

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

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

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

NOTES BY THE WAY.

LET ev'ry human labourer
Enjoy the vision bright—
Let the thought that comes from heaven
Be spread like heaven's own light.

ANON.

TELEGRAPHY—WIRELESS AND PSYCHIC.

Sir Oliver Lodge has been giving in "Popular Wireless" what a London evening newspaper describes as "useful and practical advice" for amateurs in Wireless Telegraphy. As the evening newspaper in question is never weary of pouring scorn on the idea of spirits and spirit communication, we are beginning to wonder whether in the corporate mind of the directors of the journal two ideas, at present separate, may not ultimately meet and become fused. One of these ideas is that Sir Oliver Lodge is a great scientific expert on wireless telegraphy, who can give useful and practical advice on the subject. (To this consideration, by the way, we can add what is not yet common knowledge, viz., that at the outset of his experiments, Sir Oliver had achieved more than Marconi, and but for his other scientific engagements, might easily have been first in the field.) The other idea is that Sir Oliver is, as everybody knows, a leading authority on Psychic Research and convinced of the reality of communication between spirits and mortals. When these two ideas come together in the mind of our contemporary they may, as a kind of by-product, give rise to a third idea, viz., if the famous scientist is to be trusted in one subject, why not in the other? He is an expert in both and speaks in each case from practical knowledge. Perhaps it is no very "cynical asperity," as Dr. Johnson would have said, to suggest that the explanation of the attitude of the newspaper in question—and other newspapers—is that one subject is popular and the other is not. Popularity is like charity—it covers a multitude of sins.

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

"WAS PAUL A PALMIST?"

Under this pleasant caption a Sunday newspaper expresses its views on a recent case at Wokingham in which a faith-healer residing at Wimbledon was summoned on the usual charge that he "did unlawfully use subtle means or devices by palmistry or otherwise to deceive and impose upon certain of His Majesty's subjects." We read the story as disclosed in Court, in which all the "comic" elements were naturally brought out strongly—the healer's trances, the spirit doctor, and so forth. But in the end the case was dismissed and the defendant was surrounded by gratified friends full of congratulations. Our contemporary remarks:—

The crime alleged is "the laying on of hands." But this is a practice authorised by the Bible. If the Apostles were to come back to earth they would be prosecuted under the Vagrant Act of 1824. Let us make it so. Was Paul a Palmist?

Precisely. This is a point that has been made several times in LIGHT, occasionally by distinguished lawyers. We are glad to see that the idea has at last penetrated the mind of the general newspaper Press. We freely admit that some of these cases contain elements that appear ridiculous to the general reader. Putting aside the absurd notions which seem to be entertained by some of the persons against whom these prosecutions are directed, we reflect that the doings of the Apostles to-day would probably appear equally ridiculous. It is only their antiquity which saves them.

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CHANGING VIEWS.

While there is still a kind of backwash of hostility, or, at any rate, of supercilious doubt regarding Spiritualism in the general Press, the signs of a complete change of attitude are abundant. The main idea at the back of our subject is emerging in many directions. The world is beginning to see what Spiritualism really stands for; and that the attacks which are levelled against small aspects of the matter—some of which are admittedly absurd—do not dispose of the central question. Rather eloquent of the change of view, and a typical illustration of it, is an article on Portsmouth, as the birthplace of some famous men, in a recent issue of "T. P.'s and Cassell's Weekly," in which the writer of the article, bracketing the names of H. G. Wells and Arthur Conan Doyle, alludes to the former as "leading a social revolution by his trenchant writings" and to the latter as initiating, "by his incursion into the realm of the psychic, a spiritual renaissance." It is pleasant, too, to find in the same article mention of the late Admiral Osborne Moore, "author of epoch-making books on Spiritualism," and the well-merited tribute that "the modern vogue in psychic research owes much to the dauntless advocacy of this one-time materialist."

God sends great angels in our sore dismay,
But lesser ones go in and out all day.

OTHER-WORLD INTELLIGENCE.

SOME MESSAGES AND DESCRIPTIONS THROUGH A NON-PROFESSIONAL MEDIUM.

(COMMUNICATED BY K. H. R. D.)

[*Medium's Note.*—The following non-evidential messages, obtained and dictated in semi-trance, require the usual discount for possible unconscious invention and "padding." The sittings from which they are quoted were, however, thought worthy of some confirmatory effort by the communicators, since a number of cross-correspondences and book-tests agreeing to the dates and the material were given at the time through another sensitive, living at a distance, who had no normal knowledge of the sittings or of the fact that they were being carried on.

The communicator, in the excerpts given below, was one of the older young men who volunteered and were killed in the first year of the Great War. His identity had been critically and evidentially established before the time of these sittings, which were held in May and June, 1918. The present appearance of the material is due to the suggestion of an eminent researcher that so distinct an account of conditions on the other side ought to be added to the public store. "So many people," he writes, "say that we get nothing of value, nothing about life on the other side."

It will be seen that a "blend" is used of the communicator's intention with my own mental currents and modes of expression. At times my semi-trance mind is more the transmitter, at times it is more the interpreter; and to some degree (a difficulty never to be slurred over) it is itself the dreamer of dreams true and untrue, inevitably colouring the mixture.]

I.

"I have an idea of a battle-field as it is seen from the other side. There is nothing of the din and smoke and the physical horror; those don't matter at all, except in so far as the impression of them remains in the minds of those who come over.

"My first impression is of a chaos of forms striving, each striving to free himself—he doesn't know from what, he doesn't know what he is striving towards.

"Our work is to help them, and I wonder if you can understand how that help is carried out. In reality, we have to give them the thoughts and feelings that will help them; first of all, sympathy, then the feeling that we understand and can explain things, so that they will trust us and allow us to help them. In reality it is those thoughts and feelings that we give, and we have to think jolly hard to see just what each one really needs and to give it him.

"But in appearance we have to do a great deal to make things easy for their minds, which are only just newly-taken away from the material [world]. There is a certain amount of harmless pretence—more than harmless, helpful; if they are mortally wounded they are still anxious about the wound; they can't realise that it is left behind with the body. The thought-form of their broken body is with them, and we have to humour their illusion. They get the impression of all sorts of marvellous dressings, of doctors with unheard-of abilities to close up wounds, however desperate, and to start them healing, and of strange new ointments to take away pain.

"This is like suggestion, only (*sic*) it appeals to something they already know, their knowledge of themselves which is underneath the conviction in the foreground that they are still wounded and in pain; and as nearly all of them are undeveloped they have to have these thought-forms, these symbols, created for them, to represent the real healing of their troubles that is going on.

"They are truly wounded spirits, because the bodily wound is a shock to the spirit; and the spirit carries over with it the sense of that shock, and naturally can only think of it through the symbol of the body. So the thought-form of the shattered physical frame is with them, and in a way we can see it; in a way it is like dealing with bodies. It is rather like the way in which you might dress a wound in a dream, if you suppose that in your dream you know all the time that it is not a wound in concrete flesh, but that it is the thought-form for a different wound, for the shock to the spirit.

"So all spirit life, for some little time after separation from the body, is in a world full of bodily shapes. But they are like the shapes in dreams. They are there because they are thoughts.

"I should like to tell you something of what happens later to bridge the space between this and the more highly-evolved mind and spirit, which has other and far richer and more varied thought-forms, less mere images of the material. But it will be best to keep, to-night, to my plan.

"I wanted to tell you also of those who don't come over after receiving a mortal wound and, realising it, get the consciousness of it into their minds; but those who are killed quite suddenly, shot through the heart or head, or

suddenly stunned with a concussion from which they don't recover, or simply, in the physical sense, are blown to nothing by a shell.

"They come over with the feelings and thoughts which they had just before; often it is those who still think they have to go on fighting, and have to be calmed. Often they think they must have suddenly gone mad, because the scene has changed. That is not surprising, if you can imagine in what a tremendous state of tension, almost like madness, the actual fighting is carried on. Then [also] they often think they have been knocked over in the battle without knowing what happened, which is actually the case, only they think they are now in a base hospital and want to know what did happen to them.

"We have to humour them at first, and only gradually explain to them what the hospital means. Sometimes they are profoundly glad, those who have come to their limit of endurance, and rejoice to be free from the world of wars. Sometimes, with those who have very strong home ties, we have to let them realise as gently and gradually as possible. Most are so weary in spirit that they worry very little, and are soon ready to settle down to their rest.

"Others have foreseen that they must be killed; they have seen the shell or bomb about to explode, and have known that when it explodes they must go. These sometimes tumble straight into their period of sleep, because their idea of death was simply obliteration, and the rest-period links up with the idea at once. They need nothing explained until their rest is over. Sometimes they sleep a very long time, if their conviction that death is the absolute end was very deep-rooted.

"Thought I would get that through better if I let him do the talking. You see, I just rolled up the ideas and let him get hold of them, and roll them out in his well-known literary style."

(QUESTION: "Did you go straight to sleep?")
 "No; I'd got the idea of it first—I had to have treatment."

(Q.: "The idea of what?")
 "You see, I'd known I was wounded, and I knew I was going out. I wasn't quite sure whether it was a dream or what it was, at first. It seemed a pleasant sort of dream, having such expert treatment all at once. Then I began to get the hang of it a bit, but they just had me in what seemed a very comfortable hospital ward, and after a time, when they had got rid of the pain and pulled the blinds down, they said it was time for us to go to sleep.

"Then, when I woke up, I somehow knew it was the other world at once. I think they had more or less told me before, at any rate I'd got the hang of it."

(Q.: "Were you pleased then?")
 "In a way, yes—got to get used to the wrench, of course, only then there is everybody ready to help you, the same as we keep buzzing along to help these chaps now."

(Q.: "Are you still doing that job?")
 "No, it's not the job I'm on now. I'm taking a hand now with the later stages, after the sleep—if I can tell you about that it will have to be another time."

II.

"Well, we'll just go straight ahead. You tack what is coming on to the last bit. I shall stand aside again and let him do the talking, and talk a bit myself afterwards."

The Medium: "He is sort of behind me—there (*pointing*)—curious sensation—I'm here, just where my body is, only if you understand I'm partly him, and he is partly me. His form is standing partly in the same place as my head and shoulders, only a little further back.

"Now he wants me to get on with the message. After the sleep there is a difference. It is a little difficult to explain, but I will try to get it as well as possible.

"Before, there is always a certain amount of the illusion that you are still just the same person that you were in the earth life. That illusion doesn't get dispelled before the sleep, only the spirit gets enough quieted, enough reconciled, to feel the sense of personal fatigue. You see, the understanding is carried just far enough to relieve the immediate sense of trouble and worry. Then comes the sense of simple tiredness; the spirit longs to rest; there comes the great desire to sleep.

"In that sleep a great deal happens, but I don't know enough yet to tell you all about it. It is not exactly a sleep, but your sleep in the earth-life is very much the nearest thing to it. You know how much can happen to you in sleep that you can't explain. All you know is that you wake up another being. When the spirit comes out of that sleep he knows where he is and what he is, as you sometimes wake up in the morning with some knotty problem solved.

"Those who pass over with full knowledge and understanding of the life beyond do not need that sleep at all, unless they come over with their spirits tired by long illness or the worries of life. In practice, almost everyone needs the sleep period for a shorter or longer time. The greater the difficulty of the spirit in adjusting himself to the new conditions, the longer and deeper the sleep-period that is necessary.

"Now to describe what it feels like when you come out of that sleep. I can only try to give you my own feelings

(Continued at foot of next page.)

THE PHYSICAL MEDIUMSHIP OF MR. GEORGE SPRIGGS.

MARVELLOUS MANIFESTATIONS.

Many of the older Spiritualists among us will remember the name of George Spriggs as that of a man who not only won a high reputation for his wonderful gift, often freely exercised, as a psychic healer, but in his younger days was one of the most remarkable mediums for physical manifestations this country has seen. Some of the phenomena witnessed in his presence are related in the following letter (slightly abridged) written thirty-nine years ago to the late Miss Helen Withall, sister of the Vice-President of the London Spiritualist Alliance, by Mr. Rees Lewis, of Cardiff, in whose house they occurred. When Mr. Spriggs left England for Australia similar manifestations occurred in Melbourne. Some of the forms which appeared were weighed and records kept, Mr. Spriggs also being weighed, with results which clearly indicated a distinct temporary loss of weight on his part in consequence of the phenomena. After a time he was given the choice by his spirit friends of either continuing his séances for materialisations or being used for the diagnosis of diseases and healing. He chose the latter, and speedily an extensive practice was set up, hosts of persons receiving undoubted benefit. In 1900 he returned to his native land and settled in London, where he placed his services as a medical clairvoyant freely at the disposal of the members of the L.S.A., and was soon elected to a seat on its Council. He also became Vice-President of the Marylebone Association, and later President of the Psycho-Therapeutic Society, for which he worked with unflagging ardour and devotion. He died on March 9th, 1912, greatly missed not only by his personal friends but by a large circle of people who, knowing little of the early marvels wrought through his mediumship, held him in high esteem for his healing powers and the unassuming kindness of his nature.

COPY OF LETTER (ABRIDGED).

Montgomery Terrace,
Cardiff.
March 4th, 1885.

MADAM,

I have just read your very interesting description of a materialisation séance with Mr. Eglinton as medium, in which you state that you "suppose it to have been one of the most marvellous séances that ever took place." Pardon me if I join issue with you, as at the séances held at my private house for nearly four years more marvellous manifestations were seen through the mediumship of Mr. George Spriggs without the possibility of any collusion or fraud. I think it may interest you if I give a short resumé of some of them.

A spirit form walked with me and my grandson on a summer evening from the séance room down to my greenhouse, a distance of sixty-five yards, where I cut a bunch of grapes which I handed to him. He then rushed back with it and divided it amongst the sitters. Part of the circle were at the greenhouse to witness this fact. A like manifestation was repeated in the presence of Mr. J. Carson, of Australia, who, when in England came from Edinburgh to attend one of our séances, and who, I may say, robbed us of

our medium, as he induced him to go to Australia and disbursed all his expenses.

Our circle frequently consisted of from twenty to thirty persons, who were admitted without money and without price. The majority of the forms were seen in full gaslight, especially an Egyptian priest who wore jewels that to possess materially would be a princely fortune, and who always commanded the light to be put on at its fullest. This form gave his name as Ahi. A most lithesome Egyptian lady would take my grandson in her arms and would gracefully and wildly dance around the room. For this form we were compelled to get a pair of knitted slippers for her bare feet, and when she retired she always flung the slippers out of the cabinet. She appeared to be a sun-worshipper, as she always prostrated herself towards the east both before and after manifesting. On many occasions she would go round the circle and show her hands to be examined; then she would borrow a gold watch or chain from the sitters, and after manipulating it for a short time, would again present her hands with a splendid gold ring on one of her fingers. This lady was known to us as Charity. Before the medium left for Australia, Charity gave me a long communication regarding her earth life. One thing I forgot to mention. She would place an empty chair in the centre of a large circle and would invariably single out the heaviest person to sit in it, and I have seen a person of seventeen stones weight lifted up bodily in the chair to the injury of my furniture.

Again, a little Indian form would enter the room with less than a yard length of something like muslin, and she would cast it out from her, and in a very short time it would grow to nearly four yards long, about the size of a window curtain. Sometimes she would manufacture shawls in the room and I have frequently seen as many as six made at one time, when she would triumphantly hold them up to our inspection and then disappear. On a few occasions a full-sized male form dematerialised before us until only a white mist was left behind, and from this white mist the form of a woman has risen. Sometimes a familiar spirit-form would deliver an address in the centre of the circle for twenty minutes or more and in good light.

During the time the séances were held at my house those who were the nucleus of the circle were compelled by command of our guides to adopt vegetarianism, and avoid smoking and alcoholic drinks, conditions which we strictly adhered to—even to taking baths. Our medium was himself one of the purest and most unselfish of young men I have met in the course of a long life. It was a difficulty for him to accept any money from anyone, and when Mr. John Fowler, Mr. J. Carson, and others visiting the circle would leave money in my hand for him, it was with some diffidence he would accept it.

I find he now diagnoses for diseases in Australia, and I understand he makes a charge as a mode of living. Had he stayed with us he would by this time have been the wonder of the world as his mediumship was so varied. In our private family circles fruit, flowers (exotic), pieces of rock, twigs from trees, corn in ear, walnuts in the green shell, and other things too numerous to mention were brought in mid-day light into closed rooms. Likewise hundreds of communications were received from persons I well knew at this place. These messages, which would fill a very large book, were from people the medium knew nothing of, as he was a stranger here.

I have been a hardworking Spiritualist for twenty years. The only apology I can make in taking the liberty of addressing you is that I am an old enthusiast just on the border of 75.

Yours very truly,
REES LEWIS.

(Continued from previous page.)

as I can remember them, and as I can get them expressed in this way. You know quite clearly that you are alive, without any muddle about thinking that you are still in the earth-life. Before the sleep there is always a certain amount of confusion as to whether you are surviving in spirit or only dreaming. You understand?"

"Yes."

"After the sleep you know. It no longer feels like a dream. Earthbound spirits have not yet passed through their sleep-stage; being earthbound means still thinking that you really belong to the earth-life, and that you are in some curious dream.

"You understand, then, that when we wake up from this sleep-like experience we know what we are. During that experience something has taught us and told us. I think perhaps we have been able to reach out and understand more completely than we can realise at once when we wake up; because when we wake up there is a curious inner feeling, a comforting sense that we do understand somewhere, somehow.

"But on waking, the first thing that follows the realisation of where we are and what we are—that we are really surviving spirits and that we are really on another plane of experience—is an enormous curiosity, and a very strong desire to explore and understand further. First, there are

things—that is what first strikes you—things of the same kind as you see on earth, only somehow different. They are real, but you have a sense that they are only temporary, that they just belong to that first waking stage.

"Then you find, and it seems very curious and fascinating, that you can change those things by wishing them to change. You can only do it with quite small and unimportant things, but for instance—you can look at a pine needle on the ground where you are sitting, and begin to think of it as a real needle, a steel needle, and then it is an ordinary sewing needle and you can pick it up.

"You can't change big things; you can't change the whole scene around you. That is because it's not only your scene, it belongs to lots of other spirits, too; but you can change any little thing, when the change won't affect anybody else. Then you begin to realise that all the things around you are really thought-forms, memory-forms, and that it is arranged like that to make the transition easy from material life to spirit life; and you learn a great deal by simply finding out what you can change by changing your own thought about it, and what remains unaltered however you think about it.

"You see, that makes you understand how little belongs to you alone so that you can do exactly what you like with it individually, and how much belongs to the whole concourse of spirits of which you are a part.

(To be continued.)

THE INDEPENDENT VOICE.

A CRITICAL EXAMINATION OF THE PHENOMENA.

ADDRESS BY MR. J. ARTHUR FINDLAY, M.B.E., J.P.

(Continued from page 261.)

Case No. 2 "A2."—A lady, a friend of mine, died. She belonged to a well-known family. Consequently an obituary notice of about a quarter of a column appeared in the "Glasgow Herald," giving particulars of her family and immediate ancestors. This, consequently, brings this case under the "A2" category, though I know of nothing to associate her with me or my family in the mind of the medium. Sloan, I am sure, was not aware that I knew her. I am sure Sloan had never heard her name and knew nothing about her or her family, but as some critics make out that a case loses its evidentiality if the information given can be traced to print, I place this one accordingly in the "A2" category. A week after her funeral, at a sitting I and a few personal friends had with Sloan in the séance room of our Society, her son, Cecil, who was killed in the war, spoke to me saying that he was so happy now, as he had his mother with him. I asked if she were present and he replied she was, but not yet fully conscious that she had passed over. I asked if she could speak to me, which she did. Her conversation showed she was not fully conscious of the change. She said she wanted her husband, naming him correctly, referred to the nature of her illness correctly, and wanted to know what had happened. I explained to her the change which had taken place, that she was now an inhabitant of the world of spirit, that she had left for ever this world of physical matter, that she had gone through the change called death, and then I said, "Do you not recognise who is standing beside you?" referring to her son. "No," she said, "I can see no one." Here her son interposed with the remark, "Mother cannot recognise me yet." Her father then spoke to me, telling me things I afterwards found in reference books to be correct. Then her brother spoke, giving his correct name and where he lived on earth. Towards the end of the séance, after other voices had spoken, the lady returned and again spoke to me. "Have you not seen Cecil?" I said. "No; where is he?" she replied. Then her voice suddenly changed from one of sadness to joy, and I heard her say, "Oh, Cecil, my darling, my own darling boy." Then there was silence. In a few minutes another voice spoke. "He is taking her away with him, she will soon be all right." I had been a participant in a great drama. I had been privileged to have the unique experience of witnessing the return to consciousness of one the world called "dead" and her meeting with her son, who had given, so the world thought, his life for his country. I had witnessed, when she was with us on earth, her terrible grief when she had heard of his death, her wonderful courage, and I was present at the final act when she and her only son became re-united. How I would have liked to tell her sorrowing husband of my experience, but I knew how useless it was, so I refrained from doing so. To describe, in a few words, what took nearly two hours to unfold, to make you conscious of the rare personal touches which accompanied it all, is, of course, impossible. The circle consisted entirely of my own personal friends, in the séance room of our own Society, and they were all deeply affected, especially my wife who knew her well. Had Sloan been a great actor, knowing intimately the personalities concerned, and their family history, he could not have carried through, with such success, the various impersonations, whereas he knew nothing about her or her family, or my friendship with her and her son.

Case 3 "A2."—This is a peculiar case. I class it "A2," as it is unevidential, but I mention it for its interest only. I may say, by way of explanation, that a scientific group, on the other side, has taken a great interest in this lecture I am now delivering, and promised all the help they could give me. I shall have something later of interest to say with regard to the scientific views they expressed from time to time. Huxley, Faraday, Alfred Russel Wallace and other scientists first of all started to come through to me after I took Sloan in London to see a lady and gentleman who had known them on earth. Immediately after that, the lady was present at two sittings with Sloan in London, one following the other, when Huxley and other scientists first began to manifest, sending their best wishes and congratulations to their old friend, her husband, for his persistency in keeping the fact of survival before the public. Huxley and the others evidently kept in touch with me, as from that time onwards they repeatedly spoke to me. Huxley especially, who has given me good proof of his

identity in a most evidential manner. His personal appearance also was accurately given.

I mention these facts by way of explaining why I have had so much attention from this group, but you will realise that I must qualify my statement by saying that I have only their word for it that they are the surviving personalities of those who bore these great names on earth. With those who speak whom you never knew you lose the personal touches which are so convincing when they come from friends. Now I shall tell my story.

On 10th December, 1923, I received a note from Sloan saying, "Before penning these lines I have the influence of a quiet man beside me who says, 'Write to Mr. Findlay to have no fear, we shall see that he acquits himself well at the forthcoming meeting, and we will have him well informed on all matters before the meeting.'" I get something like RALEIGH as his name. This was Sloan's letter to me, and I wish you to note how he spells the name.

I sat down with Sloan the following evening, and in the dark, before he went into trance he described a man standing beside me. Then he said he saw letters flashed above my head which he could make nothing of. I asked him to read them out one by one, while I noted them down. This he did as follows, just as quickly as I shall read them now: HGIELYAR MA-I. I said I could make nothing of it, and was about to lay down my pencil when he said, "There is something more—SDRAWKABDAER"—he spelled out rapidly, and I took it down. It was quite unintelligible to me, so I thought no more about it, as shortly afterwards Sloan went into trance, and besides others who spoke was one claiming to be Huxley, who informed me, amongst other things, that the scientific group was present. After the sitting I referred to the jumble of letters I had taken down and found that by reading backwards it was quite sensible. I AM RAYLEIGH READ BACKWARDS. There is nothing evidential in all this, but Lord Rayleigh was a well-known scientist, a former President of the Society for Psychical Research, and might be one of the group of scientists Huxley said was present. I would remind you how Sloan spelled Rayleigh to me in his letter RALEIGH and after the sitting, on asking him how he spelled Raleigh, he did so the same way. He said he had never heard of Lord Rayleigh, and never knew a name was spelled RAYLEIGH. The rapid way he spelled out the message backwards was remarkable.

This is an interesting though hardly an evidential case, and I only mention it as such.

I think I have given you sufficient to let you see how it is I have separated out or analysed the information I have received. The cases I have given are not the best I have, nor the most evidential, but just samples of many. As I have said, seventy-seven separate voices have spoken to me or to my friends with me. I have obtained one hundred and sixty-nine "A1" separate items of information, and one hundred "A2" separate items of information, much of which was not known to me at the time, but which I verified afterwards as correct. Only one item I have not verified, because I have not been able to, and only one has not been substantially correct.

I have, up till now, given you information purporting to come from voices, either through the trumpet, or apart altogether from the trumpet. Sloan, however, is one of the finest trance mediums in the country, and sometimes a communicator, if he cannot get his message through correctly by direct means, controls the medium or sends the message through one of Sloan's regular controls. I have had messages given partly one way and partly the other. However, for long continued conversation trance communications are the best, as they are more sustained, uninterrupted conversations lasting often for two hours. In this way I have received much detailed information, as to how the independent voice is formed, what the spirit body really is, the conditions existing in the world beyond, and the relative structure of the matter of which that world is made up as compared with our physical matter. A stenographer present has recorded what was said. I wish I had time to tell you all I have been told, but as this is impossible, I shall confine myself to the subject under discussion.

First of all we are told that the whole universe is made up of matter of various degrees of density or vibratory activity, that this fills all space, and that there also is life in varying degrees of intensity. What we sense here on earth is only matter vibrating within certain fixed limits. Surrounding, interpenetrating, attached to, and moving with our earth, is another world of etherial matter in a higher state of vibration. Consequently it is unperceived

by our senses. In our physical world our real body is an etheric or spirit body, which, at the moment of conception, commences to gather round it, or in other words, clothes itself with, physical matter slow in vibration. The etheric body is the framework on to which physical matter is attached. This etheric body is composed of matter more in tune with the etheric matter of the next plane, but so long as it is attached to physical matter it is limited by the limitations of such matter. At death, however, the etheric body is released from its physical covering and continues functioning quite naturally in the etheric world, where everything is as real to it as it was when in the physical. The etheric body is in every particular a duplicate of our physical body, and so it can be understood how, if conditions are given for the spirit to re-materialise its spirit organs of speech, it is possible for it to again vibrate our atmosphere and make its voice heard. The etheric duplicate carries over with it. I am told, everything but the physical covering. Character, memory, affection, personality, etc., go with the etheric, because they pertain to the etheric structure on earth. The etheric world is, in many respects, similar to this world. Our senses there respond as they do here, but owing to its finer density, the mind can work on etheric matter in a way it cannot do here. Hence it is, in a sense, a mental world, as our thoughts there condition our environment to a greater degree than they do here.

Physical science deals with physical matter, something we can sense. Psychological science deals with etherial matter. I use the word *matter* meaning substance. We cannot sense etherial matter, but they can. Its atomic structure, I am told, differs from that of our matter. It may be ether, or something akin to ether for all we know to the contrary. Physics and psychics are twin brothers, which makes it easier for a physicist to understand psychics than scientists in other branches of knowledge. Hence the whole tendency of physical science to-day is towards the view that not physical but etherial matter is the basic structure of the universe. Only the ignorant affirm that just what we sense is real, that beyond this range of sense nothing exists. Our range of sense, our sight, our touch, our smell and hearing are limited to the last degree. We know that the spectrum of the spectroscopy proves the very limited range of our ordinary vision, at any rate as regards colour, and that further ranges of vibrations of what would equally be colour, could we see them, extend on either side.

If we consider the whole range of vibrations per second as extending the space of one year, the extent of those perceived by us as one second, i.e., as a second is to a year, so is the perceived to the unperceived. The perceived vibrations as compared with the unperceived are as less than an inch to a mile. It is evident that there lies an enormous region for other life to inhabit in this world of ours, a region quite beyond our normal sense-perceptions.

I am inclined to think that the most reasonable explanation of clairvoyance and clairaudience, at least in many cases, is due to abnormal sight and hearing, in other words, the clairvoyant and clairaudient can pick up light and sound vibrations beyond the normal limit. They possess particularly acute hearing and vision. Until you clearly understand that the universe is substance in various degrees of vibration, hence in various degrees of density, that our senses here only respond to a very limited range of vibrations, to what we term physical matter, that outside these there is a universe full of life which responds to a higher range of vibrations, unreal to us, but more real to it than physical matter—you cannot grasp or understand in all its fulness the psychical phenomena which develop through mediumship.

I shall now tell you what I have been told regarding the production of what we term the independent or direct voice. I have had no means of proving these statements and they are only of value if what I have been told has been told to others at different times and places.

How the voice is produced.—To obtain the independent voice, we require in conjunction with those in the spirit world to make the necessary conditions, otherwise the phenomena will not take place. They on the other side require our co-operation just as much as we require theirs. We are the passive, and they the active co-operators. We require an individual, the medium, possessed with certain vital forces or substances in a degree more than normal. To these we, the sitters, supply our own normal forces or vitality. We sit in a circle in complete darkness with one or more metallic megaphones in the centre and vibrate the atmosphere by singing for the first quarter of an hour. After we have done that, we have done our part; the rest and much the greater part is done by those who are working with us beyond the veil. As my investigations progressed, so was I impressed with the complications of the procedure in the spirit world necessary to produce the conditions to make communication possible. A group of spirits expert in the handling of the chemical substances work along with us. Immediately we assemble, they get to work to do their part. The group consists of a director of operations, one or more chemists, one who moves the trumpet in the direction the spirit wishes to speak, one who gathers the substances from the medium and the sitters by connecting them up with the chemist, who draws from them the necessary material and forces. These lines of force, magnetic

lines I am told, extend from the sitters to a central point, and the substances drawn from the sitters are gathered by means of these by the chemist into a bowl into which he also adds etheric substances of his own. Another of the group helps newcomers to speak, telling them what to do; others bring spirits into the circle, and Whitefeather, to whom I have already referred, a Red Indian, considers himself the most important of all, as he is detailed off to give warning when a seance is to take place so that all the operators may be present and at their posts.

Such is a general description on each side of the *modus operandi* of the independent voice, on the physical and on the etherial sides of life, but given the necessary conditions, what is the explanation of all that takes place?

First of all we must accept their statement that the etheric body is in every way a duplicate of the physical body, both as regards all internal and external organs. In spirit life communication takes place in the same way as in earth life. The vocal organs vibrate their atmosphere, the tongue moves, the lungs draw in and expel the equivalent to our air, everything proceeds as it proceeds here on earth, the only difference being that it is all taking place in matter at a different density, at a much more rapid rate of vibration. Thus their vocal organs, though they can operate in a world of rapid vibrations, cannot do so in our world of slower vibrations. Their texture is too fine for them to have any effect on our atmosphere. New conditions must be created in which vibrations are slower. To obtain these, absolute darkness is necessary, as the rays of light break up and disintegrate these finer forces and substances with which they work. The best results are obtained when the nights are clear and the atmosphere is free from moisture. At the best, the conditions permitting speech are very finely balanced; and besides the foregoing the sitters must be in good health and harmonious amongst themselves.

(To be continued.)

PSYCOGNITION: A QUESTION OF TERMS.

To the Editor of LIGHT.

SIR,—At the risk of undue frequency therein, I venture again to intrude on your space—this time in regard to the words "Psychometry" and "Psychognition."

The latter word seems to me simply impossible. It is an outrage on language. Whatever its inventor may say about a child born of mixed parentage has no bearing whatever on the coining of a word. But even this mixed derivation would not be its worst fault in itself.

Take the words Psycho-logy, Psycho-analysis, and for that matter Psycho-metry. The hyphens I insert are intentional. These words are derived from combinations of the root Psycho with other Greek words. But the awful invention of your correspondent is nothing of the kind. It consists of the root Psy and the Latin-derived English word, Cognition. You cannot escape that, because the essential Greek Chai (X = ch) has been abandoned for an English C. Any way, if you ignored this literary crime and split the word after the second syllable, you would have Psycho as one root and gnition as the other.

This is my view, at any rate, of the linguistic aspect of the matter.

There is another side. Our friend really means Psychocognition. But what would that word really mean? Surely Cognition or Conscious Knowing by means of the Soul or Spirit.

To begin with, is there any Cognition by any other means? It is more than doubtful. We do not, of course, know what the dividing line is between cerebral and spiritual processes, but we have good reason to think that the former never take place without the latter, and most certainly never do consciously, which condition is the implication of the word Cognition.

However this may be, the one thing that seems to be a real and distinguishing feature of the process now called Psychometry is that it is a form of Cognition or Mental Perception which depends especially upon some physical or semi-physical (that is mixed languages, by the way) emanation from what we commonly call inanimate objects—rings, gloves, letters, watches, keys, etc. If we are to have a satisfactory term for what we call Psychometry, which translates into the quite absurd rendering "Spirit (or Soul) Measurement," we need to pick out this distinguishing characteristic of "Psychometry" and find a term which conveys it.

In my own book, "The Verdict?" I attempted to do this, and the only term which I could hit on which seems to "do the needful" is "Permaternal Cognition." I need not enter further into the arguments for this term, as they are set forth in the book itself. But I do claim that it expresses the process a great deal more accurately than either Psychometry or Psychognition. I admit that it is a little clumsy, but Accuracy should never be sacrificed to Brevity. And we most certainly do need to revise our terms in Psychic Terminology. "Automatic Writing," for instance is a downright absurd term, as I also argue in the same book.—Yours, etc.,

"TERTIUM QUID."

Transvaal.
March 28th, 1924.

