

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

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

NOTES BY THE WAY.

VIRTUE could see to do what virtue would,
By her own radiant light.
—MILTON ("Comus.")

To all our many readers at home and abroad, we send New Year Greetings and, knowing that their eternal welfare is in the great Providence of Life assured, wish them every good thing in the year before us.

ON THE THRESHOLD.

In the words of Shelley, "we look before and after," but repress the inclination to "sigh for what is not." We have seen well-nigh forty years of the career of this movement, so troubled and anxious in some of its surface-expressions, so sure and tranquil at the shining heart of it. Through the eyes of other and older pilgrims, we have looked over its strange eventful history from its early beginnings. Fellowship with some of the devoted men and women whose memories and experience carried back to those old days was a great privilege, and taught us more than many books. For the human touch is the truest touch, and it is by life that life is kindled and transmitted. We have passed the gateway of another year, and are well assured that the road, although it is a winding one, winds for ever upward. There is never any falling back, except in small issues and incidentals. So that we may march breast forward with the inspiring confidence that, whatever happens, at the end of each year we are so much to the good; that, whatever we lose, a certain gain is achieved and carried forward to the year which follows. We are part of a vast community of life that for ever unfolds and ascends. If we co-operate with the great process, it is well for us. If we oppose it or remain supine, it is also well—but not for us. The cosmic scheme of evolution will continue, with us or without us. But we would be willing and intelligent co-operators, and in that spirit we step into the eventful year—for it will be eventful—1924.*

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THE TRAGEDY OF HALF-TRUTHS.

A great newspaper-owner and genius of journalism, now deceased, was emphatic in his view that only by continual repetition day after day could any new idea be driven into the public mind. It is for many persons a wearisome business—wearisome for those who have to do it, and also for those of quick intelligence who speedily master the idea whatever it may be, and are astounded at the density of mind which needs the continual iteration and re-iteration of some simple fact. A short time ago we made some references to Symbiosis, that is to say, Co-operation in Nature. It is an idea that calls for continual repetition. It is the other half of that truth which has been expressed in the idea of the fierce competition—the "struggle for life" in Nature, which led to the poet's picture of Nature as "red in tooth and claw," cruel and rapacious. It was that same half-truth which gave rise to the scientific doctrine of the "survival of the fittest," and to certain sham philosophies, like that of Nietzsche, which in their turn undoubtedly produced the Great War, with all its horrors. Truly it is false thinking rather than bad heartedness that is responsible for most of the tragedies of the human world. It has been well said that "there is nothing more frightful than ignorance in action." It is illustrated often enough in the case of people of strong will and great personal force who are incapable of clear ideas or consecutive thought. Even the half-truths upon which they seize are enforced in a blundering way, for a half-truth can be accepted by the world without being made a means of destruction.

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CO-OPERATION IN NATURE.

This question of mutual helpfulness in Nature has always attracted us. It is one to be continually preached and proclaimed. It is an evidence of the Spiritual order in Life, of the supremacy of the Spirit, which, for us, is the main part of Spiritualism. We are glad to see that our excellent contributor, Mr. B. M. Godsal, of Los Angeles, has been ventilating the subject in the American Press. In the course of a fine article, in which he quotes some examples of co-operation in the animal and vegetable world—as, for instance, the partnership between the heather and a fungus that supplies it with nitrogenous food and so enables it to flourish in a barren soil, Mr. Godsal writes:—

Nowadays, when co-operation between the nations, and between the various orders of men, is the need of the hour, it is encouraging to know that in striving to establish a system of reciprocal service we are not fighting against a law of Nature; we are merely attempting to work out consciously a system that Nature has employed unconsciously throughout the ages. And this discovery that the ills of life are underlain by beneficent purpose helps to correct our philosophy of life—which is nothing else than our mental attitude towards the God of Nature.

No philosophy of life which fails to take these ideas into account can be a true philosophy.

SOME MORE SUBTLE ASPECTS OF SPIRIT-COMMUNICATION.

LIGHTS AND SHADES OF CHARACTER AND IDENTITY.

By MISS M. BAZETT.

The type of message received through communication with the spirit-world is often criticised. It is said that the one who has died seems to show very little sign of advance in character and spiritual progress, if he is to be judged by his communications. It is also said that the nature of these messages is trivial, and the general intellectual level is below his normal standard as shown during his earth-life; it is, in fact, unworthy of the personality as known to his friends here.

I think that a closer study of the subject is necessary for the better understanding of these questions. There is a large amount of communication which, on the face of it, appears trivial, but which has as its main object the establishing of the identity of the individual communicating. This must be so, until our knowledge of the process of spirit-communication is sufficiently enlarged to render it superfluous; at present, such evidence is of untold value. There is also a type of communication of an inspirational nature, which, although not lending itself to direct verification, has still a value of its own. A group of such communications provides a consensus of opinion as to the conditions prevailing beyond death. Laying aside, however, both these distinct types for the moment, there still remains a mass of communication which needs analysis and understanding. Speaking from personal experience, which must necessarily be limited, I have, nevertheless, felt very strongly the importance of this third type.

During the years of war, and those immediately following, I have constantly been asked to try to establish communication with men who had been killed, and it is of these men that I should like especially to speak.

The majority were young Englishmen, and a large proportion had been educated in our public schools. A very definite type of man—with exceptions, of course—is produced by this education. I think it will be agreed that our English system of education aims primarily at conduct as an ideal; a high conception of duty, and obedience to rule, is early implanted in the minds of those who undergo this training.

A well-known Frenchman (André Chevrillon), commenting on our English standards, said that what struck the foreigner so forcibly was the Englishman's loyalty to custom and habit, his attachment to established forms, his dislike of outbursts of sensibility or emotion; and, in fact, a dislike of anything excessive. Combined with these and other characteristics, are such qualities as courage, independence, energy, and perseverance, most prominently displayed under trying circumstances.

Professor McDougall speaks of the English as a reflective people, driven in upon themselves; concerning spiritual matters they are proverbially silent.

Among other nationalities, the Englishman keeps all through his distinct and marked characteristics, even after many years. Any change that may take place is from within; and such an inner change is certainly not likely to be recorded in his letters home. One may carry this analogy further.

The same Englishman, killed in the war, perhaps, passes into a non-material world. Are we to expect that a few years of such an experience will effect a radical change in his essential being and mode of self-expression? Changes, great changes, will doubtless take place; but surely the man of whom we are speaking is no more likely to express his experiences in messages to his relations, than when on earth.

Galsworthy maintains "that the inner life of such a man is seen only in flashes; that we never get a direct view of it, and that no direct description can be true."

He considers that if we know a character intimately, the slightest word should be enough to reveal the unexpressed thought: "For the infinite life of the soul, there are no words."

Again, there are types of people whose material setting in earth-life has become interwoven with the very fabric of their being, in a great or less degree. To quote again from Chevrillon, "Man exists in relation to his surroundings, which he has fashioned, and which have helped to fashion him." If this be so, the psychic who contacts a person of this type after death inevitably presents the man in the appropriate setting which belongs to him, and which is, in fact, inseparable from him. This seems to be true of the first few years, at any rate, of life in the spirit-world;

it has been observed that the material setting grows dim with the passage of time.

The critic who condemns spirit-communications on the score of their triviality and material character is surely ignoring the close connection between material surrounding and the spiritual and emotional factors which transmute them, and give them their true value. The importance does not lie in the description of the setting alone, but in the subtle emotions which this calls up. The outside critic sees the description, and terms it trivial; while the man whom it concerns knows its inner significance and higher value.

Possibly the fact that the material setting grows dim with time is due to the still further sublimation of the emotions associated with it. In the progress of the greater souls through earth-life, something of this process may be observed; the sense of the relative value of things increases with our knowledge and experience.

Subtle allusions are sometimes made in scripts; and these in themselves serve to reveal the character of the communicator in a most convincing way. Let me illustrate this from a familiar book.

Everyone is familiar with the incident in "Cranford" of Miss Matty rolling a ball under her bed each night, to ensure that no burglar was in hiding there. Imagine some spirit-communicator using the words, "ball rolled under bed," in a message to a friend of Miss Matty's, coupled with her name. Would this not quite unfailingly recall to the friend Miss Matty, and her horror of burglars? The apparently insignificant words, "ball rolled under bed," are charged with meaning to the intimate friend.

Or again, imagine the same communicator coupling Miss Betsy Barker's name with the words, "cow, lime-pit, grey flannel." To the outsider, this appears an absurd jumble of words, but, to the Cranford initiate, it recalled the whole story of the dire misfortune which overtook Miss Betsy Barker's cow.

If, again, we consider the significance of gesture, we find that it conveys more than is sometimes imagined. One of Dickens' characters (Mr. Podsnap) is described as putting all troublesome questions aside by a mere sweep of the arm, dismissing them thereby for ever. By that movement, so well described, Dickens has revealed the very essence of the man.

Another character, a silent married woman, described in one of Galsworthy's books, is vividly portrayed: "She never speaks more than half a dozen words; but she colours under her father-in-law's scrutiny. We guess at her past; pain, distrust, anxiety, are all suggested by this and other gestures." It is a common complaint that psychics persist in describing relations and friends of the communicator, when it is the latter, and only the latter, who is wanted.

In life as we know it, there is often a quick, many-tinted play of reflection between different peoples' personalities, which reveals them to us in each other, so to speak.

We are all familiar with this; and it may be that the psychic, in his descriptions, has failed to make clear this inter-dependence and interaction of the personalities upon each other, which could not be adequately observed without such grouping. Some people who communicate are, on the other hand, not seen in the company of others. This is often very characteristic, as such a person may not be at his best under such conditions, nor does he naturally seek them.

Then, again, there are others, apparently alone, who are not anti-social in any way, but whose higher powers develop best in solitude, and who only thus are able to "find themselves" in the deeper sense. If choice plays a larger part in the after-life, it may be that such souls may have definitely chosen this means of self-realisation. Such observations may throw considerable light on the personality communicating. It is not uncommon, in spirit-communication, to use symbols in order to express certain ideas. I can remember one such message, received through my own hand, in which a pack-horse was shown, fully loaded, quite ready to start, but unable to do so for lack of its leader. This symbol was sent to a lady apparently engaged in much good work; but it seemed to indicate that one thing in her life was lacking, and that, the chief thing of all, namely, direction and aim.

If the value of communication is to be estimated truly, it is necessary to sift to the utmost the significance of all

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CHRISTMAS ON "THE OTHER SIDE."

By MISS H. A. DALLAS.

It may interest readers of *LIGHT* to compare the message about Christmas, referred to by Mr. Moseley (December 29th, p. 823), with a communication made to Sir Oliver Lodge through Mrs. Piper, quoted by him under the heading of "Unverifiable Communications" (Proceedings, Vol. XXIII., p. 149).

Phinuit was controlling the medium; the following conversation took place. "Captain" was Phinuit's name for Sir Oliver Lodge.

DECEMBER 25TH, 1889.

PHINUIT: Captain, do you know that as I came I met the medium going out, and she's crying. Why is she crying?

O. J. L.: Well, the fact is she's separated from her children for a few days, and to-day, being Christmas Day, she's feeling rather low about it.

PHINUIT: Christmas Day! Do you think we don't know that?

O. J. L.: Oh, do you?

PHINUIT: Certainly, it's the day Christ was born, isn't it? And he always appears to us on that day.

O. J. L.: Do you not often see him?

PHINUIT: No, he's much higher. I have only seen him two or three times. He's very high up. . . . Do you know what we mean by Christ's appearing?

O. J. L.: No.

PHINUIT: We have to explain it in your language. He comes to-day with a basket of flowers, forget-me-nots, and gives them to the little children. They are awfully pleased when they see him coming.

Sir Oliver here adds a reference to Vol. VI., p. 545. The passage is as follows:—

Date, February 2nd, 1890. Present: O. J. L. and M. L.; also Mr. and Mrs. Thompson.

COMMUNICATOR (not Phinuit): God is very good to us all. It's a mistake not to believe in God.

SITTER: And Christ?

C.: Do you know who Christ was? It's a great mystery. You know we were taught that He was the Son of God; well, He was a reflexion of God, and we are a reflexion of Him.

SITTER: Do you ever see Him?

C.: Occasionally we do, but not often; He is far superior to us; infinitely superior.

SITTER: And to everybody?

C.: And to everybody. He is the real reflexion; we are secondary reflexions.

The interest of these passages consists not alone in the reference to Christmas, etc., but, also, in the evident at-

tempts to express truths, too spiritual for human language, in the symbols and phrases which may convey to *our* minds the ideas the communicators seek to impart. All language partakes of the nature of symbol—and the symbols of words are formed out of impressions made on our senses. For instance, Deus, Theos, Dieu, Deity, are derived from the sanscrit word Dyaus (light). Dyaus Pitar, "Light-Father," was the name under which our ancestors worshipped Him, "Whom no man hath seen or can see."

When those who dwell in another condition would commune with us they must needs use such symbols as our language possesses, at the risk that literal minds will misinterpret. "He that hath ears to hear, let him hear"; if not, the words will remain not without their value as food for reflection.

"OUTWARD BOUND" AND THE REV. J. TYSSUL DAVIS.

To the Editor of *LIGHT*.

SIR,—Some years ago, when the members of the London Spiritualist Alliance met in the Suffolk Street Galleries, a most original, outspoken and thought-provoking address was given by the Rev. J. Tyssul Davis. Mr. Tyssul Davis is now the minister of The Theistic Church, and services are held in the Æolian Hall, New Bond-street, every Sunday morning at 11 o'clock. The minister being one of the most advanced souls in any metropolitan congregation and, being unhampered by obsolete religious rites or irrational dogmatic creeds, it is a joy for any intelligent man or woman to join in the services, as all up-to-date subjects are treated by the preacher in a most reverential and highly religious spirit.

That daring and suggestive play, "Outward Bound," was interestingly treated last Sunday morning before a large and appreciative audience. He gave an excellent synopsis of the play, and called attention to the many lessons to be learned from a careful study of the gradual evolution of its Spiritualistic aspects, especially in the operation of the law of cause and effect—the so-called "Karma" of the Theosophists—not only during life but in the after-death condition.

Having already seen the play, the treatment of the subject by Mr. Tyssul Davis, made one disposed to see it again, so that one might profit by his instructive analysis of such an original play.

I hope our Council will be able to induce Mr. Tyssul Davis again to occupy our Spiritualistic platform.—Yours, etc.,

ABRAHAM WALLACE, M.D.

January 31st, 1923.

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these less obvious aspects of it. Words, after all, are a very rough index to the personality; and when this latter is divested of the physical body, and speech in the ordinary sense is denied, the researcher in this non-material world would do well to watch for signs—and there are many such—along the lines here indicated; they may convey communication to us more truly and accurately than words.

The psychic, who is the interpreting medium, is, in my opinion, less likely to colour unconsciously the more subtle impressions than verbal messages, the former being so intimately bound up with the personality, and of so spontaneous a character.

If those who criticise spirit-communication would bear in mind these and other subtle methods, with which they are familiar in any well-written novel, the value of spirit-communications would be estimated more highly, and understanding would put a new face on a subject about which there has been so much ignorance and confusion of thought.

When we come to the question of the deficiency in intellectual tone of many communications, it seems to me that we are possibly touching upon a more complex and difficult problem still. When it is remembered that all communications pass through the mind of the medium, much seems to be explained. We shall need very intellectual and highly-trained mediums in the future, if these are to receive accurately communications of a more intellectual and scientific character. It may be that they will be best received in a trance-condition, and that the subconscious mind of the medium alone will register such messages. I cannot help thinking, however, that the more highly-developed and educated the medium, the finer should be the quality and scope of the communications received.

With regard to the question of the spiritual development of the individual who has passed through death, there seems to be a great diversity of opinion as to the meaning of the terms "spiritual" and "spiritual development." I suppose that spirituality is relative, according to the perception of truth and reality that is possible to any single individual at his stage of evolution; and what is a high degree of spirituality in one man, may be relatively low in another.

"Men understand each other so imperfectly, because they live always by a different emotion," says a Russian writer,

and he seems to express here a fundamental truth. There are some people who are almost mute as to self-expression, paralysed by habits of doubt and introspection, fettered by respect for convention; these act only negatively, ever withdrawing, shrinking, repressing; the emotions of such people tend to be disruptive and disintegrating. There are others, of higher culture, creative by nature, full of delicate and hidden sensibilities; such persons stand out in sharp contrast to those of whom I have just spoken.

They learn to liberate the emotions from the purely personal element, and to sublimate them on to a higher plane; their emotions tend towards the harmonising and unification of life. This ability to create or destroy seems largely to differentiate the higher from the lower type of individual, and the purification of the emotions is very noticeable in the former.

Western political civilisation, with its struggle for power, has often hindered the development of the higher emotions; but, as Professor Jacks has lately said, there are signs of the shifting of the basis of civilisation from the political to one of a cultural nature, upon which the nations may discover a common ground, and man's higher powers be liberated, organised, and developed for the common good. These signs will be welcomed indeed by all who desire progress, and a higher conception of human destiny.

If we demand that from those who have lately passed out of this life, a higher degree of spirituality be shown in their communications, let us increase our own spirituality here and now; for death alone will not transform a man's nature, and his communications shortly after death are not likely to differ vastly from his normal self-expression here.

He may progress rapidly in spirit-life, but it will be a natural development from within, not the effect alone of liberation from the physical body. The common idea seems often to be that we pass from this world to the next, as a ship would sail from West to East. This is, no doubt, largely true, but the conception is inadequate as applied to personality. The man who voyages Eastward, to begin life afresh in a new country, takes with him his own personality, and will make of the new surroundings only what he is capable of making. In the same way, the passage through death may bring a man into a new setting, to which, surely, he will react according to the degree of spiritual and mental development to which he has previously attained.

MEMORY AND THE LARGER SELF.

BY MRS. F. E. LEANING.

A new idea, even if the elements of it have already been floating in the public consciousness before it is formulated, will always appear to some in the light of a great adventure, and to others, equally, a menace. So it was with the geological conceptions of the earth's age in the earlier part of last century, with the Darwinian hypothesis, with psycho-analysis, and many other great revolutionary theories, and so it appears now, with that extension of the Subliminal which may, in general terms, be called the theory of the Multiplex Ego. When new wine is poured into the old bottles there will always be much creaking, and even some bursting, among the ancient wine-skins. But it all helps to diffuse the knowledge that the new truth is there, and for the genuine seeker the question is always, not "Is it new, and therefore suspect," but, "Is it true, and therefore to be weighed?"

How can we find out if it is true? Only by placing it alongside the facts: there is no other Court of Appeal. But *tot homines, quot sententia*; and we see a quarrel of forty years' standing between the Spiritualist with his sharp-cut conception of the Spirit as one and indivisible, and the psychologist with a subconsciousness capable apparently of a more or less unlimited number of "secondary personalities." Dr. William MacDougall, in his Presidential Address to the S.P.R. some three years ago, put the case clearly enough when he said: "I believe we are compelled to recognise that sometimes, and not infrequently, a single human organism or person is the seat of more than one stream of conscious knowing, feeling and striving, more than one stream of mental activity. . . . I who consciously address you, am only one among several selves or egos which my organism, my person, comprises."

The psychic through whom the latest messages from Oscar Wilde have been given is not, his editor tells us, acquainted with Dr. MacDougall's work; yet the strangest echoes of it ring in the pitiful script. "Whenever a human being dies," he tells us, "such things as I am creep forth into pain." The puzzled automatist had asked how he could be attached to one medium and yet communicate through another. "That is most probably," says Oscar Wilde, "another part of myself. Does that cause you to wonder? Yes, it really is so. Quite possibly our name is legion. The soul is no indivisible unity. . . . And one remarkable thing about this reply is the use of the word "probably." There is evidently neither memory nor recognition of the messages given through another channel, but neither is there any denial, on that ground, of their authenticity. And the hope expressed—the "little taper of hope in infinite darkness"—of being reunited to his soul, is a sentiment so little in accord with popular conceptions that it is not reasonable to attribute it to another source than it professes to emanate from. One is irresistibly reminded of that strange scene in Lytton's well-named "Strange Story," where a persistent evil-doer is revealed to a horrified friend as actually losing his soul. The silver spark of Divine bestowing gleams faint and fainter, and at last takes flight, leaving the man, not dead, but animated only by the lower principles; intelligent, ruthlessly selfish and cruel, and still endowed to the eyes of men with charm. That was written in 1862, by one who, though he lacked the sixty years' of psychic study that have elapsed since then, was yet a master of occult knowledge in his day.

In his able letter in *LIGHT*, of November 3rd, Mr. C. J. H. Hamilton brings forward among other grave objections to the theory of the group-self the fact that individual spirits communicate after long periods of discarnate life, and that spirit-messages frequently affirm the reunion of members of the same family. But there is no more necessary incompatibility here than between the statements that most men, the vast majority in all times and places, walk on their feet, and that some have, under certain conditions, been moved or "levitated" otherwise. Spirit identity and its proofs remain where they have always been; but surely much light is thrown on those strange cases of dual and multiple personality which also raise the question of moral responsibility in its most perplexing form. No one can study the long record of dissociation, either under hypnosis, in states of delirium, in natural somnambulism or trance, or in the many well-known instances of alternating personalities, to say nothing of the sleeping and waking selves which we all know at first-hand, without feeling that there must be far wider laws than we have yet been able to formulate to account for

them, and yet leave the Universe a rational and moral synthesis. And it seems that from the days of Mesmer downwards, we have been steadily led along just such a path of discovery as leads to this goal. It was the effort to sum up and set forth orderly the scattered gropings of his day which produced Myers's great book. He did not, as some seem almost to imply, create the "subliminal" self; the idea was there already, in ancient and modern thought. As Du Prel says: "The more we learn, the more wonderful and enigmatical the world appears," and he adds Fechner's striking metaphor: "The well of nature deepens the more, the more we seek to draw from it, our own organisation itself lying in the deepest depth of it."

It will surprise, and should certainly interest, Spiritualists to learn that it is not only philosophers and students who have presented us with the idea of the transcendental self and its embodiments. Oscar Wilde has already been quoted, but an effort was made to give this teaching from the Unseen some five-and-twenty years since. In a book of automatic writing, given through the hand of Sara Underwood, occurs a dialogue on the sub-conscious ego, in which the medium and her husband expressed dissatisfaction with the answers as being vague and contradictory; but they come very near the most modern views, for all that. After telling the medium that her ideas of the sub-conscious ego were "all wrong," and being asked to give his own, the spirit proceeds:—

"There is no sub-conscious ego from our point of view. There are multiplex egos conceived through one sense organism when that organism is multiplex in formation and design.

Q.: Are the multiplex egos so many distinct personalities or spirits?

A.: Soul atoms which go to make the all of Being.

Q.: Do you know about the case of Ansel Bourne?

A.: Take the case of Lurancy Vennum.

Q.: Well, in that case were there two distinct souls manifested through one body?

A.: Yes.

Q.: Where was the first inhabitant of that body when the second took possession?

A.: Lurancy and Mary were but two phases of one individuality, common-place and easily assimilable.

Q.: They seemed to be two distinct persons. Did they have a deeper underlying common personality?

A.: When you come over on our side of the Veil you will understand that planes of Being make common-place individuals all as one, and those of no great persistence can easily adopt sympathetic forms.

Now this is plainly the idea of a group-self, but as it was new and repugnant to the medium, it was not received. Yet we may recognise in two modern and most illuminating books, Margaret Cameron's "Seven Purposes" and "Our Unseen Guest," profounder teaching along very much the same lines, and these things are worthy of more thorough study than they have yet received.

In the foregoing dialogue it will be observed that the questioner proposes one particular case for explanation and that it is put on one side in favour of another, in the answer. This is not caprice, for those who know these two instances at first-hand, and not merely by summaries of them, also know that they do not really belong to the same category, though often carelessly quoted side by side as parallel illustrations. Ansel Bourne's case was marked by the absence of memory during his brief secondary state, as are some others of that group, and in this respect alone is in marked contrast to Lurancy's, who picked up, more or less entirely, the memory record of a girl who had died before she was born. If ever there were a case in which "control" would seem to have shown itself, it was here; yet the "spirits" quoted do not make that favourite claim at all, but quite another, namely that both the girls were phases of one individuality. And this assertion comes as near as possible to Sir Oliver Lodge's proposition that "some other portion of the larger Self becomes incarnate, and if so it would be likely to feel a strong affinity with some other portion which had been embodied previously."

There may well be a temperamental objection to this idea on the part of persons with a keenly developed sense of identity; people who cannot bear the idea of being anything but "I myself to all Eternity." No doubt that intense clinging to the ego has its own purpose and end, but it is not universal: it belongs to a type. The larger Self may well see with other eyes, and pour down through its selected medium a wisdom of a greater order.

A CHRISTMAS TREE IN THE SPHERES.

By R. H. SAUNDERS.

A year ago there appeared in *LIGHT* a description of the dressing of a Christmas Tree especially intended for the children in the spirit spheres. At intervals during the past year, the little circle which was responsible for the idea and its carrying out, has been urged by our spirit friends to repeat the work this Christmas, and the request has come through more than one medium, and through mediums who had never seen each other, which, by the way, is a capital bit of evidence to the unbiassed mind. As Christmas drew near, the interest in the matter by the spirits grew greater until it became actual excitement.

Just as last year we were told what toys to get and what carols and hymns to sing—and we were directed to place the tree in a different position this time. Although adults in the spheres were interested in the movement, yet as it was mainly for the little ones, we were told not to confine ourselves to hymns solely; that children there were precisely as children here, and looked for a bit of Christmas fun and jollity, just as they would in their own homes on earth.

This is what was said on one occasion. I had told the spirit that a lady had sent some money for toys. "Thank the lady for the kind thought that prompted the action. We should like her to know that the children in the spheres, ah, more than the little ones, those of older growth, appreciate this kindly thought. The children in the kindergarten are greatly excited, and are looking forward to the happiness of selecting toys for the poor earth children at the Children's Hospital."

The toys principally advised were of a furry kind, "cats with large eyes, woolly dogs and teddy bears, and, of course, dolls for the girls, and paint boxes," were amongst the toys we were to get.

In addition to our own little contribution, there were several kind donors who sent dressed and undressed toys, and one lady attached to her toys the names of her dear ones who had crossed over. Another lady sent two prettily-dressed dolls, and I cut from the letter accompanying them the lady's signature and sewed it to one of the dolls. There was a very interesting sequel to these named toys, as I will relate presently.

Although our own little circle has obtained the "voices," yet at present they are very weak and the difficulty, when all was ready, was to secure the services of a Direct Voice medium, and here we were privileged in getting Mrs. Blanche Cooper. The "voices," through Mrs. Cooper's mediumship, are not so strong as those obtained from Mrs. Johnson, for instance, but what they lack in volume they make up in sweetness. As all who have sat with Mrs. Cooper at the British College of Psychic Science know, she has two controls. One, Afed, an ancient Egyptian, whose voice is usually only heard at the close of the sitting, but who is always in the background, a tower of strength, moulding and manipulating the "power" for the benefit of the sitters; and a beautiful Hindu control, Nada, who passed over many years ago, in childbirth. Despite the fact that Mrs. Cooper was unwell, with a bad cold and cough, she was good enough to give us a short sitting, and, considering the conditions, it turned out to be a remarkably good one.

We had written our greetings on a card, which contained the names of our relations and friends who had passed over, and we soon learnt they were all there, and, to our unbounded astonishment, we were told that "countless thousands" were at the sitting. The medium was unaware of what we had done, or who had helped us—indeed, knew nothing beyond the fact that there was a Christmas Tree in the room.

Spirit lights floated about, and a materialised hand—a left hand—holding a silvery-grey light, touched us in turn. As the medium's left hand was strictly controlled, this fact is worth noting. The light, even in contact with our flesh, had no heat. We heard the toys being moved on the tree, and we were told efforts were being made to detach some toys. As the tree was to be sent the next day to a Children's Hospital, the toys were all securely tied to it, but the spirits managed to take some off, and they were deposited on the lap of a sitter.

We heard the spirits in charge of the little ones, speaking to them, at intervals, throughout the sitting.

"Now, dear, don't crowd too near the tree. There! stand there—now you can see better," or it would be, "Come

along little one, take my hand. Now which toy would you like?" and the reply of the child—"I should like the knife and fork!" This was a toy knife and fork on a card. Then the Guide spoke—"Nada has two tiny tots, just able to speak, one by each hand. Many of the dear things haven't been over long." The buzz of excitement was precisely as would be exhibited at a school-treat on earth, and a childish voice would be heard—"Can I have the cat with big eyes?" and the deeper note of the reply, "Yes, dear, and what would your sister like?" "The white cat please!"

Then an adult spirit voice came: "Oh! if you could see these dear little ones. Black eyes, brown eyes, blue eyes, grey eyes, all sparkling with joy and happiness. There they stand clapping their hands. It recalls to them the pleasure they got in their own homes, before they were called here. Earth training is essential to their development, and we bring them to earth to obtain the experience necessary in the building of their character. If they haven't lived the earth life, we must substitute, approximately, earth conditions."

Dr. Ellis Powell came for a moment. He said: "I do not wish to take up the power, but I must tell you this is a noble idea, and you little realise the interest aroused here. God bless all engaged in the work." Another spirit said: "This tree, small as it is, is like a beacon lighting up the country side. Countless thousands have seen it, the limitations of walls do not exist for us." A clear childish voice said: "I am Marion—little Robbie brought me. I can speak, for I have spoken through another medium before. I am to thank you for the beautiful tree. We live in a lovely country here, with much to make us happy, but we get happiness and joy in seeing once again a Christmas Tree with toys, which not so long ago gave us such pleasure on earth." We don't know who little Marion is, but she was deputed to act as spokeswoman for the children.

Then a spirit-child, named Sibyl, manifested. She sang the Russian National Anthem (which conveyed nothing to us at the time, but which I have learnt subsequently was of great significance) and said, "I have seen the toys my dear Grandma sent, and I would like you to tell her all that she mentioned are here, and send their love."

The Control said: "There is a spirit here, a lad who passed out during the war. He has seen his mother's name written here. We are using the power for the children, but he wants his mother to know he is happy in seeing her handiwork on the tree."

We were told to sing a carol, and a female spirit-voice joined in, of such beauty and purity that all of us felt exquisite pleasure in hearing it. It rang out clearly and melodiously above all our voices—a beautiful soprano voice. The spirit told us she would at some other time, when the power was strong, sing us something composed in the spheres, words and music, "like nothing you have on earth." A pathetic incident was the attempt of a childish voice to take part in another carol. The childish treble rose and fell without the slightest regard to the air, and the little one really thought she was singing in tune. She then improvised a sort of chanting monologue, in which she expressed, in a jumble of child-language, her happiness in being there.

Towards the close of the sitting, a spirit said: "Don't think our joy is ended with this meeting. We shall follow the tree, as we did last year, to the Hospital, and see that the poor mites there receive the toys we design for them. They will think it their own choice. We know better."

Although the condition of the medium was feeble, yet the phenomena were very good. Fourteen spirit voices were heard, clearly, and other voices attempted to manifest, but not so successfully.

On the following day the tree was taken to the Children's Hospital, to the great delight of the little ones there, but in choosing their toys they little imagined the host of spirit children so keenly interested and observant of them. We were told, through another source, that the spirit children never left the tree until it had been denuded of its toys. What a sight for the clairvoyant vision!

Everything in the spheres is regulated by law and order. There may be animated lappiness, excitement even, but all proceeds in orderly sequence, and the adult spirit who accompanied the spirit children told me, "We arranged the children so that they should see their brothers and sisters of earth made happy by the distribution of the toys. With outstretched arms they pointed to this toy and that toy, and made their baby comments just as children would on earth. One might have thought the clapping of their little hands would be heard by you folk. It was a pretty idea, and gave happiness in two spheres."

UNION SPIRIT BELGE.—The official Report of the International Congress of Liège, 1923, with the reports, recommendations of, and the papers read to, the various Sections (scientific, philosophic and propaganda) will shortly be published in French by the International Committee of the Belgian Union, at the price of 8 francs to those who apply for the work before the 1st of March, 1924, after which the price will be 10 francs. The address of the General Secretary is 12, rue de la Loi, Liège, Belgium.

ETHER MANKIND OR WAR.—It happens that evil things can be tolerated up to a certain point. A man can carry

a cancer around in his body for years, and still live much as his neighbours do, yet after the cancer reaches a certain stage, it must be cut out or the man will die. So with the body politic, an evil may fester in it a long time, perhaps even for centuries, but after a certain point it must be cut out or the whole body will perish. Civilised nations have reached that point in regard to war. When London and Paris can be destroyed in a night we have reached a turning point in the history of the race—either mankind must go, or war.

—“The World To-morrow,” U.S.A.

CAN SPIRITS BE LOCALIZED?

BY SIR KENNETH MACKENZIE, Bt.

I think the query raised by the Rev Stewart Stitt in *Light*, of December 8th, is one to which our present knowledge of radiology may offer some solution, tentatively at any rate, from the analogy which seemingly exists between it and some psychical phenomena observed. He suggests that "the village church, the battle cruiser at Portsmouth, and the Cenotaph were all the same place" to his son in "Spiritland" "because he was on the same wave of emotion and loving sympathy which helped him to show himself to those who loved him."

By this he probably means that the "waves" of emotion emanating from these three different sources were either of the same length or frequency as would enable them to act simultaneously at any one point, so that the spirit could respond to each source; though in this case the only proof of actual presence at any particular moment is the appearance of his face at the Cenotaph during the Two Minutes' Silence. The other two responses were mental, felt generally during the day, and at no specific time so far as is stated. A careful examination of both photographs, however, fails to show any face which is at all recognisable "on the right-hand corner" either top or bottom; the nearest on the right being one .6 in. from the side, and 1.7 in. from the top on that taken by Mrs. Deane.

Thoughts from Cambridgeshire and Portsmouth would most probably be more concentrated upon him in relation to the Cenotaph during the Silence than at any other moment, and so would enable him to give some actual proof of his presence there at that time. This question of spirit "location" is indeed an interesting one, for surviving relatives must often wonder whether the friend who has "passed over" can be with them as they hope at some moment of particular interest (anniversary of death, for example) when their thoughts are strongly directed towards him (or her), and at the same moment he also present in some far distant part of the world where other relatives, perhaps, may like wise be thinking of the same person.

I do not know if any experiments have ever been made to ascertain whether at two "Direct Voice" sésances held simultaneously far apart, the same spirit voice has been heard at practically the same moment. If so, and it has been so heard, any question of "location," as we know it, certainly cannot apply to those in the spirit world which, personally, I believe to be the case, no more than does that of "time," as understood by us. Even for etheric or radio waves this world is so small that their speed renders distance of no account, the whole circumference being swept over by a wave in but a fraction of a second. Consequently, as the super-etheric medium—if one may so term it—which constitutes the condition of what lies behind the Veil must be infinitely less material even than what we call our "ether," all waves or vibrations must be far more subtle than anything of which we can form any notion, or come within the possibilities of science to investigate. This would render distance, terrestrial distance at any rate—of still less account supposing that such a "super-etheric" medium permeated our ether, which I suppose it does.

Radio phenomena seem to resemble in many ways those of Spiritualism, especially in regard to telephony and the Direct Voice. To me, one is no less wonderful or inexplicable than the other, all theories in regard to the ether notwithstanding. We only really know at present for certainty that given certain conditions and means, certain effects are produced, but *how* or *why* is still an enigma. Both phenomena require certain kinds of mediums or receptors to enable them to be produced; in one case an instrument electrically mechanical, in the other, one psychically human, both obliged to work under conditions in some respects not very dissimilar. Light waves or vibrations act adversely in both instances; and "jamming," or interference, is equally easily caused by want of harmony either electrical or psychical. But I feel convinced that science through its studies and investigations of the ether is approaching the partition dividing the astral from the material. How thin that may be, we know no more than we do as to what lies behind it, or even whether the human race in its present stage of development will be allowed to pierce it. I think not, certainly not by those unqualified psychically least worse far shalt thou go and no further," is probably the command until such time as the human race is fit as a whole to receive knowledge which only an infinitely few of its members at present may safely acquire.

HOW THE SPIRIT LEAVES THE BODY.—First, the spirit form, which is unconscious at the time, commences to rise from the top of the head, through the aperture which is never completely closed from birth to so-called death, and slowly ascends head first, and in a perpendicular position, until the whole form stands, as it were, on the earthly body. Then those spirits who are there to receive the spirit body hold out their arms and support it, until the cord, which is attached to the spirit feet and thence down to the

THE "SCIENCE MAN" AND THE "ARTS MAN."

BY THE REV. ELLIS G. ROBERTS, M.A.

Your notice of Dr. Fournier D'Albé's "Life of Sir William Crookes" (*Light*, p. 779), recalls to my mind a controversy which I wage from time to time with an old collegiate colleague as to the respective merits and defects of the two types of humanity who provide the heading for this epistle. My friend is a scientist of some distinction; I myself am a modest disciple of the school of *Literae Humaniores*, more especially in the realm of Logic and Philosophy. And the problem is whether in the affairs of life the essentially modern "scientist" is a better guide than his out-of-date rival.

I am not criticising Dr. Fournier D'Albé, for I have not seen his recent book, and there still prevails among Arts Men an etiquette—obsolete elsewhere—that reading should go before criticism. Further, the author does not pronounce a definite opinion on the matter which interests me, viz., the genuineness or otherwise of "Katie King." But there are many very noisy critics who boldly affirm that in his investigation of this famous mystery Sir William ignored the "scientific principles of research." I note that these gentlemen are much too modest to mention any scientific distinctions they themselves may have attained, even the unostentatious "B.Sc." is not attached to their names, but that point may be allowed to pass. What I wish to learn is whether "scientific methods" would have been any improvement in a practical sense on those which Sir William adopted.

I have read the story of "Katie King" as it is told by Sir William himself, and also certain other narratives found in a book of Dr. Fournier D'Albé's entitled "New Light on Immortality." Studying these records as a mere Arts Man I find them quite free from ambiguity, and certain alternative explanations are obvious. The first problem that Sir William had to solve was whether "Katie King" was anything more than a visual hallucination. He saw Katie, he talked with Katie, he laid his hands on Katie, and—shocking to relate—he kissed Katie. By these simple means he convinced himself that Katie had a real existence. Were the means inadequate? Ought he to have tried a few chemical re-agents, or performed a little vivisection on the young lady?

The next question was whether Katie was really Miss Cook in masquerade. Sir William adopted several methods of solving this problem: the details are probably known to most of my readers, and, as a mere Arts Man, all that I can say about the matter is that if he and his colleagues, with all their precautions, could be fooled by a little girl, then they were fit candidates for a lunatic asylum. Is this the explanation of Science?

Another solution is, of course, quite possible. A peculiarly exasperating riddle may be known to some of my readers; it was propounded with great gravity some years ago by an eminent astronomer in the "English Mechanic." Commencing with the words "Mr. Jones said," it goes on with an intricate statement supposed to have been made by that gentleman, and finally asks the question, "What was Mr. Jones?" The answer is, "Mr. Jones was a liar." Well, now I ask my scientific friends, "What were Sir William, Mr. Varley, and Miss Marryat?"

It is all very well for my friend, the "Science Man," to assume an air of mystery, and hint that he could produce an explanation as he would, but in this way we "get no forrader." The Arts Man has to deal with practical matters, and neither scientific doubt nor philosophic doubt are of much value in the affairs of life. The business of Life is taking risks.

The most practical of all questions is whether survival is a delusion or a fact; if "Science" has nothing to say on the matter, then let her get out of the way, and make room for common-sense, which is rapidly deciding the question.

There is one direct statement of Dr. Fournier D'Albé as to which I should certainly like to call in another opinion. "A religion, counting its adherents by the million, has been founded on Crookes' Researches in Spiritualism." What have leaders of Spiritualist congregations to say as to this pronouncement? Do they really preach Crookes, or have they matter more recent on which to base their expositions? For my part my experience is comparatively small, but it is definite so far as it goes. A real live belief in spirit and survival is still rare, though it is becoming much more common. And where it exists it is produced not by books, but by personal experience.

material head, has passed. This cord is usually about a quarter of a yard long, and until it has passed the spirit is not free. During its passing there is often a spasmodic movement in the body, and what is termed a death rattle, but in almost every case the breath has actually left the body before this occurs. The final spasm is caused by the cord passing through the body preparatory to its final separation. This can be seen by clairvoyants who may watch a death scene.

COMPARATIVE RELIGION AND THE AFTER-LIFE.

UNIVERSALITY OF IMMORTAL HOPE.

BY THE REV. W. HORACE DOWLING.

The ancient and modern non-Christian religions of the world make noteworthy contributions to the idea of immortality. Incidentally, they indicate the universality of the belief. Wherever men have been found they are religious beings. As religious beings—but primarily as men—as human beings, they seem to have manifested some desire for continuity of existence. When we think of a vast subject like Immortality, it must not be overlooked that we are dealing with men as men—as the creatures of God's own will—and as having kinship with the Eternal. Questions of race, colour, worship, do not enter in. The desire is there, and to see evidences of it in the religions of mankind is a most interesting and profitable study.

The basis of belief in immortality is what may be called an ethico-religious fellowship with God. By that I mean the sense of a personal consciousness holding direct, real spiritual communion with God. "The Ethical is the essential in God. God is Love. God is Good." The Ethico-religious sense is the essential in man, and in the clear, close converse between these two, as embodied and expressed in each case—in a Personal Will—lies not only the pre-condition, but the very spring and principle of Immortality. And we find in these religions suggestions of this principle, crudely, uncouthly, strangely expressed, but nevertheless existing.

The ancient religions of Babylonia, and Assyria, steeped in polytheism, taught that the deity which presided over a place shared in the general fortune of his subjects. The god was inseparably connected with his worshippers.

The third member of the Babylonian trinity was Ea, who imparted wisdom to mankind; and loved men. It was Ea who rebuked the Bel—the second person—for destroying all in the flood, not even sparing the just and good. A beautiful mythological figure is Ishtar, the mother of mankind, who weeps over the destruction caused by the Deluge.

The story of Adapa is very suggestive. A south wind destroys Adapa's ship, and so he interrupts its course. For this he is summoned before the chief god, Anu. He is warned by Ea not to touch any food or drink that is offered to him, as they spell death. "Fetch for him food of life that he may eat thereof. They brought him food of life, but he did not eat. They brought him water of life, but he did not drink." Adapa, carrying out Ea's orders, forfeits his boon to immortality. The references to "life" (parallel in Hebrew history) may be reasonably interpreted as an indication of a primitive belief in immortality.

It may be said, incidentally, that the hymns and prayers of Ancient Babylonia breathe a noble, ethical spirit, and manifest a praiseworthy idealism.

Ancestor-worship is written large in the religion of Ancient Egypt. This had undoubtedly an influence on the religion of pre-Mosaic Israel. We get, in pre-Israelite history, the idea of communion with Ka, and with Osiris (soul). Ka had his abode over the tomb of the departed, only leaving it when the embalmed body disintegrated. The Osiris passed to the vale of Aalu or Peace. Ancient Egyptian prayers include numerous petitions for the welfare of the departed spirits. In their Book of the Dead, comprising incantations and magical formulae, we get the idea that the departed spirit has universal sway, and that he may assume any shape he likes. He could assume the form of crocodile, hawk, heron, or even lotus-flower. We find here a primitive conception of identification with the deity (with Osiris) who is Love. This complete identification with the Divine Essence is the root of the conception of a Future Life.

It has been well said that in Egypt "we have the unique spectacle of one of the most elaborate forms of the doctrine of immortality side by side with the most elementary conception of higher beings ever formulated by any people."

The central principle of Brahminism and its offshoot, Buddhism, is this same idea of the soul's identification with God—"the mystic metaphysic of the essential and original oneness of God; and the soul to be realised by knowledge or self-abnegation."

To know Brahma is to be Brahma. Immortality is to be found in the identity of the soul with Brahma.

Buddhism, which is the religion founded by the Buddha (Sakya-muni or Gotama) about 500 B.C., is really an offshoot from Brahminism. We may define Buddhism as pessimism systematised. Buddha taught that the supreme end of existence is to know (Budh = to know). Combined with this there must be desirelessness, the deliberate crushing of the ego—culminating in Nirvana. Birth is suffering—caused by desire. Extinguish the desire and you end the misery. One authority says, "Buddhism presents the ne plus ultra of the idea of Assimilation, so that its affirmation of Immortality, as constituted by Identification with the Divine or Absorption into one God-body, seems to many to over-

leap itself and fall on the other side into what Westerners find it very difficult to differentiate from Annihilation." The fact is, Buddha wished to discourage speculation on the subject. He seems to believe in the continuity of personal existence, but it is a continuity which is realised by the Soul's complete Identification or Oneness with the Great God. "The Nirvanic consciousness is the antithesis of annihilation—it is existence raised to a vividness and intensity inconceivable to those who know only the life of the senses and of the mind."

China has two religions. Confucianism is ethical—Taoism is really magical. The first teaches Filial Piety, based on Ancestor-worship. The Emperor alone worships Shangti, or Supreme Ruler; those of lower estate adore the sun, moon, clouds, planets, etc., as spirits objectified in Nature; the individual Chinaman worships his ancestors. Confucianism means not so much the immortality of the individual as that of the family. It is Communal Fellowship. When he dies the Confucianist desires simply to be incorporated in some Glorified Family (where it exists we do not know).

Taoism was founded by Lao-Tzu, a contemporary of Confucius in the sixth century B.C. He was a transcendentalist. Tao (Deity) was an Abstraction, and the Chinese, who are a rather practical people, have not been attracted by the system. Still, in its curious mixture of magic, philosophy, and mysticism, it has a deal to teach us. Lao Tzu says:—

"The Tao which can be expressed in words is not the eternal Tao—the name which can be uttered is not its eternal name. . . . All-Pervading is the Great Tao; how vague, how impalpable! Yet within it there is Substance. How profound! how obscure! Yet within it there is a vital Principle. The principle is the quintessence of Reality, and out of it comes Truth."

Identification with Tao is the basis of Immortality:—

"He who knows the eternal law is liberal-minded. Being liberal-minded he is just. Being just he is kingly. Being kingly he is akin to Heaven. Being akin to Heaven he possesses Tao. Possessed of Tao he endures for ever."

The religion of Ancient Greece was polytheistic. It originated in Animism—the worship of natural objects, and the worship of the dead. Its philosophers, notably Socrates, seemed to have pronounced ideas on the subject of the soul; its *raison d'être*, its immateriality, and its immortality. Socrates firmly believed in the future life. Many of the Greek cults, teaching the closer spiritual union with God, imply the continuity of the ego after death, and also the possibilities of spiritual regeneration after death. Zoroastrianism is based upon dualism. It recognises two Chief Beings—Ormuzd and Ahriman—both supposed to be derived from words signifying boundless existence. There emanated from these, good and evil spirits. These created the world, and men and women. The woman was seduced by Ahriman (note, Genesis for parallel), who filled the world with noxious things. Avesta (the sacred book) prophesied the coming of a prophet who would restore the Universe to its former purity.

The complete sovereignty of Ormuzd is to come to pass in the future existence. To get future life, ethical conformity to Ormuzd is essential. Ormuzd, the supreme God, is eternal. Again, it is clearly seen that this ethico-religious fellowship with God is the foundation of Immortality.

Coming now to the Religion of Rome, we may observe that, unlike the Greeks, the Romans were hard and practical, unmetaphysical and unmystical. Their religion was strongly political. Originating in Animism and Ancestor-worship, it eventually came to be identified with patriotism. The Romans regarded honourable service to one's country as the quintessence of religion. This developed into Emperor-worship, the thought of which is historically associated with bloody persecution.

The Roman religion was profoundly influenced by Stoicism (an importation from the Greeks). This philosophy seemed wonderfully adaptable to the hard, pragmatic Roman mind. Stoicism taught the patient endurance of pain, the unwavering defiance of Fate, Nature and Circumstance; its keynote was resignation, with a kind of silent heroism. They regarded death as the liberation of the soul and its escape to its native sphere. We see the hope of immortality "stoically" expressed in the writings of the great Stoics, Seneca, Epictetus, and Marcus Aurelius.

This very brief survey will enable us to see this principle of Immortality in many of the religions of mankind. Crudely, imperfectly expressed, it is nevertheless obviously latent.

"In every one of these Religions we discern in one guise or another the principle of Ethical or Mystical Fellowship, with Deity as constituting at once the ground and the inwardness of Immortality; and in the degree in which that Fellowship is real, as between two correlated and Ethical Individualities, and does not shade off into Materialistic Monism, or into Mystical Pantheism—in that measure is the belief in immortality vital, generative, influential and formative on character and conduct."

LIGHT,

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THE YEAR BEFORE US.

The brief and gracious interlude which Christmas brought is over. The old year has run its course, adding to our record of achievements a substantial quota. If we "live in deeds, not years," then we lived well and fully during 1923. Many things were accomplished; we made a stride, rather than a step, forward. The misery, the fret and the turbulence of the external life, with its political and economic struggles, have had a sobering effect on millions, many of whom are beginning to look very hopefully in our direction. That was sufficiently apparent in the past year. It needs no spirit of prophecy to anticipate that it will be even more apparent during the year on which we have entered, and in the years to follow.

To predict even our immediate future in any more specific way would be rash, although it is rather fog than the blackness of night into which to-day we have to peer. That applies quite as much to any other subject as to Spiritualism. Tremendous evolutionary changes are going on—religious, social and political—all of them, to us, the outcome of those mighty spiritual powers which mould and direct the course of human things. Every one of these changes is in a way related to Spiritualism in its large and central aspect. In these transformations a year is but a trifle, yet a trifle that becomes progressively of more and more importance. For the evolutionary law is moving swiftly now, and any short period of time at present epitomises the progress represented by great tracts of time in the past. Every successive year is more charged with fate than its predecessors. We see the same thing illustrated in the history of travel and traction and the means of communication generally. Aviation, wireless, electric traction, the telephone, are all eloquent of the conquest of time and space achieved in a very few years. The outer world is reproducing the conditions of the interior one, and although they have not yet met, except at points here and there, they are clearly converging, and every year brings us nearer to the complete union.

So, surveying our movement in the large aspect and in the small—its central doctrine of the Spiritual nature of Life, and its departmental activities of psychical research, psychic phenomena and spirit-communication—we look forward to 1924 with tranquillity, with hope, and with confidence. The way is still uncertain, but it is wider and smoother and brighter than of old. Many old barriers have been overthrown, and others are crumbling before our eyes. There is probably some travail of the flesh before us—there is much ominous muttering of war, revolution and famine. But so far as we can bring in the spiritual view, and so help to quell and even avert the results of a blind materialism, these omens may prove as empty as raven-croakings. We hold by a Creative and Directive Intelligence, which is being expressed in an ever-growing degree in the human order. Every year marks an advance, however slight, in this process. And it is in that faith that we set out on our travels in this New Year.

THE MEDIUM GUZIK AND HIS PHENOMENA.

To the Editor of LIGHT.

SIR,—Those of your readers who have followed the correspondence concerning Guzik, the Warsaw medium, will, I am sure, be interested in the sequel.

