that man consists of body and soul, which make the "self." The parting of the ways comes, when it is maintained that the body and the soul have nothing in common—that is, that mind and matter belong to different realms. This position may be set forth by an enthusiastic advocate. This writer regards soul, spirit, ego, personality, individuality as synonymous. He vigorously asserts that—

Mind is the *antithesis* of matter [the italics are his]. Only hopeless incompetence or deliberate sophistry could possibly confuse things which are so essentially dissimilar. Sensation, thought, emotion, hope, volition, remorse, are unthinking as modes of material substance. There is nothing in common between an inspiration and an atom, a sentiment and a gas, between an idea of truth in the mind and a mass of matter in space. Material things are *extended, divisible, ponderable*. Mental things are *unextended, indivisible, imponderable*. You cannot measure a thought; you cannot weigh a sensation; you cannot divide an emotion. Mind and matter belong to different realms. . . . The soul is a *dynamic, causative* entity, a *free and independent* being, which uses the body as an instrument, and plays thereon the harmony or the discord of its life.

THE NEWER PSYCHOLOGY.

The other position is that of the newer Psychology, which maintains that we have no right to integrate a continuous flow of perceptions into a single underlying mind substance. Mind denotes not a permanent mental substance but the summation of all our mental processes. The objectivity of mind is denied: "Mind is not an immaterial substance, existing objectively, through radically different matter." The old dualistic theory of the bipartite nature of man, body and soul, is held to be insufficient. Analysis of mental conditions shows consciousness to be as susceptible to disintegration as matter, and "as subject as matter to laws which can be known, being discoverable from careful observation of all the phenomena and conditions of consciousness." Thus Sir Oliver Lodge says, "Philosophy resents any sharp distinction between soul and body, between indwelling self and material vehicle. It prefers to treat self as a whole—an individual unit—though it may admit the actual agglomeration of material particles to be transient and temporary." Obviously these positions have little in common.

But it seems to me the latter position overlooks a point of paramount importance. *Soul, ego, individuality—is not synonymous with "mental processes."* We do not doubt for a moment that there is a correspondence between mental processes and bodily processes—and that mental processes are explainable in terms of parallel physical accompaniments. Nor do we dispute the fact (with certain modifications) that "consciousness is as susceptible to disintegration as matter is."

THE PERSISTENCE OF IDENTITY.

But we are dealing here with the soul; and we maintain that the soul is an *indestructible entity*. Also that it is essentially the same through all the changing scenes of life. Notwithstanding the fact that the substance of the body is in perpetual flux the same conscious personality persists, growing ever richer in experiences—but remaining always identically itself. Indeed, every act of remembrance makes us conscious of our personal identity. Every act of remembrance produces in us the conviction that the mind which is experiencing the recollection of a certain fact is *the same mind which formerly experienced the fact itself*. Through all the changes of the body, through all the vicissitudes of physical life and of experience, the soul continues to be itself. To remain identical in the midst of change is the essential characteristic of an ego. "Decay can never reach the soul. It is fortified in a spiritual sphere." As Addison says:

The soul, secure in her existence, smiles
At the drawn dagger and defies its point.
The stars shall fade away—the sun himself
Grow dim with age and nature sink in years.
But thou shalt flourish in immortal youth
Unhurt, amidst the war of elements,
The wreck of matter, and the crush of worlds.

Thus, to sum up what I have been trying to say: whilst there is unquestionably a parallelism between our mental and physical natures, although mental processes are actively related to bodily process, yet there is a Reality—which we can describe as soul—standing above. It is elusive; it is mysterious. It is only evidenced by the fact that I am I. It is not mathematically demonstrable, but it is spiritually perceptible. Most certainly, it is our link with Eternal God. And we are most conscious of it when we are conscious of God.

FOOD IN SPIRIT LIFE:

THE PHILOSOPHY OF OTHER-WORLD SUSTENANCE.

By O. J. WENDLANDT (Sheffield).

I was particularly interested in Mr. A. J. Wood's article on "Spiritual Dietetics" in *LIGHT*, of February 2nd (p. 76), as on several occasions during the last few years I have discussed this subject with spirit people at seances, and the information given has been somewhat similar on each occasion, and largely confirms Mr. Wood's contention that nourishment is as necessary for the spiritual body as it is for the material one—neither being self-existing nor self-sustaining.

Unfortunately, I have not always made notes. It happens, however, that I have some records of two of these occasions. The first was at one of Mrs. Roberts-Johnson's Direct Voice seances in Sheffield, on September 26th, 1921, one of the best sittings that I have yet had with this medium.

At one stage David Duguid was asked if he could tell us how the spirit people maintained themselves; from what source did they get the sustenance that maintained their spiritual life, including their spirit bodies (if such a term were admissible) and their spiritual powers?

David replied that he quite understood the question, also that it was in order and a perfectly legitimate one. Nevertheless he hardly thought he could answer it satisfactorily. "Billy," he said, "knew more about such questions than he did, and would probably be able to answer it better." He then said, "Now, let me see if I have got it correctly and then I will" (with a laugh) "wire it to Billy."

He proceeded to re-capitulate the question, doing so in clearer and better language and phrasing than that in which the original query had been formulated.

At once "Billy's" quite different and distinctive voice took up the running. "Well, you have asked a question which I am not sure that I can make quite plain to you." He indicated that just as we need food to build up our earthly bodies, they, too, needed sustenance, and the gist of the explanation he gave (as far as I remembered it when recording this somewhat lengthy sitting, the following day) was that they got such sustenance from their surroundings, they drew it from their environment. This was about as near as one could describe his attempt at explaining it.

I then said, "But do you draw it *automatically*, just as we, for instance, draw our breath, almost without conscious effort, or do you when you feel the need for it, have to put forth special effort, and to exercise definite will power and desire?" He at once repeated my last few words, "By will power and desire."

"Just as," I continued, "we build our characters by willing and desiring to so develop them." He indicated assent, and qualified his remarks further in order to make it more clear to us.

A few days after this sitting, I received confirmation and amplification of this information in another way, and from another source.

I was having a "Planchette" conversation with an old and close friend of our family—the late W. T. Stead—who replied to a similar question as follows: "Yes, we draw our support from the elements we live in, as we feel the necessity for this. Also, we occasionally eat fruit, but not in the same manner as in the earth life. We, as it were, enjoy the flavour of it, but it does not require digestion as in the earth life, and by this we get a sense of stimulation as you would by drinking spirits." "Bucking up?" said another sitter. "Yes, exactly in the same manner," was the reply.

Note, incidentally, the characteristics of the two different individuals giving similar information. One, a little uncertain how to express it, the other in the usual Stead style; clear, definite and to the point, and illustrated in a way that got it home.

The fact that all life and existence demands a state of constant evolution, growth and development pre-supposes that some form of life sustenance external to that life is available for its maintenance, no life being self-sustained, self-contained or self-existent. The nature or vehicle of such life sustenance and how its need and absorption are regulated is a problem less obvious.

Though Mr. Wood's statement that all expenditure of energy has to be made good needs qualifying, it is nevertheless true that the maintenance of life requires that the energy which has been expended, and by expended we really mean transmuted into something different, must be made good for simple maintenance and increased for development.

Life consists in continual new creation. Stagnation—absolute—is death, disintegration and a return of life to its elements. New creation involves taking the elements of life and transmuting them, building them into a higher complex. Spiritual food is undoubtedly necessary for Spiritual life. That Spiritual food may be taken in almost any form or vehicle that attracts the individual, according to his particular stage of development. The nearer he is to material and earth conditions, the more likely he is to draw it in a form most fitted to that state.

The broad fact remains through it all, that no individualised life is or can be self-complete and all-sufficient within itself.

FRANCIS SCHLATTER.

THE STORY OF A GREAT HEALER.

By Mrs. F. E. LEANING.

Among the gifts which the psychic temperament bestows one of the most beautiful, the most welcome to mankind, is that of healing mediumship. It is probably also much more universal than is suspected, and exists in many forms without being recognised either by those who exert it or those who benefit by it. But in this place we will confine our attention to those who know that they have it, and are acknowledged by others to do so. There have been a fair number of these, from ancient times down to our own day. Famous physicians, some reputed charlatans, and great saints stand in the roll; at the head stand perhaps the founders of religions and their apostles; at the end, the humble "wise woman" of the country-side. There are cases in the piteous annals of witchcraft persecution where unorthodox cures were the chief point of the charge.

There seem to be within the ranks at least three groups which may roughly be defined thus: First, people with a native endowment of sensitivity, combined with some degree of mesmeric power. An example of this class is Harriet Martineau, who was a materialist and an agnostic, glorying in her freedom from the shackles of any religious belief, but none the less full of power to relieve the bodily ills of others. The second group is of persons without this native power, but controlled, apparently, by unseen medical influences. They exercise clairvoyant powers of diagnosis, and will occasionally prescribe correctly for a given ill, though their peculiar failures when brought into examination by trained minds have covered their claims with disrepute in the eyes of doctors. Where there is genuine power, either by an efficient "control" or otherwise, it is encouraging to find that the capacity of "autognosis," or physical self-knowledge, is recognised by such an authority as Dr. William Brown, who has tried to introduce this name for it.

It is with a member of the third group of mediums that this article is especially concerned. They are the people who neither claim nor possess a healing power of their own; nor do they profess to be guided by any discarnate spirit or angel. They are of that order through which the Divine pours direct the life-giving, life-renewing, saving force; like a window opening wide to the gracious light of heaven. They do not control it; but being children of the kingdom, simple-minded, pure in heart, humble, free to serve, they often find themselves dowered for this work. Such a one as this was the little-known, and to many quite unknown, medium named Francis Schlatter. American newspapers of the Far West, a biography largely compiled from reprints of their articles, and a book poetically entitled, "The Life of the Harp in the Hand of the Harper," compiled at his desire by his hostess and published at Denver, Colorado, in 1897, comprise the whole of the printed matter now available for study in this remarkable case. It is because the ordinary reader will search in vain, even in the psychic libraries, for any of these, that the following brief account is given.