SOME CONDITIONS OF LIFE ON THE OTHER SIDE.

THE RELATIVITY OF ETHER AND MATTER.

BY COLONEL R. G. BERRY, M.R.I.A.

For some years past I have been asking questions in regard to the other-world states, and the recent publication by LIGHT of Sir Oliver Lodge's most interesting lecture on "Mind and Matter" has suggested that I should gather up my material and submit it to readers of LIGHT instead of hoarding it. Judging from the correspondence that arose out of Sir Oliver Lodge's address, there appears to be considerable interest in other-world conditions, and their relation to terrestrial states. I would, at the same time, remind your readers that the subject is by no means new and that the history—so to say—of the investigation is contained in "The Doctrine of the Subtle Body in Western Tradition," published in 1919 by Mr. G. R. S. Mead; indeed, the idea pervades all his writings.

The communications given below are from two brother officers who were killed during the war. This communication started by a question addressed to me, "Do you wish to ask me anything?" I replied, "Yes, I want some information about the astral plane and its relative position to earth and the spheres." Here I was cut off short with—"For place substitute condition." Persisting, I said that I had been told of a person who had disappeared and whose suicide was suspected; enquiries were made on the spirit side without success, it was stated that messages had been sent out and the spheres searched without result, indeed, it was dogmatically stated, "He is not over here." In the meantime, another communicator had brought information as to where the body would be found. Asked for a reason why the person could not be traced, the reply was that he was in the astral sphere. This answer suggested a locality different from earth and the spheres. Is there an astral sphere? I thought it was purely theosophical speculation and did not apply to Spiritualism. The reply explained that the person referred to was for the time in a desperately material state, and would remain near his body, but that did not show that the astral plane was necessarily near the earth and not in the spheres. "Then have you a geography of the spirit places, have you the relation of here and there?" "Well, we know our way about," came the reply. "What I mean," I asked, "is, is there a relation of 'above' and 'below' and 'between'? Are the spheres above the earth and is the astral plane 'between' the earth and the spheres? Is not the astral plane next to the earth and the spheres above it, as it were, in space, so that the astral plane being the nearer is the more material and the others less so?"

The reply I received was in substance as follows:—

The astral plane is a condition very near to earth; but, even it has varying states and conditions. Material conditions of the emotions and life cause or create the state. In the astral plane there is the condition of the "Mists," a mental condition, and other conditions. This is the condition of many who come over here. There is here and there. Many change that condition quickly. They throw off matter and etherialise quickly. Some cannot do that; and if in the material condition some one very greatly wishes for some material thing, then, if it is for his good, he gets it. Whatever can be obtained on earth can also be obtained here, for our condition includes earth and all that appertains to it. If a newcomer wants food, or a smoke, he can get it; but as his conditions change, that is, as he sheds dense matter and becomes more etheric, he does not wish for it longer. It is not a question of "above" or "below" or "between," but "through." Our world includes yours. You are in a dense foggy state—the state of matter; we are in a less dense state. The substance composing the two states appears to be ultimately the same, only in different states of density.

As the ether penetrates all space and all matter, so can we who are of the etheric state penetrate all matter; and space, as you call it, is our home, our country, and in what you call space there are many lands and seas and countries, just as real as the same things are to you on earth. They have their own geography, but, its relation to earth geography is difficult to describe, for it is not "above" nor "below," but "through." In relation to the etheric states the material states do not—as it were—exist. You and your earth don't exist, so far as we are concerned. We can carry our geography through the place where the earth should be without any interference of the one with the other, for the simple reason our "earth"—as it were—not only connects up all the planetary bodies but interpenetrates them. If you step off earth you step on to another "earth," but it is a different medium or condition, just as if you became a fish going through water instead of an animal being on land.

The medium in which we live, and of which we are composed, is like water, in so far that water can interpenetrate earth, or like air, which is between all the particles of the soil, so the ether interpenetrates everything. If you go to bed your body is laid horizontal to the earth, should your spirit body leave it, in doing so it might turn round and stand vertical to your horizontal body and right through it,

the physical body is no impediment. Your spiritual or etheric body interpenetrates your physical, finger to finger, organ to organ, but you could take the two of them and turn them crosswise and each would still be complete and interpenetrate where they touch. Each belongs to a different medium and exists in a different state. To you, your earth is solid, but you are not aware of the air, except by its movement. Your solid earth is as the air to us—we pass through it, and need hardly be aware of its existence, except that it is thick and dense, the consistency of pea-soup as compared to water, or, as a London fog to mountain air.

Ether pervades all space. Matter is a localised, denser and grosser form of ether. Matter is not cohesive, but is interpenetrated by, and held together by ether. The physical body consists of atoms of matter moulded into form. Similarly, the spiritual or etheric body consists of atoms of ether moulded into form. The etheric body is similar to, or rather, just the same as the carnal body. It is as real to us as your body is to you. Our bodies are to us exactly as solid as yours are to you, except that they feel lighter and we have no pain. If I meet you I can go through you, but, if you could see me you would think you had gone through me. Matter is no obstacle and we are not conscious of it unless we put ourselves into the condition to be so.

There is a great ocean of ether that pervades all space; the planets are like islands of denser matter in it. It is not clear whether these islands of matter occupy relatively always the same place in the sea of ether, or whether they are moving through it. In other words, whether the world of ether is stationary and the whirling planets are moving through it, or whether the world of ether is revolving also and the planets, therefore, move with it, and always occupy the same places, or whether (a third possibility) both are moving but at different rates of speed; whichever be the case the etheric world is like your world, laid out on "Mercator's projection" with its seas, and lands; but here and there at definite intervals are dense lumps, like granite rocks of coagulated stuff, something denser than the etheric land, but it is not closely packed together, for all this dense mass is interpenetrated by the ether substance; in fact, it is the ether substance that has got curdled, and the floating curds appear to be closely joined together. I hear you ask, is it like a wireless wave? No, it is not altogether like a wireless wave, for the wireless wave penetrates matter but does not pervade it, but the ether not only goes through, but pervades it entirely. Matter is ether in a different state of density.

Now it is not that the earth is "a place"; earth is a "state" of gross matter; compared to the etheric atmosphere earth atmosphere is like thick, grey fog, or even denser than that, like the greasy, oily smoke that comes from oil fuel. Carry this idea on to apply to land and water and you have an idea of the comparative difference, but not quite, for there are conditions in the etheric state unknown to the terrestrial. Man, composed of spirit, soul and body, while in the body of flesh is not in a "place," so much as in a "state" of gross matter. The soul is the vehicle of the etheric world and when it changes its state from immersion in mud, as it were, and comes out on to the etheric land, more or less of the mud still sticks to it, not on the surface, but through and through, and this has to be got rid of. Some etherialise quickly, others cannot do that, and when in this state may want things that properly belong to the material state.

If in the material state one has indulged excessively in, say, whisky, tobacco or lust, each act leaves a certain impression on the mind, and the repetition of such acts forms a mental habit. That mental habit remains after death—which is, after all, only birth into the etheric state—and when the soul comes over it carries this habit with it, and the more gross the habit, and the greater the number of such habits, the more gross is its condition. When those pass over who are very material they do not understand the change; in fact, so like earth are the conditions here they may not know that there has been any change at all, so they will still want what they have been accustomed to. Here they can have anything or do anything, provided always they don't hurt anybody or anything. But not being any longer in material conditions the effects are not the same—there is a want of satisfaction; still, he goes on doing the things that have formed his mental habits, and this may last for a very long time. This state of isolation in the mental habits formed in the material state is even more intense—it is like a "glorious drunk," not once in a while but perpetually; it is ever with you and you can't get away from it, so in time you come to loathe the very sight of it; then comes the turning point. This is the state called "the Mists." The state of the Mists applies to other than purely carnal conditions—conditions like drink and lust. You can get an idea of the condition. You smoke and have given it up; if you give it up gradually—cut yourself so much each day—you never feel you have had enough, and are craving for more. You cut it clean off and you know the intense desire there is for the old habit until you master it, even then, for years afterwards, the craving or longing still crops up and you may go back to smoking—so it is here.

Now with regard to more purely mental states, if one can say so, for both are mental. But mental states, such

as intense selfishness, avarice and covetousness, also form a state of the Mists because they beget isolation and shut-inness. Miserly and selfish conditions engender a state of cold. A selfish person is cold towards others, especially if you want anything from him. As selfishness increases so the cold grows, and when he comes over here he finds himself not only in Arctic conditions, but absolutely alone, for after all he has been shutting himself away from everybody for years, and the effects are accumulative. It is all so logical.

Now you come to one of the characteristics of ether and of matter and the difference between them; ether, as it were, materialises the Arctic conditions, for it is subtle enough to be acted upon by mind-force, and matter provides fog. There is a kind of symbiosis between them, as they both spring from the same root. The root of matter is ether. Matter is to Ether what a London fog is to the highly rarefied air on the top of Mount Everest, but even more so. The etheric world is as real as your world, it is very much like earth, but earth made perfect. There are the same seas and lands and the vegetable and animal kingdoms. There are the same laws, but other laws unknown or unrecognised by modern science also prevail. It is just what you would expect of evolution. And so it goes on in the etheric state, the same evolutionary progression, and some day the etheric body even is shed for something even finer—but that is a long way ahead. In a sense we even die here; that is, when we have progressed a long way, we, as it were, go to sleep and a change takes place, we still have a body but it is so rarefied that it is invisible to those in the etheric state, just as etheric bodies are invisible to those in the material state. You call it "initiation," meaning that the change is not confined to time or place but to some extent can be brought about here and now. So you can now see what is meant when it is said substitute "condition" for "place." "Place" is a relative term; it is the relation of this thing "here" to that thing "there"; "condition" is more permanent for it is within you; it is part of yourself. The material condition is suitable to your present environment. Man is like a duck, which can live on the land or take to the water; but you can drown a duck. Most men are drowned in matter, and forget that they are, so to say, amphibious; for the greater part of them belongs to the etheric state, and their spiritual bodies and the Divine spark which they contain actually function in the etheric state. The two states interpenetrate each other, and what is more, there are more states also. You say you have a "spirit"? Well, there is a spiritual state also, which equally pervades the two other states and co-operates with them. There should be conscious co-operation in all three states. If there was an actual symbiosis—a systematic conscious co-operation of man's tripartite entities—nearly all the trouble would be over, and it is this conscious co-operation that

initiation tries to bring about. Initiation is simply the awakening of the etheric and spiritual consciousness. A man might be a great athlete and yet be utterly ignorant of aught else. The fact that he could not read nor write and that he was utterly untutored would not prevent his developing his muscles although it might handicap him in other ways. A pugilist need not be a scholar; if he were he would probably not be a pugilist. Now man develops his material state—his material consciousness, and mostly utterly starves his other consciousness. The consequences are that his etheric consciousness does not develop, nor does his spiritual. The etheric body, when so neglected, is like a dwarfed and stunted and emaciated waif, or like a gnome, old and withered and stunted, wrinkled, flabby and emaciated, whereas it should be a glorious thing, taller than the natural or material body and radiant with light. Frequently it is dim and dwarfed and it has to be cured and cleansed and nourished like a waif in Barnardo's Homes before it can grow up here. More than that, there is a further parallel between the two. Boys in school are turbulent and mischievous; a waif usually has these traits, and cunning added to an experience which is not of a good sort. It is like a sort of disease of a body lacking internal secretions. After cleansing, it wants treatment analogous to doses of thyroids and pituitary extracts and other things.

A NOTE TO THE ABOVE.

Some friends who have seen this paper have urged recasting some sentences with a view to making them clearer. I am reluctant to do that, and, having thought it over, have decided not to do so, for the points indicated are really technicalities and indicate ideas with which both the communicators and myself are familiar. It would take too much space to explain these technicalities at length, and I am sure it will suffice for readers of *LIGHT* to merely call attention to them, or some of them. Thus, take the idea of immersion in mud, the parallel is to be found in the Greek idea of the condition of souls in Hades. For "drowned in matter," "divine sparks" and "conscious co-operation in different states" analogous ideas may be found in Gnostic and Hermetic literature and in the literature of mysticism. The "Initiation" referred to is superphysical initiation. The gnome idea embraces by the reiteration of adjectives certain cycles of ideas, one of which will be found in the Nibelungenlied while the other must be sought in Celtic literature. So, too, with the final part in medical metaphor, pituitary extracts regulate growth, and so on. The curious thing about the messages is that just the right words have been used to convey certain pictures and ideas. The acquirement of those ideas has been a matter of time and reading, which all readers of *LIGHT* can do, or have done, for themselves.

THE RETURN OF OSCAR WILDE.

BY A NON-SPIRITUALIST.

"*Psychic Messages from Oscar Wilde.*" Edited by Hester Travers Smith. With a Preface by Sir William F. Barrett. (T. Werner Laurie. 7s. 6d. net.)

This is a remarkable book. Some will regard it as a magnificent addition to the proofs of spirit communion; others, more sceptical, may attribute its origin to Telepathy, self-deception, or deliberate "fake." Whichever way we regard it, this work remains absorbingly interesting and entertaining.

It is a record of communications purporting to emanate from the late Oscar Wilde, obtained by automatic writing and the ouija board through the mediumship of Mrs. H. Travers Smith.

The communications, which cover a period of two months of the year 1923, read so exactly like Wilde, with his peculiar jewelled imagery—and needless to add, with his monumental egotism—that one is forced to peruse the book to the end, and lay it aside with a desire for more.

Not only are phrases and turns of speech such as Wilde would have employed, but the philosophy and point of view are his also. For instance:—

Don't talk to me about work, dear lady. It is the last resort of the mentally unemployed.

Whistler . . . had all the charm of being perfectly incomprehensible. . . . His pictures were interesting, but not so interesting as the things I should have said about them.

Speaking of George Moore:—

The continual flow and ripple of Moore's prose lulls the reader into a dozing state . . . never a clear or masculine idea, but the half-tone delicately sexless, sustained throughout.

A patronising note for Thomas Hardy:—

A very harmless writer, Hardy. He almost succeeded in being a little risky now and then in that dull period when he wrote. I well remember how his "Tess" set

maiden hearts a-throbbing. It was a tale which might attract the schoolgirl who imagined she had just arrived at puberty; but as a work this book is shapeless.

Of Meredith:—

He, of course, was a man without any appreciation whatever of beauty, but he had a most ingenious way of plaiting words so that his most ardent admirers could never extricate his thoughts from them. They clung about his ideas as barnacles on an old ship.

One cannot help feeling that Wilde would have said exactly these things. The cynicism, the curious penetrating quality of mind, the verbal felicities, and, above all, the delicious egotism are all there. In one sense they are more convincing than the sensuous word-clusters which Wilde loved to assemble (a trifle self-consciously perhaps) several examples of which are to be found in the work under discussion. For instance:—

. . . women, who like dancing flowers sprang on my path, these jewels who crowned me with torturing pleasure, were the strings of my lyre.

Humour, the peculiar stinging Wilde-ish humour, is abundant. For instance, in reply to the question, "What do you think of the Sitwells? Have you read their poetry?" the reply was:—

No, I do not spend my precious hours catching tadpoles. I can only leap into the minds of those who have a certain value. Below this standard I cannot sink."

Humour, in fact abounds in these pages, and this quality alone—apart from any other reason—makes them eminently worth reading. It also gives that additional ring of truth which makes one inclined to accept the communicator as being the person he represents himself to be. His view of death, for instance, sounds authentic. Had it been of a lofty, sublime nature, one might have doubted. But when the unseen communicator says:—

Being dead is the most boring experience in life. That is if one excepts being married or dining with a school-master,

one can only reflect that if this not Oscar Wilde, then it ought to be.

D. N. G.

LIGHT.

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THE GOODNESS IN EVIL THINGS.

"There is some soul of goodness in things evil
Would men observingly distil it out."

—SHAKESPEARE.

It is for man to filter out of life as many of its impurities as he can. But all the time Nature is at work on the same process. By co-operating with her intelligently we can hasten the work and so avoid the pains and penalties that infallibly attend any neglect to do so. But whether men aid in the process or resist it, the work will be done. It is a part of human evolution.

Meantime we may "observingly" note some instances of the process, picking out examples of the "soul of goodness" in "things evil"—"evil" not in any absolute sense, but only by contrast with those higher standards which social evolution is continually setting up.

To take a general instance, we see that persistence in evil living tends to extinction. All the forces of Nature are arrayed against it. She does not always punish swiftly any infraction of her laws. Sometimes the process is slow, but it is always sure. The law-breakers, whether individuals or groups, are in the end extinguished. They die out, and are flung on the rubbish heap of the ages. The soul of goodness in the "evil thing" disengages itself and passes upward.

We have had occasion more than once in these pages to quote the grim saying: "There is nothing more frightful than ignorance in action." To intelligent observers of the career of Spiritualism, the proverb has a painful significance. They have seen so many examples of the devastation worked by this same active ignorance. But even that has its element of good. It passes through the alchemical processes of life and leaves its impurities behind.

We have observed how from time to time there come into the arena in which the battling forces of Spiritualism and Materialism are arrayed, new and doughty champions of our truth. They make their mistakes from excess of zeal and defects of experience, but we are well assured that their faults err on virtue's side. The very impetuosity of mind and disregard of consequences which led to failures also brought about great successes. They tried rash and seemingly hopeless experiments and came out triumphant where the more discreet and experienced fighters would have held back and achieved nothing. Their hearts "were in the right place," as we say, and that is the essential thing. It is the heart, as Burns remarks somewhere in a very limping rhyme, that makes us right or wrong. That is the "soul of goodness" in many things that we might otherwise regard as evil.

There is a sour and censorious morality which led a cynic to remark that morality is never happy unless it is condemning something. Let us be wide-minded

and refrain from complaint even about a more mischievous form of ignorance—the bumptious ignorance of the person who comes into Spiritualism swollen with vanity and self-conceit, and like Theudas, "boasting himself to be somebody." Theudas, as we learn from the Acts of the Apostles, was slain, and his followers either shared the same fate or were "scattered and brought to nought." So always it is the law of justice is not to be evaded. And yet doubtless there was some good in Theudas; he made some contribution to the general sum of usefulness.

It is so with our modern Theudas. Their pretensions are seen through by all but the very dull. They would fain be leaders and dictators, the shining, central figures of a world-movement, and, as a short cut to this attainment, are not too scrupulous about appropriating the credit due to others, supplementing this by vainglorious testimonials to their own powers and achievements. Presumptuous and self-sufficient, they contrive to cut a figure for a time, secretly laughed at by many and almost worshipped by a credulous few. And then they pass out of knowledge and remembrance. We have seen many of them in our time, rushing skyward like rockets and ending in the rocket fashion. Yet always we noticed that they left something valuable behind, even if it were but a warning and a lesson. Sometimes they drew the attention of sensible people to our subject, much as the braying of an ass might lead some traveller in a pathless forest to a camp where he could gain food, warmth and shelter. So, a good word for Theudas.

Finally, one more instance out of scores: the credulous Spiritualist, for there are credulous Spiritualists. It is the fashion to condemn them. But they have important uses in the economy of life. They have the "open mind"; a little too open, of course, but even that is better than the closed mind. They gather up much rubbish, but they gather realities with it. They provide raw material for the scientist and the philosopher. They keep open the channels of communication between the two worlds. They are full of superstition, but superstition is quite frequently the garment or husk by which truths are conserved until the world is ready for them. And if they are apt to attach a tremendous regard to incarnate spirits as against souls in the flesh, that is merely to adjust the balance against those who take the other extreme.

With our "myriad-minded" poet, then, we see how the soul of goodness is in everything, and discern that but for that element it could not exist.

THE MESSAGE.

Dost thou not know, dear heart, that I, returning,
Am nearer to thee, than in days of old,
Canst thou not sense my presence, and my yearning,
Love's message to unfold?

How could'st thou dream that I should pass and leave thee?
Dear, where thou art, there must my soul abide;
Nor death nor time could of Love's aid bereave thee,
And I am by thy side.

Dost thou recall how on this earthly passage
Alike we shared its burden and its pain,
While Love, triumphant, with its wondrous message,
Led to the heights again?

Canst thou not hear sweet fragments of the singing—
Immortal chimes that thrill from star to star,
Filling the skies, and in the darkness ringing
With echoes from afar?

Stretch forth thine hand, and let me lead thee slowly,
On thro' night's shadows to the distant shore,
Straight to that Home Eternal, pure and holy,
Where thou shalt weep no more.

—R. V. BALLARD.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE Lighthouse WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

In an article on "Our Psychic Investigations," by J. Malcolm Bird in the "Scientific American" for April, an invitation is given to outstanding mediums to visit New York. We quote the invitation in extenso:—

It has been a matter of severe disappointment to us that, to date, our psychic investigation has attracted only mediums who have turned out to be of small genuineness or none at all. In order that there may be no material obstacle in the way of participation by any medium of high calibre, we now make this offer: To any such medium we will secure passage to New York, maintenance here for the necessary period, and passage home; and in the event that the medium accepting this offer fails to win our 2,500dol. award, the money thus disbursed need not be repaid. The offer applies to the mediums Hope, Powell, Kluski, Willy and Rudi Schneider, "Stella C.," Frau Silbert, Mrs. Deane, Miss Besinnet, Mrs. Wriedt, and Jonson; as well as to any unnamed medium who proves worthy of consideration.

Spiritualism sometimes comes by its own, even in this world's affairs. A "healer" was charged by the police at Wimbledon "that by subtle means and devices he imposed upon and deceived certain of His Majesty's subjects at Twyford." The case arose from the death of a man who had at one time been under the care of the "healer," but, unfortunately for the police case, neither the widow nor the other witnesses called admitted having been deceived or imposed upon by the defendant, and stated that they still had complete faith in him. Consequently he was discharged by the Bench. It is a pity the authorities of this district cannot make better use of their time than in instituting prosecutions of this sort, for as a Sunday newspaper points out, were St. Paul and the other apostles living to-day, they would come under the police ban, and be rated as "rogues and vagabonds."

According to the "San Francisco Chronicle," Police-inspector Kyle relates the case of a dream of a murder, which was verified in the minutest detail, and which led to the trial and execution of the murderer. The statement made by the dreamer, Mrs. Marietta, was as follows:—

I dreamed that Wilkens was sitting opposite his wife at the table. They were quarrelling. It seemed as though it was late at night. She was in her nightgown. She arose from the table and went into the kitchen. While she was gone Wilkens reached across the table and put something from a bottle into her coffee. She came back, sat down and drank it. She was seized with terrible pains and rolled to the floor. The dream became faint and things were not so plain. Then it began to clear up again. He wrapped her body in a gray blanket with a red border and carried her outside. At the back end of the lot there is a small shed. Placed on boards in one corner is a pile of coal. He removed the coal and the boards and buried her body in the corner. I saw him do it.

This was a sufficiently categorical vision. There have been other instances of dreams fulfilled in minute details, but such cases are uncommon.

In the "Daily News" of the 17th ult., a Mr. W. Keith writes to say that Sir Arthur Conan Doyle "does not necessarily silence unbelievers" by asking them to state what evidence would be considered as proof of survival. He continues:—

The best evidence in the world would not convince a man of something inherently impossible. We do not change our views of the universe on such grounds. There must be a stream of evidence to convince us of such realities.

Surely the "stream of evidence" is as old as the existence of man; unless one is intentionally blind. Besides, who dares to decide the inherently impossible, in the face of recent discoveries?

The "Wesleyan Methodist," in an article on survival, compares the sceptic and the believer, and remarks that the former shrinks from his own conclusions, while the latter holds his faith almost lightheartedly. The following extract illustrates the argument:—

No one views the thought of extinction save with shrinking. We know what Professor Huxley thought on this. Writing to Charles Kingsley, he said: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all times with a sort of horror that

in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal."

Mankind has always hated the idea of extinction. The soul shrinks back startled at destruction because of the divinity that stirs within it. The belief in the life after death is universal. Many and various are the conceptions of what that life may be, but there is universal agreement as to the belief that such life shall be. "What shall we do with you?" asked the inconsolable followers of Socrates, "when you have drunk of the poison and are dead?" "You can bury me," he answered, "if you can catch me."

The "North-Western Daily Mail" reports a sermon on Spiritualism by Canon Symes, at Barrow. The report is entitled "Dabbling in Spiritualism," which, unintentionally but effectively, expresses the Canon's own position in the subject. It is a great pity that leaders in the Church cannot master a subject before they lay themselves out to condemn it. In his conclusion, the speaker says, with respect to the vital facts of religion:—

Neither of these is touched on by Spiritualism. Spiritualism only treats of the life after death. The great failure of Spiritualism is that it has nothing to tell us, except that persons who have passed over can possibly get into touch with us. But we Christians believe that the blessed ones are passing into a higher and nobler sphere. We believe and pray that we may some day join them there. They are progressing ever upward and onward, and have left earth, with its sordid cares, its sin and failure, its crosses, disappointments, sufferings, far behind.

The merciful view is that the Canon is not aware of the facts, otherwise it would be necessary to use stronger language.

Scientists show a great tendency to be dogmatic along the lines of their special subject and to attempt the explanation of the "unknown" along such lines. Thomas Edison repeats this method in an article in "Nash's Magazine" for April, where his views on Immortality are given by Allan Benson, a close friend, from long continued discussion with him on the subject. His views are summed up in the following dictum which precedes the article:—

I believe the form of energy we call life comes to the earth from some other planet or from the great spaces beyond us. The dissolution of the body means merely that the life-force that for a time expressed itself through this particular body will henceforth express itself through something else. Cells that have what we call good instincts will seek to combine with other good cells. And likewise the cells that have what we call bad instincts will seek to combine with other bad cells.

The same magazine contains a story named "The Miracle of Moon Crescent," by G. K. Chesterton, in which certain apparently supernatural happenings are sufficiently evidential to convince three atheists, it being left to a priest to show the "material" explanation of the episode. Written with a purpose, the crux of the story arrives when the other three question the wisdom of the priest in trying to explain away a miracle. He replies:—

I believe in miracles. I believe in man-eating tigers, but I don't see them running about everywhere. If I want any miracles, I know where to get them.

And on the reminder that he is losing a useful weapon, for "a miracle like this will knock all materialism endways," he continues:—

Well, you wouldn't suggest I would serve religion by what I know to be a lie. I don't know precisely what you mean by the phrase; and to be quite candid, I'm not sure you do. Lying may be serving religion, I'm sure it's not serving God.

There appears somewhat of a boomerang flavour about the last quotation, at any rate from the Spiritualist's point of view.

The Conference of the Yorkshire District Council of Spiritualists, held in Sheffield on the 21st ult., was a sufficiently important event to secure conspicuous notice in the local Press, including the "Yorkshire Telegraph and Star." It was marked by the attendance of an extraordinary number of young people, partly, no doubt, by reason of a Lyceum session, which was held in the morning, and concerning which it is stated that the British Lyceum Union the activities of which extend all over the Empire, comprises some two hundred and fifty-one branches, with a membership of fourteen thousand, eight hundred and forty-four. Amongst the speakers at the Conference were Mr. W. G. Gush (Huddersfield) and Mrs. E. A. Cannock, the well-known London medium and speaker, who replied effectively to some hostile criticism offered by the Rev. J. A. Thompson, a local Wesleyan preacher.

W. W. H

CANCER AND ITS CURE.

[We have received the following record of some inquiries made by psychic methods regarding cancer and its cure. The correspondent ("B. E. A.") who sends them will not consent to her name being given (which in itself is not of much importance in this case) and we are simply told that the replies were obtained by automatism. We give the communication for what it may be worth, accepting no responsibility for the statements made. They strike us as being at least sensible and quite possibly well-founded.]

NOVEMBER 8TH, 1923.

(There is a terrible disease called cancer here. Can you give me any idea as to its origin or possible cure?)

The Control.—"I can give you some idea of its origin; but so far people on your side have not discovered it. It is in reality due to a very small parasite which enters the body through the mouth and finds lodgement through a certain condition of the blood. This gradually hardens a section of the flesh through its own exertions. And after it has thoroughly taken root it spreads and spreads these tiny fibres until a hard impenetrable mass prevents the blood from circulating and drives the poison into the whole body. This is the actual cause. And until they find a suitable serum to kill this parasite they will not destroy cancer. When this parasite has entered the body and taken deep root no cure will be of any avail. The treatment you give it is either with the knife, which is efficacious if the disease is discovered in time, or with light. These two treatments do not really touch the trouble unless the part is entirely taken away. What really is of use to destroy this parasite is a mixture of witch hazel together with a drug which is forbidden now. I mean cocaine. It is a most useful thing in destroying this creature, but the trouble is that it is not discovered until the creature has taken deep root there. Then either of these is useless. You see hardening has taken place through the little germ's continual dispersion of a secretion of its own, and so the poison has sunk too deep. I do not think there will be any cure until they have experimented and discovered for themselves this tiny parasite."

(What produces the germ?)

"It comes through dust as a rule. It can live on certain particles in the air which nourish it, and hundreds and thousands of these are swallowed by you every day. It is as with every disease, it is only under certain circumstances that it can take root."

At a later date another control was asked if he could find anyone to come and speak on the subject of cancer, and a few days after the following was received:—

MARCH 16TH, 1924.

The Control.—"I have looked for some person of note. There is but one man, who would not give his name, who seemed prepared to speak about cancer, and who was, I believe, a scientist on earth. He said that he would be mocked if he gave his name, that when he was alive on earth and first gave his discoveries to the world he was mocked and jeered at, that now posterity is reaping the benefit of them and praising his name."

(Would you kindly call him?)

"Ladies you must pardon me. I am most slow at this strange method of communicating my thoughts to you. I am not of your great nation, but I can speak your tongue with a most considerable correctness. I have been summoned by one who tells me that your modern savants have not yet found the cure for that most cruel of diseases, cancer. It occupied my thoughts when I was alive and I have even here in my solitude brooded over this strange mystery. Why does the body rot before its time? It has been a matter for a most profound speculation; and I will here indicate my thoughts to you."

(I should be glad if you could help us to find a cure.)

"Ah, Madame, your task is impossible. I, a savant for years, failed to impress my race with the necessity for antiseptics."

"I would have you consider that the body should be regarded first as you would some plant in nature. If you do so it will be found that it is where light is dim that the plant may rot, that it is in dimness that the fungus grows and flourishes. Those human beings who lead a life in which there is the absence of sun, people who live within doors and study or work hard, these are often the sufferers. It is through some poison, I think, that comes from a gland that so injures the body and sets up the rot. I thought it might be the blood for a long time, but it goes more deeply than that; it is the fault of some gland, which helps through its failure to do its duties, to produce these abnormal results. For cancer is an abnormal state. The causes are possibly those of stress in work, which drains this gland and from a lack of sunshine and of pure air. Also if these people live near a river, at its estuary, they will be living in a vaporous bath of air. That is in this case unwholesome. If your modern men would truly know what is the cause let them more closely study the glands. It is one of them that is doing this mischief. That is why in families

often there is a tendency to this disease. It is because the glands are frequently hereditary in their nature. I fear I speak clumsily in your tongue, which is to me strange, but you see if one of your glands, which is much like that of your fathers, is weak, then under certain bad conditions it breeds this poison that sets up the rot in the body at a certain age; it is rare in youth, for the gland has not been strained at that period. It is when it is insufficiently functioning that this strange poison is spread. I would, if I were living, experiment not by cutting out a cancerous growth, but by testing the glands. There is only one gland, which so far can be treated, that is the thyroid gland, but the other glands are of the greatest importance also. I would try to find some method by which I could inject something that would stimulate the adrenal and pituitary glands. It is one of these that is at fault with cancer, I believe. And until your scientist has been able to find out the way to treat these glands, he will not discover the cure to this foul disease."

"It would probably take many years to find out the treatment, but if your savants would study these glands closely they would, like a dog with his nose to the ground, be on the scent of the cause of cancer. But, ladies, cancer can be prevented by not allowing it to grow. It is through faults of living that it often appears; I would suggest that those who live in the open air a great deal, do not suffer from cancer often. Those who work very hard put a great strain upon the gland, which is the root of this disease through its faulty working. Therefore there should be moderation in work, for the cancer might appear years after the period of strain; still it is only brought on partly by that strain. For remember there are many causes, each helping the other; great damp is one, and also, a certain inherited tendency is another. It has been supposed by many that a severe blow received by the body might set up a cancer later. This is not really so, it is an error. Tell your scientists to study the glands. That is all a poor phantom can suggest, for alas, ladies, I have no laboratory here."

"I cannot experiment; I can only speculate. These are my poor theories. Use them if you will; and remember I was one who first realised that antiseptics were essential to surgeons for their work. Ladies, I make my bow and go."

THE PROBLEM OF ATLANTIS.*

REVIEWED BY W. BUIST PICKEN.

Readers of Mr. Spence's earnest effort to deal conclusively with the question of Atlantis should bear well in mind some points of his Preface, in the beginning of which he says that "the purpose of the book is not so much to demonstrate the former existence of an Atlantean continent as to place the study of the whole problem on a more accurate basis than has yet been attempted in recent times." Against frequent positive, perhaps dogmatic, even ardent protagonist expressions, he declares that it is not his intention to leave on the reader's mind an impression of absolute conviction respecting every consideration submitted by him: "Many of my arguments may be traversed," he hastens to add, "but that will not in any way alter my belief in the basic truth of my contention that the wreck of Atlantis sleeps beneath the sea." His predecessors in the study of evidence for an Atlantean origin of the civilisations of Central America and Peru were the Abbé Brasseur de Bourbourg and Dr. Augustus Le Plongeon. These authors "were certainly precipitate," he says, and admits that he "may have fallen into the same error."