Fresh from his "triumphs" at Warsaw Guzik and his manager journeyed to Paris, where the medium consented to submit his powers to the scientific tests of the Sorbonne investigators. The committee investigating Guzik included several eminent professors, as will be seen from the following names: P. Langevin, Professor of Physics at the College of France; Etienne Rabaud, Professor of Biology at the Sorbonne; H. Laugier, of the Sorbonne; A. Marcelin, of the Sorbonne; I. Meyerson, Director of the Psychological Laboratory at the Sorbonne.

The scientists, after two series of sittings with Guzik, have just issued their report, which "Le Matin" rightly describes as a "sensational document." The investigators declare as "their complete conviction and without reserve" that there is nothing mysterious about Guzik's "phenomena" which were produced entirely by trickery. The observers state that when the control was relaxed he used his elbows to touch the contiguous sitters, and displaced objects by clever leg-swinging. When Guzik was scientifically and automatically controlled, no phenomena occurred. In every case when "phenomena" were produced, one of the investigators was able to reproduce the same effects by normal means under identical conditions.

The official report of the above eminent French savants has just been published in "L'Opinion," the well-known weekly, of the 20th inst, and a long *résumé*, with portrait, appears in "Le Matin" of the same date.

Someone once described Guzik's *séance* as a *marivage farce*, and the "practical" side of the "joke" becomes very apparent when it is remembered that the medium and his manager, Jelski, required *twenty pounds per sitting*, and expenses, when recently asked to come to London. Further comment is needless.—Yours, etc.,

HARRY PRICE.

Royal Societies Club,
St. James's-street, S.W.
December 22nd, 1923.

THE SPIRIT OF CHRISTMAS FUND.

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DAVID GOW.
H. W. ENGHOLM.
F. R. SCATCHERD.

THE MORNING LIGHT.

Oh, backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer;
Destroying Siva, forming Brahm,
Who wake by turns Earth's love and fear
Are one, the same.

Idly as thou, in that old day
Thou mournest, did thy sire repine;
So, in his time thy child grown gray
Shall sigh for thine.

But life shall on and upward go;
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats.

Take heart!—the waster builds again—
A charmed life old Goodness hath;
The tares may perish—but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is grey
With morning light!

—JOHN GREENLEAF WHITTIER.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Universal interest has been shown amongst people of all Christian denominations in the text of the Archbishop of Canterbury's letter on the Unity of the Christian Churches. It is obvious, however, to those who know what barriers exist in doctrine alone amongst the various denominations that unity, which should include the Roman churches, is impossible in this age. That such a condition can ever exist as mankind is at present constituted is well-nigh impossible. To reach the sphere of spiritual unity here is not for earth dwellers. There is too much for the orthodox to learn and unlearn, and not enough time in man's span of life in the flesh for him to acquire that reality of truth unalloyed, and to which we will ultimately arrive at after much learning and purging as we journey through the progressive spheres. The brotherhood of man is the first lesson to be learnt and is the real key to the door of spiritual unity. If the Christian Churches can bring this first lesson home to all people, it will find that true unity in religious thought has been accomplished, and when men unite in the common purpose of loving God by practising duty to their neighbours, then the present barriers will fall like the walls of Jericho, as all men will raise in one voice the cry echoed by their brothers and sisters in the spheres, "We acknowledge One Father God, for we are His immortal children."

The periodicals during the Christmastide still consider it seasonable to dish up ghost stories for their readers' consumption. This, of course, is clinging to tradition, though spirit return to earth conditions is not for one moment confined to Christmas time or any other particular festival. As the truths of Spiritualism become more universally known, this periodical habit of a superstitious past will gradually be dropped. Some ghost stories make strange and foolish reading when perused by those who have at last got into touch with some loved relative or friend beyond the veil. The clanking chains and gliding forms of spectral shapes with hideous faces is stuff only fit for boobies, and no Spiritualist can take such things seriously or be thrilled or chilled when reading effusions relating to tomfoolery of this kind. When our people do return to us they usually come back in quite a rational manner, although their re-appearance may startle for the moment those who are still steeped in tradition and superstitious fancies. In the "South Wales Daily Post" a small space was devoted, just before Christmas, to a real ghost story. It was just because it was so simple, so direct, and convincing that not much notice was paid to it. The paragraph read:—

Mr. Conley, the Spiritualist, who preached a sermon at the Assembly Rooms, St. Helen's-road, on Sunday evening, stated that on one occasion, whilst he was sitting in a room by himself, he distinctly felt a grip on his shoulder, and then he heard a voice saying: "I am Joe." He at once recognised it as that of a very old friend of his who had been drowned some time previously. "Well," he said, "if you are my old friend, Joe, where did they find your body?" Without hesitation the answer came: "It was picked up on the beach, seven miles from Weston-super-Mare."

There were no clanking chains, moans, or mysterious footsteps at midnight about this statement. Just one friend greeting another one. One still in the body, the other in a body suited to a life of greater freedom and better opportunities. The Spiritualist does not confine the visits of his friend beyond the veil to certain times of the year; he is always ready for a friendly greeting. It is no "ghost story" for him, but one of the most natural, true stories that can ever be experienced.

The "Harvard Crimson," published in Cambridge, Mass., U.S.A., in its issue of December 3rd, gives a brief report of some of the remarks made by Professor William McDougall, of the Department of Psychology, at a meeting of the Graduate Schools' Society in Phillips Brooks House. The Professor said:—

"No one who has been confronted with the evidences of psychic phenomena can say that there is no case for investigation." He then described the various types of phenomena known as psychic. He said in part: "The first group—physical phenomena includes rappings, strange voices, the movement of inanimate objects, 'hauntings' and other outward manifestations of the supernatural—all the things, in other words, which constitute the stock in trade of an ordinary Spiritualistic medium."

"Although fraudulence has been proved in many cases, there have been instances of seemingly genuine phenomena. Most authorities still agree that there is a case for investigation. The latest and most fashionable phenomena are those dealing with ectoplasm. It is a subject which has startled some of the most cold blooded investigators. Ectoplasm is the name given to the apparition

of some vague white substance, which seems to exude from the body of the medium and then to assume shapes recognisable as the images of deceased persons. Investigation may reveal a new form of trickery or it may put us on the track of the discovery of some new biological theory. The second class of phenomena is sharply discriminated from the first. It deals with mental rather than physical manifestations—which may best be described as the transfer of messages without the ordinary means of sense communication. There have been many famous mediums who have possessed this power. There is one, estimable lady still living in Boston, who, while in a trance, revealed the most extraordinary knowledge, which seemed to come from some deceased person. Both by hand and voice she was able to transmit messages seeming to come with certainty from persons no longer in the flesh."

The "Progressive Thinker," the Spiritualist journal published in Chicago U.S.A., in its issue for December 22nd, publishes, without comment, the following story:—

Near this place (Spencer, W. Va.) lives a most honourable and respectable family, consisting of an old man, Israel Snyder, his wife, and his sister, each of whom I believe to be up in seventy years of age, where they have lived all their lives. There are no more truthful people in the broad land. I know them personally to be all I claim for them, having often handled business in a professional way for the various members of the family. About twenty-eight years ago Brother Snyder built himself and family a very nice and commodious residence on his farm, where they have continued to live happily together until now. At the time he built his dwelling house he caused ordinary door locks, with white porcelain knobs, to be placed on each of the doors; about two weeks ago, the four knobs on the two front doors suddenly turned from a glistening white to a glistening black colour, without any reason whatever for so doing, so far as they know. One of their sons, Mr. O. V. Snyder, a very conscientious young man, whom I have been pleased to regard as an intimate friend for many years, very recently came to my office and reported the strange occurrence to me and appeared to be very fearful that it was meant as an evil omen for his parents and aunt, and requested me to come on the next day and see the phenomena for myself. On last Sunday my son and partner in business got into our automobile and were soon at the home of Brother Snyder and found the report to be absolutely true, as all will find by visiting the place. We found that the knobs on all the other doors were still white as snow, but the four knobs on the front doors were as black as tar.

I have for many years endeavoured to look into such matters from a scientific standpoint, but I confess that I am utterly unable to fathom this little mystery.—Thos. P. Ryan.

From "Truth," in its issue of December 26th, we gather the following information:—

In a notice of "The Life of Sir William Crookes," which appeared in "Truth," of December 5th, the reviewer commented on a footnote concerning the confessions of mediums, which runs as follows:—

Personally, I do not attach much importance to such "confessions." If we believe a medium's confession, why not believe another medium's assertion of genuineness?

The critic observed that you might as well advise the court to pay as little attention to a prisoner's plea of guilty as it does to his declaration of innocence. Sir William's biographer, Dr. Fournier D'Albé, replies as follows:—

To the Editor of "Truth."

Sir,—My footnote in "The Life of Sir William Crookes" (p. 225) seems to have puzzled your reviewer. But I think the matter can be made quite clear. Are we to take a medium's assertions of either trickery or genuineness seriously? The medium's organism and mentality are supposed to be rather unstable and erratic, and it is quite conceivable that, in a moment of general *malaise*, they might wish to create a sensation in the opposite camp (and expect to be welcomed there) by making a "confession" of non-existent fraud. I have even known cases of mediums being offered substantial rewards for making such a confession, so that their "self-interest" would then point distinctly in that direction.

I am not a Spiritualist, and hold no brief for Spiritualism, but I am strongly of opinion that all abnormal phenomena should be scientifically investigated. And the "mediums" themselves are about the last persons whose verdict I should seek, either for or against. It is their phenomena we should study, and not their opinions or assertions about them. Your reviewer's remarks are only justified on the assumption that all mediums are necessarily frauds. And that is the very point which is still *sub judice*.—Yours truly,

E. E. FOURNIER D'ALBÉ.

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 824)

THE MORTAL LEANS ON A SPIRITUAL STAFF.

And so you may see how the spirit-life of spirit-places is caring for the mortals of worlds and systems of worlds with the tenderest solicitude. Such action would seem to be a natural condition and endeavour for spirit-life. I have told you this also in the first Message. So the mortal is really leaning on a spiritual staff, if he would but use such, and not rudely thrust it from him. He has but to ask and it will be placed in his hand, and he will be influenced how to use this to his best spiritual gain; not for material success, for accumulation, or so that one of mortal world may have a preference over his brother.

THE MESSAGE, TO GIVE CONVICTION.

This Message, as I have told you, with all that may come through my spirit-power to you, my beloved husband, the sensitive and receptive earth-recipient, is to give conviction to the earth-man that spirit-life and existence and progress are a surety, so that he may tread lightly and happily through the earth-paths, seeing flowers where there are thorns, and covering the forbidden discouragement and seeming tragedies with a loving canopy of optimism. As, in a morass of darkened and unlovely waters, there is sometimes an upper surface of shimmer and opalescence where the colours of heavenly blue gently rest, so should his earth-walk be. And so will this be to the future earth-mortal, far, far in the distance; his consciousness so sure, his eyes ever turned to beauty and spirit.

THE PERMEATION OF LOVE LIKE A MAGNETIC SPRAY-RECEPTANCE.

We are always filled in the higher places with the celestial calm, which increases in its wonder of tranquillizing power as the higher planes are reached. It would seem that the florescence of the earth-virtues would be of sequential importance to the spirit-souls, when they have "passed over." I have enumerated these in the first Message. But I must first write again of that overpowering emanation that is always influencing us . . . love! How often have I struggled to express the exhilaration and the celestial tenderness that it brings to us, the spirit-children of the higher life. And I have explained the principle of sequential unfolding for each higher plane. So the realisation of love of the higher places of progress is ever-enveloping, ever reaching us as magnetic spray-receptance. I cannot explain to the mortal. It would seem impossible to bring an earth parallel.

THE REFRESHMENT OF THE MORTAL EARTH-GARDEN.

The earth-garden and flowers you remember! How they are refreshed by a man-device that sends myriads of water-globules over their unfolding leaves and opening petals. It seems to reach them better so, and to cover generously, and to enter each flower-cup, and each tiny leaf retains its share. Such refreshment overwhelms in its mist-dancing particles, that seem to seek the hidden places and parched places where the little green mouths open so pleadingly, and drink in what will give them new life. And when they are satisfied, still more the waters tenderly reach them again and again, as if for fear some little hidden leaf may still want. And so small the particles are, and the breeze carries them like dancing fairy-jewels far into shadows, so generous, so tender, so ever-permeating! And in this way the celestial love, joyously and lovingly, as the fairy jewel-spray, inundates the souls of the celestial places.

LOVE IS OF DIVINE SIGNIFICANCE.

Love! . . . Love! To the mortal the world seems so bare, as he writes it, in its awkward earth-dress. It should never be written, and only now, in man's elementary state, is it written. For it is of such divine significance that

it should be given a spirit-dress other than the materiality of a written symbol. Its essence is of mystical significance. It should have, for mortal expression, the mortal phenomena of tenderest impressiveness, the iridescence of shimmering waters, the opalescence of dreamy dawns, the pale flower-palette of the early spring meadows . . . but not written, not written!

"REMEMBER: THE LITTLE INNER SPARK CAN NEVER BE ANNIHILATED."

Love is the central radiance and celestial stimulus of each spirit-entity, and, as in the mortal, this element might be considered but as a tiny seed around which encircles another portion of what has matured as fruitage, so in spirit-places the tiny seed has been touched by spirit-laws, and has expanded in a glorious radiance and ever permeated outward more and more, until it gradually absorbs the surrounding matter, and gives to it its substance and glory.

This outer covering or the encircling folds that sometimes sadly press the little God-spark in each mortal of mortal-worlds are the mortal virtues and strivings, some so unhappily embryonic and often tarnished. Love touches such in the heavenly places, and they gradually, by evolution through spirit-places, reach the perfection of such virtues, which change of condition is consummated through the power, in each, of the central essence of celestial love. And remember, for the mortal, no matter how low he has fallen, the little inner spark can never be annihilated. No matter how tragically and unhappily he may forget his duties of sonship, through God's love this inner fire will never be entirely quenched. If this were possible there would be spirit-annihilation, which does not exist.

PREPARE!

But this the mortal should ever remember, with memory stimulation aroused, so when the mortal mind wanes and slumbers before its awakening in celestial places, the memory of what I now tell you, will even then be as a burning white-heated cinder that is left, when the great wood has flamed and fallen . . . this he should remember: That if he crowd the little spark through earth-follies and vices, his plane in the spirit-world when he "passes over," will not be an exalted one. And again, I sound this call from the spirit-world to my brothers of the earth-world: Prepare! . . . There is no more writing at this time.

INNER SPIRIT-FUNCTIONING.

I have endeavoured to explain, as well as mortal consciousness will permit, the ever unfolding and accentuation of those earth-qualities the mortal possess in the higher places. The limitation of his spirit-perception, and the absence of earth-phraseology to express such, will make such an endeavour unsatisfactory, but may give to him a faint glimmer of the development in these places beyond the mortal life. I will now write of the appearance, to spirit-vision of these higher places, beyond that of my own spirit-existence. I have explained that all perception is through spirit-functioning, and not as the mortal sees or hears or as pictures come to him. This the mortal must appreciate.

INNER FUNCTIONING UNUSUAL TO THE MORTAL.

What comes to the spirit-soul is the stimulation through spirit-phenomena and spirit-entities outside of himself; and yet he appreciates such stimulation as an inward stimulation. The nearest I can explain to mortal appreciation would be in those moments, when he closes his eyes, and yet before him, as distinct and vivid as if the physical phenomena were actually before him, he is able to see in detail such objects in minutia, or again, in the mass. And so the earth-man also may hear sounds, crude, or in their complexity and beauty, as in music. And so he may see also colour, and what the artist formulated in his art through this, and the grace and power of line. And so the spirit-life functions and senses through this inner process, which is unusual and strange to the mortal.

(To be continued.)

NATURAL LAW AND SPIRITUAL PLANES.

AN ADDRESS DELIVERED BY MRS. PHILIP CH. DE CRESPIGNY
AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

The newspaper is the weather-cock showing which way the wind blows, and in more than one lately we have had reference to what they call, "X-ray sight," or a sixth sense. Some of us have called it clairvoyance—and been laughed at. But it is possible that in the X-ray we may find the explanation of the first steps in clairvoyance. The wave-lengths of the X-ray are immediately above those of the violet, which vibrate at the highest rate visible to normal vision, and clairvoyance may mean the power of response to those ultra-violet waves to which the ordinary individual is blind.

But even "X-ray sight" would have its limitations. It might account for the power of seeing into closed boxes, or into people's pockets—sometimes called thought-reading—but it would still leave the wider fields of "clear sight" untouched and as great a mystery as ever.

It is possible—even probable—that diagnosis by clairvoyance may mean this X-ray vision—the power of seeing through the outer covering of flesh and blood and locating mischief in the bones or organs, a power undoubtedly possessed by some psychics.

In the deductions we draw from what clairvoyants tell us, we should always exercise a certain amount of caution. We have seen some of the tricks the laws of nature can play in this world of illusive matter, where we are able to investigate more or less freely, and none of us know how far the laws of the next world may trick us in our ignorance and deceive the most serious investigator. A newcomer to this plane, knowing nothing of the laws of refraction of light, might declare that here he had seen an oar bend at a considerable angle merely through impact with water; if he knew nothing of the laws of reflection he might swear there were two people in a room when one had been only his own reflection in a mirror. The phenomenon of refraction on other planes might well lead us astray when we know how on this plane a considerable distortion of an object can take place in the passing of the light ray from one sort of medium to another. Our conception of physical matter is purely relative. I am not for a moment under-rating the wonderful power of clairvoyance, nor doubting the *bona fides* of our good mediums, but as what we get through them has passed certainly from four-dimensional space into three-dimensional, not to mention on occasion through the brain and organism of more than one medium, it is only rational to conclude a certain amount of distortion may have taken place which confuses the result, quite unconsciously to the mediums who have been the channel, but requiring some knowledge of law and a certain common-sense discrimination in the interpretation.

It should be comparatively easy to get an explanation of psychometry on a basis of Natural Law.

We know that vibrations—as potential energy—can be stored in certain objects and released when the necessary stimulus comes along. The "sensitive" is keyed to a very high pitch of responsiveness; he has the power to detect vibrations where the ordinary person is quite unconscious of them, just as are some insects, and it is surely not difficult to believe that vibrations in tune with his own will answer as tuning-forks do, or a wireless receiver. We know ourselves how a sight, a sound, a scent, will reawaken vibrations stored in our own consciousness, and for the moment transport us into the old circumstances. Should the synchronisation of wave-lengths supply the necessary stimulus, contact between the object and the psychometrist may well release the electrons stored there by the activities of previous circumstances, and that passing from atom to atom of his nervous system they set up once more the conditions through which they were originally generated—just as the record in the gramophone, when the flow of electrons is set going, will give out the vibrations stored in it by sound-waves.

In all countries, in legend and fairy-story, there are tales of man's power to make himself invisible, and these traditions are also to be found in many sacred writings of the various religions. In our own Scriptures we find instances of this, performed by the great Teacher, Who always claimed to work through the law and not against it.

Is it possible—I put it forward tentatively—that the deductions of Einstein may furnish a clue to this phenomenon? If the light from a star be deflected when passing in proximity to the sun, we should see the star not where it really is—if one may use that expression—but at another point close to it in the heavens. We see only what the rays bring us, therefore if the ray be deflected from the straight course, we should see the star where it isn't! Not only that, but we should not see it where it is. A knowledge of supra-physical law might possibly enable an agent on the "other side" to deflect the rays carrying certain objects from the eyes of those around, and so render those objects invisible.

That objects can on occasion be rendered invisible to the photographic lens has been demonstrated. A photograph was taken not long ago, in which the sitter had

entirely disappeared when the plate was developed. A medium was present, of course, but was not the sitter. The chair was there in every detail; but although photographed in full view of several reliable witnesses, the sitter had disappeared! There must be some explanation of that!

Thought itself seems to be a proof of the unbroken continuity of the vibrations constituting the Universe—the link between the matter of this plane and the matter of the next. It is the cause of, and the result of, chemical changes in the brain; one must suppose a flow of electrons to be set up from atom to atom, as in other manifestations of energy, either by a stimulus from outside, or by an effort of the will—a spontaneous effort which supplies the energy necessary for the activities of the ether caused by the movement of electrons. Thought, particularly the highest form of it—creative work—wastes the physical tissues, eats them up. This waste of tissue, which we recognise as exhaustion, has to be replenished by the absorption of physical matter in the shape of food, material atoms of bread and meat, which in their turn are eaten up by the action of thought. Streams of electrons must be sent out into the aura—which may possibly represent the magnetic field of the human organism—for as these chemical changes never cease so long as we are conscious or awake, waves in the ether must result. The brain is a wonderful mill, working at high pressure, converting always the gross atoms of physical matter into the more subtle matter of etheric conditions. It may be that such thought-forms as can be photographed are ectoplasm, or it may be something of a more subtle nature still, but as physical matter goes towards its generation and replenishes the consequent waste of tissue, there must surely be something of the matter of this plane in the thoughts we send out into the next. The "producer" would naturally hand on something of its own nature to the "produced."

It is a suggestive fact that clairvoyants tell us, with regard to the production of thought, that every distinct, lucid thought is sent out into the aura in a little eddy, and then takes form in one way or another. This would bear out again the old saying, "As above, so below." Just as we have the Divine Will sending whorls of energy into the ether to result in matter, so we, endowed with a faint reflection of that Will, send out the tiny whorls of thought that materialise in various ways and control matter through the medium of brain and hand, or that take form in abstract ideas and different lines of art.

It is easy to realise this power of thought or will over matter if you take the example of the emotions. Humour, for instance. An outside stimulus arouses a feeling of amusement and the chemical change which instantly takes place in the brain sends a stream of electrons—of tiny ether waves—to certain facial muscles—of physical matter, it must be remembered—and the shape of the mouth alters, expands into a laugh. It has been the thought passing through the brain that has caused this disturbance. But if you think it inadvisable to laugh you immediately direct another stream of electrons towards the muscles and you control them by an effort of the will. Your features remain unmoved. You are preventing the passing of electrons from atom to atom by your will only. Every time you recall thought from straying you are imposing your will on the atoms and electrons of the brain and forcing physical matter to work in a given direction. In controlling the emotions you have the war between the flesh and spirit mentioned by St. Paul. You are tuning your own vibrations to a higher pitch and thereby becoming responsive to higher levels. You are making your own Heaven, and on passing over will go to your "own place"—the level with which you are in tune.

It is only logical to suppose that when the reactions of the movements of electrons pass from our ken, either at the violet end of the spectrum or in the most rapid sound-vibrations, that the atoms of the realm into which they pass should be lighter, creating shorter wave-lengths than anything we know here, but that they should be built on the same plan. Coronium, if definitely placed among the elements of matter, will denote something of a more tenuous nature even than the hydrogen atom; but that, one must presume, would be heavy in comparison with the thought-stuff which is apparently the matter through which we work in the next world. Coronium would put the nose of the hydrogen atom out of joint, but if we could isolate and analyse ectoplasm we should no doubt find something infinitely more tenuous still.

In most of the injunctions of the sacred writings there has been a solid truth for foundation. Christ told us to love our enemies. Here we can see natural law at work and its results. If a man sends out towards you a vibration of hate, and it finds in you a responsive note, it is absorbed and works you harm—just as some objects will reject the red and blue rays and reflect the yellow. If there be no responsive focus in you, the hate-vibration is reflected like waves from the face of a cliff, and returns to its source and your enemy is hoist by his own petard—but I am afraid you must not find any satisfaction in that, or the vibration may remain with you!

It should be easy enough to believe in auras, as a matter of logical sequence, when the scientists of to-day tell us there can be no change in matter without a resultant stream of electrons and waves in the ether, and that all

(Continued at foot of next page.)

PROFESSOR RICHEL AND "ABSOLUTE PROOF."

To the Editor of LIGHT.

SIR,—One point in Prof. Richet's recent book seems, so far as I have noticed, to have escaped the observation of his critics. On pp. 212-3 he discusses the George Pelham communications through Mrs. Piper, which he admits to present disturbing evidence of the survival of conscious personality. Yet, he concludes, Spiritualists cannot adduce this evidence in support of the survival theory *unless they can prove that Mrs. Piper could not have received the Pelham information in any other way* (italics mine). Prof. Richet has here made a bad slip in philosophy. There is no scientific law whatsoever that will stand the test he here imposes upon Spiritualists. Take the familiar law that water results from the union of oxygen and hydrogen in certain proportions. Has anybody proved that the resultant water is not due to some other factor in the process? Briefly put, Prof. Richet asks his opponents to prove a negative; which is a task more difficult than ever magician set to fairy prince.

Modern philosophy eschews "absolute" proofs. When an hypothesis attains a certain high degree of probability, it is regarded as "true." I have no absolute evidence of your existence, my dear Editor; but if the reproduction of recorded psychic phenomena can be so regularised as to afford evidence of survival one-tenth as workable as that regarding your existence, the world will be converted to Spiritualism. It will have no sickly doubts as to whether the evidence of its senses may not be due to some cause at present unknown.—Yours, etc.

HENRY MEULEN.

THE BLOOM OF LIFE.

Surely the most exquisite sight on earth is a glowing, gurgling, dimpled baby. Kicking out with plump little legs, reaching out with dear little arms as if to invite all the world to worship, as indeed it does, at the shrine of Love. Looking into the big blue eyes of such a babe recently, I felt as if I were gazing into the pools of God and visioning the great depths of an awful purity. No man can look on such a thing and not feel the challenge to a nobler life. Truly a little child shall lead us.

Again, who can look unenthralled at a sleeping babe, its little cot treasuring a glistening white radiant innocence. No artist or sculptor can ever exhaust its wonder and inspiration. The voice of Christmas and of the New Year is essentially the voice of the child. The harsh, discordant notes of mercenary and sensual thought die away under the silent rebuke of a child's purity. How true were the words of Jesus—"of such is the Kingdom of Heaven"! The babe is the real power of the future even amid the realities of Life. One often sees the stolid policeman yielding to the majesty of King Baby as it is escorted through the traffic on a congested crossing—also on the railway, how everyone makes way for the tender little life, everyone feels with Wordsworth that Heaven lies about us in our infancy. The writer just now feels very proud of the fact that he is a humble worker in a great movement, marking the wonderful response given in answer to the appeal of the child for the "Spirit of Christmas" Fund. It is magnificent, and a proof that the heart of Love is at work even in an imperfect world, and that ultimately this sad old planet will be redeemed from ill and become the Kingdom of God and His Christ.

—HARRY FIELDER.

(Continued from previous page.)

vibrations have their colour although it may not be apparent to our eyes. The vibrations sent out by the chemical changes in the tissues of the brain consequent on thought and emotion, both of which are to large extent controlled and coloured by characteristics and impulses, must necessarily be evident in the field surrounding our physical bodies—the magnetic field which is the concomitant of every electrical discharge or current. Some of us, like copper—are good conductors; we part readily with electrons, giving out all the time to others. Some are insulators like glass, reluctant to part with them, encasing themselves in a reserve or self-absorption that makes them of little use to their neighbours, unless it may be in the negative and limited fashion of the insulator.

The mysteries of sound are only beginning to be revealed. We have touched on the form side of creation which seems to have its first source in sound vibrations. "Let there be light!" brought life and movement into the ether; "In the beginning was the Word!" would seem to indicate that sound was responsible for form, and experiment with regard to sound and form seems to confirm this suggestion as can be illustrated by the eidophone.

A chord on the piano will make a bit of mended glass fall to pieces again, and no doubt the walls of Jericho fell under the same stimulus—that of organised sound. The "mantras" of the Hindus are all connected with the influence of sound over the laws of Nature, and in the old writings it was forbidden to say certain names. There has always been a tradition that to know the true name of God and speak it, would disintegrate the universe—cut off possibly the energy that keeps us going. Hence the injunction to abstain from

MR. MALCOLM BIRD AND PHYSICAL PHENOMENA.

Of all the physical phenomena which I have witnessed there are many for whose fraudulent production, under the given conditions, I can without serious difficulty find a way. There are many more for whose production of fraud I can still see a way, but only with serious difficulty—that is to say, so far as I can see, to account for them in this fashion one would have to make assumptions far-fetched that the question would arise whether they were not more objectionable than the outright hypothesis that some psychic force was at work. And finally there are many for whose fraudulent production, under the given conditions, I can conceive no possible way. It is understood that I do not know all there is to know about fraud and sleight of hand. But making due allowance for this it is my best judgment that, of physical manifestations which baffled me altogether or forced me to make objectionable assumptions in the effort to explain them as due to fraud, I have seen enough to establish a good degree of probability that some of them were genuine psychic phenomena.

Powell, in spite of the failure of the critical test, was the most convincing of all my mediums. It will emphasize well the tentative character of the conclusion just expressed, when I say that if Powell were demonstrated to be a fraud, I should be inclined to reverse the verdict as regards the probabilities as against my having seen genuine phenomena. To put the same thing differently, I am prepared to listen to argument on Powell, and if you can show me how Powell's results could have been obtained through fraud, I will grant that all else I have seen could presumably be so obtained, too.

Next to Powell, I hardly know whether to place Mr. Besinnet or Mrs. X. The Toledo medium is perhaps more finished, but Mrs. X's manifestations I suppose to be intrinsically the more surprising. Hope would come near Sloan's mediumship is not pre-eminently physical and would not stand on its own legs if unsupported by the work of his betters, Frau Vollhard is even less satisfactory.

The Kluski casts would rank ahead of Powell, even if one had been present when some of them were made. Even as they are, they constitute a formidable exhibit, and one which has weighed heavily in my balancing of probabilities. If objective psychic phenomena really occur, we can't on forever refusing to accept them on authority! There must come a point after which we shall no longer persist that every medium perform for every observer just as we all admit that the earth is round and travel about the sun, though precious few of us have ever personally observed these facts for ourselves. I do not know anyone can give the Kluski shells serious consideration without coming to realise that the psychic claims rest upon a formidable foundation.

—From "My Psychic Adventures."
by J. MALCOLM BIRD.

ERRATA.—In the poem, "Haunted Houses," by Le fellow, printed in LIGHT on the 22nd ulto. (p. 811), stanzas were accidentally transposed, viz., the sixth and seventh. That commencing, "The spirit world, etc.," should follow the one beginning, "Our little lives." And the "real" in the last line of the ninth stanza should be "realm."

taking even the name we give Him in vain. One can imagine that a knowledge of supra-physical law in ignorant hands would have spelt disaster for the world, and may have been the hidden meaning in Christ's words to His disciples when He told them there were many other things for them to know, and added, "but ye cannot bear them now."

For a long time some philosophies have taught that we do and think is registered in what are called "Akashic records" on higher planes. That these records could be read by experts and our pasts retraced. That we are each in fact our own recording angels—the Record Angel of the Bible.

Now, I am told, some scientists are groping after some idea—that everything in physical life may be photographed on the ether and preserved for all eternity. Some of the apparitions we hear of are supposed to be automatic repetition of incidents photographed on the ether.

Having seen that all matter, as we know it, is made of a question of wave-lengths and vibrations caused by movement of particles of negative electricity, and having followed them to the point where they pass from cognisance of our senses, it should be easier to postulate a plane where matter is constituted of still shorter wave-lengths, and of so tenuous a nature as to be amenable to the direct influence of the will; that we pass at death into an octave immediately above our own, governed by laws subject to cause and effect as inexorably as here, and part of a glorious scheme. Every little bit of knowledge acquired means a further widening of consciousness, a forward for ourselves towards a comprehension of things at present we must be content to admit passes man's understanding.

EXPOSING IMPOSTORS.

To the Editor of LIGHT.

SIR.—You may be interested in the following account, taken from "The San Diego Sun," telling of the good work done by a Spiritualist, Mr. J. Johnson, in publicly denouncing a member of the parasitical tribe of rogues which exists by fastening upon every vital movement that engages the popular attention.

Mr. J. Johnson is a well known Spiritualist and medium, whose work was commended by Ella Wheeler Wilcox, who referred especially, I remember, to the "gentleness" of his manner.

The Spreckels Theatre is where Sir Oliver Lodge and Sir Arthur Conan Doyle gave their lectures.

Having but just returned to town, I can do no more than quote from the newspaper:—

SPOOKS ARE GIVEN A DEUCE OF A NIGHT WHEN S. D. PSYCHO SHOWS UP FAKER.

Patrons at Spreckels Theatre last night—and there were nearly a thousand of them—got more than their money's worth.

They were entertained by "Dr." Alex. Hume, now declared the Doctor Cook of Spiritualism, who endeavoured to give a demonstration of his contention that the light contains occult forces.

First of all it must be said that Hume was serious in his efforts to enlighten his audience. He appeared on the stage with great dignity and briefly outlined his programme. Then to prove his honesty he asked for persons in the audience to step to the stage to assist him in producing alleged spirits.

J. Johnson, English psychic, and well known in local Spiritualistic work, was one of the first to step to the stage. He was unknown to Hume.

Then the seriousness of the show turned to comedy, with Hume playing the leading part and Johnson "the villain of the play."

Johnson interrupted Hume in each of his efforts to produce spirits to inform him he was a faker, much to the merriment of the audience and the disturbance of the leading performer.

In commenting on the performance, Johnson to-day declared that Hume is an "open and deliberate faker" and that he "should be arrested—alleged spirits and all."

Hume's tricks prove bad imitations of true Spiritualistic work, according to Johnson.

"When I exposed Hume after his first false representation," Johnson said, "Hume asked me to be quiet." "You old rascal, you," I said, "I won't be quiet. I'm on the stage to represent the people and won't have them fooled."

"Hush, don't make a scene," he said.

"The tricks performed by Hume could have been performed by any schoolboy," Johnson said.

However, it must be said that Hume collected his money and cleverly disappeared.

But Johnson had his innings. At the close of the show he was called upon for a certain speech. He took all the bows that generally come to the star of a play. In his speech Johnson declared Hume was a faker and that he should be arrested. He then went into detail and exposed all the tricks used by Hume. He said the people should demand their money back, but they had had such a good time they did not appear at the box office. Tickets sold from 55 cents to 1.65dol.

All of the above goes to prove the truth of what LIGHT has often maintained—that the unmasking of imposture is usually the work of a Spiritualist. And our cause could exhibit no surer sign of robust health. Anyone who has handled live-stock knows that when an animal is unable to throw off its super-abundance of lice, ticks, and vermin of all kinds, it is in poor health. The prompt and vigorous action taken by Mr. J. Johnson in cleansing the skirts of Spiritualism shows the exuberance of vitality that animates our cause.—Yours, etc.,

B. M. GODSAL.

San Diego., Cal.

November 30th, 1923.

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- Chapter IV—Cause and Effect.
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- Chapter VII—The Secret of Abundant Supply.
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WAYS AND REFLECTIONS.

The subject of dreams, to which some of our magazines have been devoting attention of late, sets me reflecting that absurd as many dreams are, there is occasionally something significant in their very absurdities. Analysing some of these "ridiculous" dreams I have found occasionally very definite points of telepathy. One was a dream in which the appearance of a friend to the dreamer was involved with an inspection of enamelled butterflies and a party of children. On inquiry later it was found that the friend (in another part of the country) had been (unusually) teaching a class of children, and subsequently looking in a jeweller's shop-window and discussing some enamelled butterflies with a companion. Of these things the dreamer knew nothing, but they wove themselves into the nonsense dream with one or two other facts, which only seemed grotesque because of the framework of absurdities in which they were presented.

The case of the dreamer who carried on a dream-conversation with a Zulu and then stopped because, wanting to ask the Zulu a question, he suddenly remembered that neither of them could speak the language of the other (!) has a quaint significance—a little subtle, perhaps, but worth noting. It suggests the sudden incursion of the self-conscious mind which in these, and many cases in real, not dream, life, brings in doubt, obstruction and difficulty. In short, the unconscious mind can do and often does things of which the conscious mind is incapable. It is as the poet said of those who seek spiritual experiences: "These things come not to watchers; Nature gives to the unconscious only, things divine."

Mr. Leigh Hunt writes to express his surprise that the frequently-quoted saying, "What is Mind? No matter. What is Matter? Never mind," is never given completely. There is, as Mr. Hunt points out, a third clause, "What is Spirit? It is immaterial." And that is at least as witty as the answers to the two previous questions.

Although we are not accustomed to take "Old Moore's Almanack" as a really serious contribution to the literature of prophecy, it occasionally makes some lucky shots and "brings off" a prophecy in an astonishing manner. I remember a good many years ago it predicted a dreadful railway accident in Scotland in a certain month, and the accident duly (or unduly) happened.

Several friends have called my attention to the issue of "Old Moore's Almanack" for 1924 (Roberts and Company, Original Edition), where it is a little curious to observe that the illustration for May, which contains a ghostly figure, is explained in the text by the statement that "the figure draped in white is the Spiritualist side of the picture." And the prophet tells us that, "Tremendous efforts will be made by many really competent men to establish without doubt the fact that there is a life beyond the grave."

It is a pretty safe prophecy at any time, because these efforts are now being made all the time. But the prophet's comment on the fact is at least worth quoting, for he goes on to say that "When this [the life beyond] has been proved beyond any shadow of doubt, the whole of the human race will emerge from the gloom that has held it earth-bound for centuries." He "sincerely hopes that the work of all the earnest men who are giving their time and thought to this tremendous issue will be crowned with success."

This is very nice of him indeed. We quite understand why the dear old prophet finds it necessary to explain that at no time has he ever "held a brief for these so-called Spiritualistic gatherings" (why "so-called"?). The fact that he selects May as the month in which the main work of psychical research will be conspicuous is interesting, and (if I can remember to do so), I will observe whether the event tallies with the prophecy.

D. G.

GOOD COUNSEL.

Let be thy wail, and help thy fellow-men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
And send the day into the darken'd heart;
Nor list for guerdon in the voice of men,
A dying echo from a falling wall;
And lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing, whence, if thou
Look higher, then perchance—thou mayest—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!

—TENNYSON.

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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."

WHEN SPIRITUALISM BEGAN.

The idea that Spiritualism began with the manifestations at Hydesville in 1848 is sometimes derided by reference to the psychic phenomena recorded in all ages. It is well to correct loose statements, but it should be done with discrimination. What seems to be the case is that at Hydesville began the first concerted and deliberate attempt to open up communication between the spiritual world and humanity in the flesh. The "Hydesville rappings" represented the crude beginnings of an effort which, since then, has become world-wide. All such humble beginnings of every great work have been ridiculed in the same way by those who were quite prepared to enjoy the results when the undertaking had been carried to success. It is well to remember, however, that Spiritualism is too vast a matter to be quickly matured. We are still only on the fringes of the subject, and there is still scope for the jests of the sceptic which may be taken much too seriously. We prefer to take the jokes of the scoffer in good part, well knowing that the whole of the argument is against him. Modern Spiritualism may be said to have begun at Hydesville, but Spiritualism itself is as old as humanity. It is woven into the very fibres of life, and not all the jibes will have the slightest effect upon it.

OCCULTISM AND EVIL FORCES.

We believe in "magic," but "magic"—whether "white" or "black"—to us is simply the scientific application of psychological principles. It is only when one abandons the appeal to reason and the faith that holds by a world under Divine direction that the idea of a humanity at the mercy

of unknown and irresistible agencies of a malignant kind can prevail. And in attempting to limit the activities of plunderers and parasites by legislation there is a danger of weakening the resisting powers of their victims. For we are here to gain experience and to develop character. Every wise schoolmaster knows that while the worst forms of schoolboy tyranny must be checked, it is a mistake to interfere too much with the natural clash of forces between his pupils. The weaker boys must not be protected to the extent of rendering them "milk-sops" and "molly-coddles." They must learn to defend themselves. And the world, we think, is ordered in much the same way. As for "occult" powers, what are these but extensions and special developments of the ordinary faculties? We fail to find any definite line of division. Otherwise, we should have to admit the supernatural.

THE DANGERS OF HYPNOTISM.

As was lately remarked in these pages, there is a maleficent type of hypnotism. It is that which takes the form of forceful domination of one mind by other. There is something repulsive in subjugating the will of another by those objectionable methods which paralyse the normal consciousness, instead of soothing it into quiescence. But while we have never sought to disguise the fact that injury can be done by hypnotic powers exerted for selfish purposes by ill-disposed persons, we do not forget that the powers are simply old friends under a new name. People are snared and victimised every day by the stronger mental forces of others, and the observer sighs or sneers, according to his temperament, and thinks no more of the matter. It is only when the process employed is called Hypnotism that an outcry was raised: "Here is black magic at work! People are being ruined by occult methods. These dreadful practices must be put down by law." Society felt no particular qualms about the callow investor ruined by the wiles of the clever financier, the innocent girl betrayed by the persuasive powers of the unscrupulous lover. It was only when the influences employed were called mesmerism and hypnotism that the alarm was raised. True, the influence of mind over mind in ordinary life is effected without the use of bright objects to be stared at, and the like; but the power is the same in essence. It has valuable uses when employed wisely and kindly. Like every other power, it is the way in which it is used, and not the power in itself, that constitutes the difference between its beneficial character or the reverse.

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SPIRITUALISM AND ITS EXPLOITATION.

A TIMELY WARNING.

When Edmund Gurney prepared the mass of evidence contained in his "Phantasms of the Living" and its companion volume he adopted the sane attitude of collecting and sifting the evidences obtained from men quite as honest as himself, and while adding his annotations and opinions, he left it to the general reader to follow up for himself a course of investigation in verification or otherwise of the facts laid down. That was wise, and formed a valuable precedent. The Press has been full lately of reports of seances, the publication of which in many cases would have been better omitted, but we suppose when reputable mediums shrink from being exploited in the interests of sensational journalism, the Press have to take what they can get. The most reputable mediums and the coolest investigators are always suspicious lest their efforts should be used more in the interest of sensationalism than of truth. There is no subject under the sun which needs to be kept clearer of exploitation for purposes of sensation and theatrical display than Spiritualism. The seance room is a psychical laboratory in which discovery has to be threshed out by long and patient investigation. Hurried and hysterical methods are foreign both to the needs and objects of the investigation. It is a sane, steady study for thoughtful minds. Results are often slow in accumulating. The whole science is as yet in its infancy, and to imagine that it can be exploited to aid the circulation of the general Press is to misunderstand the whole problem.

—From "THE TWO WORLDS."

ANSWERS TO CORRESPONDENTS.

FLORENCE M. CAMPBELL (Transvaal).—Thank you. We appreciate the arguments you offer, but the matter is now finished, so far as discussion in these pages is concerned. It is being carried on vigorously in other quarters with which it is more immediately concerned.

J. HANBURY.—Your experience is not at all uncommon. Many people have no sincere desire to learn anything of the subject, but have an irresistible desire to badger and bait those who wish to convert them. The moral is that we should not play into their hands, but exercise a wise discrimination. People of this kind should be left severely alone.

NEW PUBLICATIONS RECEIVED.

"The Beacon." December.

"The Joyous Day." By Arthur Pendragon. J. J. Little & Ives Co., New York.

"Pearson's Magazine." January.

MISS MACCREADIE wishes to thank many kind friends and correspondents who have sent her their greetings and good wishes for Christmas and the New Year, as she is unable to reply to each personally.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, January 6th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. H. Bodington. Wednesday, January 9th, Mr. Pollard.

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

Brighton.—Mighell-street Hall.—January 6th, 11 and 6.30, service; 3, Lyceum. Wednesday, 8, service.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—January 6th, 11, open service; 6.30, Mrs. Podmore. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—January 6th, 7, Rev. G. Ward. January 10th, 8, service and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—January 6th, 11, public circle; 7, service. Thursday, January 10th, 8, public service.

Peckham.—Lausanne-road.—January 6th, 7, service. Thursday, 8.15, service and clairvoyance.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, January 6th, 11, Mrs. Redfern; 3, Lyceum; 7, Mrs. Worthington.

Worthing Spiritualist Church, Ann-street.—January 6th, 11 and 6.30, Mr. Ella. Thursday, January 10th, 6.30, Mrs. Harvey.

Central.—144, High Holborn.—January 4th, 7.30, Mr. A. Clayton, blind seer. January 6th, 7, Mrs. Gladys Davies.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, January 6th, 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. January 6th, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR JANUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Jan. 6	8	Stourbridge	Town Hall	W. Jones, J.P., Upland, Stourbridge.
" 9	8	Bristol	Colston Hall	
" 10	8	Crewe	Town Hall	H. Walker, 26, Stamford Avenue, Crewe.
" 11	8	Shrewsbury	Music Hall	Miss Crippin, 24, Victoria Street, Shrewsbury.
" 13	11 a.m. 6.30	Walsall	Temperance Hall	Mrs. Brown, Hydeaville, Foden Road, Walsall.
" 14	7.30	Burton	Town Hall	G. Knight, 146, Derby Street, Burton.
" 15	7.30	Derby	Central Hall	W. Fell, 208, London Road, Derby.
" 16	7.30	Mansfield	Y.M.C.A. Hall	H. Orchard, 24, Clerks Street, Mansfield.
" 17	8	Leicester	Rehabite Hall, Dover St.	C. J. Warren, 119, Wilberforce Road, Leicester.
" 18	7.30	Nottingham	Circus Street Hall	J. F. Hewes, Cavendish, Chestnut Grove, Nottingham.
" 21	8	Sheffield	T.S. Rooms	Mrs. Chappell 64, Bromwich Road, Woodseats, Sheffield.
" 22	8	Sheffield	Comrades Hall, Townhead Street	J. J. Brookes, Slat Street, Heeley Bank, Sheffield.
" 23	7.30	Rotherham	Town Hall Assembly Rooms	G. Bower, Carlton Villas, Station Road, Rotherham.
" 24	7.30	Congleton	Town Hall	Mrs. Beardmore, Dane House, Congleton.
" 25	8	Hanley	Victoria Hall	Mrs. E. Urion, 116, Lord Street, Etruria, Staffs.

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

THE IMPRESSIONABLE MAORI.

In common with other primitive races, Maoris are very impressionable and very responsive to suggestion. Faith works wonders with them. If a Maori thinks he is drawing to the end of his life, he will simply lie down and die. I was assured by eye-witnesses that this habit is so strong that it gives rise to a kind of fatalism, if, indeed, it is not the outcome of it. When Maoris are believed to be sick unto death, their relatives build a small hut for them some distance from their habitations, in which they put them and leave them to die, visiting the sick at regular periods for the purpose of seeing how they are declining. Mr. Emerson, our host, was a noted "magnetic healer," and he assured me that the percentage of cures by this form of therapeutics was higher and quicker among the Maori than among the white people on account of their great suggestibility. He gave me a graphic example of the case of a Maori family that he was the means of restoring to health. When he arrived at their hut, he found husband and wife lying on separate mats too ill to move. He spoke to the man and assured him that he could improve him and thereupon commenced making "magnetic passes" over the prostrate form. In a few minutes the sick man became quite animated, and assured his wife that the "Pakeha" a Tohunga (the white man is a priest or medicine man) and could cure her. After a few minutes' treatment, the woman, who had been so ill as to be in a state of lethargy, was sitting up smiling and talking. Just then the daughter, a child of about twelve, came in with a terribly swollen and inflamed lip.

The father told her to go to the pakeha who would heal her. As Mr. Emerson made his passes over the lip the swelling visibly decreased in size, and in a few minutes the lip was quite normal, except for the loose and puckered skin caused by the swelling. Mr. Emerson attributed the cure mainly to the power of suggestion working extraordinarily well among these people.

—From "Under the Southern Cross," by HORACE LEAF.



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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Gotho

"WHATSOEVER DETH MAKE MANIFEST IS LIGHT"—Paul

No. 2,244—Vol. XLIV [Registered as] SATURDAY, JANUARY 12, 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."

THE DIRECTION OF ENERGY.

Complaints are often made of the want of power, the lack of means, at the disposal of Spiritualism to do the work which its leaders seek to achieve. But the real failure is not so much of the lack of energy as the want of that intelligent direction which can turn small things to great account. If Napoleon ever said that "Providence is always on the side of the big battalions," it was doubtless the result of cynicism engendered by dyspepsia. Because the history of the world shows the contrary. The intelligent few are always a match for the unthinking many. The handful of trained marksmen can usually rout a regiment whose shooting is wild and erratic. There is a supposedly democratic notion abroad that the power of Spiritualism must be measured by the multitude of heads. We prefer quality to quantity—and we prefer an examination of what the heads contain. None the less, we recognise that the populace represents driving power, which in the past has been exploited by many cunning self-seekers who on the heads of the people have raised themselves to riches and fame, or at least notoriety. It is a question of directing the power into right channels that it may mean the triumph of ideas rather than of self-seeking individuals. That is the task of the intelligent few.

NOTES BY THE WAY.

IMAGINATION is the spirit's light;

Without it, through Life's pageant, deaf and blind;

We pass, all hearing as a babbling wind,

All seeing as a cloud-rack in the night.

—JOHN PAYNE.

METHODS OF PROGRESS.

Nothing is more eloquent of the fact that we are still on the threshold of things than the want of method shown in some departments of Spiritualist propaganda. We hear learned addresses delivered to an audience consisting mostly of simple minded people whose attitude clearly shows that the eloquence is above their heads. On the other hand, we listen occasionally to a speaker who addresses educated people as though they were still in the infant class. It is, of course, absurd to complain; in fact it is an encouraging thing to realise that our subject is so important and so vast that it will require an immense amount of time and endeavour to get it into anything like a properly organised form. We readily recognise that much of it relates to things at present more or less outside of our range of thinking, and consequently the untutored writer or speaker is reduced to haziness of expression because he is dealing with matters at present obscure. Obviously there are heights and depths in the subject; but they should never be attempted at the cost of plain good sense. Nowadays, of course, many even amongst the inquirers have outgrown the stage of the primer class. Indeed, most of us had outgrown it long before some of our instructors, who were wont to regale us with an infantile diet of platitudes and sentimentality. Intellectual incompetence cannot be atoned for by an excess of moral or emotional qualities. The elements must be well balanced, the logical and intellectual parts representing the bone and muscle of the system. Only by such a combination can we arrive at a presentation of our facts and philosophy that shall be not only dignified but clear and generally intelligible.

THE FLOWING TIDE.

Recently at a small gathering of members of the Press, artists and others, we had occasion to remark that the anti-Spiritualist campaign was nowadays rather overdone. In fact, it was very much against the spirit of the age. That sentiment seemed to strike a note of agreement, for its truth was sufficiently evident in view of the flowing tide of enquiry and interest—a tide which is not likely to be stayed by dams of any kind. We have in our mind at times a picture of a bored journalist suffering like Job under the inflictions of the time, and miserably conscious that he has got to say something nasty about Spiritualism, whether he believes it or not. It has become a wearisome business to-day because our facts are "what the public want," although some newspaper proprietors seem not to have the intelligence to perceive this. Moreover, all the nasty things have been said so often that they are flat and stale beyond description. Lately we have been engaged in dealing with enquirers who hail from what would seem most unlikely quarters. While we are willing to render any assistance to those who really desire to know, we are not inclined to place at the disposal of frivolous questioners time that might be more profitably employed breaking stones. It is well to give the investigator something to do for himself. If he wants information badly enough he will be able to get it. It is worth more than a little trouble, and we have observed that those who find their own way with a minimum of assistance are always the best-informed and the most satisfactory converts.

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SPIRIT PHENOMENA VIEWED FROM AN INTERIOR PLANE OF LIFE.

BY LUCY SMITH

(KIMBERLEY, SOUTH AFRICA).