Francis Schlatter was one of a family of the artisan class, born in 1856 in Ebersheim, Alsace. He learned shoemaking as his means of livelihood, but to avoid compulsory military service he seems to have come to England fairly early in life. Almost the only thing known of this period seems to be that he was much impressed with the oratory of Mr. John Burns. In 1891 he crossed to America; and since it is not known whether he is living or dead he may be there still. Four years of strange and cruel discipline followed, which those who wish may call self-imposed, but others have described as being "led of the spirit." Long wanderings in the desert, homeless and dependent on a wayside charity which he would never ask, but which was tendered to him voluntarily; visions, fastings, wrestlings with "Eblis," alternated with strangely inhuman treatment in some of the places he visited. Several times he was imprisoned as a lunatic, or a tramp; these two crimes being apparently considered much the same. The Bible was his only possession; this he was deprived of. He was already barefooted and had no protection against the freezing cold of an iron-floored cell. Entirely penniless, he could not meet the fine imposed by the "Kangaroo" Court, and paid the penalty of a terrible scourging which was the alternative. At the fiftieth blow the rest were remitted. Yet it was these very men whom with the unspeakable beauty of the Christ spirit, Schlatter afterwards reconciled to himself, laying a healing touch upon their infirmities.

It was at Albuquerque, in New Mexico, 1895, that his power and vocation as a healer were first recognised, and it was as a guest in the house of an Alderman of Denver that the most amazing incidents of his career took place. If they had not been recorded, as they occurred, from day to day in the columns of the "Rocky Mountain News," circulating among the actual eye-witnesses on the spot, it would be hard to believe that sheer exaggeration was not the simple key to the story. Picture then the cottage, for it was little more, in Witter-street, Denver, its simple

garden enclosed by a wooden fence. At this fence, from nine in the morning till four in the afternoon, stood the healer, and before him defiled an endless stream of sufferers, one by one. Each was silently taken by the hands, and without a question asked, the kind, deep eyes rested on the pleading, expectant face. All were equal, men, women and children, velvet and rags, scholars and dunces, and many believed that the Elder Brother of all humanity stood there to relieve their woes. As the late autumn days closed in, the vast queues grew from hundreds to thousands. The Railway Superintendent put up a notice that all relatives of employes might have free passage, and entire trainfuls of the sick and maimed arrived. Vehicles of every kind, travellers from immense distances, collected; refreshment contractors naturally took advantage of the occasion; and unfortunately the self-constituted organisers of the queues saw in them a brilliant opportunity to make themselves rich, selling positions up to the sum of seven dollars. The Healer became aware of this abuse, and at sundown would step out of the garden and pass down the row, giving the compassionate and longed-for relief where he saw the need to be greatest, that the rich should not thus have so cruel an advantage. The burden of the work was enormous; when it ceased as many as between four thousand and five thousand were being treated daily. In addition, there was the correspondence, for a letter or a handkerchief, for those at too great a distance, would bring the cure; and there were from fifty to sixty thousands of letters being dealt with by the midst of November. During all this, the Healer accepted nothing but the shelter of his friend's house, and the daily portion of bread and milk, and at night a single slice of bread and butter and a little wine. The skin of his hands was worn from the constant clasping. Those who were healed reported a slight sensation, like an electric shock passing through them. The Healer himself, on being questioned, said, "The Power comes through here [touching his forehead] and passes down through my neck."

In appearance he was a tall man, bearded, blue-eyed, and wearing his hair parted in the middle and falling to the shoulders on either side. It was said of him, as of the Sadhu Sundar Singh more recently in our midst, "How like Christ he is!" and there are other resemblances between the two men in the bed-rock simplicity of their poverty, their devotion to the New Testament life, and to that sole book as their source of learning. But whereas the Sadhu refused to heal, because he was called only to preach, so Schlatter refused to preach because he was called only to heal. Each had the most definite understanding of his vocation, the most complete inward obedience to the Power which used him.

Hence it came about that on the night of November 13th, Schlatter disappeared, three days before his allotted time was understood to be up. The great stream, stifled in sobs of disappointment and dismay as the unaccountable news spread among the still-arriving multitudes, was terrible. A movement of anger at the escape of what was so precious led some to search, with the view of re-capturing the Healer by main force, and bringing him back. It was useless; he had gone, and could not be found. The people dispersed again sadly; many laid their handkerchiefs against the boards he had touched, hoping that virtue lingered in them. The Alderman had to take the fence down to secure it against bodily removal by those who had nothing else to save their disappointment with. As regarded the cures, they ranged from the alleviation, which all enjoyed in some measure, up to really complete healing. No doubt faith played its usual all but omnipotent part; but the Healer played his also, and blessed are they who can unlock in the breasts of their fellows this mighty force. They are like that Tree in the Garden of God whose leaves are for the healing of the nations.

"DAFFODIL DAY": SERVICE FOR THE BLIND.

To the Editor of LIGHT.

SIR,—A number of interested people are organising a "Daffodil Day" on March 14th, throughout the whole Metropolitan area, in an effort to raise the remaining sum which will enable me to open the first of the Ellen Terry National Homes for Defective Blind Children, and to extend the scope of the other activities of the League of which I am President.

Everyone has kindly shown the greatest enthusiasm, by which I am deeply touched, but if the final result is to be achieved, it means "a long pull, and a strong pull, and a pull all together."

Very many helpers are required in all parts of London, and offers of cars for their use. Will all who can possibly do anything to help write to me, in the first place, at 3, Upper Woburn-place, W.C.1, and mark their letters "Personal"?—Yours, etc.,

ELLEN TERRY,
President, The Braille and
"Servers of the Blind" League.

3, Upper Woburn-place, W.C.1.
February 9th, 1924.

QUEEN'S HALL MEETINGS.

ADDRESS BY THE REV. DRAYTON THOMAS.

The Rev. C. Drayton Thomas was the speaker at the third of the Queen's Hall meetings, held on Sunday last. Like the two previous meetings, it was well attended. During the proceedings Miss Louise Dale gave a beautiful rendering of the solo, "Come Unto Me," from the "Messiah." For his reading, Mr. Richard Boddington chose Sir Edwin Arnold's poem, "The Surprise."

Mrs. PHILIP CHAMPION DE CRESPIGNY, who presided, said: These services, which are the happy inspiration of Sir Arthur Conan Doyle, are intended to serve many purposes. They are designed to show the religious side of Spiritualism, as well as the phenomenal. But, in addition to the religious and emotional sides of Spiritualism, there is also the scientific side, which is quite as useful as the other, and quite as convincing. It is a side on which many of us have had remarkable experiences. The one aim and end of Spiritualism is to prove the survival of human personality. One of the accusations made against us is that we get nothing of real use to humanity from the Other Side, nothing but triviality and inanity. In the experience of most of us that statement is quite inaccurate. Much of what comes to us from the other side is of the deepest interest to humanity, but we shall not get information which will obviate the necessity of our thinking for ourselves. That is not the purpose of the communicators; it would be defeating the ends of evolution. What we obtain is mainly in the direction of widening our trend of thought, aiding our enlightenment, and evolving our moral consciousness. I have talked with one on the other side who is said to be a great teacher. I asked him to indicate the nature of the work on which he was engaged. He said something which surprised me very much. He said, "I have been bringing light to a dead planet." He said the dead planet had almost reached the stage of inertia, and they were stimulating the particles of matter by applying rays of light sufficiently strong to bring it back into the range of matter. It was a different kind of light from that of the sun. I thought of the words in the Book of Genesis, when God said, "Let there be light."

I also asked if it was true that we kept back the progress of our loved ones by communicating with them. I was told that this was an unworthy suggestion. He also said that evolution progressed by octaves up to infinitude. It seems to me that we, as Spiritualists, have a great privilege. It ought to be our joy, in illustration of our privilege, to help on God's evolution by service to others. By developing our intellectual and moral faculties, by our mastery of living, we shall widen our whole consciousness, shall rise to the next octave, and finally come to the higher souls of those we love who are awaiting us.

MR. DRAYTON THOMAS'S ADDRESS.

The Rev. C. Drayton Thomas said that as the result of his psychic experience, the meaning of the words used in the burial service, "This corruptible must put on incorruption, and this mortal must put on immortality," had become entirely transformed. Many of them had friends who had experienced this change, and through psychic methods they had been able to tell us at least a little of their new and incorruptible body and its powers, and of the greater range of the immortal mind and memory, as well as some details of their occupations and surroundings in those realms on the other side of death. Such communications were not all on the same level of attainment and knowledge, nor were they all in the same regions. Consequently their accounts varied in much the same way as would descriptions of English life if given by persons occupying diverse positions in our social life. Naturally, therefore, we looked to the more advanced in that life beyond death for additions to our knowledge and further light upon what we already knew. He would select for consideration the following three points:—

Each of us has unseen helpers.

Our place and condition on arrival on the other side are decided by our personal character.

The life beyond death is one of progress.

The idea of unseen helpers was not new; it was taught in both the Old Testament and the New Testament, while St. Paul, Socrates, Joan of Arc, and many others have been psychically aware of them. Referring to his own experience of unseen helpers and cognate investigations, the speaker said that his life had been vastly happier, more capable, and saner in every way since he had been endeavouring to take in all the facts of life. If the psychical evidence of the presence of these unseen helpers was not within the reach of all, yet it was possible for all to cultivate what he would call mental "awareness"; to respond inwardly, and to desire intelligently to co-operate with them. Such habitual endeavour in this way constituted a "faithful servant."

Regarding his second point, death was a natural transition from a lower to a higher mode of existence, but our place was decided by character. On attaining the next life some people remained at its lowest gloomy levels; others

rose somewhat, while others again soared immediately into brightness. On earth some selected to live low lives, others aspired a little, while some strove upwards, following the highest they had glimpsed. So each on the other side gravitated with automatic precision to his or her fitting place. There was an old teaching, always regarded with some suspicion by the thoughtful, termed Eternal Punishment. It was a dreary, hopeless outlook, which caused many to revolt from its teachers, and drove some into asylums. It was alien to that which Jesus taught about the Father God, and would seem to have been based upon misunderstanding of the words of Scripture. He interpreted it as meaning remedial discipline, and what that comprehended in the next life could be gathered from Mr. Vale Owen's book, "The Outlands of Heaven."