The first chapter considers the Atlantis of Plato, the only account strictly in the nature of documentary evidence concerning Atlantis that has come down to us. Belief in the lost continent does not rest, however, on Plato's authority alone, but on a great mass of testimony, tradition and scientific argument: "The gradual growth of certainty in relation to the Atlantean theory closely resembles the process by which the existence of an American continent became increasingly clear to European men of science. . . . The student of tradition will not readily encounter in the annals of his science a legend so persistent or so powerful in the appeal it makes to human imagination as that which tells of a great island-continent sunk fathoms deep beneath the waves of the Atlantic Ocean."

The story of Atlantis, according to Plato, has been repeated many times. It is drawn from the "Timæus" and the "Critias," and founded upon alleged writings by Solon. How far these were traditional, how far historical, it is impossible to tell. Some day the truth may be ascertained "psychognitively." Formerly such stories were commonly regarded as mere myths, of which they are largely composed; now, there is an increasing body of students whose aim is to penetrate below the mythological accretion to the historical origin. Mr. Spence, for instance, thinks that Plato set down the story of Atlantis much in the same spirit as Geoffrey of Monmouth gave us the tale of Arthur.

* By Lewis Spence. William Rider & Son, Ltd., price 10/6 net.

or Homer that of Troy. He does not believe that Plato in those Dialogues intended to allegorise as Sir Thomas More did in his "Utopia," or Mr. Wells in "Men Like Gods," and he points out that Plato makes Socrates say the tale is "suitable to the festival of the goddess" (Pallas Athene) and has the great advantage of being fact—not fiction.

At the end of an able examination of Plato's story Mr. Spence writes: "No hypothesis of the former existence of Atlantis can be built up on the Platonic account alone. This has been the grand error of many of the former protagonists of the theory. Plato's account but furnishes the clue. To attempt to justify every one of its assertions is as futile as to try to do so in the case of the Trojan or Arthurian legends, and that is one of the reasons why I have not attempted to draw from the 'Critias' or the 'Timæus' any proof which would not commend itself to strict literary or historical opinion."

Accordingly there follow chapters on evidences from many sources, displaying extensive research into world-wide tradition and mythology, all converging interpretively towards central relationship with the Atlantean theme. In the Evidence from Geology is given a *précis* of the important paper entitled "Atlantis," read by M. Pierre Termier, a geologist of high authority, before the *Institut Océanographique* of Paris on November 30th, 1912:—

Geologically speaking (writes M. Termier) the Platonian history of the Atlantic is highly probable. . . It is entirely reasonable to believe that long after the opening of the Strait of Gibraltar certain of these emerged lands still existed, and among them a marvellous island, separated from the African continent by a chain of smaller islands. One thing alone remains to be proved—that the cataclysm which caused this island to disappear was subsequent to the appearance of man in Western Europe.

Then comes the Biological Evidence, leading to the Pre-Historical, in which chapter the Crô-Magnon race figures prominently, and is stated to have first appeared in South-Western Europe about twenty-five thousand years ago. The Third Atlantean Invasion forms the subject of the next chapter, in which is summarised the "ethnological evidence from pre-history." In like manner Mr. Spence gives chapters on the European and the American Traditions, crowded with interesting mythology, history and interpretations. "The Popol Vuh as an Atlantean Record," "Evidence from Central American Archaeology," "Evidence from Egypt, and from Old Peru," "Geography and Topography of Atlantis," "The Flood, with Egyptian and American Comparisons" are headings of other chapters.

The book has sixteen full-page plates. Readers who do not find the mythological details extravagant may accept most of the inferences drawn by the author from them.

HUMAN VISION THROUGH OPAQUE BODIES.

TRANSLATION FROM "HACIA LA IGUALDAD Y EL AMOR," OF BARCELONA, FEBRUARY, 1924.

Before the heated discussion which the publication of the extraordinary case of the son of the Marquis of Santa Cara, with his marvellous powers of vision through opaque bodies had taken place, we had visited Don Joaquin Maria Argamasilla, as the son of this illustrious nobleman is called, having been courteously invited to witness the acts which affirmed the existence of the phenomenon.

Well-known scientific personages had assured us of the truth of the occurrence.

The honour of which the family boasts gave no justification for any doubts, nor any thought of fraud or simulation of which popular fancy is always so ready to take hold.

The occurrences had to be verified, and we attended solely in our double character of medical man and journalist, curious as to the scientific side, but principally interested now from the point of view of information.

In fact, finally we were most certainly assured of the real evidence of the phenomenon.

With the eyes bandaged, without the least magnetic influence, and quite in possession of full consciousness, he was able to read an article in French which we had accidentally taken with us in a silver case which was tightly shut. With the same exactness he indicated all the hours which we marked with a gold watch, the case of which was closed, and we ourselves were ignorant of the position of the hands which were set by chance.

He indicated without hesitation various objects introduced into a metal box the cover of which was inlaid with various alloyed metals, including the exact number written with lead pencil.

Various other experiments yielded the same positive results.

This interesting gift is a certainty and we were quite convinced.

The son of the Marquis of Santa Cara is a robust youth,

with the joy of his eighteen years showing in his face, and he is in perfect health.

His pleasant and cultured conversation reveals an absolute mental integrity; calm in speech, easy in expression, good and sincere in every way; one is quickly convinced that he is a normal being, and without the slightest stigma of suspicion. He most courteously offered himself for all kinds of tests. Fearful of tiring him, we did not insist on any further proofs.

Being curious to know how this faculty was discovered, the Marquis of Santa Cara, who is well-versed in Psychic Science, described the occasion of the discovery of the phenomenon.

A little more than a year ago, the father and son were both present at one of the Court Theatres at the performances of a professor of hypnotism, who showed some curious things which strongly held the attention of the spectators.

One of the experiments consisted in asking some person in the audience to put the hands of his watch at any particular hour, and the medium, who remained in a hypnotised state on the stage, marked the time correctly.

A young lady who was seated close to our interlocutor offered herself instantly, and marked an hour on her little watch which the subject at once named at the question of the hypnotist.

But, the lady ingenuously confessed to the Marquis the agreement established between herself and the actor!

Then Santa Cara drew out his gold-cased watch and brought it near his son in a joking way, and asked him if he could name the hour that it showed.

Joaquin shut his eyes instinctively to such an extent that the ciliary muscles were strongly contracted, and astounded, said, "Wait, I believe I do see it; it is half past six."

As a matter of fact, on the watch being opened, it marked exactly that time.

Astonished, but afraid that it was a mere chance, the experiment was repeated several times the hands being altered haphazard, but he always gave the correct hour.

Thus the Marquis discovered the faculty of his son, and has since followed up various investigations, as we have said, to demonstrate vision through opaque objects.

No preliminaries are required for the experiment. It is quite sufficient to bandage the eyes with a pressure on the eyeball, which is easily done with a compress of cotton-wool between a handkerchief and the eye.

We do not know how to interpret the precise nature of this pressure, whether it is simply a psycho-organic influence, or if the sole object is to detain any other ray which might be able to modify the perception of the object.

In these conditions, with his back to the window, the metallic object is approached from a distance as if he seeks a point of focus, and at a certain moment, without altering the distance, he perceives exactly, and explains the nature, condition and quality of the object.

During the short time that he remains thus, we address to him various questions quite foreign to the experiment and conversation proceeds normally.

The hypotheses which can be given are many, but they are only hypotheses.

A most attentive study of the case is necessary, without prejudice, for us to arrive at the genesis of the phenomenon.

Surely our learned investigators will approach the subject with sympathy, as it need not be the only case of such a strange gift.

The members of the International Metapsychic Institute, invited by Doctor Richet, have had their attention strongly drawn to the case.

Is it to be treated as an irradiation of some unknown properties of light? Is it a phenomenon of metasomscopy or of direct vision in the physical and retinal plane?

Is it a transposition of feelings? Is the phenomenon exclusively physiological or psychical? We incline more to the latter view and imagine a psycho-organic state, contemporary with consciousness in a normal individual, but that is the only hypothesis which up to the present we can suggest as to such a complex natural phenomenon.

The article is signed by Dr. Fernandez del Castillo, of the "Heraldo of Madrid."

THE APOSTLE.

Oft when the Word is on me to deliver;
 Lifts the illusion and the truth lies bare;
 Desert or throng, the city or the river,
 Melts in a lucid Paradise of air,—

Only like souls I see the folk thereunder,
 Bound who should conquer, slaves who should be kings,—
 Hearing their one hope with an empty wonder,
 Sadly contented in a show of things.

Then with a rush the intolerable craving
 Shivers throughout me like a trumpet call—
 Oh, to save these! to perish for their saving,
 Die for their life, be offered for them all!

—F. W. H. MYERS ("St. Paul").

The A.B.C. of Spiritualism.
GUIDANCE AND COUNSEL FOR INQUIRERS.
 Conducted by "Lieutenant-Colonel."

MEDIUMSHIP.

Many people make the complaint that it is difficult to find good mediums, almost as if they were stating that good doctors were scarce. They fail to understand that medical knowledge can be acquired, and while the few may possess a skill that the ordinary man can never hope to obtain, still he can, by study and practice, get a very fair knowledge of the subject, quite enough for ordinary needs.

But mediumship does not seem to be of this nature; a medium is more like an artist; it must be in you, and though the power is improved by study and practice, unless it is there at the start, it cannot be acquired, and born artists are few.

There is a great difference between being psychic and having mediumistic powers. Many people, in fact, probably all of us, are psychic to a greater or less measure. We never know how much we are influenced by other people, whether of this world, or those who have passed out of it, and are so used to accepting all ideas as our own that we never give a thought to whether a large number of them may not be due to the influence of other minds. Whether from this side, or the other, does not much matter, for all are spirits, with spirit-powers, even though they may not know they are using these powers. But the fact of occasionally, knowingly, using these powers does not constitute mediumship, although it is often claimed as such, and leads to much trouble in consequence, for when the power is not available, attempts are made to force it, and even to imitate it, as many exposures have shown.

The true medium possesses a power, denied to most of us, of stopping all personal thought, rendering the mind blank, as it were, to receive the slightest impression from outside. Try it, and you will see the difficulty, for the very effort sets your thoughts racing among all sorts of subjects. In fact, there must be no effort, for the very fact of this would be disturbing; it must be a natural gift.

It is therefore easy to see why true mediums should be scarce, and the more perfect the surrendering of the mind, the better the results obtained.

Mediumship is of many kinds, but can be divided generally into two sections, mental, and physical, of which the latter is looked upon as the more wonderful; but it is really very natural, for the mind knows quite well how to build up any part of a body; it is always doing it, and in the case of some lower animals, fairly rapidly; a crab can rebuild a limb in a matter of weeks. Leave the mind to itself, and with the aid of those with greater knowledge, it can build parts of the body rapidly, and undoubtedly with the same material; but as the old proverb says, "Quick come, quick go," it just as rapidly disintegrates, while the body that has taken years to build, takes a long time to disappear.

Some forms of mediumship, such as the "automatic voice," are very scarce; possibly the materialisation is difficult in this case, for there must be materialisation, it is necessary to produce actual matter to make any effect on the air, and produce sound; and yet the materialisation is not usually sufficiently complete to be visible; consequently many people are not yet prepared to accept it as fact, more especially those who want to see and handle before they believe.

There is no label of mediumship, no badge of office; consequently those who claim the power must be judged by consistent results; messages must be judged by common sense, as they would be in ordinary life, and by the evidence produced, although when confidence has been inspired in this manner, we can then accept statements from a communicator which are, at any rate for the present, unprovable.

This is not meant to imply that the psychic person is in any way fraudulent, the power in this case comes in occasional flashes, and as long as the results of these are all that is given, it may be as valuable as mediumship, but when an effort is made to obtain more, the result is at least unreliable, if not in danger of becoming false and entirely misleading. Many psychics make the error of calling themselves mediums, but mediumship should be continuous, and as long as wisely and temperately used, it should be "at call" when required, unless bodily health, or some other disturbing condition, interferes and prevents the necessary mental relaxation. Above all, although the messages are from spirits, they may be from spirits in this life as well as out of it, and which it is must be a matter of personal judgment, and not taken for granted.

The importance of mediumship can hardly be exaggerated, for, without it, there could be no evidence of the survival, identity, and progressive evolution of those who have shuffled off the "muddy vesture of decay," their physical bodies.—B. G. E.

THE LATE MASTER OF BALLIOL.

By LESLIE CURNOW.

The London Press has been full of accounts of that remarkable personality, Dr. A. L. Smith, the Master of Balliol, who recently passed from our midst. But in none will be found any mention of the fact that he was a firm believer in the truth of psychic manifestations.

At lunch at Balliol College on a memorable occasion the Master talked freely on psychic things, making many references to Sir Oliver Lodge, whom he knew well. Reincarnation he would not accept.

After lunch I was taken on what proved to be an enchanted walk, in the course of which the Master (what a wonderful conversationalist he was!) seemed to make every stone speak its rich history. Oriel College was visited, then Jesus, where I was shown the memorial tablet erected in memory of Green the historian; then past the Canterbury Gate of Christchurch, by Dead Man's Walk and the Christchurch Meadows to Balliol Boat Shed. Here my guide talked with enthusiasm of rowing exploits in which he had shared. After being punted across the stream, we walked by the tow path to Ifley Church. Coming to the bridge the Master said with a smile, "Have you any money?" and solemnly I paid the two half-pence needed for our passage. At the old church I listened spell-bound to his illuminating remarks on the Norman stone work and windows. The sight of the yew trees in the churchyard prompted the palpitating intelligence beside me to speak of the English long bow, made from the wood of the yew, the growth of which was compulsory in the early days in churchyards and elsewhere. Then by a natural transition he passed to Robert Louis Stevenson's romance of the long bow, "The Black Arrow," displaying an encyclopaedic knowledge, as well as the fire and enthusiasm of youth. What a thrilling experience it was!

I could go on to speak of a visit next day to the Ashmolean Museum, under the same magnetic leader, where instead of wandering aimlessly, I was taken to two or three of the outstanding exhibits, which were made to live again in the light of a vivid and vibrating personality.

I want, however, to pass to the mention of a psychic script which I was shown, obtained in the Home Circle and purporting to come from, or to relate to, the Hon. Rev. James Wodehouse (Merton College) who was drowned in the steamer *London* on January 11th, 1866, while on a voyage to Australia. The Master was anxious to ascertain, with a view to a verification of the script, where in Australia this young curate had been, or was about to go. I wrote to the Church authorities in Australia, but they were unable to supply the information required. It was interesting to find that the Master of Balliol was an occasional reader of *LIGHT*.

I cherish the memory of a great brain, a big, generous heart, a leader of men, and of an enthrallingly interesting personality. A joy that comes from Spiritualism is the realisation that one can still be linked with so fine a soul.

A MEMORY OF SIR WILLIAM CROOKES.

F. G. T. writes as follows:—

I have just read the life of Sir William Crookes, and it strikes me that the following little story may interest you.

I met Sir William some years ago at Ashbridge, and we had a long walk through the park one afternoon. He told me that as a young man he had been sent by a certain society to investigate a medium. Having no previous experience of mediums and believing that they were all frauds, he did not anticipate any difficulty in exposing this one.

Some interesting evidence was given out at the end of the sitting. He asked whether any information could be given of any event of that day unknown to the sitters and that could be verified later.

The reply was that a murder had just been committed in Leicester, giving the name of the street and the number of the house.

Next day there was the news of a woman having fallen downstairs and broken her neck in the house referred to, but the question of murder was never raised.

He said that this incident first made him turn his attention seriously to the subject of mediums.

Our correspondent adds:—

May I, incidentally, add my humble appreciation of the excellent numbers of *LIGHT* during the last few months; they appear to me to be of exceptional interest.

Your plan of giving extracts from old editions of *LIGHT* seems to me an admirable one; for such extracts are new to most of us; and anything from Sir Oliver Lodge or Sir Arthur Conan Doyle is always of the greatest interest.

I wish we could get more cases of "Phantasms of the Living." They must occur daily, but are seldom reported. It would be a great advantage if they could be obtained and verified.

"EVER-BURNING LAMPS."

Mr. Frederic Thurstan writes:—

Regarding the Atlantean communication that there is now to be found under the Great Pyramid in Egypt a lamp burning with a perpetual light by a process known to Atlantis, it is to be noted that it was a common belief in the Middle Ages that such lamps were to be discovered still burning in caverns of the Tuscan mountains, the region inhabited by the Ancient Etrurians. This race, like the Egyptians, very likely owed their mysterious civilisation to some Atlantean origin. For example, Nostradamus, about 1550, begins the 66th quatrain of the eighth century of his prophecies with the lines:—

Quand l'écriture D M trouvée

Et Cave antique à lampe decouverte

(When the Scripture of God Almighty is found

And the Cave Antique with the lamp discovered).

And de Garencières (a French physician settled in London), in his edition of Nostradamus, 1672, commenting on the above text, remarked that it must refer to

some of those ancient caves wherein was to be found one of those lamps that cannot be put out and burns continually without any addition of oil by an invention that is lost. Such another was found in the time of Alexander the VI. and Adrian the VI.

It is a pity that he did not quote any authority for his last statement. It must be a hopeless task to hunt for the records of the discovery now. But there is no *a priori* reason against supposing such a lamp a possibility. There might be a connection with some natural gas-field below—or it might be a method of atomic radio activity or liberation of electric energy.

THE WISDOM OF DEAN INGE.

MAN as we know him is a poor creature; but he is half-way between an ape and a god, and he is travelling in the right direction.—DEAN INGE.

SEVERAL animals are laughable, though few are really ugly; and many of the antics of our species must seem exquisitely ridiculous to anyone observing them from outside.—DEAN INGE.

A PERFECT human character with human limitations is the only possible form of an Incarnation for the benefit of mankind.—DEAN INGE.

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A remarkable case

An extract from a letter we have recently received which you should read:

"A tenant on my property (an injured Sergeant) had his leg amputated, after he came home he got wet and contracted rheumatism. For nine years he has been bedridden. I used to get everything I could hear of to see if it would do him any good, but he steadily got worse; at last he was so bad that he could not move his arms to feed himself. I saw Osmos Salts advertised, and got a bottle for him; before he was finished of it, he told me he was much better, so I sent for another. He is now at his third bottle, and gets up every day, and takes any food offered to him, and everything he takes agrees with him. Now I have every faith he will soon be quite well again, although at one time I never thought he would ever come out of his bed alive."

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RAY'S AND REFLECTIONS.

Looking, the other day, over a collection of some strange freaks of photography, described rather miscellaneously, as "psychic pictures," I came upon one photograph which had the peculiarity that the sitter is seen to cast no shadow. It seems to have baffled explanation, and may conceivably be a psychic effect as the picture was taken as one of a series of experiments in obtaining supernormal results.

Some of these psychic photographs are very perplexing. No apparent "extras," in the way of faces and ectoplasmic draperies, are obtained, but there are effects as though some strange condition of the atmosphere prevailed at the time of the photographic process. There are queer effects of light and shade, and occasionally curious markings not to be easily explained by known causes.

But this shadowless figure in the photograph arrested my attention. It reminded me of the lore of ancient magic. I recalled how to Simon Magus was attributed the power to make his shadow move as he wished, and how of Beaton of Picardy, who studied sorcery at Padua, it was said that he sometimes cast no shadow. Such were the stories told of these and of other wizards whose powers were, by the people of those days, credited to the devil. Some of our modern theologians do not seem to have outgrown that stage of childish credulity. Anything genuinely supernormal, which they cannot otherwise explain, is at once put down to the power of Satan. One may say of Theology that it forgets nothing and learns nothing.

We are not called upon, of course, to believe in the strange feats of ancient wizards, much less in the explanations of them offered by the pious wiseacres of those days. But it is none the less true that some of the stories are seen to-day to have a considerable basis of truth which should be carefully investigated by psychic scientists without regard to those theological superstitions which are given to explain one unlikely thing by something far more unlikely.

From an observation of the manner and bearing of some of our highly sceptical and critical friends one derives the impression that they consider themselves to be not merely in a safe and comfortable, but also a highly enviable position. Unbelief is still regarded as a sign of mental acumen. It is indeed a kind of fortress from which the inmates look with a superior air on the people outside.

The position is well illustrated by the story of the man on a walking tour, who, passing a lunatic asylum, observed amongst the patients who were taking the air in the grounds, a man whom he had known but whom he had not seen for some years. The lunatic observed and recognised his friend at the same moment, and the two approached and greeted each other through the iron railings, when the following conversation ensued:—

TOURIST: "Why, Tommy, who ever would have thought of seeing you in there!"

LUNATIC (with a self-satisfied smile): "No, indeed; but it wanted a bit of doing. You've got to be a mighty smart man to get in here!"

The time, toil, travel and trouble expended by some of our scientific psychic investigators over things that are little worth it, remind me of the story of the greenhorn who was induced by the eloquence of a horse-coper to buy a horse of fair-seeming but of little value. The steed was taken away and placed in the meadow belonging to the purchaser, who, later in the day, met a man who knew both the horse-coper and the horse. This worthy expressed his opinion of the transaction in the following terms: "They tell me you have just bought a horse of—. I know that horse. He is in your meadow now, but when you want him it will take two men and a boy half a day to catch him, and when you have caught him he ain't no good for anything."

D. G.

DR. ABRAHAM WALLACE has returned from his tour in Spain and Morocco greatly benefited in health, and with many interesting experiences to relate. He tells of meetings with several persons of distinction, who were amongst his fellow-tourists, and noted with gratification that most of them expressed a keen interest in matters relating to Spiritual Science, and showed a desire to discuss them with him. From some of these meetings there is reason to believe that interesting developments will follow.

SIR ARTHUR CONAN DOYLE: CONVERSAZIONE.—Attention is called to the announcement (on p. iii.) of the Conversation to be held on Tuesday, the 13th inst., at 8 p.m., at the Caxton Hall, Westminster, when Lord and Lady Molesworth will preside and Sir Arthur and Lady Conan Doyle will be the guests of the evening. It will be an occasion of special interest, and early application should be made for tickets to Miss Phillimore, the General Secretary of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C.1.

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This novel by the author of "Peter Jackson" is now in its 40th thousand.

A CURE OF SOULS (4th Ed.) **MAY SINCLAIR**

"A masterpiece."—*Sunday Times*. "A clever and impressive artistry."—*Morning Post*.

THE TRAVELLER IN THE FUR CLOAK **STANLEY J. WEYMAN**

By the author of "Under the Red Robe," "A Gentleman of France," &c.

MAY EVE **E. TEMPLE THURSTON**

By the author of "The City of Beautiful Nonsense," "The Wandering Jew."

WOMAN TO WOMAN **MICHAEL MORTON and PETER TRAILL**

The story has been a great success both as a play and on the film.

NEITHER DO I CONDEMN THEE **ANDREW SOUTAR**

A story of a man who marries beneath him and finally makes good through another woman.

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"Vivid Pictures of various phases of Australian life."—*Weekly Dispatch*.

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"The story is a good one."—*Sunday Times*. "The book is worth reading."—*Daily Chronicle*.

THE CONSCIENCE OF GAVIN BLANE **W. E. NORRIS**

"In it Mr. Norris is at his best and is most polished."—*Truth*.

EVE AND THE ELDERS (2nd Ed.) **WINIFRED E. GRAHAM**

"The Story is skilfully told and unsparingly realistic."—*Daily Express*.

FOOTPRINTS ON THE SAND **P. N. PIERMARINI**

Author of "Life Begins To-day." The story of a man who sacrifices love to fortune.

THE COAST OF FOLLY **CONINGSBY DAWSON**

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Author of "The Silver Bridge," "Loe and the Whirlwind," "Like Any Other Man."

A HERITAGE OF DUST **HELEN M. FAIRLEY**

Author of "Holders of the Gate." A story which shows the racial antagonism between the Indians and English.

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Author of "The Optimist," "A Reversion to Type." One of the stories is concerned with a girl who does an appalling deed.

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The story of an Englishman and his Chinese friend who meet with adventures in quest of their object.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

PHYSICAL IDEAS AND THE NEXT WORLD.

To the uneducated mind the very phrases, "future world," "life after death," "immortality" are likely to convey a misconception of the problem. "World," "life," and any term referring to existence are construable to most people only in terms of normal experience, and that is sensation. Few have done enough thinking to make themselves independent of sensory ideas in what they believe of things either here or hereafter. A "world" is a physical thing perceived by the senses, and even if we go so far as to represent it as immaterial, we are perpetually imagining it in the forms of sense-perception. Life is appreciable as a place for the enjoyment of sensation, and any attempt to represent its conditions as non-sensory is to take all its attractions from us. Heaven, for the majority of the race, is a world of unimpeded and insatiable sensation. To say that a future life has no resemblance to this life and that it is an abstract stream of consciousness is to rob it of all its real interest, and the average man would consider such an existence, perhaps, as the worst possible sort of hell. We are so accustomed to think in terms of our sense experience and to measure all the joys and pains of existence by sensations, that we can hardly imagine any form of existence that would be either intelligible or pleasurable to us, unless it represented what we know and appreciate.—From "Life After Death," by JAMES H. HYSLOP, Ph.D., LL.D.

THE GATHERING CALL.

We are calling all who are endowed with the faculties necessary to the children of the coming time, to usher in the new age. This can only be done through pioneers in thought and feeling, along advanced, progressive lines. With great joy are we calling thousands now walking on the earth to join hands with us in our coming campaign for the rending of the veils of illusion. I speak not only of the veil between the outer life and the inner spheres of being, but also of those illusions of materialism in which the Race is at present enshrouded. These must go, before the ideals of the Kingdom of Christ can be manifest upon earth. . . . We are very eager that every soul thus called shall be able to accomplish the necessary preparation; therefore, whenever the call is made, we stand beside that human soul—not one, but many of us—waiting to support him on all sides, waiting to bring him exactly those opportunities which will enable him to receive the particular experience and inspiration which can best fit him for his special place in the coming scheme, for much lies ahead of every such worker. Not only will he take part in the illumination of

the world, but also through that go forward prepared for life in the inner spheres.—From "The Thinning of the Veil," by MARY BRUCE WALLACE.

SPIRITUAL MASTERSHIP.

"To attain to mastery," said the sages of the past, "man needs a total remodelling of his physical, moral, and intellectual nature." Now, this remodelling is possible only by the simultaneous exercise of will, intuition and reasoning. By the complete agreement of these three, man can develop his faculties to incalculable limits. The soul possesses buried senses which initiation rouses to life. By profound study and constant application, man can place himself in conscious relation with the hidden forces of the universe. By a prodigious effort, he can attain to direct spiritual perception, open out for himself the paths of the life beyond the grave, and render himself capable of travelling along these paths. Then only can he say that he has conquered destiny and acquired his divine liberty even here below. Then only can the initiate become an initiator, prophet, and theurgist, i.e., a seer and creator of souls. For only he who rules himself can rule others, only he who is free can set others free.—From "Hermes and Plato," by EDOUARD SCHURE.

SPIRITUALISM: FROM AN OBSERVER'S VIEW-POINT.

It is usual, among those who decry the situation, to attribute the present vogue of Spiritism to a wave of post-war hysteria. Undoubtedly this is in large part a valid explanation of the great increase in the Spiritualistic ranks. But it is begging the question to condemn the creed on this ground. Had the later pagans possessed the word or the idea of hysteria, they would have found this jibe exactly applicable to the rise of Christianity. The psychological reasons why people are attracted to a thing are of interest only as a matter of psychology. As an indication of the inherent truth or falsity of Spiritualism, the post-war hysteria charge has exactly as much bearing as a squabble between two rival candidates for the Papacy would have upon the validity of the Immaculate Conception.

The spirit faith and its rapid rise, however, appeal irresistibly to the inquiring mind. The differences of creed between the various orthodox Christian sects are comparatively trivial, and interest nobody save professional Churchmen. But the prodigious gap dividing the Spiritist doctrine of free communication between the two spheres of existence, and the concept of an impenetrable veil which orthodox Christianity shares with all older religions, must arrest the attention and command the interest of every intelligent person. Everybody must ask himself whether the new creed or the old is right on this fundamental question.—From "My Psychic Adventures," by J. MALCOLM BIRD.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to sink their own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

As a solution of this difficulty a well-known expert in the art of public speaking has been for many years past preparing a comprehensive, practical, and fascinating course of training in speaking which can be successfully imparted by a graduated series of postal lessons.

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ANSWERS TO CORRESPONDENTS.

F. EASTMORE (Port Elizabeth).—It appears necessary to supplement our answer to you in last issue (p. 272) as it may lead to misunderstanding. Your letter referred to telepathy or thought-reading entertainments, and it was to this our answer applied, and not to ordinary séance phenomena. We have satisfied ourselves that some of the performers who give "thought reading" shows actually possess clairvoyant or telepathic power, but as the faculty is not always at their command and will they fortify themselves with signalling codes—sometimes of a highly elaborate nature—so that they shall not be entirely at a loss if the supernatural method should fail.

V. L. K.—Thank you. The statement is so outrageously false that to answer it would be to pay it a compliment. Such attacks defeat themselves by their very malignity and unscrupulousness. In any case it would be better to deal with it on the spot, and no doubt it will stir up vigorous reprisal.

M. L. C.—Thank you; a striking case. We will use it.

NEW PUBLICATIONS RECEIVED.

"The Theosophist," April.

"Emancipation: The Key." By Faith Stewart Arnold. University Press, Cambridge, Mass. (2 dols.)

[Deals with the interior mysteries of life, with special reference to the marital relation and motherhood, themes which are treated with high seriousness and in the form of a novel of considerable literary quality.]

MRS. ROBERTS JOHNSON will be in London on May 16th inst. Letters to her in the meantime can be addressed to her residence, 5, Fulthorpe-road, Stockton-on-Norton, Tees.

EDISON'S RELIGION: ERRATUM.—A paragraph on this subject on page 254 was by a regrettable error attributed to the "Hearst International Magazine." It should have been "The Christian Herald."

THE ATHENS SOCIETY FOR PSYCHICAL RESEARCH.—On the occasion of the Byron Centenary, the S.P.R. of Athens elected by acclamation Mr. J. G. Piddington (President of the London S.P.R.), Sir Oliver Lodge and Sir William Barrett as honorary members of the Society.

SPIRITUALISM AT POOLE.—We are informed that a Society has been formed at Poole under the title of the "Poole and Longfleet Spiritualist Society." Intending visitors can obtain information concerning the society from Mr. A. R. Grossmith, "Boxmoor," Longfleet-road, Poole.

MR. A. V. PETERS has lately returned from a visit to Manchester where, as a speaker and demonstrator, he achieved some gratifying results. On the 14th prox. he visits Dublin, where he will be giving lectures and demonstrations to the members and friends of the Dublin S.P.R.

THE FEDERATION SPIRIT LIEGEOISE is making an appeal for the sum of 25,000 francs (about £320) to meet the cost of carrying on its work. The sum mentioned is needed to defray a debt which falls due in June next. Donations should be addressed to Mr. J. Lambert, the general secretary of the Federation, Rue Mathieu Polain 6, Liège, Belgium.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, May 4th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Horace Leaf. Wednesday, May 7th, 8, Mme. Mervale Collins.

Croydon.—Harewood Hall, 96, High-street.—May 4th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—May 4th, 11, open meeting; 6.30, Mrs. M. Crowder. Wednesday, 7.30, service at 55, Station-road. May 10th, social at Lausanne Hall.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 4th, 7, Rev. G. Ward. May 8th, 8, Mrs. M. Collins.

Shepherd's Bush.—73, Becklow-road.—May 4th, 11, public circle; 7, —. Thursday, May 8th, 8, meeting.

Peckham.—Lausanne-road.—May 4th, 7, Mr. G. Tayler Gwinn. Thursday, 8.15, Mrs. M. Crowder.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—May 4th, 11, Mr. A. Coffin; 3, Lyceum; 7, Mrs. Redfern. Wednesday, May 7th, 8, Mrs. Maunder.

Worthing Spiritualist Church, Ann-street.—May 4th, 11 and 6.30, Mme. de Beaurepaire. Thursday, May 8th, 7, Mrs. Paulet.

Central.—144, High Holborn.—May 2nd, 7.30, Miss F. Morse. May 4th, 7, Mrs. E. Clements.

St. Paul's Christian Spiritualist Mission.—58, Dagnell Park, Selhurst, S.E.—May 4th, 7, —. Wednesday, 8, open circle.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. May 4th, 6.30, Service, Holy Communion and address, Healing Service, Wed., May 7th, 7 p.m.

WANTED—A SENSE OF PROPORTION.

To the Editor of LIGHT.

SIR,—In LIGHT recently, there was a quotation from an article (in a Kentish journal) by some gentleman who informs us that of the roads to the lunatic asylum that trodden by the Spiritualists is the shortest cut. I am not an expert in mental diseases, but "simply for recreation and unostentatiously, as becomes my unofficial state," may I be permitted to suggest that this person—I regret I do not know his name—needs rather to study the roads leading from the asylum, for unless he does himself grave injustice, his exaggerated ideas of his own importance already amount to something very like that form of insanity known as "megalomania" (see Messrs. Funk and Wagnall's Dictionary).

He then informs us that certain leaders of our movement—to whom he refers in a fashion not very consistent with good manners—will "never convert" him to their "psychic nostrums." And there, he seems to imagine, the business is ended. Sir Oliver Lodge will never dare to permit another edition of "Raymond." Sir Arthur Conan Doyle and Mr. Vale Owen will retire from lecturing, and hide themselves in the deepest obscurity, overcome by the knowledge that though they have, with considerable success, endeavoured to carry on the work of One who came to heal the broken-hearted, yet they have failed to convert this particular critic.