I was sitting thinking upon the phenomena, physical and mental, that come through the different sensitives. The thought of how little we as mediums understand of the why and the wherefore of them came very forcibly home to me. I tried to reason out many things that I had seen come through others, as well as similar things that I had experienced during my work in Spiritualism.

As I was thus thinking one of my spirit friends, "Amos," by name, spoke to me thus: "That which so engages your attention is good for you to ponder over, for it will aid you to develop your inner vision. Put your difficulty into words."

I replied, "It seems to me we should, as sensitives, have a more intelligent grasp of the phenomena that are demonstrated through us; yet I cannot discover how to obtain a better understanding."

He replied, "To understand the working of the phenomena would necessitate on your part an active co-operation with us when we are directing such demonstrations through other sensitives."

I replied, "But how can that be accomplished seeing I am still in embodied conditions of life?" My friend returned, "It is possible in your present degree of development to concentrate with your psychic senses upon work being done by us through others upon your earth plane." "But Amos," I answered, "could I maintain the concentration sufficiently to record what was being enacted?" It seems to me it would be a very heavy strain indeed and would tire me physically very much." The reply came, "Many times we have given unto you visions of instruction for your benefit and for others also. These visions have been spread over many minutes of your time, sometimes nearly three-quarters of an hour has been exhausted. Whilst viewing the vision there has been no weariness evinced by you, and at the conclusion of the vision very little fatigue has been apparent. You are capable of doing a great deal more than you have yet accomplished."

The reply made me think. I recalled several occasions when I had been called upon to sit for instruction; also several instances when I had detailed visions to others for their help; and I knew that much time had been occupied in that work. So I replied, "Do I understand by this that I could view the working of yourself with others on your plane whilst you are in communication through such as me?" "Yes," came the answer, "on the plane contiguous to your own, and if you will place yourself at our disposal we will endeavour to show you, according to your power to see and hear, somewhat of our mode of communication."

I thought upon the suggestion but felt very inadequate for the task. I knew the many interruptions I was subjected to, for my household is fairly large, and my study never immune from visits from my young people. So I said, "It will be a difficult task to view and record at the same time and also I cannot be sure of perfect quiet." Quickly came the answer: "You can leave your many household tasks to younger hands and, when your little ones are at school you can sit and record, and we will see that you are not molested. The morning is the best time. Your climatic conditions are better then. It is foolish to endeavour to write after a day of trying heat such as you are exposed to."

I knew this was right, so with the promise that I would endeavour to make arrangements, I parted from my friend resolved to try and get the desired information.

Two days later at half-past nine in the morning I sat for the required information, and the following is the exact record that was given me.

Amos: We are glad to see you ready for your task. We shall aid you all that is in our power to receive what is to be given.

I replied that I hoped to be able to record correctly as well as "see" distinctly enough to make what I saw intelligible for those who might read afterwards the result of the sitting.

Amos: We are going to show you, as though in a vision, the operations that are undertaken by us when endeavouring to transmit messages, or build up forms that can be recognised by those who attend sances for the purpose of investigation. In each instance we shall use a medium of established quality and well-tested ability on your earth plane. Are you ready?

I replied in the affirmative.

FIRST VISION.

I am standing in a room that is all but dark. I can hear voices speaking in a low tone. The room is rectangular in shape and there is a faint closeness which seems due to the fact that the doors are closed. I feel that I want to open the windows and let in the fresh air. I stand at the northern end of the room and with me I see two tall men, the one elderly, the other young. With the former I feel quiet and strength and direction; with the younger I feel extreme sensitiveness; an intensely open condition, as though every sound, every movement, would be recorded on his fine envelope. Both, as I see them, are wrapped around with a peculiarly light yet cohesive substance, but I feel that at any moment this substance could be dissolved. Personally, I feel just as I ordinarily am, with this difference, that I have around me a filmy looking garment that seems to act as a cloak of protection, and I know that it will make me immune to conditions that would be ordinarily beyond my power to resist.

I see behind us (for we stand behind the chairs of the leader and the medium) a number of spirit friends. Some seem eager, some are indifferent, some are supported by others, and others are talking. Their voices come to me, but the tone of the voice is somewhat different from the voices of those friends in the flesh who are also softly speaking one to the other. The spirit voice has a lightness in it, and the effort to speak seems absent. The only way I can describe it is, as though thought and voice were one.

As I am tuned to see the spirit-group, it grows lighter, until the group is lighted up with a peculiar glow, similar to the light of the glow-worm, that is, a light of that order. I can see now more distinctly, the friends in spirit wear robes of different colours. All colours and all shades are here.

I turn again and am directed to look at the circle. I count eight sitters, four men and four women. The leader is an elderly man, grey-haired, clean-shaven; he has a pair of earnest, clear grey eyes. The medium, who is elderly, is rather stout and fair-complexioned, and her pale blue eyes light up a rather plain face. I see around her a very distinct aura, considerably touched with blue, and there is also a good deal of strong light in it that reaches out from her body, sometimes in one direction and again in another.

The other sitters emit light of varying order. One flickers, like wind blowing on an open light, another is strong but very circumscribed, and I feel as I look at this sitter I am up against a man of understanding, but one who has very pronounced views. One woman yields a light that is delicate and luminous, but I note that it rises and falls, as though the element of fear disturbed it. One particular sitter is surrounded with a blood red aura which maintains itself in regular movement, and I feel that the sitter is steady and earnest, and full of human love.

I hear the sound of singing. The man with a red aura has a big resonant bass voice, the woman with the soft luminous aura has a delicate treble. The medium seems to have but little voice, but as I watch her I can understand, for I see enveloping her a wave of trembling light and she is being fed with the light, and it causes her to be breathless, for I see her gasp two or three times, the light appears to have the effect of an anaesthetic; slowly the breath becomes regular and all is restful.

In the light that is around her I can see her body and it has drooped on her chair and the head is falling forward. She is apparently in a deep sleep. Behind her stands the young man referred to earlier, and he has hold of her hand. I feel that with this contact he can sense all that is going on in the circle, for I see a sitter speak to another and make a gesture, and I see that gesture recorded upon the man who is holding the hand of the sensitive, though she is not aware of it. The voice of the "older man" now addresses the "sitters," and as that voice comes forth it falls upon the younger man and vibrates through him and I see the medium lifted up and speaking to the "sitters," just like one who speaks in a somnambulist state. The spoken greetings of the "sitters" sound clumsy and heavy compared with the almost motionless effort that is made on the part of the spirit controls. The conversation proceeds and the spirit medium works under the direct control of the older man. As I watch, it seems to me the older man is speaking from a more interior state of life, for I notice

that his eyes are not trained on the immediate surroundings of the sitters, but the eyes of the spirit-medium are directed with all their intense gaze on the circle.

The spirit medium calls my attention and I draw near to the woman sensitive, and as I watch with him I see that he looks through her eyes at the circle, somewhat as I would look through a microscope at an article on the slide. My attention is directed to the head of the woman-medium. I see at the back of the head a very bright light. How it is generated I cannot say, but it is there. I feel that it is vibrating in a very delicate way on or within the physical brain of the medium and augmenting something that makes it possible for the spirit friend to maintain the power to speak. Certainly as the light fluctuates there is silence in the circle, and when the spirit friend is listening to the words that come from the sitters, the light remains all but stationary, but when he replies it becomes immediately agitated. Some of the remarks from the sitters appear very weak, forming only a blurred appearance to me and I cannot gather anything from them.

One remark, from the man of decided opinions, has the effect of a sharp incision, and I feel as though something has been severed, but I cannot discern what. The effect on the medium is to make a sharp quiver pass through her body, and I notice that the colour of the spirit medium deepens richly and I have a feeling that for some reason more power has been found necessary.

The reaction of the sitters' demand is felt keenly within. I turn in the direction of the chief control, and with him I see another spirit friend whom I had not seen before. The two consult. I see the spirit friend approach the enquirer in the flesh, and standing behind him she pours over him a soft light, this light seems to have a soothing effect. I notice the medium is directing herself to the sitter again and is giving a message. Between the medium and the spirit behind the chair is a cord of light and the cord acts in the same way as the telegraph does for those in the flesh. There is some agitation on the part of the sitter; I see the delicate cord all but dissolve, but the power comes pouring in from the group behind the medium and the message proceeds. There is some exhaustion on the part of the medium and the spirit medium withdraws the light; it becomes very dim and she sinks back into her chair as though wearied through. After a few minutes the light again glows, the older man speaks, I hear distinctly the words he utters, "My friends, the power cannot be sustained any longer, sufficient has been accomplished for one night, you have had your lesson. Be content. All blessing rest upon you and your loved ones. Adieu."

SECOND VISION.

I am standing with two friends in spirit in a small room. In the room I can discern nine chairs. At one end of the room across the corner there appears to be a small curtained cabinet, and I see that within the cabinet there is a chair of plain wood.

My friends in spirit walk around the compartment, and as they walk, from their garments comes an odour of some powerful scent and that scent slowly pervades the whole compartment, until I feel it is too strong for me to breathe with ease. I ask what it is, and the older friend replies, "We are but making it possible to reveal ourselves to the friends in flesh who will shortly be here to discern. The perfume you sense is directed to destroy any bodily odour that would militate against a successful demonstration by us." I ask, "Will those who are coming sense the perfume as I have?" The reply comes, "Some will. The sense of inner perfume is not yet awakened in others of them." The door opens. I hear the sound of soft laughter, and I have a feeling of good-natured companionship as one by one the sitters come in. I hear one remark, as to "what we will get," I hear a woman say, "Our friends are here, can you not smell the odour that always indicates their presence?" A man's voice replies, "I wish I could; it would help me to understand, and also to believe more fully in the actual presence." A third voice joins in saying, "Patience, my friends, perseverance is the key, and love the oil that unlocks the door to the Eternal City." The voices are still. The sitters form a semi-circle around the small curtained cabinet, and I see enter the cabinet a fairly tall man, with rather long features. A hymn is sung. It has a pretty effect. The room becomes enveloped in a roving tumble of colour. I feel that not only is there reverence here, but there is happiness also, and the effect upon me is one of lightness and pleasure to work, and a ripple of laughter comes up as I note the serious faces of the sitters, for it seems to me as though it should be a time to "make merry and be glad." I am drawn right within the cabinet. Slowly and carefully there seems to be coming up a powerful cloud that envelops me and those who are with me. I see my two spirit friends, and then I notice that the cabinet is dissolved as far as we are concerned.

We are working in a large laboratory with immense windows, and yet the room, with its curtained cabinet, is felt by me, and to me it seems an obstacle of some order, though to my spirit friends it appears to offer no obstacle.

I am told to watch carefully. I see the medium, and from him is exuding, from every pore in his skin, a milky-looking substance, which substance forms up into one stream at one given point. I feel that the sitters in the flesh cannot see the substance until it has so formed. The point, I

see, is on the left-hand side of the medium's body. I am directed to turn, and I see a large number of powerful-looking persons in the laboratory. They are instinct with life; the lines of their forms are strong, and I feel that to touch them would cause a violent shock to me. I note that they are breathing out from themselves a strong breath that folds itself around the sensitive, until the man in the chair looks like a speck in the midst of the white mist-like substance. There is a pause. I hear very soft music coming from the sitters; as this proceeds I notice that a spirit friend from the group with me steps forward. He draws near to the medium, and from him goes out a powerful effort of will. I feel that he has penetrated into the memories of his past life, and as he does so I see the substance gradually forming up until I see what appears to be a physical head shape itself. The medium breathes very heavily indeed, as though he, too, feels the effort of the experiment. I watch until I see the complete temporary form of a man attached to the one who is demonstrating his presence. I see him go forth into the circle, and I feel the very air shake with the power that is revealed. The materialised form is attached to the medium by a cord. It appears as though it were a temporary outbirth from the medium, and the exhaustion of the medium seems to me somewhat like the exhaustion experienced by a woman after bringing a child. The actual man, whose externalised form I see, is speaking to someone through his temporary body. That someone is extremely agitated, and I see that this agitation is a factor that helps to destroy the power of the form to maintain its integrity.

I see the form slowly recede from the circle, and then draw closely into the medium, and with almost a loving pressure it disintegrates, aided by those who form the group, the temporary habitation. The medium gives a gasp, and there is a slight convulsive tremor, then all is quiet.

The conditions of the sitters are diverse. Some are agitated; others are filled with emotion. One is quietly weighing matters, and I feel that this quiet sitter has been the principal means of enabling the materialisation to be so successful. I look keenly at him. I recognise the friend who gave such good advice earlier in the evening.

I venture to put a question to the chief control. He is a man with brilliant brown eyes. He stands very tall, and with him I have the sense of a complete grasp of the work he has in hand. I ask, "Do you require to take a great deal from the sitters to support your demonstration?" The reply comes, "The general mental atmosphere of the sitters, when good and clean and reposeful, provides us with the necessary power to make our demonstration definite and well portrayed. The will of the materialising friend is strengthened in his effort to show his earthly counterpart, for the material supplied by the sitters is of the same order as the demonstration he desires to make. Like attracts like, you know." I venture another question, "The substance I saw exuding from the medium, what of that? Is it all contained in the medium from whom it comes forth as I have seen?" "The substance you saw was being brought out from the medium after being poured in by those who are with us in the work. The medium possesses, like all human units, a like substance, but not to the extent you have witnessed in the experiment. The power-station on our side is set into operation, and we charge the medium according to the required manifestation." Again, I ask another question: "Does not this re-act injuriously upon your medium after constant experiments?" He replied, "If we are able to pour in power to reveal such a thing as you have seen we are also able to replenish the depleted physical power of the medium, but through other ways. This we do always. Our mediums are not always wise in their efforts to work, and it is this more than our tax upon them that makes, at times, a breakdown possible. We respect the Temple that the living God manifests through unto man. Earth's children are but beginning to realise the Truth that is contained in the saying, 'Know ye not that the body is the Temple of the Living God?'"

THIRD VISION.

I am in a large room. It is well furnished. There are heavy curtains hanging to the windows, and there are large rugs on the floor. The chairs are easy and soft to rest in. There is a tense air in the room and I see, at first dimly, a woman standing looking at her watch as though anticipating visitors. I now see another woman. She is reclining upon a couch at her ease. The woman standing, turns and says, "I do hope that they will all come, for we have secured the services of a very good medium, with a good reputation for clairvoyance, and it will be so disappointing if the others do not take advantage of it." The other woman replies, "Well, you know, they all have plenty of other engagements to attract them. Listen! there is the bell."

I notice the people come in. I hear the conversation. One rather ponderous-looking man comes in, shakes hands with the hostess and says, "Well I hope we do get something, I am sure, it will be so interesting to discuss it with one's friends, you know." A quiet voice at his elbow rejoins, "I am not quite so sure that one's friends are eager to discuss these things. Most of my friends are content with this life as it is."

The lights are dimmed. I find myself with my friends in spirit standing at the back of the medium, who is con-

ducting the circle. The effort to sing is poor, for the necessary general harmony of sound to produce a general harmony of thought is not understood. I feel that it is a difficult task for the worker, and as I look round the circle I can discern only two earnest souls who are giving off their kind thought to the medium. A wave of sadness comes over me. I turn to the spirit friends and say, "Surely this is a waste of time, and a waste of the medium's power." The reply comes with a deep note of compassion: "My daughter, it is no waste of time or power to serve a soul. One soul here is in distress, and we are told to aid, hence this gathering." I stand quietly, feeling the full justice of the rebuff.

I am directed to watch the rise and fall of the clouds that envelop the sitters and the medium. These clouds seem to battle with one another, but the general appearance is of heaviness in some quarters, other light clouds are endeavouring to force the heaviness apart.

An effort is being made to give a "message" to one of the sitters. I see behind the sitter the spirit-form of a frail-looking man of about seventy years. I note by his spiritual condition that he has long since passed over from the earth. I also discern that he has lost sympathy with the pleasures of earth, and its passing affections; as a result, the temporary robe he has assumed for identification purposes is extremely light and looks as though the slightest discord could dissolve it. This being so, a spirit helper is sent to him to augment his power to make himself visible to the medium. The helper I see has not very long passed over from the Earth, consequently the discord has not the effect upon him that it has upon the old man. The helper looks very well-built and his temporary form is very patent. I notice that the medium has caught sight of the helper. She concentrates upon him and then describes him. "Not known," replies the sitter, but in such a way that it almost implies a doubt as to the reality of the presence of the one who has been described. The medium rests for a moment, and then catches sight of the old man again; she makes a further attempt, and the description is partly recognised. The effect of the recognition upon the old man is instantaneous. It puts him into a rapture of joy. This joy is of an elevating nature, a joy that speaks of heaven, not earth. It causes him to withdraw from the immediate presence of the sitter, and in so doing his appearance changes to one of an inner order, and again the medium endeavours to describe. She makes an effort to get the earthly name of the old man. This name, known so well to his friends, was the name of the earthly body only, not of the man. As I watch him, I can see clearly that the body he wore whilst on Earth is a thing hardly dwelt

upon in his inner state of life, if indeed at all. The difficulty is to get him into such close association with it as to recall the earthly memories. The effort on the part of the medium is a failure and the task has to be relinquished.

The other members of the circle are impatient for the medium to go forward and explain to them matters in which they are interested. As the medium works, I note the same light upon the head that I saw in the first experiment, but in this case it is not a trance condition, and the light is fluctuating considerably. The result is imperfect work, for the conditions are far from ideal. Suddenly the assembled friends in spirit are overshadowed by one who comes with a delicious sense of love and comradeship. There is a moment's pause. The light with the medium is greatly increased, and now I hear the medium under deep control speaking to one in the circle. The voice goes on, a rush of emotion comes up, and I see the medium lean back very spent, and I hear a heartfelt, "Thank you." I turn to the control. "What has happened?" I ask. He replies, "The soul that sought healing has received. Be thankful for the one lamb brought into the fold of love."

The power wanes and after watching the effect upon the sitters I see a move made and the circle is broken up. Glad as I feel for the result to the one, I cannot help thinking of the others, who seem very doubtful and dissatisfied by the result. I turn to the "Friend," and he answers my thought thus: "My child, these children of earth are disappointed. We are not. They have been used to help one who has been in deep distress. They, too, will have their reward; for the day will come when they, in their deeper need, will call, and the angel of light will return and grant unto them solace, even as unto this one who has to-day received. Grow not weary in well-doing. The ways of the Father of all are inscrutable, but be sure there is no error in the plan. All will come into the ultimate glory that awaits them. Fear not for them. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear ye not, therefore, these are of more value than many sparrows."

I conclude my record by saying that no interruptions were experienced. Though, just as I had completed the last words, of the third vision, one of my daughters knocked at the door of my study, saying that she regretted to interrupt me but that she really needed my decision upon a particular household matter.

It will be thus seen that my spirit friends kept their word to maintain complete quiet during my task.

Kimberley, C.P., South Africa.

HEBREW MYSTICISM.

History is at no time free from the workings of mystic associations and of individual mystics. The truth of this we see in "The Book of Formation or Sepher Yetzirah," newly translated from the original Hebrew and annotated by Knut Stenring. With an introduction by Arthur Edward Waite (Rider & Sons, Ltd., 6/- net). Freemasons and other mystics will not only welcome this new rendering of the age-old puzzle but will be interested to learn that the author, who is a Swede, lays claim to have made new and interesting discoveries and, in fact, to have arrived at the great secret itself. It is not for me to say whether this claim is upheld by the book itself, that is a matter which each reader must determine for himself. The translator is a profound Hebrew scholar and sets forth his discovery by means of a chart invented by himself after long years of study, and the new keyword *ong* and *ngo*, meaning suffering, applicable both to man and the universe. Indeed, the Sepher Yetzirah is little more than the man-doctrine, so well expounded by Mead in "Thrice Greatest Hermes," as a philosophy of the human logos.

As the atom is, in the infinitely small, a replica of the universe, so the cosmos without is mirrored in the cosmos within man. This is but vaguely perceived, and, in explaining it, the author gives a new definition of a symbol. "Considering the mind of man," he says, "as a faint reflex of the universal mind, which is God, it follows that any human idea is the vague image of a perfect idea, which is of God. Man endeavours to idealise the dim mind-picture, and the result is a symbol which, so far as human intelligence can reach, will be in the likeness of the perfect idea. Man cannot think without the use of symbols."

Viewed from another aspect the Sepher Yetzirah, this great riddle of Jewish occultism, which "embodies the fundamental part of the secret learning, or Kabala of the Jews"—for Kabala simply means the tradition, that which was handed down—this tradition is a creation legend which, in a vague way, we feel has affinities with the mysteries of sex and of union.

In the introduction Mr. A. E. Waite, who has written so much of value on esoteric subjects, discusses the history of the secret doctrine, whether it had its origin from Abraham or from the prophet Jeremiah through Joseph ben Uzziel and thinks it "may throw incidental light upon

modern problems which are grouped together under the denomination of 'psychical research.'"

The book is indispensable to anyone who pursues the secret Sophia, the Hebrew Chochmah, which is also related to the Hebrew He, a feminine potency according to the Kabala, whose value is five, hence the Pythagorean Pentagram, the emblem of health, and the five-pointed Masonic star. Other Masonic symbols there are which can only receive satisfactory interpretation by means of the Kabala, amongst these the most important are the Fellowcrafts' "G" and the point and circle within two parallel lines.

In the words of his introducer, one may say that Mr. Stenring "delivers the goods."

R. G. B.

THE SCRIPT OF M. A. OXON: A COMPARISON.

MR. A. W. TRETHEWY writes:—

You will be interested to learn that an eminent authority on cuneiform characters to whom Plate IX, on page 165 of my book ("The Controls of Stainton Moses"), was shown by a friend, identified the characters as a copy of an inscription on a Babylonian brick reciting the titles of the King Nebuchadnezzar. A similar inscription is to be found on page 77 of the "Guide to Babylonian and Assyrian Antiquities," published for the British Museum, and on page 52 (Illustration No. 5) in Rawlinson's "Cuneiform Inscriptions of Western Asia." Neither of these two publications was copied by Stainton Moses; for the inscription in the automatic writing shows a slight variation from them, distinguishing this particular brick from the bricks illustrated there. The jagged and blurred outlines of the characters indicate that they were copied from a brick itself, and not from print or manuscript. The case seems to be on all fours with those discussed in pp. 177 *et seq.* of my book. Stainton Moses may have seen the brick and reproduced the characters from his subliminal memory with or without external guidance. The fact that when he drew them he was conscious of the presence of an ancient Egyptian spirit (page 184 *id.*) is in favour of spirit guidance. It seems likely that the characters illustrated on pp. 158 and 163 have been copied from originals somewhere of which no trace has yet been found.

"OUTWARD BOUND."

INTERVIEW WITH MISS GLADYS FFOLLIOTT.

To see "Outward Bound" without Miss Ffolliott would be unthinkable; she makes the play with her incomparable diction and the intense reality of her acting.

The advanced Spiritualist will wonder why a clergyman is chosen as a "recorder," to judge the spirits who pass across the ocean of death, but probably this was a sop to the uninitiated and the powers that be. Still, the fact the play is to be seen at a London theatre, visited by all and sundry, shows how times have changed.

On the evening that I sought Miss Ffolliott, I found the theatre deserted and the lights dim. Wending my way through a narrow passage behind the stage of the Royalty Theatre; down stone steps, along gloomy passages; past many doors, I found in the gas-lit room, a door with the name I wanted written upon it. Mentally thanking my stars that the stage was not my destiny, I knocked, and the dresser admitted me to the warm well-lit dressing room.

The first impression and the last of this clever woman, must always be of strong mental force—a martial nature—and a very plain speaker, her words hitting the subject almost with their intensity, and beneath it all a kind heart.

When she speaks, her eyes light up, and the smouldering fire in them blazes forth as her words come forcefully and the subject grows more engrossing. Amongst many convictions, Spiritualism stands out prominently.

"How did you first become interested," I asked.

"I have always been interested," she replied, "even in my earliest days, I was always a peculiar child in the eyes of the people around me, and the supernatural, as it appeared then, fascinated me. Besides, I am Irish, but in spite of that my parents never understood this side of my nature, and all my interest in life was centred in my grandmother whom I loved, and still love passionately, and who brought me up."

But in 1918, I was invited to join a seance held at a friend's house; three of us sat at the table, which, to my surprise, became violently agitated and was constantly pushed towards me, in almost an appealing way. Then the name FLORENCE was spelt in the usual way. My interest was aroused—"I want to speak to Florence" came again. Now this is my third name; my fellow sitters were ignorant of the fact. Only one person in this world ever called me Florence, and that was my dear mother. With some emotion I waited for the next words, and slowly, but surely, came—"My beloved Child!"

This may seem matter for scepticism to some, for it is slight evidence perhaps, but to me it has great significance; for reasons I do not wish to state publicly.

I was deeply moved! Since then wonderful messages have come to me from many sources, and at a direct voice sitting with Mrs. Roberts Johnson, both my parents came through and spoke to me; I was fully convinced and I find evidence of their love for me, even in trivial matters of my everyday life.

Had this knowledge come to me earlier in life, what an inspiration it would have been, with its sense of guardianship and infinite love—like a rainbow across the greyness of material things!

Some little while ago Miss Ffolliott lost a great pet, and her grief at the loss of her little friend was painful. She made exhaustive enquiries without success, and was almost in despair, when a message came to her from an outside source; "to be comforted for the dog would be returned to her." This was happily confirmed and the doggie returned to her fond mistress.

Knowing Miss Ffolliott's love of animals and her great power over them, I asked her if she believed in animal survival.

"I have personal proof," she replied. "When I was acting in 'Scandal,' I had a tiny dog called 'Daphne'; she was very much attached to me, and we were inseparable. Suddenly in the middle of the 'run,' the production of 'Baby Bunting,' called me to Manchester. At this time a canine law forbade me taking Daphne with me and I was obliged to leave her with a friend. The parting was painful to the poor little creature, and she fell ill in my absence, and although I returned to her, she died in convulsions."

"Sitting in my studio some weeks after her death, with my dog friends about me, I felt an odd but familiar sensation, and looking down I saw Daphne coming towards me just as she always came, straight to my feet, and sitting down gazed up at me with an expression of deep devotion; she seemed quite materialised."

"Have you had any personal experiences lately?" I ventured to ask; knowing the power which surrounds those who love their friends in spirit life.

"When in the stalls of the theatre not long ago, I became conscious of decided tappings up and down my arms. I suffer from neuritis very much, and I felt a great healing influence at work here, and the other morning I was lying in bed reading Mrs. Home's interesting lecture in LIGHT, and putting the paper down, I pondered deeply upon all those wonders of the seance room, and wished that I could experience such delightful attentions on the part of my spirit friends. . . . a few days passed and in the stress of my activities in 'Outward Bound' my wish passed into

oblivion. But one evening I entered my bedroom, tired, abstracted, far from all thoughts of anything but the ever present material world, when my attention was aroused by wafts of exquisite perfume. I do not use scent, and I looked around for anything that might explain this phenomenon, and only a tin of talc powder stood upon my dressing table. Suddenly I remembered my wish and, sensing a presence near me, I remained motionless . . . again and again the delicate freshness came to me like wild flowers upon a spring wind, bringing promise and certainty . . . like a caress . . . and to me a fulfilment."

J. W. I.

"SPIRIT PERFUMES."

To the Editor of LIGHT.

SIR,—In your issue of the 29th ulto., under "Questions and Answers," you have a note on "Spirit Perfumes." This is very interesting to me, for I seem to be one of those who perceive such perfumes.

For many years in my youth I was at times haunted by an exquisite smell of flowers, when I knew there were none in the house. Later in life I lived for fourteen years in a friend's nursing-home, and of course never attributed any such perfume to spirits, as I never knew what flowers the patients might have.

About three or four years ago I had my first visit down to Shanklin (where, indeed, I am coincidentally now writing). When on the tar-smelling landing-stage waiting for the boat, I suddenly smelled once again my exquisite scent of flowers. Of course I looked around to see if anyone was carrying any.

I arrived at my cousin's, and was ushered into my room, which had many old sketch-portraits of the former generation of aunts and uncles. Suddenly, just as I was approaching the washing-stand, the exquisite perfume rushed over me again. I looked up, and above me smiled down the portrait of my mother, who "died" at my birth. For some time past I had begun to form the idea that it was she who brought me that lovely experience, for I have often been told that she passionately loved flowers.

This incident seemed to me a confirmation of my idea. Curiously enough, in this, my first visit, three cousins met bearing the forenames of their respective mothers, whose three portraits were on my walls. Were their three spirits interested in this very unforeseen meeting, and did my mother announce her presence in her favourite way?

If this letter does not already trespass on your space, may I add another curious experience I once had.

I was trying to let a flat for my friend, who was then at the war. Walking there one day, weary to death of my unsuccess, I prayed hard that someone satisfactory would come along.

I sat there, half-reading, half-dozing, when I was aroused by a sudden strong Oriental smell and looked in vain for its cause. Later in the day a lady came to see the flat and asked if I would mind letting it to two Persians! To make the long story short, they took it for six months and covered carpets, furniture, etc., with their own Eastern rugs and draperies.

For some time after they left the rooms reeked with Oriental odours!—Yours, etc.,

S. RUTH CANTON.

St. Martin's,
4, Garway-road, W.2.

THE FORT OF LONCIN.

[This fort was the last to fall of the famous Liège defences, which heroically resisted the great German onslaught in August 1914. Many of the 300 brave defenders were buried beneath the guns of the fort, which was blown up by a German shell setting fire to the magazine.]

O hush, speak softly . . . this is holy ground!
And gentle winds of Heaven as they pass
Press with a reverent kiss the rippling grass.
O hush . . . tread lightly . . . this is holy ground!

Within this hallowed casket rest for aye,
Silent and still beneath the mighty guns,
The bodies of heroic Belgium's sons
Whose souls, set free, have found Eternal Day.

Yet from the scene of their immortal stand
The brave—made perfect—watch with steadfast gaze,
Clear now from battle-smoke and earthbound haze,
And, vigilant, they guard their sacred land.

Speak low, tread softly . . . this is holy ground!
Let nought but voice of Spirit sentinel
Break silence—with a clarion, "All is well."
Speak low, tread softly . . . this is holy ground!

—MABEL HEWITT.

THE PHOTOGRAPHY OF THE INVISIBLE.

FROM THE TRAILL TAYLOR MEMORIAL LECTURE.

[In *LIGHT* of December 15th we gave a brief account of the proceedings on the occasion of the Traill Taylor Memorial lecture, delivered to the Royal Photographic Society by Mr. Dennis Taylor, of York, on December 4th, 1923. We are now able to present a full report of that portion of the lecture which dealt with the subject of supernormal photography.]

And now, having taken an illustrative survey of the functions of photography in bringing to our ken the unseen and before unrealised, features of the physical universe, let us turn our attention to another department of photography in which the late Traill Taylor not only took a very keen interest but also carried out a large number of practical experiments. When introducing the lecture on Aerial Photography by Mons. Clerc, your Mr. Wastell dwelt at some length upon Traill Taylor's experiments and inquiries into the subject of so-called spirit photography. Mr. Wastell stated, among other things, that, according to a very close mutual friend of himself and Traill Taylor, the latter subsequently changed his views considerably on that subject. But I would point out that there exists very strong evidence from others of his friends that to the last he was fully convinced of the reality of supernormal photography, and that fraud had nothing to do with the results that he had got; but he possibly did change his views in the sense that he came to believe more firmly in the materialisation or pictorial projection of human thoughts as the cause of the phenomena than in the intervention of disembodied spiritual beings. At the same time it can be definitely shown that this view of the case was clearly outlined and contemplated by him in his lecture on the subject to the London and Provincial Photographic Association in 1893, out of which I propose to read a few passages later on.

Now, as you must all be aware, this is a highly controversial subject, and it has been, at any rate up to late years, the proper thing to scoff at and regard it as the product of the morbid credulity and imagination of Spiritualists. I should say that I have been a member of the Society for Psychical Research for upwards of eighteen years and have always taken a keen interest in, and have attentively studied, this subject from the points of view of both opposing camps, first, of those who try to explain it all away as nothing else but either chance or fraud; and, secondly, those who believe that many of the results are really the products of psychic or thought forces inherent in both discarnate and incarnate human beings, although it is acknowledged also that a few have been produced fraudulently, and that many are suspect.

I have not been able to find any evidence of undue credulity on the part of the late Traill Taylor; indeed, judging from his writings, I have always regarded him as a very level-headed man. His interest in the subject seems to have first arisen about the year 1873, and to have centred in the alleged spirit photographs obtained in the presence of a Mr. Hudson, a London photographer. Already two optical and photographic experts, a Mr. Slater and a Mr. Beattie, of Bristol, had subjected Hudson to certain tests of a searching character. The former took his own camera and plates and had some photos taken in Hudson's studio, not allowing Hudson to touch the plates at all, and yet psychic extras were obtained. Some of them were shown to Beattie, of Bristol, who denounced them as frauds. But on his making experiments, like those carried out by Slater, he came to the conclusion that the results were genuine. Some of these seem to have caught the attention of Traill Taylor, and I have little doubt that when he commenced his experiments with Hudson, his first intention was either to find out the trick and convict Hudson of fraud, or else to establish the phenomena as facts by means of the most stringent tests that it was possible to apply. In writing on the subject in the "British Journal," 1878, and commenting on his own and Beattie's tests, he expressed himself as practically convinced that the results could not possibly be produced by fraud.

In the year 1874, Dr. A. Russel Wallace, the great naturalist, had a sitting with Hudson, and out of three plates exposed on him got two likenesses of his late mother in two different attitudes, and, as he explicitly states, quite unlike—as to pose—any portraits that had ever been taken of her. These photographs were accepted as faithful and genuine likenesses both by himself and his relations,

and they would naturally be better judges of the matter than any ultra-sceptical armchair critics. Dr. Wallace states that his mother had a very protruding lower jaw and underlip, a most marked characteristic which was reproduced in both psychic images.

Just about this time there occurred in Cincinnati, U.S.A., a very remarkable test case which I have rarely seen alluded to. A Mr. Hartmann, assistant photographer in Messrs. Jepple's studio, had for some time been getting spirit photographs, and was very loudly denounced by other photographers as a cheat. Mr. Hartmann therefore published a challenge in a local paper to the effect that on the morning of Christmas Day, 1875, he would gladly receive a deputation of citizens and photographers, who would be at liberty to form a committee and impose upon him any test conditions they liked, and yet he would produce a spirit-photograph to their satisfaction.

The morning was a beautiful one, and sixteen citizens assembled, six of them being practical and leading photographers of the town. After consultation they agreed that all should go over to Mr. Cutter's studio, and that only Mr. Cutter's own camera and other apparatus, glass and chemicals, should be used, all under collective observation, and that Mr. Hartmann should only be allowed to insert the dark slide and make the exposure.

The first wet plate was chosen, marked and prepared and exposed on a sitter, but on development nothing abnormal appeared; the second and third also gave no result, and Mr. Hartmann seemed to be much distracted and in evident distress. For the fourth exposure a Dr. Morrow sat for his portrait, and during the exposure it was noticed that Hartmann was almost collapsing and the perspiration rolling off his forehead. Various exclamations of astonishment from the dark room, however, soon announced a result, and soon Mr. Cutter and two other photographers emerged with the negative on which the astonished beholders found leaning over the material sitter the well-defined image of a young woman. Seeing that they had done Hartmann a great injustice, the committee then drew up an affidavit, signed first by the six photographers and then by ten other citizens present, and in the following terms:—

We, the undersigned, who have taken part in a public inquiry into Spirit Photography, which had been obtained by Mr. J. Hartmann, bear witness that we have searchingly tested and observed the manipulations with our specially marked plates throughout all the various processes, and that we have not been able to detect any signs of deception or fraud on the part of Mr. Hartmann. And we furthermore bear witness that during the last sitting, in which the result was gained, Mr. Hartmann neither touched the plates nor entered the dark room for an instant.

(16 signatures follow.)

When I first read the account of the Hartmann test I did not accept it without further confirmation, and so I inserted a letter in the "Cincinnati Enquirer" stating my desire to get into touch with any of those who witnessed the test. This brought a letter from a Mr. Carnahan, a schoolmaster in Cincinnati, who gave me the most unqualified confirmation of the substantial accuracy of the report, and enclosed a rather faded print of the supernormal result obtained by the committee on that occasion. I made a lantern slide from this, which we will now have on the screen. The sitter, Dr. Morrow, is almost obliterated by the figure of the extra, which is anything but an artistic picture of a very ordinary young woman, who seems to be wearing a sort of feathery or woolly boa down her front. The figure is transparent to the sitter behind, and in that respect suggests a double exposure. Let us assume for a moment that this figure was fraudulently impressed upon the just newly coated and sensitised wet plate by the man Hartmann, with the object of course of convincing beholders that the extra was the photograph of a spiritual being. Then I put it to you whether he being a most clever and astute person by hypothesis, would have selected for his extra a figure like this, so ridiculously unlike any popular conception of a departed spirit. Therefore I think you will agree with me that the hypothesis of the fraudulent production of supposed spirit photographs should be ruled out as at least improbable in cases where results are

of this order, and we shall see very shortly that this argument is equally applicable to many of the results obtained by Traill Taylor in his later experiments. These later experiments were made with modern dry plates.

For let us bear in mind that so far I have cited cases of supernormal results which were obtained in the old days of the wet plate, which process did not present one-tenth part of the opportunities for fraudulent manipulation that are presented by modern dry plates. The wet plate had to be exposed within a few minutes of its having been coated and sensitised, while the dry plate can be lying about for many months between preparation and exposure.

We have already seen that Traill Taylor had satisfied himself by personal experiments that some at least of Hudson's results were quite genuine. In the year 1892 he entered upon a further investigation, the results of which were embodied in a paper which he read before the London and Provincial Photographic Association in March, 1893, from which I will shortly quote a few of the more important passages.

His experiments were conducted in the presence of a very well-known medium, David Duguid, of Glasgow, whom he persuaded to extend his stay in London for the purpose, and the exposures were made in a friend's drawing-room, no artificial background being used.

He says:—

My conditions were exceedingly simple, were courteously expressed to the host, and entirely acquiesced in. They were, that I for the nonce would assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates, purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hands until after development unless I felt otherwise disposed; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in the presence of two witnesses; nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words I would use a binocular or stereoscopic camera and dictate all the conditions of operation.

There were present on the various occasions representatives of different schools of thought, a clergyman, a doctor (who was a Fellow of two learned societies), a colleague of the late Charles Bradlaugh, two extremely hard-headed Glasgow merchants, our host, his wife, the medium, and myself.

Dr. G. was the first sitter and only a single camera was used, and the exposure made in a mixture of fading daylight and magnesium ribbon. Mr. Traill Taylor keeping watch both on the camera and on the sitter. On developing the plate, the figure of a lady appeared between the sitter and the camera, but he does not say whether the figure was identified or not. You will observe that she is wearing unmistakable ear-rings.

Many other experiments followed, some giving results, some none. All the time the medium was quite inactive and apparently thinking of other things.

He goes on to say:—

The psychic figures behaved badly. Some were in focus, some not so; some were lighted from the right

while the sitter was lighted from the left; some were comely, as the dame already shown, others not so; some monopolised the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettied portrait, or as if an oval cut out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter.

But here is the point; not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide, or immediately preceding development.

Pictorially, they are vile; but how came they there?

Now all this time I imagine you are wondering how the stereoscopic camera was behaving itself as such.

It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was reproduced on the other, alike good or bad in definition. But on careful examination of one which was rather better than the others, I deduce the fact that the impressing of the spirit form was not contemporaneous with that of the sitter. This I consider an important discovery. I carefully examined one in the stereoscope, and found that, while the two sitters were stereoscopic *per se*, the psychic figure was absolutely flat. I also found that the psychic figure was at least 1-25th inch higher up on one half of the plate than the other. Now as both halves had been simultaneously exposed—this figure had not only not been impressed on the plate simultaneously with the two sitters, but had not been formed by the lens at all and that therefore the psychic image might be produced without a camera—I think that is a fair deduction. But still the question obtrudes: How came these figures there? Are they crystallisations of thought? Have lens and light really nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit—whether a thought projection or an actual spirit—being really there in the vicinity of the sitter, but it is now a thousand times more so.

Two years later Mr. Traill Taylor subsequently read a second paper before the London and Provincial Photographic Association, entitled, "Are Spirit Photographs, Photographs of Spirits?" and gave an account of further experiments tending to show that in the production of psychic photographs the lens and camera are useless incumbrances, and that the "spirit-pictures" are imprinted in some direct manner upon the plate. He concluded from his own experiments that these pictures are not necessarily pictures of spirits, but thought emanations projected on to the plate; and finished his paper with a warning to mediums to be careful not to inadvertently infringe copyrights, as, for instance, to stray through a picture gallery, become deeply impressed by a certain picture, and afterwards, when it shall have been apparently forgotten, unconsciously bring it out as a psychic picture upon a photographic plate.

After this, Mr. Traill Taylor seems to have felt more mystified than ever. He unfortunately died in 1895, otherwise he might have continued his experiments.

(To be continued.)

AN APPARITION AND A MESSAGE.

We have given a portion of the following quotation before, but it is worth repetition:—

A gentleman, of some note, shot himself in London in the spring of 1907. There can be little doubt that his mind was unhinged at the time by the receipt that morning of a letter from a lady that blighted all his hopes; before taking his life he scribbled a memorandum, leaving an annuity to my young friend, who was his godchild and to whom he was greatly attached. Three days afterwards (on the day of his funeral) he appeared to this godchild, who, as stated, was being educated in a convent school on the Continent, informing her of the fact of his sudden death, of its manner, and of the cause which had led him to take his life, and asking her to pray for him.

The mother, anxious to conceal from her daughter the distressing circumstances of her godfather's death, waited to write until a few days after the funeral, and then only stated that her uncle (as he was called) had died suddenly. Subsequently, upon meeting her daughter on her return from the Continent, the mother was amazed to hear not only of the apparition, but that it had communicated to her daughter all the circumstances which she had never intended her daughter to know. Careful inquiry shows that it was impossible for the information to have reached her daughter through normal means.

A member of the S.P.R., Miss Charlton, who kindly went to the convent to make enquiries into this case, states that the girls in the convent never see any newspapers, all letters are supervised, and no one in the convent seems to have known of the deceased gentleman; hence "that any knowledge of her godfather's suicide, or of the reason for it, could have reached the percipient by ordinary channels, cannot be entertained for a moment."

—"On the Threshold of the Unseen,
by SIR WILLIAM BARRETT, F.R.S.

STRANGER AND FRIEND.

I met a stranger at the gate;
He laid his hands upon my arm;
My tired heart ceased to palpitate,
He wrought upon my soul a charm.

I loved him for his quiet ways;
His deep-set eyes looked kind and good;
I thought, "I wonder where he stays;
I would detain him if I could.

"For, with him, standing by my side,
I do not think I should so fear
That foe from whom I cannot hide,
Who soon or late will find me here."

He saw the shadow on my brow,
And marked my fear in voice and eye;
He questioned, and I told him how—
How much afraid I was to die.

He murmured, "Ah, she does not know!"
Then, with a slow, sweet smile, he said,
"Poor soul, to think you've suffered so,
And I am he you so much dread!"

I did not even try to speak,
But thrilled with swift and sweet surprise;
He laid his fingers on my cheek,
He kissed the lids down on my eyes.

He held me very close and still,
And as I drew my latest breath,
A sudden glory topped the hill
And I had been afraid of—Death!

—ANNA J. GRANNISS.

LIGHT,

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A QUESTION OF TERMS.

A correspondent, Mr. W. Kingsland, writes:—

Is it not time that some real distinction should be made between the phenomenal aspect of so-called Spiritualism and that aspect of the whole subject which may be really and truly called *spiritual*?

We quite agree, but with the reflection that although the distinction is not always observed it is always there.

Our correspondent proceeds:—

I submit that the present talk of "spirits" and the "spirit world" is a survival of the time when it was thought that all that was not "natural" was necessarily "spiritual," and that miracles could be worked by an atrogation of "natural law." But we have surely got beyond that. We have apprehended that the universe, visible and invisible, is one unitary whole; and that the laws which operate in the invisible are an integral part of that which we call Nature.

That is a position long ago reached by the intelligent student of Spiritualism, and indeed by philosophers generally. But we have observed that in the many changes going on in the course of world-evolution names are often the last to change. The name, indeed, may come at last to cover quite a different thing from that which it originally denoted. Instances are to hand in the political world in the quite different ideas covered by such party labels as "Conservative," "Liberal," and "Radical," as compared with those they denoted fifty years ago. Things have changed, as everybody knows, and as we have always to deal with relative things, and the relationships are always preserved, the names contrive to serve uses even if the old sharp distinctions have become blunted by the progress of ideas.

"There is nothing essentially *spiritual* in the mere fact of communication with the departed, nor in the evidence which this affords of the continuity of life, or of the individual, after physical death," says our correspondent. No, indeed; and only a very foolish person would suppose otherwise.

On this view of the case Mr. Kingsland claims that what is called Spiritualism is a misnomer; "it is bad philosophy and bad psychological science." He suggests the name "Survivalism" as being more exact. So it is, but we would rather have the task of reforming a nation's ideas than its nomenclature. People will stick to old names and phrases, however misleading and inaccurate. We listen every day to words and phrases mispronounced, wrongly applied, sometimes meaning the exact reverse of what the speaker supposes them to mean, but the world contrives somehow to get along, and we have come at last to consider that precision of language is not so important as we had supposed. It is only in arguments and debates, as a rule, that the proper use of terms is important, for then it is sometimes found that the disputants are simply quarrelling about names, each having the same idea but using a different term to express it. Words, it is said, "are the wise man's counters and the money of fools."

We agree generally with all the sentiments of our correspondent. Things are just as he states them. Spirit is indeed "the root and source of all," the "One Life in which all things live and move." But even here we are using a term arbitrarily to cover something we can never define. As "Spirit" it never comes into our conscious experience; directly it is manifested it becomes something else. "When Tao is known," says the Chinese sage, "it is no longer Tao."

But we do not think that the change of terms which our friend advocates will do much to hasten our progress. We prefer to see interior changes rather than external ones. Exteriors are the last to be reached in that process. We see very materialistic people styling themselves Spiritualists and conversely we have met atheists and materialists who were highly spiritual people. And even if "Spiritualism" can be used to denote mere phenomenalists and psychic dram-drinkers, well, the greater must include the less.

THE PRISON HOUSE.

What a blot upon the fair face of earth is a prison! I was standing one Sunday evening at the gates of Wandsworth Gaol, when some Quaker friends were singing Edward Carpenter's "England Arise!" and the beautiful hymn, "Oh, Sabbath Calm of Galilee, oh, Peace of Hills Above," in the hope that the singing might reach the ears of friends in the cells, imprisoned for anti-war principles. One heard at times a faint response. Those of us who were free, were enjoying a gorgeous sunset, the sky aflame with crimson and gold, the fleecy clouds and clear air made translucent by recent rain, the gardens filled with flowers, the slow-swaying trees, the quiet lullaby of the birds, the rustically-built cottages, the yellow glory of the bushes, all voicing a gospel of peace, and the freedom of wide spaces. And yet the prison! The writer sees the necessity for restraint of some of the tendencies of unevolved humanity, but cannot help feeling with Wordsworth that even a robin redbreast in a cage puts all Heaven in a rage. And what a correspondence the scene has to life.

Men and women city-prisoned,
Working day and night for bread,
Mid foul alleys, dirt-horizoned,
Till they're numbered with the dead.
But the angels are singing, that through that gate of death there is joy. Prisons, yes, self-created by the law of cause and effect, but, thank God, not penal but redemptive. Here on earth too many of us are confined in the cells, so to speak, of a five-sense world, blind to the great wide universe and the spirit spheres. Yet all may open the door if they will, to emerge into a world beautiful, with the angels singing at the gates. There are many who do not use even the five senses to the fullest advantage, but are like the one to whom

A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more.

They are purblind to the wonder wrought by the hand of God. It has been said that when God paints the wings of a butterfly the artists despair. Just so, when we awake to the marvel of design and purpose of the spirit workers, shaping and moulding the manifestations of life, by contrast our own little inspirations and powers seem artificial and dead. Nevertheless the flowers, the birds and Nature's colour-designs should spur us onward out of the prison houses to greater effort and to truer vision. Angel-ministers are ever near to unlock the doors and to give wide range to our faculties. Spiritualism is not only a message from beyond the veil, it is also the Evangel of Freedom for this life.

—HARRY FIELDER.

THE SPIRIT OF CHRISTMAS FUND, 1923.

We have to acknowledge, with gratitude, still further donations as follows:—

"A Sympathiser," £10 10s.; "Xdin Paington," 6s. 6d.; "Three Ulster Readers," 5s.; J. F. Gems, £1; "No. 70," £1 1s.; Miss Amy L. Parsons, 5s.; making, with the amounts previously received, a total of £336 19s. 8d.
DAVID GOW
W. W. HARDWICK (Lieut.-Col.).
F. R. SCATCHERD.

RETIREMENT OF H. W. ENGHOLM.

Mr. H. W. Engholm retires from his official capacity as Managing Editor of LIGHT with this issue, owing to his having to immediately attend to matters of urgency connected with his private affairs, and which will necessitate his undivided attention for some time to come. All communications respecting LIGHT should in consequence be for the future addressed to the Editor, as Mr. Engholm will probably be leaving London very shortly.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sayings of the week, from the "Observer," January 6th:—

There is no "next world," save subjectively. Everything is here and now.—Sir Oliver Lodge.

A letter in the "Daily Mirror," of December 31st, reads as follows:—

I quite agree that sensitive persons have often felt the presence of loved invisible beings in rooms or houses where they have lived. But I have not only felt, but seen.

I have spoken to my dead father and walked downstairs with him. I have known he was only a spirit, and yet he held my hand. It was not imagination, but a real fact, and I think it an insult to call a loved spirit a ghost.

Ghosts come to those people who have guilty consciences; loved spirits come to protect those whom they have left behind.

A SORELY BEREAVED DAUGHTER.

The "Evening News," London, in its issue of January 4th, in the course of a review of M. Camille Flammarion's latest work, "Haunted Houses," quotes some of the stories contained in M. Flammarion's work. As the "Evening News" states, this great French savant, whether writing about stars or Spiritualism, deals with either equally well and with great charm. Haunted houses, to M. Flammarion's mind, are realities.

The following are some of the stories quoted:—

My brother, Hubert Blanc, was almoner of the Marist Priests at Saint-Paul-Trois-Châteaux, Drome.

In the monastery there was a patient who, bedridden for some time, was in *extremis*.

My brother went regularly to pass some time at his bedside, and one day in conversation, the sick man said to him: "You understand, monsieur. I shall not go without coming to say adieu to you."

"I hope so," answered my brother, in a chaffing tone.

Two or three days later my mother and brother, going to bed towards ten at night, were hardly in their beds before they became aware—although their rooms were some distance apart—of a noise that was very distinct—as of a key being moved in the keyhole of the door of the house, then the footsteps of someone walking in the corridor.

My mother, very much agitated, called out to my brother at the top of her voice, saying: "Hubert, there's somebody in the house."

My brother, having heard the noises just as distinctly, jumped up quickly, made a tour of the rooms, found the door closed and everything as usual.

But no sooner had he done that than the bell of the telephone rang and made him pause.

"Hello, hello, Monsieur Aumonier! Come at once to someone who is dying!"