As to the last point, though life beyond death was one of progress, it depended on the will to rise. For those ready and willing to progress there were wise and loving helpers ever at hand. There was wider scope than on earth for all our attainments, with opportunities for the unfoldment of our unrealised possibilities.

SIR ARTHUR CONAN DOYLE, before reading a very striking automatic psychic script published in a Kent newspaper, said he had often noticed how much more advanced the provincial Press was than the Press in London, adding that it did not require a very great degree of advancement to be above the latter. (Applause.) The script in question, which was given on June 9th, 1922, was entitled "The Age of Love," and predicted the Second Coming, beginning with the words, "Behold He comes. The dawn now breaketh." This event was to come about in 1925. Sir Arthur said that while he believed in using our reason and common sense, yet it was a strange fact that he had had warnings from psychic quarters of a great event that was coming.

The speaker at the Queen's Hall on Sunday next will be Sir Arthur Conan Doyle. The Rev. Dr. Lamond will preside, and Miss Estelle Stead will give the reading.

It was announced that the collection on Sunday, February 10th, amounted to £29 10s., and that a lady had kindly contributed an extra £10.

L. C.

MIND AND MATTER.

To the Editor of LIGHT.

SIR,—Since my lecture at the L.S.A. on Wednesday, 6th February, my attention has been called to some articles in an old issue of LIGHT, by Miss H. A. Dallas—May 30th, 1914, page 262, under the heading, "With What Body Do They Come?" and again on June 27th, 1914, page 307, under the heading, "They Found Not the Body." In these articles Miss Dallas suggests and quotes authorities suggesting a view of incarnation not at all unlike that which I was hypothetically maintaining, from another point of view, in my lecture. The quotations cited in these articles are of considerable interest, especially those taken from Origen. For although I am not properly acquainted with the writings of the Greek Fathers of the Church, I have read many of them in one form or another, and have been much struck with the enlightened and almost modern view taken by such men as Clement of Alexandria and Origen. They seem to me far superior to the later Latin Fathers, and I believe that they were to some extent prosecuted or at any rate discountenanced by their Church for heresy—a procedure which often accompanies utterances of new and permanent value; in fact the whole Christian religion is based upon the Utterance and Personality of One condemned and executed not only as a heretic but as a criminal blasphemer!

Ideas about the Ether, and about its function in the relation between Mind and Matter, and its possible connection with the more permanent body possessed by human beings, have come to me mainly through my study of physical science; and it is always satisfactory to find the recrudescence of similar ideas at different stages in the world's history. Their persistent recurrence is a sign that they probably contain an element of truth, which, though differently formulated in different epochs, may be in its essence one and the same.

Miss Dallas cites some of these quotations from an article by Mr. Mead, in "The Quest" for January, 1910. She also quotes from M. Gabriel Delanne's "L'âme est Immortelle," which she translated under the title, "Evidence for a Future Life." She quotes also from Dr. Paul Gibier's book called "Psychism," from writings by Mr. Hereward Carrington, and from "From Matter to Spirit," by Mrs. de Morgan. A much more recent book, by Professor McDougall, called "Body and Mind," in which he upholds the philosophy of Animism, is well worth reading by students.

It may suffice if I thus call the attention of any of your readers who are interested in these matters to the books quoted, and to Miss Dallas's articles. In my lecture I was not dealing with the historical aspect at all, but was trying to expound, rather superficially, some of the views to which I myself had come.

Yours faithfully,

OLIVER LODGE.

15th February, 1924.

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106

TELEGRAMS: "Survival, Westcent, London."

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THE OBSTRUCTIONISTS.

We have received a letter from a thoughtful correspondent, C. E. S., on a question over which there have been discussion and dispute for many years. It is this question of interference in human affairs by mischievous and malicious members of the human race living in the super-physical world. C. E. S.'s letter is mainly concerned with one phase of the question—the obstruction by spirit agencies of the progress of knowledge concerning Spiritualism.

He suggests that some of those who on earth sought to retard the progress of Spiritualism continue the same rôle on the other side, and asserts that "they do not hesitate to inhibit in the most unscrupulous manner (often by great cruelties) those mediums who could be used for the furtherance of a knowledge of the truth." Further, he is of opinion that many persons who pass over and find they have made no place for themselves, because material interests absorbed them here, and who thereby become drifters and wanderers, return to prey on the earth people: "That is the cause of the decadence and inability to progress that is weighing on the world." (It may be one cause, certainly.)

We do not need to resort to high philosophy to deal with this question—that philosophy which assures us that every form of wrong and evil is ultimately turned to good account in the Divine economy.

Let us look at it from the standpoint of homely common-sense.

Our study of Spiritualism, practical and theoretical, has assured us that the two worlds are in essence one; in short that it is a human world on both sides of the way. We see people here who with self-denying courage fight the battle for Spiritualism and also people who oppose it in every possible way and from all kinds of motives. That there should be very much (but not altogether quite) the same state of things on the other side seems to us no more than natural.

But (it may be argued) the people on that side must know there is a spirit world, because they have survived death and that ought to make a tremendous difference in their attitude. Alas—great are the mysteries of the human mind!—many of them do not know it. Their consciousness is too hazy—they have had no spiritual wakening. They vegetate rather than live, for the next world is a *mind* world, and (just as in this world) the clear, sincere mind is aware of many things which are veiled from the muddy consciousness of the man who is developed neither in mental nor moral life. It is all a question of states of consciousness. We have observed in this world a kind of key-plan of the next, finding illustrations and analogies without number whereby to interpret some of the things which spirit

communicators tell us of the life *they* live. Many of these things are not at all mysterious in the light of a careful observation of the ways of the soul in the flesh. A close scrutiny gives us many clues and keys.

And on this question of spirit-obstruction there is another consideration. We know of people amongst us to-day who are well aware of the truth of Spiritualism, but who oppose it in every way. They are animated by a variety of motives, ranging from the sincere belief that, in spite of its truth, it is detrimental to human welfare, down to the perverse and malignant desire to obstruct it, chiefly for the sake of obstruction.

When these people "pass on" they will not, as a rule, immediately change their motive and point of view, but will continue very much as before. Certainly their scope and opportunities will be lessened, for it is quite a mistake to suppose that a discarnate spirit of hostile intent has more power over humanity than one still in the flesh. Shedding the links that give him direct contact with the physical world, he has not the same range of activity. That is to say nothing of the fact that the next world being of a higher order of government, there are certain restraints on his power for evil.

We do not draw any line of arbitrary division between the two worlds; consequently we are perfectly prepared to find that human activities are much the same, in essence at least, on both sides of the border. We see no more occasion for excitement or alarm over the powers for mischief of unseen humanity than the powers possessed by that portion of it which we see and know and with which we rub shoulders every day.

Our correspondent is doubtless right in asserting that obstruction comes from those in the Unseen World as well as from those in this one. But whether it is opposition to Spiritualism, or to spiritual progress in general, of one thing we may be quite sure. The material world suffers no more injury from the spiritual world than it actually deserves and invites. And as for obstruction, well, it is always good to have something to push against or we should lose our grip and become soft and effeminate.

THE MYSTERY.

The river hemmed with leaving trees
Wound through the meadows green,
A low blue line of mountain showed
The open pines between.

One sharp tall peak above them all
Clear into sunlight sprang;
I saw the river of my dreams,
The mountain that I sang.

No clue of memory led me on,
But well the ways I knew,
A feeling of familiar things
With every footstep grew.

Yet ne'er before that river's rim
Was pressed by feet of mine.
Never before mine eyes had crossed
That broken mountain line.

A presence strange at once and known
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiseless at my side.

Was it a dim-remembered dream
Or glimpse through aeons old?
The secrets which the mountains kept
The river never told.

—J. G. WHITTIER (from "The Path.")

THE "SPIRIT OF CHRISTMAS" FUND.—The balance of the money remaining after distributions during the Christmas season has been converted into the *LIGHT* Benevolent Fund, administered by the Committee, David Gow, Editor Colonel Hardwick, Member of the L.S.A. Council, and Associate Editor, and Miss Felicia Scatterd, Editor of the "Asiatic Review," and one of our best-known speakers. The Committee have to acknowledge, with thanks, £1 from Mrs. Violet Kidd, a reader in India.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The following dream of an accidental death is quoted by the "Daily Express":—

Norman Hoyle, an eighteen-year-old Easton youth, was drowned three weeks ago at Stapleton in an attempt to swim the River Frome, which was in flood. Unceasing efforts to recover his body by dragging failed, and, as a constant watch of the river revealed no trace of it, it was thought it must have been carried out to sea. On Saturday night, however, Ernest Miller, a neighbour of the boy's parents, and one of the seekers of the body, had a dream. "I dreamed that I saw the body under a bank I recognised well," he said to-day. "It was lying on a shelf of rock, and I saw someone trying to push it off into the stream with a stick. The first thing next morning I went to the river and at once identified the place of my dream. At first I could see nothing, but after gazing and gazing I thought I could make out the form of a body beneath the far bank. I crossed the river, scaled a sixteen foot wall, and with the aid of a tree dropped down on the bank. There, three feet below the surface, I found the body. A friend waded across the river, and we recovered it. I have never had any dream experiences of this kind before, but this was extraordinarily vivid."

The experts who knew the locality failed to find the body; the body itself could give no information; then who alone could, or would have the interest to divulge its resting place? No doubt most of our readers could supply the answer without hesitation.

We give another case of premonition from Leeds:—

Forewarning of an accident which killed John Palmer, aged eleven, is said to have been given by his grandfather, who died last Friday. The boy, one of a group of children, was knocked down by a motor-car, while returning from Mass yesterday, and died in hospital to-day. Mrs. Palmer states that her father, while ill, used to say "the queerest things" in his sleep. "He began to speak on Wednesday night last," she said, "and stated that he saw a large motor-car dash into a group of children, and Jackie, the dead boy, was among them."

Doubtless there are those who will find an alternative explanation: was there ever a case of this kind when they admitted themselves in a quandary? Frankly we see no alternative explanation. Dr. Osty, after many years' investigation of this subject, admitted that it was "impossible," but it was fact, beyond dispute. When will our other critics show equal honesty?