But why should this gentleman imagine that they wish to convert him? Why should he suppose that they do him the undeserved honour to think of him at all? I am only an ordinary small-potato Spiritualist, but I can assure him that I have no desire to convert him. Frankly I do not care a button whether he is converted or not. And I don't mean a valuable button either, just a common linen button—one which has been to the wash. He really isn't the most important person in the world, though he apparently suffers from the delusion that he is. There are thousands of people to whom his somewhat vulgar remarks on Spiritualism will seem out of place. There are thousands—hundreds of thousands, it may be—who, amid all the changes and chances of this mortal life, long for something that will not change or fail them; who crave the assurance—given not as a matter of belief, but with the firm conviction of knowledge—that, though the poor little joys of earth may be denied, or may slip from the hands that strive to grasp them, yet there are joys prepared where neither moth nor rust doth corrupt, and where thieves do not break through and steal; who, in all shadows of life seek for a light that will not flicker out and leave them to wander in the darkness, but will shine more and more unto the perfect day. And it is for such as these that the missionaries of Spiritualism go forth unto their labours—not for our critic and his tribe.—Yours, etc.,

GWENHWYFAR.

J. C., reader of LIGHT from the first issue, has had the misfortune to lose his left leg and now lies in a Workhouse Infirmary—a pauper. He would feel very grateful if any reader would post him his or her copy of LIGHT when read. We will furnish his name and address.

SPIRIT CONTROL.—The action of the controlling spirit is exactly analogous to what is known among you as mesmeric control. The spirit, whether in or out of the body, operates on another spirit in the same way. The controlling spirit affects the controlled by mesmeric power, and the shiverings are caused by the passage of the influence from the controlling to the controlled. When you know more of the action of all the forces which are operating round and in you, you will see that they are far simpler than you fancy; and that what we describe as will-power is at the root of everything.—"IMPERATOR," through "M.A. (Oxon)."

Wanted, Library or small lots of old and modern occult books.—Write to M. B., 62 Merchant Street, Bow, E.3

Healthy, eight weeks old Airedale Terrier Puppies for Sale, excellent pedigree.—15, Parrock Road, Gravesend.

Wanted, Single-handed Cook (very good plain), or Cook General; h.p. kept; one lady Beckenham close station, buses; one interested in psychic things appreciated; state age, wage, outings, length reference photo—Lavender Cottage, Manor Way, Beckenham, Kent.

Wanted, Married Couple for country house, parlour man and good cook; both must thoroughly understand their duties and have undeniable references; ex-naval man preferred; upper and under housemaid kept.—Write full particulars to Mrs. Gibbons Grinling, Fairfield, Harrow Weald.

Clean your own Suit, Costumes or Coat, easily, perfectly, with our "Magic Cleaner," 13 post free; or post it to us with 6/- All coats rain-proofed. Dyeing, 10/-—Watkin & Co., Dyers and Cleaners, 7, Barrett Street, Keighley, Yorks.

"Spread the Light." Rev. George Ward (Inducted 1911) is open to Address Public or Private Meetings in the cause of Spirit-Communion, Spiritual Baptisms, Weddings and Instruments, conducted on modern lines. Fee optional.—Address The Barn, Crowe Lane, Romford, Essex.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

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

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

NOTES BY THE WAY.

So much the rather thou, celestial Light,
Shine inward, and the mind through all her powers
Irradiate.

—MILTON ("Address to Light").

IGNORANCE IN ACTION: ITS RESULTS.

A correspondent ("Veritas") sends us some newspaper cuttings containing sensational accounts of some supposed spirit communications. They are for the most part of that fantastic kind with which students of mediumship are familiar, and which indicate a lack of mediumistic development or a perverted psychic faculty. Our correspondent addressed a letter to the journal principally concerned, explaining the true inwardness of the matter, from the point of view of an intelligent student of Spiritualism. This letter, with its appeal to the thoughtful and intelligent portion of the newspaper's readers, was published, but only in part—some salient passages were cut out. He is naturally vexed; but from our point of view there is reason for congratulation that the letter was permitted to appear at all, even in a "revised" form. The point is that the average newspaper is largely a reflection of the minds of the readers to which it makes appeal. It is compelled to be so: otherwise its occupation would be gone. "Populus vult decipi, decipiatur," said the cynical Roman of the ancient world—"The people wish to be deceived: let them be deceived." When the public at large want the truth about things its newspapers will rapidly come into line with the demand. Looking over the growth of public opinion during the last few decades, we can see an immense change for the better; but there is still much to do in educating the popular mind. It needs immense patience and not a little courage. And, as our correspondent notes, Spiritualism suffers greatly from the misdirected efforts and ignorant zeal of some of its followers who, by foolish exhibitions of half-baked

mediumship, provide laughter for its enemies and put its educated adherents to shame.

SCIENCE AND THEOLOGY: THE COMING RECONCILIATION.

A distinguished minister of the Church of England sends us the following quotation from the "Expository Times" for the current month. That magazine, he tells us, is one of the most widely circulated theological magazines in existence, and the interest of the extract lies in the fact that it exhibits a view of present-day theological teaching which is not at all identical with the popular idea of that teaching:—

There are difficulties in the Ascension, but they are all of them difficulties for the imagination rather than for the reason. Men of science and philosophers assure us that they can conceive a world of four dimensions. The late Professor Chrystal used to tell his students that the ways in which matter would behave in a fourth dimensional world had all been worked out mathematically; a wonderful tribute, he held, to the reach and power of human intelligence.

Apply the illustration—imperfect as all illustrations must be—to the fact of the Ascension. Think of the fourth dimension of the scientific thinkers; an aspect of reality hidden because of the imperfection and limitation of our optical apparatus; a plane or sphere of existence real but invisible to our bodily sense. Then let your thoughts rest on the New Testament conception of the glorified body of Christ. A "spiritual body"—doubtless Paul derived his conception from Christ's post-resurrection appearances—a body not keyed to a world of three dimensions only, but capable of living in a fourth: becoming visible intermittently to the first disciples; then, when it passed beyond that belt of light into the fourth dimension—visible no longer.

"He was carried up into heaven." So they put it in the only language available to them in their day. Thus they interpret the evidence of their senses. But who shall say that heaven is "up," or who shall say that heaven is "far"? It is life on another plane. That is all we know. A world of reality, perhaps all about us, but hidden by the veil of sense. A world as far above our imagining in any definite picture as the mathematician's concept of the fourth dimension, yet real, glorious beyond all telling in its possibilities for living souls. You can think the thing although you may not be able to picture it. Christ is the first-fruits—not in time but in visible evidence—of all the harvest. For it is not the discarded body with which the spirit clothes itself, but the prepared body; not the natural body but the spiritual body, a body plastic to spirit and relating spirit to spirit in such fashion as to make recognition and communion possible. Christ, for evidential purposes, was able to project His changed body into the lower plane for a time. But that was not its native environment. So it was withdrawn to function more vitally and, for us, more fruitfully in its own plane.

That is a statement which would have given deep satisfaction to the late Dr. Ellis T. Powell, whose researches into the Greek Testament and the striking parallels he was able to draw between the facts of psychic science and the Scriptural records are familiar to many of our readers. It gives point to some requests we have received that we shall reprint some of his articles: which we propose to do.

NOTICE:— Corrections to Authors' proofs should reach the Editorial office by Monday morning, otherwise these corrections cannot be made in time for publication.

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

OTHER-WORLD INTELLIGENCE.

SOME MESSAGES AND DESCRIPTIONS THROUGH A NON-PROFESSIONAL MEDIUM.

(COMMUNICATED BY K. H. R. D.)

(Continued from page 275.)

"So far, I have only told you of one's own perceptions and realisations, but there is a great deal also that we can't learn only from what we see.

"First, there is talk and interchange of idea with others who are in the same stage of development. At first it is just like ordinary speech between people with ordinary bodies and clothes and features; only you have that curious sense, which one often has in earth life, of understanding a great deal more than what is said. You have that sense in the first spirit conversations, only you have it very much more strongly; and very soon you begin to feel that the words are only a kind of artificial framework, almost unnecessary to the thought.

"Well, we converse together and help ourselves to understand by helping each other to understand; that is the most important thing about it.

"Second, there is the further help that we need, and get, from rather more advanced spirits who come and talk with us and explain things. I won't say that they are very advanced, because that happens to be the particular job I am doing myself at present, but you can see that it comes just a step beyond helping people before their sleep.

"We don't go to lecture them or anything like that, just to talk to them and answer their questions, because they want to know more than they can find out, and we, who have just not so long ago passed through their stage and got on a little bit further, can tell them just enough to satisfy them, just as much as they can take in as yet. Especially, we can tell them that they will get on until they are fit to go back and help other chaps through the first stage of all, before the sleep. That makes them keen to shove forward a bit, because it doesn't do if they get dreamy and just play about with their little thought-forms, and nothing else.

"You see, there you can have anything you like within reason—games, and all that sort of thing; and if they didn't know about anything beyond they would probably think that was Heaven, and just go on playing like children, indefinitely. So they really need us to come and tell them that there is something further to get on to. After they have had enough rest and play they begin to want work, and they are jolly keen when we come along and tell them that there is work, and explain to them how to get at it.

"Well, I think that is about the limit for this evening."

III.

(Another communicator, possibly recognisable by some readers, has chief voice in the excerpts that follow, concerning a further stage of progress and understanding. The original communicator is, however, discernible in the "blend" of influences. The medium speaks):—

"I get something about 'halls of knowledge'—rather like universities, in a region where it is not absolutely necessary to have the illusion of concrete buildings and rooms, but where, at the same time, it is helpful to use those earthly symbols, if you can understand. It is not that the buildings are necessary for any idea of shelter, or the rooms for any idea of dividing one group from another for fear of a confusion of voices. We realise that these practical needs are superseded; but there remains the sense of the atmosphere and dignity of the building, something that it expresses by its architecture. All that atmospheric sense of dignity and beauty we have not yet got hold of as a thing in itself, so we still have the symbolism of building and beautiful architecture, and in that sense the buildings are real to us. It is partly, also, that by keeping to this extent the easy sense of a building to represent an idea, our mental forces are freed for concentration on the purer, more immaterial ideas that we learn to work out within the halls of knowledge.

"It is difficult to explain just what is taught here. I will try to give you a picture. It is of the central hall where all the members congregate. There is high Gothic vaulting; in a way it is church-like, but not wholly. But the lines of the vaulting have in them that sense of purity and aspiration which belonged to the genius of the Gothic at its highest. But don't get too much the picture of a cathedral in your minds, but rather the picture of an ideal lecture hall. For the lecturer, your best picture will be of one of those whom you know as "guides." For the manner of the teaching, it is very difficult to tell you how it proceeds.

"In a sense it is speech. It will be easiest, perhaps, if you think of that stage between friends when thought and speech merge very closely into one another—when the words carry with them spontaneously more thought than they contain. Carry that idea further, and think of the words

as being used only for their beauty, their rhythm and cadence, just as the architecture is used only for its beauty, its appropriate dignity.

"The teaching could flow as thought-stream alone; but words are still used, not so much to convey the thought, as to give a kind of illustrative pattern, an artistic embellishment to the thought. Can you follow that idea?"

("Yes, I think so.")

"I want to give you, you see, a picture of the state which we are gradually leaving behind the earth-imagery; only don't think that we are proceeding from that to what you conceive as pure idea, or abstract thought. As we dispense with the earth-imagery, we see feelings and thoughts themselves in an infinitely clearer, brighter, more vivid and more varied imagery in which they are as real, as absolutely themselves to us, as tables and chairs are to you.

"It is not leaving realities for abstractions, it is leaving lesser realities for greater realities.

"It is impossible to tell you about our realities in the language that has grown with, and is framed to express, your realities. But try to think of the highest expressions that are real to you, as the finest architecture, the most perfect and beautiful language, and then try to imagine such modes of expression carried to further and higher manifestations, beyond your present comprehension.

"Now I must try to tell you what is taught. . . . That dim sense of 'the meaning, between the lines,' we are taught to realise and make definite. We are taught to realise the spiritual meanings that go beyond what words can say, and first of all we realise them as colours.

"I want you to realise fully that use of colour. You already have the idea that colour represents a shade of character, not only of one's individual character, but all the innumerable shades into which the symbol of light can be divided, all the innumerable meanings through which the one great purpose can express itself to the soul.

"We are taught in the halls of learning through actual colour. I mean, simply, visible rays, radiations of coloured light. Our earthly perception of colour is used, because we can only learn through the powers of perception gained in the earth-life.

"You understand that we have the words, we are taught by speech, and the teachers use language of wonderful flexibility and beauty, like the language of the greatest poets. But through and behind what they say there shines a meaning far beyond that of the words; and with that meaning we see a radiation of colour, sometimes one colour, sometimes another, sometimes many colours together. And those marvellous shades of luminous colour become associated in our understanding with different shades of meaning. When you read poetry you feel the different shades between the lines, but you could not express, to yourselves or anyone else, exactly how they differ from one another. We learn simply by learning to feel that one shade of meaning is represented by one shade of colour, another shade of meaning by another shade of colour.

"This, you see, is an elementary sifting-out of our different perceptions of meaning. To see different meanings as different colours is to be able to hold them apart, instead of having them all more or less merged in a general sensation of beauty. Later, we go beyond this simple colour symbolism; not that we lose it, any more than we lose the beauty of poetical language.

"We lose nothing, but we go further to add new powers of understanding, through differentiation, to those which we already possess. The colour differentiation is an elementary step, but I will not try to carry you beyond it yet.

"You have fully realised that colour is character—the particular shade which the eternal goodness takes when it shines through this or that personality? So you begin to realise now, those of you who can see, that certain personalities radiate certain colours.

"There is a further descent, so to speak, of the power to identify colour with character now being developed for humanity. A descent, in the sense that the power to perceive the psychic colourings is no longer to be confined to clairvoyance; an effort is being made to get the esoteric perception through to those who would not call themselves 'psychic' at all.

"A good deal of this you may not be able to understand. . . . The earth is reaching a stage at which the underlying meanings can begin to be differentiated, and so more clearly held and understood, and unified—because unity can only come about through finer and subtler differentiation.

"It will not be for many generations yet that this colour symbolism will be fully-developed on earth, but you will be able to trace the first beginning of its development as a general idea, not only as part of the knowledge of the initiates and their followers; it will come, and is coming, to those who have no conscious thought of psychical development.

"I hope to tell you another time what, in our halls of learning, lies beyond that first step of applying, and so understanding, the colour symbolism. But this is enough for the present."

(This is also far enough, perhaps, from familiar thought for pursuit by the general reader. A short passage is

(Continued at foot of next page.)

PSYCHIC FACT AND PSYCHIC FICTION.

A LITTLE STUDY IN CARELESSNESS.

By F. E. LEANING.

Dr. Samuel Johnson is reported to have said: "If the child says he looked out of this window when he looked out of that, whip him." It is evident that many of us went unwhipped in our youth, if accuracy to this extent is made the criterion. One has only to compare the telling of an incident by Smith, Brown, and Jones respectively, to recognise that while there are one or two main points common to all, the setting is, so to speak, not *obligato*, but may consist of any little "shakes and graces" that occur to the teller as he goes on. An old and really well-informed psychic student has been heard to relate to a keen young newcomer a series of little stories into which he unconsciously introduced all sorts of small inaccuracies, though the total effect was exactly what he wanted it to be. Unfortunately, when people are dealing with true stories, if they contain any element out of the common at all, they seem to think that the license allowed in fiction may apply here also.

Lapses, more or less complete, and distortions more or less serious, of memory, befall us all. We are wholly unaware of them. But they are much worse in the case of people who are careless listeners or readers to begin with, or who habitually misquote lines of poetry, misremember names or dates, and consequently mis-state facts.

Take, for instance, the story of Dr. Jessopp, a good standard ghost story retold in *LIGHT* (March 8th, p. 151). The only "true, candid, and authentic narrative" of this event was written by Dr. Jessopp himself in the "Athenaeum" for January 10th, 1880. It cannot therefore have occurred in 1883, but for this little error, as we cannot blame the office cat, we will blame the printer. That narrative left blank certain names, which, as they have been given in full in every repetition, there is no harm in speaking of as Lord Orford's library at Mannington Hall, and it was on the night of October 10th, 1879, that the ghost appeared.

It would be interesting to know how many readers of *LIGHT* could reproduce that story correctly without omissions or additions, and without re-reading it. But perhaps they might find it an even more valuable exercise in carefulness to pick out the errors in the badly mauled account which is here taken from the work of a well-known writer, whose name (since the only object of the example is to illustrate carelessness) is not here given.

I remembered (says this author) a story told in the "Athenaeum"—of all papers—and written by a Dr. Jephson, of his experience whilst paying a visit to Lord Orford, and making notes—late at night—in the library of the house for some literary work on hand. He had finished his notes, put away the book of reference, looked at his watch, found the hands marking two a.m. (so far as I remember) and had just said to himself: "Well, I shall be in bed by two-thirty after all," when, turning round, he found a large leather chair close to his own, tenanted by a Spanish priest in some ancient dress!

Thinking it might be an hallucination, he deliberately turned round—away from the priest—rubbed his eyes, and then slowly looked back again. Still the priest was there, and Dr. Jephson then realised for the first time that, although not consciously frightened or alarmed in any way, he was quite unable to speak to the intruder. So he quietly chose a pencil, sat down, and calmly took his portrait. The priest politely remained until the sketch was completed, and then vanished.

If the author in question were as little to be trusted in relating a personal experience as in repeating this piece of reading, testimony from this quarter would be worthless; for apart from the errors in the names nearly every fact is wrongly given, and several are simply invented. Of course, as a study of the way in which the memory and imagination play tricks, it points the importance placed by the trained student on immediate report in black and white (if possible) and on corroboration of any individual happening.

(Continued from previous page.)

added here which touches upon another aspect of this stage in development):—

"You will realise that the life of learning is only part of this development. The other side is the life of service.

"You have now an idea of two principal types of service: the one represented by the hospital scene, the other, at the opposite and highest end of the world of spirit, by the temple. (This has reference to a more difficult communication). 'I will try to tell you of the types of service that belong to this, intermediate, stage of development, the service to which we are trained in the halls of learning.

"It is not service to those on earth, except occasionally and incidentally, when there is something that we can do for those with whom we are in touch. It is principally service to those who have passed out of the earth life who have not yet begun to develop in spirit.

If this kind of thing can occur in the case of a circumstantial story told of himself by a contemporary, and committed to highly respectable print within two months, how much more are we at the mercy of careless witnesses and storytellers when a wonder is merely handed on verbally. According to Miss Jessie Middleton's praise-worthy and prolonged efforts to establish the story of the house in Berkeley Square, for instance, she only succeeded in fairly and finally disestablishing it. Investigations are now made with a thoroughness and on a scale never attempted before, and the further back we go, the more ready believers were to pass on freely any tale of wonder. In the story in question, or one of its accretions, the hero insists on occupying the haunted chamber alone, but agrees that if he gives the signal of ringing the bell once he shall be left to face the phantom, and only on a second summons shall his friends come to the rescue. When the bell is frantically pealed a second time, they rush up, to find him convulsed with horror; sometimes he is dead, and in one version his dog is dead, too. In fact, a man, a dog, a revolver, and a ghost, are the four terms of a pretty frequent equation in this well-known type of story, and one is left wondering sometimes whether the thing really happens rather frequently, or whether it has ever happened at all.

A third alternative is to be found in the fact that some people cannot distinguish in memory between an incident in fiction, which they have read, and a similar incident which they believe to be true. Instances of pure fiction being brought forward in all good faith as cases to prove a particular point are known to me; but two which will be known to readers generally may be referred to. Many of us were interested during the war in the stories of the "Angels of Mons," and most people know that Mr. Arthur Machen took credit to himself for having created the whole legend by his very charming story in the "Evening News" of September 29th, 1914, entitled "The Bowmen." We need not here stop to discuss the question of how, not only our own forces in the field, but those of our Allies, are supposed to have been equally influenced by this single column in an English newspaper; and not only the men but the horses also, and even the horses of the enemy, were not exempt; but a quotation from this story was published in the "North American Review," August, 1915, and was thence embodied in a book by a prominent member of the American Society for Psychical Research, prefaced by the statement that it occurred "in a letter written by a soldier who actually witnessed these startling events."

Another modern instance where carelessness as to actual fact ran rampant in the service of imagination was all that mass of stories told about the Mummy of the British Museum. These fairly culminated in that which set down the loss of the "Titanic" to the presence on board of the fatal mummy case. Apart from the fact that this was definitely denied by Dr. E. A. Wallis Budge, Keeper of the Egyptian and Assyrian Antiquities at the Museum, it would have deprived other weavers of the thrilling tale of any further chances, and was not kindly received by them. Like the climax of the clever novelist, it is not wise to kill the hero outright if he is likely to be of use in a sequel; although, of course, he can be cleverly resuscitated sometimes, as was done by a famous writer of fiction in our own ranks. But ordinary people who elect to put their own happy touches to a current mystery story ought to do so with judicious art and craft, and not spoil the game for the next comer. That is carelessness of another order.

One of the most gigantic pieces of carelessness that ever occurred arose from a foolish woman's unfounded suspicions, producing a dream, which, in its turn, produced a "complex" in the mind of a famous psychic researcher and his famous medium, and involved a pouring out of hundreds of pounds, travel of thousands of miles, and expenditure of weeks and months of emotional excitement, labour, and enquiry, to no other end than the proving that a young man who was credibly reported as dead and buried, really was dead and buried. We know that Science has a romance of its own, but Psychic Science has a wealth of almost incredible romances attached to it, and since there is no evil without its counterbalancing good, we are indebted to both carelessness and ignorance for the building up of many of them.

"These would not listen to higher teachers, but those who are still near enough to them in sympathy, and are able to remember and partly to share in their somewhat dull interests, are able to help them a little by degrees; to induce them, through friendship, to take those first small steps outwards from their own little narrow circle, which are for them so hard to take.

"That is a very bald summary of a task which is very difficult, but highly interesting in its many varieties. It is the task of the rescue of the dull, in many ways more difficult than the rescue of the wicked. The dull are like a lighted lantern of which the glasses are so smoked on the inside that no light can shine through. They can only be rescued by those who have learned to sense the light within although they cannot see it. That elementary metaphor will hold good so far as to say that the glasses cannot be cleaned from without, but only from within."

THE INDEPENDENT VOICE.

A CRITICAL EXAMINATION OF THE PHENOMENA.

ADDRESS BY MR. J. ARTHUR FINDLAY, M.B.E., J.P.

(Continued from page 277.)

We shall now imagine that we have been sitting in a circle, the medium being with us, that by singing we have vibrated the atmosphere for about a quarter of an hour when suddenly a voice, clear, distinct and away from the medium, breaks in upon us, and after giving name and address, engages one of us in conversation. What has actually happened? It was this question that was always uppermost in my thoughts after I became accustomed to these strange conditions. Was it the medium impersonating someone, or an accomplice amongst the sitters? For many reasons I became satisfied in time that this voice did not proceed from any human being, but that there was a personality behind it which was not one of those present in the room. I, therefore, set myself to find out what actually was the cause behind this effect, and by a series of questions and answers over a period of time was told the following, which, for the sake of brevity, I shall put in my own words.

The chemist to whom I have already referred, after mixing the substances he obtains from the medium and sitters with his own ingredients, takes the finished preparation, and with it first materialises his hands and then forms a rough mask in the likeness of a mouth, throat, larynx, lungs, etc. This, when finished, is placed in the most suitable part of the room, often in the centre of the circle. The spirit wishing to speak then presses into this mask, slow in vibration, and with it clothes or covers his own vocal organs, and absorbs this substance into his own organs of speech. These organs then take on a thicker or heavier condition, the tongue requires more exertion to move, but with a little practice it all becomes possible. The spirit then for the time being has taken on the necessary conditions to make him once more such as we are, so far as his vocal organs are concerned. He is again an inhabitant of matter, slow in vibration, so that when he speaks he produces the same effects on our atmosphere, as we do when we speak. He and we are in the same room, within a few feet of each other, he standing speaking to us, and we sitting, answering. He hears us and we hear him. This condition lasts only for a short time, not often for more than five minutes, when dematerialisation begins, the material falls away from the vocal organs, and though they may continue speaking, they are not heard. This briefly is what they mean by saying that they take on earth conditions from our surroundings. All direct voice mediums possess a certain vital force or substance, all sitters have it in a less degree, and to this is added, by their chemists, other etheric forces or substances, the combination of which is a material sufficiently slow in vibration to vibrate our atmosphere. The only thing we cannot understand is how the spirit clothes himself with it, or absorbs it. What is the exact effect which is produced when the spirit presses into it and becomes covered with it? Some day we shall doubtless find out the explanation, but what I have told you is in substance all that has been told me. When I have asked for further details I have been told that I would not understand and must be content with such information as has, so far, been given to me. Often I have put my ear quite close to the medium's mouth and heard nothing, though a voice was speaking to someone at the time.

On one occasion the communicator told me that the medium's larynx was being used, and that the voice was being carried by a psychic tube to the trumpet which magnified it so that we could hear it. In other words, he was making use of the medium's lungs and larynx and mouth to save the necessity of materialising these organs.

This was made clearer by replies to further questions. When a voice speaks through the trumpet, it is not always independent of the medium, the voice does not always proceed from a materialised entity in the centre of the circle. The power is not always strong enough to maintain this form of communication throughout the entire sitting. What happens is this. The spirit who wishes to speak controls the medium as in trance and speaks through him. The communicator has not, however, the same control over the medium as his regular controllers, and the voice produced is sometimes not above a whisper. The voice is conveyed from the medium's mouth by means of an ectoplasmic or psychic tube to the trumpet, which amplifies the voice so that it can be heard. The spirit speaking under these circumstances stands behind the medium, whose spirit for the time being is outside his body, in other words, the medium is in trance. The communicator is able to control the medium's vocal organs. There is a connecting link, magnetic, etheric, or psychic, which has the same effect on the medium's muscles as the atmospheric waves

have on two tuning forks tuned to the same pitch. As the vibrations of one act on the other, so the two sets of vocal organs, the spirit vocal organs and the medium's, act in unison. Thus what the spirit says, the medium says, both sets of organs working in harmony. There is no question, my informant insisted, of the messages in any way being influenced by the medium's mind, as his mind does not come into the question at all. They do not act through the medium's mind, but directly on his vocal organs. The spirit mind is in complete control, the medium's brain being switched off for the time being. What we sometimes hear, therefore, is the medium's voice through the trumpet, though it sounds quite unlike his own, as it always does in trance, and this form of communication comes under the same category as trance utterances, except that the voices are conveyed to the trumpet and are heard proceeding from the trumpet instead of from the medium's mouth. The trumpet need not necessarily be at the medium's mouth, as they tell me that they can convey the voice into the trumpet right across the circle. At Sloan's séances, therefore, we have three different forms of communication—first, trance utterances; secondly, trance utterances plus the trumpet; and thirdly—the best of all, voices from a spirit who has materialised his vocal organs and lungs and speaks as we do, without any connection whatever with the medium, except the ectoplasmic substance necessary for materialisation, which he borrows from the medium and sitters.

They have blown down the trumpet to show me that air is used. The trumpet is moved by materialised rods made by a combination of these substances supplied by medium and sitters, and their chemist. It can be moved also by materialised hand or hands, and it is sometimes placed at the materialised mouth of the speaker, thus throwing his voice in the direction he desires to speak without his requiring to move from the place where he has materialised. Either end of the trumpet can be used, whichever suits their purpose best. When the trumpet is not used, it means that the substance is sufficient, and the power strong enough, to enable one or more materialisations to take place, usually in the vicinity of the person to whom the spirit wishes to speak. Thus, I have heard, on occasion, two and sometimes three voices speaking to different people at the same time. Not always, however, is the person present who purports to speak, as spirits who have passed through what is called the second transition into advanced spheres find it difficult, if not impossible, to communicate. They, however, can communicate with those in the lower spheres, as we do by wireless, their messages being picked up by a receiving instrument and passed on by a spirit present at the séance. This, I think, is often done, even with those in the lower spheres who find communication difficult, by means of materialising their own vocal organs. An Irishman in spirit life named Gallacher told me that much of his time at a séance was occupied in taking messages and passing them on. He calls himself the "telephone exchange." I asked once if the materialised vocal organs could be touched and had weight, and was told they could be, and that they had the weight that we, the sitters, had lost during the sitting. If we each sat on a weighing machine we would find our weight during the séance gradually decreasing, and as the séance neared an end, as the ectoplasm was returned, so did our weight return to normal. This ectoplasm which they draw from us is useless, unless it is mixed with ingredients supplied by the chemist, as materialisation could not take place from ectoplasm alone. This ectoplasmic-etheric combination is, I am told, the preparation required, not only for materialisation, but for the movement of all physical objects. They can move nothing without it. Our physical bodies are composed of the ingredients from which they draw this substance called ectoplasm. I have found it impossible, however, to get any detailed information as to what are the chemical ingredients of the substance they add to the ectoplasm. The chemist would not tell me, as he said I could not understand it even if he did tell me. They hear us and see us by lowering their vibrations. I asked once if the thoughts of the medium in any way coloured the communication which came by means of the independent voice and the reply I received was, "Certainly not."

Such is some of the information that has been given to me. I regret I cannot give you even in a general way much else of interest I have been told. Huxley and others have been most interesting, tracing matter and life up from early beginnings, through the physical on into the spiritual world. "Evolution"—Huxley said to me once—"is still my great theme, the thing I am constantly thinking about."

Evolution is the key to the Universe. Evolution never ends. We are always progressing, progressing, but we retain our individuality. It helps to explain the mystery of existence." Of course, there is nothing evidential in this. I just mention it as a matter of interest.

Now, ladies and gentlemen, what have we to make of it all? Have I been the victim of a great fraud, has all that I have recorded and much else—a normal explanation? Is all I have been told about the next world a deliberate lie, or the outpourings of a highly imaginative mind? Have all the voices been Sloan's voice, has he impersonated every individual who spoke? Has he some marvellous means of obtaining information about the deceased friends of those who come to his circle? Has he the power of knowing everyone, whether he has seen them before or not; can he see in the dark and though his hands and feet are controlled can he, in our séance room, by some means, touch everyone ever so lightly about the face and hands with the trumpet, often using two trumpets at the same time? Is he really not in trance at all, but besides manipulating the trumpets and impersonating voices through the trumpets, is he at the same time assuming different personalities himself, so that we have two personalities speaking which are none other than Sloan himself? I have heard thirty separate voices speaking during one séance, each of different tone and personality. Further, how can he describe so accurately the appearances of the spirits purporting to speak? Is it all one huge fraud, and have I and all the others been the victims of a great conspiracy? If it is so, it is quite the cleverest performance ever accomplished. Infinite trouble is necessary and also considerable expense in gathering all the information, and for what purpose? Sloan's work takes him out at 7 a.m., and he does not get home till 6 p.m. When can he find the time to make such exhaustive enquiries?

Certainly no monetary gain accrues to him, as he never, all his life, has taken a penny for all this time and effort on his part. Is he insane on this question, and for a morbid love of notoriety does he carry on this farce? If so, why so retiring, why so anxious at all times to hide his light under a bushel? Why does he not want to be introduced to those whom he calls "my grand friends"? Why does he prefer quietness and being alone, to holding séances; why does he love the sea, and why, from time to time, does he join up and go for months to sea, where he never hears or speaks of Spiritualism?

I have asked myself a hundred questions from time to time, and have only got one answer every time. Is it telepathy? If so, how do you account for the Eric Saunders episode and dozens of others, and in any case how can telepathy produce a voice apart from the medium? Am I the victim of hallucination? If so, my stenographer, and all present are also the victims, and collective hallucination, going on for fifteen years, as it has done with some of Sloan's friends, is unthinkable, as what *one* hears all hear at these séances. Often I have heard spirits speaking to each other during the séance. What about cryptesthesia—hidden memories? Can a memory produce a voice? Can my hidden memory make Sloan able, normally or supernormally, not only to correctly describe my deceased friend, but to produce also his voice, which I can recognise, which voice tells me things I had never heard before but found afterwards to be true; and why, if hidden memory, do these manifestations concern only those who have passed on, the so-called dead? Again, why does one friend bring others you and they knew on earth? How can a medium know, not only your own friends who have passed on, but their friends, also in spirit life, who were your friends and theirs in this life? Nothing I can think

of besides fraud or reality explains satisfactorily to me all I have experienced. Fraud, knowing Sloan and the facts as I do, I rule out of account. The circumstantial evidence in favour of reality is overwhelming. No one has followed Sloan's actions and words in trance and out of trance more critically than I have done, and all these six years never by word or action has he done or said anything to make me in the least degree suspicious as to his motives. Sloan is a high-minded, upright, religious man, without much learning, and with average intelligence. A good workman, but no student. His range of literature is very limited. I have never seen a book in his house, though I have been in every room of it, and only once an evening paper. He has not the capacity to carry on a séance, such as I have described, normally for one half-hour, even if he wished to do so. I dislike referring to fraud in connection with a man of such high principles, but you do not know him as I do, and to those who have not had experience with these phenomena as I have had, fraud is the simplest and the most obvious explanation.