My brother hastened and found that indeed the sick man was breathing his last.

The document is signed by the technical director of a biscuit factory.

Another of the recent cases to which M. Flammarion attaches importance is this:—

I (says one of his readers) should like to tell you of a curious phenomenon of which I have experience.

We live in an old chateau of the feudal age very well preserved and full of souvenirs.

I occupy a big room, and many times it has happened to me that I have been awakened all of a sudden in the middle of the night by mysterious glimmering that invades the apartment, lighting every object, enduring for some seconds and disappearing as quickly, with nothing to tell me what has been the cause.

It has happened on moonless nights, when the shutters have been completely closed, when there has been no light anywhere.

I haven't dreamt it, for I have usually sat on my bed to observe the thing closely and to try to work out what has been the origin of it.

My mother saw it as clearly in her own room, but only on one night. What can be the explanation of this glimmering?

The psychic science, M. Flammarion says, should be added to the sciences that are now confined in the limit of the studies of the positive. He quotes another case:—

My sister (writes one of his correspondents) was gravely ill. But on the day of my marriage she was almost better and could attend the festivities.

Two days after our marriage she saw us off on the honeymoon, and there was not the slightest fear for me or my wife to worry about my sister's condition then.

The letters from our parents gave us no reason for inquietude, when we received them afterwards.

Eight days after the wedding we were at Paris. It was a most happy day till, at ten at night, when we were passing our time at the theatre, I became possessed of a sadness that was quite inexplicable.

It was an infinite melancholy. My wife couldn't understand it. Neither could I. When we came out of the theatre we went as fast as possible to our hotel.

Feeling a little unhappy and sombre my wife went to bed, and I followed. I blew out the candle, and lay in bed with my eyes open.

I was silent. I could not explain the mood I had fallen into even to myself.

At that moment it was one o'clock.

Suddenly there was a cracking noise in the room. It was a terrifying noise. My alarmed wife gave out cries and was appalled.

I lit the candle. The glass wardrobe was open—and we had not touched the furniture. It was empty. I calmed my wife. I closed the wardrobe and lay down and then became myself again.

The next morning, on rising, we received a telegram recalling us to Marseillan.

My sister had died the previous night at ten o'clock. She knew that we were at that particular hotel.

Had her last thought been of us, and had she communicated with us at the place she knew we occupied?

There is no need for me to assure you of the absolute truth of this statement.

I have had other griefs—great griefs—but there has been silence concerning them. Nothing has occurred. Those I have loved have not communicated with me, after passing. Do they, too, see my tears, my suffering? I would that it should be so.

Another instance of another character may be quoted. Most of the stories are long and detailed, but this is short and tragic:—

A man named Baeschly, age twenty, was alone with his father in the house when there was a tremendous row towards midnight, with nothing to explain why.

The father and the son both rose but found nothing. Again the noise broke out.

Again they found themselves face to face, and no evidence of any sort to account for the disturbance.

The door was open each time. But no one was there.

A third time the thing happened. Then they tied it up—that door—with thick cord.

Some time later a letter announced to them that the brother of the young man was dead.

He had died at the very day of the disturbance.

Death took place at one o'clock in the day, but the dying man had roused from a state of coma and had said: "I have made a long journey. I have been to the home of my brother."

"The Progressive Thinker," of Chicago, U.S.A., published in its issue of December 29th last, an account of what it states is a new departure in the field of Scientific Research. The report reads as follows:—

Mr. Calvert G. Wilson has been for some time giving classes under the auspices of the Illinois State Spiritualists' Association along the lines of psychology, mediumship and self-development as well as the philosophy of Spiritualism. These classes were given in different parts of the city in connection with and under the auspices of the various churches. A number of these classes were given at the Lily of the West Temple, under the auspices of the First Church for Spirit Healing. These were attended by many students interested in the advanced spiritual science. As the time went on, the students seemed especially interested in the study of Spiritualism from the psychological standpoint. This led to the study of the Bio-Dynamo-Chromatic system of diagnosis and therapy, as discovered by Dr. George Starr White, who had a peculiar power to see and read the human aura.

Dr. White, in his book, states that as a child he possessed a peculiar power to discern the aura. He was able to observe that on certain days a cat seemed to be more blue than on other days; that animals during the mating season had a different coloured aura and that even the buds on the trees in the springtime had an aura which was different in colour than at other times of the year. This led Mr. Wilson to wonder if the psychic phenomena or the phenomena of Spiritualism were not responsible to a very great degree for the discovery of facts in nature which enabled Dr. White to establish such a wonderful system, and which in reality seemed to be one of the most scientific methods of diagnosis of human ailments that is used at the present time. Late in the winter of 1923, Mr. Wilson received a call from Dr. X., asking him to call and see him and discuss things relative to his work in the field of Spiritualism. Dr. X. stated that it was his desire to learn about Spiritualism, and, if possible, learn to understand the laws under which psychic manifestations occur. It was arranged that Mr. Wilson should go to the home of Dr. X. each Saturday evening and sit with him and wife, give instructions and guide them in their attempts to unfold their own psychic powers. At these séances, which were held until about the first of May, there were no startling results. There were the usual general instructions and a few psychic manifestations such as the presentation of symbols, etc. It became a practice after each séance to discuss various topics of mutual interest and more especially the George Starr White system of diagnosis.

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 10.)

MORTAL GIFT OF CLAIRVOYANCE.

So the gift of clairvoyance, sometimes given to mortals, is an exalted gift. For such a one receives now the spirit-vision as do the spirit-souls of our planes, but in a diluted degree. For the stimulation is usually from the inner spirit of his mortal life, as yet but embryonic, and so as yet feeble in its power of radiation. Or such a one may visualise the spirit-forms of those spirit-souls, who may choose again to approach mortal planes. But I have told you before in former Messages that such spirit-appearances to mortals, who have this especial gift of spirit-seeing, are not significant. For these appear to the mortal in earth-proximity. They are then without the efficacy of spirit-value, which is the transmission of spirit-emanations. These emanations remain in celestial places. What such especially endowed persons then visualise might be called the spirit-body, but the spirit-treasure of this remains in the spirit-places. So it will happen that such endowed mortals do not especially evolve to more spiritual mortal-beings than their brothers of earth, who are not so endowed. It is because any spirit-messages they may receive do not have the element of celestial and higher stimulative significance.

SPIRIT-ASSOCIATION AS A GREAT UNIFIED BODY.

We do not see in these places (and ever more and more as I tell you now through my own inspirational guidance) the vastnesses of spirit-forests, the immensities of infinite spirit mountain-ranges, the grandeur of spirit-waters, the waving of spirit-grasses through spirit-meadows (expansive, as the earth-man would say), the delicacy of flower-life, or sense, the not-to-be-described perfumes of these places, the colour-clouds, the bird-life and song, and also other spirit-phenomena. We do not sense this as life or phenomena, or the expression of such, as something casual and outside of our necessity, or as things that concern themselves. But we become intimately associated and affiliated as a great unified body of individual entities, each dependent on the love and interest of each other (I speak in earth phraseology . . . like ice-pendants these words, when they should express the intensity of world-conflagrations!).

NO INDIFFERENT SPIRIT ACCEPTANCE.

And so with spirit-sounds, and what comes to the earth-man as fragrance and perfume. On mortal planes outward physical phenomena produce these, but in spirit-places such stimulation to spirit-sense is in the inner consciousness of spirit-souls. We hear inwardly and the celestial fragrance arises also from inner spirit-consciousness. May the mortal appreciate this distinctive difference between mortal appreciation through exterior phenomena, and the delicate, inward, sensitive adjustment of spirit-appreciation through an inward stimulus. To such will be given, at the "passing over," this appreciation. For it will take them on broad and sweeping spirit-wings to the higher places. Indifferent individual spirit-volition, as to such acceptance, does not exist. The dominance and necessity of such art-acceptance and impregnation is realised at once in spirit-places, and such stimulation-influence is awaited with spirit-eagerness (it is always serene!). No spirit-entity will place the screen of opposition before him to divert the influences through which spirit-life evolves.

A SPIRIT-RESERVOIR FROM WHICH SPIRIT-SOULS ABSORB.

I am here again, awaiting your acceptance of what is being evolved through my revelation of higher conditions. And as this Message has feebly struggled to impress on earth-consciousness the ever greater stimulation of celestial love, of the infinite degree of the power of emanations for ever more virile stimulation, of the increased beauty and impressiveness of spirit-phenomena, inwardly sensed, so may the earth-mortal permit such unfolding as I have given to him, to be a stimulus for earth-development and earth-vision. He must believe as I write. With a great

sweep of celestial power and stimulation do the elements of which I have spoken become a great spirit-reservoir from which the spirit-soul gathers again such portions as his creative mind and creative feeling will prompt him to do.

THE COMPOSITE GREATER THAN ITS ELEMENTS.

And as such new spirit-creation will be greater in its composite power and spirit-uses than the elements of such which are ever waiting in his inner consciousness to be used, so will the spirit-value of his newly released spirit-creation be of enhanced value, as higher stimulation to those who receive such. And so is the exaltation of spirit-existence ever becoming more exalted, and so is celestial happiness ever evolving, and so is spirit-consciousness ever encircled with celestial love, that, through spirit-law, ever carries such to the divine, enfolding Arms of the God-presence.

"WE ARE, INDEED, THE ADORING ANGEL-LIFE."

It is as if the inner depths of the spirit-soul were fed with sparkling spirit-waters of ever-refreshment. We become the adoring children of the great Central Essence of Love from sense of gratitude and appreciation and thankfulness. We are indeed the adoring angel-life, of which the mortal has been told. Even a mortal looks to these, who clouded by physical grossness, with an awakened tenderness and reverence. His consciousness does not dismiss the influence of such personalities. Would that he believed the influence of the angels of the lower spirit-planes were ever surrounding him with their emanation of stimulation.

"IT IS LEADING TO THE CELESTIAL UNITY."

I have carried you in this Message then to the plane of the higher enlightenment of love. I have explained to our earlier planes were the places of "Many Mansions." I have also unfolded to you that in the higher planes the number of Mansions lessens, but the number of spirit-entities in each spirit-mansion increases. It is leading to the celestial unity. For many Mansions exist on lower planes, so that like may exist with like in spirit-fulfillment and happiness. As celestial understanding increases, there will be more of a kind, more oneness, understanding and affinity; and so fewer Mansions become necessary.

When a plane of exalted condition is reached, where unity and love may seem to have reached their finality of possibility, still other planes exist, ever higher, ever finer in transcendent qualities of energy, love, stimulation. As the number of such places of ever higher evolution is not to be expressed by mortal enumeration. It would seem when the spirit-soul has evolved to such unthinkable conditions of spirit-life (Remember I ever struggle through mortal, crude receptive-possibility!), it is again, and ever again, subject to the spirit-crucible of higher fineness.

THE POWER OF THE COMPOSITE.

I have explained to you in these higher spirit-planes that while the individual spirit-soul still exerts as an individual, his power and usefulness, his creative possibilities have increased infinite-fold. For such a one takes to himself the power of the composite element of all spirit-life that is upon his plane. The influences of such exalted spirit-life do not reach the mortals of any mortal worlds or systems. I have told you in the first Message that mortals do not "see God"; by which I mean the saint in exaltation, the genius in fever-heat of exhilaration of creative faculty does not receive such inner vision from the energy of the God-head. I will further explain that he also does not receive such stimulation from the higher spirit-life, which is near to the Personality of the Source of Energy and Life.

THE LAW OF UNFOLDING SPIRIT-LIFE.

The mortal receives such quickening from the spirit-life of the lower spirit-planes, the spirit-entities of which have the proportionate degree of power for such stimulation. The higher stimulation from higher places would be understandable to the mortal. And so it is for the unfolding of all spirit-life of the celestial places. The stimulation for increased functioning and progress would emanate from a spirit-plane of enhanced significance, but in degree and stimulation not one of over-stimulation.

(To be continued.)

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THE PSYCHOLOGY OF GOETHE'S "FAUST."

By W. GEORGE WHEELER.

In all the realm of great literary production there are few pieces, poetical, artistic or dramatic, which have a perfect beauty throughout; they contain fine parts, idealistic passages or charming lyrics, intermingled with matter-of-fact ideas which have no special relationship to the whole. This is true of Browning's "Pippa Passes," Lytton's "Zanoni," and Goethe's "Faust"; yet these are among the finest productions in literature.

"Faust" stands high as a work of imagination, portraying life here and beyond, life normal and abnormal, life varying considerably in its manifestation in the same individual. The old doctor—the young prince—the manifestations of the one Soul is a great psychological study. Faust is an exceptional personality; he has explored philosophy, law, medicine, divinity; he has vast influence over his pupils; he has accumulated knowledge—usable and otherwise—all this and more, yet is he unsatisfied.

Faust has a brilliant past. The people bless him for services rendered long ago. It is an Easter holiday; the town and village people are in festive dress, the peasants are dancing and singing—they are full of an unutterable joy, they are touched with hero worship. They gather around the wise old doctor, and do him homage; he is the centre of their love, reverence, and admiration. He discourses to the crowd which hangs upon his words, and glories in the splendour of his venerable age. He is to the people a kingly soul, rich in mental wealth and moral worth, beloved for the life he has lived, the love he has benevolently showered, the sacrifices he has made. The aged recall the days of the plague when he and his father visited every home, tended the people, and brought to the suffering masses help and healing.

It is a festive day, but in the secret soul of the people's hero there are doubt and despair. He feels himself unworthy, and recalls that mighty past with something of shame and regret. He did heal the people, he did visit the people, he had a mystic power of healing, yet the supposed cure was as deadly as the plague itself, an experiment. He feels himself possessed of a double nature—fleshly desires on the one hand, spiritual longings on the other. He himself is "his own greatest anguish and pain."

Faust is unsatisfied with life, he is ambitious, and his ambition outstrips reason and common-sense. Life has its limitations; for man generally it is true, "So far shalt thou go and no farther." Faust would overstretch the mark. He would explore the great Spiritual Realm, the mysterious beyond. To a prepared soul it was not a thing impossible—Faust's mind was not stainless; his motives were not of the highest. He would travel unknown pathways, relying on self alone, unbounded self-confidence and self-importance.

Faust's psychic life was overmuch blended with the materialistic, the selfish. Mephistopheles said of Faust, as he conversed with the prince in Spirit Realm, that he was a man self-willed, demanding "earth's fairest fruit and heaven's brightest star."

Faust lost his humanitarian ideas, and an unhealthy desire gripped him. He desired to know rather than to be. His higher self declined.

The Soul is safer and happier when in faith it perceives the Immeasurable Good; prepared to press on, yet only as the Gates of the Unseen open freely, that is, for the prepared Soul to enter. It is not the animal self that overcomes the evil; it is the psychic self.

Faust embarks upon magic art. He discovers secrets hidden from the many. He fears not hell or devil, yet he has lost his peace of mind.

He plunges, and "all around grows cold and cloudy, the moon withdraws her ray, the lamp goes out; he perceives sheets of flame in fearful play." A shuddering horror overtakes him, freezing his very life's blood. He feels the Spirit approaching, and bids it appear to his sight.

Faust's forceful entrance into the Unseen Realm was not of a holy or sublime nature; the spirit he called up was not of a virtuous type. It may be he first encountered the ugly terrifying type described by Lytton as the "dweller on the threshold."

Herein is the danger of Spiritualism. If the Soul be not absolutely ennobled, free from selfishness, spiritually centred, it may call up the lowest rather than the highest. Faust, with all his inner boasting, was, at first, sickened by the apparition; he would bid it depart.

Faust had exercised all his power, opening the gate of the mystic realm by force, dragging a prince of darkness from his sphere.

The doctor recovers himself, and exclaims: "I am Faust, thy equal." The conversation with the evil soul is interrupted by the entrance of a pupil.

Faust suffers at times from severe mental depression, feeling almost hopeless to discover God and Nature's secret. He is conscious of a greater realm for the soul beyond, but it does not cheer him. There is a presentiment of evil, a self-torturing hell. He will end his earthly

existence. It is in the very act of self-destruction, as he thinks, unseen powers intervene, and although he has bid farewell to earth he puts aside the poison cup. He has been kept from crime by a chorus of Angels.

Faust fails to put aside his magic art, and the Evil Genius he has called appears again and again in various forms. Mephistopheles, transformed as a young lord, bids Faust thus splendidly equip himself. The doctor curses all things, declaring himself a prisoner in any dress. He then hears invisible spirits whom the evil ones declare are free. Hereafter Mephistopheles takes Faust completely in hand, saying, "I am your servant here; you are my servant beyond." The agreement is signed in blood.

Faust loses all nobility of soul, drowning his cares in sensuality and passion. His new life—transformed into a young prince—does not unfold his character in a noble direction. He gives himself to rapturous excitement. They travel through space until at a Witches' Kitchen Faust sees through an enchanted mirror a lovely girl's face, longing for love's wings to fly to her—the innocent Margaret.

For this beautiful girl we instinctively feel sympathy and regard. She was tempted beyond her strength.

Margaret possessed a sweet spirituality and a girlish innocence; but she lacked strength of character and moral courage. Her ethical faculties would doubtless have sustained her under normal conditions; but the forces of evil were great, and the self-governing powers were weak.

Faust's influence was injurious. He surrendered the higher self to the lower. He would not be influenced by great ideals, by faith in the All Good, by awakened spiritual instincts. He became a curse to Margaret instead of a blessing.

Margaret must have been a poor judge of character, for although she disliked Mephistopheles, she had no clear vision of the inner soul of Faust. To her he was a princely gentleman, and she yielded to his entreaties, following to her own undoing.

Margaret did not, however, surrender her soul-life. She was a sweet, girlish creature, and the fact that she outraged ordinary ethical law did not necessarily show a depraved nature, simply a weak one. In a worldly sense she was superficial, she knew all too little of the laws which govern sex relationship. She found pleasure in self-decoration—pretty, playful vanity. Her nature was, however, capable of considerable unfolding, and joined to a noble aspiring soul she would have proved a great blessing. Faust stooped to ruin her earthly life, and she was blind to the consequences.

In the final scene of the drama, Faust is taken up the rocks by Mephistopheles, mid thunder and lightning—finally dragged down to hell.

Margaret's soul is evidently merely tarnished by the earth life. It may be she had already in prison, and in madness, redeemed her soul, for the angels descend to receive her spirit.

This is, of course, in an evolutionary sense, unsatisfactory. The soul could scarcely pass into an overwhelming hell or a perfect heaven at the time of leaving this world; such could only be in an old-fashioned theology, and would of necessity be out of accord with the unfolding of the faculties of the mind.

Goethe was a great soul, a marvellous personality, with wonderful spiritual and imaginative faculties. He was a true literary artist.

A DIRECT VOICE SEANCE

Mr. Jas. Rutherford (of Fair Hill, Haltwhistle) writes:—

On December 27th ulto., a seance was given by Mrs. Roberts Johnson at Haltwhistle. It was the first event of this kind in the locality and was a great success. The seance lasted rather more than three hours. Thirteen sitters were present, Mrs. Roberts Johnson and myself making a total of fifteen. Twenty-one deceased relatives of the sitters spoke in the direct voice, all being easily recognised. A lovely perfume was carried round the circle by unseen agency and held in front of each sitter; it was as if a bunch of the sweetest smelling flowers (violets, lilies, roses, etc.) were held in front of each person.

A Yorkshire lad who was present, being conversant with the Lancashire dialect, held a lively conversation with Joe, the Lancashire lad, which was characterised by Joe's witty sayings and jests. It was remarkable how Joe knew the names and vocations of some of the sitters, seeing that Mrs. Roberts Johnson was quite a stranger to those addressed. One of the sitters, who is a member of the Church of England, was spoken to by a friend who held high office in the Church before his decease; his manner and utterance were those of an educated and cultured person. He said, "I did not preach the doctrine when in the body, but nevertheless my friend, it is true." David Duguid was excellent in his buoyant, cheerful manner, and gave good advice. Mary Ann, the Salvation Army lass, also gave valuable advice and information to some of the sitters. Great credit is due to Mrs. Roberts Johnson for the manner in which she upheld the conditions for such a length of time. It is quite a new experience in this district, where the subject is little known, and will no doubt give rise to interest and inquiry, and thus further spread the knowledge of the truth of human survival.

INQUIRERS AND THEIR DIFFICULTIES.

THE EARLY EXPERIENCES OF "M.A. (OXON.)"

[As an article still full of interest and likely to possess a more extended value to-day, we reprint the Paper read by the late "M.A. (Oxon.)"—the Rev. William Staunton Moses—to a meeting of the Old Association of Spiritualists many years ago.]

In dealing with an inquirer's difficulties, I must draw upon other sources of information than my own personal experience. For myself, although I have met many a difficulty since, I had at first no considerable trouble in making myself acquainted with the facts of Spiritualism. It is in the explanation of facts that the perplexing problems come in. As to the phenomena themselves, though many persons do seem to find it very difficult to obtain the evidence of their own senses, and still more to believe that evidence when they have got it, I found myself in risk of being bewildered only by the superabundance of phenomena which challenged my attention.

MY INTRODUCTION TO SPIRITUALISM

was in this wise. In the early part of the year 1872, some friends, with whom I was then staying, showed me Lord Adare's book of records of seances with D. D. Home. I tried to read it, but it seemed to me the dreariest twaddle I had ever come across. With many a pish and pshaw I got through half of it, and then tossed it aside. About six weeks after, my friend put into my hand one of Dale Owen's books, with a request that I would read it, and investigate the matters with which it dealt. It was with much reluctance that I agreed to meddle with the question again. It did not interest me, and I was busy with other things. In spite, however, of this *passive* want of interest (*active* or dogmatic opposition had no place in my mind), I found myself greatly impressed with Mr. Owen's statements and arguments. From whatever cause, whether internal spiritual preparation or intellectual conviction, I found myself impelled with irresistible power to use every means of inquiring into the alleged phenomena which were so startling to my mind.

I procured every book that I could lay my hands on, and devoured them all with avidity. I inquired where I could see for myself these new phenomena, and was informed that Miss Lottie Fowler was about to hold a seance that very evening (April 2nd, 1872), at 15, Southampton Row. I went, and was greatly astonished at what I saw and heard. I need not take up time by detailing the occurrences of the first part of the sitting: most Spiritualists are familiar with the usual routine of Miss Fowler's seances. Much hazy nonsense was talked, and many vague statements made, which seemed to me to be of no use whatever as tests of spirit identity. I was rapidly becoming nauseated. I craved for something more clear, something on which I could rest as a stable piece of evidence. I inquired, therefore, whether I might endeavour to obtain some such proof for myself. Leave was at once given by the director of the circle, and I addressed the spirit who controlled the medium.

"You're tiring your medium, and making fun of us. Go and send someone who is serious."

The medium shivered, and turned away, and the voice came as though troubled. "You've nothing to do with me. I won't go. Me no go."

"Yes, you will. You'll go, and send someone else."

After more colloquy the medium again shivered, seemed to be in pain, and stood rooted to the spot, crouching as if in dread.

After a time the voice came again, but utterly changed; the voice, this time, of a man, very calm, and unimpassioned, instead of the child-voice speaking baby-jargon.

"You want me?"

"Yes, What is your name?"

"I'd rather not tell you. You can ask me any questions."

"No. Tell me what you see, or describe anyone whom you see near me. I will answer yes or no; no more."

"I see a man, very old, tall, with a long white beard, and long hair."

"Yes."

"The beard is very white indeed."

"No. Go on."

He has a very high, broad forehead, and his eyes are drawn down. Why, he's blind!"

"Yes."

"And his face is black and blue. And (here the medium shuddered violently), oh! what's that in his mouth? It's like slime . . . and mud . . . and . . . oh! blood!"

"Yes."

"And . . . It's dark. I can't see."

"Go on. How is he dressed?"

"He has on a long blue coat. No, not exactly a coat . . . something long. I can't see his feet."

"Where does he stand?"

"Right opposite, close by you."

"Can you see his name?"

"No. He seems in trouble. I think it's money. He

looks so horrible. Let me go! Why do you keep me here?"

"Go then. Do you know me?"

"No." (This very emphatically.)

I shall not attempt to describe the scene during the time that this conversation was being held. I have quoted from a full and careful record written at the time, and the whole scene is photographed indelibly on my mind. Everyone seemed petrified and astonished. They would have been still more so, had they known with what photographic accuracy a scene in my own private experience was being re-enacted before my eyes. It was, I am sure, unknown absolutely to any persons in the room, as unknown as I was myself. It was a scene that passed in a very distant part of Great Britain, and it was reproduced with a realistic power that bore down before it, as with torrent-force, all doubt and hesitation. I felt that the man was there before me; himself reproducing the story of his death for my conviction.

HOW I BECAME A SPIRITUALIST.

That experience made me a *Spiritualist*; it gave me a *faith*—I will say a *knowledge*—which no amount of after-experience has served to shake. From that time to this I have never wavered, though I have seen much to perplex me, much that greatly offends good taste. Though I have heard of deception, and though I believe that fraud exists, though I see reason to question the all-round conclusions of some Spiritualists, and to assign a wider area to the realm of cause than they are disposed to concede; though I meet problems day by day which I cannot solve, and difficulties which only advanced knowledge and experience can fully grasp: in spite of all this, the conclusions of that night, supported and confirmed by many an after-experience, remain firm and unshaken.

FURTHER INVESTIGATION.

I might detain you at length, which would be tedious, by dwelling on the steps by which further evidence was brought home to my mind, I went to the public seances, held by Herne and Williams, and found no difficulty in obtaining phenomena for observation. They occurred in abundance; but I wanted more time and facility for looking into them. The conditions of the public circle irritated me, and I determined to try for some private seances with Herne and Williams, myself and one friend being the only observers. The first of these, held May 29th, 1872, was a total failure, and we adjourned to June 5th, when Herne did not enter an appearance. A third appointment, for the 8th, was made as a last resource, for my mind was being gradually prejudiced by this shilly-shallying, and I was getting disgusted. We sat for more than half an hour with no result, and I proposed to withdraw. I had read (during the interval I had got every book on Spiritualism which I could lay my hands) that some persons stopped manifestations, and I believed it possible that I might be such an offender. I retired, and phenomena occurred at once. I returned, and they ceased. This occurred thrice, and communications were at length obtained through the alphabet. They soon ceased, however, and Herne and Williams commenced to jerk, and quiver, and twitch, and wriggle about, in the true mediumistic fashion. To my great horror, I found these jerks communicated to myself. My right arm was seized about the middle of the forearm, and dashed violently up and down with a noise resembling that of a number of paviors at work. It was the most tremendous exhibition of "unconscious muscular action" I ever saw. In vain I tried to stop it. I distinctly felt the grasp of the hand, soft and firm, round my arm, and though perfectly possessed of my senses and volition, I was powerless to interfere, although my hand was disabled for some days by the bruising it then got. The object, we soon found, was to get up the force, for Herne was levitated to the table, and his chair was placed so as to rest on the table from the mantelshelf near which he had been sitting. Other phenomena took place, and especially striking was one that occurred just as we were going away. Williams preceded me downstairs, then came my friend, Dr. Speer, and Herne was last. I turned on the stairs to say something to him, and I saw in clear light a chair sailing along nearly three feet from the floor, and coming towards us. It fell on the landing close to our feet. It is needless to say that this movement in mid-air of a weighty article—it was a very substantial chair—caused us to examine it carefully, and to return to the empty room which we had just left. No suspicious wire or mechanism was there, nor could any device that I can imagine have produced what I saw without instant detection. No more complete proof of the existence of an independent force can be conceived.

CONFIRMATORY EVIDENCE.

I had thus obtained strong evidence of the existence of the force, of its being governed by intelligence, and of the fact that that intelligence was, in one case, that of a departed friend.

I pass over a great amount of other confirmatory evidence, and hasten to tell in a few words another occurrence that greatly deepened the impression already made on my mind. My friends were going to the seaside for a summer holiday, and I was to join them after a short interval. Meantime, I went to visit an old friend whose health was failing, and who had written to beg me to go and see

at once, as he felt his time was growing short. I hurried to comply, but arrived only to be told that he had passed away a short time previously, regretting that I had not come in time to see him. I remained in the house, and when in due time I went into the room where the body of my friend lay, the spirit-form stepped forward to greet me as he would have done in life, with a smile and out-stretched hand. I saw him with clairvoyant sense as really as my natural eye discerned the objects that surrounded me; and that not once only, but on repeated occasions.

This, I need not say, deepened my faith, and strengthened its foundations. Many a stone has since been laid on that foundation, and the superstructure has reached a goodly height, but it is none too high or heavy for that on which it rests.

(To be continued.)

"AND THERE WAS LIGHT."

A LESSON FROM THE PAST.

In 1816 a New England newspaper summarised the arguments—torrid and portentous—then prevailing against the introduction of gas for street lighting. They contended that:

Artificial illumination was a human attempt (doubtless inspired by the Devil) to interfere with the divine scheme of things wherein it had been ordained that it should be dark at night.

Emanations of illuminating gas were injurious. Lighted streets would incline people to remain late out of doors, which would lead to an increase in ailments of various kinds which were "known" to be caused by "exposure to night air."

Fear of darkness would vanish, and drunkenness and depravity increase.

Horses would be frightened and thieves emboldened and aided in plying their nefarious craft.

If streets were illuminated every night, such constant illumination would rob festive occasions of their charm.

However, this diabolical innovation persisted, and the evils predicted did not come to pass—much to the disappointment of the prophets. Gas gave place to electricity, a far more brilliant street illuminant, in most communities.

Now, even the strictest theologians do not cavil at brilliant illumination of the streets at night. Youth and old age, promenading under the white lights, have no fear of illness from "night air." The police and public officials generally know that good street lighting is one of the most effective deterrents of crime.

The slowest of us cannot but admit that the world moves, and that it is always several laps ahead of our puny human intellect.

—"NUGGETS."

"THE ONE WAY."

EXTRACTS FROM A NOTABLE BOOK.

We have received permission to reproduce a portion of that much-discussed book, "The One Way," by Jane Revere Burke, which claims to be a communication from the late Professor James. We accordingly present a further excerpt continued from page 821, Vol. XLIII.

"You should understand by this time, that the language we use here is the thought language, consequently a Russian and an Englishman, or any combination, can speak freely together provided only that their level of development be the same—which means not only their intellectual education but their spiritual knowledge. There are many instances of thought transference known among you, and they are simply examples of our common manner of communicating here. Now you can learn much of that language. You already know much more of it than you realise. You hear many thoughts both elevating and debasing, and you must choose which kind of thoughts you will entertain."

"(Could we get it a little clearer about my perhaps writing down my ideas or influencing the pencil from the point of view of this world, of people other than myself? I think it will take from the strength and power of your message if our readers feel that I influenced what was written.)"

"We can make that clear. Not one single word have you written without my full assent, except when I have crossed it out. I am the master in this situation because you are willingly yielding your hand an instrument to me. I think the thoughts to your mind and you write them down."

"The language of heaven is governed by love. The thought language is that used by all disembodied spirits; leterent spirits use it also, they are not governed by the law of love. You all know much more of this thought language than you realise. People on earth who are very sympathetic are often able to read each other's unspoken thoughts. Under certain conditions people can send their thought definitely to each other though separated by dis-

PREVISION AND FATE.

TOLD BY THE STARS.

The late Countess of Moray, at the age of twelve, was told by a gipsy that she would have two husbands, and that just before her death she would pass through a newly-felled wood in a carriage drawn by a piebald horse to the house which she would never leave alive.

The prophecy was very strangely realised. Miss Lockhart's first husband was the Earl of Aboyne; the second the Earl of Moray.

Shortly before her death she visited the Highlands of Scotland, and passed through the forest of Glenmore, then in process of removal, and on the following morning the coachman came to say that one of her four horses had died suddenly in the night, and that he had, therefore, borrowed another. It was a piebald one!

She went on to Culloiden House, where she was taken ill, and after a short time expired.

It is recorded of the poet Dryden, by Charles Wilson, in his "Life of Congreve," that having, strange to say, belief in astrology, he was careful to ascertain to the second the time at which his son Charles was born.

He then calculated the boy's nativity, and was alarmed to discover that evil influences prevailed in the heavens.

He concluded that in his eighth year, and on the day of birth, his son's life would be seriously endangered, if not lost; and that if he lived, the same danger would exist when he attained his twenty-third birthday, and again on his thirty-third or fourth.

On the boy's eighth birthday, despite every precaution to keep him from any possible danger, he was nearly killed by the fall of a wall. On his twenty-third birthday he was seized with giddiness and fell from an old tower belonging to the Vatican at Rome, and he was drowned at Windsor while swimming across the Thames in his thirty-third year.

THE LIVING LETTER.—I am most gladly in debt to all the world; and to Earth, my mother, for her great beauty. I can never remember the time when I did not love her, this mother of mine, with her wonderful garments and ordered loveliness, her tender care and patient bearing of man's burden. In the earliest days of my lonely childhood I used to lie chin on hand amid the milkmaids, red sorrel, and heavy speargrass, listening to her many voices, and above all to the voice of the little brook which ran through the meadows where I used to play. I think it has run through my whole life also, to lose itself at last, not in the great sea, but in the river that maketh glad the City of God. Valley and plain, mountain and fruitful field; the lark's song and the speedwell in the grass; surely a man need not sigh for greater loveliness until he has read something more of this living letter, and knelt before that earth of which he is the only confusion.—"The Roadmender," by MICHAEL FAIRLESS.

tance. These experiences are all commonly classed under the term telepathy. The first step in our mutual co-operation is for you to recognise that you can and do receive thoughts from us—and to practice it consciously. This involves a serious danger unless done with the highest purpose. You are familiar with the fact that a wireless instrument receives the message to which it is attuned but cannot receive that to which it is not attuned. Now you, each one of you, hold the power of deciding absolutely what messages you will receive; to what class of message you will be attuned. If you are controlled, clear, concise, and refuse to admit any interference with mischievous or deterrent spirits, they cannot get in."

"The real you is what you are in your mind and soul and heart, not what you are in your fleshly body. Five minutes after death your essential self is just what it was five minutes before death. Of course in saying that, I am thinking of a person to whom death comes when they are in health and full possession of their powers."

"(Do you mean if they were not in possession of their full powers before death the infirmity would not be carried on?)"

"Exactly. Almost immediately after death you find yourself possessed of the power to read or hear thoughts. As that is the case, you can easily see how soon with conscious practice you could learn to receive direct clear concise communications with us. Without your co-operation we can only communicate our thoughts to you, provided all conditions are favourable. Sometimes that means months or years of waiting."

"We cannot force our help upon you. You must not only help yourselves but you must deserve our help and open yourselves to it, if we are to accomplish what we are desirous and able to accomplish for you. We have together one great barrier to break down—the world-wide idea of separation between our life here and your life there. A certain very real separation there must always remain, but if you will help us, we can bridge it over in a marvellous degree. There is no death. There is life with you, a very embryo kind of life it looks to us from here, and with us there is the beginning of absolute perfection."

RAYS AND REFLECTIONS.

It is often the subject of remark that much automatic or "inspirational" writing is coloured by the mind of the medium. But that so much of it is of little or no value, is, I imagine, not because of the admixture of the medium's own ideas, but usually for a quite opposite reason. For it has often struck me, in reading over some piece of "psychic" rigmarole, that if the producer had allowed his own mind a larger share in it, the result might have been much better. He might have produced clear, definite and connected statements instead of a vague jumble of sentences, wordy and confused, for want of intelligent direction.

There is something almost pathetic about the attitude of some of the people who produce these "inspirational" psychic scripts. They regard their productions with so much reverence that they would consider it a kind of sacrilege to subject their writings to a drastic process of revision. There is a kind of "Thus saith the Lord" about it; and we are supposed to overlook the vagueness and verbosity, and sometimes the absurdity, of the communications. I have been adjured time and again to see to it that some particular piece of verbiage is "given to the world." The request has sometimes been enforced by the statement that the spirit communicator had stated that his message must be published. It was "an order," as the Hindus say.

But I imagine that the spirit communicator (when there was a real spirit inspirer at work) could have had no knowledge of the kind of stuff into which his message had been transformed after its passage through the mind of the medium. It had simply acquired substance without shape; it had become matter without meaning.

Fortunately we have a sufficient number of examples of fine, clear and evidential psychic scripts to offset the other kind. And with the advance of a knowledge and understanding of psychic faculties these should increase both in number and value. But my observation leads me to believe that, just as with music and painting, if there is no inborn faculty there can be no inspiration. Without the literary gift, latent or cultivated, in the medium no inspirational writing is likely to be of much general interest or value.

I have been told of a good story concerning Colonel Ingersoll and the Rev. Henry Ward Beecher. They were great friends, in spite of the fact that Ingersoll was a sceptic, but naturally they often engaged in discussion as to the origin of the Universe and of life. One day, when visiting Beecher, Ingersoll observed the presence of a globe representing the earth—one of those so familiar in school-rooms. He admired the construction of the globe, and enquired who made it. "Who made it?" rejoined Beecher, drily, "Nobody made it. It just happened!"

D. G.

ROUND THE BEND.

At the end of the life where the road divides,
Is a gate that is freshly tarred;
And I know that a world of enchantment hides
Past its barrier wired and barred.

And I gaze down its vista of silent firs,
Where they suddenly curve away,
With the knowledge that something unearthly stirs
Past the bend at the close of day.

For a light that is rarer than daylight shines
Round the turn, when the sun sinks low,
And the trunks of the whispering, watching pines
Are transfigured by what they know.

And I wait with the hope that perhaps some day
All its meaning I'll comprehend,
Or at least I may gather the words they say,
And yet nothing will pass the bend.

And I think that all life is a waiting, too,
For the things that we fain would learn,
Through the duties and pleasures we all pursue
We are longing to make that turn.

But the way is so guarded by bars and locks,
That our efforts seem all in vain;
We may waste all our strength in despairing knocks
But a silence is all we gain.

Yet I will not despair of the hidden way
Round the curve that I strive to see;
Though I know every warning the wise folks say,
Yet that road is the path for me!

—EMILY HAINS.

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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."

"DIVINING" APPLIED TO METALS.

Although the most usual form of "dowsing" or "divining" is for water, some dowsers have the power of discovering buried treasures in the way of metals of various kinds. Mr. J. Foot Young, well-known as a dowser some years ago, possessed the gift. Amongst others there is a Mr. Timms, of Oxford, who testifies that in his case the hazel twig, by means of which water is found, reveals to him the whereabouts of metals, although sometimes he uses a metal indicator. At a lecture given by him in London some time ago he gave demonstrations of the action of the twig on a watch and coins placed on the floor, and then with coins of different metal. At one time he was of opinion that gold gave the strongest "pull," followed by silver and copper, but on one occasion a group of professors in Oxford, while testing him with metals concealed a piece of nickel under a cloth. The twig "pulled" more strongly than with a gold piece, and a further test was made with the same result. In the case of Mr. Foot Young, who, we believe, is still living although at an advanced age, it is stated that his powers also enabled him to discover coins concealed in various places by those who were testing him.

METHODS OF COMMUNICATION.

It has become very apparent by now to the educated Spiritualist that spirit communication is by no means confined to the region of phenomena. There is indeed an infinite variety of forms. But to us it is not so much a question of what is the best method as of what is best for the person particularly concerned. Some minds of the advanced type prefer the channel of impression and silent communion. That, of course, is, generally speaking, the best as being most in harmony with spiritual methods. But

we should not on that account condemn those humbler means which involve the use of physical agencies. The single talent may look small, but it is none the less the duty of its possessor to put it to the best possible use, and in that way it may well bring a greater reward than comes to the owner of five or even ten talents who does not employ them wisely. Study your gifts and select that which you can use with the best results. But do not concentrate too much upon it. You may have the gifts of inspiration in writing and also clairvoyance. Make a speciality of the one which comes most naturally to you, but use both if it does not entail ill consequences or result in one faculty diminishing the value of the other. Meantime we repeat that the best method of communication for any person is the one that is most natural to him. If he is of an aspiring nature he may rest assured that it will develop into higher forms by a process of what we may call transmutation, whereby a given faculty, such as physical mediumship, will unfold into something of a higher order, different in degree but the same in kind.

PSYCHIC PHOTOGRAPHY: ITS CAUSES.

To a question from a group of inquirers as to the part played by the subconscious mind and thought images in psychic photography we cannot do better than quote the following passage from "The Case for Spirit Photography," by Sir A. Conan Doyle:—

"We must be careful not to overdo the subconscious. It is no self-contained unit, but rather an instrument used in the production of these phenomena. In consequence, it frequently happens that along with communications from the 'other side' comes matter derived from the subconsciousness of the sensitive and even from that of the sitter. An investigator obsessed with the idea of fraud will often effectively negative all phenomena by his unconscious action on the mentality of the medium. In these investigations we must use that uncommon faculty of common-sense. Common-sense tells us that we cannot accept the explanation that all psychic photographs are produced by the thoughts of incarnate beings. Whether it agrees with his pet theories or not, the serious student is bound to realise that, sooner or later, other minds are at work distinct from, and often superior in intelligence to, that of either medium or sitter. These intelligences claim to be the spirits of the so-called dead. They substantiate their claims by giving practical proof that they are who they purport to be."

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ANSWERS TO CORRESPONDENTS.

T. H. STEVENSON.—We have heard no more of the psychic telephone so that there is nothing to publish. We note your proposals for experiments in connection with materialisations, and possibly they will be pursued by those who are carrying on research in these directions; but these experiments, as you know, are rare and difficult.

A. QUILLER.—Very funny; but flippancy is not the same thing as wit.

E. F.—We will do our endeavours, as the old-fashioned people say. We wish the project every success, but cannot do much to forward it.

JAMES BOYD (Riverside, California).—Thank you for your letter and enclosures. Your subscription for LIGHT should be sent direct to the publishers if you are not already a subscriber. Best wishes to you for a happy New Year.

MRS. H. H. HAYES (St. Paul, Minnesota).—Thank you for your letter, but we must regretfully decline your offer of the articles, although appreciating its kindness.

B. O. (Hircombe).—Thank you. There is a good deal of misunderstanding on the point even amongst educated people. We have heard quite contradictory accounts of the winter season in Palestine from those who appeared to know.

NEW PUBLICATIONS RECEIVED.

"Nineteenth Century and After," January.
 "Psyche," January.
 "The Occult Review," January.
 "Love Beyond the Veil," (Kogan Paul and Co., Ltd., 3/6 net.)
 "The Quest," January, 1924.

[This quarterly review, edited by Mr. G. R. S. Mead, maintains its high standard as a magazine of philosophic and mystical interest. The present issue contains articles by Dr. J. Estlin Carpenter, Mr. H. Reinheimer, and the Editor, amongst others. The Reviews and Notices are a notable feature.]

"Man: What? Whence? Whither?" by R. G. T. Evans. Parrett and Neves, Chatham, and Simpkin, Marshall. (2s. net, and cloth, 3s. 6d.)

We are requested to state that Her Majesty the Queen has again shown her interest in the Invalid Children's Aid Association by sending a subscription of £10, and a gift of toys and sweets for the invalid children.

TO CORRESPONDENTS: IMPORTANT.—Please note that all communications relating to the business of the Editorial Office should be addressed to the Editor of LIGHT, and those dealing with advertisements and subscriptions, to the Publishers, Messrs. Hutchinson and Co., 34, Paternoster-row, London, E.C.4.

"THE BOURNEMOUTH SPIRITUALIST CHURCH AND PSYCHIC BUREAU MAGAZINE," of which a copy of the first issue (January) has reached us, is a journal of eight pages, designed to represent the activities of Spiritualism in Bournemouth. Its price is 4d., and if the matter it contains is small in volume it is well-selected and very creditable for a first venture.

SUNDAY'S SOCIETY MEETINGS.

Levensham.—Limes Hall, Limes Grove.—Sunday, January 13th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. F. L. Brown. Wednesday, January 16th, Mr. F. L. Brown.

Croydon.—Harewood Hall, 93, High-street.—January 13th, 11, Mr. Percy Scholey; 6.30, service.

Brighton.—Migheyl-street Hall.—January 13th, 11 and 6.30, service; 3, Lyceum. Wednesday, 8, service.

Cambridge.—S.E.—The Waiting Hall, Havil-street, Peckham-road.—January 13th, 11, open service; 6.30, the Rev. Lily L. Smith. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—January 13th, 7, Mr. E. Meads. January 17th, 8, service and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—January 13th, 11, public circle; 7, Mrs. E. Smith. Thursday, January 17th, 8, public service.

Peckham.—Lausanne-road.—January 13th, 11.30 and 7, Mrs. B. Petz. Thursday, 8.15, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, January 13th, 11, Mrs. W. North; 3, Lyceum; 7, Mrs. Karl Reynolds. January 16th, annual meeting, members only.

Worthing Spiritualist Church, Ann-street.—January 13th, 11 and 6.30, Rev. G. Ward. Thursday, January 17th, 7, Mrs. Padmore.

Central.—144, High Holborn.—January 11th, 7.30, Mr. G. Botham. January 13th, 7, Miss L. George.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, January 13th, 6.30, Mr. Abell. 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. January 13th, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR JANUARY.

DATE.	TIME.	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Jan. 13	11 a.m. 6.30	Walsall	Temperance Hall	Mrs. Brown, Hyde Road, Walsall
" 14	7.30	Burton	Town Hall	G. Knight, 146, Derby Street, Burton.
" 15	7.30	Derby	Central Hall	W. Fell, 203, London Road, Derby.
" 16	7.30	Mansfield	Y.M.C.A. Hall	H. Orchard, 24, Clerkenwell Street, Mansfield.
" 17	8	Leicester	Rechabite Hall, Dover St.	C. J. Warren, 113, Wilberforce Road, Leicester.
" 18	7.30	Nottingham	Circus Street Hall	J. F. Hewes, Cavendish Street, Nottingham.
" 21	7.30	Sheffield	Y.M.C.A. Hall	Mrs. Chappell, 64, Bromwich Road, Woodhouse, Sheffield.
" 22	8	Sheffield	Comrades Hall, Townhead Street	J. J. Brookes, 54, Street, Heeley Bank, Sheffield.
" 23	7.30	Rotherham	Town Hall Assembly Rooms	G. Bower, Carlton Villa, Station Road, Rotherham.
" 24	7.30	Congleton	Town Hall	Mrs. Beadmore, Dan House, Congleton.
" 25	8	Hanley	Victoria Hall	Mrs. E. Upton, 115, East Street, Etruria, Staffs.

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

THE current issue of the "Nineteenth Century and After" contains an article by Sir Oliver Lodge, entitled "Outlook on the Universe," dealing with the phenomena of life and mind and the extent to which the ether may be utilised in the formation of the "spiritual body" of the after-life.

A THEOCRACY.—What Jesus aimed at was to establish the reign (or "kingdom") of God in place of the anarchy of man: a Theocracy which must not be confounded with a Hierarchy or an Oligarchy, of whatever composition. His "kingdom" was not of this world at all, and could be neither super-imposed on, nor co-ordinated with, the existing rule of man. The two systems were not only irreconcilable, but destructive of each other.—From "The Rival Philosophies of Jesus and of Paul," by IGNATIUS SINGER.

DRUIDIC RELIGION.

N. Religion has ever so swayed the minds of men, for it was highly moral, elevating and beneficent, and not unworthy the principle on which it assumed to be built, and by which it offered itself to be judged.

—"The Truth Against the World" (Hunt).

DRUIDIC TRIADS.

There are three men all should love:
 He that loves the face of Mother Nature,
 He that loves rational works of Art,
 He that looks lovingly on the faces of little children.

There are three sorts of men:
 The man of men who renders good for good, and evil for evil,
 The man of the Devil who renders evil for good.

Worship God. Be just to all men. Dig for your country.—MORGAN'S "St. Paul in Britain."

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe

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

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What "Light" Stands For.

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

NOTES BY THE WAY.

TRUE ideality,
Indeed, the sick sage said, it is to see
The sunrise blossom, where a taper's lighted.
—JOHN PAYNE.

VAIN PRETENSIONS.

If the directing minds in the Unseen World, who are concerned with the progress of humanity, select as their agents persons in this world, we should hardly suppose their choice would fall on those who would vainly chatter about it to all and sundry. So we instinctively distrust those who proudly announce that they have had interviews with exalted spirits who have nominated such persons for important work. Much foolish babble of this kind has been talked. It carried its own refutation on the face of it. Doubtless these people had some kind of purpose to fulfil—as we all have—but it was usually as though the lackey, given a message to deliver from some royal master, mistook himself for an ambassador, and "put on airs" accordingly. But it is all very human and a matter for laughter rather than for indignation. All the same, it is quite easy to make mistakes of judgment when estimating the importance of these messengers, for the higher world has a scale of values differing tremendously from our own. We are still much influenced by considerations of social rank and scholarly qualities. We have still, in spite of ourselves, a tendency to think that the coming of any great revelation should be marked by circumstances of pomp and power, not quite realising that Truth comes often quietly and unobtrusively, like a grey palmer on pilgrimage, rather than as a King in royal robes and a glittering retinue.

PROFESSOR TYNDALL—A QUOTATION.

When the detected poacher in the old French story told the Marquis, whose preserves he had been robbing, that he stole the game because he *must* live, the

cynical nobleman replied, "I do not see the necessity." With perhaps more justification we are apt to reply to the assertion that Spiritualism "must be scientific," that we do not see the necessity. Of course a good deal turns, in this case, on what is meant by "scientific" and what by Spiritualism. When Science demands that Religion shall be scientific, Religion may with equal propriety require that Science shall be religious. The only portion of Spiritualism in which, to our thinking, Science can justly claim an essential part is obviously the phenomenal side—the investigation and classification of which should be as scientific as possible. And on the general question of the position and claims of Science in the matter we would appeal to one of its greatest professors, Tyndall, who said:—

You never hear the really philosophical defenders of the doctrine of uniformity speaking of impossibilities in Nature. They best know that questions offer themselves to thought, which Science, as now prosecuted, has not even the tendency to solve. They keep such questions open, and will not tolerate any unlawful limitations of the horizon of their souls.

That we believe to be the true scientific attitude towards some who affect to speak in the name of Science.

* * * *

THE SECRET OF POWER.

We have said before that all forms of violent self-assertion and mental combativeness are alien to true spiritual powers. The masterful, strenuous mind, intent only on enforcing its own ideas, succeeds well enough, but only amongst the minds which belong to its own state. It is powerless amongst those who habitually move in the region of impersonal ideas, and who regard the forceful one with calm indifference or gentle amusement. He cannot touch them, but they can influence him in ways of which he is little aware. Matter, it has been well said, is noisy and rude while the Spirit is silent and gracious. So we should never judge of the progress of Spiritualism by the noise it makes in the world—however much that may please some of its adherents. All its greatest triumphs are achieved in tranquillity, and its chief directors in the Unseen World undoubtedly act with the greatest composure, the calm of supreme generalship. The noise and confusion which attend some of their operations belong not to them but to the forces they set in action. They are often turbulent, unruly forces; but they are a part of the great process at work, and always subordinate to the controlling minds who possess the secret of power.

Do we, indeed, desire the dead
Should still be with us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?
Shall he for whose applause I strove—
I had such reverence for his blame—
See with clear eye some hidden shame,
And I be lessened in his love?

—TENNYSON.

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and Newsagents; or by Subscription,
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THE PHOTOGRAPHY OF THE INVISIBLE.