Public interest was aroused to a marked degree by the case of Ysaie, the popular Belgian violinist. This artist was engaged in a recital with Dame Clara Butt, at the Theatre Royal, Dublin. On this occasion, he remarked that although note perfect there was no life in his playing, a fact for which he could not, consciously, account. The effect upon him was so marked that on coming off the stage, he specially mentioned it to Mr. Holt, who was directing the recital, saying that he felt there was "no soul in my music," and that it presaged something. On returning to his hotel, he received a telegram to say that his wife was very ill, followed shortly by another to say that she was dead.

Although this is an unusually marked public case, the same thing is continually happening in private life, where personal feelings prevent the facts being made public. It is impossible to say whether this was a case of telepathy or premonition, in fact these powers often overlap beyond recognition. It is, however, pleasant to note that several London papers gave a detailed account without the usual carping criticism: probably too many people in this present generation accept telepathy and premonition as facts, for it to be wise for a newspaper to take sides on the question. Of course we must still expect to meet the fast dwindling company of those who worship the great god, Coincidence, and sacrifice everything that is grand and beautiful on his altars.

It is amusing to note how seriously the daily Press takes itself when referring to matters of a psychic nature. Usually under the disguise of "Our Own Correspondent," it discusses the subject ponderously, with or without obvious bias, according to the *a priori* views of the Editor, or of that shadowy, but still greater power behind him, the owner. And then finally it delivers judgment, a judgment from which it admits no appeal for "the correspondence is

closed." A sample of this perspicuity is given below, which leaves us pretty much where it found us—that is to say that something happened, somehow, and there is probably some kind of explanation:—

Since my interview with the "rappings," as reported in last night's "L," I have been considering the evidence for and against the various hypotheses put forward to account for the phenomena. In the present article, I am confining myself to what I have seen and heard personally. The four hypotheses that seem to me to call for investigation are as follows:—

1. That it is a visitor from the realms of the supernatural. Points in favour of this view, which is very strongly held by the parents of the girl, are (a) that when the messages relate to subjects of a religious character, or to the departed, the tone of the rappings is very subdued; (b) the gift of prophecy, as illustrated by the correct forecast of a local football match; (c) the fact that the spirit itself avows that it is the spirit of a one-time dweller on earth when questioned on the subject; (d) it will return no answers to people who admittedly do not believe in its spiritual character.

An objection to the view is that the rappings only occur when the child is covered with wrappings of some sort over her shoulders—surely a spiritual force would not be dependent on a physical condition of this character.

2. That it is a case of hypnotism. This hypothesis assumes that the child is possessed of such strong hypnotic powers as to cause her audience to believe that they hear noises which are in reality non-existent. A similar case—but said to be due to ocular instead of auricular hypnotism—is that of the famous Indian rope-climbing trick, in which the audience is hypnotised into believing that it sees a boy climb up a rope, apparently suspended from nothing in particular in the air.

This view explains the scratchings and tappings, but not the fact that correct answers are returned to many questions, of which the child can have had no previous knowledge. Also, the child's will-power does not seem at all abnormal.

3. That it is a genuine case of thought-reading. This would explain the correct answers, but not the rappings.

4. That it is a fake. Nobody yet has been able to throw any light on the origin of the rappings in any shape or form. Nobody is getting any pecuniary gain out of the séances. There is none of the darkened room element which is the chief feature of many séances.

Under the title "The Ghost that Saved My Life," a letter in the "Evening News" of the 18th inst., signed W. S. L., tells a remarkable story:—

I was cycling at night over the Downs when I lost my way. I could see a light ahead, and made for it, with a view to getting directed to my proper route.

There was a full moon, and I was bowling along down a gentle hill, when a "man" stepped from the side of the road, looked me full in the face, and held up a warning hand.

Thinking that he would be able to direct me, I dismounted hastily and turned to ask him the way. Although this was only the work of a few seconds, I found the man wasn't there, although there was no shelter or hiding-place near by.

I got on my bicycle again—and before I had gone many yards encountered a wide trench newly dug across the road.

But for this warning, says the narrator, he would have ridden full tilt into this "death-trap." It is hardly a story that would pass the S.P.R. requirements, but it was well worth telling.

The old proverb says, "When thieves fall out, honest men come by their own." Not that we mean to imply that conjurers are thieves, except in so far as they steal our better judgment. Still it is all to the good that they should fall out sometimes, or we should never learn why they can do things so much better than mediums. Everyone wants to know how the Zancigs "did it." Well, perhaps we shall now know, for the "Evening News" representative, interviewing a prominent member of the Occult Committee of the Magic Circle on the 18th inst., was told:—

We consider the Zancigs' performance is just a conjuring trick, but we must decline to disclose how the trick is "worked," because it would be obviously unfair and contrary to professional etiquette to divulge a "magical secret."

The Occult Committee of the "Magic Circle" was formed to investigate psychic phenomena, and to prevent fraudulent mediums. The Zancigs, however, make no psychic claims.

On the other hand, Mr. Will Goldston, of the Magicians' Club, is reported to have said, "We know the Zancigs' achievements are not done by magic."

W. W. H.

MIND AND MATTER.

ADDRESS BY SIR OLIVER LODGE.*

(Continued from page 103.)

Well, now, here we have matter consisting of separate atoms, which can be counted, like grains of sand, only they are not in contact. If they were in contact matter would not be compressible. It is probable that no atom ever touches another atom. And even in the inside of the atom you have the electrons with great spaces between them. The analogy of the atom is the solar system. That has become popular knowledge of late. It is known that the atom is a porous system consisting of a central nucleus with planetary electrons revolving around it, and that it is mostly empty space. Matter altogether is an extremely porous thing—cobweb, gossamer, milky way, it is difficult to think of an analogy that is porous enough. The actual particles are very minute compared with the spaces between them—quite as minute as the planets are, compared with their spaces. Well, but, if that is so, what makes it a coherent whole? Why do the atoms stick together? If you were to picture an atom you would place a speck here, and a speck there, and a speck at the other end of the hall, and another speck outside the hall altogether. What holds the planets together? What is there between? The answer is always the ether, a continuous medium, which is not atomic, which has properties different from those of matter.

These atomic aggregations have, as I said, imperfections. They absorb energy, turning energy into heat, they wear out, there is friction and decay, there are all manner of imperfections in matter. In ether there is nothing of the kind. All the properties we have discovered with regard to the ether show it to be perfect. That is why it is so difficult to experiment upon. It is elusive, you cannot get at it. So much so that there are some who have tried to believe that it does not exist; by which they only mean that it eludes all their senses, and they do not mean to attend to anything except that which they can see by their senses. They are perfectly within their rights in doing so, but they are limiting their activities. They say that they will not mention the ether until they can be given it to handle, and they cannot touch it! But we know that it is responsible for electricity, for magnetism, and for light; for gravitation also, through the work of Einstein. It is also responsible for cohesion, and that is what I want to emphasise to-day. When I speak about a body—this tray, for example—and say that it is composed of particles of matter, I have to explain why those particles hold together. My eldest son, when he was a small urchin, said to me, "Father, when you pick up one end of a stick, why does the rest of the stick come up, too?" I was quite pleased with that question, for I could not answer it at that time. There are a lot of ordinary things you cannot answer. If I let this coin go out of my hand, why does it drop? We do not know why a thing drops. It is gravity, it has to do with the earth. Yes, but it has to do with the ether. The ether acts on it and presses it down. It has to be explained in that way. And it may be sufficient as a popular statement, that the ether presses it down. Newton knew that he had not worked it out. A little while ago we had not worked out cohesion. Now we know it to be magnetic, electric. These things hang together by the electrical forces which connect them, entirely in the ether. When you have a charged body and the force radiates from it, the air has nothing to do with the transmission. We feel the electrical impulses from the sunspots all across the intervening empty space. Matter does not transmit light nor electric force nor magnetism. The ether does it all. The ether does a lot more than people know. And we have got to think about it if we are to complete a philosophy.

I said that between mind and matter there must be an intermediate link. That link is the ether, and until philosophy takes those three things it will find a blank and impassable gulf between the first two. That gulf has got to be filled by the ether. Then we can perhaps connect mind and matter. Take again this object—a tray—which has a certain shape and is composed of matter. I say that it is composed of ether, too. If it were composed of matter only, the particles would be all loose—mere dust. But it is solid. Why? It is bound together by the ether body which it possesses. There is a body of matter and a body of ether. The two are inseparable. That is the case with every physical object, it is composed of ether as well as of matter. When I use this term "ether" I am speaking of that which has been my life study. I have made a lot of experiments. It means more to me than perhaps it

does to anybody else in this room. It is thought sometimes to be an imaginary thing. The fact is it is a very substantial thing. I have calculated its density. It is very much more dense than any piece of matter. You will find it described in the old-fashioned books as being rare, tenuous, ethereal. That is a poetic way of speaking of it. I never spell it with an "e"; I spell it with an "i." The ether to me is not tenuous at all. It is denser than any piece of matter. We have been gradually coming to that view. J. J. Thomson and others have said that it must be at least as dense as platinum or gold. And evidence has been given that it is twenty times as dense as gold. It is massive, substantial. But I go much further than that. We cannot explain the facts without making it thousands of millions of times as dense as gold. It is out of all comparison denser than any form of matter. And that is natural enough when you remember that it exists in every part of space continuously, whereas matter is only here a speck and there a speck. The aggregate you call matter is only a slight modification of the ether, so slight as to be almost imperceptible, so slight that to an etherial being it might seem almost beneath attention. To us it looms the big substantial important thing we live with every day of our lives. We exaggerate the importance of matter in the universe. There is no harm in doing so. Matter itself is beautiful and well worthy of study. Scientific men have studied it and will continue to study it. It excites feelings of admiration so strong that they feel they must explain everything in terms of it. They want to explain life and mind and everything else in terms of matter. But that is exalting it too far, it is a kind of idolatry, it is making it a fetish, which is irrational. They may retort, "Well, but you are trying to exalt the ether into that position." I know that everything is not ether, but I emphasise the ether because it has been so much left out of account. It will clarify our ideas if we take it into account. Here—my body—is something composed of matter and ether. The matter is animated, whatever that means, it is inhabited by a soul, used by a spirit; we may put it in many different forms of words, but we do not really know what it means except that we know its results. It is what we call animated. Is the ether body animated, too? It is a question of evidence. We know that the matter body is animated for a time, as long as it lasts, but it wears out, and then it ceases to be animated. If there is an ether body, that will not wear out. Why should it? Ether properties are perfect. The only question is, is it animated? If it is differentiated from the rest of the ether by this unknown property which we call animation, then you see what will happen. When the material wears out and drops away and is left behind, the ether body can go on.