I rule out fraud, I rule out telepathy, I rule out cryptesthesia. I come back every time to the only explanation which fits in with all the facts, namely, that those we thought were dead are still alive, that they have bodies such as we have, of a finer texture than our physical bodies, that they inhabit a world of finer matter than we do, and that certain individuals called mediums can supply them with a substance which, when mixed with ingredients of their own, enables them again, for a limited time, to assume physical conditions, and, with their memories, affections and character unimpaired, once more to hold conversation with their friends still on earth.

My mind remains open for further explanations science may offer but so far science has not given to me another explanation which fits in with all the evidence. In fact, science has given little thought to the phenomena I have described. Official science holds aloof. The London Society for Psychical Research has spent years studying mental phenomena, and this independent voice phenomena, equally if not more important in so far as personal identity is concerned, has never been officially investigated. Now that they have built a new investigation room at Tavistock Square, I trust that a direct voice medium will be one of the first to be investigated, on the lines laid down by the late Dr. Crawford, of Belfast, who discovered more about the movement of objects without contact, than all the other scientists in the world. It should be quite possible so to isolate the materialised larynx, etc., that its weight could be taken and its construction and operation better understood. We must learn the laws governing the phenomena. There is a great field before the investigator, and had I lived in Glasgow, and not in the country, I would have continued my investigations on the lines followed by Dr. Crawford.

I trust that what I have said will interest someone with a scientific mind to pursue these investigations to a point which will make clear what to-day is obscure, and any help I can give, will be given gladly.

Now, ladies and gentlemen, I have already taken up too much of your time, so I shall conclude with the words of Mrs. Browning, which are, I think, a suitable termination to a lecture such as this:—

"Earth's crammed with Heaven.
And every common bush afire with God;
But only he who sees, takes off his shoes."

(Great applause).

Some discussion followed, and the proceedings closed with the usual vote of thanks.

ANIMALS AND PSYCHIC PERCEPTION.

The "Animals' Friend" for March had a brief article under the heading "Ghosts," in connection with which a correspondent writes in the April number as follows:—

It is, I think, quite certain that animals can perceive ghosts (so called) and from an experience of my own I know that a dog can see a double.

Many years ago, when living in the country, we had a dog of great intelligence who was our invariable companion in all our walks.

One day I was about to go out with my nephew and the dog, and being ready first, I took the dog down into a small orchard that lay at the bottom of the garden. A field ran down the entire length of garden and orchard outside, and there was a gate into the field, and another into the orchard. While playing with the dog in the orchard, I saw my nephew coming down the garden path and pulling on his overcoat in a very customary way as he ran. I called to him to follow me into the orchard, and the dog, seeing him, joined him and ran along joyfully by his side. To my surprise he (my nephew) did not come to me in the orchard, but turned, and passed with the dog through the gateway into the field. Having done this he disappeared. The dog's astonishment was

itself as surprising as anything else. He looked this way and that, then turned and looked at my face and barked loudly. He said as clearly as he could, "Where has he gone to?"

We returned to the house and I met my nephew just leaving it. I said: "Why, I saw you down by the orchard just now, and you had your other hat on," to which he replied, "I have not left the house till now, but I did think of putting on that hat."

THE DISEASE OF UNBELIEF.—That vacillating condition of mind called Scepticism is a transition state and, if it becomes permanent, is a mental disease. In a vigorous and healthy mind, when the processes of thought are complete, the conclusion is arrived at, *pro* or *con*, according to the weight of evidence. In some rare cases, evidence is so balanced that the mind cannot incline to the one side or the other. Authority, age, probability, then have their place, and the same mind acts on the principle *quieta non movere*. This is not Scepticism, but an exercise of the purest judgment. Scepticism, not an act but a state, a permanent condition of mind, grows by what it feeds on, enervates and depraves the power of judgment, until the victim of the disease becomes a mere puny halter between two opinions, unable to decide on any direct cause of action. The result is spiritual paralysis, and grave risk of intellectual and moral depravation.—"M.A. (Oxon)."

THE DRAMA OF EUROPE.

BY STANLEY DE BRATH.

ACT II.—THE ROMAN REPUBLIC (B.C. 509 TO B.C. 31).

Meanwhile another Great Power had arisen. Very early in their history the Romans had got rid of despotism. The Roman institutions that have moulded Western ideas were founded in self-discipline; this meaning the habit of obedience to a freely-chosen law, with a sense of duty in both rulers and ruled: that the one should be guided by ancient custom (*mos majorum*) and the principle of justice; and the other by devotion not to a prince but to a principle.

Before recalling the circumstances under which this ideal was corrupted, and was succeeded by the rule of a monarch, let us glance at the social and political machinery by which it expressed itself in its prime, and note how far this was in conformity with the spiritual law. It was the first stage in the politico-chemical reactions.

First among Roman institutions stood the family. This "familia" was not, as with us, father, mother and children only, but included collateral relations, servants, and slaves living in one place under the rule of the head. The slaves were few and mostly of the status of farm labourers. The power of the head of the family was in theory absolute, extending to life and death; but in practice it was limited by three conditions:—

1. By religious custom. It is not easy for us modern Sadducees who have so nearly lost any effective belief in angels, spirits, or an after-life in any intelligible form, to understand how real the ancestral spirits and household Gods are to a Chinese or a Hindu, and were to a Roman. The *Lares* and *Penates* were to him the guardian spirits of the family, chief of whom was the genius—or protecting spirit—of its head. Not only were they associated with daily routine by daily offerings, and with all occasions of births, deaths and marriages; but their approval as superior spirits had to be retained if the family prosperity was to continue. All family acts and family compacts were carried out as in the presence of those who had built up the house.

2. By the custom of holding a council of relations before taking any extreme steps on a family matter; a custom still preserved in the French "*conseil de famille*"—a strictly legal proceeding, assisted by a legal adviser, not a mere family conclave.

3. By the censors—two magistrates who were elected from 443 B.C. onwards, every four years for eighteen months, from men who had been chief officers of State. Their duties were to verify the register of voters, to see that these had paid their taxes and performed their military service, and to take cognizance of the personal conduct of heads of families in cases of cruelty, injustice or neglect towards any member of the familia. They could punish by "*infamia*" (civil disgrace), or even by loss of civil rights, but both censors had to agree on the facts and on the penalty before the decision could be enforced, one alone had no power. It was assumed that the high repute of the censors would be sufficient guarantee against injustice.

All the familia took part in certain religious festivities and sports at seed-time and harvest and on some other occasions. Education was the same for all classes; "it seems to have been training in the active practical life of the farm, in reverence, obedience and modesty of demeanour, and to shun all indecency." Cato says that he himself was "as careful not to utter an indecent word before his son, as he would have been in the presence of the Vestal virgins."

Thus did a free people give expression to their social and religious feelings during four hundred years.

The same love of discipline and order was manifest in their political institutions.

Our idea of "imperial" rule is closely allied to the "imperious." Not so the Roman; to him "*imperium*" meant "the power entrusted to individuals by the human members of the State and sanctioned by the consent of its divine members." It must be conferred by an act of the people, but it must also be sanctioned by the Gods through favourable "omens." "Rank superstition," of course, the modern unbeliever will call it; and this it certainly became when material wealth and Greek scepticism had replaced the vital belief in Right and Wrong by the Will-to-power and Might as the source of Right. But it is at least open to question whether even omens and astrology may not have provided points of departure for men who sincerely desired to act in accord with the Higher Power. One of the most curious facts in connection with supernormal predictions is the way that the faculty is stimulated by the quaintest methods—laying the cards, coffee grounds, tea-leaves at the bottom of a cup, white of an egg thrown into water, a crystal or a pool of ink—all these are successfully used by modern augurs.

This Imperium was vested in two Consuls—popularly elected magistrates—who had supreme executive, but not

legislative power with a veto on each other's decisions, i.e., they had to be unanimous. They held office for one year only, and then passed into the Senate, which was therefore composed of men who had felt the responsibilities of government. One or both might command an army in the field, and over such an army the consular power was unlimited. In times of great national peril the Senate and people could elect a Dictator who had absolute power for his term of office, thus avoiding divided counsels in the field which have so often delayed or prevented success in war, and ensuring the unity of policy and command which has so often secured it.

The electors were the whole body of free male citizens. All served in the army, but those who had most stake in the country served in the front ranks in war, and had a preponderant voice in the elections (*Wardo Fowler*); a truly admirable measure.

Originally both consuls had been patricians, i.e., members of the old families (*gentes*), as contrasted with the plebs or plebeians—the mass of citizens. Differences naturally arose, mostly connected with the law of debt, which was harsh; and though there is no reliable record of the grievances of the plebs, it is fairly clear that they were of the nature of the abuse of despotic authority by a privileged class. In 243 B.C. it was enacted that one of the two consuls must be a plebeian. On vacating the consulship, he and his family became noble (*nobilis*) and he entered the Senate; so that in course of time there were nearly as many men of plebeian as of patrician origin in that body, precisely as in our own House of Lords.

In the latter period of the republic the plebeians were also protected by annually elected magistrates called Tribunes, who convened the Assembly of the plebs, voting by tribes, and the resolutions of that Assembly had the force of law, whether confirmed by the Senate or not; thus further accentuating the power of the Commons.

Up to the end of the third century B.C., Roman life was agricultural; the army was a citizen militia; and the Law of the Twelve Tables shows that though the patricians were in some respects a privileged class as holders of certain priestly and political offices, the Roman law was the same for all citizens. Rome was a real democracy, unlike the Athenian republic which excluded at least half of the population from the franchise. We shall now see how democratic institutions were entirely powerless to check the corruptions of the State and to avert its fall.

It will not be supposed by those conversant with even the elements of Roman history that these years passed in peaceful prosperity; but in this brief sketch it is impossible to notice the constant wars that ended in the dominion over Italy. Nor can mention be made of the internal dissensions which led ultimately to the tribunate. The peasant-farmer in all countries is hard and grasping; he works strenuously for his gains and is exceedingly tenacious of his rights; and the Romans were mainly of this class, and very like the Boers in this respect. Situated between the Etruscans on the north and the Latin tribes on the south, the Roman was for two hundred years in constant need of self-defence, and these years naturally produced a hard unyielding temper which, conjoined with the simplicity, austerity, and vigour of an agricultural people trained to arms, made him an implacable and relentless enemy. After the battle of the Vadimonian Lake which placed Etruria at his mercy (309 B.C.) Rome had nothing to fear from any Italian tribes.

During two hundred and fifty years of these slow conquests, Rome had (265 B.C.) dominated Italy, absorbing province after province. There is no reason to dwell on the causes for these wars, for they do not affect the point of view from which this sketch is written. The Italian conquests were only possible by the *virtus*—the dogged tenacity and courage never to submit or yield, and the genius for law, order, and government which were the leading features of the Roman character. The causes of decay were still in germ. That germ lay in the treatment of the annexed provinces.

Political power was always reserved by a limited franchise to the citizens of Rome alone. A Latin might emigrate to Rome and become a Roman citizen; but if he remained in the country of his birth, freedom of trade and inter-marriage with any other Latin tribe was forbidden him. The isolation of every Latin State was maintained in every possible way, and the Roman maxim, "Divide and reign," was the principle that governed the whole dealings of Rome, not only with territories frankly annexed, but with "the allies and friends of the Roman people"; an injustice which became the fruitful source of future troubles.

Internal struggles between patricians and plebeians had ended in Roman constitutional government. It was an immense step forward, but the electors were always the citizens of Rome alone. The Genius of Rome was Law and Discipline. The Roman governed, not by the will of a king, but by Roman law, made by Romans for Roman advantage only. It was government by the people for the people in the fullest and most absolutely selfish democratic sense. He allowed the conquered states their own governors, their own institutions and their own religion; but he levied tribute, he prohibited inter-commercial relations, and he supervised the governments. Such was the position of Rome just before the wars with Carthage, B.C. 265. By

* Wardo Fowler, "Rome," p. 67.

this time Rome ruled over all Italy, except Sicily. Foreign interference there led to a war which speedily became one for dominion of the Mediterranean and its shores. This war between Rome and Carthage, which lasted for twenty-three years, and ended, after Rome had suffered two tremendous defeats, and had seen Italy swept by Hannibal's Carthaginian infantry and Numidian Horse, with a treaty by which Carthage ceded Spain to the victors, agreed that her foreign policy should be guided by Rome only, that any warlike enterprise must receive Roman sanction, and to pay an indemnity extending over fifty years.* Rome began early to be jealous even of the crippled Carthaginian power—was on the look-out for a technical violation of the treaty—found it in a war of self-defence waged by Carthage against an African assailant—and destroyed Carthage utterly.

DR. LINDSAY JOHNSON AND THE FAIRY PHOTOGRAPHS.

To the Editor of LIGHT.

SIR,—I have carefully read and re-read the article by "Tertium Quid" (in reply to mine on the fairies and fairy photographs), which appeared in *LIGHT* of December 8th of last year, but I fail to see how it can be considered to be an answer at all. He first of all informs us that it is a physiological absurdity for fairies to have wings at all, and if they had they would be useless. We are perfectly aware of that, but it does not bear on the question at all. I pointed out that the photographs were merely mental projections of thought-forms by the psychic children, and had no real existence. Therefore any discussion on their appendages is irrelevant, and has no bearing on the subject. Then he objects to my reference to the stereoscope. I merely mentioned it to help the reader to grasp the fact that when standing at ten or fifteen feet away from two identical posters placed at a few feet apart, by rotating the eyes so that the two images seen by each eye should be made to fuse together three images in semi-stereoscopic relief are perceived. Now the centre image stands out like a real object, and so long as one keeps one's eyes fixed on it one can walk sideways or backwards for several yards and the image will follow one. So much is this the case that one may catch hold of the image (so to speak) with one's finger and thumb. I regret I spoke of using prisms to help one to fuse the image in the air, as I find it will not do so, otherwise the account is perfectly correct. It may be worth mentioning that Dr. Hooke, M.D., F.R.S., who was a great physicist, a contemporary of Newton, and one of the founders of the Royal Society in 1662, stated that he believed that thoughts could be sufficiently materialised to form a real object in the air in front of the thinker. "Tertium Quid's" remark that he is well acquainted with the stereoscope has nothing to do with the question. I only wish he would reveal his identity so that I could write to him, as it is the height of absurdity to write to him when he is close at hand by sending my reply all the way to London to be printed in your journal and then read by him in *LIGHT* two months afterwards. I will willingly give him the "Quid" if he will give me the "Quo," and I promise him I will not reveal the identity of the "Tertium."—Yours, etc.,

G. LINDSAY JOHNSON, M.D., F.R.P.S.

Isipingo House,
Isipingo Beach, Durban.
April 2nd, 1924.

P.S.—Stereoscopic vision is of very little value to us in real life, as everything beyond ninety feet is seen just as well stereoscopically with one eye as with two. For "Tertium Quid" to say that objects seen with one eye look flat and lie in one plane is nonsense; they appear just as much in stereoscopic relief beyond seventy feet (or ninety feet) as they do with both eyes. Try it for yourself and you will see that I am right. Also two identical pictures (such as two prints of one negative) when placed in a stereoscope undoubtedly appear in semi-stereoscopic relief, although they are similar in all respects. Anyone who says that the fused picture looks flat does not know what he is talking about.

* This was the end proposed by Germany for England in the celebrated articles approved by the German Government, forecasting the war of 1914 with England in the rôle of Carthage. As late as May, 1918, Count Von Roon laid down in the Prussian Parliament the peace terms: No armistice till the British troops are out of France and the Germans in Paris, annexation of Belgium and the coast of Calais, annexation of the whole of Eastern France, return of the African colonies and surrender of the British fleet and coaling stations, evacuation of Egypt and surrender of the Suez Canal to Turkey, payment of an indemnity of £9,000 millions, occupation of France and Belgium till paid at cost of the Allies. Doubtless the next act in the modern drama was to be like the old one—a quarrel picked with a weakened State and its complete destruction.

UNSEEN REALITIES.

THE FAITH OF A SCIENTIST.

Passages from an address delivered by SIR OLIVER LODGE at Lyndhurst-road Congregational Church, Hampstead:—

We have to live in matter for a time—not very long, seventy or eighty years—and then we "go home." What is the object of our life here? Well, it is for training; learning obedience; it is a very important episode in existence. Existence is a very big thing; it does not stop when we leave matter behind. We go on with our characters, our experiences, our memories—memories of successes and failures, memories of hopes and disappointments, memories of things we would gladly forget; but there they are; they are with us. We take them with us; they are all we do take with us. This life is a great responsibility. We need all the help there is, and that help is forthcoming. Unseen beings can help us; they are in touch with us more than we know; they know that this life is important—they take trouble about it; we are not lonely, not really lonely. But they cannot help us if we are unwilling that they should do so; we have free will; they cannot compel us. Nothing can compel us against our will. We can be led, influenced and guided, and that is what they do; and if we want help we can ask for it and it will be forthcoming in ways we do not know—in wiser ways than we know. God acts through agents. We are His agents for certain things; we can help each other. We can help in training children; we can help the sick and infirm. How many people there are who are doing these things! They are acting as God's agents, and if they did not do that work it would not be done; certain things are left to us to do. But there are other beings besides ourselves. There are certain things we can not do and those higher beings can; they think it worth while; they will do those things if we ask them. These are the foundations of religion, but they have come to me as the result of scientific investigation.

I know that there are these other beings ready to help us. The Highest was ready to help; a Divine Being thought it worth while to take flesh and come down and dwell among us. There are many agents. The people who lived in the past are not extinct; the Person whom in this place you venerate and worship, who lived on the earth, is not dead, is not away from us. Do not think of Him as in Palestine nineteen hundred and twenty years ago. He is among us, helping the world. Do you think He went through all that sacrifice for the world and then left it? Not at all. Humanity was worth saving. But it is only through our willingness to be helped that grace can flow in. We must open our eyes and see and our hearts to receive. The spirit is sometimes willing but the flesh is weak. Yes, we have to struggle with the flesh. That is all understood, that is part of the bargain, that is why we need the help. What do we mean by angels? Well, I do not fully know what we mean by angels, but I know we mean messengers—I know we mean messengers of the Almighty, I know we mean higher beings. Whether they have ever lived on this earth or not I do not know; many of them have; some perhaps have not. The universe is very vast. On all the innumerable worlds in it there may be many revelations of which we are not aware, many modes of existence of which we do not know. But the visions that have come to people from time to time have been visions of what they call angels, that is, lofty beings doing the behest of God, messengers doing His will, ready to help us, coming as kindly spirits to help us.

When I speak of the people who have these visions I do not mean people who only imagine them, people who are unbalanced in mind; I mean serious people, who do their work well, and all the better because they have those visions, who do not neglect their work while they are here. We have only a short time in which to do our work; let us do the best we can while we are here. Do not let us give more trouble to the other side than is necessary; let us do our bit and receive their help and be thankful for it. These visions give a great sense of joy and gladness and faith that strengthens the receiver for his daily work.

THE EXISTENCE OF ATLANTIS.

To the Editor of LIGHT.

SIR,—It is gratifying to see that my suggestion as to the colonisation of Egypt from Atlantis, in a little contribution on the "Riddle of Language," p. 748 of *LIGHT* (November 24th, 1923), is so signally corroborated on p. 250 of your issue of the 19th ulto.—Yours, etc.,

Brunswick Square, W.C.

A. A. C.

ROBERT BLATCHFORD AND SPIRITUALISM.—In the last issue of the "Sunday News," Mr. Robert Blatchford's weekly article is entitled "A Defence of Spiritualism." It is a reply to the sermon preached by Canon Symes at Barrow on the 13th ulto. Mr. Blatchford exposes in a conclusive way the fallacies of the Canon's argument. We shall deal more fully with the matter next week.

LIGHT.

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QUICK CONVERSIONS—AND
OTHER MATTERS.

"This is the hend, is it, of all my forbearance and friendship for that double-faced thing?" said the wrathful Fanny Squeers on the occasion of her historic quarrel with her friend Mrs. Browdie, as recounted in "Nicholas Nickleby." In much the same mood divers people have terminated their friendly relations with Spiritualism after some newspaper exposure or public scandal, in which every point calculated to damage the subject was carefully under-lined, and every element that might tell in its favour as carefully suppressed. People of little depth of character or clearness of mind, they were, at the beginning, brought into the subject by some small piece of evidence and became its enthusiastic friends; but at the first hostile breath, they turned tail. Just as it needed but little to attract them, so it needed something equally small to drive them away again. We have had much experience of such people and were always interested to observe that the credulity with which they accepted some trifling evidence for Spiritualism was equally shown in their reception of the newspaper's hostile story. They were guilelessly unaware of the ease with which a trained writer can make any subject look ridiculous even when he has not the assistance of those absurd elements which the parasites of Spiritualism—its mountebanks and fanatics—afford to any hostile critic. It seemed to them that the subject was in disgrace and they renounced it with bitterness. Nevertheless we have seen these same persons, when the wind of public opinion had veered round (owing perhaps to the favourable verdict pronounced by some distinguished man) repenting of their rash desertion of the matter and furtively endeavouring to retrace their steps. But that is another story.

As a general rule, we are distrustful of quick conversions. They are often the outcome of some piece of "evidence" so flimsy that the experienced Spiritualist can easily riddle it with destructive criticism, by proving that it affords no proof whatever of independent spirit agency. It need not be imposture; it may be just some obscure psychological phenomenon having no deeper origin than the mind of the medium or the circle. The same readiness of belief which brought in the new convert operates in the end to send him out again. "Gullibility" is rather a convertible item. We have learned by experience that a Spiritualist may be a singularly alert and astute person, and a non-Spiritualist, proud of his disbelief, fall a ready victim to the first commercial or gambling trickster with whom he may come into contact.

It is a favourite saying of the materialist that people believe in Spiritualism because of the "will to

believe," i.e., its followers believe it to be true because they want it to be true. That is a mis-statement, to begin with; and even if it were a valid argument, it would at least be two-edged. It would apply just as much to the materialist as to the Spiritualist. That has doubtless occurred to some of the more intelligent Materialists; only, as being an inconvenient application of their own logic, they would doubtless ignore it. In any case, as regards the susceptible convert, there does not seem to be much of the "will to believe" about him. His quick conversions from one side to the other seem rather to indicate a lack of will.

Only those whose Spiritualism is a matter of hardly-acquired knowledge accumulated over many years, sifted and tested, with every doubtful element thrown out, or, at least, placed on one side for further examination—only such can remain soundly based. Their convictions have had time to take root and grow—a sturdy growth not to be uprooted by the first gale or withered by the first touch of frost.

If they are men of affairs they will have learned to know their world pretty well by this time, "its tricks and its manners." They will be able to contemplate with calmness the methods of rival factions which consist mainly of comparing the best of your own side with the worse of your opponent's. Spiritualism to us has never been a partisan matter. Finding it intrinsically true, we proclaim the truth without fear or favour. It is not necessary to fight for the truth; but for fallacies it is necessary to fight very vigorously and very vindictively indeed, and to employ all kinds of tactics, tricks and manoeuvres. We have seen it countless times in politics and in theological and anti-theological squabbles. Humanity will doubtless continue to present for a long time yet the spectacle of a house divided against itself. There is only one thing which can unite it—the discovery that the essential end of life is the welfare of humanity at large and not that of any special section of it. Our theme is Man the Spirit, and it is quite easy to see, with Carlyle, that the spiritual nature of Man is shown quite as much by his colossal imbecilities as by his most dazzling deeds of heroism and self-devotion. He can discover much truth about himself in Materialism as being a material being—an animal. He can discover more of the essential truth in Spiritualism, for as a spirit he is an eternal existence, and as an animal only an ephemeral one. He is a spirit now—he will not become a spirit at death. There will be no "quick conversion" in that case. However much he may veer from one opinion to the other the truth about things will remain always the same.

A BRIDGE TO DREAMLAND.

Bard, build us a Bridge to Dreamland,
A Bridge to the pure white stars;
Let our glad tears glisten as we lean to listen
How the night from the sea unbars.
May the souls of our bless'd Departed,
In a glimpse of the Far Away,
O'er the hills and valleys show the fairy palace
Where they dwell at the Gates of Day!

Bard, build us a Bridge to Dreamland,
Reveal once again the world;
Just the broad streams flowing 'mid the green grass
growing
And the flow'rs in their joy unfurled.
Let our hearts feel the touch of Beauty,
As we thrill to the Flight of Years;
Every wrong act righting and each pang requiting
In that flood of thrice-happy tears!

—J. M. STUART-YOUNG.

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THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

A contemporary suggests that the following case is a fit subject for investigation by the Society for Psychical Research inasmuch as it is a change from the "haunted house" to the "haunted man." Doubtless the case lends itself to a physical explanation. The man in question had rented his house to a kinema company, and subsequently complains that:—

wherever he goes, this house of his haunts him. "I went," he says, "into a moving-picture theatre in Chicago, and there the house stood with a burglar jemmying his way into my den. When I got back to Cleveland there it was again, and the cook was throwing a custard pie in the funny tramp's face. I thought I was rid of it when I reached Pittsburgh, but, alas! there it was, with a bulldog chasing the rejected salar out of the front door. In desperation I hurried on to New York, but I couldn't get away from it. There I found Jackie Coogan digging worms for fishing in my garden."

It is as well to have our labours in the psychic field lightened by a little humour.

Dr. William L. Sullivan, speaking in All Souls' Unitarian Church, New York, on the subject "Is Death the End?" analysed the opinions of some of the most eminent scientists on this matter. Quoting the names of some who were in favour of survival, and others who were against it, he continued:—

There are students now studying certain states of abnormal psychology in which, it is claimed, communications from the dead appear. These studies, at their best, are carried on by sceptical and careful investigations and according to vigorous scientific method. These men of high quality—physicians, psychologists, psychiatrists, chemists and engineers—are divided in their opinion. All acknowledge the marvel and wonder of the phenomena studied.

And he concluded with the following impressive statement:—

Religious men through all the ages have believed in the immortality of the soul. Science seems now to confirm this hope. The belief in immortality will always be one of the foundation stones of religious belief.

There appears to be a change of heart in some newspapers. The "Inquirer," in reporting the celebration of the seventy-sixth anniversary of Spiritualism, which took place in Manchester recently, does not hold itself aloof in the usual manner, but, after quoting certain views of a speaker, draws attention to what might be a misleading impression: that "Christianity and Spiritualism are necessarily opposed." As the journal says:—

The point in this speech, as reported, which strikes us is the reference to "Christians," which might tend to confirm the opinion of some people that Christianity and Spiritualism are necessarily opposed. Many "Christians" are Spiritualists, as we all know, though Spiritualism is not the same thing as Christianity.

In an article on "Hypnotic Suggestion" in "The Occult Review" for May, by Reginald B. Span, the writer emphasises the power of thought and gives the following lucid and emphatic definition of the power and its possibilities:—

All things in all worlds—seen and unseen—were, and are, created by the power of Thought. In the spiritual world Thought constructs everything *directly*, by moulding the etheric substance to any form or pattern desired. In this world thought acts *indirectly* through the mediumship of the physical senses, and bodily muscles and organs. Thought, with Imagination as the visualising power, and Will as the directing and controlling force, creates in this world slowly and laboriously. In the spiritual spheres the process is instantaneous, and the power of the Imagination and Will is sufficient to produce anything one may desire as soon as thought of. It is by this means that spirits construct their clothes, their houses, furniture and surroundings, which are quite as real and substantial on the etheric plane as such things are to us on this material plane.

The same magazine, in the "Notes of the Month," gives a favourable criticism of the "Oscar Wilde Scripts," and dealing with the "self-styled critics," states:—

It was, in short, purely and simply because every reader immediately recognised the old Oscar Wilde in the peculiarities and idiosyncrasies of this script, that such an extraordinary hubbub was produced in the journalistic world. Numerous communications have come to hand before, alleged to have been transmitted by literary celebrities of the past, but in no one instance have they created such a sensation, the obvious reason in each case being that they were not recognised as bearing unmis-

takably the imprint of their supposed authors. The fact is, the reluctance of the critic is not due to his failure to recognise the similarity of the style and matter of the communications to that of their alleged author, but rather to unwillingness to admit the possibility of the receipt of communications of the kind in the manner in question from a deceased writer. The sceptical critic has therefore, as a rule, enhanced the cleverness and ingenuity of the automatists until they become perfectly miraculous.

In other words, the critic has given an explanation that does not explain.

The Bible is often quoted against Spiritualism, using the text literally, as if an inspired delivery, word perfect. "John o' London," in the issue of May 3rd, deals with this point of view in an article on "The Authorised Version as Literature." The writer says:—

The highest advantage of the study of the Bible as literature is that it enables us, in some real measure, to understand what the Bible means. Written originally in Hebrew and Greek, painfully and inaccurately copied, doubtfully translated, transmitted to us through a thousand mists of doctrine and prejudice, it is yet still infused with the poetry, the visions, the metaphor, and the folklore of the East, to all of which we are alien. Thus the Bible, of all books, needs a commentary, and until comparatively recent years the kind of commentary which it has most conspicuously lacked is that which literature alone can supply. "To understand that the language of the Bible is fluid, passing, and literary, not rigid, fixed, and scientific, is the first step towards a right understanding of the Bible," says Matthew Arnold. To read the Bible *literally* is the way to scepticism; to read it as *literature* is the way to essential and reasonable belief.

The May issue of "Theosophy" contains an article by H. Burford Pratt on "Karma and Common Sense," which is a much clearer exposition of that asserted law than is usually met with in Theosophist writers. It avoids the mystical, and is, as the title suggests, based on common-sense. The following paragraph is exceptionally good, and the Churches might take it to heart with benefit. Dealing with cause and effect, it continues:—

It used to be thought that every catastrophe was a "judgment," in a word, the Karma of evil-doing. As children we are told that "God is LOVE," but as we grow older, the apparent injustice of life troubles us, and many, who are not trained to think for themselves, become indifferent, disheartened, disappointed men. The Churches are complaining that men are irreligious, sceptical, and even atheistical. But man is not naturally either a pessimist, or an atheist. Our teachers have forgotten that man is a reasoning being, and that an ounce of explanation is worth a ton of pious platitudes and texts.

But the Churches apparently prefer that men should not think for themselves, but believe what they are told.

The "Literary Guide" for May contains an article, by William Archer, on "Sir Oliver Lodge and Genesis," in which it strongly supports his pronouncements on the reality of psychical phenomena, and attacks the unreasoning opponents of the facts. Writing of these opponents, he says:—

What account do they give of their own existence? They tell us that, unimaginable ages ago, the universe—or let us say the solar system—was an immeasurable ocean of incandescent matter. Whence it came, how it arose, they know not; they simply make this astounding postulate. Then, little by little, the nebular mass disintegrated into certain vortices; the nuclei gradually cooled and consolidated into rotating spheroids; on one of these spheroids portions of lifeless, inorganic matter somehow organised themselves, became sentient, became conscious, became intelligent; until in the fullness of time, from the primal expanse of shapeless, seething incandescence, there has developed the brain of Plato and of Newton, the eye of Rembrandt, the hand of Michael Angelo, the imagination of Shakespeare, the passion of Beethoven. What could be more repugnant to reason, more starkly inconceivable, than this account of the origin of life? Yet, because we have daily experience of life associated with matter, and because there is a certain amount of evidence for certain stages of the alleged evolutionary process, we accept it as a trifle less incredible than any of the other "Stories of Creation." What right have we, then, when Sir Oliver Lodge offers us evidence of life dissociated from matter, to reject it *a priori* as impossible and absurd? It is no whit more impossible and absurd than the fundamental assumptions of the men who jeer at him and his co-opinionists. The superior prestige of these assumptions arises from habit, not from reason; and the one thing absolutely unreasonable is the rejection of evidence without examination.

W. W. H

THE MYSTERY OF ATLANTIS.

By C. V. W. TARR.

Major Marriott's introduction of this subject renews again the absorbing speculations as to the ultimate influence of the theory of its existence upon the anthropological sciences.

At present the natural tendency of anthropology is to seek the origins of civilisation in the existing geographical world. It is clear that no other procedure is possible for scientific research in the ordinary sense of the term. Fascinating, suggestive and even remarkable as the contributions of occult science to this subject undoubtedly are, they cannot in the present state of knowledge be made the basis of true scientific claims.

The statements of spirit communicators have to be taken with equal caution. For we find here the same limitations as are found in the statements made by the occultists. The theosophical philosophy of civilisation savours far too much of dogmatics and plausible inferences. It gives us a grandiose but conveniently vague system of occult anthropology, based by general agreement upon the laws of Reincarnation and Karma. On the other hand spirit-communicators purporting to be Atlanteans have given accounts of their civilisation without invoking the theory of reincarnation; but on the contrary denying any knowledge of it as a process of human development. But even fundamental contradictions of this kind cannot, of course, destroy the claim that Atlantean civilisation really existed. Again and again spirits purporting to be Atlanteans have communicated, and to this extent the Theosophical writers are supported. But once we recognise the claim that Atlantean civilisation, long since vanished beneath the waves, was the mighty fount—perhaps with earlier civilisations still—of the culture of the ancient peoples of the existing geographical world, we become aware of entirely new problems in anthropological science.

How serious is the hiatus between the orthodox chronology of ancient civilisations and that of spirit-communicators—such as quoted by Major Marriott—appears at once when we consider the age attributed to the Great Pyramid of Egypt. Professor W. M. Flinders Petrie, F.R.S., puts the Fourth Dynasty of Egypt at about 4800 to 4500 B.C., and it is agreed, I believe, that the Great Pyramid belongs to this period. There is, of course, some disagreement amongst authorities as to actual dates. Another chronological chart I have examined gives the dates about 2900 to 2750 B.C. for the Fourth Dynasty. According to Professor W. G. de Burgh* the majority of Egyptologists are in substantial agreement with Breasted's chronology of the earlier dynasties, but dates before the Eighteenth Dynasty (c. 1580 B.C.) are still the subject of controversy. If, then, the statement of the Atlantean spirit is indeed true, that the Great Pyramid of Cheops was built thirty thousand years ago, and even then derived from an earlier culture, we can see what tremendous alterations will have to be made in the chronology of man's works.