FROM THE TRAILL TAYLOR MEMORIAL LECTURE.

(Continued from page 23.)

Were Traill Taylor living at this day I feel certain that he would have had his interest in this subject aroused more keenly than ever, for further evidences of the genuineness of supernormal photography have since been accumulating in a very much higher ratio than the counter instances of fraud or rightly suspected fraud. In many cases, conjurers of noted ability have entered upon investigations designed in the first place to show up supposed fraud behind the phenomena, and have come away entirely convinced of their genuineness. Mr. William Jeffrey, of Glasgow, a clever amateur conjurer, is a pre-eminent example of this. There are certain other conjurers, such as Mr. William Marriott, the well known professional conjurer, and Mr. Vincent Patrick, of Cambridge, an amateur, who still profess to regard the whole lot of such alleged phenomena as the results of skilful fraud, and have clearly shown that if they have the handling of the plates in a greater or less degree during sittings, they can successfully palm off fraudulent results upon too credulous sitters, for a few sittings at any rate. Of course no sensible person is likely to doubt that such is possible. But this does not bear upon cases wherein the medium neither touches nor goes near the plates.

I have always made it a point to read what these ultra-sceptical, conjuring gentlemen have got to say about the subject, and while I occasionally get a little instruction I also derive a great deal of amusement; for I not only see signs of professional jealousy of phenomena which they cannot duplicate themselves under the same conditions, but I am amazed at their blindness, which they share with the hostile armchair critics, to the force of the internal and confirmatory evidence which exists as to the genuineness of a considerable number of supernormal photographs.

Time does not permit of my mentioning more than one example of such internal evidence. A very eminent and gifted lady, well known in social circles, who had lost a son in the war, dreamed one night that her son appeared to her and told her that if she would go to Crewe and sit for her photograph with the Crewe Circle he would be there to give her a sign in the shape of showing his hand resting on her left shoulder. She was so strongly impressed by this dream that she dictated an account of it to one of her sons next morning, and the latter duly signed and attested it. Some six months later she went over to Crewe and sat for her photograph with the medium, Hope, having never said a word to the latter about her dream or what she expected to get. The result was a photograph of herself, and resting on her left shoulder a beautifully defined hand emerging from a small patch of mist just behind. This photograph has only been distributed among a few friends, and I am sorry I could not show you it on the screen to-night, but I have myself seen one of the prints and can testify to its fine definition.

Was this image a crystallisation or projection of the lady's mental picture of what she so earnestly desired, or was the deceased boy really the active agent in projecting the image on to the plate? Now it is quite clear that in a case like this and many others, all discussions and disputes concerning fraud or no fraud are absolutely ridiculous and beside the question.

If there are any here who are desirous of studying the subject, they cannot do better than read carefully "Photographing the Invisible," by Dr. Coates, published in 1911, or Sir Conan Doyle's recent book, "The Case for Spirit Photography."

THE FAIRY PHOTOGRAPHS.

Before concluding, and in order to give your minds a thorough change and rest from the turmoil of political controversies, I will show on the screen five slides of the Cottingley fairy photographs. The two first of these were published along with an article by Sir Arthur Conan Doyle in the "Strand Magazine" for Christmas, 1920, and the three other photographs were secured some months later in 1921. If it had not been for the last one, the most remarkable one of all, I should scarcely have felt disposed to show you two of the others, except perhaps as extraordinary curiosities and as a challenge to photographic experts and enquirers to produce results equally realistic and criticism-proof without reverting to double exposures, of which these

pictures show no signs. Should any here desire to acquaint themselves with the history of all of these photographs, as far as it is yet known, I would refer them to Sir A. Conan Doyle's little book about them, in which will be found excellent reproductions of the five pictures as well as photographs of the actual situations and surroundings in which they were taken. The first one, now on the screen, is a photograph of the two girls taken by their father with his quarter plate Midget camera. The tall girl is his daughter and the little one his niece, aged 16 and 10 respectively. The next slide shows the picture of the younger one of them leaning on her elbows against a bank of the stream and showing a bit of the cascade behind her on her right and four fairy figures dancing, or posing, in front of her. The girls had just borrowed their father's camera and were not absent more than half an hour before coming back and asking their father to develop the plate for them, which he did, much to his astonishment and perplexity as well as vexation, for his natural conclusion was that they had been setting up figures cut out of paper among the herbage, and photographing them. He went and investigated the bank where they were taken, but could find no trace of anything of the sort; but, still feeling suspicious, he had the negative laid by on a shelf for about two years, and did not show it to anyone until an accident led to attention and publicity being directed to it. The father says that when he gave the girls the camera he set it to give 1-50th second exposure, and showed them how to manipulate it, as it was the first time he had lent it to them.

The second photograph now on the screen was taken on a duller day a few weeks later, also with 1-50th second exposure, so that, as might be expected, the negative was very under-exposed, and had to be intensified later for reproduction. Now in the first photograph you must have noticed that the dark hair of the fairies shows quite dark and opaque against the background of the girls' white arms, and in this one that the gnomes' dark legs appear dark and opaque against the girls' dress. It is a well known law that when two separate exposures or imprints are made on one plate, the image of each acts as a transparency to the other.

The next slide is for the purpose of illustrating this; it is a fake, done by first exposing the camera for, say, fifteen seconds on the bedroom, and capping, then the ghost, in the shape of my daughter, walked in and posed, when another fifteen seconds' exposure was given, and it will be seen that the ghost is transparent to the furniture behind it. If the ghost had worn a black sleeve the white pillow-case behind it would have appeared to shine through the sleeve with only slightly diminished brightness.

But in these two photographs of the four fairies and gnome the white background of the girls' arms in the first case and the girls' dress in the second case is completely obscured by the fairies' head dresses and pipes in the first case, and the gnomes' legs in the second, thus proving that the pictures were certainly not produced by any double exposures in the ordinary sense. But Mr. Vincent Patrick tries to explain the pictures as fraudulent in this manner. One of the girls, or a confederate, dressed up as a fairy, posed herself in different fairy-like attitudes, and was photographed by the other girl. Also a photograph was taken of a suitable scenic background in Cottingley dell, with one girl suitably posed in it. Then photo prints of the pseudo-fairy in various attitudes were reduced down to a sufficiently small scale and cut out with scissors, and then gummed down on the photograph of the girl and scenic background, and then the whole composite picture was photographed anew. Then of course the fairies would appear quite opaque to the scenic background and the girl behind them.

For my part I do not think it would be possible for the most skilful of manipulators to carry this out without signs of the dodge showing in the shape of the cut edges and its shadows, etc., in the resulting photograph; but certainly the hypothesis is as great a compliment to the intelligence, artistic skill and craftsmanship of the two inexperienced girls of sixteen and ten years as it is a slur upon their honesty.

Mr. Patrick, however, does not explain how these two girls, living in an ordinary working man's cottage, and not having any camera of their own, managed to carry through

all these elaborate preparations and processes without being detected. It must be remembered that enquiry agents were sent down by certain newspapers to investigate on the spot with a view to finding out how these pictures were faked. The quest was entirely barren of results, for nothing of a suspicious character was elucidated.

After these two photographs had been got, Mr. Gardner, the chief investigator into the whole case, made the eldest girl a present of a small hand-camera of her own, asking her to try and get some more snapshots of fairies. It was not long before the next two pictures were forthcoming. This one is a picture with a 1-50th second exposure of a fairy supposed to be leaping up in the air, and shows the girl jerking back her head as if she were expecting the fairy to hit her in the face. The gracefulness of the fairy and the naturalness of the girl's attitude are both remarkable, but I certainly would have expected to see more blurring of outline of the fairy even with only 1-50th second exposure, if she were leaping up or falling, in accordance with the normal law of gravitation, unless she were exactly at the very top of her jump.

The next photograph shows a most graceful little creature, apparently holding in her hand two harebells, which she is seeking to present to the girl. This fairy seems to have a more transparent appearance than in the preceding photographs.

But the most remarkable photograph is the fifth and last one, which we will now have on the screen. Here are depicted at least five fairies embedded in a thicket of herbage, mostly grasses and harebells. The girls stated that they got this picture near the edge of a pond which lies just across the dell behind their house, while wandering about with their camera. They state they saw fairies moving in the herbage, and at once set the camera and rested it on the ground and snapped them. In this case the figures are more or less transparent, but rather more solid and opaque as regards faces and hands. This transparency is especially noticeable both in the body and the wing-like appendages of the fairy on the left. The twigs and blades of grass behind her show through in a misty way, while the same in front of her show darker. The plane of focus is apparently behind the two middle figures and about on the left and right hand figures. In the centre, and nearer apparently, is an ill-defined or half-materialised fairy, standing up in either a substantial skirt or a web or hammock. On the girls being questioned about this object, they both said they had not noticed it when placing the camera, and were much puzzled by it. The fairy on the left seems to be feeling or plucking some harebells with her right hand. Well to the right will be noticed the well-defined head and face of a fairy, just emerging above the herbage, and a little below are seen the wings and apparently legs of another, only defined in a very misty manner. Look at it however you will, I consider this to be one of the most extraordinary and astounding photographs ever produced since the invention of photography, and it stands as a direct challenge to the powers of any conjurers or photographers to explain on any hypothesis of faking, much more to imitate it, even passably, by faking. I doubt whether the most skilful manipulator of photography in this country could accomplish it, still less two inexperienced

girls, who when this was taken were respectively 19 and 13 years of age. One of the expert photographers who investigated these photographs—Mr. Snelling, who has had a long experience with the Autotype Company and the Illingworth Co.—says of the first two photographs, and before the other three were obtained:—

These two negatives are entirely genuine, unfaked photographs of single exposure, open-air work, show movement in the fairy figures, and there is no trace whatever of studio work involving card or paper models, dark backgrounds, painted figures, etc. In my opinion they are both straight untouched pictures.

Mr. Gardner assures me that after Mr. Snelling had examined the last photo of the five fairies in the thicket he declared himself more emphatically than ever in his belief in their absolute genuineness. The girls both claimed to have seen and played with the fairies, and said that at the time the first two photographs were taken they would have been visible to any normal-sighted person.

If genuine, then what were they? Were they objectively materialised thoughts, as Traill Taylor suggested in the case of supernormal photographs? If so, then of whose thoughts?

Or are we to believe, along with the Theosophists, that such creatures really exist and perform allotted functions in nature, and that they can materialise themselves in the presence of sympathetic mediums as these two girls may have been?

How is it that up and down the country are a few people with a high reputation for honesty and level-headedness who profess to see these little creatures? Is it necessarily all imagination?

Mr. Gardner informed me that the last time he saw the elder of these two girls she told him that she had lost all power of seeing fairies as she used to do, and she did not suppose she would ever get any more photographs.

A photographic expert who has made a special study and practice of composite work, has closely studied these five photographs and made an elaborate commentary of six pages, and out of one hundred points, gives eighty points in favour of the genuineness of these photographs and twenty doubtful and due solely, as he says, to the unknown value of the amount of light that would be reflected from a fairy's body.

Is it not time that we should seriously ask ourselves whether there is anything more incredible or wonderful in supernormal photography and in the existence of nature spirits or fairies, than in those positively staggering and ungraspable discoveries that are now being made by astronomers in the course of their soundings into the starry abysses of space, or even in the recent discoveries of X-rays and wireless telegraphy—all of which by the last generation would have been scouted as both impossible and incredible?

The history of all the great discoveries of the last half century should surely teach us to keep an open and unprejudiced mind towards all facts that seem to indicate the existence of new forces and new phenomena, hitherto unsuspected, and therefore we should accept as applicable to ourselves Hamlet's remark: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

"MEMORY AND THE LARGER SELF."

In connection with the article on "Memory and the Larger Self" in *LIGHT* (January 5th), I would like to point out that neither Oscar Wilde (assuming that these communications are from him, nor the anonymous oracular spirits, who wrote through Mrs. Sara Underwood, seem likely to be "selected mediums for wisdom of a greater order." The former, on his own showing, has scarcely advanced at all, he speaks of having "a little taper of hope in infinite darkness"; and those who are familiar with the book by Mrs. Underwood, to which Mrs. Leaning refers, will agree with Mr. Underwood that the communications are "vague and contradictory." Whilst they bear the hallmark of genuine communications, and afford interesting reading, they do not suggest that the source is characterised by "wisdom" of a high order. The philosophic answers to questions are verbose, and sometimes seem intended to hide rather than to reveal knowledge.

One surprising sentence breaks in, "Pagans are ye," and it claims to come from "Saul, of Tarsus." Whether the claim is true or not, it aptly conveys the general impression which the book suggests. Mr. and Mrs. Underwood were avowedly agnostics, and their visitors from the other life were mostly of the same type. They did their work effectively; they convinced them of "progressive life beyond this earthly phase," of man's spiritual origin, and, incidentally, they gave much teaching which enlarged their outlook; but I fail to see why the opinion expressed about the Lurancy Case should carry any weight; it is one opinion, and counts for one only, as we have no reason to assume that it emanates from those who were in a position to know the facts any better than the persons who were in actual contact with the circumstances.

There is risk of being misled if we attach special value to communications of this sort merely because they come from those who have passed out of our sphere of existence. I am sure Mrs. Leaning recognises this, but perhaps all readers of *LIGHT* may not do so.

H. A. DALLAS.

OPENING OF A NEW CHURCH AT WATFORD.

Sunday, January 6th, saw yet another step onward in the forward march of Spiritualism. It was the occasion of the opening of a new church centre at Watford, which, although the largest town in Hertfordshire, had not previously any central meeting place for Spiritualists.

Meetings had been previously held at the houses of friends, but it was felt that if the work was to go forward, a public hall was necessary. This was obtained, and Watford Spiritualists now congregate at "Abberville," Nascot-road, Watford (near the Junction Station).

The dedication ceremony was performed by Mr. Roland Barker, at which members of the Watford Circle were present, and when the doors were thrown open, it was gratifying to note that there was quite a promising attendance of the public, who had arrived in response to notices in the local Press.

In the near future, it is hoped to obtain the rallying services of, among others, Mr. Vout Peters, Mr. Harold Carpenter, and Mr. Punter.

Like all pioneering work, this effort of breaking ground and launching forth in an endeavour to spread the truth about the two worlds in which we have our being has meant a great deal of work, and the overcoming of the numerous small obstacles which always present themselves when anything of the kind is attempted.

But those who have set their hearts on the task have before them the examples of other towns who, starting in their own small way, have now handsome church buildings which can accommodate all who wish to "seek and find."

—E. B.

"AGAIN that Voice, which on my listening ears
Falls like star-music filtering through the spheres:
'Know this, O man, sole root of sin in thee
Is not to know thine own divinity!'"

—JAMES RHODES.

PSYCHIC SCIENCE AND ITS TERMS.

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

After having read Anne Simon's celestial messages (December 8th), to us poor "Earth men," I turned, in a subdued and humble spirit, to my favourite column: "Rays and Reflections," for somewhat lighter refreshment. I found it in "D. G.'s" caustic and amusing comments on the bewildering terminology confronting the hapless student of psychic science. My own case is even sadder, for, in addition, I have to cope with the facile terminologists of my own profession, whilst also meandering in the mazes of Theosophy, Occultism, and Spiritualism.

Now that Science is beginning to enter the more or less nebulous region of Psychic Science, the already bewildered student is in for a perplexing time; indeed, as "D. G." indicates, it has commenced. We may expect a new terminology, that will not always represent the full truth, but rather mark the limits beyond which science is not prepared to go. A profounder knowledge will either be expressed in new terms, or the old and imperfect nomenclature be retained. In either case, our bewilderment will be increased, and the spread of new knowledge hindered. We cannot well blame scientists if their terminology fairly represents the conclusions they have formed from a consideration of facts and phenomena. As new vistas of Truth open out to them, teachings once derided or ignored may be confirmed, and having been re-christened and re-decorated, will pass to the world as new knowledge! Wisdom will be justified of her children, and with that they must be satisfied.

The task of adopting a terminology that shall satisfy different, and often antagonistic schools of thought, would seem to be an unpromising proposition. Divergent views, even on lesser matters, meet us at every step. For example, according to Mrs. de Crespigny, the Press "likes to think of Clairvoyance as X-ray sight." But to many it accurately describes, in terms of physics, a particular form of clairvoyance—and that amongst the lowest. It is the Etheric Sight of the Theosophist, and depends on the capacity of the physical organs of vision to respond to the enormously rapid vibrations that constitute X-rays. He who has the good (or ill) fortune to possess this vision fully-developed can see through opaque objects, such as the proverbial brick wall. He should also be able to see the etheric double oozing from the side of the medium, and even watch the materialising entity manipulate it. He could visualise the etheric body withdrawing from its dense partner during the process of dying and watch it slowly disintegrate. Angels' visits may be rare, yet such a radiant visitor would be within his ken. But on this subject it were wiser to be silent.

Some months ago the Press—without the slightest reference to "X-ray Sight"—described the "marvellous" performance of a Spanish youth, who, in the presence of the King and Queen of Spain, grandees, statesmen and scientists, and with eyes bandaged, read quite accurately several newspaper cuttings, etc., enclosed in an iron chest. The precautions against fraud, etc., were of Sorbonne thoroughness. The baffled scientists retired to ruminate, and perchance to realise that man has potentialities within himself that cannot all be weighed and measured by the most delicate instruments of Science.

The task of overhauling, even the special fields of thought and research most nearly associated with Spiritualism, must perforce be slow. Many "terminological inexactitudes" are doubtless ripe for change. Other terms may connote a larger or a lesser assumption than present knowledge warrants. In the former case we may wait for further knowledge to justify the term; and in the latter, make the terminology more nearly express the truth.

If we merely consider clairvoyance, we at once realise the difficulties confronting the reformer. Science is only beginning to recognise the faculty; and Spiritualism, as far as I know, has no "official" teachings on the subject; whilst those of Theosophy and Occultism are comprehensive, definite, more or less ex-cathedra, and, to me, not a little bewildering.

In regard to clairvoyance, it would seem desirable to employ the term in a general sense, as indicating "the power to see what is hidden from normal physical sight." It would include the untrained psychic and the true and trained occultist—the rush-light and the sun. It is only necessary to refer to a few types of clairvoyance to indicate the difficulty of labelling or classifying them.

Besides etheric clairvoyance, already discussed, we have the far higher forms—the astral and mental—demanding years of patient training under an advanced teacher. These forms result from the gradual unfolding of possibilities latent in the pituitary body and pineal gland. Science used to look upon these small organs in the brain, as "vestigial" bodies, whose work was accomplished. Now they are the source of potent extracts, and, according to occult science, their future is bound up with, and is destined to subserve, man's higher evolution. This form of clairvoyance, of course, has nothing to do with physical sight. There is a still higher faculty, but of this little is known; but in a very true sense it might be called "Spiritual Sight."

Again, there are the "involuntary clairvoyants" who have no command of the faculty, but who, mirror-like,

merely see what comes their way. They have their "off-times." The "voluntary clairvoyant" merely wills to see, and sees. The nature and extent of the information obtained varies with the experience, and degree of unfoldment, of the Seer.

Then there are those who become "lucid" only in trance, whether self-induced or under mesmeric or hypnotic influence. In this class must also be included those interesting creatures, the psychometrists and crystal-gazers, who, in spite of occasional devious methods, deserve intelligent study. When a noted seer hands a psychometrist a tiny fragment of stone from Stonehenge, and she gives not only a fair idea of its topography, but also peoples it with scenes of long ago, we need some better explanation than random theories. We have also to recognise "travelling clairvoyance"; and "clairvoyance in space and time"—past and future. Nor need we shirk the somewhat thorny subject of "Akashic records," which a few exceptionally gifted seers claim to read; for its study throws light on several baffling problems.

Even the above imperfect suggestions, and though purposely restricted to the faculty of clairvoyance, would seem to show that any extended survey would bring a committee of terminologists face to face with enormous difficulties. But since almost every issue of *LIGHT* contains matter demanding a clear knowledge of clairvoyance for its understanding, I venture to recommend Leadbeater's small manual on "Clairvoyance." It is commendable, free from technicalities, and exhibits the humility and wide tolerance too often lacking in such works.

A NOTE ON "PSYCHE."

The current number of the quarterly, "Psyche," is richer and more varied than usual, comprising some eight or nine articles which should appeal to those who cultivate width and centrality of mental interests. The place of honour in the Editorial notes is given to Prof. Jules Farigoule-Romains, whose portrait forms a frontispiece, and whose researches on extra-retinal, eyeless, or paroptic, vision are to be given shortly to the public in an English translation. Continental readers have had the opportunity since 1918 of following in the "Nouvelle Revue Française" and other publications the course of the Professor's work, which has so far fallen between the two stools, as usual, of the contempt of orthodox science on the one hand, and the indifference of Spiritualists on the other, to phenomena not new or striking to them. Whenever a scientific man discovers for himself, by the method proper to his type, some play of psychic faculty, he ought not to be left to build the new step in the flight of knowledge, like the rebuilders of Jerusalem, a trowel in one hand and a sword in the other; he should receive all the welcome and co-operation possible from those who have already built their own ramparts, though after a different fashion. The same thing happened when, also in 1918, Prof. Pagenstecher independently discovered that his subject could "see without eyes" and hear without ears. These things are commonplace enough to those who know, but in the great outer world where the fields are white to harvest, the announcement is epoch-making, and should not be minimised and damped by apathy of ours.

Another item of outstanding interest in "Psyche" is the account of strange experiences under an anaesthetic, administered in a dentist's chair. It is too long, and too splendid, to summarise, but its title is "The Uplifted Veil," and it stands in line with certain great classic descriptions of a similar kind. It is kin to certain genuine spiritual (not Spiritualistic) experience of a high kind, and reminds the reader of passages in Bucke's "Cosmic Consciousness," an invaluable and hitherto very rare book, of which, happily, a new edition is now procurable from Mr. John Watkins. One significant point may be mentioned in Mr. Standing's article; a point of utter triviality to the general reader, and packed with meaning for the student; a sensation often met with in the Piper records. "With a sort of inward click," says the narrator, "the door of the vision closed behind me." One cannot but admire the art with which we are allowed to feel the full depth of the descent to everyday realities, and the dreadful conventional remark of the dentist, as he busies himself with clearing up for the patient, that people "often have wonderful dreams," in that situation. They do, indeed! May it be our lot, when we "awaken from the dream of life," to find that other dream the reality.

F. E. L.

TWO PAMPHLETS, "Some Proofs of Personal Identity," and "An Outline of Theology," have reached us from the "Two Worlds" Publishing Company, Manchester. The first, by Mr. J. Cuming Walters, is the report of a remarkable address given by him in Manchester in April last giving his experiences in connection with Spirit Identity, an account of which has already appeared in *LIGHT*. The second, from the pen of Mr. W. H. Evans, gives us some clear and solid thinking on a subject of which he is an able exponent. The pamphlets are published at 3d. and 6d. respectively.

"OUTWARD BOUND."

LECTURE BY SIR A. CONAN DOYLE.

It was a very happy idea for Sir Arthur Conan Doyle, as a leader in the Spiritualistic movement, to speak on the psychic play, "Outward Bound," which has set all London talking and thinking. It was in an appropriate setting, too, because he spoke from the stage of the Royalty Theatre with the scene set ready for the evening performance of "Outward Bound." This was on Tuesday afternoon, January 8th, before a deeply interested audience. Lady Conan Doyle and her three children, Jean, Denis, and Malcolm were present in a box.

The title of Sir Arthur's address was "Outward Bound" and its Relation to Psychic Science." At the outset he described the play as a work of genius, and paid a tribute to the company which interpreted it so admirably. He claimed that his experience entitled him to speak with a degree of authority on psychic matters, because he had been an investigator since the year 1886, and he had probably studied more mediums than anyone else in the world. Also he was supposed to have some knowledge of detective methods. (Laughter and applause.)

Turning to the play, he said that it was in the main a remarkably accurate presentation of one aspect of the life after death. On the narrow stage of a steamship were shown a number of people who were dead, but who did not know they were dead. That sometimes happened. Another correct feature was the absence of change in personal appearance. "There is one bad line in the play," said Sir Arthur, "and that is where Scrubby, the wonderful steward, on being asked if there is any wireless on board, replies, 'No, we have no wireless.' He should have said, 'The receivers are all out of order.' That would have been true." Those who had passed over could send to us, but too often we had not sufficient knowledge to receive or to understand their signals.

Proceeding to a general discussion, Sir Arthur said:—

"Before I can discuss psychic truth, I must make you understand what psychic truth is. We do not ask for faith, for faith in a great many ways has been a deterrent in the world. Many of our troubles have come from faith as opposed to knowledge. Let me put one or two cases to you to prove that we live after death."

The lecturer then gave details of three cases occurring with Mr. J. Cumming Walters, Mr. R. H. Saunders, and Mr. H. Junor Browne, respectively, all of which will be familiar to readers of LIGHT, the last case possibly only to older readers. It is related in full in Junor Browne's little book, "A Rational Faith," which, unfortunately, is in few (if any) Spiritualist libraries in England. The incident, however, is described in Sir Arthur's book on his Australian tour, "Wanderings of a Spiritualist" (p. 117). Mr. Browne's two sons were drowned in the yacht, "Iolanthe," in Hobson's Bay, Melbourne, and in a communication through that wonderful medium, the late Mr. George Spriggs, the father, was told that one of them had been eaten by a shark. A shark was subsequently caught from which was recovered part of the clothes of the missing boy. Referring to the communication, Sir Arthur said, "If that was Telepathy, then it came from the brain of the shark." (Laughter.) He could give them hundreds of other cases, but if those three he had narrated did not convince them nothing would. Those who were acquainted with recent events would be familiar with the striking testimony afforded by Robert Blatchford and Sir Edward Marshall-Hall, K.C.

"One of the tricks of our adversaries," he said, "is that they take us individually, as though we were saying something that had never been said before. At present it may be me, and they will say, 'Doyle is saying foolish things,' but never by any chance do you hear, 'Doyle is saying the same as Sir Oliver Lodge, Sir William Crookes, Lombroso, and many other eminent people have said.'"

"Life does undoubtedly carry on," he added, "from the moment when we close our eyes in death. What sort of life is it, then, that ensues?"

He went on to describe how death made little or no change in the individual. The spirit did not suddenly become possessed of superior knowledge; therefore it was futile for people to suppose that from this source they could have their difficulties solved. Were such a thing to happen we should become mere automata. When it came to describing their life and surroundings on the Other Side the agreement in the numerous messages was extraordinary.

He quoted from spirit messages delivered to a Rescue Circle, at which poor struggling souls had been helped to the light. One said, "Light is glimmering in the darkness, and my mind is learning many truths." This was at Sir Arthur's own Home Circle, and the communicator, who gave his name as Peter Johnson, expressed his gratitude for help by saying, "I thank you with all my heart. Bless you a thousandfold for all you have done for me."

L. C.

IMMORTALITY AND MAN.

THE DIVINITY OF HUMANITY.

BY REV. W. HORACE DOWLING.

In my last paper I dealt with the universality of the belief in the after-life. In this article I shall endeavour to demonstrate the relation of man himself to the problem.

What is man? This seems a simple question; but what controversy has raged round the various answers that have been given to it. Science and Religion have fought pitched battles around it, and it would seem that the debate about man has contributed more than anything else to the old estrangement between Science and Religion.

It has been thought that the scientific conception of man is utterly irreconcilable with the theological conception. Some have thought that the theory of evolution is derogatory to the dignity of man. This seems to me to be untenable. Evolution has enhanced the prestige of man—and given us a glimpse of still further possibilities. Does the fact that man has descended from humble origins debar him from the life beyond? It is inconceivable. Growth is an evidence of life, and the fact of his evolution would seem to imply the unfolding into a life that shall richer, fuller be.

Prof. Galloway, in his stimulating work, "The Idea of Immortality," says:

"The biological study of the processes of evolution does, however, bring out significant facts. It has clearly shown that life on earth is a continuous development from lower to higher forms—a development in which each fresh stage of advance is a basis and a preparation for a further stage. The process is a movement from a simple to a complex unity—from a slenderly to a highly differentiated whole. Moreover, it is made plain that organisms are not carried forward in this development by some mechanical propulsion or *vis a tergo*. Individuals which develop take an active part in their own development. All living things react on stimulus in ways that tend to conserve life; and they selectively appropriate from their environment those elements which are necessary to their life. And as organisms become more complex and their functions more highly specialised this purposive activity becomes increasingly apparent. For with this outward development goes an increasing development of inner or psychical activity. The sentient and instinctive life blossoms into conscious life, and this in turn reaches its consummation in the reflective thinking and deliberate will of man."

The last two sentences bring out, strikingly, a very important truth. Not only has man developed on the physical side; he has developed in the spiritual side. "Purposive" activity is apparent in man's psychical nature. And if man is the culmination of the developmental or evolutionary process on the physical and mental sides, I would suggest that God-consciousness in man is the culmination of the developmental process on the psychic and spiritual sides. This inner development of the God-consciousness has meant for man a self-consciousness of immortality.

Being made in the Divine Image he is eternal—deriving immortality from God. On considering the self-consciousness of man we are immediately aware of certain qualities which make the idea of annihilation absolutely inconceivable. Man possesses attributes which immeasurably remove him from the beasts of the field—nobility, heroism, purity, and other virtues on the moral side; and rationality, consciousness of ego on the intellectual side; prayer, aspiration, love on the spiritual side.

No lower animal can say I am I. I am conscious of God. We may talk about "mental phenomena indissolubly linked to certain cerebral processes"—psycho-physical parallelism—but we have to recognise certain qualities fundamental in the soul, because God is psychically immanent in the soul of man. Now, when we predicate immortality of the soul what do we mean? Prof. Galloway says: "Do we mean that there is something in man—some element or essence—which defies the process of decay, which is indestructible, and therefore eternal? Some have thought so, but the belief is exposed to many objections. The idea that the soul is a simple and indestructible substance—in the body yet not of it—is a legacy from the philosophic school, but it has fared badly at the hands of modern psychology and philosophical criticism." . . . "What the doctrine of immortality postulates is the persistence of self—despite the change that is wrought by death."

Some writers—the above writer included—appear to think that it is more correct to speak of the immortality of the *self* rather than of the soul.

"For the soul is just the self; it is the self-conscious principle which is the basis and condition of rational thought and action. The conception of immortality centres in the belief that the self—which is the living ground of values and the condition of memory—persists beyond death."

However, man looks forward to a life which does not mean so much endlessness as fullness and completeness of life. Man made a little lower than God is not to perish: "Dust thou art, to dust returnest" was not spoken of the soul. Says Robert Browning: "Time is for dogs and apes; man is forever." Christ has shown us what man might and ought to be; it is for man to walk worthily of the high destiny to which he has been called.

SPIRIT INFLUENCE.

By Mrs. F. E. LEANING

If anyone had asked "What is spirit influence?" a century ago, the question would very likely have called up in the mind of one who heard it a confused recollection of various stories; of lambent figures who in the dead of night liked to "draw the curtains and look in" solemnly and silently on the terrified occupant of the bed, or of spectres who grasped and clanked and beckoned. We have done away with these antics, for the most part, and to-day, while the general public might still connect the idea of some kind of apparition with the word "spirit," it has, on the whole, a meaning nearer to reality than perhaps has been the case for many centuries.

There are two aspects which to the non-psychic are extremely interesting in this matter of spirit influences. One of them is the general attitude of the human receiver, which seems to range from the most reverential to the most impertinent, and the other is the attitude of the spirits, which shows, let us say, no less human nature than is found on our side. We need not take into consideration persons who throw slippers at ghosts, or sit on them; nor on the other hand ghosts who put the maid's best hat in the water-jug or throw a man's shaving-utensils at him, and drink his beer! These unmannerly doings are excluded from a respectable discussion, as not contributory to edification.

The great mediums have always taken themselves and the spirits seriously. They have not always been sure that the spirits were really there. At Epworth, for instance, Old Jeffrey, or Old Ferries, as Emilia Wesley named the haunting essence, received a very mixed reception. The mistress of the house caused a horn to be "blown stoutly about the house for half a day" to scare him off as a rat; the master adjured him as a deaf and dumb devil; the girls played cards to pass the time when his noises kept them awake, and little Kezzy, aged six, stamped her foot to get the knocks and chased them from room to room. When scepticism became impossible, a certain levity took its place, except in the case of the mastiff, the maidservants; and on one occasion when fifteen year old Nancy admitted being afraid it would speak, when her father ordered her to put out the candle and give it a chance in darkness. Similarly at Cock Lane in 1762 the ghost was known as "Scratching Fanny," and though a code was used in this case to obtain intelligent replies, and vast curiosity was excited, there was little respect and much wrath at the upshot. At Rochester little Kate cried, "Here, Mr. Split-foot, do as I do"; later on, Margaretta was uncertain as to the origin of the knocks, which replied to the questions of endless sitters. Mrs. Hardinge Britten, when her parrot had been taken to be sold in spite of predictions that it would safely reach England and her mother's hands, paced the room in an agony of grief, exclaiming "Liars! Liars!" The spirits were right this time, however, for the parrot missed the boat, and so returned to her and fulfilled its promised destiny.

It is evident that even tried mediums are liable to be gravely misled and deceived, and possibly this accounts for the caution which is shown by even some of the mediums. Until the modern school of psychic research arose, mediumship had never received the scientific study and attention absolutely requisite to its worthy reception. Now the most refined discrimination, the most painstaking interpretation, is brought to bear on it; every silence, every sigh, is recorded; the most meaningless syllable or gesture is weighed, the illegible word scrutinised; nothing is left undone that patience and keenness can compass. In the early days, before this standard had been developed (and of course to-day as well, in many cases) the medium would "try the spirits" by blunter methods, but where one will allow hundreds of pages of romance to pour through his hand, another will require test after test and proof after proof before he will reluctantly admit the claim of independent existence. Of this last temper was Mr. Stainton Moses, as those who have read "Spirit Identity" know. The whole account of his mediumship—in his own books, in F. W. H. Myers' study of him, in Arthur Lillie's account, and in the recent and most valuable work on his "Controls" by Mr. A. W. Trethewy—is brimful of interest, and of examples of treatment. It is surprising, for instance, to find the powerful spirit leader, Imperator, with a past of weighty office in the history of religion, and the support of seven times seven others, "all, all honourable men," after a long and dignified announcement to his pupil, quite coolly met by a schoolmasterly remark. Imperator speaks of himself as "I, Malachias, the Angel of Jehovah" and is answered, "I am greatly obliged to you. . . I must ask for time and I shall tax you with some questions as they occur to me." Before this Stainton Moses had had the vision of the beautiful, dark, earnest face, with its starry ornament and gracious robe of light, and had heard him speak; but neither seeing nor hearing nor control of his hand produced assurance. He was hard to convince. But it is, on the other hand, pleasing to find that this attitude gave no displeasure, for Imperator told the Speers that it was a great pleasure to control Mr. Moses. "His doubts are worth more than most men's faith." Scepticism, for its own sake, is not of this species; but a scepticism which

feels that truth is a strong enough rope to bear all the pull we can possibly put upon it, is thoroughly justified in pulling, and can do the world no harm.

There is sometimes a largeness about spirit claims, as to the reach of their powers, which is extremely difficult to measure. Stainton Moses was told that nearly all the major happenings of his life, his health, his reading, his circumstances, his making of friends, had been manipulated by the group ruled by Imperator; sometimes against his will, and for the most part without any suspicion on his side that this was so. Mr. Epes Sargent, in a message purporting to be from him after death, tells his friend that much in his own life had been of this nature. "I was not aware of the extent to which I was medially used," he says, referring to the long correspondence which had occurred between them and to the wish, which he had cherished of influencing Stainton Moses, and adds, "nor is anyone aware, as you frequently used to say, where self ends and spirit control sets in." Mr. Vale Owen is in like manner informed that "we have trained you for many years, before you knew, so that we can use not only your hand but the whole of you, including your imagination." ("Battalions of Heaven," p. 11).

The effect of these statements must have been much like that produced on Margaret in "Dear Brutus," when she was informed that the shape of her nose and her first impressions of the stars, had been arranged by her father. Where do these dominions and powers end, and where does free choice, and with it our real responsibility, begin? It seems hardly to begin at all with some unfortunate victim. Might is there, and right can take its chance: "So free we seem, so fettered fast we are," as Browning sings. But without bitterness, for he adds, "I feel He laid the fetters." But from our point of view it is more often some self-assertive fellow-creature, not particularly holy, who is intent on getting his novel written or his picture painted or his music played, who seizes someone in the flesh and lays the fetters on him. There is not much hope for the weak, if they are psychic, for between the persecution of the seen and the unseen they have only a choice of evils. Therefore it is not without a certain satisfaction that we perceive that even spirits do not have it all their own way, for the Angel of Jehovah himself and his august band all put together were sometimes put to it to safeguard the one little room where the circle sat; one gathers that there are spiritual hooligans and impostors, the unemployed of the next world, who gave them quite a lot of trouble occasionally. It was a troubled period altogether, however, for a single young lady in those days had as many as seventy-two Archangels to look after her; but this was before the existence of the subliminal self had been recognised as quite equal, in its own estimation, to creating or destroying all these things. The problems which are thus created can only be solved when we find some effectual means of distinguishing the limits of its operation; to know, in a word, where self ends and where, therefore, we can legitimately say that spirit influence begins. That such influence is exerted we have no difficulty in admitting, since we see how we are ourselves largely affected, and in turn affect others, here in this life; but to this we are conscious parties. It is not like secret machinations carried on for years without our knowledge, an advantage taken of our blindness to lead us where we would not otherwise go, until it too late for the discovery to bring its remedy.

TESTS OF SPIRIT IDENTITY.

Mr. Leigh Hunt writes:—

During the latter part of the lifetime of my wife's father, Mr. W. T. Cooper, he promised me that when he passed to the higher life he would endeavour to communicate and give the same expression through separate mediums, under circumstances which would be evidential.

I think he has done so in a pointed manner in the following instance:—

Shortly before Christmas, Mrs. Cooper was enjoying the performance of "Bethlehem" at the Regent Theatre, and when some children romped on to the stage creating a very pleasing diversion by dancing, and singing, "Here we go round the Mulberry Bush," Mrs. Cooper said to my wife's sister, Miss Bessie Cooper, who was with her, "I shouldn't wonder if Mr. Cooper were here enjoying this." On Christmas evening, I, who had no knowledge of the above incident, clairvoyantly saw Mr. Cooper standing in the midst of seven of us, as we were seated round the fire, and I heard him say, "Here we go round the Mulberry Bush," to the special delight of Mrs. Cooper, who there and then told me of her remark made in the Theatre. Now comes the striking part of this little episode, which with due acknowledgement to the theories of Professor Richet and others, I feel it is correct of me to regard as a good proof of Mr. Cooper's fulfilment of the promise he made me near the close of his earth-life. On the Saturday following Christmas Day, our friend, Mrs. Clegg (who, by the way, was totally unacquainted with the foregoing happenings), came to see Mrs. Cooper, and gave us a séance. Almost immediately after we had sat down Mr. Cooper controlled Mrs. Clegg, and, after greeting us, said: "Here we go round the Mulberry Bush." I think Mr. Cooper was fully conscious of my feelings of gratitude to him as I thanked him for his splendid effort, the success of which added one more to the many proofs he has given of his ability to communicate

PSYCHICAL PHENOMENA.

There is much discussion among the quidnuncs of this subject, at the present day, as to whether the abnormal intellectual and physical effects observed at seances are the result of "spirit" action or the outcome of some unknown powers and capabilities of the human mind. While one section go "all out" for spirit interference, acting through a human instrument—the instrument being passive, or, at most, unconsciously colouring the result—the others claim that everything emanates from the human brain, and that by some unknown method, whether by instinctive use of power which it is not consciously aware of possessing, or by access to a cosmic store of knowledge, which is assumed to be available to that class of persons called mediums, the human brain is capable of exercising what are apparently ultra-physical powers, and obtaining information which is beyond normal reach.

Of course there are many intermediate views, but with the majority of people the desire exists to draw a line somewhere and somehow between what may be called the spirit theory and the human theory.

The only conceivable explanation of this line of thought is that we are too much accustomed to accept everything that is within the purview of our senses as actual fact, even though experience continually shows us the unreliability of these same senses, and to consider that which is beyond our perception as a possibility which has to be carefully weighed before acceptance.

But if our contention that man is a spirit, here and now, is admitted, there is no place for such a dividing line, for there is no one instant at which the power and knowledge are abnormally increased; no sudden change from man to angel; merely a sloughing of a physical body which has absorbed practically our whole attention to the detriment of another body with less limitations, and a greater environment which has escaped our investigation.

The acute question of incarnate or discarnate action loses most of its importance; for so long as the result is not obtained by direct and conscious physical effort, it may be obtained in any degree of collaboration between this side and the other.

It is impossible for us, and probably also for "them," to delimit the degree of participation in any case of psychic manifestation; it probably varies in every case, not only with the type of phenomena, but also with the capacity of those partaking. No two men would take a similar share in any undertaking in this life; one of them must, in effect, be the "senior partner"; and the same applies in partnership across "the gulf," for we are still dealing with humanity, although in the larger sense.

Then why this desire to apportion the whole responsibility to one or the other, unless the facts of the case clearly indicate which is the originator?

It should be enough for us to recognise that it may emanate from either side, and that, in either case, it is the spirit of man, limited only by the knowledge of his own power, and which even here can, at times, partially rise above that limitation, if not to the degree enjoyed by his brother who has obtained a clearer knowledge.

W. W. H.

THE SIGNIFICANCE OF THE TRIVIAL.

By M. MULLER.

In a recent article in *LIGHT*, "Some More Subtle Aspects of Spirit Communication," by Miss M. Bazett, the importance of the apparently trivial was dilated upon at some length. This is a very interesting subject in regard to the casual critic's view of the majority of spirit communications. I have often considered it a mistaken policy to place on public record fully detailed accounts of private circles. The minute description of book-tests, small personal matters later verified, after all constitute somewhat unproductive reading for the general enquirer. After perusing a lengthy report of a private circle's results—teeming with personal allusions—the shallow observer is apt to misquote with contempt:—

"How weary, stale, flat, and unprofitable
Seem to me all the uses of this 'other' world."

After all, is this attitude entirely blameworthy? A great amount of private data, rushed into print by earth-folk overwhelmingly convinced, has already fulfilled its mission by convincing those to whom it was transmitted. Its original aim was the comforting or stimulating of a loved home-circle, not of the world at large. The world cannot appreciate the subtleties of personal proof, and coldly condemns the lack of verifiable facts in communications from the Other Side. Unfortunately the captious critic overlooks one important point, *viz.*, it often requires more thought to produce the seemingly trivial, than to state boldly some stunning fact. For which is the more difficult of execution: A miniature or a larger painting? A minute carving, or a model of more generous proportions?

A further point not touched upon by Miss Bazett was atmosphere and "local colouring." A few commonplace words pronounced in meaning tones, often carry greater weight than some portentous speech. Dispassionately, even vaguely, antagonistically, reading an account of a certain sitter at a certain seance being assured by some "spirit

friend" that: "All will be well; do not worry," may cause contemptuous shoulders to be shrugged. "The sky changes," however, when we ourselves, with hearts wrung by anxiety, seek consolation from the denizens of the Other World, and are met with the tender assurance of departed loves that: "All will be well with you; be not afraid." The Gospel stories themselves bear witness to the deep significance of subtleties. Could not Christ have chosen some far more startling statement to impress Nathaniel the "Israelite indeed in whom there is no guile" than the quiet remark: "Before that Philip called thee, when thou wast under the fig tree, I saw thee" Again, during that memorable walk to Emmaus, the disciples discerned not their Master, despite their lengthy converse with Him. Was it not an apparently trivial, commonplace act which opened their eyes "and they knew Him."

After all, trivialities—or what we are pleased to consider as such—are the bricks wherewith to build in this earth-life. We cannot raise a mighty character-structure with a few isolated fine deeds. The trivial tasks; the spirit in which the small affairs of life are hourly met, these are the surest indications of the noble or base qualities struggling in the human character. For it is the lofty observance of the little things that as often as not urges onward and upward the spirit of man to his heavenly mansion in his Father's House.

MIND READING AND INNER VISION.

As many persons are aware, the Rev. S. Baring Gould, who passed away a few days ago, was greatly interested in psychic matters. Writing in the "Theosophist" some years ago on the subject of mind-reading, he stated that he had an intimate acquaintance who could read the mind of an interlocutor, and who, quite involuntarily, when engaged in conversation, would startle the persons with whom he was in talk by telling them of what they were thinking:—

I remember one special occasion when he suddenly interrupted a young lady with whom he was conversing by abruptly telling her of a passage in her past life known to no one but herself. She turned livid and went off into a dead faint.

Mr. Baring Gould added that the subject of his remarks had estranged so many friends and acquaintances by his uncanny powers that he at length refrained from disclosing what was present to him in inward vision. "He was quite unable to exercise this power at will; nor could he exercise it on whom he would." This agrees with the general observation of these gifts that they can rarely be brought under the control of the will, although we have certainly met cases in which the seer had acquired some power over them, and could, to a limited extent, bring them into play or inhibit them at choice. The lady so well-known to Psychical Research circles as "Miss X.," possessed this faculty in a remarkable form. She frequently saw incidents in the past lives of the persons she met in the form of pictures around their heads. Where circumstances allowed her to mention the fact the visions were invariably found to be correct.

LIFE AND THE ETHER.

Moreover if this omnipresent universal medium exists, it is unlikely that it has not been made use of for purposes of vitality. We see Life taking the opportunity of entering into relation with Matter at every turn. It presses forward into material existence on every heap of rubbish. It seems to utilise every chance, wherever the conditions allow for incarnation.

Surely it will have utilised the Ether also. True it is that until it interacts with ordinary Matter, we shall not know of it. But it may be existing all the time in association with an entity of which we have no direct perception. This is hypothetical; but if the facts ultimately tend to show that a comparatively unknown and supersensuous entity can subserve the needs of Life and Mind, we need not be surprised, or think it impossible. The writers of that book of half a century ago, "The Unseen Universe," speculated in this direction; and the tendency of science ever since has gradually been to strengthen, though not yet to confirm that speculation; until now it is becoming, in a few minds, something more than a bare hypothesis.

—From "Outlook on the Universe," by Sir Oliver Lodge, F.R.S., in "The Nineteenth Century and After."

AND when, one cheerful evening past,
The nurse, long waiting, comes at last,
Ere on her lap we lie,
In wearied nature's sweet repose,
At peace with all her waking foes,
Our lips shall murmur ere they close—
Good-night, but not good-bye.

—OLIVER WENDELL HOLMES.

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THE ASS OF THE AGES.

Throughout its long, painful and toilsome march through what Bunyan called the wilderness of this world, the footsteps of humanity have been dogged by a monstrous creature visible only to the mind's eye, but unmistakably present. We may call it the Ass of the Ages. It may be interpreted as a concrete expression of the asinine element in humanity; but we would prefer not to be too definite.

It is obstinate, intractable, perverse and almost supernaturally stupid. When we first heard that the phenomena of Spiritualism and Spiritualism generally came from the theological Devil and were asked to believe this by persons who were never tired of describing the whole subject as a mass of superstition, humbug and general imbecility, it seemed at first as though the Devil must be the real ass, since his methods were so consummately asinine. But observing that the influence of the Ass was so conspicuously shown by the enemies of Spiritualism—who were also ostensibly the enemies of the Devil—we concluded at last that he was not the actual Ass but only a near relative.

When we hear a person who, describing himself as a Sceptic, tells us that he believes all the psychic happenings—visions, apparitions, hauntings, and the like, recorded all through human history, were the products of imagination, imposture or disease; that all mediums are frauds; that none of the great scientists who testify to psychic phenomena is a competent authority; that mediumship is injurious to the health and brings its possessors to early graves—when we hear all this as the belief of an unbeliever, then we hear also the braying of the Ass of the Ages, signifying his presence.

When, possibly, later the same Sceptic, having looked further into the subject and discovered a basis of reality in the phenomena, admits the fact, but adds cheerfully that, "after all it is only Telepathy," we recognise once more the presence of the Ass emitting another bray. "Only Telepathy," forsooth! So he swallows a "miracle" at one gulp after vehemently denying miracles of any sort!

All around us we hear the unmusical bray of the Ass. He gets quite frequently into the newspapers and demolishes Spiritualism with a Scriptural text, or a story of how a young woman died of pneumonia a few days after going to a séance, or how a man discovered dead on the railway line was found to have a Spiritualistic tract in his pocket.

The influence and operations of the Ass are wide. We observe them in action on both sides of the question. They may be seen in the case of a person who, becoming convinced of the reality of Spiritualism, proceeds by swift and easy stages to the conclusion that he is a divinely-appointed prophet, with a commission from "very high spirits" to convert humanity; or they may be represented by letters full of bad spelling and foolish arguments sent to convince some callous editor that he is doing wrong in allowing his paper to poke fun at Spiritualists.

But the Ass is always materialistic—he is probably a special property of Matter, which exhibits some of his own qualities in the way of dullness and perversity. Whether for or against Spiritualism, he is markedly materialistic. We see tokens of him in the instance of those persons who are perpetually "researching" but who never arrive anywhere, being entirely convinced one day and unconvinced the next, and then reconverted again, and so on *ad infinitum*. Some of them manage to witness physical phenomena and pursue it constantly, but are always baffled by the fact that they never see anything "spiritual." Anything that "comes through" from the Unknown somehow always takes a physical form, and so you get no evidence of a spirit-world. Which is passing strange!

We hear, too, complaints from some of these folk that some of the messages from the next world are of a foolish kind. But that is not strange. Quite frequently it is simply the answering bray of the Ass on the other side.

We have no complaint to make of the Ass. We recognise that the Human Comedy must always have its clown, or the play would not be complete. We are diverted by his antics, and in these dismal days every source of innocent fun is precious. We only regret that we pay a poor compliment to a humble member of the quadruped tribe in using its name to describe the character we have in mind.

THE "SPIRIT OF CHRISTMAS" FUND.

Carefully-selected cases have benefited by the distribution of a portion of this fund. It tided several worthy people over periods of distress and made their Christmas a happy one. The gifts were received with intense gratitude to the many generous donors. A careful record is being kept of the disposal of the money, but the names of the recipients naturally cannot be published. Some of them are old Spiritualists—in some cases veteran workers—self-respecting and sensitive people who would be the last to make their needs public. We shall have more to say on the subject of the Fund later, every case coming under the careful attention of the Committee. From a letter received by the Editor of LIGHT concerning one of the cases, we may at least quote a few sentences. "The old lady who received the £5 was nearly delirious with joy. She had been told that she would have some good fortune in December [when the gift was made], but she had given up hope. And then the relief came."

DANDELION.

The daisy has its poets: all have striven
Its world-wide reputation to prolong;
But here's its yellow neighbour—who has given
The dandelion a song?

Whence the neglect? The daisy is as homely,
Its very homeliness has been extolled:
Less beautiful thou art, yet not uncomely,
Thou star of shining gold!

Most human-like the fortune of thy species—
Some struggle hard along the dusty roads,
While some upon the meads, and lawns delicious
Are blest with pure abodes.

Thou art transfigured too like the immortals;
The sleep of death usurps thine earthly post;
And then outcomes from thy re-opening portals
A delicate white ghost.