Now, this notion has got into many people's minds, and I feel I am only saying what many people are thinking. I want to emphasise it from the physicist's point of view as a theory, a working hypothesis, which does help us to co-ordinate the facts. Here you have the double body, the matter and the ether, one of them transitory, one of them permanent. If the evidence points to the survival of continued activity, we say, "All right, there is the body for it to go on with"—what St. Paul called the spiritual body. Genius jumps at these things long before science gets to them. Science, coming after, tries to see more fully and clearly what is intended by the terms used by genius. A body which is adapted to the future state of existence as our material body is here and now on the surface of the planet. Is that possible? What is a body? An instrument for manifestation. Why does the spirit require an instrument? That I cannot answer. I do not know why. I accept the fact. It does seem to require an instrument, and I assume that that is a real and not a temporary fact. Here the instrument is made of matter, there the instrument will be made of ether. But an instrument, I assume, will be necessary. The term "disembodied spirit" may be used, but, strictly speaking, I doubt if you can have a disembodied spirit. You can have a discarnate spirit—a spirit leaving the flesh behind. Can you have a disembodied spirit, leaving all body behind? No, I think you want a body. They tell us they have got bodies just as real and substantial as our own, and through these they can converse with each other, show themselves to each other. The same constructive power that made the matter body is at work to make the ether body. The two are the same, seen from different points of view. That is why the spirits recognise each other. The whole thing hangs together very well. And I assume that there will be this need for an instrument continually.

I have been accused of materialism in saying this.

* Reported by a stenographer.

The idealistic philosophers do not like this idea. They may be right, I am not complaining, but I think we shall find that pure idealism by itself leaves you rather high and dry. I think you want some contact with the physical universe, too. Man now is not spirit alone, but spirit and body together. And I think it will always be so, only the body will be made of different material, of different substance. Why it is so we do not know, but we must judge from the facts. The material universe is a splendid creation. We should not despise it just because we wish to emphasise the spiritual universe. The two are co-existent, the two are co-eternal. I do not suppose there ever was in the past infinity of time a moment or an epoch when spirit did not exist, nor do I suppose that there existed any such time when either matter or the substratum of matter—the stuff of which matter is made—did not exist. The two seem co-existent and co-eternal. One may be agent and the other patient, one may be the active and the other the passive ingredient of an existence which utilises the obstructiveness of the material side in order to make effort possible and in order to enable progress and evolution to go on.* There is an effort in evolution, and you cannot exert an effort against a body which does not resist. Matter resists, it is inert, it has inertia, it has to be controlled. Every painter knows that he has to coerce his pigments to represent his ideas; the sculptor is not assisted by his marble, he has to hammer it and chisel it into shape; and yet without the marble he could not make the statue. The Deity is not assisted by the obstructiveness of matter, except that it renders effort possible and enables things to be produced and evolution to go on, so that ultimately heights may be attained higher than the previous conditions of existence rendered possible.

I can see that evolution, if true at all, is a reality. I do not think these things are play-acting. There seems to be a struggle in the universe, I believe it is a real one, that the pain and suffering are inevitable, that the effort is necessary, and that the result will justify it. But we shall not see the result yet, for a long time ahead. The planet has gone through hundreds of millions of years of preparation for man, and at the present moment man is very imperfect, immature, recently come to the planet, full of imperfections, an unfinished article, ugly in many respects, ugly like many unfinished things, like the embryo or the larva compared with the finished insect. But we are in the process of making. Every individual has an infinite future before him. The race has perhaps not an infinite, but a very, very long future before it. The earth has lasted a hundred million years and is reckoned to last another hundred million as far as we can tell, and what may go on in that period who can imagine? I am sure that humanity will rise to unexampled heights, even on this planet, and that we as individuals will rise still higher in the infinite future before us.

ANSWERS TO QUESTIONS.

Questions were invited from the audience at the close of the lecture.

QUESTION: Has Sir Oliver Lodge any concrete evidence supporting the theory of an etheric body?

SIR O. LODGE: The evidences for an etheric body seem to me those kind of phenomena that are studied under travelling clairvoyance and other dislocations of personality. It is said that if you take the drug hashish you are able to float above your body and see it, and certainly people tell us that they have, in cases of illness or imminent death which did not become actual death, been aware of their bodies as something separate from themselves. I think that must be a real experience, and I should imagine that the etherial and material bodies are somehow able to separate from each other more or less before death. At death they separate permanently, but as long as they are connected by the cord—as it is pictorially represented—they can return. In sleep it may happen with some people; in trance I think it does happen. I know that Mrs. Piper, when she was coming back from the trance, felt that she had been in beautiful surroundings, and felt a dislike at returning; she had been in a state of ecstasy on seeing the beautiful things, and when she came back she gradually woke up and looked at me and said, "Oh, you are ugly!" And then she went on to say, "Tables and chairs and the commonplaces of life to come back to!" According to my view, the spirit cannot go disembodied even under such circumstances as that. I think it requires an instrument of manifestation, and probably that is an etherial one.

QUESTION: Is ether transmutable, and can it be controlled by will?

SIR OLIVER LODGE: I do not know what the questioner means by "transmutable," but I think that the ether has been modified into matter—certain specks of it, little centres of strain, or little whirlpools or vortices, which constitute the electrons. At present I think of the electron as a little vortex of ether. Colonel Johnson was showing me last night some drawings made sixteen years ago—clairvoyant pictures of what an atom looked like. It was shown as a whirling thing, and that rather corresponds with what I have speculated, that the electron is an etherial whirl. Can

we act by our will upon the ether? My hypothesis is that we can act on nothing else, and that while we seem to be acting on matter we are acting indirectly and through the ether, and that is why the link between mind and matter will be found so helpful in philosophy. You require a *tertium quid*, you require an intermediate. The mind can act on the ether; it cannot act on matter except through an intermediary. It will have to act on the ether to all eternity. Here and now it acts on matter, but it acts on ether first, and ether acts on matter. That is what happens in gravitation; that is what happens in light. When I want to move a piece of matter, my mind, operating on the nerve and muscle mechanism, is operating through the intermediary of the ether, through the continuous medium, and not through the discontinuous specks. It is a much more natural hypothesis. Our will acts directly on the ether, but in order to make it manifest, here and now, it must act on matter, too. So the people on the other side who are perfectly in communication with each other, when they find a good-natured person who will lend his or her mechanism to be operated on by another intelligence, are able to communicate with us. There are people in this room who are good-natured enough and privileged enough to have the power of lending their material organism, not to be wholly controlled selfishly for themselves, but partially or wholly controlled for the benefit of others. That is what we mean by a medium—a medium of communication.

QUESTION: If the human body is held together by the ether, why does it not immediately disintegrate on death?

That is quite a good question. There must be a certain amount of ether left in the body, just as there is in any inanimate thing. When we have left our bodies, they are in the same predicament as this tray on the table. This tray has got the ether natural to an inorganic body. But I rather assume that the animated ether of the body is something more, that the animated portion goes on and the ordinary physical part is left behind. But here you come up against one of the real difficulties, one of those things that have got to be answered before the theory is complete. I have not put before you anything like a finished theory. It is a mere working hypothesis which I have spoken about on the other side to Mr. Myers and others, and they approve it, they say it is part of the truth. They say, of course, that it is their idea, they always claim that they give us part of our ideas. But they are satisfied that we are working on a right hypothesis. They would not claim that they themselves have got the whole truth yet. [I am going to write more on this subject, but some of it will be rather stiff.]

QUESTION: Is not matter the manifestation of mind and one and the same thing? Do you not think it probable that the original substratum of matter was of the nature of life?

I think that is going into the Bergson hypothesis. Professor Bergson, trying to bridge the gulf between life and matter, assumes, in his "Creative Evolution," that they are both descended from one entity, which was neither. I am just paraphrasing his view. Imagine some entity which, for purposes of its own and for development, degraded a portion of itself into matter, and transformed another portion of itself into life and mind, so that, instead of having only one thing complete, there should be two which could interact with each other. In the Infinite Wisdom it was perceived that more advance in value could be made by sacrificing something. Much progress depends upon sacrifice. The idea is that a portion voluntarily sacrificed itself to become matter, the inert thing to be operated upon by the rest; so that they are not really discrete and perfectly separate things, but have a common ancestry in a mysterious and only mystical past, and in that way you can account for the interaction between the two. I do not pretend to understand it fully, but Professor Bergson has talked to me about it, and has said that he found his views rather in accord with some of my own. He thought we were working on somewhat similar lines, and I have always been much interested in Bergson's theories. It is always interesting to find different thinkers going by different paths up the mountain of exploration; he from philosophy, I from physics, others from spiritualistic experience, all vaguely tending in the same direction, coming by different roads to perhaps the same conclusion, and meeting and shaking hands on the top.

MR. PERCIVAL proposed a vote of thanks to Sir Oliver Lodge for his admirable and illuminating address. He had urged them to look for the link, and the speaker was glad to find that in another connection he had some link with Sir Oliver, for the speaker had been a psychical researcher for sixty years, and Sir Oliver was now the champion of their cause and the head of all psychical researchers. With regard to the etherial body, he had come to the conclusion which Sir Oliver had set before them that evening. Stainton Moses, one of the greatest of modern mediums, frequently lived separated from his material body, and gave him full details, how he could walk through the furniture in his bedroom, and look at his body lying on the bed, a very poor thing he always thought it was. Another great friend frequently left his body, and sometimes those present had the greatest difficulty in persuading the return to the material body. The life outside the body, especially to anyone who had any sort of pain, was very much pleasanter than

(Continued at foot of next page.)

*See my article in the "Hibbert Journal" for April, 1923, to be reproduced in a book called "The Making of Man," by Hodder and Stoughton.

PHYSICAL SCIENCE IN RELATION TO HIGHER PLANES.

ADDRESS BY MRS. CHAMPION DE CRESPIGNY.