The conflict between orthodox anthropology and the ideas of the occult schools and spirit-communicators becomes even more pronounced, when we examine the results attained by the most recent school of anthropological thought in England. Mr. W. J. Perry, Reader in Cultural Anthropology in the University of London, has made an intensive study of world-culture which has led him to accept Egypt as the archaic fount of all civilisation. According to this pioneer anthropologist, the facts of the spread of world-culture are exactly opposite to the statements of the spirit-communicators quoted by Major Marriott. The spirit-communicators claim that Egypt obtained her civilisation from Brazil, and presumably the Brazilian civilisation was the residue of Atlantis. The English anthropologist writes as follows in his latest work, "The Growth of Civilisation":—

Thus a movement of culture that set out from Egypt about the beginning of the fourth millennium B.C. ultimately landed in America about the beginning of our era, and there founded civilisations essentially the same as that of Egypt in the Pyramid Age, and only differing from it in certain details due to circumstances in which they were founded. This movement took three thousand years, more or less, to accomplish this journey, but it can be traced with fair accuracy for thousands of miles. (p. 104.)

Referring to Mayan culture, the same writer, in the work just cited, says:—

The place of greatest interest to students of the movement of culture is the region of Central America and Mexico. Here was established the great civilisation of the Maya, which in time gave rise to all the civilisations of Mexico, Honduras, Yucatan and the United States generally, with the exception of the West Coast, which evidently has affinities with Asia. This Maya civilisation, so far as we know it, reproduces many characteristic features of Asiatic culture, and has nothing peculiar to itself. The Maya people had polished stone implements,

pyramids, the sun-cult, and many other elements of culture that go to make up the archaic civilisation.†

Mayan civilisation emerged about 200 B.C., already at its zenith. The discovery in British Honduras is probably part and parcel of the civilisation which, according to Mr. Perry quoted above, had its rise in Mayan culture. The writer on Archaeology, Mr. E. G. Harmer, says: "This early Mayan civilisation, traced back by an inscribed stone object to 100 B.C., lasted until A.D. 600." This evidence seems to be completely at variance with the enormous antiquity of the American civilisations claimed by the Atlantean communicators.

I have emphasised these differences between the occult systems of anthropology, the accounts of spirit-communicators, and the orthodox scientific tendencies of thought, in order to show the nature of the problems which arise when "Atlantis" and "Lemuria" are let into the arena of true scientific thought. The occultist, Dr. Rudolf Steiner, in his work, "Atlantis and Lemuria," agrees with Scott-Eliot that the last remnant of Atlantis was submerged about 10,000 years B.C. I see nothing impossible in the claim that a mighty Atlantean civilisation existed (some writers have given it a million years duration!), and the phenomena of the spread of world-culture may be explained, not incredibly, as flowing from a fount no longer visible in the geographical world. The date given above would certainly fit in tolerably well with the received chronologies, if we accepted the Atlantean origin of American civilisations and its ultimate spread to Egypt. Indeed, if we reverse the process and allow Mr. Perry's three thousand years more or less for the spread of culture from Atlanteanised America, we shall not be very far away from the earliest dates given to Egyptian culture! But if fresh evidences, such as the discovery in British Honduras, do actually result in pushing back the antiquity of civilisation to something approaching the ideas of occult anthropology, we shall see some strange turns of scientific thought.

I have long recognised that the anthropological sciences must in the long run be profoundly influenced by the discoveries of psychic science. Archaeology often seems to stand athwart the path of human evolution, denying one of the greatest principles of modern thought. "But our ideas of the whole evolution of the world and man must undergo remarkable changes as psychic science comes into its own. I regard the tendencies of present-day science as extremely significant from this point of view. There is a remarkable activity in research into the origins of civilisation and mankind. And a great number of books, even for popular reading, are being published on anthropology and ancient history. At this very time, too, we see the increased activity of psychic science, uncovering the profound depths of the human soul, and proving the essentially spiritual constitution of human society. This seems to me to be a designed situation of human thought. Backwards, to discover the long roadway of the human soul; inwards, to find out its real nature. The ideas of mankind, like springs, burst through the strata of the ages after being for long invisible. And so with the ideas of psychic science. It is a Spring of Divine Wisdom bringing the waters of Eternal Truth to the world of to-day."

SPIRITUAL LAW IN THE NATURAL WORLD.

In the Literary Supplement to the "Asiatic Review," in which the editor, Miss Felicia R. Scatcherd, consistently upholds the reality of spiritual law and its application to all social and political problems, appears an article from her pen on the League of Nations, from which we take the following passages:—

THE LAW OF CONCORD IN NATURE.

The most common objection urged against the League of Nations and its ideals is, that the whole conception of securing concord, by peaceful means, between warring nations and races is against nature.

It is only too true that, owing to a misreading of the facts of life, and under the influence of irresponsibility, numbers of scientific men still cling to the views that depend upon the conception of nature as "red in tooth and claw." They kick against the idea that law, and order, not strife and anarchy, are the golden rule of successful life even on the lowest planes of existence; that in the long run, as the ancient thinkers put it, nature never says one thing and wisdom another.

It is evident, on all hands, that a revolution in biological thought is taking place. Writer after writer, in the leading scientific journals, tells us that current biological philosophy is in an unsatisfactory state. Eminent biologists have to plead ignorance as to the method of evolution,

"and have not attained to clearness with regard to the origin of species; we are not even sure of what species mean." (Italics are ours.)

Nor can there be any reasonable doubt that both in general biology and in physiology co-operation, rather than competition, is seen to loom larger and larger every day.

† Page 101, "Growth of Civilisation."

* See his "Legacy of the Ancient World" (footnote to section on "Egypt").

To quote again from "The New Biology," Professor Thomson declares that:—

"It is characteristic of the new biology that it has set the idea of the correlation of organisms in the centre of its thinking."

Is not this exactly what the author of "Symbiosis" and other students of his school have been endeavouring to bring before the public for some years—i.e., that *progressive evolution is fundamentally due to the genius of organic life for mutual accommodation—to co-operation instead of warfare between natural species?*

These pioneers of the new biology have shown by irrefutable facts that contrary to the generally accepted views there is morality in nature: that the idea "nothing matters but success" is as false in the animal and even vegetable kingdoms as in the human world, that in all realms morality alone has inherent permanence, that immorality is essentially self-destructive.

ICARUS.*

MR. BERTRAND RUSSELL'S REPLY TO "DAEDALUS."

Sir Oliver Lodge has recently written to the "Observer" on "The Use and Abuse of Science." It is the problem underlying this title which occupies Mr. Bertrand Russell in his reply to Dr. Haldane's book, "Daedalus or Science and the Future." In his article in the "Observer," Sir Oliver Lodge maintains that science is neutral, as to the uses its knowledge and discoveries are put to by mankind. If scientific knowledge is abused and civilisation is brought to destruction in future wars, the responsibility will rest not with science as science, but with men of evil spirit who see knowledge only as a sword held over the neck of groaning humanity. But is this so true as at first sight it appears? In my notice of Dr. Haldane's book I quoted his admirable statement of the claims and implications of modern Spiritualism and Psychic Science. If Psychic Science and Spiritualism reveal that "ethics are based on the observed results in the next world of a good or bad life in this," does this not mean that science, in its form as psychic science, is demonstrating the ethical basis of civilisation here on earth, and in the life to come? And the scientific determination of the ethical basis of all human society surely puts an end to the neutrality of science, and places upon it the responsibility of the ethical guidance of mankind. Nor does this lessen the influence and claims of purely religious teaching, either historical or contemporary, but on the contrary acts as a mighty buttress to the faith of religion.

Mr. Bertrand Russell is a pessimist. Speaking of Dr. Haldane's brilliant scientific predictions, he says:—

Much as I should like to agree with his forecast, a long experience of statesmen and governments has made me somewhat sceptical. I am compelled to fear that science will be used to promote the power of dominant groups, rather than to make men happy. Icarus, having been taught to fly by his father, Daedalus, was destroyed by his rashness. I fear that the same fate may overtake the populations whom modern men of science have taught to fly. Some of the dangers inherent in the progress of science, while we retain our present political and economic institutions, are set forth in the following pages.

And again in the conclusion:—

Therefore at present all that gives men power to indulge their collective passions is bad. That is why science threatens to cause the destruction of our civilisation. The only solid hope seems to lie in the possibility of world wide domination by one group, say the United States, leading to the gradual formation of an orderly economic and political world-government.

All this would be profoundly disquieting were it not evident that Mr. Russell has been compelled to ignore a vital factor in the building of human society. Religion and Theology are left out. But the omission is a deliberate one. Science may increase the power of men to gratify their passions.

On the other hand, it may operate through an effect upon the imaginative conception of the world, the theology or philosophy which is accepted in practice by energetic men.

Mr. Russell recognises three groups of sciences, the physical, anthropological and biological, and of the two former groups the anthropological includes

all studies specially concerned with man: human physiology and psychology (between which no sharp line can be drawn), anthropology, history, sociology, and economics.

Biology, says Mr. Russell, can throw light upon all these studies. Here at once we touch a point of vital contact with psychic science and philosophy.

Mr. Russell's survey of modern civilisation suffers too much from materialistic obtuseness. Even when he sug-

gests that kindly impulses may, if developed, help the world, he can only assume that human kindness has something to do with the glands, and that its strength or weakness depends upon "discoverable physiological causes."

But what if we can show that as a literal fact a new biology has already produced profound reactions in the philosophy of many men, that there are observed facts which affect our "imaginative conception of the world" and that the philosophy and theology so radically influenced are accepted in practice by energetic men?

And if biological conceptions in the ordinary sense throw much light on the group of anthropological sciences, how much greater is the light cast upon the same group by the discoveries of psychic science! It is sun-clear that materialistic biological conceptions must react upon the anthropological group of sciences and a purely materialistic idea of human progress result. But if it is established that human biology, ultimately, can only be explained by reference to eternal principles of Life and Intelligence, then we secure at once a spiritualistic conception of human progress in the minds of men. There is possible no compromise in the present state of civilisation. The renaissance of to-morrow can only come by the reinterpretation of history and civilisation in the light of the scientific-spiritual theory of the Universe. Human immortality, the spiritual organisation of man and nature, the purposefulness of cosmic life, the naturalness of religious consciousness, the existence of invisible spiritual societies, the rulership and guidance of hierarchies of divine beings, these are the stars which must become visible in the sky of all scientific, philosophic, and religious thought. And the groundwork of all this mighty Temple of Human Wisdom and Love will be the work of the "youngest of the sciences," the science of the soul.

That labyrinth which Daedalus constructed for King Minos is a good symbol of the way of mankind. Mr. Russell has not found the thread which shall guide man out of the Labyrinth of Time. But there is an even greater hope for men. Like Daedalus and Icarus, they shall fly on wings of Eternal Life and Truth. And they shall not fall down.

C. V. W. TARR.

CANCER AND ITS CURE.

To the Editor of LIGHT.

SIR,—Mr. Edmund Sheriff's recollection of the Direct Voice sitting in which cancer was referred to is correct, and the actual words used were as follows:—

The reason why cancer is so prevalent in your world to-day, and becoming more so, is because there is more psychic force in the world than ever before, and that it is so often suppressed. It is a God-endowed gift to humanity, and is intended to be used. If suppressed it must find vent somewhere, and breaks forth in some trouble, and often in cancer. It has sometimes been attributed to a blow, whereas it is really due to the undeveloped and unused psychic force. Many a trouble which could not be diagnosed is due to the same cause. People have this gift and unwisely refuse to utilise it. When they come here it has to be developed. If they used it on earth they would instantly regain health. It is dangerous to suppress it. I have spoken with those who have come here from cancer, when there had been no trace in the family of such trouble, no hereditary tendency. It was due to nothing but this unused psychic force. Had they sat in a circle, and given out the power, or we could have drawn it from them, instant relief would be felt, and they would become quite healthy. It needs a little circle where it can be tapped occasionally.

Psychic force is material, and leaves a sediment, and this must be drawn off, or trouble ensues. I can cure cancer.

The great importance of such a statement led me to say, "You realise what you are saying, a cure declared by many doctors as impossible."

The spirit replied:—

I tell you emphatically, I can cure cancer, certainly in its earlier stages, and in the later stage I can alleviate it. I can draw out the very roots, and pass them through the main sewer of the body. Bring me a case, and I'll prove what I say.

This declaration, so precise and emphatic in its terms, was made by a spirit doctor, who, when on earth, was an authority on nerve troubles, but who has learnt much of other troubles since his residence in the spheres.

It must be remembered that spirit doctors are not hampered by the limitation of earth doctors. The bodily organs are visible to them without any X-ray apparatus, and any functional derangement is instantly detected by them. That is why the diagnoses of spirit doctors are so accurate.—Yours, etc.,

R. H. SAUNDERS.

* "Icarus or The Future of Science." By Bertrand Russell, F.R.S., 2/6.

The A.B.C. of Spiritualism. GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

THE AURA.

Some correspondents have sent questions about the aura, what it is, its composition and nature, and whether it is a physical or psychical phenomenon. Before dealing with the last point, it is necessary to know what is meant by physical and psychical, and where a line can be drawn between them. The name "physical" is used for everything that can be known by the ordinary senses, whether by sight, hearing, or touch, or by mathematical calculation; it includes all things that are commonly known as "real," and of which the conditions are known. "Psychical" means those things which we do not understand, at least we are not sure of them, and we do not know the conditions which will always produce them. But no line can be drawn between the two, there is no such line, for "physical" only means, "as far as our present knowledge can take us," and we are always adding to our knowledge; in fact it is possible that all we now call psychical, will be very much physical to us in our future life.

We can only say that the aura is not physical, as we know the meaning at present; it is not a purely material thing, like a cloud, or an electrical discharge.

It is also used with two meanings, although both have the idea of "something surrounding things." There is an aura of all non-living things, a kind of inert memory, by which some people can read the more important parts of the history the object has passed through. This is called psychometry. Living beings probably also have this kind of aura.

There is another kind of aura attached to all living things; or possibly it may be the same aura acting under different conditions. It is not inert like the aura of non-living things, but varies with the nature, health character, and even the movements or efforts of the living being. It varies from clear to dull according to the health, it varies in tone according to the nature and character, and it may be quiet and steady, or variable and scintillating as we are even-tempered or vivacious. It is often spoken of as coloured, but it is probable that this is more an impression than the actual shade or tint. Sound, sight, and smell are all similar in this manner, and give impressions of colour to sensitive people. Even touch can give the impression to some blind persons. It is probable that it is this "impression" in the case of the aura. The composition of the aura is a more difficult question. It may be an extension of the soul or spirit body, beyond the physical body; it may be of the nature of ectoplasm, not the denser, concentrated substance that is seen, or which gives physical results, but the natural undisturbed substance as it usually exists in all living bodies; or it may be an extension of the life force. We know so little of these things, and have no means of testing them. One thing is a certainty, the aura is a true indication of character; you may disguise your appearance, and have a deceiving manner, but you cannot disguise your aura, and in this way it seems to be similar to the spirit body, which we are told will show, not what you wish to be thought, but what you really are.

A MYSTERY OF CLAIRVOYANCE.

An old correspondent and contributor relates the following curious story of an early experience with a once well-known medium, the late Mrs. Treadwell:—

I wanted very much to take a young friend of consumptive tendency for a holiday with me to Hastings, but want of funds stood in the way. Whilst having a talk with Sophie, Mrs. Treadwell's spirit guide, I mentioned my desire to her. Sophie said: "It will be all right; take H. [my friend] with you; you will find some silver in a chest of drawers where you will go to stay."

We went to Hastings, and sure enough I found a little pile of silver, amounting to some thirty shillings, in a chest of drawers that stood in a bedroom I had engaged. The medium herself did not know anything about the plan of a holiday for my friend, nor where I would go. But how did Sophie know? I cannot tell; I only know it turned out as she said, and that I am accurately recording this incident, one of my very many remarkable Spiritualistic experiences. I may add that I gave the money to my landlady, who said it had not been left in the drawer by her, nor did she know how it got there—but she kept the money!

I. G. H.

CLAIRVOYANCE APPLIED TO MINING.

BY STANLEY DE BRATH.

The Belgian "Revue Spirite" of March last contains an interesting account of clairvoyance in connection with a certain gold-mining company. The perils of such applications of psychic faculty will be at once apparent. Endeavours of this kind are nearly certain to result in the gravest deceptions of all parties concerned. In the present instance there may be some justification, which will appear from M. Thiébaut's account.

He says that one of the greatest obstacles to the reception of predictive clairvoyance is that those who receive such predictions delay publication till events have proved them correct. Hence much scepticism. For this reason he makes public this forecast on a French colonial mining company at present in low water:—

"Twenty-eight years after its foundation the M— company, known on the Stock Exchange as S—, has not been able to produce a satisfactory balance-sheet. Incapacity and malversation in all ranks have exhausted the six thousand kilograms of gold mined on the concession and the balance-sheet of 1922 shows a deficit of 400,000 francs. The personnel of direction and management have now been changed, and considerable deposits of ore newly discovered are alleged in the latest advices.

Under these circumstances M. Thiébaut consulted a certain Mme. Therese Gérard. February 2nd, 1924, asking:—

"I am interested in a moribund colonial enterprise. Will it revive?"

The answer was:—

"A sure success, rich soil—at first disequilibrium and distress; precarious results to begin with. The management requires a master-hand. There will still be sharpers and thieves. Results will not be immediate."

An enquiry of another clairvoyant, M. Raymond, resulted in more specific predictions of success "between March and October of the present year and conspicuous success in January, 1925." On a very rough diagram of the locality the clairvoyant marked six localities said to be rich in deposits. (February 4th).

A third consultation with a well-known Paris clairvoyante on the same date gave similar results with the additional information that the valuable deposits will be found "high up, and deep down," not in middle layers. The predictions are sufficiently detailed to make them interesting from the purely metaphysical point of view should they be borne out by facts: but in common with all persons experienced in these matters, I regard all attempts to connect clairvoyance and pecuniary gain with the greatest dislike, distrust, and apprehension. If these things are diverted to material objects nothing is to be expected but frauds of a far graver kind than those of sophisticated mediums. It is touching the unclean thing—the desire to gain without work. I once heard a gentleman of undoubted reputation and sincerity tell of a dream involving the name of a winner at a certain race-meeting. Some of the men present began at once "to sit up and take notice," as if this were indeed something practical in spookery! It is a melancholy reflection that there should be persons who, when brought into contact with truths that are fraught with the deepest results to humanity at large, should at once wish to turn them to base gains or even to gambling frauds.

In the present case the facts are worth watching, for if they should bear out the very detailed predictions of locality, they would show an extension of clairvoyant faculty to distant and unknown data, such as has not previously been verified.

A CHINESE RELIGIOUS REVIVAL.

A REVELATION THROUGH PLANCHETTE.

In an article in the April issue of "The Theosophist," entitled "China's New Religion," the Rev. C. Spurgeon Medhurst tells a remarkable story concerning a religious revelation given through planchette. We quote the following:—

In the winter of 1920 a certain Mr. Lui belonging to the army in Shantung was amusing himself in his home with the planchette. "Shall I have a son?" "When shall I have promotion?" and so on, and so on. But there was a power behind the planchette more serious minded than Lui-Min-tseng. To his amazement it wrote a book purporting to be from the Great First One. "The North Pole True Scripture" was the title. The Chinese planchette is different from that known in the West. It writes on a tray of sand, or else a brush is attached to the end of the stick, hung from a beam above, and the writing is made on long strips of paper.

I have no translation of the communication made to Mr. Lui. The full Scripture is said to be now in process of being given in Italy in French, and its component parts will be assembled in about twelve years, but a Catechism of the new Religion China is adopting has been published.

Mr. Lui, when he received "The North Pole True Scripture," put the planchette aside. It ceased to be his plaything, and after meditating on his experience for a year he founded the "Tao Yuan," which I would suggest may be rendered as "The School of Creative Thought." The Catechism is as follows: (The translator is Rev. F. S. Drake, an English missionary):—

"What are the objects of the Tao Yuan?"

"The object of the 'Tao Yuan' is the equal cultivation of the inner life and its outward expression. Generally speaking the cultivation of the inner life consists in meditation, and the cultivation of its outward expression consists in philanthropic work."

"What are the advantages of meditation?"

"Meditation purifies the heart and moderates the passions. It is the root of the cultivation of character and of the salvation of men. This the understanding all know."

"What is meant by philanthropic work?"

"It is to carry on without being emulous of vainglory, all kinds of merciful work, in which teaching and feeding (the needy) are regarded as of equal importance."

"The Way (Tao) of which religion does the Tao Yuan teach?"

"It teaches the Great Way of the source of all things. It does not enquire what the advantages of any particular religion may be; but does its utmost to help each."

"How did the Tao Yuan arise?"

"It was established by men influenced supernaturally by God by means of the planchette."

"Who is the God worshipped by the Tao Yuan?"

"He is the Primeval Father [ancestor is nearer the original] together with the Founders of the Five Great Religions: Christianity, Muhammadanism, Confucianism, Buddhism and Taoism. (But this merely complying with the general way of expression used by the world throughout history. In reality he is Boundless Spirit: He is just the Primal Source of Life.)"

"Who is the Primeval Father?"

"He is the Primal Progenitor of the Universe; the source of the Great Tao. [Creative thought.] God also is a term of respect used by mankind. We must not regard (this Being), according to the styles given to men, as father, grandfather, great-grandfather, great-great-grandfather, monarch, king and emperor. It is easy thus to take a mistaken view of the Great Tao."

"Has the Tao Yuan any other functions?"

"The 'Tao Yuan' is purely an organisation for preaching the moral life, and for carrying on philanthropic work."

According to the article, the communication has given rise to something like a new religious movement in which the planchette plays a conspicuous part and is regarded with so much reverence that before it stands an altar with candles, incense, and offerings, as well as a small perfumed lamp. Mr. Medhurst tells us:—

"It must be noted that all this is quite new in China. The planchette has long been in use in certain temples, but it has only been used as a sort of fortune teller."

"It is not considered correct for anyone to leave their own religion to enter the 'Tao Yuan.' The 'Tao Yuan' is not a new religion. Its members believe each of the five Religions to have come from God. . . . Philanthropic work of all kinds occupies the members who are giving freely of their substance and time—feeding the poor, teaching trades to the inefficient, and so on. In Tsinan-fu, the capital of Shantung, the 'Tao Yuan' has built a home for housing and educating two hundred cripples. Centres are being established all over China and the movement is spreading, especially among the official classes."

One can commend a religion of this kind which can justify its existence by human services and which is so catholic in its outlook, and even though the communications upon which it is founded are open to criticism, being so evidently of the psychological order, they are yet in the right direction.

"MEMORIES AND ADVENTURES."—In the current issue of the "Strand Magazine," Sir Arthur Conan Doyle, in his "Memories and Adventures" writes entertainingly of his impressions of some famous people; Sir James Barrie, R. L. Stevenson, and Grant Allen are amongst those whom he mentions. He does not omit to refer to Stevenson's part as Secretary to the first Spiritualistic Society established in Edinburgh (in 1872), a matter frequently disputed, but which we verified by reference to Dr. Gavin Clark, who was President of the Society. We published the prospectus of the Society in *LIGHT* of February 3rd, 1923.

A HAUNTED HOUSE: AN ANTIQUE CASE.—The case of a haunted house about the year A.D. 552 is mentioned in Roman and other Latin martyrologies. Datius, Archbishop of Milan, was passing through Corinth and found a large empty house suitable for his suite and himself. He was told that the house was haunted, but took possession of it nevertheless. At midnight a great noise was heard of braying asses, grunting swine and hissing serpents. "Oh Satan," cried the Archbishop, "Thou who saiest I will exalt my throne above the stars of God! Thou who wouldst be as God, art Thou reduced to braying like an ass!" There was at once an unbroken silence. F. F. O.

THE VISIONS OF THE SAINTS.

In "Faith and Suggestion," by Dr. Edwin L. Ash, the author maintains that, although modern psychology shows that the visions of seers and mystics are formed in the subconscious mind, the sceptic has no right to assert that the subconscious mind is the sole origin of visions.

He does not know. How can he say that the hidden spring which liberated the picture was operated from *within* (that is, in the subconscious mind) or from *without*? And if from without, whether it is operated from a material sphere or from a spiritual sphere? I say that the marvellous progress made by psychology in recent years can only be hindered, and its truth obscured if people persist in claiming too much for its teachings.

We can accept, then, the theory that the picture of the things actually seen in a vision—the apparition itself—in many if not all instances takes form in the subconscious mind of the visionary; but we must understand that this throws no certain light on the stimulus of which that picture is merely a secondary result—an interpretation. Indeed, the "believers" have this much on their side—that it would naturally be expected that a message sent from the other side under the deliberate intention of a Spiritual Will, would be given in such terms as would be understood by the consciousness of the recipient. And the supposition holds good, whether or not we consider that the subconscious mind plays a part in the translation of the message into familiar terms.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—In an address delivered to the members and friends of the British College, on Wednesday, 30th ulto., the Rev. Dr. Lamond (late of Edinburgh) spoke of the difficulties facing the Churches if they continued to refuse the evidences of a future life offered by the facts of psychic science. We are asked to state that an address will be given at the College on Wednesday, 14th inst., at 3.30 p.m., by Miss Harvey (the medium of the famous "Dr. Beale"). Miss Harvey will also see patients for diagnosis during the week. It is stated that some excellent reports of cures and help given at Hulham House, Nr. Exmouth, in connection with "Dr. Beale," have been received.

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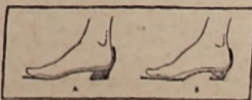


Fig. A shows the perfect Babers fitting which supports the arch, whilst Fig. B shows the ordinary method which does not.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

MORNING-GLORIES.

The morning-glories were in bloom! . . . How the spell of their magic changed the appearance of the house! The flowers looked out on sky and plain with meek, mauve-tinted eyes, after having absorbed all the amaranth of a cloudless night, the aureole of early morning, and a something, I know not what, that belongs to dreams and distance wafted on waves of colour from far-away places. At times the flowers imparted to the rugged logs the semblance of a funeral pyre, their beauty suggesting the mournful pomp of some martyr-queen, with pale, wondering eyes, awaiting the torch in a pallium of purple. They gave to the entrance a sort of halo that symbolised the eternal residuum of all things mortal and visible.—From "The Valley of Shadows," by FRANCIS GREERSON.

LIGHT AND ITS MANIFESTATIONS.

Jamblichus wrote that "Light is the simplicity, the penetration and the ubiquity of God." Zoroaster made light to stand for all the good of life, and darkness for its evil. In the Ancient Mysteries the candidate, clothed in white, went into the caverns of the night to issue thence into a place of illumination. The Kabbalist's great book was the "Zohar," which means light, and it is an exposition of the saying, "Let there be Light." Similarly one of the great mottoes of Masonry is "Lux e tenebris," "light out of darkness," while Masons, true Masons, are justly called the "sons of light"; and in all the ceremonies there is not one more eloquent act than the "bringing of the candidate to light."

What is this Light that has been shed abroad in our lives? It is sometimes explained as Knowledge, and it is that; but it is more than that, for it is also Truth. Knowledge is the mind's awareness of a fact, while truth is the mind's understanding of the meaning of that fact. Facts may heap themselves up like the grains in a pile of sand; they may have little or no apparent relations with each other; and the man who is said to have knowledge of them may know little more than their number and their names. But when he has learned the hidden connections of these facts, how they bear upon each other, and what import they have for human life, he has learned Truth.—From "Symbolical Masonry," by H. L. HAYWOOD.

PSYCHIC PHENOMENA AND THE PRESS.

I have had letters from people in all walks of life who wished some point made clearer in connection with the phenomena. I have had many valuable suggestions with regard to experimental work from scientific men in many parts of the world. And I am altogether agreeably sur-

prised at the great interest taken generally in the subject. To judge from the scathing articles which occasionally appear in the Press, an outsider might be justified in concluding that psychic phenomena and psychic subjects in general are mere humbug, and that those who deal with them are also humbugs, though perhaps self-deluded ones. The superior attitude of most of the Press is highly amusing. It is based, I think, on the assumption that the general public know nothing of psychic things, whereas the truth is that nowadays eight people out of ten know something of them. I should say, judging from my experience, that the newspaper which takes upon itself the responsibility of declaring everything connected with psychic research to be humbug, and which even conducts a campaign against it, will surely offend a host of its readers. People do not go about advertising their belief that a spiritual world actually exists—a world whose existence can to some extent be demonstrated by experiment—but, nevertheless, there are very many people in the world to-day with this belief, and their number is steadily growing.—From "Experiments in Psychical Science," by W. J. CRAWFORD, D.Sc.

MR. GLADSTONE AND SPIRITUALISM.

About the year 1885 I happened to be staying at Hawarden with Mr. and Mrs. Gladstone, and the only other guest, outside the family party, was the late Canon Malcolm McColl, through whose instrumentality I became a member of the Psychical Research Society. McColl was a most interesting personality, a leading light on matters occult, and a famous recounter of ghost stories. He was also *persona grata* in the Gladstone household, and Mrs. Gladstone often spoke to me of their deep love for him.

I forget now what led up to the subject, but one night when we were sitting talking, I told Mr. Gladstone that my grandfather, Robert Chambers, had been a convinced Spiritualist. The Canon at once tried to draw the G. O. M., and to our mutual amazement his arguments in favour of the return of the disembodied soul to earth were met by concurring short ejaculations, such as, "Of course! Naturally! Why certainly!" Then quite suddenly Mr. Gladstone began to prove to us that the old Biblical scribes were convinced Spiritualists. From his intimate knowledge of the Bible, he quoted text after text in support of his contention. "Here He worked no wonders because the people were wanting in faith" he compared to the present-day medium's difficulty in working with sceptics. When Christ asked, "Who has touched me?" Much virtue has passed out of me," He but spoke as many a modern healer speaks on feeling a failure of power. "Try the spirits whether they be of God," is what all Spiritualists of to-day should practise rigorously.—From "Ghosts I have Seen," by VIOLET TWEEDALE.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in every day life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their view clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to imitate his own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

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ANSWERS TO CORRESPONDENTS.

H. (Hayling Island).—Thank you. We have not seen the magazine, but are interested to hear of the appearance in it of the communication you describe. We well remember the late Mr. Chambers, for whom we had a high regard.

E. ADAMS.—We are in no way surprised that your letter to the newspaper in question should have been printed in a truncated form, while the stories to which it was a reply were given in full. Your letter is a sensible and reasonable explanation of the deplorable stuff printed as spirit communications; but the latter are much more spicy and sensational, the kind of thing to appeal to the depraved taste of many of the newspaper's readers. It is just a question of the demand creating the supply. We have witnessed this kind of thing for many years, but have also noted that it is much less prevalent nowadays than of old. The popular sentiment is becoming more enlightened.

"P. B. P."—We will give it the amount of attention which it deserves—which is just none at all.

H. A.—We quite agree with your suggestion. As you will see it has already been carried out, but many years' experience in this direction does not make us very sanguine. It seems sufficiently clear that human problems have to be solved by human endeavour, and although we are helped from the unseen it is wisely ordered that we shall never receive any assistance that will relieve us from the necessity of taking trouble on our own account.

CHARLES LAY.—Glad to have your letter and know how much you appreciate LIGHT. We do not know how we could assist you in the direction you indicate, as you are so far away; but we will keep your case in mind and see what can be done.

NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine." (May).

"Theosophy." May.

COMMUNION AND FELLOWSHIP.—Miss H. A. Dallas writes: May I be allowed to use your journal to thank the kind author of the advertisement of my little book, "Communion and Fellowship." I much appreciate the generosity which prompted these kind words.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, May 11th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. A. Melton. Wednesday, May 14th, 8, Rev. J. M. Matthias.

Croydon.—Harewood Hall, 96, High-street.—May 11th, 11, Mr. Percy Scholey; 6.30, Mr. Horace Leaf.

Camberwell, S.E.—The Waiting Hall, Havill-street, Peckham-road.—May 11th, 11, open meeting; 6.30, Mrs. Hetty Butterworth, D.N.U., of Barrow-in-Furness, Wednesday, 7.30, Mrs. Hetty Butterworth, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 11th, 7, Mrs. Anderson. May 15th, 8, Miss Maddison.

Shepherd's Bush.—73, Becklow-road.—May 11th, 11, public circle; 7, Mrs. Bloodworth. Thursday, May 15th, 8.15, Mr. A. E. Fruin.

Peckham.—Lausanne-road.—May 11th, 7, Mrs. E. Clements. Thursday, no meeting.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—May 11th, 11, Mr. Wm. North; 3, Lyceum; 7, Mr. Ernest Meads.

Worthing Spiritualist Church, Ann-street.—May 11th, 11 and 6.30, Mrs. Paulet. Thursday, May 15th, 7, Miss Morse.

Central.—144, High Holborn.—May 9th, 7.30, address. May 11th, 7, address.

St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—May 11th, 7, Address. Wednesday, 8, open circle.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. May 11th, 6.30, Service, Holy Communion and address. Healing Service, Wed., May 14th, 7 p.m.