Beautiful spirit, this thy highest being
Passes away like sighs into the air:
Not to be lost, although beyond our seeing,
But breathing everywhere.

Thine is the efflorescence of the poet,
Whose winged thoughts speed on to unknown parts
Take root and are, though he may never know it,
The joy of thankful hearts.

—ROBERT LEIGHTON

SPIRIT OF CHRISTMAS FUND.—The Committee have to acknowledge, with thanks, a parcel of clothing, etc., together with the sum of 5/-, from Mrs. M. G. L. Gower (Windsor) and friends; R. G. L., 10/-; Annie Hill, 1/-; making, with the amounts previously received, a total of £337 15s. 8d.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Evening News" recently published an article, "How Modern Miracles Happen," by Dr. J. A. Hadfield (a Member of the Archbishop of Canterbury's Committee on Faith Healing), in which the subject is treated with much ability and fairness. Dr. Hadfield writes:—

There are few people outside the ranks of the purely prejudiced who now doubt the validity of "faith healing." Whether or not we agree with the principles of those—clergy, "quack," or Christian Scientist—who perform these works, no one who has investigated the matter can doubt that apparently physical ailments like paralysis, pains, blindness, and so on can be cured by mental influences and mental influences alone.

After a consideration of some of the probable causes at work, Dr. Hadfield concludes:—

Our criticism of the average spiritual healer is not that he treats physical ills—it surely does not matter who cures a disease as long as it is adequately cured—but that he may treat what is really a moral disease by non-moral (although they may be "religious") means: There is no guarantee that when a paralysed patient is cured even by prayer that any moral reformation has taken place, just as a woman with a neuralgia due to a craving for attraction may be cured of the neuralgia, but her very cure by some "stunt" method may increase her appetite for the limelight.

Quoting from a new book, "The Letters and Journal of Anne Chalmers," the "Daily Express" of the 10th inst. gives a quaint story of fortune-telling in connection with Lord Byron and his mother:—

"I heard an anecdote concerning him," she [Anne Chalmers] writes, "from a lady who used to see him running past to school in the morning at Aberdeen. Mrs. Byron and a number of young ladies were at a party, when a fortune-teller came in and foretold to Mrs. Byron, then unmarried, that she would marry the gentleman then paying his addresses to her, but that the consequences would be great misery to herself. She would have one son, and he would be deformed. This was exactly the case, for Mr. Byron behaved so very ill to her that they were the talk of Aberdeen, and young George [Lord Byron] had a club foot."

Judging from the number of such stories in the biographies of well-known people (Sir Richard Burton, for example), the fortune-tellers occasionally demonstrated their possession of real clairvoyant powers.

A weekly paper which has been conspicuous of late for its sensational articles on Spiritualism, now comes out with a story of a "Notorious Medium Unmasked," the allusion being to Mr. F. T. Munnings (or Gaulton). We dealt with the case of this man long ago, and came to the conclusion that although he had real and powerful mediumistic gifts, his character was such that we could no longer associate ourselves with his activities in mediumship. A good medium is not always a good man, and we should have supposed that even a small knowledge of psychic faculty would have been sufficient to show any inquirer that mediumship and morality are not necessarily associated, and that psychic gifts may exist with a very low grade of moral development, especially when it is a question of physical phenomena. Of course we are not concerned with the viewpoint of those critics who, finding that a medium may be guilty of malpractices, think that he is necessarily no medium. As with other attacks, the articles on Spiritualism in the journal under notice show several mis-statements and some garbling of facts, which may or may not be due to the ignorance of the writer. We could say much more on the question, but it seems to us hardly worth while. Criticism of Spiritualism which mingles with the truth of its accusations, erroneous statements, misapprehensions, and misunderstandings, rather reminds us of that mixed form of mediumship in which the real and the spurious are so inextricably blended together that even a capable psychic investigator is baffled. It seems a wiser way in these circumstances to leave such matters entirely alone and confine attention only to that which is genuine and worthy of attention. We never forget the maxim of an old journalist, the late Mr. E. Dawson Rogers, a former editor of "Light": "When in doubt, strike out."

The Rev. G. Vale Owen is continuing his series of addresses on "Life Beyond the Veil" in most of our large towns, and attracting great audiences by his earnest, unaffected manner. On January 4 he addressed a crowded meeting at Birmingham Town Hall, and greatly impressed his hearers by the practical, matter-of-fact manner in which he dealt with matters which the Church prefers to enshroud in mystery.

The following statements are very human:

Touching on death he said, "None of you can remember the moment at which you went to sleep last night for the reason that you were not there. You laid down and closed

your eyes and fell asleep. You fell from one state of existence into another."

People, said Mr. Vale Owen, were entirely under a misapprehension regarding angels. "Angels had not got wings. Angels are your friends, and how can you make friends with a being who is half a man and half a bird?"

"I confess to you," he continued, "if when I get on the other side it happens to me as many people expect it to happen to them I shall not be happy. If they put me in a golden chariot I shall make a mess of the whole thing and I shall resign from the band. (Laughter.)"

"But if my daughter Ruby comes to me and says, 'Dad, I am glad you have come,' and my father and mother greet me, I shall be content. It will be home until I can get something better."

Several leading papers refer to the address given by Sir Arthur Conan Doyle at the Royalty Theatre on the 8th inst. on "Modern Psychic Knowledge," with reference to "Outward Bound," the play now running at that theatre.

The "Daily Telegraph" says:—

As proving that there was a life after death, he quoted three cases that had come under his own observation, and which he believed admitted of no explanation other than a psychic one. "It is one of the tricks of our adversaries," he said, "to treat us each individually, as though we were saying something that had never been said before. At present it may be me, and they will say, 'Doyle is saying foolish things,' but never by any chance do you hear that 'Doyle is saying the same as Sir Oliver Lodge, and many other eminent people have said.'"

The "Morning Post" on the same subject reports that Sir Arthur

said he was an admirer of the play, which deals with the voyage of a number of dead people to the bourne from which no traveller returned. In "Outward Bound" these people did not know they were dead. That was a perfectly true representation. The psychic evidence which those interested in spiritualism had been able to collect showed that dead people did not realise at first that they were dead. Another correct feature in the play was that these people, being dead, carried over to the other side their own presentment. . . . He quoted some messages recently received, he said, from spirits. One said if man only knew the truth about death how many tears would be dried, while another pointed out how much easier it would be to endure trouble on earth if people knew what awaited them.

It had been ascertained that several persons after death endured punishment which took the form of a monotonous life in grey surroundings full of remorse and bitterness, while a number became actually earth-bound—poor drifting creatures living in a sort of nightmare.

The "Weekly Scotsman" of the 12th inst publishes an interview with Captain Clive Maskelyne (of "Maskelyne's Mysteries"), in the course of which he is reported as giving his opinion on Spiritualistic manifestations, and stating that he regards them as being either "fraud, deception or hallucination," and does not believe in any psychic phenomena. We record the fact for what it is worth, reserving our opinion as to its precise value.

The following account of an episode connected with the sinking of the submarine L24 is given in the "Evening News" of the 11th inst.

"He knew he would not come back," the grieving widow of Engineer-room Artificer Charles Matthews told me. Yet she refuses to abandon hope.

"On Tuesday night he said he had never felt so awful, so frightened, although he had been to sea so many times," she added.

"He could not rest, but went out and walked about the streets."

He told his wife they would "come up, take their distance, go down, and when they came up again they would strike something."

A Mrs. Dicks, who lives at the same house, told me that about four o'clock yesterday afternoon Mrs. Matthews thought she heard her husband call her. Looking round, she asked, "Is that you, Charley?"

Both women spoke of the wonderful change in Matthews during the last few days. A man who always gave his family a cheery good-bye left home on Wednesday morning with the feeling that he was never to return.

He had a bad cold on the day of the departure, but refused to report sick.

He was married two years ago, and has two young children, one just over a year old and a baby five weeks old.

During the war Matthews was in a submarine which lay beneath a German U-boat for several hours before opportunity came to destroy her.

Coincidence! say the doubters. But if a coincidence were designed with this amount of detail it might "come true" once in a million times. Yet these "coincidences" are often happening. No, the coincidence explanation will not do; the doubters must find another explanation.

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 26.)

A LAW WHICH BINDS MORTAL WITH CELESTIAL PLACES.

This law is one which binds mortal with celestial places. For the stimulation to mortal worlds comes also from the place of higher significance. For a mortal world, however, the stimulation and quickening will have their source from a lower plane of celestial places. The mortal might reason that a mortal world might receive such stimulation from higher mortal worlds than his own. This is not so. The spirit-significance of such stimulation would not be sufficient. Such quickening for all mortal worlds will come from our places. The higher and more developed worlds may receive such stimulation, however, from higher celestial places, than do the mortals of lower worlds.

MORTAL REASON, A CRUDE STAFF!

This writing has come through me, with you, my beloved husband, as the mortal instrument, to stimulate the faith in the existence of the spirit-life, so that it may become conviction, and that the vistas of wider vision may unfold. What I have written, therefore, throughout these Messages, has come through me in a way that may appeal also to a faculty on which the earth-man leans with confidence, the reasoning faculty. It is a crude staff, and in his later development will be illuminated through intuition and imagination. . . . A crude staff! Weighty and gnarled! Let him not lean too heavily on this, for where the gnarls exist are weakened points; and if it break, he will fall to earth with eyes downward. Let him seize, however, more the staff of illumination, that gaily cuts swaths through flowered paths, that bends easily and is not inflexible, and that, as it is twirled in the lightly-held clasp, makes a great circle that will be all-inclusive, the staff of vision and imagination! It is light and graceful; but he must not fear! It will bear his weight and carry him swiftly and happily through the life of sorrow and many trials. For with vision comes the inner unfolding, that, through cultivation becomes as impervious armour for earth-annoyances and earth-sadness.

INTUITIVE POWERS OF HIGHER MORTAL WORLDS.

In higher mortal worlds of development such revelation as I am giving to you would not be solved through reasoning processes, but through the higher spirit-element of intuition, which is ever active on such highly developed worlds. I have told you that we, of spirit places, do not lose our mental activities and reasoning processes, but that these lie fallow. In an infinite lesser degree mortals of higher mortal development also have these quiescent. The mortal of earth has little choice. His intuitions slumber; and so he depends and leans on his support of reason and critical judgment, depending on these for the solution of the spirit-element of unseen things and celestial development. And as reason falls useless, as a dull and blunted probe, so the mortal of earth repudiates that which he cannot understand, and for which he has no further element of enlightenment.

WHERE SORROW RESTS REASON IS QUIESCENT.

And yet, from these Writings, which come to you, there will be stimulation. But it will reach those, in the most part, in whom the need for comfort is greatest; for those in sorrow who ask with intense wish and demand. Where sorrow rests, reason is quiescent, and the spirit-perception for the unknown and unusual becomes acutely active and aroused. So it will be for these that the Writing will serve as a larger gateway through which they may have wider and more definite unfolding. And sorrow, when it has served its manifold purposes, as such means, will disappear and happiness will blossom from the shadows. There will be an awakening for spiritual things, and a conviction that will carry such a mortal lightly through many earth-paths.

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SPIRIT-QUALITIES OF FAR ADVANCED SPIRIT-PLANES.

And what of the qualities of the spirit-life of those far advanced planes and enhanced spirit-conditions? I may express this in mortal terms that may be best understood as, exhilaration, stimulation, progress, enhanced love, acceptance and permeation, spirit-creativity, all of these in infinite degree of advance from the next lower plane and such condition of the next lower plane, a condition of stimulation in infinite degree enhanced from the preceding plane of dwelling; and so through all preceding planes. Always the more advanced plane from the preceding one is a state of consciousness and a stimulation in infinite degree advanced from the preceding.

THE WORLDS OF MORTALS ARE VIBRANT WITH COMMUNICATING ELEMENTS.

Of the expression "spirit-phenomena" I would say such a term merges in oneness with that of the term "spirit-entity"; for all spirit-phenomena are but spirit-life, in which ever lives and progresses the inner essence of love. So all such phenomena are spirit-life, that has its spirit-consciousness and celestial progress. On mortal worlds nature's phenomena are, to the mortal, lifeless expression. He has gone so far as to think of these as elements given to him by God for his gentle stimulation, and as an interest or pleasure-element. But far from his consciousness is the idea of such phenomena existing as progressive elements that have their own life and consciousness. The worlds of mortals are vibrant with communicating elements, of which the man of earth is as yet unaware. Such, of his own earth-world, are yet unrecognised; and also the idea that such stimulation has still greater unfolding on higher mortal worlds is yet slumbering in his mortal consciousness.

WE HEAR MUSIC REMINISCENTLY.

I have told you the regeneration of the mortal must come through the arts. May the consciousness of mortals rest lovingly in these, immersed in such art-elements, all of them; for these are ever the media of celestial appreciation and progress with which is entwined the element of the radiant quality of celestial happiness.

Of the significance of celestial music I have written in previous Messages. I have minutely described this but will further enlarge. I have told you that such grateful element reaches us inwardly and reminiscently. And by the latter word I do not mean vaguely or indistinctly. Such an element is clearly defined. Precision would be an earth-word of too great hardness. The lines of the word "precision" are too sharply cut. What we hear we hear clearly, but never obtrusively or disturbingly as mortal music may be, when in undue proximity, or when balance is not adjusted to space.

It is a spirit-law, as I have explained, that grossness of the physical has disappeared. So it is a spirit-law that through spirit-hearing and visualising, nothing is heard or seen that disturbs. On mortal worlds this is not so. Where, therefore, I tell you we hear music reminiscently, you may understand, as I have endeavoured to explain.

SPIRIT-ART AN EVOLUTION FROM MORTAL-BEGINNING.

Such music is not necessarily of the tone-quality of mortal worlds. On the earlier spirit-planes, we recognised the tonality (those of the earth-world, that may dwell on such) similar to the earth-tonality of music, but spiritualised as a receptive element. We also heard tonalities of other mortal worlds, which we soon understand and appreciate with celestial understanding and appreciation. As the planes of spirits advance, the impressiveness of any kind of art will be enhanced; and will reach us through a medium of spirit-element of such, that would be strange to the mortal, and strange it would be to the spirit-entities of lower spirit-planes.

Art, as impressive medium in spirit-places, is an evolution from its earlier stages of mortal development to its sequential development of spirit places. Sufficient unto each spirit-place are all elements and phenomena of that place for the celestial appreciation, understanding, and complete satisfaction to fullness, of each spirit-entity of that place.

(To be continued.)

"THE ONE WAY."

EXTRACTS FROM A NOTABLE BOOK.

We have received permission to reproduce a portion of that much-discussed book, "The Only Way," by Jane Revere Burke, which claims to be a communication from the late Professor James. We accordingly present the following excerpt for the attention of readers interested:—

"The Protestant world, horrified at an abuse of offering prayer to the saints, has for centuries forbidden prayer for the dead. Your dead are still far, very far from perfection, and they have to grow and develop in God's keeping. You cause your dear ones great pain by shutting them out of your lives, putting them utterly away from you."

"One of the greatest causes of unbelief to-day is the insistence of those who are now here who taught dogmatically; who tried to set down in words and doctrines the eternal verities of God which will take us all eternity to fully understand."

"You must utterly cut out from your mind the mental attitude, 'Believe this or be damned.'"

"God has a plan for the whole human race. He did not create the universe and man on a haphazard."

"The history of man is clearly a progress from lower to higher. Everyone of you knows that. The evolution that has been accomplished is far greater than many of you realise, but what you often term the millennium is much nearer if you take advantage of the present crisis than any of you dream; yet you stand in fearful jeopardy of missing this psychological moment."

Perhaps you will think now is a good chance for James to show his metal and write us a document that is at once simple and comprehensive.

"Of course, I could write a better one than any living man, in your sense of that word, for we see values of things past, things present and to a certain extent of things to come; but to tell you how you should do what it is your place to work out for yourselves would be deterrent."

"I can tell you right now that it will take you all eternity to wholly understand the eternal verities of God."

"You are all immortal souls, very temporarily inhabiting bodies, and the things you have failed to learn there, you will have to learn here. But remember, if through carelessness or wilful neglect, you fail to learn in your earth life that which belongs to that part of your life, it will be enormously more difficult to make it up here than to have learned it at first. You have to fulfil your own destiny, and though it may take you an eternity to accomplish it, yet you will fulfil it."

"If purgatory means purging you'll get it all right."

"Idol worship is not cut out from the so-called Christian nations. Men and women who would look with horror on a heathen whom they saw praying to an image of wood or stone, themselves worship the God of power, social or political, the God of gold, the God of material achievement and success, the God of influence or leadership, making their chosen God the end of all their effort."

"In the best athletics you penalise the man who descends to a dirty trick to accomplish his end. Get that spirit into all your life, business, politics, religion."

"I have spoken very clearly of the fact that you already have all the revelation that is necessary to your whole salvation, but many men are so mixed that our God, who is love, is ready to give you another help on the way. Automatic writing is as old as the earliest of inspired writers, whether they are poets or moralists, for under inspired writing is much that is not sacred; but at this time God is permitting man to recognise just what automatic writing is and how to use it."

"In conclusion, the end, the beginning, all the ways and means, are One. There is Only One source, One ending, One way of achievement. All is God. God is love."

"Love is law, and law should be love. The present laws of man in the most civilised countries are made with the purpose of attaining the greatest justice for the greatest number, but justice being only a part of Divine love, justice alone is not enough. God's love is also law, and to make law only justice is to restrict law in a way that it should not be restricted. Another part of justice is retribution or punishment. Now there is nothing that is so utterly misunderstood by men to-day as punishment. The only object of punishment is to make the offender do better, and all vengeance should be cut out. The idea that God is vengeful is utterly false. It is one of those points where man has constructed a God out of his imagination and then taught his neighbours that God the Father, the Creator of the universe, the God who is love, is vengeful. It is utterly and entirely incompatible that Perfect Love should be vengeful."

"Let man break God's laws, and just in proportion to the way that they are broken, will be the consequence or effect. This is the absolutely simple explanation of the existence of evil, of sin, disease and death. The caterpillar does not die when he goes into his chrysalis. Neither did God originally make man to pass through such a distressing and violent change as death, in many instances, has

become. Man should fall peacefully asleep and presently pass into eternal life, having recognised beforehand that the end of his life on earth was coming soon and made his plans in an orderly manner. Every naturalist knows that the creature which changes from one form of life on your earth, visibly before your eyes, slows down its activities, as it were, appears to be heavy and preparing for a change, before it passes into the intermediate stage. There is no reason to suppose that the dragonfly grub feels any sickness or pain when he crawls from the bottom of the pond. That process for him is as natural a part of existence as breath-

MATTER AND MIND.

We have no condemnation for scientific materialism, as it is called, so long as it confines its activities to its own sphere. But too often it applies its methods to things beyond its ken, and that is very like trying to measure the universe with a yard-stick.

The true philosopher knows that the mere raising of the hand is a spiritual phenomenon, while the exercise of the mental powers entails the use of spiritual laws and forces so exalted and complex that the levitation of material objects at a séance by psychic power is utterly dwarfed as a marvel by comparison. He knows, too, that the reason the materialist is so constantly baffled and perplexed when he applies his physical-law system to human life is that in the human realm higher spiritual laws are transcending the lower ones to an ever-increasing degree. Those spiritual laws seem to some of us strangely capricious and unstable in their action, but on deeper observation they are seen to be, if it were possible, more unalterable and unchanging than even the physical laws to which the materialist pins his faith.

But why is it that the materialist cannot see all this—or at least some of it? How is it that his demand to see a spiritual phenomenon implies the expectation of something abnormal, as though nothing normal and natural could by any possibility be spiritual? Well, it has been the custom to blame Science in this matter, but we think the real offender is that false system of theological thinking that utterly divorced the two worlds and made the human being and the human spirit two entirely distinct entities. And really it is almost comical to think that materialistic science, with its boast of having thrown off the shackles of theology, should still be so much under its influence.

But the awakening is coming slowly but surely. One of these days the few survivors of the materialistic school will realise with a start that they were using spiritual powers to deny the very existence of those powers, and looking curiously for some hint or evidence of spiritual phenomena in a world simply full of them.

Still we have no quarrel with the scientific materialist. We are quite content to wait for him, and we remember, too, that he is a thinker, however short-sighted and mis-directed may be his perceptions.

No, the materialists for whom we feel most concern are not those of the intellectual variety, but those who are submerged mind and soul in the physical side of things. They are the followers not so much of a philosophy of matter as a philosophy of mud. They have no vision and go through the world "hugging their bodies round them," for the life of the body is the only life they know or care for. In his fine sonnet, "The Street," Lowell spoke of them in burning words:—

Lo! how they wander round the world, their grave,
Whose ever gaping maw by such is fed,
Gibbering at living men, and idly rave,
'We only truly live, but ye are dead.'
Alas! poor fools, the aointed eye may trace
A dead soul's epitaph in every face.

But even for these there is hope, although the awakening is sure to be a painful and a startling one.

DEATH is no longer regarded as an end to anything, but rather as a step forward into more abundant life. The point of view that we obtain in this world is comparable, perhaps, to that of people standing at the back of the stage, who see only the rough and seamy side of things; thus the great event which to us appears as "death" is in truth the hind view of a celestial birth.—B. M. GODSAL.

INQUIRERS AND THEIR DIFFICULTIES.

THE EARLY EXPERIENCES OF "M.A. (OXON.)"

(Continued from page 28.)

PRIVATE EXPERIMENTS.

I pass on to notice very briefly that I rejoined my friend and our experiments were resumed in the family circle. One by one all the most usual phenomena were produced, and many a new marvel was added. Though I have had extraordinary opportunities of witnessing the phenomena of Spiritualism during the past six years, I have seen nothing equal to the variety of the manifestations, and to the spontaneity with which they were produced. They occurred at all times, and in all sorts of places, in the house and out of it, with no formal seances; at meals, in church, in empty rooms, here, there, and everywhere, until none of us could, as sane and capable observers, entertain any doubt of the independent nature of the intelligence, any more than, as ourselves truthful and earnest inquirers into the source of the intelligence, we saw any cause to doubt its unequivocal affirmation, solemnly and repeatedly made, that it proceeded from spirits pure and good, some of whom, at any rate, were departed friends of our own, and all of whom had once been denizens of this earth.

VARIOUS INQUIRERS AND THEIR DIFFICULTIES.

Such is my own record; and in dwelling upon it I feel that I have taken some liberty with my subject, for it is not a record of difficulties. But though I have no troubles of my own to narrate, I have a large acquaintance on paper with the troubles of other people. The past five years have been filled with a correspondence large enough to tax the energy of one man without any other occupation; and this has related mainly to the doubts and difficulties, theories and opinions, and especially to the multifarious *desideranda* of inquirers.

PSEUDO-SCIENTIFIC.

1. One class of correspondents, whom I may call the scientific or pseudo-scientific, take much trouble to explain to me, some with great courtesy, others with great pity, some with patience, and a few with asperity, that I am a fool—they don't say so, but they mean it none the less—for believing in or troubling myself about these matters. Mediums they regard as vulgar rogues, doubtless on the *ex uno disce omnes* principle; investigators as shallow fools, presumably because they do not employ the scientific method made notorious in a recent celebrated instance. I get the full benefit of discourses on the laws of nature (all of which are apparently well-known to my correspondents): on snapping tendons, cracking toe-joints, expectant attention, unconscious Carpenterianisms, *et id genus omne*.

This is, perhaps, the weariest and dreariest reading of all; but it serves to show that the dominant ideas fostered by this "science, falsely so called," are one great hindrance to the fair and free investigation of Spiritualism.

THE THEORISTS

2. A second class are those who have an idea, a plan, a theory—the Trochus of whom the War Office, and many other departments, could tell a tale. I do not mean those who have mastered facts, and who earn the thanks of all by devoting themselves to the task of suggesting explanations of them. These merit the enduring gratitude of all lovers of truth. I refer to those who regard fact as a subsidiary matter altogether, and whose eyes are filled with the fair proportions of their own idea. Suggest to them that they are not quite acquainted with the facts, which do not, indeed, accord with their theory, and they wave them aside with much dignified complacency, explaining that if their ideas are properly estimated they must be found to be true, and so that, since Nature works according to law, the facts will, in the end, be found to fit into their place. One correspondent expounds to me this delightful piece of argument in connection with his idea that simultaneous hallucination accounts for all.

These correspondents lead me to believe that another cause why success does not attend the investigations of some persons, is because their minds are hopelessly darkened, to the exclusion of all light, by the blind of a false theory.

THE IGNORANT.

3. A third class is the purely ignorant. These usually profess themselves to be so; they will even parade what is already sufficiently obvious, as though it were, like the beggar's rags and professional shiver, an excuse for appealing to the public pity. Starting from this platform, these persons will propound the most astonishing queries as to things heavenly and spiritual. They will ask questions which (I presume) an arch-angel would be unable to answer, simply because that exalted being would find in the questioner no antecedent knowledge which would make a reply intelligible. They will ask about God and creation, and the nature of the occupations of eternity, demanding with much naïveté a biography of all the heavenly host, and a topographical plan of the spheres. They will propound simple questions about predestination, and the nature of

evil, and the incarnation, and other theological problems, which they seem to suppose become all completely clear to the spirit that has been, if only for a few poor years, emancipated from the physical body.

These impress me with a belief that another cause of failure in some inquirers is, that they have not prepared themselves, by gathering antecedent knowledge and clearing away old fallacies, to receive new truth. The ground has not been ploughed up, harrowed, and cleansed of weeds, so that new seed may have a chance to grow.

THE CAPTIOUS CRITICS.

4. Closely allied in ignorance are those whom I may call the captious; those who "want to know" why such and such conditions are necessary; why such and such things can't be done in such and such a way; why phenomena can't be got at the Royal Institution; why there should be any such thing as a medium or circle; why not abolish them, and let every man be his own medium; in short, why everything is as it is, and why everything isn't as it isn't. These persons, one would declare, know how everything ought to be, and could amend God's universe to an improved pattern, and run it on entirely new principles. They may be recommended to begin their improvements by making a clean sweep of Professor Tyndall's "conditions" in his laboratory at the Royal Institution; and when they have abolished the developing-room of the photographer we will begin to talk with them.

These lead to the belief that there are some, I fear, ought to say many, persons, who carry in their own minds a captious spirit—intolerant, arrogant, and dogmatic—which is a sure barrier to the reception of truth. They have not merely not swept and garnished the chamber, but they have barricaded all points of access with *chevaux de frise* of foolish objections, and strewn the floor with torpedoes into the bargain.

It was Mr. Spurgeon who, in describing a captious questioner, declared of him that if the constellation Orion were pointed out to his view, he would immediately suggest that the shape of it was poor, and that the stars might be rearranged on a new principle.

Such captious critics are not all outside of Spiritualism.

INQUIRERS.

5. Lastly, there is the large body of Spiritualists whose questions are extremely suggestive.

Some—most of them—are engaged in a search after their departed friends. If anyone wants to know how deep the affections enter into the motives which interest men in this subject, he need only talk to anyone who has had opportunities like my own of seeing into the minds of those who are interesting themselves in Spiritualism. Many who have neglected the subject before find it attractive when there is hope of reunion with one who has been reft from them. Many who have had desultory interest in it as a scientific principles, or out of mere curiosity, find a deeper and keener inducement when death has invaded their home. And many, I fear, finding that all is not so plain as they had hoped; that there are laws beyond the grave, even a here; and that these preclude or delay the coveted intercourse—many go back, and impatiently say that Spiritualism is a mockery, an affair of sub-human spirits, a dealing with devils.

This is, after all, but a refined form of selfishness, and suggests to us another antecedent difficulty in the inquirer's way, viz., that a too eager desire for one thing, and a too positive state of the mind, are well-nigh sure to produce failure. The mind must be at peace, in harmonious balance, and not biased or excited. The best attitude is one of simple receptivity; an attitude, let me say, quite compatible with the keenest scrutiny, and the most accurate observation.

Again, the letters of enthusiastic Spiritualists betray a singular inability to understand the laws of evidence. There are many grounds on which conviction comes to the mind, especially in the matter of intercourse with those who have been dearly loved, and who are lost to us. It may be that to one has been vouchsafed the proof he craves for, through some message, some private test, some little clue that speaks at once to his heart. But in recording this occurrence, frequently almost too sacred for publicity, he forgets that others have not the same means of judging that he has, and to them his language of enthusiasm and exaggerated joy seem only as the overwrought utterances of a crazy brain.

Or, again, one séance out of many is recorded, perhaps anonymously. No fair evidence is given; no test recorded. These, it may be, have been applied before, and conviction has been established, and tests are no longer useful. Yet but the narrator forgets, in his enthusiasm, that his letter is isolated, its statements loose, its phenomena astounding. And so the neophyte reads, wonders, and is repelled. "These men," he says, "do not know what the laws of evidence and the rules of logic mean."

THE NEED FOR DISCRETION.

It would be better, I earnestly believe, that no account should be presented to the public except such as will stand the test of cross-examination. Many, very many, would be excluded; but the world would be the better for it, and fewer stumbling-blocks would be laid in the inquirer's way. I know that there are many facts for which chapter

verse cannot be given—many occurrences round which clings the odour of affection, that cannot be exposed to the rude blasts of criticism. I know it well; and I would say, "Keep such for private satisfaction, and for future use. The time will come when such records will find their place, and when the feelings of the living will no longer need to be spared; and, if not, the test, hallowed by sacred memories, will lose none of its value if you keep it consecrated to the purpose for which it was originally given."

I shall probably command the assent of all reasonable persons when I say that to the uninstructed mind—to the mind that is not familiar with the phenomena of Spiritualism—many of the records must read strangely lax, both in method of observation and in language. We, who write too frequently, sometimes forget that some who read have no antecedent knowledge, and that what to us is familiar is very strange to them. We should consciously remember that no man ought to be asked to assent to such facts and truths as we propound for public acceptance—facts new and strange, and not only that, but transcending, and, in some cases, reversing previous experience—save on the most exact and complete evidence. It is an insult to intelligence to expect belief on any other basis; and the converts, let me say, that could be so obtained are not of the highest order of mind.

And while I am on this topic, I must ask your permission to say one word more. It is not only inexpedient and wrong to publish inaccurate and loose records, but it is not always wise to print—still less to recount with all the emphasis of enthusiasm—even exact records of very extraordinary phenomena, unless they can be attested by such a weight of testimony as to make it impossible for a fair mind to reject the record. I believe that it is not wise to force too strong meat on those who are not prepared to digest it. Let me not be mistaken. I mean exactly what I say. I do not think it wise to tax the belief of those who are not familiar with the subject. It is all so strange, so subversive of previous experience, that I counsel discretion. The ancients were wise when they maintained the esoteric circle as well as the exoteric.

It is within my knowledge that much harm has been done on many occasions by injudiciously forcing on unprepared minds what seem to them monstrous narrations of unexplained and inexplicable occurrences. The digestion turns, and the bewildered hearer says, "I could have stood a little of that, but this is a little too much." Depend upon it, there is philosophy in that remark. The growth must be gradual and should be made so. Forcing is bad in all ways. The fruit looks well, but it has no flavour. The inquirer so treated is very apt to turn sick.

The plant is luxuriant, but it will not stand the cold wind. The I have already trespassed beyond my limits, and have not said half that occurs to me. It is no part of my business now to point out how the inquirer may avoid the pitfalls that lie in his way, nor to say how the enforced methods of investigation of which he is the helpless victim aggravate his difficulties. It is more to the point now that I draw your attention to the fact that many of the inquirer's difficulties are of his own making. They spring, as I have tried to show, from ignorance, from arrogance, from a biased mind, from wilful or unconscious one-sidedness of view, from a fixed determination to seek for one (perhaps unattainable) end, from excitement and enthusiasm, and from lack of calm and dispassionate and patient painstaking investigation.

THE PROBLEM OF CAUSES IN PSYCHIC PHENOMENA.

"MY PSYCHIC ADVENTURES."

We quote the following from Mr. Malcolm Bird's recent book as embodying part of his conclusions, merely pointing out that no intelligent Spiritualist has a "single explanation" for all psychic phenomena. He recognises that in some cases the powers of the medium and sitters alone are concerned:—

There is the emotional preference which may distort my viewpoint here. But I think that I am not bowing to this preference when I say that some such explanation . . . involving the externalisation in objective form of the energy which the brain puts into conscious or subconscious processes of thought, is far less of a departure from current scientific doctrine, and is therefore provisionally more worthy of attention, than the explanation that involves the action in the physical realm of humans who have left the physical behind them. Incidentally, it steals from the Spiritualists the one advantage which they have hitherto possessed—a single explanation for all psychic phenomena of whatever sort. And it is at least worthy of passing note that under such an explanation, psychic photography is quite as respectable and quite as credible as any other physical phenomenon, instead of constituting the black sheep of the psychic family.

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BABERS are Foot-Fitters before they are Shoe-Sellers. Their service is based upon the theory that the usual heel-to-toe method of measuring a foot is fundamentally wrong. Put very briefly, Babers method necessitates the measure of the foot from heel to ball, and the fitting of shoes (or boots) which fit all that part of the foot closely, thus giving support where support is needed, particularly under and at the side of the arch, whilst the toes and toe joints are allowed complete freedom of movement (see diagram).



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EXAMINE yourselves, my children. Look for your faults. If you can find no fault in yourself, hang your harp on the nearest willow, for your progress is at an end.
—"War Letters from the Living Dead Man."

RAYS AND REFLECTIONS.

A jocular friend was lately speaking of the possibility of a tax on mediums. Of course there is no such possibility—at present. The law may be, as Mr. Bumble said, “a ass,” but it is not so foolish as to tax anything which it does not recognise. A tax on mediumship would, therefore, have its advantages. It would mean recognition, and as most of the mediums are poor folk, it would act perhaps in the same beneficial way as the proposed tax on cats, for which it was argued that the cat would be rendered more important and be better cared for by its owner, if its value as an animal was emphasised by a State tax.

Everybody knows Pope's solemn couplet:—

“All are but parts of one stupendous Whole,
Whose body Nature is and God the soul.”

But I once saw it, in an American New Thought magazine, rendered in this festive way:—

All are but parts of
An Infinite Whole,
Whose body is Nature
And God the soul.

This is what might be called, the Hey-diddle-diddle metre. It suggested the exhilarating effect of the American New Thought on the English classics.

Not long afterwards I came on another example of wild and buttonless freedom, this time from an English pen:—

The spirit of man is divine,
Ah, yes!
And so is this love of mine
More or less!

To which one was tempted to add, “ri-tooral-ooral!” (more or less). Examples of people who say a merry thing in a solemn way are easily matched by those who utter fine and dignified sentiments in a way unconsciously comical. There are plenty of examples in the literature of Spiritualism, when the “unlettered muse” gets to work.

And yet Spiritualism has had its great poetry and attracted the attention of famous poets: Elizabeth Barrett Browning, Gerald Massey, J. R. Lowell, F. W. H. Myers, Oliver Wendell Holmes, and Longfellow, to which list may be added several minor names, none the less well-known. One fine poetess who might be said to belong specially to Spiritualism was Lizzie Doten, whose work is worthy of more attention than it nowadays receives.

I sometimes hear or read quotations from some of the great scientists of the mid-Victorian period on the subject of Spiritualism. They are strong and blistering utterances, although to-day they are just a little out of date. But I am always glad to come across them, for they are a tonic reminder that although scientists are not always scientific, they are always very human.

D. G.

A WARNING.

To the Editor of LIGHT.

SIR,—Spiritualists and Psychic Inquirers generally should be warned against a journalist named Sydney Moseley, and also against the paper, “John Bull,” for which he has acted. He, acting with the sub-editor of that paper, received an introduction to a medium recently on the express condition that the personality of the medium should be left out of the question. The psychic results only were to be considered. In spite of this clear understanding, he has now given the name of the medium to the public. The incident is such a breach of journalistic decency and etiquette that I can remember no parallel to it in my experience.—Yours, etc.,

ARTHUR CONAN DOYLE.

Windlesham,
Crowborough, Sussex.
January 13th, 1924.

THE assertions of men of genius are often of value: their denials, seldom or never.—SIR OLIVER LODGE, F.R.S.

PSYCHIC SCIENCE, being the quarterly transactions of the British College for January, is an especially interesting number. Amongst the contents there is an article on “A New Method in Psychic Photography,” by Mr. Staveley Bulford, an interesting account of the “Oscar Wilde” Script, with reproductions of the Script, and the second part of Mr. Harry Price's report of Stella C. and her mediumship.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

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

THE GENESIS OF THE SPIRIT.

A Canadian correspondent writes: "I have seen many accounts of when the spirit leaves the body, but not when it takes possession. . . . It seems to me to offer a difficult problem. Is it supposed to be at the actual time of birth?" We have read many theories, for the matter is one of speculation both on this side and in the spirit world, since it is too deep a question to be settled by any authority. The theory which most commends itself to our judgment is that the spirit is not a point or particle—something which is put into the body at some stage in its growth—but is, so to speak, the sum of all the faculties of the human being. The spirit, then to us, is the life principle which animates the physical body and, after the death of that body, the etherial body. We should say that the spirit is present from the germinal stage of the body in its physical form, and that when that form is from any cause cut short or destroyed in the physical world the process is continued in the spiritual world—hence the return of the spirits of still-born children to their parents and friends as narrated, for example, by Mr. R. H. Saunders. We cannot speak with any authority on the question, but our reasoning is based on our belief that the spirit is not a separate thing—a "spark," a "point," a "monad" or a particle—which can be put into a body or removed from it. It is the animating life and consciousness.

"THE NEED FOR EARTH EXPERIENCE."

A correspondent expresses disagreement with the statement recently made in our "Notes by the Way" that every premature death is regrettable since, in the order of Nature, man should not depart until he is fully matured and his natural term lived out. The enquirer suggests that this is a theory calculated to do great harm, and to make bereaved parents think that their children, cut off in youth,

will suffer disabilities and pain as a consequence of entering prematurely into the spirit life. There are two considerations to be advanced here. The first is, that a general standard of maturity in individual lives is an ideal yet to be attained, since the great majority of mankind die long before their natural term of earth-life is lived out, and that as Nature is full of adjustments and compensations, there is no reason for distress, inasmuch, as although all premature deaths are regrettable they are amply compensated for by the beneficence of the Universe. Nor do we consider the idea of the need for earth maturity as a theory. One of the greatest of the medical fraternity, Sir Frederick Treves, who died a short time ago, expressed his conviction that the longer a man lives the more easy is his transition from earth, which, after all, is only natural. As to the proper span of life, this is hardly a question of theory either, since Nature ordains that in a long life a period should be reached in middle life at which all the physical powers are at their acme, and that thereafter there should be a gradual dissolution of the link between spirit and body.

THE USES OF DREAMS.

Quite apart from warning visions and those dream experiences which educate and strengthen the soul, both being probably the outcome of spirit aid and direction, it may be claimed that dreams in general have a valuable purpose in the individual life. This is claimed by an author who writes on Dream Psychology from the more orthodox standpoint. He says:—

"It is possible to look on some dreams as if they were compensatory. A man who experiences some dislocation of affairs that renders him despairing may find comfort in his dreams. What is lacking in reality, or what is lacking in waking consciousness, may find expression in dreaming consciousness. It may also find expression in the man's fantasies. For example, the Arctic explorers, in the midst of their hardships, when the deprivation of food was great, noticed that they had fantasies of, and dreamed of, certain articles of food, particularly carbohydrates. Now, carbohydrates—tarts, cakes, pastry and so on—were lacking as facts of experience. This can be looked upon as a compensatory effect." ("Dream Psychology," by Maurice Nicoll.)

It may be urged that to dream of food when famished is a poor substitute for the food itself. But the effect on the mind cannot fail to have some beneficial results on the body, especially where a person is susceptible to the influence of suggestion.

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ANSWERS TO CORRESPONDENTS.

A. HORNGATE.—Your question is having attention, and you will see the answer in due course.

H. DUNCAN (Ottawa).—Thank you for your letter. Since you ask for our opinion of the verses we are bound to say that they are very crude indeed, and although the sentiment is unexceptionable the rhyme and metre leave much to be desired. It is only practice that will make perfect, this will mean a study of good poetry if you wish to do anything worth while in that direction.

M. C. MERRETT.—Thank you. We regret we cannot use it.

NEW PUBLICATIONS RECEIVED.

"The Beacon," January.

"The Psychology of the Atom." By H. A. Lilburne. Taunton Bros. (4/6 net).

"A Further Criticism of the Psychical Claims Concerning Glastonbury and of the Recent Investigations." By H. J. Wilkins, D.D. J. W. Arrowsmith, Ltd., Bristol (Price, 5s. net.)

[This is an attempt to discredit the claims made by Mr. Bligh Bond concerning the sources of the information which resulted in the discovery of the lost Edgar and Loretto Chapels at Glastonbury.]

"Psychic Science" (Quarterly Transactions of the British College). January.

"Proceedings of the Society for Psychical Research." November, 1923.

"The Hibbert Journal." January.

From Arthur H. Stockwell:—

"The Land of Memories." By Ida M. Bogue. (7/6 net.)

"Hereward the Wake." By C. M. Bennett. (3/6 net.)

"Albena; Queen of Babylon." By Edward Meads. (3/- net.)

"A Snake in the Grass." By Eveline C. Griffiths. (2/6 net.)

"The Cowslip Fairies." By H. Mary Dutton. (2/6 net.)

"The Mystery of Life." By Paul Atim. (1/6 net.)

ERRATA.—In the little article on "Druidic Religion" (page 32), a line was accidentally dropped out of the second of the "Druidic Triads." It was the fourth line, and should read, "The man of God who returns good for evil." Our attention is also called to the fact that the paragraph, "How the spirit leaves the body," in *LIGHT* of the 5th inst. (page 6) is a quotation from "Not Silent if Dead," by H!!!! (Mrs. Lamb Fernie). We are sorry that the source of the quotation was not given.

BISHOP WELLDON, SHAKESPEARE AND SPIRITUALISM.—At a recent lecture in Durham Town Hall on "Shakespeare and the Resurrection of the Dead," by Sir Frank Benson, Bishop Weldon, who presided, said that although Shakespeare never preached a religious sermon, yet his whole temper in regard to the present and the future of humanity denoted his belief in human nature, as essentially and pre-eminently spiritual. Spiritualism was not the enemy but the ally of Christianity.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, January 20th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. Matthias. Wednesday, January 23rd, 8, social evening.

Croydon.—Harewood Hall, 96, High-street.—January 20th, 11, Mr. Percy Scholey; 6.30, Mr. Charles Glover Botham.

Brighton.—Mighell-street Hall.—January 20th, 11 and 6.30, service; 3, Lyceum, Wednesday, 8, service.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—January 20th, 11, open service; 6.30, Rev. G. Ward, Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, No. 10 Finchley (opposite tram depot).—January 20th, 7, Mr. H. Carpenter, January 24th, 8, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—January 20th, 11, public circle; 7, Mrs. Brownjohn, Thursday, January 24th, 8, public service.

Peckham.—Lonsanne-road.—January 20th, 11.30 and 7, service, Thursday, 8.15, service.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, January 20th, 11, Mr. and Mrs. Jones; 3, Lyceum; 7, Mr. H. Boddington.

Worthing Spiritualist Church, Ann-street.—January 20th, 11 and 6.30, Mr. Symons, Thursday, January 24th, 7, Mrs. Richardson.

Central.—144, High Holborn.—January 18th, 7.30, Mrs. B. Petz, January 20th, 7, Mrs. Neville.

St. Paul's Christian Spiritualist Mission.—Station Sub-way, Norwood Junction, S.E.—Sunday, January 20th, 6.30, Mr. Redmond, 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, January 20th, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

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" 22	8	Sheffield	Comrades Hall, Townhead Street	J. J. Brookes, 40, St. Peter's, Holey Hall, Sheffield.
" 23	7.30	Rotherham	Town Hall Assembly Rooms	G. Bower, Carlton Villa, Station Road, Rotherham.
" 24	7.30	Congleton	Town Hall	Mrs. Beardmore, Day House, Congleton.
" 25	8	Hanley	Victoria Hall	Mrs. E. Upton, 115, Long Street, Etruria, Staffs.

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

SOME RECENT BOOKS.

THE SIX STEPS IN MENTAL MASTERY, by Henry Harrison Brown (L. N. Fowler & Co., price 1/6).

One wonders whether the authors of those variants on mental poise and power have any knowledge of each other's work on the subject, for the variants are many, and the *raison d'être* of them is not evident. This one is distinguished by the prominence of Emersonian thought in it—every chapter preceded by a substantial quotation from the sage of Concord's writings. The Six Steps are these:—

"My Desire—the Ideal; Self-Confidence—I can; the Imperative—I Ought; the Command—Thou Must; the Decision—I Will; the Realisation—I Am."

Sets of "Affirmations" follow.

SPIRITUAL HEALING. A Discussion of the Religious Element in Physical Health, by the Rev. Harold Anson (University of London Press, Ltd., price 3/6 net).

As plainly set forth on the title-page, this volume is specialised on the religious aspect of healing—not a theological aspect, which has due attention. In it the concept and fact of *miracle*, the cures of "Christian Science" and cognate forms of mental therapy are ably discussed with exceptional impartiality. Instead of the dogmatic tendencies of the old theologian, the reverend author manifests a disposition to employ the modern synthetic method without fear or favour. He fears that his medical friends may be annoyed because of his suggestion that they "sometimes kill their patients by not making allowance for the spiritual factor in disease"; that his "Christian Science" friends will be annoyed because he "will not allow that Mr. Eddy is not infallible"; his orthodox friends because he "sees much good in 'Christian Science'"; friends among the simple "faith-healers" because he acknowledges that there is much to learn from mental analysis and suggestion, and similarly of the psychoanalysts because of his aim to heal people "without delving sufficiently into infantile errors of thought and emotion." Truly a rather rare and wholesome liberality of thought and practice—ample commendation of a new book on healing. "We find that the healing of the whole personality which we call spiritual healing, includes three factors: the physical, the emotional, and the religious or ethical. In all healing these three elements enter, though one or other of them may be disguised as not to appear upon the surface."

The following is a fine expression of stimulating and illumined optimism: "The universe intends health and sanity; therefore there must be a solution to every problem which oppresses the human mind and hinders human progress."

"THE CONFLICT," by Elsie Paterson Cranmer, a contributor to these pages, is a short poem in blank verse with a strong note—the passionate appeal of a lover. It is published at 6d. net by The Merton Press, Ltd., Westminster.

DR. JOHNSON ON SPIRIT MINISTRY.—The following prayer, clearly showing Dr. Johnson's belief in Spiritualism, occurs among his "Prayers and Meditations." It was written on the death of his wife in 1752: "O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration whether exercised by appearances, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agents are employed, grant me the blessed influence of Thy Holy Spirit, through Jesus Christ our Lord. Amen."

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,246.—VOL. XLIV. [registered as] SATURDAY, JANUARY 26, 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."

NOTES BY THE WAY.

LIGHT flashes in the gloomiest sky,
And music in the dullest plain.

—KEBLE.

A NOTE APOLOGETIC.

We have been carrying on under difficulties during the last two weeks. Chief amongst our trials was the removal of our printers from one building to another, involving the transfer of heavy printing machines and other plant, and a general, if temporary, dislocation of their work. Manuscripts were delayed, and for a time something like chaos prevailed, but in the end "all got safe to land." There was courage and cheerfulness and loyalty—everybody worked hard, and LIGHT was printed as usual, even perhaps a little earlier than usual, by dint of much strenuous endeavour. But in the scramble certain articles that should have appeared were held up, and some less important had to take their place, and there may be other errors and omissions, for all of which pardon is asked of the indulgent reader. After all, perhaps we have not done so badly, and certainly we have reason to be grateful to our printers, and to give thanks that the passage was not even a stormier one. We thought many times during the ordeal of our old chief, Edmund Dawson Rogers, that grey veteran of Fleet-street, and if we "sensed" him at times as a brooding presence, giving aid and counsel at a stressful time from a world in which he has not lost his interest in his old paper, it was no more than natural.

EVIL AND UGLINESS.

Mr. H. Reinheimer has some arresting things to say on this subject in an article in the January issue of the "Quest." He tells us that

the ugliness of parasites is a notorious fact. They are "things of obscene and unlovely forms." It is only too true that, as Samuel Butler said, "form is mind made manifest in flesh through action." Prof. J. Arthur Thomson

states: "Many parasites are aesthetically repulsive in form, colour and movements. The ugliness is the brand of degeneracy." It is as though Nature said, "This asylum is open, if you will, but if you enter, you must wear the livery of dishonour." . . . all predaceous animals are on the road to ugliness. It was to some extent realised by Dr. Wood Hutchinson, when he stated that: "The habitual murderers, the professional assassins and hies-in-wait, like the alligator, the rattlesnake, the puff-adder, and the shark, bear the brand of Cain on every inch of their surface—in their dull, muddy, blotchy colours, uncouth or hideous shapes, and general repulsiveness of appearance." Some of the angler-fishes, which seek their prey by stealth, are, as Mr. C. Cordley says, villainously ugly. Many highly predaceous cuttle-fish are odd and most odious. Some are hideous monsters; and so are most deep-sea fishes, notorious in-feeders.

Rarely have we seen the relation between evil and ugliness so strongly traced. The evil things are never really beautiful things, appearances to the contrary notwithstanding. Even where we find a beautiful human face and form allied with poverty of mind and a murky soul it is doubtless, as a Scottish poet once wrote, because the handsome exterior was an inheritance from a virtuous stock, an inheritance to be wasted and to go down to decay.

INDUSTRIALISM AND PROGRESS.

We have been hearing of the decline of Great Britain as an industrial power; we are to lose our manufacturing supremacy—a horrid threat. But some of us will see it pass—if it does pass—without any deep regret. It may involve us in economic troubles and perhaps acute poverty; but there will be compensations. We have never had much cause to love the factory system. It was, as a great preacher remarked some years ago, "the grave of the physique of our race." It devitalised and demoralised many thousands of men and women. It gave them flat chests, weak lungs, sallow faces, unnatural appetites. We found out this and much more of the mischief it had wrought when during the war, with its call for virile manhood, we heard so much of our "C3 population." We used to hear Materialism blamed for this, and we thought what poor materialists were they who wantonly wasted so much human material on industrialism when it was so urgently necessary for another materialistic business, the business of war! Whatever materialism it was, it was clearly not "scientific" materialism. But, whether individually or racially, man as a spirit survives these and all other perversions and misdirections. Yet they are none the less to be fought and checked for there can be no real and lasting condition of earthly happiness until human society is based upon the principles of Nature and Reason. Industrialism seems to be part of a process in the evolution of the race. It is perhaps a phase necessary and inevitable, but the higher the intelligence of a nation the swifter and easier will be its passage through the ordeal.

EARTH is Spirit in her clods,
Footway to the God of Gods.

—MEREDITH.

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

THE RECENT EXPERIMENTS AT THE SORBONNE.

BY STANLEY DE BRATH.

As these experiments will probably be referred to for some time to come by those who allege that when adequate precautions are taken against fraud, no physical phenomena of any kind occur, it seems worth while to notice the recent Report, which would have little interest but for the reputation of the experimenters in their respective sciences. As the Report abundantly shows, these gentlemen are unused to experiments of this kind. We are accustomed to "exposures" which the unthinking regard as conclusive, not only as to the dishonesty of some particular medium, but also against the very existence of the physical phenomena. Careful analysis, however, generally reveals incompetent control, contradiction between the facts and the explanation, and a prejudice that defeats its own end by the publication of hasty conclusions.