Mrs. Philip Champion de Crespigny lives up to her name. Till recently she has been known chiefly as an ardent fighter for the fuller recognition of the powers and capacities of her sex and the great future awaiting their further development, and as an unflinching supporter of the facts of psychic research; but more lately she has come forward as an equally well-armed champion of science against the too easy assumption that it is opposed or indifferent to a spiritual interpretation of the Universe, or is indeed anything other than its strong friend and helper. Her grounds for this conviction were made abundantly clear in the intensely interesting address she gave in the hall at 6, Queen Square, on Wednesday evening, the 13th inst.—the second of the series of "Popular Lectures to Enquirers" arranged by the London Spiritualist Alliance. The Rev. H. M. S. Bankart occupied the chair.

The CHAIRMAN, in opening the meeting, said that he was not a member of any Spiritualist Society other than the greatest of all Spiritualist Societies—the Christian Church. Certainly no mediumistic phenomena we had heard of in modern days surpassed the visions of the early prophets, and the book on which Christians founded most of their belief was packed with such experiences. The Christian Church was established to bring about a definite connection between the Seen and the Unseen, to make people realise the reality of the unseen side of existence, and the extraordinary thing was that it had not realised its mission. If it had not lost that message it would have done a great deal more for humanity than it had accomplished.

Mrs. CHAMPION DE CRESPIGNY said she wanted to show how intimate was the connection between physical Science and the higher planes of being and how all the discoveries scientists were making seemed to lead up to those planes. It had been sometimes thought that Science had nothing to do with Spiritualism. That was a very mistaken idea, for Science was at the root of everything and must be in relation to every sort of phenomena in this world or the next. It had been said that we could not get into relation with the next plane through Science, but we knew that Science had opened up wider fields of investigation on the next plane. The ancients had an idea that the whole of the universe vibrated in octaves higher and higher, and each octave was governed by law. As our consciousness widened we should find science reaching up to greater heights.

THE TWO PLANES AND THEIR LAWS.

It was once held that atoms were the ultimate of material existence. It was dangerous to say that any doors were hopelessly locked and could not be opened. Natural law gave us a sound foundation on which to found our conclusions. Much nonsense was often talked through ignorance, and it was therefore very important that all who investigated psychic matters should have some knowledge of physical laws as investigated by science. The mere effort to understand these laws widened our minds.

As she had suggested, the vibratory theory, accepted to-day, was known more or less to the ancients. In the Hermetic doctrines we came across the theory that in the seven notes of the lyre lay all the principles of the universe. That applied to the vibratory system as now understood, and it seemed strange that these writings should not have attracted more attention in the scientific mind.

From this conception of matter we learned why we could not destroy it. There was no such thing as matter in the old sense. There would be a possibility of destroying matter if we knew how to disintegrate the energy at the root of it. Scientists thought that the universe itself was running down. A little more knowledge would help us to understand many of the phenomena of the séance-room, it would give us a reason for the faith that was in us. It would show us the importance of linking up the laws of the two planes.

In evolution there were two fundamentals—energy and ether. The result was matter as we knew it. There were two forms of energy—kinetic energy, or energy in action, and potential or latent energy—but if we asked "What is energy?" no scientist of to-day had any answer to give. If we liked to call it "the Divine Will" no one would contradict us. All forms of matter consisted of particles of positive and negative electricity, or rather of ether charged with positive and negative electricity; but if, again, we asked "What is electricity?" the only reply that could be

given was that it was a form of energy, but, so far, had proved to be the limit of investigation.

CONCERNING THE ATOM.

The atom, once regarded as indivisible, was now reduced to electrons. There could be no manifestation of phenomena of any kind without vibrations of ether caused by the movement of electrons. All matter, from hydrogen gas to uranium, consisted of atoms, having a nucleus of positive electricity, with negative electricity travelling round it. There were two movements of electrons, a rapid rotation and a travelling movement. We could send a single electron of the hydrogen atom round its centre at the rate of a hundred million times a second, but that made no change in the atom itself. When, however, any activity took place in nature, electrons streamed off from atom to atom, and the nature of the atom was consequently altered. Atoms were always breaking up and sending out electrons. They flew off at from ten thousand to more than a hundred thousand miles a second. Some gases had a facility for passing on electrons.

All phenomena were thus due to ether waves set up by the motion of travelling electrons. The speaker here referred to the different wave lengths given by wireless and the X-ray, and to the discovery of the possibility of measuring the rapidity of light.

It was interesting to realise how matter was merely a condition of the movement of the ether. By heat we could so alter and accelerate the movement of the electrons in water as to turn it into an invisible gas. We had not changed the atoms: the gas weighed exactly the same as the water. If we removed that heat the water returned to its normal state. The invisible had become visible, but we could still pass our hands through it. Take away more heat and turn it into ice and we could no longer do this. Here was a suggestive explanation of the phenomenon of the passing of matter through matter.

Now that we knew that everything was so dependent on the motion of electrons we could realise the truth of the idea taught by the clairvoyants and poets that every single growing thing had its song and its colour. We, with our normal hearing and sight, might not be able to hear the song or see the colour, because they were on the next octave; but they were there nevertheless.

Each octave was governed by laws. Every new discovery of science was establishing the fact. One scheme ran through all. We had the sun, and the planets revolving round the sun, and it was more than probable that the whole universe was on the same basis. As above, so below.

Articles had been appearing in the papers about what they called X-ray sight. We called it clairvoyance. People with the beginnings of this gift could see through boxes. This seemed to the speaker to be the beginning of the recognition of these higher powers. Now, with clairvoyance, we had to take into consideration the illusive nature of matter. How, for instance, the eye was deceived by the refraction of the rays of light in water. When a clairvoyant ventured on another plane, knowing nothing of the laws of that plane, his interpretation of what he saw might be quite wrong. Some of the phenomena of invisibility, of which we had had illustrations in psychic photography—cases where the sitter entirely disappeared—might be explained through natural law. According to Einstein's discovery that light is deflected, we saw a star not where it really was but where its light appeared to come from. If we knew how to take advantage of this discovery and deflect a ray of light at pleasure, what illusions might we not create?

She (the speaker) had been laughed at for saying that in the next plane matter was moulded by the will, but we could see every day the effect of mind on matter. The act of laughing, by the way, meant that mind, acting on the brain, sent a stream of electrons to the muscles of the face, and we restrain that stream by the action of the will. We were controlling matter every moment of our lives. Therefore it should not require a great effort to believe that on the next plane matter was directly affected by the will—that there music might be felt rather than heard as we hear it and painting be no laborious process, but the swift manipulation of light vibrations. The brain seemed to be a mill always working at high pressure, turning gross particles of physical matter into the finer particles of the next octave. Self culture was the turning of gross matter into something finer and more spiritual and thereby helping the evolution of the race.

At the close of her address, which was cordially received, Mrs. de Crespigny replied to some questions from the audience, and was accorded a hearty vote of thanks.

could have been more lucid than Sir Oliver Lodge's lecture, and he proposed a hearty vote of thanks.

MR. ERNEST HUNT seconded the resolution. The Council, of which he was a member, owed a great debt of gratitude to Sir Oliver Lodge, and the audience had already paid him, in its close attention, the greatest compliment in its power. The vote of thanks was accorded by acclamation, and

SIR OLIVER LODGE, in responding, thanked the audience. He said that he had often been asked to come and lecture before the Alliance, and he had come once before, and now he had come again, thanks to Miss Phillimore. But he was very glad to have had the opportunity.

(Continued from previous page.)

in the body. If a person were hypnotised it was sometimes troublesome to bring about return. Experience had taught them that their friends had bodies, and that they had the power to return to them. At the same time, it was difficult to get them to explain what the nature of their bodies was. They did not appear to know as a rule very much more than they who were in the material body knew. One of his friends said that on the other side he had a bath constantly, and that his body was like a marble body. The speaker confessed that he could not visualise it. Nothing

"RUSSIA'S DESTINY": A PRACTICAL VIEW.*To the Editor of LIGHT.*

SIR,—Mr. J. Scott Battams, in his article, "Russia's Destiny—An Occult Forecast," says: "It is instructive to note that Miss Buchanan, in her recent work, 'Recollections of Imperial Russia,' confirms Mr. Stephen Graham's pre-revolution assertion, that religion was not part of the life of the Russian peasants, but was their life." As one who has spent four years in Russia, mainly amongst the peasantry, and who, having a very fair knowledge of the Russian language, was thus able to get closely into touch with them, may I be permitted to make some comments upon the "spiritual development" of the Russian people and their inherent religiousness.

I should rather term the Russians "emotionally receptive" than "spiritual in nature." Personally, I consider that Russia's troubles have largely been due to a blind acceptance of ignorant superstitions, a readiness to believe anything and everything, which has nothing in common with a true sense of divinity. Before the revolution the peasant would remark meekly and fatalistically, "God is good, He will help the peasant"; instead of fighting for liberation from unjust oppression. Though almost starving, the simple Russian never failed to supply with oil the lampada, or little holy lamp, burning before the icon of his patron saint. Those in religious authority doubtless encouraged such a point of view, in order to keep the poor and ignorant in submission.

No one was more alive to the difference between emotionalism and true religion than Count Leo Tolstoy, who was not surprised at the missionary Baedeker making many rapid converts in Russia, seeing that the unenlightened Slav is the easy prey to any new wave of emotion that sweeps towards him. There is a Russian proverb: "Ruskie darshe chortom tansooyet"; which being literally translated is, "The Russian will dance, though with the devil." In other words, he thrives on emotionalism; must have excitement, of whatever sort, and at any cost.

A good instance of the moujik's religious belief having often small effect upon his moral outlook, is that of the Russian thief covering the face of an icon in the corner of a room before he proceeds to steal; much as a Chinaman will stick a slip of paper over the mouth of his small kitchen-god, so that the latter shall not repeat scandal uttered in his presence.

I read some while ago, in a book entitled "The New Exodus," that the Kishineff riots were inaugurated by the Procurator of the Holy Synod. Whether this be the fact or not, the Greek Church in Russia does not appear to oppose, but rather to ferment the hatred there against the Jews. While pogroms are the product of Slav spirituality, one cannot put much faith in the hopeful forecast of the Rosicrucians. At present there seems to be little likelihood that Russia will hold up the torch of moral and spiritual enlightenment for the rest of the world; unless the materialistic swing of the pendulum has a modifying effect, and so ultimately works for good. If so, Bolshevism may prove to be a blessing in disguise.—Yours, etc.,

FRANK LIND.