RECOMPENSE.—Besides this earth, and besides the race of men, there is an invisible world, and a kingdom of spirits: that world is round us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we were dying in pain and shame, if scorn smote us on all sides, and hatred crushed us, angels see our tortures, recognise our innocence (if innocent we be . . .) and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress, when life is so soon over, and death is so certain an entrance to happiness—to glory?—"Jane Eyre," by CHARLOTTE BRONTE.

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

NOTES BY THE WAY.

THESE have their course to finish round the earth
By morrow evening, and from land to land
In order, though to nations yet unborn,
Ministering light prepared; they set and rise
Lest total darkness should by night regain
Her old possession.

—MILTON ("The Stars").

THE VANISHING TERROR.

That exemplary newspaper, "The Daily Express," has lately been fortifying the souls of its readers with letters entitled "Daily Power," in which various correspondents send some moral maxim or philosophical reflection for the encouragement of their fellow readers. In a recent issue of the journal, we noted a letter from Miss Winifred Graham, the distinguished novelist, whose book of communications from her father in spirit life under the title "My Letters from Heaven" (Hutchinson) attracted so much attention when it was issued last year. Miss Graham wrote in her letter to the "Express":—

May I quote for the benefit of your readers a message I received from my late father, transmitted by automatic writing through my hand?

"Men and women are often sensitive about talking of death from a sense of shrinking fear. If they only could be induced to look forward to it as a great pleasure and a coming joy half the sorrow of life would vanish."

That is an excellent message. It will offend a certain community which, regarding death and the hereafter as its own particular preserve, would like to retain its hold on the minds of its followers by the weapon of fear—fear of the unknown. It will also perhaps disturb those who think that such sentiments might lead to people trying to escape their troubles by suicide. There may be some little risk there, until it is made clear that those who make a sudden exit

in this way always find that the result is anything but pleasant, and that they would be far better off had they remained on earth until the call came in the natural course for them to "go up higher."

* * * *

"FOOL FRIENDS."

We never desire that a Spiritualist shall be entirely partisan, defending or condoning the faults and follies in Spiritualism as well as its virtues. We desire only that he shall affirm fearlessly its central truth without quibble or evasion. We do not love "trimmers" who would be right with all men, and are so anxious to conciliate the enemy that they will not scruple to belittle their own side in order to ingratiate themselves with the opposition. Col. Ingersoll knew this "helpful set," and dealt with them in some caustic phrases, a few of which we set down here, premising that the term "fool friends" is an apt description, for these persons are not really malicious; they are only weak and foolish.

Nothing hurts a man, nothing hurts a party so terribly as fool friends.

A fool friend is the sower of bad news, of slander, and all base and unpleasant things.

A fool friend always knows every mean thing that has been said against you and against the party.

He always knows where your party is losing, and the other is making large gains.

He always tells you of the good luck your enemy has had. He implicitly believes every story against you, and kindly suspects your defence.

A fool friend is always full of a kind of stupid candour. He is so candid that he always believes the statement of an enemy.

Nothing pleases him like being shocked by horrible news concerning some good man.

He never denies a lie unless it is in your favour.

He is always finding fault with his party, and is continually begging pardon for not belonging to the other side.

He is frightfully anxious that all his candidates should stand well with the opposition.

He is forever seeing the faults of his party and the virtues of the other.

In the moment of victory he is magnanimously on your side.

In defeat he consoles you by repeating prophecies made after the event.

The fool friend regards your reputation as common prey for all the vultures, hyenas, and jackals.

He takes a sad pleasure in your misfortunes.

He forgets his principles to gratify your enemies.

He forgives your maligner, and slanders you with all his heart.

THE SEER.

Life is a mission stern as fate,
And song a dread apostolate.
The toils of prophecy are his,
To hail the coming centuries—
To ease the steps and lift the load
Of souls that falter on the road.
He presses on before the race,
And sings out of a silent place,
And the dim path he breaks to-day.
Will some time be a trodden way.

—EDWIN MARKHAM.

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IN THE REALMS OF REDEMPTION.

SCENES AND EPISODES IN THE WORLD BEYOND.

BY A. J. WOOD.

I never knew—not, at least, until the thing itself happened—that I was a "psychic," or in any way clairvoyant or clairaudient. But then, do we ever know what powers reside within us, until some mysterious, or unknown factor calls them forth to our own great astonishment? Even now, in more sober moments, I sometimes wonder whether my experience was a real experience, or merely a dream of more than usual vividness. However, be that as it may, as an account of it may interest others, I will here set down as clearly and straightforwardly as possible, what took place not so very long ago. I do this while my memory of it is fresh; for, although I have recorded my experience amongst my private papers, I omitted certain details which did not seem to me to be of much moment at the time, but which are necessary for others to a proper understanding of the narrative. And now for the story itself.

I had had rather a tiring day at the office, and, on arriving home in the evening, after a frugal meal, I had retired to my study for a quiet hour's reading. Not feeling in the humour for anything that required much concentration of thought, I picked up one of Mark Rutherford's works, and was soon lost in its pages. Now, you cannot read Rutherford for long, as a rule, without being brought up by some unusual or striking phrase, or some arresting thought. So it was in the present instance; and, although, as I have said, I was in no mood for deep thought, an observation of his of more than usual penetration made me place my index finger between the pages of the book, close it on my knees, shut my eyes, and lean back in my chair for a quiet rumination along the lines suggested by his words.

How long I sat like this I do not know; nor do I know whether I fell asleep or not; but, on opening my eyes again, I was amazed to find myself seated on a rock in an apparently interminable ocean of rocks of similar formation. It was as though some sea had been lashed up into giant waves by a great storm, and had suddenly become petrified before it could subside again. One might have walked, though with difficulty, along the crests of the waves, or slid down their slopes into the hollows between them, and so been shut in on either hand from any extended vision. The waters had retained something of their original colours; blue, green, and grey; but they were more mineral, or stone-like in appearance, than solid ice. Indeed, they bore no resemblance to ice at all. Overhead, the sky was like a dome of dull steel, but no sun shone down from its unbroken surface, and the light was poor. The prospect was cold and cheerless in the extreme, and seemed to impregnate me with its own quality.

But what was I doing here? What strange turn of the wheel of Fate had projected me from out of my warm and comfortable study, into this petrified region of desolation? Was it some dreadful nightmare, from which I should soon awake to find myself back once more in my old, familiar arm chair, and amidst my beloved books? And yet, strange to say, though I felt as cheerless as were my surroundings, I felt no fear; merely wonder and astonishment. Then, while fully conscious of the futility of the undertaking, I slid down from the crest of the wave on which I was seated, and began to walk along the hollow or depression between it and the next wall of water. Movement was better than inaction, I thought, though it led to nothing.

A STRANGE TRANSFORMATION.

Shut in now on either hand (for I could not see over the tops of the waves) I walked on in the hope of something happening to break the monotony; and I had not proceeded many steps when I noticed the air begin to stir about me. It was not a wind, for the movement seemed to come from all directions at once, like a slowly revolving spiral. I was grateful for it, for it seemed, like all movement, to betoken life, where all before was death. As the motion of the air increased, I noticed a change in my going, as though the solid matter beneath my feet had grown springy to the step. Then the crests of the waves began to crumble up, and fall in pieces with a dull thud right in my path, until what had been a comparatively smooth surface, became littered with obstructive debris. Worse still, the ground beneath my feet began to heave and vibrate, as though from some internal convulsion; and I staggered and stumbled as I went along. Presently, the crests of the waves had fallen away to such an extent that I could see over their tops; and I saw that the whole surface was in motion, heaving up and down, and gradually dissolving before my very eyes. To add to my consterna-

tion, my feet now began to sink at each step into the softening substance, which resembled nothing so much as a plastic lava, but without its heat; and the waves, instead of crumbling, were slowly sinking down to a common level. I was no longer able to move either forward or backward, as my legs were immersed almost up to the knees in the softening mass, and no effort I could make released them. I gave myself up for lost, for I felt I was being hopelessly engulfed.

Suddenly, however, in the twinkling of an eye, I found myself struggling in a waste of heaving waters. Being, fortunately, a good swimmer, I struck out strongly under the impulse of self-preservation, although there was no object, or land in sight to which I could direct my effort. Yet the very effort itself was a relief from the dreadful sense of helplessness a moment or two beforehand. Then, as a wave larger than usual lifted me up on its crest, I was rejoiced to see a small boat making towards me, and in which were two men. It was too far off to enable me to make out their appearance, but I struck out swiftly in their direction so as to lessen the distance between us, for I felt my strength would not hold out much longer.

MYSTERIOUS MARINERS.

In a little while I was able to make out the occupants of the boat. One, who was rowing, was evidently a tall man of powerful physique. The muscles of his swarthy back and arms stood out in such bold relief as he bent to his task, that there was no mistaking his great strength. So far as I could see, he was stripped to the waist. His companion, who faced towards me, and was holding the tiller, although quite as tall as the other, was of slenderer build, and of fairer skin. He was clad in a sort of rough, grey gown, bound about the middle by a crimson cord with tasselled ends. His face, which I could now clearly distinguish, was, if somewhat austere, of perfect form and features. His mouth was firm, yet mobile; and his nose betokened a man of artistic temperament, and keen perception. His eyes were dark and piercing, but not unkindly, and they were bent upon me with a look of quiet scrutiny, in which I thought I detected something of humour. At least, that is how I read them; though I failed to see the humour of my situation.

Whilst I was taking in these details, the boat drew alongside me, and seizing hold of the gunwale, I was helped over the side with the kindly assistance of its garbed occupant.

I was now able to take stock of his companion, and a more repellent fellow I never saw. Had I been alone with him, I think I should have feared for my safety. He was entirely naked, except for a loin-cloth; and in build resembled some ancient Greek statue of Hercules. But apart from his massive frame, it was his face which held me, almost to the point of fascination. It was not altogether a cruel face, nor yet unhandsome, although its features were somewhat irregular. Pride and arrogance were stamped upon it, and a certain power, but it was not of a kind I should have cared to oppose. Yet withal, I was conscious of an undefined fear about him, but of what I could not imagine. I was soon to learn.

Beyond a few words of greeting, and assurance as to my safety, the man in grey had not spoken; but as I seated myself near to him in response to a gesture of his, he turned to his companion, and said, or rather commanded, in a firm, but quiet tone of voice and of wonderful clearness, "Now, row us ashore!"

I marvelled at the words, for I could see no land in sight; but the other man, instead of complying, threw down the oars into the boat, and, folding his massive arms, snarled out,

"Row yourself, and be d-d to you! I've been at your beck and call long enough; it's time to end it."

A LESSON IN OBEDIENCE.

"It shall be ended," said the man in grey, quietly; "but only when you have learned how to obey. Obedience has never been one of your virtues, but since it is necessary to learn it for your own good, I must insist upon my wishes being carried out."

But the gipsy (for such I deemed him) sat stubbornly still; scowling defiance at the Friar (for so I christened him in my own mind, on account of his garb) as though challenging him to do his worst.

"Very well," said the Friar after a few moments' delay; as though to give the man a chance to change his mind; "very well, if you will not do the thing of your own free-will, then you shall do it of mine," and leaning slightly for-

ward, he pointed to the oars at the bottom of the boat, and fixed his gaze sternly on the man in front of him. I saw a look like that of a hunted animal come into the gipsy's eyes, and what was obviously a physical struggle began to take place to resist some power that had seized hold of him, and was bending him slowly, but relentlessly, forward and downward towards the bottom of the boat where the oars lay. As he struggled and resisted—and how great the resistance was, was evident from the whole tension of his body and muscles—I could not help but observe the look of pity and compassion on the face of the Friar. I even thought I caught a glimpse of tears in his eyes, as though the struggle was as painful to him, as to his companion; but in a different way. By now, the man had taken hold of the oars, and as he straightened himself up with a gasp of relief, he looked at the Friar, and cried:—

"God in heaven, man, have you no pity! What power is this you wield over me? By what authority do you do these things; and compel me to do *your* will if I will to do otherwise? Where is that liberty, and freedom of will you boast of in this land of yours, if a man cannot call his soul and body his own?"

THE POWER OF THE WILL.

"Ah, my friend," answered the Friar, "you do not know what liberty is; and as for freedom of will, your will is as free as my own, but you do not exercise it in the right way. There is a right and a wrong way of willing, as there is of doing everything else; but you choose the wrong way. This Kingdom in which you are is a realm of law and order, and to will in the compass of that law (which is ordained for the highest good of its inhabitants) is liberty indeed, and freedom indeed; and to accomplish all that one wishes, and to attain to the greatest happiness. But to will, and to act contrary to that law, is to bring upon one's self the greatest misery and suffering; and this is the sole cause of your own. The liberty you crave for, is license, arising out of love of dominion—the apotheosis of self! What then would become of the liberties of others? No man can thus be a law unto himself. That way anarchy lies, and ultimate ruin. Your will is as free as it always was, but your agency is not. That is limited, and wisely so, by One Who is greater than us all. That man only is truly free who obeys His laws, and in so far as he does obey them, his agency is unlimited, for he keeps within the law. Other freedom there is none; only slavery. Your idea of freedom is that of unlimited power, to do only what you desire, however unlawful."

"And yet you seem to have that power over me," snarled the gipsy.

"Nay, I have not that power," answered the Friar, quickly, "but He Whom I serve, and Whose will I obey. His, is the power. Of myself I can do nothing but what He gives me the power to do. I am merely one of His instruments. His will is my law; but that man whose law is to do just what he himself pleases, will not for long be pleased with what he does."

Now, I had been so intent listening to their discourse, that I had failed to notice until now, that we had approached what was apparently a vast continent. Before us there stretched a broad, shingly, sloping beach, which led up to a great wall of precipitous rock stretching for miles on either hand. There was not the slightest sign of a break of any description. A more inhospitable shore it would be impossible to imagine.

FOILED MALICE.

With a powerful stroke of the oars, our surly companion drove the boat high up on the beach, and the Friar, standing up, leaped lightly ashore. Then, to my horror, I saw the oarsman drop one of his oars, and, seizing the other with both hands, raise it aloft, and bring it down swiftly with tremendous force upon the head of the unsuspecting Friar, whose back was momentarily turned to us. I screamed out a warning when I saw the gipsy's evil intention, and rushed at him, but was too late to avert the blow. Imagine my amazement, however, when I saw his weapon shiver into a thousand fragments in his hands, and the Friar obviously none the worse for the treacherous blow he had received; while his would-be slayer, with a cry of pain and anguish, fell back into the boat and collapsed.

The Friar turned round and faced us with a grim smile on his face.

"Ah, my friend," he said, sadly, "you have not yet learned wisdom; and experience does not seem to avail you much. And yet I have hopes of you, and will not leave you yet awhile. But something is amiss, is it not?" "Oh, my God," cried the man, in agony, "look at my hands!" and stretching out his arms, I saw that both hands were dangling from the wrists, for they were broken. And yet, for all his suffering, he could not forbear saying with a bitter smile:—

"Had I known your head was as hard as your heart, I should have left you alone." "Nay! nay! you mistake the cause of your mishap," said the Friar; "it was the hardness, neither of my head nor my heart that caused your injury, but that stony thing within you which takes the place of that which you deem so hard in me. But step out of the boat, and come hither to me!"

With a look in which pain, hate, and fear were mingled,

the man did as he was bid, standing up on the gunwale, and leaping down beside the Friar.

"Now," said the latter, "stretch forth your arms!" Then, as he did as he was told, stretching out his arms, the Friar took hold of his hands, one in each of his, and at the touch, gentle as a woman's, I saw a look of relief come over the man's face, and he even smiled a little as the Friar released him. And I saw that the gipsy's hands were restored to their normal condition.

"Ah, my friend," said the Friar, sadly, "you have stumbled once more, even as others have stumbled in less difficult paths than yours. But that hard heart of yours will yet soften, and even now is becoming more amenable to better influences than you think, in spite of this present lapse. I have not been so long with you that I do not know you. I am not unmindful of what you have suffered, and direct my guidance of you accordingly. Here, in this land to which I have brought you, you will have other work to do; which, though less irksome than the last, will put you to the test, and help to bring out those better qualities within you which I know you possess. See you fail not; for more than you are aware of depends upon it. But first of all we have this barrier of rock to get through—and even this is partly of your own making—how shall we manage it, think you?"

I gazed at the wall of rock in front of us, but saw at once it was impossible to scale it, for it presented an unbroken surface along its whole extent. Nor did it offer the slightest foothold on account of its precipitous nature. "I don't see how we can surmount an obstacle like that," said the gipsy, gruffly. "Obstacles are only such to the idle and ignorant," answered the Friar, "and to those who lack power; and as I am neither the one, nor lack the other under my Lord's good-will, I will make a way for us. Follow me!"

And stepping forward, he made directly for the face of the rock, we following close behind.

(To be continued.)

SOME NEW BOOKS.

"THE MYSTIC'S GOAL," by Julia Seton, M.D. (William Rider & Son, Ltd., 3/6 net). In the "First Word" of this little book we are told that "Mysticism is that truth which was in the beginning, is now, and ever shall be." Happy is the reader who finds those words illuminating. The meaning seems to be that Truth is Truth, eternally. Mysticism "never changes, but retranslates itself from century to century in the minds which grow to the crest of race-consciousness" as thus: "Two per cent. of holy thinking in any race will build the body of Christ"—this from chapter VI. "The Second Mystery, the True Idea of Christ." The preceding chapter expounds "The First Mystery, the True Idea of God," and the one succeeding deals with the "Third Mystery, the True Idea of Man and Life." The former begins: "There is nothing in the world but life. This life expresses itself in form from atom to universe. The function of life is creation, emanation, and evolution. . . . 'God is Cosmic Spirit'; the great universal intelligence manifesting in all things seen and all things unseen. . . . Man is the highest expression of Cosmic Spirit in form on earth. He is not a part of God, nor a creation by God; he is Universal Intelligence or Cosmic Spirit Itself, at his particular point of manifestation."

The book is a curious example of mixed modes of thought—something of classical mysticism with modern intellectual concepts: "Universal Stuff," "thoughts are things"; "Jesus touched the ether with a thought and the waters turned to wine"; man is "on a personally conducted tour throughout eternity," his speed and his route in his own hands; "just one hundred per cent. of Truth of all things and through all things will set him free."

"EMANCIPATION," by Faith Stewart Arnold. (The University Press, Cambridge, Mass.)

This book appears to be "a novel with a purpose." The aim of it is excellent, but the form is unfortunate. A novel is a form of art, whether good, bad or indifferent, and may have a high ethical intention running through it. This one is fictional in its dealings with life and death as subservient to a physiological theory: art is conspicuous by absence. As a novel the book is preposterous; as a series of little lectures or intimate addresses on sexual subjects of the most delicate kind it might well have been admirable. Here is a sample of the story—a father speaking to his son: "The normal conjugal relation is an electromagnetic-love current which is controlled by constructive purpose that decides whether this current shall enter the emotional nature and physical organism—for the formation of the vital base for the beginning of the little child's life—or remain in the spiritual circuit which requires the affections to express, for the most part, indirectly through devotion and service applied to righteous mutual interests."

W. B. P.

EDISON ON IMMORTALITY.

By "LIEUTENANT-COLONEL."

The old adage, "A little learning is a dangerous thing," is a favourite expression with experts and scientists when referring to amateurs who trespass on their special subject. These same persons, however, often fail to realise that it is a two-edged weapon which turns on its employer if he ventures to dogmatise, even on the subject of which he has made a special study: while on other subjects he is probably, as a result of specialising on the one subject, less fitted to judge than the average man, for he is naturally biassed along certain lines. It required one of the greatest of scientists to admit that the result of his knowledge was to realise how little he knew.

The "American wizard," Thomas Edison, does not appear to be free from this failing, judging from an article by a personal friend of his in "Nash's Magazine," in which Edison's very sayings are quoted as evidence of his opinions, while previous reports have represented him as asserting that if there were such a thing as spirit action, he would make an apparatus to measure its quality and quantity.

In the present case he is dealing with the question of immortality, and is prepared to deny the possibility of this for the human personality, at the same time admitting that his "mind is incapable of conceiving such a thing as a soul." This latter statement would appear to put him out of court, for how can he be a capable judge of the existence of that which his mind is incapable of conceiving? But we will follow him further.

He considers life to be indestructible, but apparently only a form of energy, and to have come to this world "from some other planet, or at any rate from somewhere out in the great spaces beyond us." But this is scientific materialism, the type of mind that cannot conceive of anything outside physical limitations.

Another curious belief which he expresses is that the amount of life is limited; at any rate the amount available for this world, and that the number of living units is solely limited by the total supply available to animate them. Still further he states that "no egg or seed ever contained a particle of life"; they are but "blue prints" or "moulds" into which a supply of this life force flows, in order to animate it, and act along the lines of the "blue print." That is to say that life is homogeneous like electricity, and it depends entirely on the container what form its activity may take. This view certainly leaves out of account any explanation of instinct, not to mention intellect; it is difficult to imagine the shape of a container that could evolve considerations of the abstract, the moral, not to mention the conception of God. Such a container must be more than physical, and consequently the idea of an invariably inert, and involuntary container becomes absurd. But we have not yet reached the limit to which such a curiously temperamental mind can go to avoid the idea of personal responsibility. "My theory," said Edison, "is that cells, whether in animal or plant life, possess intelligence." That which is denied to the personality is granted to the constituent cell. And further, "cells are infinitely small, but each cell contains perhaps a hundred million particles that I call 'little people' who constitute a commune within the cell." "I believe these little people are immortal. I refer now to the intelligence which resides in the cells." "So long as everything is congenial and satisfactory, the little people are content to remain together. When the little people become dissatisfied with their partnership, the individual who is housing them becomes tired of life. He believes he himself has lost interest, but the little people are the ones that want to move out."

Now we can see the fly in the ointment. Edison is an expert in electricity, and electricity is composed of innumerable, infinitely small particles—electrons. The effect produced by a "volume" of electricity does not reside, primarily, in the bulk or tension of the whole, but in the combined action of the individual electrons.

Edison has an electrical complex; he views everything from the electrical point of view, and everything, even life and personality, must conform to the laws and methods of that point of view. It is the limited point of view of the expert who can only see other objects and ideas through glasses coloured to his own special tint, and who dogmatizes on other subjects of which he has but a little knowledge.

But let us consider his statements, and the obvious deductions, when not shackled by *a priori* opinions.

We have seen that his opinions are undoubtedly based on the apparently predominant position of the electron as a basis of all electrical force. But is this predominance so real as it appears? As a matter of fact, it contains no quality that is not as fully present in electricity in bulk;

it has no option or volition, but is as subject to the effects of any external force as the "current" or construction of which it forms a minute portion.

Then what grounds are there for postulating that the cell, or the constituents of that cell, physical or psychical, can have any such superiority to the body, of which it is but a part? How is it possible for the cells to possess immortality, with the benefits which this confers, and yet to claim that this is denied to the body which is composed of them, and to which they have to look for continued sustenance and co-ordination?

This theory presents a yet greater difficulty, for, as a matter of fact, dissolution does not commence with the cell, but with the whole corporate body, which first loses the power of volition, while the individual cells still struggle to maintain vitality, and only perish because the co-ordinating control has ceased to operate, and on which they were dependent.

Edison contradicts himself, for he states that he cannot conceive of a soul, and yet he concedes souls to each cell, or the occupants of the cell—his explanation of this point is rather vague—for he cannot evade the meaning of the word, even if he cannot conceive of it when it is inconvenient to do so, and yet imply the same properties in another direction when it suits his purpose.

His intention is transparent. It is the old obsession of the scientist, to find a material boundary, a final limit beyond which nothing can happen or exist. He, however, realises the impracticability of this—the certainty that any boundary must go down before the continual accumulation of fresh evidence, and he allows escape to the microscopically small, under the assumption that the boundary is practically preserved, and that the greater is confined by it. But a leak in a dyke increases to a stream, and the stream to a torrent, until the whole boundary is swept away. To be effective a limit must be impervious, or it ceases to be a limit.

Returning to his earlier dictum, that the being is but a mould or blue print, into which the stream of vitality flows, to animate it (he is not very consistent in his theories), this vitality subsequently transferring itself to another blue print: it is difficult to conceive of a stream that can realise its own identity while in occupation, cease to do so at the termination of the occupation, and renew the knowledge on each subsequent occupation. Where does the knowledge go, it is not retained by the stream of vitality, and yet it is an actuality and can no more pass out of existence than any other actuality?

Again, taking the "intelligent-inhabitants-of-the-cell" theory, Edison does not offer this as an alternate theory, but in some indefinite way assumes that it is an extension of the first one. It is easy to produce many facts which give a flat contradiction to his views, only space will not permit.

To take one case, however, that of the African native, and other primitive tribes, where a personal affront, or other disturbing cause, has resulted in a "decision to die," with the idea of annoyance to the person responsible for the affront, and death has resulted, although there was no evident physical cause for this result. Here it cannot be claimed that the result arose from a decision of the intelligent cells.

Certainly Edison has tried to anticipate this point by stating the case of his father, who returned home from a tour of Europe with the fixed opinion that he would die, and did so. The scientist claims that it was the cells, or inhabitants of the cells, who had decided to leave the physical body, and the personality (his father) only echoed this decision.

But by no possible conception can this apply in the case of the affronted native; here it is the personality who feels the affront, and makes the decision; the cells know nothing of the matter, and can only comply with the decision, which they have no power of resisting.

But whence does Edison obtain this idea of an invariably perfect co-operation, this unanimous decision to act together on the part of the cell-beings? Nowhere from Nature, where diversity of opinion is the very ground-work of evolution. And yet if unanimity were not obtained, it would be a case of "a house divided against itself"; there would never be a definite moment of death.

On the other hand, if the controlling personality leaves the body, the opinion of the cells does not matter, for they are left "in the air," without control, or means of obtaining sustenance, and as co-ordination has only operated through the personality, it obviously ceases, and the cells are left with only their own special faculties, which are not sufficient to maintain them.

It is thus evident that Edison's theory, or theories (he does not make it clear whether the single or multiple is intended) are unsound from every point of view. He is attempting to bring the psychical within the laws and bounds of the physical—a path on which many of his predecessors have come to grief. He has evidently not troubled to study the results obtained by those who have given the subject a proper unbiased consideration, but has depended on his own opinions, and the knowledge obtained as a physical scientist. Truly a little learning is a dangerous thing.

SPIRITUALIST V. RATIONALIST.

By L. T. CLACK.

Nothing is more disintegrating to life than that Pessimism, which is so much in evidence at the present time. Even our material aspirations appear as yearnings to escape from it—yearnings without positive value. Idealism in its purest forms seems unable to exorcise it. A philosophical method is needed by means of which values may be re-tested. Can Rationalism supply us with such a method?

Somewhere and somewhen in the dim pre-historic past there came into being the first Rationalist. He reasoned about such activities as hunting and kindred matters. He rationalised his magnified self into the elemental forces of nature, examples of which he felt in the strength of his limbs. This was due to no superstition, to no "standing still in amazement," but to a desire—the desire to make the world round him more intelligible. Philosophic method was born. The tribe took its cue from the wise man, just as we accept the fact that the earth goes round the sun without verifying the fact by experiment. The wise man became a priest and the tribe became his congregation. The priest felt his power and used it. With the dissemination of knowledge the power of the priest was undermined and Rationalism began to establish itself; Rationalism whose aim and object is to make the scheme of things entirely intelligible. From this beginning the Rationalist weakling has become a giant. In the course of his development he has met with facts of experience which he has treated much as the Brobdingnagians treated Gulliver. "After much debate they concluded that I was only *velum scalath*, which is, interpreted literally, *busus nature*, a determination exactly agreeable to the modern philosophy of Europe," but this was to give him pause to recover his intellectual breath. Impelled by the "hunger of the ambitious mind" to climb the higher peaks, his horizon ever widened. Within that horizon at least he found almost unlimited scope for intellectual activity and the priest was almost forgotten. Not quite. Some daemon seemed ever whispering within his consciousness. "The worldly hope men set their hearts upon turns ashes, or it prospers; and anon, like snow upon the desert's dusty face, lighting a little hour or two, is gone." He was dissatisfied. He! this giant! And he is still dissatisfied. His instinct urges him to include in his philosophy of life a belief, but he will not—until the priest grows to his stature and stands by his side.

It is commonly supposed that Spiritualism attracts attention owing to a morbid appetite for the mysterious. This supposition is incorrect. The attraction is due to the thought that somehow the acceptance of Spiritualism may make life less mysterious—more intelligible, in fact. And what is true in regard to the soul is true in regard to the Absolute. Mankind always hovers between belief in a Patriarchal God and belief in what we might term a Great Somnambulist. Can the Rationalist be satisfied with either?

The former conception, even qualified beyond recognition by the orthodox, is rejected by the Rationalist not because it sacrifices the immanent to the transcendent, but because it dislocates ideas regarding the normal lines of development and progress.

The latter conception is unacceptable because pure automatism excludes immanence and transcendence combined. It was by no logic of the ape that he became man. Nor was it by any logic of the man. If it be held that logic was in the process, we are forced into the vicious circle of explaining products by processes and processes by products. A *tertium quid* is more necessary to us here than Gitchee Manito to the Red Indian. And as we think of the facts and the processes in terms of mind, so must we think of the *tertium quid*. "It is an indisputable truth that what we call the material world is only known to us under the forms of the ideal world, and, as Descartes tells us, our knowledge of the soul is more intimate and certain than our knowledge of the body." (Huxley.) How, then, should we view the absolute and the processes? Commonly the absolute is considered substantive and the processes adjective or attributive. The metaphysical unsoundness of this position is sufficiently shown by the Hegelian school. Each part of the universe is in actual or possible relationship with every other part, and thus relationship is external. It does not belong to either the part or the rest, but to both, and it constitutes our Real. The absolute is thus all-inclusive—object, subject, substantive and adjective. It is in fact at once itself and its attributes.

Perhaps the most important problem which confronts mankind is that of the moral order. It may be viewed as against a background of either non-moral environment or non-moral primitive ancestral consciousness. In the second of these instances much that has been written in the previous section applies, the *tertium quid* including in its processes a crescendo of imperatives of a peculiar nature. As to the first instance, as long as we are hag-ridden by mediaeval thought we shall regard the co-existence of the moral and the non-moral order as presenting a discord in our minds which defies resolution. The rational solution to this problem lies in the recognition of both factors as

amenable to natural law. Compare the following: "Religious creeds, established and dissenting, all embody the belief that right and wrong are right and wrong simply in virtue of divine enactment" (Herbert Spencer). "Virtue's true lineage is older and more respectable than any that can be invented for her. She springs from man's experience concerning his own well-being" (Samuel Butler). Monism would rightly state that the latter also expresses "divine enactment." Moreover, if modern psychology is correct in its view that unconscious and conscious processes are co-efficient, mediaeval psychology in relation to a moral order has received its *coup de grâce*. The moral order *quâ* moral order is thus extinguished or rather is merged into the world-process subject to ordinary natural law. Such a conclusion urges us seriously to reconsider the genealogy of morals. Here, then, are the alternatives. Either our minds are the crown of things, and the world-process is for us and our moral order or our minds are unnecessarily conscious and we are the sport of a Great Somnambulist.

The latter is ridiculous. The former unintelligible unless permanence beyond the natural span is given to the individual. Thus the onus of proof in regard to man's survival of bodily death rests with the opposition. If they cannot prove their case this doctrine, as explanatory of the whole range of facts, is a "rational" one. It is now left to us to further consider phenomena in general, and how to think of them. Firstly, we must divest our minds of all traces of the supernatural theory of the moral order. Secondly, we must think of the moral order as a sphere within another sphere, which contains all natural phenomena as known to us, and is itself enclosed in the boundless sphere of the unknown forces and processes of the present and future, of progress and development.

What we have already said may call from our critics—"Interesting, but unconvincing"; the very words that we would use in describing the position of the critics if they are on the side of those scientists who are satisfied to regard the universe as departmental and not as a whole.

It is a truism that the objective world can be thought of only in terms of mind. Harking back to our primitive ancestor, our thought system or philosophy is the same as his was in kind, but not in degree or complexity. Our need for intelligibility in our philosophy of life is certainly greater, but so is our mental capacity. Beneath mind and the psychic in its widest sense is the same ultimate substance which connects in a beginning or blank all other activities. The only quality of this substance really known to us appears to be sensitivity. In itself it is not matter as known to us; it is a medium in which energy and matter are interchangeable. Amidst all the wonders of science the brain as organ of mind remains the crowning achievement of natural mechanical processes. It functions on purely natural and normal lives when its co-efficient mind thinks itself into the processes of the objective world. Only thus can it make these processes intelligible. *A priori* there is no reason why such activities should not have permanence in the ultimate substance. Tracing the development of the world from the nebulous, permanents of lesser import have been established. Why not the Soul?

However, in order to bring the scheme of things into perspective, our thought system must be simplified in conformity with modern philosophy. Let us then think pure thought, an unconscious blank, developing through sensation, perception, apperception and conception, into the idea or notion. Then notion objectified. The processes of the objective universe and the processes of the mind itself may then become intelligible, both having as their original blank ultimate substance. The universe appears then Protean, no longer a "fortuitous concourse of atoms," but subject to that consistency which has for us its only analogue, mind. It may be long before we think quite clearly on such lines, but further development of the man ape series will undoubtedly result in progress in the functioning of mind.