The Report is too long to reproduce, but the essential points can be reduced to a few sentences.

It was published in full in the French weekly journal, "L'Opinion," of December 21st last year, and gives the antecedent circumstances, the experimenters' programme, an account of the séances, the conclusions reached, and a detailed report of each séance in full.

It appears that at the instance of Mr. Paul Heuzé, the Sorbonne consented to an examination of the mediumship of Jean Guzik. Ten séances were to be held under the supervision of Messrs. P. Langevin, Professor of Physics; E. Rabaud, Professor of Experimental Biology; H. Laugier, Superintendent of Physiological Work; A. Marcelin, Assistant Professor of Physical Chemistry, and I. Meyerson, Joint-director of the Laboratory of Physiological Psychology.

The séances were held in Professor Rabaud's study at the Sorbonne, and the phenomena produced were all of the slight physical kind—touches and movements of furniture—which are always inconclusive and lend themselves to the appearance, if not the reality, of fraud. The experimenters relate their difficulties in maintaining contact with the medium's legs in the darkness and they show from the very first their suspicion that the whole of the "phenomena" were produced by trickery—the medium making efforts to free one of his legs. They say that one of their committee showed that this could easily be done and that he could reproduce the effects by this means.

In their signed conclusions they express themselves "without reserve" to this effect.

Dr. Geley has shown in his letter (a translation of which is subjoined) that some of the occurrences detailed in the full reports of the séances are incompatible with the "conclusions" or with the maintenance of any control worthy of the name; and the statement that one of the committee repeated the occurrences with a freed leg should have been accompanied (if it were to produce conviction of its accuracy) by a plan to scale showing the exact position of the objects moved, and a definite statement that *all* the "phenomena" without exception, were reproduced after replacing the objects moved in the exact measured positions previously occupied.

The first impression on reading the report is one of sincere sympathy with the feelings of men of science confronted with ridiculous and futile situations or gross and clumsy fraud. Even Spiritualists of the most pronounced convictions who refer such phenomena to "unseen operators" playing poltergeist tricks on the sitters, regard them with annoyance approximating to disgust.

The next is astonishment that men experimenting with mental forces should show no sign of being aware that their own mental attitude, however carefully concealed, reacts upon the sensitive organisation of a medium. They might as well go into a magnetic observatory with strong steel magnets in their pockets and expect accurate observations from the delicate instruments there.

Apart from the "poltergeist" explanation, which seems to me within the bounds of possibility, only two alternatives present themselves:—

(1) That Guzik's is one more case of mediums with genuine powers, who, exhausted by constant séances or greed of gain, descend to vulgar trickery (as Eusapia did) when power fails; or,

(2) That he was acting under the mental suggestion of a highly sceptical psychic atmosphere created by the strong annoyance and disgust of the sitters.

It is, I think, impossible to criticise the Report in default of an accurate plan to scale showing the precise position of the objects moved at the 1st, 3rd and 6th séances. The strongest points in the Report are the statement that Mr. Marcelin repeated the "phenomena" with a freed leg, and that nothing at all took place as soon as effective control

was established by tying the medium's ankles and affixing luminous bands to his elbows and knees. On the other hand, one would like to be sure that the chairs and baskets displaced by Mr. Marcelin were put in the exact places whence they were moved by the medium; also, it is not definitely stated that the basket trick was repeated. The medium was wearing shoes, and to grasp and throw a basket is not an easy feat to imagine. Also I cannot myself conceive how the heel of a seated man could touch the cheek-bone of another seated beside him without the most violent and obvious contortions. The "conclusions" seem incompatible with the facts narrated when closely analysed. Mediums are commonly supposed to be expert conjurers, but we have yet to learn that they are also accomplished contortionists.

But negative or fraudulent results do not alter the positive results obtained with this same medium at over one hundred strictly controlled experiments, now being published in detail by the "Revue" of the proceedings at the Paris Institute, nor do they invalidate the certificate reproduced below. This moderate and guarded report, signed by thirty-five of the principal witnesses, only mentions the facts observed by *all* of them. Other much more complex phenomena were frequently observed and are now appearing in detail in the "Revue."

TRANSLATION OF THE CERTIFICATE.

Having participated in a series of metapsychic experiments with the medium, Jean Guzik, either at the International Metapsychic Institute or in the rooms of one of our number, we think it a duty to sum up our impressions.

CONTROL OF THE MEDIUM.—Guzik was undressed in presence of two at least of us before he entered the room where the experiments were to take place, and was re-clothed in a pyjama suit without pockets. During the séances both his hands were held by controllers on each side, the little fingers being crooked together. In addition, a short ribbon, just long enough to admit of being sealed by a compressed leaden seal bearing the initials of the Institute, united his wrists to those of the controllers on either side of him. This ligature could not be parted, and rendered any use of his hands impossible, even if they had not been held. The controllers also ensured permanent and close contact with the body and especially with the feet and legs of the medium.

We verified that during the whole of the séances the medium remained absolutely passive. When some major phenomenon took place, a shiver ran through his hands and body; but he never began any movement, even a slight one, except that from time to time he carried back the hand of one or other of the controllers to enable certain of the phenomena described below to be verified.

2. CONTROL OF THE EXPERIMENTERS: All the experimenters held hands, and were linked wrist to wrist by short padlocked chains, made as short as possible.

3. CONTROL OF THE ROOM: The doors were locked, and sealed by adhesive bands signed by one or other of ourselves. The opening to the fireplace was sealed to the floor. Some experimenters even put adhesive bands on the windows.

There was no furniture or screen in the room that could have concealed a confederate. The hypothesis of trap-doors, sliding panels or hidden recesses cannot be advanced for the following reasons:—

(a) M. Legros, a certified architect, living at 268, Avenue Daumesnil, examined professionally the floors, walls and ceilings, and declared them entirely normal.

(b) On several occasions the floor was covered before the séances with saw dust, so that any trap-door must have been revealed. It is to be noted that on none of these occasions were there any traces of human footprints.

(c) Successful séances took place in the private rooms of Professor Richet, Professor Cunéo, Dr. Bord, and Dr. Bour. Under these conditions, despite the darkness, the physical control was absolute, and the control of Guzik gave entire satisfaction.

4. PHENOMENA. We observed a certain number of phenomena completely inexplicable in the present stage of scientific knowledge.

Among these, there are some which were not produced at all the successful séances, such as imprints on plastic clay and luminous manifestations. These latter were accompanied by touches and articulate sounds accompanying them. These facts not having been observed by all the experimenters we exclude them here, despite their importance, and confine ourselves to the affirmation of two categories of phenomena:—

1. Displacements, sometimes very extensive, of different

(Continued at foot of next page.)

DR. GELEY ON THE EXPERIMENTS AT THE SORBONNE.

SOME REMARKS CONCERNING THE REPORT BY M. LANGEVIN AND HIS COLLEAGUES.

(TRANSLATION BY STANLEY DE BRATH).

The Report by Messrs. Langevin, Rabaud, Langier, Marcelin and Meyerson on a series of ten séances with the medium, Jean Guzik, calls for some close analysis. There is a want of consistency between the detailed reports of the séances on the one hand, and the general tone and inferences drawn on the other.

This can be easily substantiated.

1. The Report accuses Guzik of fraud. This accusation rests entirely on the *hypothesis* that the medium liberated one leg from the control. This has not been demonstrated. Nothing less than proof that this was so would warrant the accusation; he was not caught in any fraudulent act. No one, however high his standing in science, is entitled, without direct proof, to make defamatory statements against another man, even though that man be a medium. Analysis of the detailed reports shows that this accusation, based on presumption only, is very imperfectly supported.

2. The Report puts forward the hypothesis that all the phenomena were produced by a liberated leg. It makes no other hypothesis.

But among the facts set down as having occurred at the Sorbonne, there are some that cannot be explained in this manner; and to prove this it is sufficient to read the detailed reports of the séances.

Herewith some extracts:—

Third séance, November 9th. "... light was turned on immediately after the blow received by M. Langevin. It was observed that a chair at the right side and a little behind the medium was displaced 5ft. 3in. alongside the table and behind M. Langevin's chair ..."

It is impossible that the medium, seated, could displace a chair that distance to a position behind the chair of the controller. Or, if he did so, he cannot have been controlled at all, but must have been able to get up and move about. The report of the first séance contains a similar incident less pronounced—a displacement 4ft. 3in. behind the chair of the controller. Remarks as before.

At the sixth séance, "... the basket distant 3ft. 7in. from the medium's chair, was displaced twenty-nine inches to the left."

An object, 3ft. 7in. from the medium's chair, could not be reached by his leg, still less could it be displaced 2ft. 5in. further. There is here, to say the least, an obvious physical difficulty. Fraud, if fraud there were, would have necessitated the medium's chair being markedly pushed back, and such pronounced movement of the medium himself that it could not have passed unperceived. This would have been an undeniable proof of fraud. (It is to be noted that the medium is a small man.)

In the second phase of the same séance the basket was thrown on to the table. Unfortunately the experimenters have not noted the most important point here—what was the distance between the medium and the basket? Without this information no conclusion is possible except that a vital point is omitted.

Whatever the explanation may be, there is a distinct incompatibility between the facts stated in the reports and the conclusions drawn by the experimenters. This contradiction is absolute (*formelle*) and completely vitiates the Report; and, in addition, the detailed reports affirm singularly little in the way of definite control.

(Continued from previous page.)

objects, without contact with the medium and out of his reach, as far from him as 1.50 mètres (4ft. 10in.).

To avoid any mal-observation or error of memory, these objects were very carefully located and often attached to the floor or the table by adhesive paper.

2. Contacts and touches were very frequently perceived on the arms, the backs and the heads of the controllers. These touches differed greatly in their nature.

Sometimes at the close of the séances, the medium, still entranced, guided the hands of the controllers backwards and upwards, as far as possible from himself. Under these conditions the back of the hand or the arm of the controller perceived physical contacts.

We cannot for the moment be more precise. We only affirm our conviction that the phenomena obtained with Guzik are not explicable by individual or collective hallucinations nor by any trickery.

SIGNATURES TO THE CERTIFICATE.

Joseph Ageorges, journalist, Bayle, licentiate in science and chief of the department of Identification at the Prefecture of Police. Dr. Bord, formerly house-surgeon, Paris hospitals. Dr. Bour, Director of the Malmaison Asylum, Dr. Bourbon. Dr. S. Chauvet, gold medallist, Paris hospitals. Dr. Cunéo, Professor in the Medical Faculty, Captain Desprès, Polytechnic Academy. Camille Flammarion, director of the Observatory at Juvisy. Dr. Fontanoyon, director of the Medical School, Madagascar. Pascal Forthuny, man of letters. Dr. G. Geley, laureate of the

Séance I. (positive): "M. Langevin has the impression" that he kept contact with the medium's right leg and right hand."

Séance VI. (positive): "M. Meyerson has not the impression" of having lost contact with the medium's leg, but cannot affirm this, and more especially he cannot affirm that on taking his seat he had control of the left leg and not of the right leg."

This last statement is really incomprehensible. What! the controller even before the séance began, does not know whether he controls the right or the left leg, and does not take the trouble to ascertain this. What evidence!

In fine, whether the controllers "have the impression" or "have not the impression" of having kept or lost contact, they are not sure of anything. Unaccustomed to metapsychic experimentation, they frankly avow their uncertainty, and in this they are right. But what a contrast between these doubts and reserves and the positive affirmation of the conclusion—"The undersigned declare that their conviction is complete and without reserve." There is no more to be said.

In the Report published by Professor Langevin and his colleagues there is only one impressive argument—impressive, that is, for anyone who does not know the instability of metapsychic phenomenology: The phenomena ceased entirely as soon as a good control was effected by luminous bands on the medium's legs. After this there were four negative séances. This in itself proves nothing: I have myself had with Guzik as many as seven consecutive séances entirely negative. His poor health was the reason.

Let us now see whether the Report makes any allusion to the medium's health. The detailed reports of the séances state that the séances between November 27th and December 3rd had to be interrupted by reason of acute dental trouble. This dental abscess, therefore, came in the middle of the negative séances. ... It is possible, not to say probable, that the absence of results was due to Guzik's state of health and consequent suffering. In short, analysis of the detailed reports shows no proof of fraud, and does show some facts contradictory of that hypothesis.

Under these circumstances the least that can be said on the conclusions of Professor Langevin and his colleagues is that they are not demonstrated and are unjustified.

The publication of such a Report is a matter for legitimate surprise. The idea in the minds of the promoters of the Sorbonne séances was that the experiments with Guzik should be the first of a long series. Mediums of very diverse kinds were to be examined, a conscientious and impartial study of metapsychic facts was to have been pushed to a conclusion. These experiments were to have been made with the calmness, the discretion and the even mind indispensable to any serious investigation. Decision was to have been reserved till the end.

This project was rational and would have been fruitful. All metapsychists would have supported it and would have secured the assistance of their mediums. We, the promoters, held that it had been accepted by the "jury." I may add that such procedure was called for by mere prudence in face of recent publications by eminent men of science in France and Germany.

Messrs. Langevin, Rabaud, Langier, Marcelin and Meyerson have abruptly abandoned this scientific procedure and substituted another—the hasty and sensational publication of fragmentary data and weak and self-contradictory conclusions. They may soon discover that they have ill-served the cause of truth.

(Signed) DR. GUSTAVE GELEY.

*Dr. Geley's italics.

Faculty of Medicine. A. de Gramont, doctor of sciences, member of the Institute of France, Paul Ginisty, journalist, editor of the "Petit Parisien." Georges, licentiate of sciences and engineer (E.S.E.). J. Haverna, chief of the photographic service at the Ministry of the Interior. Dr. Héricourt, Hue, director of the Dépêche de Toulouse. Dr. Humbert, chief of the hygienic section of the Red Cross. Commandant Keller, on the staff. Dr. Laemmer. Dr. Lassablière, chief of laboratory at the Faculty of Medicine. Professor Leclainche, member of the Institute of France, and chief of the Sanitary Services at the Ministry of Agriculture. Sir Oliver Lodge, F.R.S. Mestre, Professor at the Faculty of Laws. Michaux, Inspector-general of Public Works, formerly Councillor of State and Director of Railways. Dr. Moutier, formerly house-surgeon, Paris hospitals. Dr. Osty, Marcel Prévost, member of the French Academy. Professor Charles Richet, member of the Academy of Medicine and of the Institute of France. Dr. Rehm, man of letters. Dr. J. C. Roux, house-surgeon. René Sudre, man of letters. Professor Santoliquido, representing the Red Cross at the League of Nations. Professor Vallée, Director of the National Laboratory of Sanitary Research.

Whatever conclusion may be drawn from the Sorbonne experiments, these testimonies as to the genuineness of the phenomena produced by Guzik's mediumship cannot be ignored by anyone who sincerely wishes to form an accurate opinion. On the general question of telekinesis, this phenomenon has been so often verified that only the resolute scepticism that is impermeable to evidence will deny it.

THE THEORY OF THE "LARGER SELF."

DOES IT EXPLAIN GENIUS AND INFANT PRODIGIES?

To the Editor of LIGHT.

SIR,—In an article on "The Larger Self" in the October issue of the "Hibbert Journal," Sir Oliver Lodge seems to suggest that a man's "larger self" may become detached and incarnated as individuals, apart from the man and not as his offspring in the ordinary sense; for he says: "It would be a mistake to suppose that Dante and Tennyson were incarnations of Virgil, but we might quite well imagine that all three were incarnations of one great Subliminal Self, which was able to manifest itself in different forms having a certain family likeness, though without any necessary consanguinity or inheritance in the ordinary sense." This looks as if it might mean that the three poets named were the direct emanations of some super-being, perhaps God! And though we have no notion of the processes involved, the idea in the form expressed is more or less familiar to us. But if it means that they may have been separate incarnations of, say, the subliminal self of Homer, then mystery is piled upon mystery and I cannot see the necessity for blowing in more mist where the visibility is already very low. Does the subliminal of every person that ever lived continue to explode, throwing off bits of itself from time to time which become incarnated here, and exhibit certain traits common to the parent subliminal? It may be so, of course, and it would perhaps be rash to say that such a process is impossible. But that we should continue to be parents, through an unceasing process of subliminal disintegration, seems to me to be (to put it very mildly) a most curious speculation. And is it a supposition required to meet the facts referred to by Sir Oliver? I can easily understand how the sense of "having been here before" slips into one's consciousness, and I think I have myself traced such glimpses of recurrent memory to their true sources. Take a bit of scenery: You come upon it, and perhaps suddenly, though more often rather slowly, you recognise it as one that you have surely seen before. But often, like faces you have seen before, you cannot exactly "place it." Well, I have never found it necessary to suppose a previous incarnation in order to account for the fact that I have undoubtedly a feeling that I have seen a certain hill or valley, or wider stretch of country before. There are many pieces of scenery in the world so nearly alike that, in common language, "If you have seen one you have seen the other"—and wherever I have crept back in memory I have seldom failed to find that I had been in a place so similar to the one that gave me the curious feeling of recognition, and so the mystery is explained: the present scene is so like the previous one, that it is recognised as a memory.

Here is an instance of what I mean. The other day I was reading a book on "Light and Electricity." The author, by experiments, shows us what he calls the anti-gravitational substance, ether. Yesterday I was walking down the street, and noticed, where someone had spilt some red oxide of iron, that a portion of it had taken the shape of one of the illustrations in the book. At once the experiments and reasoning of the author flashed into my mind. Now, if I had read this book, say fifty years ago, and had forgotten all about it, the sight of the accidental picture on the street would have acted as it did yesterday, and after the lapse of so long a time it is conceivable that I might not have been able to trace back the feeling of yesterday to its source. And very naturally, I would have been very much puzzled. Certainly, if I had continued to think over the matter with sufficient concentration it is more than likely that the deeply buried cause of my perplexity would have begun to stir up certain vague and evanescent shadows of the past, but I might not have been able to lift them right into my everyday consciousness; and if so, I would not have felt certain that I had got a clue to the mystery. Then perhaps more occult causes would have begun to shape themselves in my mind. Who shall say? In these matters it seems to me that we have not yet got hold of any thread (even the tiniest) that will lead us to a satisfactory solution. One has to be modest, and open-minded, so I will confess that I may be wrong, and that, possibly, Sir Oliver's idea represents an actual process, and that like a speck of radium the "Larger Self" may be in an uninterrupted state of explosion, throwing off particles which become other people having a certain "family likeness" with itself. Then there is the "infant prodigy" to be accounted for. On Sir Oliver's theory these would be particles thrown off by the "Larger Selves" of great men no longer with us. Chess prodigies would conceivably be related to some great genius of Chess in the sense that his subliminal had projected them into being; and so of poets, scientists, musicians, etc. This may be what has really happened, and what must happen, but it is very difficult to think that the theory represents the truth. William James' transmission theory makes a far stronger appeal to my mind. Of course he supposes things, too. That thought originates in a supersensible world, for instance, but this idea does not bewilder me. I cannot conceive that thought is a secretion of the brain as are those several substances which the organs

of the body produce. In the first place, the organic secretions are amenable to chemical analysis. We can see them. We can handle them. We can preserve them and put them away for future physical use. But thought is in an entirely different category. It may quite well have its origin in an environment of etherial fineness, and our brains, and the brains of all other creatures may be the organs which receive and translate it down into this grosser universe. We have this very translation taking place in many phases of mediumistic phenomena. Mr. Blatchford's wonderful experience illustrates what I mean. The medium's brain in that case served as an intermediate organ between our state and that supersensible one into which each of us is surely advancing. It was employed precisely as a transmitter, and nothing more. And this transmission theory accounts, on the face of it, for our different capacities: a poorly organised and irresponsible brain would naturally give inferior results. And does not this theory explain what we call instinct very plausibly? Brains low down in construction, simple but perhaps very sensitive, would not be capable of receiving and translating into conduct any ideas above those concerned with their preservation and propagation. The paths of animals, etc., through life, are rendered more or less rigid in exact proportion to their ability to receive and translate ideas whose origin is hidden in a supersensible world. Prodigies are not difficult to explain in the light of this theory. You do not have to imagine that Dante and Tennyson and Virgil are fragments of some unimaginable "Larger Self" (leaving God out, for the moment); their capacities are explained by the fact that their brains were capable of receiving and translating more profoundly and more copiously from the super-sensible reservoir.—Yours, etc.,

HERBERT PRICE.

Pretoria.

PROMISED DISCOVERIES AT GLASTONBURY.

Mr. F. Bligh Bond writes:—

My attention has been drawn to your comment on "Old Moore" in your column "Rays and Reflections" (LIGHT, 5th inst., p. 14).

This has interested me and a small group of friends, in consequence of a recent experience of which I have so far said nothing in public. But what I say now you are at liberty to make use of as you may think fit.

Mrs. Travers Smith and I have been sitting regularly for some time past for automatic writing. The "Oscar Wilde" script had been given. We had nothing special in view, but rather were of a curious mind as to what might result from the contact or combination. There was no trace of the O. W. control, but in place of this, at once, four Glastonbury monks, coming, as they claimed, to tell us of the impending discovery of relics at Glastonbury precious to the faith, and of a nature to give new impetus to religious belief and enthusiasm in this country. Later came another and very august influence, saying that the story of the monks is true although their memories are defective, and that it is written that these sacred things shall come to light in the month of May, as heralds of a great national revival of religious thought and aspiration. The approximate position of these buried relics is indicated by a marked plan, and we are persuaded to go to Glastonbury and there locate them. Our small group visited Glastonbury just before Christmas. There we were told to take a rod tipped with metal, and go with this in hand over the site.

This was done, with the result that in each case the rod moved vertically upwards or (in one case only) downwards. It would not move with me alone, but as soon as H. T. S.'s hand touched mine this strange vertical movement took place. All the sites are now exactly located, the depth being a little uncertain. It only remains for the authorities to give their sanction to the search. Sealed envelopes containing details will be deposited with a few authoritative persons.

THE LAST PASSAGE.

Blame them not that they should all
Be deceived by sham and show;
Folly holds the world in thrall,
Swings it, laughing, to and fro.

Let them bow the supple knee
To the only gods they know,
Pay the charlatan his fee,
Let the truth unheeded go.

Soon the stinging scourge shall fall,
And the winds of judgment blow,
Chast'ning, purging, pruning all,
That the newer life may flow.

Blame them not, since, being free
Whatsoever path to go,
They have not the eyes to see,
They have not the wit to know.

D. G.

THE SUBLIMINAL SELF AND RE-EMBODIMENT.

To the Editor of LIGHT.

SIR.—I see that Mrs. F. E. Leaning, in her article in LIGHT of January 5th, entitled "Memory and the Larger Self," reverts to the theory of the re-embodiment of fractions of subliminal selves which was propounded by Sir Oliver Lodge, and of which I endeavoured to show, in my letter published in LIGHT of November 3rd, the apparent "immorality," improbability, and contradiction as compared with communications from identified spirits.

It is perhaps dangerous, in truth, to press too far the apparent analogy between this kind of reincarnation and the very rare cases of dissociation of personality observed during life, for many physiologists think that this latter is due to the "sleep" or *auto-hypnosis* of different layers of the cortical brain cells, rendering latent the memory of certain portions of the conscious life. This may thus only represent a physiological phenomenon, and not concern the soul at all. It may be a disease of the memory, and no more.

Analogy in these obscure psychological problems may be, moreover, a dangerous guide, especially when opposed to current experience.

The appeal to Oscar Wilde's declarations through mediums appears to me to give an unfavourable reply to this theory, for if they prove anything, they show that Wilde remains the same fantastic being that he was during his life, delighting in paradoxes, to which he now adds this one as a climax!

Now here is a curious thing: spirit communications in Continental (and especially Latin) countries preach the reality of individual reincarnation, while in Anglo-Saxon countries they have, until recently, generally denied it. This well-known fact induced Dr. Joseph Maxwell, the French metaphysician and author, to suppose that all "spirits" were unconscious personifications of the medium. Recently, and since the penetration of Continental ideas on these subjects into the United Kingdom and the United States, Anglo-Saxon spirits have in some cases begun preaching reincarnation, and even in some very recent cases, such as the Vale Owen Scripts, they adopt views on personality much resembling those of Sir Oliver Lodge and his school of thought.

The fact of the works of Allan Kardec being read in all Continental and South American countries, and those of Andrew Jackson Davis being read in all Anglo-Saxon countries, accounts, with many impartial observers, for this difference in the teachings of spirits; for even supposing the messages to emanate from spirits, those spirits were familiar, in most cases, if not all, with the respective doctrines of their respective spiritual teachers on earth. In other words, as Dr. Maxwell says in his treatise, "the spirits are badly informed."

I fear I should be accused of levity in so grave a subject were I to suggest another interpretation, viz., that Latin spirits are reincarnated and that Anglo-Saxon spirits are not. Yet we see that external Nature varies her methods of development; thus some insects have complete metamorphoses, others only partial, and others none at all!

Far preferable, philosophically, to the subliminal theory, seems to me the fundamental thesis of Schopenhauer's system, viz., that all individual beings are ephemeral objectifications of the one Will to Live which forms the spirit of the universe, that which survives death being the universal Subject or Transcendental Being. It is true that Schopenhauer, in one of his essays dealing with apparitions after death, admits the possibility of the individual manifestation of this "Will to Live" surviving the destruction of the body.

From another standpoint, the enlargement of consciousness in widening circles, to which we may legitimately aspire after death, does not by any means imply a loss of conscious individuality. In this life we may often have experienced the contrary, viz., that communion with other minds in feeling, thought or aspiration, intensifies, on the contrary, our sensation of existence, and all our powers. This is the mystery of *Universality* and *Individuality* referred to, I think, by the Neo-Platonist Plotinus in his *Enneads*. It is the mystery of God, who, as an ancient occultist expressed it, "from one becomes many," and thus forms a hierarchy of spirits.

On the other hand, it may be argued that even now we may, as individuals, be *unconscious* units in a greater whole. If so, we know nothing about it, and the matter does not concern us.

In medical psychology and practice, *obsession* of our personality by another, or merely by the idea of another person, is considered an evil sufficiently great to be treated in lunatic asylum or sanatorium, which furnishes another proof of how precious is our Individuality, acquired, along with our *Universality*, by long and painful effort in the acquisition of character.

Obsession by spirits is also considered the worst evil of Spiritualism, because it is the invasion of our personality by another, and generally lower, personality. A true individuality cannot be composed of inferior personalities.

On the other hand we may, and, I think must, admit, with Emerson, and even with Schopenhauer, that we are all "organs of the Great Soul" or Universal Soul. We are not, however, fractions of organs, but complete organs, when completely developed.—Yours, etc.,

C. J. HANS HAMILTON.

Le Pavillon, Mauze,
Deux Sèvres, France.

GLASTONBURY AND THE CRITICS.

The latest criticism concerning the discoveries at Glastonbury comes in the form of a book, "A Further Criticism of the Psychical Claims Concerning Glastonbury Abbey and of the Recent Excavations," by H. J. Wilkins, D.D. (J. W. Arrowsmith, Ltd., Bristol, 5s. net.) Even the author of this painstaking production could not expect the general reader (of LIGHT or any other popular journal) to find it interesting, if intelligible: it is too academic. The appeal is to the archaeologist and architect. Incidentally, the psychical student is implicated, but in such a manner that his research and judicial powers are inhibited. Because M. Flammarion at one time supposed himself to have received automatic messages from Galileo, and afterwards discovered that they were wholly products of his own intelligence, Dr. Wilkins appears to conclude that the same kind of explanation applies to every case of "automatism." The truth is that he and M. Flammarion alike need some study of the schematic Psychological States—the Psychological in particular. Dr. Wilkins rejects "quasi-historical statements and events recorded" in "The Gate of Remembrance," because they cannot be tested by ordinary records. If a genuine psychic message were amenable to this test it would be denied as such, and accepted as common history probably purveyed by the wonderful "subconscious." A variant of "Heads I win, tails you lose." As for the popular "subconscious," it is a sort of psychic chameleon awaiting its classification in Psycho-natural History.

It is pleasing to read an emphatic statement by Dr. Wilkins that he is "in no way attacking the *bona fides* of Mr. Bond"; and that "quite honestly and honourably diametrically opposite conclusions have been drawn by antiquaries from excavations and their indications."

W. B. P.

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 in the large Queen's Hall on every Sunday morning in February next, 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.

SPIRITUALISM AND THE CHURCHES.

We find religious intolerance and the terrible struggles between Roman Catholics and Protestants, such as the fearful religious wars of France, the persecution of the Huguenots by the Roman Catholics and the persecution of the Roman Catholics by the Protestants, the horrors of the Spanish Inquisition and the burning of witches, in all of which all reason, all human sympathy, all understanding are obliterated by fanatical adhesion to form. We have complete materialisation of spiritual truth, and ever-increasing insistence on dogma and ritual. We have parrot-like prayer instead of the attunement of the human soul to the Divine, which is the essence of true prayer. We have the Christian Churches of to-day, no less than in former centuries, becoming mere accessories of the State, supporting war at all times when the States of which they form part wish war, irrespectively of justice or injustice. We have the Churches keeping aloof from all the great social problems which agitate the world—offering stones instead of bread to the people.

What is the result? The result is the empty churches of to-day, and the condition described by the Archbishop of York in a speech made at the Church Congress at Sheffield when he said, "Religion attracts, but the Church repels." His words are true. The Churches are more often empty than not. Meetings of Spiritualists are generally full—a most hopeful sign of this age, for it shows that in spite of all the tangles, differences, and the power of materialism, the hearts of the people are seeking earnestly for the things of the Spirit.

—From "Spiritualism and the Religion of To-morrow," an address by the DUCHESS OF HAMILTON AND BRANDON.

THE RENDING OF THE VEIL.

A VINDICATION OF GHOSTS.

Of late years our spiritual science has been busy in reducing our ideas of the invisible world to reason and method. The ghosts have been "called to order." In the language of Parliament, the "twelve o'clock rule has been suspended." The relationship of spirits to time having been called into question, the "witching hour" has been found to have no special significance, nor has Chanticleer been shown, on scientific investigation, to have any real powers as an exorcist. Even the ghost's reprehensible habit of appearing in the garments of mortal life (as though there could be ghosts of clothes!), has been explained and shown to be quite in accordance with the laws of thought; and the objections of the scoffer—whose chief defect is want of imagination—scientifically settled. Again, it has been shown that ghosts have no special relationship to churchyards. Any self-respecting ghost, we imagine, would shun those unwholesome retreats even though the uninformed amongst his friends on earth regard the churchyard as his proper place of abode. For the intelligent spirit soon learns that his connection with the grave is far less direct than that of the mortals who couple him with it in their minds, and he might very reasonably argue that it is *they* and not *he* who have most to do with churchyards!

FANCY AND FACT.

Yes, we have "rationalised" the ghost, and found him to be as truly man as when he walked the earth clad in "this muddy vesture of decay." He has been sorely misunderstood and villainously slandered by those who never studied his case with sympathy or intelligence. No wilder fancies ever clustered around some simple phenomenon of Nature than those which have taken the ghost for their centre. All kinds of fantastic legends have been circulated about him, and when the King's English broke down under the strain, Oriental tongues supplemented the vocabulary of the mystery-mongers. He has been called a bogle, a sprite, a spectre, a phantom, a goblin, an astral shell and a *pisacha* (a fine effort, that last—it sounds so mysterious). He rode on moonbeams, lived in charnel houses, came down chimneys, insinuated himself through keyholes, gurgled and rattled chains, took a mean advantage of dyspeptical or neurotic people by "haunting" them—in short, performed such fantastic tricks before high Heaven as might make one despair of finding any reason in him. It took generations to strip off the accumulations of ancient tradition and reveal him in all his natural imperfections as a human being, neither demon nor angel. He had been trying to say so all the time, but very few people would listen to him with any patience, and these were roundly abused for their pains by persons who did not wish to contradict their grandmothers or defy that final Court of Appeal on all matters of religion and psychology—Antiquity.

And so to-day we recognise the ghost as a man and a brother, moving in worlds as yet unrealised by us but no less natural than our own, just a stage or two higher in the great process of evolution. We are not saying that the ghost may not in a measure have contributed to the grotesque ideas that were and are still held concerning him. He has probably been weak enough at times to adapt himself to the prejudices of his friends on earth, and may even have found a grim amusement in playing upon their fears and fancies. For the most part, however, he has been more sinned against than sinning. In an old Elizabethan play a jovial toper turns his dismal wife out of doors and refuses to admit her unless she sings a merry song. Seeing no other way of gaining entrance the weeping wife trolls (very dolefully) a comical stave, and is let in.

BY GRADUAL STAGES.

It has been so many times in the past with the ghost. He has had to play a part—to defer to the prejudice that he was a goblin, a "familiar spirit," an "astral," or even a "subconscious mind" in order to get a hearing at all. Only amongst the more independent and advanced classes could he gain a respectful audience and make himself known for what he is, and even amongst these he found himself, in some instances, limited by certain preconceptions as to what he might do and what he might not do. He was not compelled to rattle a chain or to speak in a sepulchral voice, but there was sometimes a feeling that he, at least, ought to be able to solve all the mysteries of existence, and his humble confession that he did not know everything was received with disgust!

In these matters we are more indulgent to superstition than to prejudice. There is poetry in superstition; there is neither poetry nor romance about prejudice. Like old Squire Bracebridge, in Washington Irving's delightful Christmas sketches, we feel that a superstitious person "must live in a kind of fairyland." And so we listen to ghost stories with apt attention. We would not rob the sprite of any of his ancient appanages. Let him have his suit of armour, his blue light, and his hollow groan, by all means. If he is represented as headless or as otherwise displaying his death wounds, and if he has a fascinating habit of changing into a dog or an owl at pleasure, we would not complain. It is all fairy-land. Having our own hardly-acquired knowledge of the real ghost, we can afford to be tolerant.

From their abodes in other and sunnier realms of life our friends of the past (and of the future) look down, smiling at our droll ideas concerning them, or, by the agency of those laws which link the two worlds together, descend to visit us for a brief space, and take part—it may be as unseen and voiceless, but none the less a real part—in our reunions. They are the friends we know—superstition cannot colour nor prejudice cloud their undisguised reality. They live and love and do not forget. They are near akin to humanity. Fanciful philosophies, however learned in their own conceit, can add nothing to them and take nothing away. They are the true Ghosts.

G.

RELIGION V. THEOLOGY.

Theology in the past—however ill-founded were its tenets—had at least this to its credit, that it was sincere, that its votaries believed what they taught. That is no longer the case. The doctrines and dogmas of theology are too flagrantly out of harmony with the spirit of the times. They cannot be reconciled with modern thought with present aspects of nature or of existence as revealed by the wider knowledge of to-day. It is almost unthinkable how an educated man can preach such obsolete doctrines without doing violence to his understanding or his conscience. He does so under a kind of compulsion, in the belief that these tenets are as essential to religion as religion itself is essential to the well-being of man. But of these two propositions the latter only is true; whilst the former is the bane of true religion.

Theology has for so long arrogated to itself the sole guardianship of all that concerns religion, that it has become a mental habit to regard the two as indissolubly connected, and not infrequently as identical; whereas in point of fact the two themes have nothing in common.

To this confusion of thought must be attributed the anomalous mental attitude of the clergy which obliges them to preach what in their hearts they do not—because they cannot—believe themselves. They do so in the mistaken belief that religion without these doctrines is impossible; and in this hypnotic state they compromise between conviction and conventionalism "in the interest of religion," as they persuade themselves. In truth, however, they are sacrificing religion on the altar of an obsolete and discredited cult.

It is an absurd fear that to jettison the shibboleths of theology might react injuriously on religion itself. The contrary is the truth. It is these shibboleths which drive people from the Churches and discredit the belief in the value or utility of religion. Their retention only begets an enforced hypocrisy on the one hand and a contempt for religion on the other; whereas their abandonment would mean not decadence, but the renaissance of the religious spirit.

A new outlook and a new hope would infuse life into the Churches; and a new and wider sphere of action would be opened to the clergy. Relieved of the incubus of an enforced belief in obsolete and irrational doctrines, they could preach the "Kingdom of God" in sincerity and in truth, *here on earth*.

And in doing so the Churches would become vital and vitalising institutions, wielding a power against which despots and tyrants would be impotent.

The "kingdom of heaven" is not to be taken with violence. It is the meek, the gentle, the forgiving and forbearing, and *not* the violent, the haughty, or arrogant aggressors who will inherit—who in the end must inherit—the earth.

—From "The Rival Philosophies of Jesus and of Paul," by Ignatius Singer. (The C. W. Daniel Company.)

(Continued from page 55.)

crusade may help to clear the noxious vapours from the eyes and minds of a few."

There were two nights of the show, and at the conclusion the Western Infirmary naturally waited for the proceeds with which the benevolent American was to dower them; but professors and infirmary had alike been sold. Mr. Bishop was needy, and had made sure that his own people would draw the money, and that he would keep it, once it was drawn. He coolly pocketed the entire proceeds, several hundred pounds, less some £20 of so as their share of the spoil. All had been duped alike. It was a clever swindle. The professors and clergymen, and the potent assertion of independent means and avenging his dear friend's wrongs, had the desired effect with the public, and the modern Cagliostro rushed away with the "takings," leaving his silly dupes lamenting. It had been sufficient for Mr. Bishop to seem good and excellent, and although his credentials would not have stood any test, the eager desire on the part of the learned to believe anything unfavourable to Spiritualism made them liable to fall into the net which he had prepared.

The Press had little to say about the robbery when it was found out. The matter was never fully opened to public gaze, and was soon forgotten. Professor Huxley would be blamed, no doubt, for introducing such an arrant knave to respectable Glasgow society.

"AN EXPOSURE AND ITS SEQUEL."

HOW SOME FAMOUS ANTI-SPIRITUALISTS WERE DUPED.

We tell the following diverting story from "Spiritualism: The Open Door to the Unseen Universe," by the late Mr. James Robertson, of Glasgow. It was published by Messrs. L. N. Fowler and Company, in 1908. This book gives a record of Mr. Robertson's "thirty years of personal observation and experience concerning intercourse between the material and spiritual worlds." The extract given below is taken from the ninth chapter of the book, in which after some observations regarding the obstinate scepticism of the nineteenth century and its bias and prejudice against the possibility of demonstrating a future life, Mr. Robertson is led to deal with a certain instance which occurred in 1878 which, in his opinion, dimmed the reputation of some great names in the eyes of those possessing the most ordinary intelligence. "No Spiritualists," he remarks, "were ever so far misled in their beliefs as the leading men of science have been in theirs." He then relates what befell some conspicuous opponents of Spiritualism in February, 1878.

No man was ever more liberal in speech and condemned intolerance with a louder voice than Professor Huxley, who certainly was one of the strongest forces of the age. Notwithstanding his clearheadedness, he became the dupe of a vulgar American showman, and for a time allowed prejudice to dominate his reasoning faculties. Though he had said that "no event is too extraordinary to be impossible," yet he would never open his mind to the possibility of spiritual phenomena being true. It was beyond the extraordinary. He had refused to investigate the subject when the Dialectical Society called for his presence, saying, "If it is true, it does not interest me." He had repeated the same sentiments to Alfred Russel Wallace; yet, when he heard there was a person in America who was prepared to expose the whole matter, he opened his arms wide to receive him. The clever American played his cards well—so well as to dupe the most intellectual man in the country. The story he fabricated was greedily accepted. He said he had had a dear friend who, while in a state of feeble health, had fallen into the hands of the Spiritualists and become insane. Roused by the wrongs done to this friend, his sole mission was to execute vengeance by exposing the arts by which the imposture was practised on the soft-headed and credulous portion of the American and British public. He had succeeded in discovering the vulgar but skillfully-veiled secrets, and now stern virtue called upon him to lay bare to the world the full explanation of the frauds. Robert Dale Owen had been a credulous fool, Professor Crookes a weak-minded dupe, Professor de Morgan a person without brains, and Alfred Russel Wallace and Cromwell Varley were blinded and incapable observers. The great American high-souled gentleman of independent fortune was mightier than all the scientific and literary men who had attested the truths of spiritual phenomena. He had grappled with the mystery, and for humanity's sake alone had come out into the open with a clean soul to do the world a great service.

No one thought of asking for his credentials. So hateful was the word Spiritualism that they swallowed his story without questioning about the dear friend who had been caught in its coils, and the independent means of the high-souled and spirited exposé. The opponents of Spiritualism were only too overjoyed to find a missile to hurl at it and its supporters. Huxley was delighted, and patronised the arrant quack in London. Genuine phenomena could not interest him; the spurious claimed his attention at once. The crafty American, who could not impose on the Spiritualists of America, found a fruitful field on English soil. Huxley wrote to some of the professors of the Glasgow and Edinburgh Universities, asking them to take this great champion of truth under their wing. How much the showman did to pull the strings himself is not known, but in February, 1879, the Glasgow newspapers were flooded with long advertisements to the effect that Washington Irving Bishop, "B.A."—which I should read "Bold Adventurer"—had been invited by the prominent men of Glasgow to give a startling exposure of Spiritualism, an exposition by human means of all the startling manifestations claimed by Spiritualists to be done by the spirits of the dead. The man of ordinary capacity could scarcely have read the flaming announcements without seeing that here was a showman pure and simple, who knew his business, knew how to bring out telling headlines so as to draw the public.

In case all who were interested might not have a chance of seeing for themselves how feeble minds could be imposed upon, two nights were to be devoted to this noble attempt to save the world from credulity and folly. The prices of admission were 5s., 3s. 6d., 2s., and a few 1s. seats; but as money was far from the object in view, it was reiterated in every corner that the vindication of truth and the saving of the weak-minded was the sole aim of this gentleman of independent means and in coming to Glasgow. All the proceeds were to be devoted to the Western Infirmary.

It will scarcely be credited that amongst the names of those who signed the requisite document which brought

this adventurer into our midst were John Caird, the venerated Principal of the University, and his scholarly brother Edward, now Master of Balliol College, Oxford; Professor Berry, afterwards Sheriff of Lanarkshire; Professors Blackburn, Buchanan, Clelland, Cowan, Dickson, Veitch, Grant, Jebb, Nicol, and Sir William Gardner, who had said clairvoyance came from a diseased condition of the faculty of wonder, whatever oracular meaning this might have. The most prominent advocate and supporter of the man Bishop, however, was Sir William Thomson, now Lord Kelvin. A few years later he acted even more ridiculously than that opponent of Galileo, the Professor of Philosophy at Padua, of whom I have spoken. Mr. Stead had asked Lord Kelvin to interest himself in borderland subjects, but he replied: "I have nothing to do with borderland. I believe that nearly everything in hypnotism and clairvoyance is imposture, and the rest bad observation." Mr. Stead very aptly says: "This oracular dictum will probably live in the history of the progress of mankind side by side with the equally positive assertions of the Lord Kelvins of their day in condemnation of Galvani and of Harvey, whose discovery of the circulation of the blood exposed him to the ridicule of the leading scientists of his time."

It was not the university professors alone who interested themselves in Irving Bishop's beneficent work of exploding what they considered—if they considered the matter at all—a hurtful fallacy, but all sections of the Church, the defenders of ancient superstitions, were determined that no new claimant should ever enter the field. So we had Archbishop Eyre and Father Munro, as representatives of that Church which has ever sought to stifle everything new. The Established Church had its representative in Dr. Burns, of the Cathedral, while the Free Church had its liberal Marcus Dods, Ross Taylor, and others. Episcopalians and United Presbyterians had also their share in the great honour of extending the invitation to the marvellous, self-sacrificing, and truth-devoted man of independent means who was to put an end to the existence of Spiritualism.

The night came when all the so-called spirit manifestations, which had for so long eluded the detection and imposed upon the credulity of men, would be laid bare. Lord Kelvin, who never, I suppose, attended a genuine spirit circle in his life, was in the chair, and helped the magician just as boys carry out the instructions of the showman at juggling and mesmeric entertainments. He had crowds of his educated colleagues with him, who seemed to enjoy what was presented. Those in the audience who had seen good conjuring thought it a most tame exhibition of legerdemain, but the prominent names on the committee carried it through. There was no exposition of clairvoyance, materialisation, or rapping, only an exposition of the folly of learned professors. The Spiritualists present laughed at the clumsy performance, and if it had been repeated for years it could not have affected the beliefs of a single Spiritualist. There had been many conjurers who, with the aid of machinery, had done some clever things which caused people to wonder; but Irving Bishop was a man who had not even well learned his business.

I wondered what the newspapers would say the next day, and for once I was ashamed of the Press. I recollect reading a leading article in the "Evening Times" of the period, and saying to myself, "This leader will be quoted some day as an example of the ignorant and bigoted spirit which prevailed." I recently took the trouble to hunt it up in the Mitchell Library, and there it was, as I had remembered it. In these days when men like Sir Oliver Lodge, Professor Richet, F. W. H. Myers, and others, have spoken out so clearly as to the objective reality of the phenomena, it looks as if it had been dug out of some ancient manuscript.

"Maniacs, illusions, and impostures are difficult to kill. It is doubtful whether the startling exposure which Washington Irving Bishop is giving of the thing called Modern Spiritualism, the silliest delusion and wickedest imposture of our time, will be its death-blow in Glasgow. With few exceptions, the immense audience assembled did not require to be convinced of the supreme humbug of Spiritualism. They went to see the bare-faced lie exposed by a clever man, who has sounded all its miserable shallows, pretty much as they would go to see an infamous scoundrel exposed in a court of law. Mr. Bishop is an American of independent means, whose dear friend, while in a state of feeble health, fell into the fangs of the Spiritualists, and became insane under their precious trickeries. He has succeeded in discovering their vulgar but skillfully-veiled secrets, and is engaged in laying them bare to the world." Then we had a description of the tricks which had been the stock-in-trade of the regular conjurer for years. Lord Kelvin's appropriate remarks regarding the pernicious influence of the delusion are quoted, as being masterful and conclusive, and the leader concludes with these words: "A few presumably strong men have had their brains softened by seriously touching the imposture." (I suppose Sir William Crookes, Wallace, and Varley were meant?) "Mr. Bishop's

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LIGHT,

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EVOLUTION INTO THE UNSEEN.

That human survival—man's career after physical death—was a part of Evolution in the natural order was an idea which came to us early in our studies and experiences in Spiritualism. But we found it was not an idea easy to communicate even to those not unfamiliar with psychic evidences. There seemed to be a flaw in the reasoning—a gap or break in the continuity of evolutionary law. In short, the theory was not well received. Physical evolution, yes—but super-physical evolution, that was not so easy to accept.

Looking back, we find that it was no obstacle to Emerson. To him it was a matter of intuition. He belonged to a group of thinkers to whom, at Harvard and elsewhere, Evolution—physical and super-physical—was an enthusiastic religious faith and vision. That was even before Darwin's great discovery (which was also the discovery of Alfred Russel Wallace) had been published.

Writing some years ago, Dr. Moncure Conway told of a meeting between Emerson and Agassiz, the great naturalist. Emerson discoursed of Evolution as something assured, a necessary part of the order of Nature, and a process destined to carry mankind to celestial heights. But Agassiz was doubtful, even frightened by the idea. He could believe in "an ideal progression of forms," but not in the interior life of those forms, nor in the passage of the life successively from one form to a higher. It seemed to him to shut out the idea of creation and a Creator. To Emerson, Darwin's patient work furnished the proof of that which he himself intuitively perceived—a great Creative plan unfolding always in greater and greater beauty and perfectness.

The knowledge gained by the Spiritualist brings further confirmation to that Vision which sees in life everywhere a spiritual plan and purpose, and for the human soul "the glory of going on." Where Darwinism ends Spiritualism begins, but without a break. The line continues, but there is a sharp turn upwards instead of a horizontal progression. It is Evolution into the Unseen, and those who dispute its possibility grow increasingly fewer. Even the materialist of late has begun to hedge, as we observed lately by an article in a secularist journal which has discovered that experience cannot be limited by physical processes. No; there is no stopping-place anywhere. Spiritualism has for us made a tremendous revelation. It has given us the vision of new worlds. But the vision will grow; the great Procession of Life will continue to move on, and unless the Spiritualist marches with it, he, too, may be found in days to come a laggard—as much "out of date" as is the materialist to-day. Only so far as his Spiritualism is identified with the vision of all life as a manifestation of Spirit will he keep pace with the great advance. And that will mean his realisation that he himself is part of Evolution, which, turning from the earth and physical nature, ascends into the Unseen and unfolds not only in the order of Nature

but under the direction of the human will joyfully co-operating with the Power that works for righteousness. That is to say, that man represents not only the material of evolution, but also in some small measure the power which guides it.

THE APPEARANCE OF DOUBLES.

CASES RELATED BY SIR HENRY LUCY.

Sir Henry Lucy, in his "The Diary of a Journalist," in the "Liverpool Daily Post" some years ago told of the interest excited in 1909 over what was known as the Norfolk vicar's ghost. The story is that on December 10th, 1908, Dr. Astley, Vicar of East Rudham, left his parish to winter in Algeria, engaging as substitute the Rev. Robert Brock. One Saturday while the acting vicar was seated in the dining-room of the vicarage, the housekeeper entered and invited him to "come and see Dr. Astley," he at the time being in the flesh at Algiers. "Following her to the study, and looking through the window on to the lawn, Mr. Brock avers he distinctly saw the figure of Dr. Astley in clerical attire standing against the wall. The vision remained for ten minutes, and was seen and recognised by Mr. Brock, the housekeeper, and the housemaid. On the morning of the day after the apparition appeared Mr. Brock received a letter informing him that Dr. Astley had been in a railway accident in Algiers and had been seriously injured."

Sir Henry goes on to relate a similar but better authenticated story, the scene of which was the House of Commons. He says: "In the last session of the Unionist Ministry, Sir Carne Rasch was attacked by influenza in a serious form as to keep him in bed for a week. One night when the scourge was in fullest force, he was seen in his place in the House of Commons. Amongst the witnesses was no less a person than Campbell-Bannerman, who, in company with Sir Arthur Hayter, on the front Opposition bench, noted Sir Carne's presence, and commented upon it. On his own side of the House he was seen by Sir Gilbert Parker and Sir H. Meysey-Thompson. When the story got about Carne Rasch personally assured me that of the night in question he had not left his bed, for the sufficient reason that he was not able to rise from it."

LIFE THE CONQUEROR.

Youth and the opening rose
May vanish from the outward sight away,
But Life their inward beauty shall disclose,
And rob the haughty Spoiler of his prey.

Leaves have their glad recall,
And blossoms open to the South wind's breath,
And stars that set shall rise again, for all,
All things shall triumph o'er the Spoiler—Death.

We know that yet again,
Our loved and lost shall cross the Summer sea,
Bearing with them the sheaves of golden grain,
Which they have harvested, O Life! with thee.

Thy breath is in the gale
Whose kiss unseals the violet's azure eye;
And though the roses in our path grow pale,
We know that all things change, they do not die.

Wherever man may roam,
Thy presence, viewless as the Summer air,
Meets him abroad, or in his peaceful home,
And when Death calls him forth, thou, too, art there.

Thou art where soul meets soul,
Or where earth's noblest fall in battle strife;
But Death, the Spoiler, yields to thy control;
Forevermore thou art the conqueror, Life.