The Gerard Studios,
158, Fleet-street, E.C.4.

"SEEING WITHOUT EYES."*To the Editor of LIGHT.*

SIR,—There are doubtless other readers of LIGHT besides myself who will be able to support, from their own experience, Dr. Farigoule's contention that "it is possible for human beings to see without using their eyes."

A few years ago I underwent, in Birmingham, an operation for strabismus. After the operation my eyes were kept bound and double-padded for ten days, so that I was in effect totally blind. In a bed close to mine in the hospital was a convalescent patient, with the full use of his eyes. One day his wife brought him a box of chocolates, which he very amiably shared with me. The ribbon from the box falling upon my bed, he jokingly asked me to guess its colour. It was a narrow, mauve ribbon, and I greatly astonished him by giving the precise shade. Later he tested me with some apples, and we found that as I turned the fruit about in my hands I could name each time the exact colour, red, brown, or green, light or dark, as the case might be, which was uppermost. At first we naturally concluded that the explanation of this feat was my keen sense of touch. When, however, I began to describe with minute and infallible accuracy, the clothes, proportions, and features of visitors quite unknown to me directly they entered the room; also the colour of their hair, eyes, and so forth, this solution of the mystery had to be abandoned.

My extraordinary faculty of apparently "seeing without eyes" caused somewhat of a sensation. The only one who seemed not in the least surprised were the hospital nurses. One of them informed us that it was quite a common thing for a blinded soldier, of whom there were many in the

hospital, to make comments upon the dress or person of those about them. Only the power was usually less rapidly developed than in my case.

I have since occasionally tested this faculty in myself of "cutaneous sight," persuading friends to hold up small objects before a bright light, and not far from my eyes, while I am blindfolded. The results of these experiments have, for the most part, proved satisfactory, though not so consistently accurate as during my ten days' enforced blindness.—Yours, etc.,

FRANK LIND.

The Gerard Studios,
158, Fleet-street, E.C.4.

SPIRITUALISM AND THE CHURCH.*To the Editor of LIGHT.*

SIR,—The clergy of all the denominations keep a more sceptical attitude to spirit manifestations than do the laity. Possibly, being experts, they know more, but as their religions are all based on the Testaments, and on these documents they stand or fall, we may be permitted some astonishment. For that dossier, from cover to cover, is concerned only with angelic interposition in the affairs of man. From the beginning, when our first parents, expelled from Eden, looked back on Paradise, so late their happy home, and saw the Eastern Gate, "with dreadful faces, thronged and fiery arms," to the last farewell in the Apocalypse when the angel expressly said he was a servant and had formerly been a prophet, the link between the two worlds was unbroken. The hierarchs explain that the canon of Scripture being closed with the Revelation, no writing since then is inspired and no other communication authentic. For centuries, signs and wonders were showered on a little country about one hundred and twenty miles long by fifty wide, but when the great message was to go to all people at about the end of the reign of Tiberius it seemed good, we are told, to the Divine Wisdom to close for ever the avenues to and from the Invisible World. Common people kept on, however, hearing voices and seeing visions, but not without some risk of being burnt at the stake for witchcraft. To that direful end came the Maid of Orleans.

Perhaps the augurs feel a twinge of official jealousy—doctors are not usually prescribed to by their patients, nor is it customary for clients to advise solicitors. Even so our professional rain-makers may not approve of any unqualified tribesman setting up to see and talk to spirits in the debonair way they do. To use a cricket metaphor, it is like being continually hit to the boundary for six by a tail-end batsman who should have had his middle stump taken in the first ball of the over.—Yours, etc.,

E. HARVEY.

SPIRITUALISM AND THE PRESS.*To the Editor of LIGHT.*

SIR,—I notice in your report of the service held at the Queen's Hall on February 3rd, that Sir Arthur Conan Doyle said the "Times" had refused his request to insert a notice of the meeting in its list of coming events; that not one London newspaper had reported it, and that Spiritualists did not get fairplay from the Press. I quite agree, but surely the remedy lies in their own hands. Newspapers and all publications depend primarily for their existence on their readers, i.e., circulation, and publish what these want, otherwise their clientèle would drop off and buy papers which suited them better. You, as an Editor, know better than I the truth of this, and that if LIGHT took to reporting betting prices, society gossip, football matches, etc., its circulation would soon fall to zero. Even the high and mighty "Thunderer," like other dailies, lives on its circulation, for upon that factor depends its power of extracting high rates from advertisers who form the chief source of revenue.

The meeting in question was to all intents and purposes a religious service, and I think the Press, as a rule, does not report such gatherings unless of a national character or of special general interest, which evidently this was not considered to be. But if all those interested in Spiritualism would write to the Editors of the papers they take in and complain of the attitude adopted, and their desire to see it altered, such letters would have effect, not immediately perhaps, but certainly ultimately if reiterated and sufficiently numerous. What does an Editor care, within certain limits, what he publishes so long as he can increase the circulation of his paper?

I foresee that as our movement grows and spreads as it is so rapidly doing all over the world, that even the "Times" will follow its usual course as its name indicates, and change accordingly. So to all opponents whether active or passive we may safely say, "Hodie tibi, cras mihi," and possess our souls in patience whilst steadily pushing onwards with the good work.—Yours, etc.,

J. K. D. M.

RAYS AND REFLECTIONS.

As a young man I used to read with disgust in the cheaper type of Spiritualistic prints silly messages purporting to come from Burns, Shakespeare, and other great men. Their spurious character was clearly apparent, for they often reproduced popular myths about themselves. It is a popular myth, for instance, that Keats was "killed by the reviewers." So that when I read many years ago of the spirit of Keats coming back to a circle in Slocum-in-the-Hole to say that he was "killed by the reviewers," well, that was enough. It was probably all that the medium knew about him.

If I had not early made the acquaintance of genuine examples of spirit-communication which stood every test whether of validity or use and value, I should long ago have abandoned the subject. But it taught me to be very tolerant of those persons who got nothing but balderdash, who had the sense to see that it was balderdash, and who, getting nothing else, gave up the quest in despair. I should have doubted their judgment if they had done otherwise. All I could find fault with was their lack of penetration and pertinacity. If they had kept on and probed sufficiently into the matter they would probably at last have gained a conviction not to be shaken by any amount of the flub-dub retailed as "psychic communications" by people of great faith but little judgment.

The echoes of the Zancig test have not yet died down. Indeed, they seem to have been revived by recent telepathic happenings reported in the newspapers. A lively discussion is still proceeding in many quarters on the subject. One might set down some fragments of it in a sketch in the manner of Anstey's "Voices Populi."

It might run thus:—

FIRST CITIZEN: "But, my dear fellow, there cannot be a code with the Zancigs; they have been watched closely and there is no sign of it."

SECOND CITIZEN: "Oh, nonsense! If they haven't a code how can they do it? There are no miracles nowadays."

THIRD CITIZEN: "Well, all I can say is that a very learned Johnny in these things told me the other day that it was part code and part telepathy."

HIS FRIEND: "But, my dear good idiot, if they can do it by telepathy why do they want a code, and if they have a code why do they use telepathy?"

THIRD CITIZEN: "Because, my esteemed lunatic, one or the other might break down. It stands to reason they cannot code every blessed thing that may be offered by the public during the entertainment. That is where the telepathy comes in."

AN ENTHUSIAST: "But if there is a code of signals, how the dickens could she read them when she had got her head in a bag?"

SCPTICAL FRIEND: "I should recommend you to put your own head in a bag and think it out. That test was obviously a 'frame up,' a 'put-up job.'"

ENTHUSIAST: "Oh, was it? How do you know? Did the conjurers tell you that? They would tell a man like you anything."

SECOND ENTHUSIAST: "But I think there *must* be something in telepathy. I want to tell you about an extraordinary thing that happened to my aunt last week."

And so it goes on. I should think sometimes these discussions come near to ending in a free fight.

D. G.

MISS GLADYS FOLLIOTT AT THE L.S.A.—As announced elsewhere, on Monday, March 10th, the L.S.A., will hold an At Home, 3.30 to 6 p.m., at 6, Queen-square, when Miss Gladys folliott will speak on "Outward Bound," the famous play in which she took a leading part. Lady Molesworth will preside. Members will be admitted on payment of 1/-, friends 2/-. Early application should be made for tickets (accompanied by a stamped addressed envelope) as a great demand is anticipated.

THE NORWICH CIRCLE.—Mr. Henry R. Muskett, President of the "Norwich Circle for the Study and Investigation of Spiritualism," announces that the members of the Norwich Circle have decided to constitute a "Norwich Christian Spiritualist Church," and to carry on services in the hall of the School of Music, Rampant Horse-street, Norwich. The venture (says Mr. Muskett) promises to supply a need in this ancient cathedral city, where, it may be remembered, Edmund Dawson Rogers, a former Editor of *LIGHT*, received his training in journalism. It is at present an outpost of Spiritualism in East Anglia; the difficulty of supplying speakers either from London or the North is prohibitive, and Mr. Muskett, whose address is 24, Britannia-road, Norwich, will be glad to hear from any speakers or workers on the Christian Spiritualist platform, who may feel disposed to assist when travelling or staying in the district.

DR. ABRAHAM WALLACE has left for the South of Spain, and will be absent until the end of March.

THE "CONTROLS" of STAINTON MOSES (“M.A. Oxon.”)

By

A. W. TRETHEWY, B.A.

With numerous Drawings and Specimen Signatures.

Price 12s. 6d.; post free, 13s.

THIS book is a concise and exhaustive study of the work of the Reverend William Stainton Moses, who died in 1892, well-known both for his psychic gifts and, as "M.A. Oxon," as the author of "Spirit Teachings," "Spirit Identity," and similar writings. The names of Hebrew prophets and ancient sages, claimed by some of his "Controls," are here divulged for the first time, and their identity discussed after research at the British Museum and elsewhere. The author has had access to the original manuscripts of the automatic script and the séance records, and has also received help from two surviving members of the Stainton Moses "circle."