Leaves have their glad recall,
And blossoms open to the South wind's breath,
And stars that set shall rise again, for all,
All things shall triumph o'er the Spoiler—Death.

LILLIE DOTES.

THE "SPIRIT OF CHRISTMAS" FUND.

The Committee (David Gow, W. W. Hardwick and F. E. Scatterd) have to acknowledge, with thanks, the following further donations: Anon. (D.), £2; A. M. S., 5s. making, with the amounts previously received, a total of £340 0s. 8d.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS - CUTTINGS AND COMMENTS.

The majority of the daily Press appear to consider that all mediums have suffered exposure at some time, or if they have not, they ought to have done. The "Daily Graphic" says:—

Among psychic enthusiasts a so-called "exposure" doesn't mean much. Some mediums, whom they still claim are genuine, have been "exposed" several times.

The truth is that, when you ask for a miracle you have to have one. The medium knows he will be denounced as a fraud if nothing happens, however genuine he may be. So, in some cases, perhaps, he has satisfied idle curiosity by creating something.

It is just the same with a racing tipster. If you want a winner in every race, you get a horse in every race. The tipster may know two good things in a day; but when he is expected to know six, he tells you he does.

But this paper should remember that the weight of the "exposure" depends on who the exposé was, his knowledge of the subject, and his general fitness for the position. Another point of view is that this fervent desire to expose all, or any, only results in advertisement for those mediums who expose themselves to exposure, while the genuine medium is ignored, as not worth pen and ink. In the case of a medium who has succumbed to temptations, the blame should, at least equally, rest with the client who requires value for his money, whether or not such value is available. But it is always the medium "who pays." It is on a par with the suppositional case of a stockbroker, not under the protection of the law, who is required to supply stock independently of whether it is available or not, and under the onus of being proclaimed as a fraud if he fails to do so. No doubt the "stock" would be produced, but the client would have no valid complaint if the script proved to be spurious.

We give the following without comment, except that the general belief is that policemen in disguise can usually be recognised by their boots. This, however, does not apply, as far as we are aware, to policemen's wives:—

SPIRITUALISM IN BRADFORD.

Bradford, according to a specialist in the Spiritualist line, is having a revival in the numbers of those who believe that it is possible to have some communication with the departed. A great deal of recent added interest has been aroused, I am told, by the performances of a medium in West Bowling, who is said to have astonished many sceptical sitters at her séances for some time now. One man, after being present at a sitting, asked a highly-placed Bradford police officer if he had heard about the woman. "Yes," he said, "I have; we sent two wives of policemen to see her and as soon as they got into the room she said, 'I cannot tell you anything; you are policemen's wives!'"

MYSTERY OF VISION SEEN ON ARMISTICE DAY.

A strange story of Armistice Day reaches the "Daily News" from Glastonbury.

A party of visitors were driving along the deserted road between Glastonbury and Taunton on the morning of November 11th. At eleven o'clock they shut off the engine of their car. Close by the place where they stopped was a great white stone thirty or forty feet in height, rising from a tier of steps bearing laurel wreaths embossed in gold on either side near the flat-topped summit. The inscription—in luminous silvery blue handwriting—read: "If ye break faith with us who died, we shall not sleep, though poppies bloom in Flanders fields. We who have passed."

An eye-witness says: The words, "We who have passed," seemed to be intended as a signature. It was not until later that we realised there is no stone bearing this inscription in the neighbourhood.

"There are several monuments in the district, but all at a distance of some miles. The place where we saw the phantom cenotaph is an ancient earthwork presumably British, known as Greyland Fosse."

It remains a mystery, the most sceptical of the very few people who saw it being startled into silence. It has been suggested that the district in which the memorial was seen is the reputed Avalon of the ancient British legends, to which passed the souls of the warriors who fell in battle. A fragmentary phrase in Welsh was also seen in the inscription.

Telepathy, once the bogey of the scientist, appears to have been accepted wholeheartedly in default of any better explanation, and is now the favourite hobby horse when explaining away any Spiritualist phenomena. But telepathy, when free from any suspicion of hypnotic influence, does not appear to be a steed that will come to hand at call; it is not at the beck of any experimenter, however

skilled, still less any medium, as is so often claimed. A good example of this freakishness is given by an American professor:—

An experiment in telepathy was planned for 8.30 one evening. The man who was to send the impression was playing a hard game of chess in the early part of the evening, and attempting to concentrate upon it, though he sat in a café amidst boisterous guests, and with someone strumming on a piano in the next room.

In the room where he sat were green hangings, and just to his left was a roast capon with bread sauce—being consumed by three patrons of the restaurant. At 8.25 he glanced at his watch and suddenly remembered that the experiment was set for 8.30. He rushed off to a quiet room and concentrated upon a meaningless diagram.

Hundreds of miles away sat a woman with a pencil in her hand, who attempted, through automatic writing, to get an impression of what was being "sent" by the man. This is what she wrote: "Roast capon, bread sauce, green hangings, three men, much talk; somebody strumming"; and to complete the tale a net-like arrangement of criss-crossing lines—which did quite well for a chess-board.

We notice another confession of fraud by a medium reported in "The Observer," an account from Vienna. Even in the story as related it is difficult to see how fraud was possible, given ordinary common sense observers; but from the result obtained it was necessary that a "fraud" explanation should be produced, and, if possible, put into the mouth of the medium. We can only say that the explanation is more marvellous than the result of the séance, which it assumes to explain. An account of another medium, Willie S., is also given in the same report, presumably to create the impression that he is a medium of the same fraudulent type.

Apparently even the clergy of the Roman Catholic Church are not unanimous in their views of Spiritualism, and we are glad to see that there are some who attempt to give such credit as they consider due. One can respect such views as the following:—

Notwithstanding its debilitating effects upon the brain and the nervous system, Spiritualism is not so demoralising as the profligate pursuit of materialistic pleasures, says Father Degan, of Coalville.

If England is going to the dogs, the cause is to be found in the widespread materialism which rejects a hereafter beyond the grave, points to the dust-heap as our final destination, and sums up its philosophy in the words: "Eat, drink and be merry, for to-morrow you will die and when you are dead, you are done with."

The craze for Spiritualism, with all its errors and dangers, has at least this to its credit, that its adherents believe in the existence of the human soul as an entity distinct from the body and in its survival after death with the faculties of reason and volition unimpaired.

Although it would be easy enough to obtain valuable gifts from credulous ladies, possessed of abundant means, by cunningly-faked messages purporting to come from the dead, or by otherwise playing up to and trading upon their susceptibility to suggestion, modern Spiritualism, taken on the whole, does not appear to be inspired by commercialism. Of course you will always find a small percentage of mercenary charlatans hanging on to the outer fringes of even the most philanthropic movement.

As a contrast we give the following extract from a paper read to the Heretics, Cambridge, by Professor J. B. S. Haldane. Apparently "proof" is dangerous and "dogma" is preferable. But why? Possibly our readers can supply the reason:—

"Psychology is hardly a science yet. Like biology it has arrived at certain generalisations of a rather abstract and philosophic character, but these are still to some extent matters of controversy. And though a vast number of most important empirical facts are known, only a few great generalisations from them—such as the existence of the subconscious mind—have yet been made. But anyone who has seen even a single example of the power of hypnotism and suggestion must realise that the face of the world and the possibilities of existence will be totally altered when we can control their effects and standardise their application, as has been possible, for example, with drugs which were once regarded as equally magical. Infinitely greater, of course, would be the results of the opening up of systematic communication with spiritual beings in another world, which is claimed as a scientific possibility. Spiritualism is already Christianity's most formidable enemy, and we have no data which allows us to estimate the probable effect on man of a religion whose dogmas are a matter of experience, whose mysteries as prosaic as electric lighting, whose ethics are based on the observed results in the next world of a good or bad life in this. Yet that is the prospect before us if Spiritualism obtains the scientific verification which it is now demanding, not perhaps with great success."

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 42.)

TOUCH AND TASTE IN CELESTIAL PLACES.

As to those senses of mortal existence known as touch and taste, I have told you in earlier Messages that spirit-life has little use for these. So they become in a state of atrophy from non-use. They fall away as media of spirit-stimulation. But there yet remains the exquisite spirit-sense for perfume, so highly developed in these spirit-places.

Mortal worlds are permeated through infinite gates (like infinite paths of glorified flower-life to the eye) by the exquisite and caressing element of perfume. To the earth-man these are unsensed. He does not know that such exists. It will become to him (the perfume-appreciation of which I speak) one of the most glorious unfoldings of his future mortal development, and such appreciation exists in higher development on mortal worlds other than the earth.

CELESTIAL SENSE OF PERFUME: EACH INDIVIDUAL FLOWER KNOWN.

But as to celestial perfume it is an ever delight with us. It would seem to come, as on mortal worlds, from the flowers and grasses of these celestial places. As the variety of these is infinite, so are their fragrances. And the spirit-sense for fineness of perfume has such keenness, that not only the species is known by such emanations, but each individual of each species of such celestial flowering brings to us its especial message and personality. And in such perfume there come to us the consciousness and inner life of flowers and grasses. It is their language, and we individualise through such exquisite expression.

May the mortal realise the crudities of mortal language, clumsily and imperfectly fashioned for evocation and fineness (I struggle ever with such blunted tools to express imperfectly the celestial conditions), in contrast to the flower-emanations, telling us, the spirit-souls of mortal man, so exquisitely of their inner flower-life, feeling and consciousness, ever creating celestial delight, that such unfolding has been permitted to rest with us.

THE MORTAL DOES NOT "DRINK IN" PERFUME.

In the celestial places of high significance the sense for perfume is, as are all other spirit senses, evolving to celestial possibility. I have told you the mortal does not "drink in" perfume to its deepest tendrils of fineness, nor does he reach the rich and glorious substance of such element that would lie submerged in lower strata, as the richness of a wine, golden and sparkling, would rest low in the cup.

In celestial places there is ever the inner essence of the inner essence of the element of perfume, that unfolds to spirit-consciousness like unfolding and rising veils of added fineness and texture. So with each evolution are aroused finer appreciation and absorption of these in spirit-consciousness.

NO MORTAL LANGUAGE OR UNDERSTANDING FOR THE HIGHER SPIRIT-CONDITIONS

I have told you from the recognition of mortal, mental functioning, as the elementary earth-factor of earth-acceptance, it has been my spirit-wisdom to impress by a logical explanation of celestial conditions and influences, as far as this may be possible. Of other celestial conditions and influences it may be unwise to write. Such would not be understood by the mortal. They would be vague and elusive to him, and would not impress. To express such would place an unwise strain upon earth-language, as the mortal knows this. Such would be vaporized through evocation, and mortal expression would rise to heights, as to be not understandable to the earth-man. The links of the inflexible language-chain would break and soar heavenward. This the mortal is unprepared for. He wishes his language-bonds to be bound to earth, and repudiates the one who will sever such a chain.

"THOSE WHO ARE READY WILL WALK WITH ME."

I have given the mortal but the broad highway of spirit-conditions. Those who are ready will walk with me in such celestial places. They will accept as I tell them. And as they do this a great awakening will come to them. They will become aware of the infinitely finer conditions of spirit-existence, that lead from the central way of acceptance, like

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the little aspiring branches of the central trunk. From such again in their refreshing greenness will twine tendrils, curling lovingly here and there, and ever pointing in slenderness to higher spirit-conditions. But such understanding is only for the elect of earth, those of intuitive understanding. It may be, what the mortal calls the heavy pall of sorrow will become an element for immediate higher acceptance. Prick but the pall of sorrow with a pin point, and exuberances of golden fountain-spray will gush in and inundate. I have told the mortal in earlier Messages: Welcome Sorrow!

MORTAL LOVE, A DILUTED ESSENCE.

The power of the love-element, as given to mortal worlds, is a diluted essence. I cannot better explain this. The mortal must accept such reduced stimulation as sufficient for mortal environment and stimulation. The celestial power is not for mortal growth or progress. God's love evolves.

The mortal receives the proportion necessary for stimulation, but not that would interfere with mortal law of will, and individual progression through will. Such is the law of love. On celestial planes the celestial law for the central element of love, in its spirit-entity, is similar to that of mortal planes. Each spirit-plane and the spirit-life of that plane will have their love-element belonging to that plane and to them.

WHAT IS GIVEN OUT AS SPIRIT-CREATION MAY AGAIN BE REABSORBED AND ENJOYED.

I have told you, in the first Message, our language is emanation that would express an entire soul-wish. Such intuition-flashes come at times to mortals. From what I have explained to you about celestial art, in its great celestial reservoir of accumulation, you will understand that the soul-wishes or soul-creations of spirit-entities, that have gone from these and entered such a central celestial home of accumulative art-product, come back to us again lovingly, as we desire. And of such reservoir, the man of earth may have a diluted parallel in the places where books are stored in great numbers, to be called for and read, or the places where the painter and sculptor show, in numbers, the works of their imagination and talent.

THE INCLUSIVE POWER OF SPIRIT-ABSORPTION.

The mortal must read word by word, scanning page after page laboriously. In celestial places as I have explained, the individual word-significance may be dwelt on also with minute unfolding. But usually, what the mortal would term a complete literary production, a "book," will enter our spirit-significance of celestial places in a mortal flash of time. The quickness of such celestial impression has no mortal counterpart. Celestial receptance-enjoyment is complete and satisfying (with unique celestial qualification) without labour, as the mortal would understand this.

LOVE IS BOUND WITH ENERGY.

Love, the celestial flower, ever blooming, ever increasing in its own essence, as it is bound with the spirit-quality of energy, that exists as the element through which it will function and become manifestation! Of such mortal manifestation I have told you; of such spirit-manifestation I have told you. They are bound in one great chain.

The links of this, on mortal worlds, might be considered of lesser element; one in which corroding influences will sink their pernicious blight like the rents and chasms that an earth-upheaval would make on the earth-surface. But remember, such destructive influences on mortal worlds do not go very deep; they but make their furrows and uneven places that would seem small to the entire earth-mass.

LOVE IS IMMORTAL.

The love that comes to the mortal does not die. It cannot be extinguished by mortal failing or perversity. Such is the law of celestial love, impregnating the mortal. It carries, in mortal places, its own celestial tenderness. Each mortal carries in himself his own Divine Comforter, so close, so close! He need not even use the spoken word, only the whispered one! . . . So close! It will hear, and envelop him in the garment of heaven, while yet a sojourner in mortal places. May the mortal of earth heed the call of love that is within him.

(To be continued.)

"THE ONE WAY."

EXTRACTS FROM A NOTABLE BOOK.

We have received permission to reproduce a portion of that much-discussed book, "The Only Way," by Jane Revere Burke, which claims to be a communication from the late Professor James. We accordingly present the following excerpt for the attention of readers interested:—

"God being love, cannot have in Himself any quality that is contrary to love. Vengeance is not a part of love and never could be."

"While you live on earth you are free to do your own will. After you leave the earth your free will ceases in just this sense. If you have been deterrent and choose to remain so, you are deterrent and only deterrent until such time as you choose to turn and seek God and Him alone, but if you choose to serve God and Him alone before you left the earth (or such of you as may make that choice here), you no longer do anything but the will of God."

"Man is an integral part of God. The life that is in you is God life. There is only one source of Life, God. Therefore say that the life that is in you is God life, or Himself. The love that is in you, to whatever degree it is developed, is God love. God is love. All love is of Him and is Him."

"God is wisdom. Therefore, all true wisdom is God's wisdom, and you cannot apprehend Truth, that which is Truth, without the wisdom of God being in you. Nothing can live anywhere in the universe apart from the life of God. By living, you are in contact with, and in a sense a part of, Him. Yet He chose to create man an individual, and the individuality of man is sacred. You will never lose your individuality."

"Of all the good and joyous things of life you need not give up one. You must give up selfishness and greed, gluttony, lust, envy, hatred, malice."

"You have often heard of 'the music of the spheres,' and most of you have thought of it as a beautiful poetic expression. In reality it is the simple fact of the universe. The harmony of those parts of the world that fulfil absolutely the will of God is perfect, and it actually produces spiritual sound and rhythm. The greatest musicians have caught a bit of the sound and given you an imitation."

"The well-known feeling so often experienced on entering a great cathedral, of a sense of personality beyond the beauty of its form, colour or proportions is actual. That is its ethereal existence and is to the cathedral what the spirit is to man."

"I can tell you that the scientists are going to get a good many surprises before they get through their experiences after death, and I don't mind giving them a little surprise now. I have spoken several times of our difficulty in using human language because so much that we would like to tell you is wholly beyond the power of human language to express. To those men, who during their earthly life, have experienced a very little of the perfect rhythm of the universe it is so utterly delicious beyond all other joys that they prize it as their highest possession. It can be felt through art, music, nature, and most of all through religion. If I might so express myself, it is the mechanical means whereby your instinctive natures receive direction from God. Many men and women have experienced it in one line or another, but if you can learn how to open yourself to the experience at will and to recognise it with your mind and your spirit, there is no limit to what you and we can do together. Of course all telepathic experiences work along this line of rhythm. The man whose sensitive instinctive nature is so trained that, like the dumb creatures—beasts and birds—he can receive direct guidance from his Heavenly Father and in each new emergency of life be shown how to act, has a lot of advantage over the man who must reason out in his own mind how to act in a situation which contains unknown factors. But the man who stands in the commanding position is he who is trained, not only in his instinctive or soul nature, but whose intellect also takes its full part, working in just conjunction with both his soul and heart or will."

"I could go on for ever reiterating the same things that have been told you through the ages. You know them all. I have nothing new to tell you, only to call on all who ever cared for me or my words to hear and heed what I say, to go back to all the sources of wisdom, strength and power, but most of all to the One Source and let us consciously act together for the good of the whole universe."

"This book must be its own justification. Should it prove of value to anyone, let him receive the message. I make no claims that will convince the sceptical. I myself know that I did not write it alone, yet I am quite aware that my conviction that it is a genuine message received by means of automatic writing will have no weight with the general public."

"The whole world is in ferment because it does not know its own mind. So few people face facts. They dodge and mis-state, and are not honest with themselves. They do what is wrong and then they condone and excuse. Right is right and wrong is wrong, and God made man in such

a way that if he had not perverted his powers he could discern clearly, quickly, what is the right in each case. And when you know what is right, do it and do it quick. I know all you immediately want to bring up about the situations where circumstances or other people who are deterrent, or evil, prevent your doing the ideal right. God knows all your circumstances and there is a right thing for each one of you to do in every circumstance, and if you will learn how to use your God-given instincts and trust to them, the change in you and in the life of the whole world will seem nothing less than miraculous. I am not dreaming. I am telling you of what I know. The only way to do it is to get closer to the heart of the universe, which is God, your Father. Learn how to let Him dwell in you and reign in you. You have all the data. Use it and stop doubting."

A SUNDAY IN WASHINGTON.

Our Sunday in Washington was a psychic day, and was crowded with interesting experiences. Dr. Cushman invited us to lunch, where we met several of his brothers and sisters, each as whole-hearted as himself. They are all nephews and nieces of the famous Charlotte Cushman, who once was to America what Ellen Terry has been to us.

Cushman's aunt had lived in the same house as D. D. Home in his New England days, and the old lady had told Cushman of the wonderful phenomena which young Home used to produce in their own household.

Yet Cushman had the experience of hearing one of the officials of the London Psychic Research Society talk of Home as having been a famous swindler. Some minds seem impervious to truth.

After lunch Dr. Cushman read us two long letters received from his wife and daughter upon the other side through the automatic writing of one of his family. We had never heard anything more touching and beautiful.

Their description of the place in which they found themselves was enthralling. It seems certainly to be a most glorious existence. The general scheme was exactly what I have preached, and what a hundred records have confirmed.

Every sort of earth-amusement seems to keep pace with a high spiritual and intellectual life. In lifetime Dr. Cushman had said to his wife:—"If I go first, you will find me craning over for you."

He had never mentioned this to a soul, but in the script came a sentence: "You see it is I who am doing the craning over."

—From "Our American Adventure,"

by SIR ARTHUR CONAN DOYLE.

THE GHOST OF PARSON FORD.

BOSWELL: Was there not a story of his [Ford's] ghost having appeared?

JOHNSON: Sir, it was believed. A waiter at the Hummums [in Covent Garden], in which house Ford died, had been absent for some time, and returned, not knowing that Ford was dead. Going down to the cellar (according to the story) he met him; going down again, he met him a second time. When he came up, he asked some of the people of the house what Ford could be doing there. They told him Ford was dead. The waiter took a fever in which he lay for some time. When he recovered he said he had a message to deliver for some women from Ford, but he was not to tell what or to whom. He walked out; he was followed; but somewhere about St. Paul's they lost him. He came back and said he had delivered the message, and the women exclaimed, "Then we are all undone!" Dr. Pellet, who was not a credulous man, inquired into the truth of this story, and he said the evidence was irresistible. My wife went to the Hummums. I believe she went with the intention to hear about this story of Ford. At first they were unwilling to tell her; but after they had talked to her, she came away satisfied that it was true. To be sure, the man had a fever, and this vision might have been the beginning of it. But if the message to the women, and their behaviour upon it, were true as related, there was something supernatural. That rests upon his word, and there it remains.

—Extract from Boswell's "Life of Johnson."

THE GOOD SITTER.—Intuitive penetration and constructive grasp of all the incoherency clear recognition that there is a method in the psychic's madness—how it reveals the difference between a sitter who has the wonderful combination of qualities to take hold of the situation, and the sitter who would see nothing, who would be too obtuse to receive impressions! The truth is that the adequate sitter is quite as rare as are persons who are endowed with the mediumistic gift—perhaps more rare. It implies a very fine and unusual combination of qualities and of development to be a good sitter. I think in a good proportion of the sittings that are given out as failures, the failure may be largely or even wholly due to the sitter."

—LILIAN WHITING (in "The Journal of the American Society for Psychic Research," December, 1923).

THE MEDIUM GUZIK AND HIS PHENOMENA.

A PROTEST FROM HOLLAND.

To the Editor of LIGHT.

SIR,—I have read the letter of Mr. Price, concerning the medium Guzik and his supposed trickery. I do not know what happened at the séance of the "eminent professors," but what I do know is that the phenomena, produced in the séance with Guzik, which I attended, cannot be explained by the idea of trickery.

It was on December 16th that, being in Paris, to attend the meeting of the Executive Committee of the International Spiritualists' Federation, Mr. Berry and I were invited to attend a séance with the medium Guzik, in the house of M. Jean Meyer, the Vice-President of the above-named Committee. There were present: M. Jean Meyer and his wife, M. Lucien Graux and his wife, Professor Santoliquido, Mr. Berry, Count Potocki, myself, and the medium, Guzik.

We sat in a circle around a large table, with joined hands. I was sitting close to the medium, at his left side. My right hand was joined with his left; and during the séance the hands remained joined, and Guzik did not move from his place.

After a while I felt a touch on my left shoulder. A hand pressed that shoulder, stroked my back, and struck me softly on the back and head, as if caressing me. Then I felt the hand stroking my mouth, and distinctly felt the sleeve, which covered the arm of that hand. It seemed a large sleeve with pleats. Guzik lifted up my right hand, joined to his left, and brought it behind us. And while our hands remained joined I distinctly felt another hand touching mine.

In the second part of the séance I was touched a second time. Lights were moving round Guzik and myself. A face came close to mine, but I could not distinctly see it. In front of the face was a spirit light, small as an electric spark. (During the séance there were several spirit lights ascending to the ceiling and descending to the surface of the table.) I heard a noise apparently coming from the face, a sort of groaning sound. At the same time I was pressed on both sides of my body. I asked in French: *Etes-vous ma mère?* (Are you my mother?) and immediately a direct voice answered in the Dutch language: "Ja" (Yes). M. Meyer saw a female spirit of advanced age near me. Then I felt a kiss.

Besides these manifestations there were rappings in the room, on the chairs, and once just before me on the table, between my hands. A handkerchief was taken out of the pocket of M. Lucien Graux and put on the table with knots in the four corners. The chair on which Mme. Meyer was sitting was taken away, so that she was obliged to stand; and then a large armchair was moved towards her and placed behind her, so that she could sit down. The clothes, which were on the armchair, were removed, and one of them was placed on the table.

During all these phenomena the medium was sitting quietly between two of us, his hands joined to the hands of his neighbours, and his legs pressed against the legs of his neighbours.

The investigators, who declare that Guzik is an impostor, say, "He used his elbows to touch the sitters," and "displaced objects by clever leg-swinging." But they do not explain how this was possible. I am convinced that it is absolutely impossible, that the touchings, which I have felt on my shoulder, back and head, could have been caused by Guzik's elbows. How is it possible that one can bring his elbow at the left shoulder of his neighbour, who is sitting at his left side, and continually keeping his left hand? As my right hand was taken by Guzik's hand behind me, how could Guzik touch that hand by his elbow, while my hand was joined with his hand?

Concerning the movement of objects by "clever leg-swinging," how is it possible for anyone to remove the chair, on which another person is sitting beside him, and carry another chair (very weighty) out of a distant corner of the chamber, while he remains sitting in his chair, while his hands are joined to the hands of his neighbours, only by "clever leg-swinging"? Legs that can remove a chair and carry another chair some metres would have more resemblance to the trunk of an elephant than a human leg.

Then the spirit lights, moving from the ceiling to the table! The handkerchief with four knots! The direct voice, speaking a Dutch word! And the placing of the clothes on the table! How can all these phenomena be explained as being "nothing mysterious" and "trickery"?

Until the "eminent professors" have explained exactly how the trickery was done, their statement that Guzik is an impostor, and that all the phenomena are produced by trickery, must be declared valueless, and a calumination of an honest man, who gives his time and strength to the propagating of Spiritualism.—Yours, etc.,

M. BEVERSLUIS,

President of the Society "Harmonia."
Zuidwolde (Holland).

CORRESPONDENCE BETWEEN SIR WILLIAM BARRETT AND PROFESSOR RICHT.

[We publish the following by permission of Sir William Barrett, and with acknowledgements to the Journal of the American Society for Psychical Research.]

DEAR PROFESSOR RICHT,—May I take the liberty of pointing out a few inaccuracies, which not unnatural occur, in the wonderful and comprehensive collection of facts contained in your great work, "Thirty Years of Psychical Research." In citing the passages, the references in parenthesis refer to the page in the English translation (E.), from which I quote.

(1) On page 36 (33 E) you state that "The Society for Psychical Research was founded by the persevering efforts of E. Gurney and F. W. H. Myers," and on page 40 (35 E.) you refer to this again. Might I point out that the origin of the S. P. R. is correctly stated in "Human Personality," Vol. 2, page 224, where Mr. F. W. H. Myers says: "When, in 1882, Professor Barrett consulted him [Rev. Stainton Moses] as to the possibility of founding a new Society, he warmly welcomed the plan; Edmund Gurney and I were asked to join, etc." They did so, together with Professor H. Sidgwick, who consented to act as the first President. It was due to the able and active co-operation of these three eminent men, and later of Mrs. H. Sidgwick, that the S. P. R. achieved the respect and success it has won. The reason why it seemed necessary to me to form a new Society—to record and carry on the work of psychical research—is briefly stated on page 55 of my little book on Psychical Research in the "Home University Library."

(2) On page 582 and also on page 752 (456 and 592 E.) you state that the S. P. R. "started with the axiom and fundamental principle that there were no material phenomena, that everything was subjective, and rejected everything but telepathy." This is not the case. If you will turn to Vol. I., of the Proceedings, S. P. R., page 4, you will find that one of the original and fundamental objects of the Society was to conduct "an inquiry into the various physical phenomena commonly called 'Spiritualistic.'" Moreover in 1886 (Proc. S. P. R., Vol. 4, page 25) I read a paper "on some physical phenomena commonly called Spiritualistic witnessed by the author." It is true that both Professor and Mrs. Sidgwick rejected these phenomena, although they had devoted many years to the investigation of the subject; but like Mr. Myers and Mr. Gurney they preserved an open mind. As to Mr. Podmore, he always took the rôle of "devil's advocate," but the value of his opinion may be judged from what you rightly term, page 615 (482 E.) his "insinuations against the honesty of Stainton Moses," and you might also add against D. D. Home, of whom he made the entirely untrue accusation (Journal, S.P.R., Vol. 13) that Home "selected his sitters with great care" with the object of choosing only those who were most suggestible! Mr. Myers and myself carefully investigated the accusations made against D. D. Home and found them baseless.

(3) On pages 67, 107, 139 (58, 90 and 116 E.) you state that the evidence for thought transference we obtained with the Misses Creery is valueless and must not be taken into account as "fraud was proved." This sweeping assertion is quite inaccurate; a great and cruel injustice has been done to the Misses Creery by the persistent ganders that all the experiments which we made with these young ladies are worthless on account of their trickery. On the contrary, these experiments were of the utmost value, they led to the discovery of telepathy and have never been exceeded in their wonderful success. As you have unwittingly lent the great weight of your name to discredit these experiments it is necessary to trouble you with the facts of the case, which are as follows:—

After the discovery—for it was then an entirely new discovery—of what I ventured to call thought transference in the normal state had been announced by me in the scientific journal "Nature" for July 7th, 1881, I invited my friends, Myers and Gurney, and later Professor and Mrs. Sidgwick, to take part in the experiments which I was conducting with the Misses Creery in Cheshire. We were all naturally incredulous and gradually imposed more and more stringent tests. After a prolonged series of experiments, extending over many months, Professor Sidgwick's extreme scepticism was overcome and he stated in his Presidential address to the S. P. R. (Proc., S. P. R., Vol. 2, page 154) that those who suggest that cheating took place by a simple code of signals quite "ignore such cases as that given in Part I., pages 22 and 23, where the cards guessed by one of the Misses Creery were entirely unknown to anyone but the four strangers who went to witness the experiment; and where, therefore, as I before said, the investigators must either have been idiots or one of them in the trick." That this conclusion is obvious, anyone can see by referring to the detailed records of our experiments in Vol. I. of the Proc. S. P. R. For two or three years the Misses Creery freely gave their time to these experiments and cheerfully consented to all the tests we imposed. At our request they travelled from their home in Cheshire to London, Dublin

and Cambridge, and interrupted their educational studies, in order to submit themselves to the repeated and wearisome experiments which we made with them.

As is always the case the sensitiveness of the Creerys varied and after some years their percipience waned as the S. P. R. Committee noted in their third report. It was under these adverse circumstances, and against the wish and advice of their father (see Journal, S. P. R., Vol. III., page 176), that the children went to Cambridge to submit to some further experiments which were conducted by Gurney and the Sidgwicks. (Gurney's note on the subject is in Proc., S. P. R., Vol. V., page 269.) In some of these experiments one of the sisters was allowed to know the word or thing selected, and anxious to appear successful they were found using a code of signals which was promptly detected and acknowledged. In some of the very early experiments, which the children thought was only a game, they told us they had also sometimes signalled to each other. This, however, was quite impossible after the stringent tests we imposed, as can be seen from the reports of the Committee in the Proceedings, S. P. R., Vol. I., and from the lengthy MS. notes, taken at the time by Myers, and which I still possess.

In Chapter 5 of my little book on "Psychical Research," the proof sheets of which were read, and some revisions made, by Mrs. Sidgwick, the whole matter is, I think, fairly set forth. I have never concealed my indignation at the way the Misses Creery, and their father, the Rev. A. M. Creery, M.A. (a clergyman, as our report states, of unblemished reputation and integrity) have been treated after the valuable help they generously and freely gave to the S. P. R.

Pardon the length of this explanation which I am grateful to you for enabling me to make public, and which will, I hope, put an end to a widespread erroneous belief.

(4) Chapter 4 of your great work is devoted to the so-called divining rod, and you kindly and casually refer to my investigations on the subject, but I think you can hardly have read my two lengthy reports, nor the conclusions reached after fifteen years' laborious work. An excellent summary of these conclusions was given by Mr. F. W. H. Myers in "Human Personality," Vol. I., page 480. As regards the motion of the dowsing rod, and the probable explanation of the dowsing faculty, may I refer you to my second report, Proc. S. P. R., Vol. 15, pages 276-314. It was not Chevreuil, as you state—and as is commonly believed—but Father A. Kircher, S.J. (one of the founders of experimental science), who in 1650—two centuries earlier—showed that the motion of the rod was due to involuntary muscular action.

(5) In your reference to the Reichenbach phenomena, I think you have overlooked the early work of the S.P.R. on the subject. As chairman of the Committee on that subject, I made a lengthy series of experiments with numerous subjects, and the results are given in our report in the "Proceeding S.P.R.," Vol. I., pages 230 et seq.

(6) In your reference to Mrs. Travers Smith's experiments with the Ouija board and the Hugh Lane case, page 210 (171 E.) you state "the case cannot be held to carry much weight as the medium knew Sir Hugh Lane had left America some days before." This is incorrect, neither the medium, nor anyone in Ireland knew Sir Hugh Lane had left America nor of course that he was in the torpedoed "Lusitania." Mrs. Travers Smith begs me to draw your attention to this correction, which you will find corroborated in the reports of this case which both she and I have published.

Pray forgive this lengthy and unavoidably egotistic letter. With highest esteem and cordial regards, believe me,

Yours very sincerely,

W. F. BARRETT.

PROFESSOR RICHTER'S REPLY.

MY DEAR PROFESSOR BARRETT.—I thank you for your judicial and thoughtful criticism of my book, and I shall be most happy if the editors of the "Journal of the Society for Psychical Research" will publish it integrally. Please accept my sentiments of the highest consideration and cordial sympathy.

CHARLES RICHTER.

BELFAST ASSOCIATION OF SPIRITUALISTS.—We are asked to state that Mr. James P. Skelton, the Secretary of this Society, has resigned, and his place has been taken by Mr. Wm. Henderson, to whom all future communications regarding the Society should be sent.

THE "JOURNAL" of the American Psychical Research Society for January contains an unusually large amount of interesting matter, among which the following articles: Correspondence between Sir William Barrett and Professor Richter on inaccuracies in "Thirty Years of Psychical Research"; A review of Dr. Osty's book, by Stanley de Brath; and an Enquiry by Dr. Osty into the causes of resistance to the acceptance of metapsychical science in the United States; Our London Letter, by F. Bligh Bond; Research Department, and Behaviourism Applied to Psychical Research, by Dr. W. F. Prince. We hope to deal with some of the articles in more detail in the near future.

A BOOK OF PRECEPTS.

"The Joyous Day: A Ritual of Inspiration," by Arthur Pendragon, printed in New York and published by the Author, is a book of exhortation and meditation, mainly composed of precepts, scriptural and otherwise, not a few of the latter category having been composed by the author, who is a sort of submerged hierophant imparting good advice and teaching a way of life. The ritual is dedicated to the Initiates of the Order of Pendragon. The initiation appears to be in two degrees, the second is divided into ten graduations with rubrics. It is a ritual of the Holy Grail and the Round Table. Of the actual form of the ritual of old times we know nothing, of its nature a little. It, too, was a way of life. Although the present ritual does not purport to be a rediscovery of that of old time, yet there are similarities to what we may imagine it might have been. The quest is kingdom—to be "King o'er the Kingdom of Thyself." The Holy Grail is no chalice, "but liefer it is the very Sacring and the changing of thine own precious Self by the Grace of the dear Lord in all thy Soule and Bodie and Heart and Minde into the very Fullness and the Glory and the Stature of Thy Christhood." Printed, as it is, in Gothic monotype, the book has a quaint, ancient and reverential appearance and one feels that more information about the Society for which it is intended would be welcome.

R. G. B.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

The New Session started on Monday, 14th inst., with a valuable lecture from Miss Violet Firth, author of "The Machinery of the Mind." Miss Firth's course of "Psychology as Related to Psychic Science," is a most important one for all students, for it is in this field that the explanations of phenomena will be found.

A lecture on "The Fundamentals of the Universe," by Colonel Peacocke, in an afternoon course, deeply interested another group of students. Colonel Peacocke is a careful thinker, and a clear teacher, and his comparison of Eastern and Western modes of scientific thought and their close approach to-day, provided food for careful thought.

Miss Harvey, of Hulham House, Dr. Beale's medium for diagnosis and healing, will be at the British College for Psychic Science, between the 2nd and 9th February. A meeting at which questions will be answered will be held on Wednesday 6th, at 3.30 pm.

B.

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Mr. Horace Leaf

AND OTHERS.

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WAYS AND REFLECTIONS.

Writing in this column last week, I referred to the fact that although scientists are not always scientific they are always very human. I have met and talked with many men of science and observed them curiously. Even when they were of an exalted type—grave, aloof, detached apparently from the petty things of everyday life—there was usually to be seen some little quirk of mind or temper, some amiable weakness that showed their kinship with the rest of us. There is always a point where the cold, exact scientist leaves off and the natural man is shown.

Humanity, indeed, is always greater than all its science, and the human element in the scientist will creep in for the amusement and edification of later generations. There was a philosopher of Galileo's day, who made what, at the time, was a profound observation which to-day reads like a joke. Here it is in all its naked humour:—

"Moreover the satellites of Jupiter are invisible to the naked eye, and can therefore exercise no influence over the earth, and therefore would be useless, and therefore do not exist."

The author of this brilliant sally was Francesco Sizzi, and we pay him a grateful tribute, for the world owes much to its fun-makers.

Harking back for a moment to the comedy of the Masked Medium, I was amused to remember that when she was first brought to the notice of a startled world, she refused the offer of £500 by the Sunday newspaper which first brought her under public attention. (Not that she would have got it, anyway, for the money was offered for the production of "a real ghost.") The reason given by her agents was stated as "her deep-lying interest in Spiritualistic truth." We quoted that beautiful and touching sentiment in *LIGHT* of August 30th, 1919, but did not then realise its fullness of meaning.

That is a refreshing story which comes from Bradford, concerning a medium of exceptional gifts of whom a local police officer is said to have stated that two wives of policemen had been sent to her and that, "as soon as they got into the room she said, 'I cannot tell you anything; you are policemen's wives.'"

I say it is refreshing, for my experience has been that some mediums fall victims to traps that would not deceive an intelligent cat. That is doubtless, not because they are deficient in common sense, but by reason of their sensitiveness and receptivity to impression. The bogus medium having usually none of this fineness of nervous organisation is much too shrewd to be easily taken in by police-women masquerading as ladies of quality. It is all a very painful and ticklish question. The law is the law and must be respected even when we think it wrong-headed. It says that prediction of the future made for a fee is illegal. On that point there is room for difference of opinion, but when it claims that there is no such thing as psychic faculty, well, there it is clearly wrong, and the public is now beginning to realise the fact. I quite agree with some leading Spiritualists that the law as it now stands, although it may inflict undeserved suffering on genuine mediums, is not without justification. It helps to keep down the flock of harpies who, often with some pretensions to psychic power, ensnare foolish people and are not infrequently dangerous social pests.

D. G.

THE FIRST SNOWDROP.

Whence and why cam'st thou, child of winter skies?
Did Boreas from thy cradle let thee fall,
And cover thee with soft, unsullied pall
To hide from curious and intrusive eyes
The verdant blush that in thy chalice lies;
Or did'st thou of thy own free will instal
Thy presence in our shamelessness to call
Bewildered spirits back to Paradise.
Nay; rather came I from insensate earth,
My life awakened by the touch of God,
To manifest that He Who gave me birth
And saw my hidden petals in the sod,
Sees in impoverished souls intrinsic worth,
Potential beauty in the meanest clod.

—RICHARD REES.

SPIRITUALISTS' NATIONAL UNION FUND OF BENEVOLENCE.—We are asked by Mrs. M. A. Stair, the Honorary Financial Secretary, to announce that the annual appeal has resulted in the collection of the handsome sum of £432 5s. 11½d. She desires to thank all the generous donors who have contributed to such an excellent response.

MR. HORACE LEAF.—We understand that Mr. Leaf is leaving England on the 16th February for a lecture tour in Denmark, to be followed probably by a visit to Norway and Sweden. One of the leading daily papers of Copenhagen has invited him to lecture in that city, and he is also to address the Copenhagen English Literary and Debating Society.

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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."

ECTOPLASM AND PSYCHIC PHOTOGRAPHY.

That the general results obtained in psychic photography are produced by the appearance before the camera of ectoplasmic forms artificially built up by spirit agencies is well-known to those conversant with the subject. Mr. Staveley Bulford's experiments as described in the January issue of "Psychic Science" furnish illustrations. For example, by previous arrangement the unseen operator built up from the ectoplasm a large "mask" or face, of a green colour, visible to a clairvoyant present. This was of a colossal size, being about 6ft. high, and was seen and described by the clairvoyant. As soon as the spirit operator had announced to the clairvoyant that the experiment was complete, Mr. Bulford used his will-power to break it up and asked the clairvoyant to watch the effect. The result was described as though the mask was being "raked as if by forked lightning, and disintegrating into fragments." That result, Mr. Bulford says, was exactly the process he had in his mind. Other similar experiments were made at the time, the effects mentally produced by Mr. Bulford being exactly those described by the clairvoyant who watched this evidence of the power of the will as applied to ectoplasmic substance. It seems clear, therefore, that the ætheric matter or substance which we know as ectoplasm, is used in all those projections from the "other side" which are designed to have an effect upon the physical world, and so must play a prominent part in all forms of so-called spirit photography. The especially interesting point about the experiments to us is the demonstration that ectoplasm may be affected by the mind forces of people in the flesh.

THE DAVENPORT BROTHERS.

Much has been written for and against the claims of the two brothers, Ira Erastus Davenport and William

Henry Davenport, who, with a Mr. Fay and Dr. Fergusson, first came to England from America in 1864. A book entitled, "A Biography of the Brothers Davenport," by T. L. Nichols, M.D., was published in their defence in 1865. We cannot speak from first hand evidence, but the following account given by Dr. George Sexton, who was, at that period, a notable convert from the ranks of Secularism and a lecturer of distinction on the Spiritualist platform, seems to show, unmistakably, that genuine phenomena took place in their presence, at least in the instance narrated below, which is taken from a report of a lecture delivered by Dr. Sexton at Cavendish Rooms, Mortimer-street, London, in June, 1873. (We may add that Dr. Sexton was also a conjurer of no mean ability):—

"I witnessed the marvellous phenomena which occurred in the presence of these men again and again. I tried all I knew to discover the trick by which the results were accomplished, but I failed. My partner—Dr. Barker—and I invited the Brothers to our house, and, in order to guard against anything like trickery, we requested them not to bring any ropes, instruments, or other apparatus; all these we ourselves had determined to supply. Moreover, as there were four of them, viz., the two Brothers Davenport, Mr. Fay, and Dr. Fergusson, we suspected that the two who were not tied might really do all that was done. We therefore requested only two to come. They unhesitatingly complied with all these requests. We formed a circle, consisting entirely of members of our own families and a few private friends, with the one bare exception of Mrs. Fay. In the circle we all joined hands, and as Mrs. Fay sat at one end she had one of her hands free, while I had hold of the other. Thinking that she might be able to assist with the hand that was thus free, I asked as a favour that I might be allowed to hold both her hands—a proposition which she at once agreed to. Now, without entering here at all into what took place, suffice it to say that we bound the mediums with our own ropes, placed their feet upon sheets of writing paper and drew lines around their boots, so that if they moved their feet it should be impossible for them to place them again in the same position; we laid pence on their toes, sealed the ropes, and in every way took precautions against their moving. We got on this occasion all the phenomena that usually occurred in the presence of these extraordinary men."

PSYCHIC COMMUNICATION.

The first indication that such communication was also possible through immaterial channels, was given by the phenomena of Telepathy, the action of mind on mind apart from any material or recognised means of communication. This was a hint capable of enlarged interpretation. But the evidence has not stopped there. It has become more direct and cogent. We learn now that those who have departed this life, and left behind their bodies of Matter, still retain or at least possess what they speak of as "bodies," with their memory, character, and personality, uninjured and conserved. We have learnt this by entering into communication with them, by speech and writing, just as we did when they were here. They are not really out of touch with us; nor do they seem to be far removed. We may not be able to form a clear image of their relation to Space and Time; but after all we are beginning to wonder what our own relation is to these two abstractions, and how far they are modes of thought appropriate to our present conceptions rather than to the ultimate reality of things.—From "Outlook on the Universe," by SIR OLIVER LODGE, F.R.S., in "The Nineteenth Century and After."

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CURRENT EVENTS.

MUSICAL RECITAL AT LYCEUM CLUB.—On Sunday evening last Miss Maid Wingate (Carlyon de Lyle), the well-known composer, gave a recital of some of her musical compositions to a highly appreciative audience. The piano solos by the composer were mainly in the form of exquisite nature-studies and delineations, such as "The Sundial," "The Myriad Voices of the Rain," "The Haunted Pool," and "The Lily Pond." The songs were also a delightful collection, including "When Abbots Ruled at Avalon," "Time the Mower," "The Portsmouth Road," and "Sweet Heart of Somerset." Amongst the piano solos must not be forgotten the new waltz, "The Ghost," which is attaining much popularity. The vocalists were Miss Ina Janssen, Mme. Houlston Morgan, and Mr. Franklyn Ives, whose rendering of the various songs deserves cordial recognition—this was especially the case in the instance of Mme. Houlston Morgan, whose performance showed great artistic finish. Miss Wingate is in private Mrs. Bartlett, wife of Captain Bartlett ("John Alleyne"), who was present and conducted the programme.

THE LYCEUM MOVEMENT.—The annual celebration of the founding of the Children's Progressive Lyceum is held on the fourth Sunday in January each year (according to the current number of "The Progressive Thinker," received as we go to press), so that to-morrow will be this year's anniversary. The Children's Progressive Lyceum was founded by Andrew Jackson Davis, and the first meeting was held in Dodsworth Hall, Broadway, New York, on January 25th, 1863.

AT THE BOLLAN HALL on Sunday morning, the 20th inst., the Revd. Tyssul Davis, minister of the Theistic Church, spoke of how the new psychology was helping men to understand the power that thought exercises in the world, and the effect of collective thought, will and emotion upon the plastic material of the Universe: "If God meets men in any way he must have a medium of communication." Mr. Davis referred to Plato's view that the gods were made from the fifth principle of the Universe, the "fire" principle, finer than the ether. Referring specially to Mrs. St. Clair Stobart's work, "Ancient Lights," he commended it for the fresh aspects to which it drew attention—aspects entirely overlooked by the Church to-day, showing that the power of all the great leaders and prophets of the Bible lay in their sensitiveness to the "Voice of the Lord."—B.

WHERE we cannot answer all objections, we are bound, in reason and in candour, to adopt the hypothesis which labours under the least.—ARCHBISHOP WHATELEY.

Two clergymen entered a London tram, and ignoring the only other occupant, one remarked to the other, in a loud voice, "The place was simply stinking of —" (mentioning a well-known leader among Spiritualists). As the audience did not appear to approve of the sentiment, the conversation was continued *sotto voce*. They would have spoken of His Satanic Majesty with more respect, and the bitterness of tone used gave the hearer the impression that they considered that the gentleman mentioned was "poaching on their preserves," a crime more heinous than the most open opposition.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, January 27th, 11.15, open circle; 2.45, Lyceum; 6.30, Dr. W. J. Vanstone. Wednesday, January 30th, 8, meeting.

Croydon.—Harewood Hall, 96, High-street.—January 27th, 11, Mr. Percy Scholey; 6.30, Mr. Harold Carpenter. **Camberwell, S.E.**—The Waiting Hall, Havel-street, Peckham-road.—January 27th, 11, thirty-seventh anniversary service; 6.30, Mrs. A. De Beaurepaire. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—January 27th, 7, Mr. Ernest Peckham. January 31st, 8, Mrs. Bishop Anderson. **Shepherd's Bush.**—73, Becklow-road.—January 27th, 11, public circle; 7, Mrs. Bloodworth. Thursday, January 31st, Mrs. Haddelsey.

Peckham.—Lausanne-road.—January 27th, 11.30 and 7, Mr. T. W. Ella. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, January 27th, 11, Miss Maddison and Mrs. Brett Martin; 3, Lyceum; 7, Mr. Vout Peters. Wednesday, January 31st, 8, Mr. T. W. Ella.

Worthing.—Spiritualist Church, Ann-street.—January 27th, 11 and 6.30, Alderman Davis. Thursday, January 31st, 7, Mrs. Hayward.

Central.—144, High Holborn.—January 25th, 7.30, Mrs. Golden. January 27th, 7, Mrs. Maunder.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, January 27th, 6.30, Mr. 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. January 27th, 6.30, service. Holy Communion and address. Healing service, Wednesday, January 30th, at 7 p.m., free.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR FEBRUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Feb. 3	—	London	Queen's Hall	—
" 4	7	Buxton	Town Hall	E. Kent, 16, Hogshaw Villas, Buxton, Fairfield
" 5	8	Manchester	Houldsworth Hall	Fred M. Clark, 107, Market Street, Manchester
" 6	8	Bolton	Albert Hall	A. Sunderland, 17, 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, Merion Road, Cheadle Heath, Stockport
" 10	—	Sale	Town Hall	Mrs. A. Wormald, 563, Chester Road, Old Trafford, Manchester
" 11	7.30	Chester	Town Hall	N. T. Cogswell, Norcote, Blacon, Chester
" 13	8	Liverpool	Pleaton Hall, William Brown Street	Mrs. F. Corson, 46, 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.

A VETERAN'S MEMORIES.

We have received an interesting letter from an old lady of 87, now living in Bristol. She arrived in Melbourne, where she met Mr. Junor Browne, just after the drowning of his two sons in the yacht "Iolanthe," and she actually handled the relics which were recovered from the captured shark, and which provided such remarkable confirmation of the clairvoyant description of their death. She was a great friend of Mr. George Spriggs, and also knew Mr. Dawson Rogers very well.

NEW PUBLICATIONS RECEIVED.

"Outward Bound." By Sutton Vane. Chatto and Windus. (Cloth, 5/- net; paper, 3/6 net.) [this book gives the text of the play of that name.]

"Royal Magazine." February.

"Revue Métapsychique." November-December.

"Journal" of the American S.P.R. January.

"Dante." By Edmund G. Gardner, M.A. J. M. Dent & Son (3/6 net).

"UNDER THE SOUTHERN CROSS."—It is gratifying to see that Mr. Horace Leaf's new book describing his tour in Australasia has met with a very cordial reception in the Press. We noted that one journal of pronounced hostility to Spiritualism had words of high commendation for the book, and only a slight grimace for the psychic element.

THE REV. G. VALE OWEN'S tour is making a deep and doubtless lasting impression. Mr. Owen's personality alone carries a message, and, as was said of him lately, "he convinces by his presence." Long reports are given in the provincial Press, and these are occasionally followed by animated discussion in the papers concerned. At the meeting held at Stourbridge, according to the report which was given in the "County Express," of the 12th inst., there was a large attendance at the Town Hall, the chair being taken by Mr. Walter Jones, who has more than a local fame as the head of a great engineering firm, a philanthropist, and a fearless exponent of Spiritualism. It is worth recording that the two local cinema theatres—the King's Hall and the Scala—showed their sympathy with the lecture by advertising it on their screens without charge.

THE PROOF OF SURVIVAL.—I will briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed have, to my mind, actually proved: (a) In the first place, they prove a survival pure and simple: the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. (b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does, in fact, exist; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same? To what extent has any philosophy or any revelation assured us hereof till now?—F. W. H. MYERS.