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

THE QUESTION OF FAIRIES.

Here is a subject of never-ending interest, but one on which we can offer no clear conclusion, although we have met several people of good intelligence who claim to have seen and even conversed with fairies. Dr. Wentz, who has written much on the subject, is a firm believer, and the following citation is from an article by him in a daily paper some years ago. Dr. Wentz, by the way, obtained a Science Degree at Oxford for a thesis proving that fairies exist:—

I have lived with the Celtic peasantry in their own pretty straw-thatched cottages. I have wandered with them into strange places where the fairies are said to dwell, and I am now obliged to admit that when in those places I have felt invisible presences all round about me. Other persons, sometimes each separately, sometimes two or three or more of them together, have had the same mysterious feeling in the same places, and a few, who are gifted with seership, have on rare occasions, while there, beheld wondrously beautiful tall beings, radiant and glorious, with auras of more brilliant colours than any colours known to men. Beings of this order are recognised as the *Sidhe* (pronounced *shee*), a divine race; and where they are seen is in quiet and mystic centres, chiefly of West Ireland. . . . I have often thought that very much, if not all, of the weird phenomena, well attested to-day by eminent psychical researchers, such as the movement of physical objects without known agency, the tossing about of plates and cups and saucers or other household furnishings, showers of stones in or outside of houses said to be haunted, and many more similar meaningless happenings, are due directly to the mischievous little fairies of this order, which mediæval mystics called elementals on account of their dwelling in the different elements of Nature—the air, the earth, the water, and the fire. A Manx farmer, for example, who was on such very familiar terms with the "Little Folk" that they used to come into his house on the moonbeams and through the keyholes to sing to him in his bachelor solitude, once, when they were visiting him, insulted

them by making some thoughtless remark, whereupon they lifted a big basin of water from the floor, and emptying its contents over his head, nearly drowned him. . . . I can only suggest that the phenomena attributed by the Celtic people to invisible or fairy agency are in most cases identical with the phenomena attributed to the agency of spirits amongst ourselves; and that if there are spirits, then there are fairies, because a fairy is a spirit, but not always the spirit of a man or woman. The ghost-world and the fairy-world are not distinguishable sometimes, although an ordinary ghost is not a true fairy.

COMPENSATION.

Many of those who suffer under the afflictions and deprivations of a world still in the process of making wonder whether in the end, it will in the common phrase be "made up" to them. Some ask whether it is "just" that they should suffer in this way. Let us reply to a recent inquiry in much the same words with which we dealt with such a question in *LIGHT* many years ago. First, then, the consideration of justice as understood between man and man (but not between man and Nature) does not come in. But there is a moral law in the Universe, none the less. There is a principle of Justice. Nature is under government, not the capricious government that will interfere with the working of natural laws to save one or punish another, but a Supreme Wisdom which ordains that all the so-called evils of life shall be made to fulfil the Great Design in the end. And so we have compensation, perfect and exact. The "evil" in the end is converted into a "good," for the resources of Life are infinite. The crooked lines are all rectified at last; but it is part of the Divine purpose that man shall grow in wisdom and intelligence until having learned his mistakes by experience he shall at last direct his own course and avoid those mistakes by his own power of self-direction. That indeed is one of the objects of life in the flesh—that we shall be *self-guiding* creatures, and shall direct and order our own destiny—always, of course, within the limits of the greater Intelligence which enfolds us all. As a philosopher put it, Nature works towards the *voluntary* life.

"Communications and visions recorded. . . . There is nothing in the communications that is trivial or unspiritual."—Extract from "*The Times*."

X GOD'S WONDERLAND

By EFFIE MARTYN WATTS.

In crown 8vo., cloth, with Frontispiece, 3s. 6d.; post free, 3s. 10d.

This remarkable book recounts in simple, reverent language the manifestations vouchsafed to the writer of her little son after he had passed beyond the veil. Previous to her bereavement, Mrs. Watts had made no study of the occult, and had neither sought nor expected such revelations as have come to her. Her veracity is unimpeachable. The *Aberdeen Journal* says that the book is "an excellent illustration of the remarkable power of that faith which can remove mountains. The sorrow of the writer's bereavement becomes sweet, and her book should give comfort and courage to many a mourner who feels that faith and hope are rooted in deeper soil than the scientific."

HURST & BLACKETT, Paternoster Row, London, E.C.4.

SPIRITUALISM AND THE HEALING OF THE NATIONS.

To the Editor of *LIGHT*.

SIR,—As a proof of the interest all classes of the community are taking in our Spiritual gospel, may I say that, being invited by the National Unemployed Workers' Committee Movement, Battersea Branch, to speak on Spiritualism, I attended the Latchmere Baths Gymnasium Hall on Thursday morning, 14th inst. Arriving sharp to time, to my astonishment—knowing how unpunctual Socialists generally are—I found the hall full of men, waiting. The audience were not all of the unemployed type. I recognised a doctor and other professional men. Speaking for an hour on "Spiritual Chloroform: Its Use and Abuse," I pointed out that chloroform in the hands of thugs and murderers was a dangerous thing, but in the hands of doctors and nurses a soothing and healing thing. Drawing analogies, I showed the need of angel or spirit ministry in curing the hurts of the world, spiritual, mental and physical. I spoke of my own experiences occurring in their midst, and from their responsiveness I realised the facts had clinched the truth. Very many questions were answered, and the meeting closed with expressions of goodwill to the speaker. Thus do the common (P) people, as of old, hear the gospel gladly.—Yours, etc.,

HARRY FIELDER.

ANSWERS TO CORRESPONDENTS.

M. E. HALL.—Thank you for letter. We have not heard of any communication purporting to come from the gentleman apart from the one you mention.

J. MATTHIAS.—Many thanks for the lines in regard to democracy in the higher life. They express an idea, but are hardly suitable for publication.

BEATRICE OWEN.—This is rather a belated answer to your letter—temporarily mislaid—which we read with interest. That Einstein was so opposed to the war is not surprising. As you say, "a brain devoted to such thinking would not be interested in laying waste the world."

NEW PUBLICATIONS RECEIVED.

"Damned." By "Anonymous." Stanley Paul and Co., Ltd. (7/6 net.) [The screen version of "Damned," the film play].

"The Beacon." February.

"The Queer Side of Things." By Mary L. Lewes. Selwyn and Blount. (7/6 net.)

SORROW is hard to bear and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe;
But God has a few of us whom He whispers in the ear;
The rest may reason and welcome: 'tis we believers know
—BROWNING.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, February 24th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. R. Tremayne. Wednesday, February 27th, 8, propaganda meeting.

Croydon.—Harewood Hall, 96, High-street.—February 24th, 11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—February 24th, 11, open meeting; 6.30, Mr. Glover C. Botham. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—February 24th, 7, address. February 28th, 8, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—February 24th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, February 28th, 8, public meeting.

Peckham.—Lausanne-road.—February 24th, Lyceum Anniversary, 11.30 and 7, L.L.D.C. speakers. Thursday, 8.15, Mrs. M. Clempson.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, February 24th, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mme. Clara O'Hadley. Wednesday, February 27th, 8, Dr. S. C. Damoglou.

Worthing Spiritualist Church, Ann-street.—February 24th, 11 and 6.30, Miss Scatcherd. Thursday, February 28th, 7, Mrs. Maunder.

Central.—144, High Holborn.—February 22nd, 7.30, Mrs. Kingstone. February 24th, 7, Mrs. Golden.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, February 24th, 6.30, Mr. P. S. Tanner. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. February 24th, 6.30, Service, Holy Communion and address. Healing Service, Wed., Feb. 27th, at 7 p.m.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR FEBRUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL	LOCAL ORGANISERS.
Feb. 25	8	Ulverston	Coronation Hall	W. Miller, Purlington Street, Ulverston
" 26	7.45	Barrow-in-Furness	Old Town Hall	E. M. Rice, 16, Coniston Road, Barrow-in-Furness
" "	8	Great Harwood	Mercer Hall	R. Baxter, 25, Oak Street, Great Harwood
" 29	7.30	Colne	Municipal Hall	Mr. Wigglesworth, 25, Rutlands St., Colne

For details and further information all communications must be addressed to the Hon. Organiser and Treasurer, Albert J. Stuart, 19, Albert-road, Southport, Lancs.

A HUMOROUS SPIRIT.

Sir Rabindranath Tagore, in "My Reminiscences," tells the following story of a humorous spirit message:—

We had an old cashier, Kailash by name, who was like one of the family. He was a great wit, and would be constantly cracking jokes with everybody, old and young, recently married sons-in-law, newcomers into the family circle, being his special butts. There was room for the suspicion that his humour had not deserted him even after death. Once my elders were engaged in an attempt to start a postal service with the other world by means of a planchette. At one of the sittings the pencil scrawled out the name of Kailash. He was asked as to the sort of life one led where he was. "Not a bit of it," was the reply. "Why should you get so cheap what I had to die to learn?"

SUNDAY MORNING SERVICES AT QUEEN'S HALL.—At the fourth and last meeting of the series at Queen's Hall, next Sunday morning at eleven o'clock, the Rev. Dr. Lamond will preside, Sir Arthur Conan Doyle will be the speaker, and Miss Estelle Stead will give the reading.

"FROM ATOM TO ANGEL."—In the article with this title in *LIGHT* of last week (page 100), the name of the author of the book mentioned ("The Psychology of the Atom") is Henry Ashton Lilburne, not Kilburne; the publishers are Messrs. Taunton Bros., and the price 4/6 net. Colonel Berry's proof with these corrections unfortunately arrived too late.

A SOUVENIR.—When Sir Arthur Conan Doyle was in Detroit recently (says an American magazine), his proud hosts took him around to see the automobile factories. One of the plants he visited is famous for turning out a light and popular brand of car, and in honour of the distinguished Englishman a complete car was assembled before his eyes in seven minutes. A few weeks after this feat was heralded in the daily papers, the 'phone at the plant rang. "Is it true," inquired a tense, far-away voice at the other end, "that when Sir Conan Doyle was at your plant you assembled a car in seven minutes?" "Yes, that's quite true," was the proud reply. "Why do you ask?" "Well, I just wanted to be sure about it. I think I've got that particular car."

"LIGHT" for 1923

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