"Two-thirds of the rays emitted by the sun fail to arouse in the eye the sense of vision. The rays exist but the visual organ requisite for their translation into light does not exist. And so from this region of darkness and mystery which surrounds us, rays may now be darting which require but the development of the proper intellectual organs to translate them into knowledge as far surpassing ours as ours surpasses that of the wallowing reptiles which once held possession of the planet." (John Tyndall.)

Since this was written Science has made rapid strides which have increased our estimate of the possible. The path of human development is strewn with the corpses of the evanescent normal. The future of the process is uncertain. Only here and there in psychology do we get a hint as to its direction. We kick the ball backward from, forward to, a movable goal which we cannot see. We can only logically infer from the past that we give unconscious help in the long run towards a higher type in which we can take no interest but a speculative one, unless we survive bodily death. Otherwise we are like blind men paying their footing in a picture palace. Whether by instinct or not we give our help, and we must continue to do so even in spite of ourselves. If we cannot accept survival as explanatory of the facts, as a working hypothesis assuming similar functions to those of all such hypotheses, we are, as far as encouragement to a higher philosophy of life is concerned, supporting a contrary and reactionary dogma.

THE DRAMA OF EUROPE.

BY STANLEY DE BRATH.

ACT II.—(CONTINUED.)

It is from the point dealt with in my last article (p. 295) that the history of the Roman State is of such peculiar interest at the present time of impending change. Grave problems confronted the Roman people; some of them strikingly like our own. They may be summed up as under:—

Inequality of Wealth.—Enormous fortunes were brought back by provincial governors and merchants. Scarcely less lucrative were the army contracts by which the legions were equipped. The drain of men to make good the losses in war involved the ruin of the small farmer, while the great influx of capital resulted in the formation of huge cattle-breeding and sheep-farming estates. The urban proletariat had none of the opportunities of the commercial classes and became steadily poorer.

Cheap labour, found by vast masses of slaves. No ray of pity brightened the lives of these poor wretches. Locked up at night in underground prisons, and denied the most elementary human rights, not only were they a danger from insurrection,* but no free labour could compete with slave labour in such volume, and the few small holders that remained migrated to the towns to swell a proletariat which lived by dependence on the rich, by selling the votes which nominated magistrates to lucrative posts, and by doles. Another consequence, less obvious but more fatal, was the effect on slave-holding masters: the Roman character, always hard and unimaginative, became positively inhuman in its disregard of all rights; not only those of slaves and foreigners, but of their own poor.

Discontent of the Italians.—It could not be supposed that the Latins who had shed their blood for Rome in the long wars—men of the same race but excluded from the privileges of Roman citizenship and its sources of wealth—would remain content with their position. They began to form Leagues and Unions to gain by force what Rome would not concede to justice.

Education.—This, the slowest, was perhaps the most potent of the ferments which were corrupting the Roman State. The old Roman education of the farm and the militia, the same for all citizens, had disappeared; for the poorer classes by reason of the overcrowding in the towns; for the rich by contact with Greek culture. A "higher education" sprang up in which only the wealthy classes could participate. Any State, which seriously desires harmony between classes will make primary education identical for all. Separatist schools make for divergent ideas.

"The Roman citizen was confronted with new doctrines in politics and religion, and initiated into the speculations of critical philosophy. . . . As it had been in the days of the "Sophistic" movement at Athens, so it was now with Rome; a higher education which, owing to its expense, was necessarily confined to the wealthier classes, interposed between the upper and the lower ranks of society, a barrier even more effectual than that set up by differences of material condition, and, by releasing the individual from the trammels of traditional morality, gave his ambition free course. . . . Among the lower classes, contact with foreign slaves and freedmen, with foreign worships and foreign vices, produced a love of novelty that no legislation could check. Even amongst women there were symptoms of a revolt against the old order, which showed itself in a growing freedom of manners and impatience of control, the marriage tie was relaxed, and the respect for mother and wife, which had been so powerful a factor in the maintenance of the Roman standard of morals, was grievously diminished." (*Encyc. Brit.*)

The sons of wealthy Romans were put through courses of Greek language and literature—not enough to make them understand philosophy as the pursuit of truth, or of Art as the realisation of Beauty—but sufficient to make them sceptical of all religion and desirous of amassing art treasures as the adornment of wealth. Belief in a Divine Power—a law of right and wrong above all human customs to which those customs must be conformed, is essential, under whatever forms, to social stability. That disappeared. The education was one to breed talkers instead of doers; and talkers, moreover, convinced that every man has "a right to his own opinion," without reference to the facts.

"To think for oneself, even in matters of religion; to speak from personal motives in the Senate or law-courts; to aim at one's own advancement in position or wealth—all this seemed natural and inevitable to the men of that day."

And so by degrees the interests of the individual became the mainspring of action instead of the interest of the State. Roman society, which had been strong as a block of sandstone, was resolved into its grains of sand, without coherence or unity. A few years later, Lucretius, like

* The rebel gladiator Spartacus, a little later, readily gathered 70,000 runaway slaves, and even defeated a consular army sent against him.

Voltaire and Paine in a later age, unable to distinguish between Religion and its outworn forms, was writing in open contempt of all religion, and proclaiming as positively as Haeckel, the futility of believing in any life but this present.

The net result was acute social unrest. With this "higher education" and the predominance of a capitalist class, the Senate had changed its character and had become an oligarchy, i.e., the organ of government in the interest of one class. Extravagant expenditure was the mark of social distinction. Divorce, unknown in Roman life till 231 B.C., became of daily occurrence, and the relaxation of manners was but the outward sign of a society from which all inward restraint had disappeared. Just at this time a German war broke out. The Cimbri and Teutones, discontented with their northern forests, desired a place in the sun. They sought it in Gaul. A consular army sent against them was annihilated near the Lake of Geneva; a Roman historian puts the loss at eighty thousand men and forty thousand camp followers. Maladministration in the government and unskilful leadership brought three other disastrous defeats. If the Germans had passed on into Italy nothing could have saved Rome. Fortunately they did not; but sought their goal in Spain and Gaul.

The incapable Senate, which for two generations had lost sight of the realities of government in faction and party strife, was thoroughly alarmed. Marius, the son of a small farmer, who had risen from the ranks in the African war, had come into public notice by an effort to limit the power of the nobles at the elections. He was chosen consul and in presence of the public danger all faction was hushed. There was to be no more party. The Roman temper of steadfastness in peril re-asserted itself.

Marius, who saw that the Roman militia could never successfully oppose the German warriors, raised levies all over Italy and took their training in hand. The German blunder in not attacking Italy first of all, gave him time to turn his militia into a professional army equipped with a proper corps of engineers. The men learnt to entrench themselves, and for two years were kept hard at drill: the young patricians who disbelieved in scientific soldiering, called them "Marius' mules" from the burdens they had to carry.

Marius advanced cautiously into Gaul to meet the Teutones, who had now turned eastwards again. He formed an entrenched camp at the mouth of the Rhone and dug a canal to ensure supplies by sea. A German attack was beaten off, and the tide of invasion rolled past him. He followed, seized his opportunity, and annihilated the column. He then hastened to support Catulus, who at the head of another army, had been obliged to abandon the passes and had fallen back before the Cimbri to the line of the Adige. To their proposals for peace "on the basis of the war-map" for themselves and their allies he replied, "not to trouble themselves about the Teutones, to whom he had given all the land they required; he would give them the same terms." In the battle 60,000 were taken as slaves, the rest perished. (Plutarch.)

The German peril had passed, and forthwith faction revived, for the simple reason that the moral causes of unrest had not been removed and external events do not suddenly change habits of mind. "The returning veterans might naturally demand some permanent settlement in the country they had saved, but the Senate showed no sign of appreciating the problem, and in this matter the general was helpless without the Senate."

Many of these veterans were Latins of the provinces. The Senate, determined to keep power in its own hands, denied them the franchise; and was, moreover, distracted by violent personal rivalries; and all these feuds, animosities and grievances were aggravated by widespread economic distress affecting all classes except the New Rich. Civil war broke out; the Latin forces, largely composed of Marius' old soldiers, defeated the senatorial levies. The Senate hastened to grant to force all that it had denied to justice. The Latins were enfranchised and became Roman citizens.

Marius was a rough soldier, a good organiser, but destitute of political insight. Of no education and no religion, he was a strong party man, and as a leader of revolution, he had no ideas beyond violence and confiscation. He allied himself with two demagogues whose primary object was to keep themselves in power. He was quite unable to cope with the forces of decay in the State, or even to understand them. He made very little attempt at constructive legislation, but took a bloody revenge on his political enemies of the Senatorial party.

Sulla has given us a summary of his own character: "All my most happy resolutions have been the result, not of reasoning, but of momentary inspiration." In other words he studied nothing beforehand—he was an opportunist—a politician, not a statesman. These two men now occupied the stage—Marius, "the self-seeking champion of the Italians and the Roman plebs, and Sulla, the self-seeking champion of the old aristocracy" and its reactionary politics. All principles were lost on either side in the intensely bitter hatred of the two parties and the personal rivalry of the leaders. The strife between the two factions represented the clash of an ignorant and selfish conservatism with conscienceless revolutionaries. The alternate Marian and Sullan proscriptions and massacres were the result.

We have a very complete picture of the period in Greek

and Roman literature. It may be read in Professor Mahaffy's "Greek World Under Roman Sway" and more briefly in Warde Fowler's admirable little book, "Rome," and in the "Outlines of Roman History," by H. F. Pelham, LL.D., D.C.L., from both of which I have quoted.

In Vol. III. of the "Short Studies," under the title "Last Days of the Roman Republic," J. A. Froude, Regius Professor of Modern History, Oxford, has given a sketch of the social conditions in 88 B.C., based mainly on Cicero's speeches in defence of Cluentius. Murder had become an ordinary political weapon as in Ireland to-day; venality was too common for remark. Sex morality went along with the rest.

Accident has preserved the fragments of a drama in real life which throws a more lurid light on the manners of the age than even the biting satires of Juvenal on the corruption of the Empire nearly two centuries later, for the number of persons involved in the drama, and accessory to its crimes, is so large that the incidents could only be possible in a morally debased society. Evidently "the ancient morals were already everywhere on the decline." This change of manners is assumed by some persons to have come in with the Caesars. Virtue is supposed to have flourished so long as liberty survived, and the perfidy and profligacy of which we read with disgust in Tacitus and Juvenal are regarded as the offspring of despotism." (Froude). The evidence is contrary to this favourite argument of a democratic age; the corruption of a nation is a relatively slow process, and Caesarism delayed, but could not avert, the consequences of progressive deterioration.

Only the conviction of a Divine Law superior to all human ordinances interwoven in the structure of the universe can avail for spiritual health. All human events are the results of character using the forces at its disposal, and behind the political causes and the moral corruption lay the disappearance of this conviction. It was an age of scepticism which must have gone deep before the time of Cicero, whose dialogue *De Natura Deorum* between Velleius the Epicurean, Balbus the Stoic, and Cotta the Pontifex Maximus, might have been written in the nineteenth century. Especially interesting is Cotta's defence of his position as high Priest: "You philosophers appeal to reason. I myself believe without reason. The authority of my ancestors is sufficient for me. . . . The ceremonial, the auguries, and the Sibylline books are the pillars of the Roman commonwealth." But he avows his scepticism and the futility of prayers.

Lucian's witty satires on the Gods proceed on the perennial theme that there is no evidence of Divine government in human affairs: the Gods do not interfere to punish wrong-doers nor to reward the good; and the drift of all his ten or twelve works (which were very popular), was that it is folly to believe in any Gods or any future life. His pungent satires might have been written by Voltaire.

The scepticism of Ennius and Horace is of the same type. Such men as troubled themselves about philosophy or religion followed either the easy doctrines of Epicurus or the more manly fatalism of the Stoics, or held with Lucretius that the universe is an endless dance of atoms, and the Gods, if Gods there be, live a life of eternal peace and exemption from passion in a world of their own; the victory is to be won by man himself over fear, ambition, passion, and luxury; this will bring him peace.

Lucretius died in 55 B.C., and subsequent Roman history is an apt commentary on the influence of the sage doctrines of Good for its own sake that are still advanced as the summit of philosophy. The atheism was accepted, the advice was forgotten. Such are the reflections of a naturally religious mind in every age when the forms of religion have been outgrown and its essence is neglected for the pursuit of wealth and pleasure. Average men accept the argument and profess the inference, but go their own way.

The distinguished authors of the admirable summary of Roman history in the "Encyclopaedia Britannica" give the leading causes for the decline in republican morality as the New Learning, the New Wealth and the absence of principle in the Government. To these must be added the scepticism already alluded to and the great increase in the gladiatorial games. Nothing could be more destructive of humane feeling, the hard and selfish Roman character became so brutal as to delight in these spectacles of wounds and death. So closes the second Act in the drama of European history, with democratic institutions reflecting the character of a democracy profoundly sceptical and entirely self-seeking.

MISS WITHALL.—OBITUARY.—Another link with the past has been severed within the last few weeks by the passing hence at the age of eighty-three of Miss Eliza Withall, the elder of the two sisters of Mr. Henry Withall, Vice-President of the London Spiritualist Alliance. She, as well as her younger sister, Miss Helen Withall, who died in October, 1910, took a great interest in the Alliance in its early days. Helen being for some years a member of the Council of the Society. Both sisters were talented pianists, and some among us who remember those far-off times will recall with pleasure the excellent musical programmes arranged by them, which formed so delightful a feature of the conversations held by the Society in the old St. James's Hall.

—R.

A VISION AND ITS SEQUEL.

A HELPFUL HALLUCINATION.

By M. L. C.

In psychic matters it is always the unexpected that happens. The writer had often wondered what it would feel like to see a ghost or to hear one speak. The reality proved very far from any possible anticipation.

On Sunday, February 2nd, 1924, after some hours of severe pain and sickness, it was decided that I was suffering from acute appendicitis, and that an immediate operation was necessary. I had less than an hour to dress and pack up and arrange my affairs, and, with so much to think of, I had no time to get nervous or excited. We took a taxi to the "Home" where the operation was to take place, arriving about 1 p.m. The day was bright and sunny.

We were met in the hall by the superintendent, who, after the usual polite greetings, pointed to a cane chair in which she proposed carrying me up to the only available room, at the top of the house. I looked upwards at the great wall of the staircase, and at the carrying chair, which seemed inadequate to my weight, also at the nurses, who with my husband were to carry me, and I decided firmly that I would *not* be carried. I made a move towards the staircase with a view to walking up, when my eye fell on a man who had joined the group. He looked like a "boots," or handy-man; not tall, but broad and strongly built. I have the impression that he wore an alpaca or linen coat. I cannot remember whether I spoke to him first, but he told me not to be nervous, that they were perfectly used to carrying patients upstairs. The chief nurse chimed in with assurances to the same effect. I, on my part, protested that I was too heavy, but the presence of the "boots," with his appearance of strength, weighed with me, and I finally consented to be carried. It struck me as a little unusual in a Scottish nursing home that the "boots" spoke with a decided English accent. He spoke several times. Accordingly the carrying party fell in. I understood that my husband and the man servant held the back of the chair, though I could not actually see them, my daughter walked behind. Arrived in my room I just noticed the "boots" with the nurses, and then they departed, leaving me with my family.

A few days after my operation, hearing a man's voice outside my room, I asked my nurse if this was the handy-man. "It is the father of a patient," nurse replied. "There is no man-servant in the house." I thought perhaps this nurse was new to the place and did not think of the matter again. But a day or two later the superintendent came in for a chat, and told me about her household arrangements. She said that till a year ago she had had a man and wife to do housework, but that the couple left her then as the man, who was an ex-sailor, had got a job in the Navy in some capacity.

I began now to wonder a little who the man could have been who helped me: possibly a doctor, though he did not look like one. When my husband came in, I asked him what sort of a man had assisted him to carry me. He looked very much surprised and said no man *at all* had helped, only three nurses and himself. I asked my daughter and she said the same. The whole incident was a hallucination.

I had said nothing to anyone in the Home about it, but I asked my nurse if it would have hurt me to walk upstairs. She said it would have been most dangerous in the state I was found to be in by the surgeon. I also asked if patients were often carried upstairs by nurses. She said, not frequently, as when very ill they came in an ambulance, and the men carried them up: other patients were usually able to walk.

I told my doctor exactly what had happened, and asked whether, in his opinion, the hallucination had served a useful purpose. He said it certainly had done so, as knowing me well he was sure I should not have allowed the nurses and my husband unaided to carry me up such long, steep stairs.

There are, it seems to the writer, three alternative explanations of this experience:—

(1) That the whole incident was a hallucination due to illness, and without any psychic impulse at the back of it.

(2) That an earth-bound spirit frequents this particular nursing home and is occasionally able to communicate with its inmates.

(3) Another interpretation was received by the writer through alphabet and pointer. Only a few sentences come through at a time, but as information is often given which is subsequently found to be correct, this gives weight to assertions which are not verifiable. The communicator is a son killed in the war. I quote the following: "Made Batman assume the clothes 'boots' wear when they are doing work in houses. . . . Daresay I would have dressed him better if I had had longer time."

(Was he in your company *i.e.*, sappers). Yes, same company I was attached to. . . ."

This message seems to claim that the hallucination was sent with the object of giving help in a time of danger. It gives a new meaning to the Psalmist's words: "He giveth his angels charge over thee, lest thou dash thy foot against a stone."

LIGHT.

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THE CANON AND THE JOURNALIST.

It is interesting to observe that while the bitterest opposition to Spiritualism has come from the Church and the Press, each of those institutions has furnished some of our leading champions. Examples will readily come to the mind of any person at all conversant with the question. Indeed, some of the names are more or less familiar to everybody, whether they know anything of the matter or not.

Mr. W. T. Stead, the greatest journalist of his time, was amongst the Pressmen who led the way, and to-day we find a journalist of almost equal eminence, and with a much larger circle of readers, taking up the cudgels for Spiritualism in a characteristically fearless and definite way—we mean Mr. Robert Blatchford, who, in the "Sunday News" of the 4th inst. treats its readers to "A Defence of Spiritualism," by way of answer to a sermon by Canon Symes at Barrow, attacking the subject. It is not without significance, by the way, that in another journal on the same day we found a well-known writer, Mr. Henry Murray, referring rather sympathetically to our subject, as, for instance, to the fact that Spiritualism "has a hard—perhaps an unfairly hard—battle to fight," and further that "the attitude of unquestioning contempt . . . is passing."

These and other recent statements in the Press indicate that the Press is far ahead of the Church in noting the signs of the times; which is, of course, only natural, for the newspaper man, by the very nature of his vocation, must take a comprehensive view of things and his whole training is in the direction of producing alertness of mind and clearness of judgment, although the circumstances of his calling—nowadays highly commercialised—rarely permit of his writing with entire independence and saying exactly what is in his mind.

Fortunately Mr. Robert Blatchford is amongst the little band of reformers who can say boldly what they think without fear of consequences. And so in the Sunday journal already mentioned he answers the Canon in forthright fashion.

Canon Symes delivers himself pretty completely into his opponent's hands at the very outset. Spiritualist messages, he says in his attack, are nearly always due to telepathy or thought-reading. "It is necessary," he says, "to mention telepathy because it is doubtless the basis of much Spiritualist deception." And then we learn (with some surprise) that when the inquirer goes to a medium the medium falls into a trance, and that in that condition the medium gets a sort of photograph of the brain of the inquirer and reflects the inquirer's own thoughts.

Had we been replying to this argument, we should

have commenced by pointing out, as a matter of personal observation, that in a multitude of cases—perhaps the majority—the medium never goes into a trance at all! The argument offered is about on a par with another delusion prevalent amongst the uninformed that all sittings with mediums are held in the dark, the fact being that the great multitude of them are held in full light.

But these are small points. Mr. Blatchford concerns himself with the messages and information given to him at the famous sitting last September, of which he wrote a full account in the "Sunday Chronicle" (reproduced in LIGHT), when he had clear evidence of the presence of his departed wife who told him many things which at the time were unknown to him. He shows how his wife was able to prove her identity by many personal touches. In short, he is able with ease to explode the telepathic theory as applied to that particular case.

Next he takes up a rather rash statement by the Canon to the effect that "Spiritualism treats only of the life after death," and his remarks on that airy sentiment are properly vigorous and pungent. It is certainly strange to hear a member of the Church which regards this life as a small matter and the life beyond as its chief concern inverting the position in this curious fashion. "Spiritualism treats only of the life after death." "Only that!" exclaims Mr. Blatchford, who proceeds:—

Spiritualism can only tell us that our beloved who have left us are alive and that we shall meet with them again. It can only tell us that love is stronger than death. It can only tell us that "persons who have passed over can possibly get into touch with us." "Persons who have passed over!" You may hear words of love and words of hope from the wife or child or friend you loved so dearly and for whom you have so bitterly mourned. That, the Canon seems to think, is such a trivial matter as to be hardly worth bothering about.

It was rather heedless of the Canon to leave such a weak place in his argument. But, of course, it was only a sermon, and sermons treat only of matters which their hearers are supposed to accept on grounds of faith rather than of reason and experience.

Finally we may cite from Mr. Blatchford's article a few sentences which, while they convey nothing new to Spiritualists, hold some teaching which we hope the Church will take to heart:—

The claims of the Spiritualists cannot be so lightly set aside, the witnesses are too numerous and too intelligent. Fair-minded inquirers will take nothing without proof. As Sir Oliver Lodge puts the case in his book ["Making of Man"] so I would put it. He says, "I assert emphatically that there is evidence for survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of our scientific experiences. It has to be examined with caution and patience and critical care, but with an open not a closed mind. . . . The study must be entered on with humility, with a certainty that whatever else is doubtful our present conceptions of existence do not exhaust the infinitude of things. . . ."

Finally the famous journalist asserts that he has for several years investigated Spiritualism in the spirit recommended by Sir Oliver Lodge in the passage quoted; that he has tested again and again the evidence he gained last September, but has found the case for Spiritualism too strong for him to shake or weaken.

We feel that we owe acknowledgments not only to Mr. Blatchford for his trenchant statement but also to Canon Symes for providing the occasion for it. We have sometimes lamented the absence of a really strong and intellectually competent opposition to Spiritualism. An efficient opposition is always useful to any movement. It searches and tests: it braces and binds. We cannot say that Canon Symes' attack represents anything very formidable; but we think none the worse of him on that account. He is probably a good deal shackled by his environment and training. We have some opponents who are little hampered by conscientious scruples, and are consequently much more forceful, making up in vigour what they lack in truthfulness.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

In an address on "Superstition and Science," at Bermondsey, the Rev. D. D. Evans dealt with the persecution of Galileo, and how the Church decided that even if his statement were true, it was not politic, and he was forbidden to publish it. Finally, the revd. gentleman came to the following conclusion:—

If the official Christian Church has made any visible progress since the days when it threatened Galileo with death, it is not because of any growth of tolerance in the ecclesiastical soul, but because of the growth of intelligence in the world outside. Even now, no promulgator of newly-discovered truth is much better treated than was Galileo in the seventeenth century, so long as that truth remains unsanctioned by ecclesiastical authority.

If the Inquisition were still extant, how many Spiritualists would escape its ban?

Robert Blatchford, in a reply to Canon Symes in the "Lloyds's Sunday News," deals with the Canon's statements in a very incisive manner. Ever practical, he shows the impossibility of pleasing our opponents, whatever the evidence produced; and in reference to the complaint of "triviality" of messages, he gives this definite opinion:—

If a medium tells me that my wife laughs at my old hat I shall be more impressed than by the most eloquent description of the silver-blossomed bong trees in the Pleiades. The Spiritualists get good philosophy and sound reason from their mediums. Personally, I prefer evidential messages.

Even if the evidence is so "trivial" as to show a continued interest in the one left behind.

The "Daily Express" reports that the Maori healer, Ratana, is on his way to London. This man's remarkable gifts were mentioned in a previous issue of *LIGHT*, in which the recognition of his powers by both doctors and clergymen was noted. The present report remarks on his natural simplicity, and says:—

The English-speaking world has so often been the prey of "healers" that ninety per cent. of us read with the sophisticated assurance that, in such cases "seeing" is disbelieving. But Ratana has never sought the limelight. He is a simple, spiritual man who has avoided newspaper reporters and camera men and, to my knowledge, he has never been interviewed. He always refused. I have seen whole trains full of Maoris making their way to his home near Wanganui. Outside the door was a hill of rejected crutches and walking sticks. Inside were hundreds of pairs of discarded spectacles.

Spiritualists have every reason to be pleased with the signs of the times. Not only are the daily papers giving far more notice to the subject, and our opponents advertising it by vindictive attacks, but, apparently, even magistrates are admitting Spiritualism to an inferred legal standing. From the "Birkenhead News," reporting the case of Mrs. Leighton, we take the following:—

The magistrates, as stated, convicted defendant. They said they "were quite satisfied that the defendant carried on the things she had done far beyond Spiritualism. What she had done had been carried into the region of fortune-telling, and she had made money out of it."

A writer in a recent issue of "The Spectator," commenting on views of immortality, refers to "the combination of apathy and fear with which most ordinary men treat this subject." He refers to the tale of the orthodox churchwarden:—

whom Frederick Myers pressed to tell him what he believed would happen to him after death, till finally he blurted out: "I suppose I shall enter into everlasting bliss, but I do wish you would not talk about such depressing subjects."

And in further reference to the general view, he quotes a series of questions asked by the Society for Psychical Research, to which the replies varied from "too sacred to discuss" to "absolutely indifferent," and even "a waste of time to worry one's brain about such abstruse problems." The writer's own opinion was that:—

the majority of people, it appears, both wish for a future life and state that they believe in one. And most people

certainly act as though they were sure that there is no future life. Etymologically, to believe a thing is, in the end, to be live it, to put it into practice; and beyond doubt a man's true beliefs are the principles of his action. And to the opinions which he advocates and swears he believes but does not carry out in his life we can give no better name than opinion, desire, or fantasy; we can never call them belief.

Some exceptionally good telepathic tests have been made by Dr. Carl Bruck, a report of which is contained in the May number of the "Scientific American." The experimenter tried three subjects, of whom one failed completely, another gave partial success, while the third gave remarkable results for this kind of phenomena. Apropos of the tests, the paper states that they are also making "broadcasting" tests, and asking everyone interested to send results of what they "get," on a certain day, at a certain time. Dr. Bruck's tests were all for drawings, every precaution being taken that the subject could have no possible knowledge of the original, and yet some of the results showed a remarkable degree of success. Discussing these tests, Dr. Bruck says:—

Admittedly the more startling instances of apparent telepathy are quite spontaneous, and save by the rarest good fortune inaccessible to the investigator. Admittedly the attempt to produce the phenomenon, experimentally, works under grave disadvantages, as compared with the spontaneous operation of the telepathic faculty. But if when we say "telepathy" we mean simply a clairvoyance in space or time, or both, operating in a fashion not defined, there seems excellent reason to believe that this may occur, both spontaneously and, less reliably, under experimental conditions. . . . The experimenter's rôle was limited to a brief indication that, on intense concentration upon the original, this would make its appearance in the subject's internal perceptive field in such manner as to be readily recognised and copied. The results were made known to the subject and to the others present only *in toto*, at the termination of the sitting; for an immediate announcement of failure is known to hamper the psychic mechanism of the following numbers on the programme. Short intervals were allowed between each two individual tests; nevertheless, fatigue was marked toward the end of each sitting.

The same paper contains a further report of the investigation into the Abrams Electronic Reaction method, and the attempt to get definite data and results which can be verified, or the opposite. After much evasion, a test was undertaken by one doctor who practised under the method, in which certain diseased teeth were to be diagnosed from a distance, by handwriting. The same teeth were diagnosed locally by an expert dentist and the two results compared. The diseased teeth were not successfully located by the A. E. R. method, the teeth that were indicated being those which might normally be the first to show signs of decay, according to dental records. The report states:—

A brief review of the records in our co-operating dentist's office disclosed the fact that a very large percentage of dental work is done on the sixth year molars. The dentist's explanation as to the cause for such preponderance of trouble in those specific teeth, is that the 6th year molars are the first large teeth in the mouth, usually making their appearance at the age of from five to six years. Furthermore, our co-operating dentist informs us that in any diagnosis of teeth infections or ailments without a complete examination, he would say offhand that the trouble existed in the sixth year molars. Our Abrams Investigation Committee fails to be impressed by this test of localisation. In view of the electronist's claim of 80 per cent. accuracy in his diagnostic work, we are frankly disappointed. As for the small amount of energy derived from handwriting as compared with blood specimen, we can only state that we sent precisely what was asked for. Furthermore, certain electronic workers have time and again stated that handwriting was an effective as blood specimens. This test must stand as our only evidence of the efficacy of the electronic localisation work until other tests are entered into between electronic workers and ourselves. Again we solicit electronic workers to co-operate with us in tests to the end that we can arrive at the real truth of the entire electronic controversy.

W. W. H.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of *LIGHT*, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE PHYSICAL MEDIUMSHIP OF MR. GEORGE SPRIGGS.

AN AMAZING SEANCE.

To the Editor of LIGHT.

SIR,—It was with great pleasure that I read your article and copy of the letter from the dear old Cardiff veteran, Mr. Rees Lewis, to Miss Helen Withall, in March, 1885.

I am a Spiritualist of over fifty years' standing; was privileged to attend several sances with Mr. W. Eglinton in the early 'seventies at the house of my uncle, Mr. Vincent Bird, of Devonport, and witnessed many notable manifestations, which, under the strict conditions observed, were susceptible of no other solution than that they were the result of spirit activities from "the other side."

After removing to Cardiff in 1878, I soon got into touch with Mr. Rees Lewis, and was admitted to the "Circle of Light," held at his house, and officiated at the harmonium when the sances were held. Much of the phenomena through Mr. Spriggs' mediumship, described by Mr. Lewis in his letter to Miss Withall, occurred prior to my joining the circle, but these were quite fresh in the remembrance of other sitters, and both myself and wife clearly remember what we then heard, and details given by Mr. Lewis in the letter referred to perfectly coincide.

The sances were held in a room upstairs at the back of the house beyond which was a small room in which Mr. Lewis, who was no mean artist with the brush, used to paint his pictures, and on circle nights this room was used as a cabinet. Mr. Spriggs, after being entranced in the outer room, was led to an armchair through the doorway which was draped by a curtain. In view of the sometimes vigorous character of the resulting phenomena, it is pertinent to observe that Mr. Spriggs was then of slender, almost effeminate build, wholly sincere, with a boyish frankness which at once proclaimed him to be absolutely "without guile," and freely gave his services without other reward than his own love of the cause yielded him.

I have seen "Ahi," the Egyptian priest, with his jewelled breastplate (square in shape) in good gaslight, and he was a most dignified and impressive figure. Also I have seen the spirit, "Charity," many times, and can vouch for the correctness of Mr. Lewis's description of her activities. I have myself been lifted by her while sitting in a chair as described, and have seen Mr. Haines (a member of the circle), "the person of seventeen stones weight," lifted in the same way, although "Charity" was of slender proportions. Among other materialised forms not named by Mr. Lewis were the following:—

"Zion," a very vigorous spirit of quite six and a half feet in height, who would bound out from the cabinet and go round the circle and shake hands with a muscular grip that Mr. Spriggs could not possibly exert: "Zion" would often take up an ordinary solid wood chair and hold it out horizontally at arm's length.

"John Cobham," the form of quite an old man, who would, after leaving the cabinet, invariably go around the room and turn up the gaslight to its full extent.

"Maud Cobham," the wife of the latter, also frequently materialised.

I have seen materialised forms build from the floor upwards in front of the cabinet curtain, and then dematerialise downward without any visible connection with the cabinet.

I was present on the occasion of the visit of Mr. J. Carson of Australia, when the materialised form, which was of "Zion" aforementioned, went from the sance room with Mr. Lewis, downstairs, and through the passage to the garden at the back, returning and distributing among the circle the fruit or flowers he had himself picked in the garden.

On another occasion "Zion" left the sance room, and going downstairs alone, joined some of the sitters (of whom my wife was one) who had previously descended to the front sitting room; while there some words were exchanged by "Zion" with my wife and others, after which he preceded these sitters alone back to the sance room.

A still more remarkable sance occurred through Mr. Spriggs' mediumship at the room of the then newly-formed Society in West Luton Place, which I recall as vividly as if it were only last week. It was a summer evening. The room, a large one, was on the first floor, the blinds not drawn, a gas lamp underneath the main window being lighted when the daylight began to fade—so that what transpired was in good light for observation all the time—the room was but barely furnished. A baize curtain was hung across one corner, behind which an arm-chair was placed for Mr. Spriggs. There were about thirty sitters present, and after the usual preliminaries Mr. Spriggs was entranced and retired to the improvised cabinet. After a short time the aforementioned "Zion" bounded from the cabinet and went around the circle, shaking hands with his usual strong grip, and showed his power by holding out a chair horizontally as before described; while he was still walking about in front of the sitters, another form emerged from the cabinet, that of John Cobham, mentioned above,

and while he perambulated in full view, almost immediately a third form appeared, that of "Charity," and the three forms were thus seen in good light moving about the room at the same time. This lasted for two or three minutes, when the power began to wane; "Zion" first returned to the cabinet, then "John Cobham," and lastly "Charity," who in doing so raised the curtain high, showing Mr. Spriggs in deep trance in his chair—she then stooped and kissed him on the forehead before dropping the curtain, and thus closed the most memorable sance it has been my privilege to attend. I sent a report of it soon after to either *LIGHT* or "The Two Worlds," I forget which, and I have unfortunately lost my own record of it, but the facts are as stated and are indelibly impressed upon my mind.

Before getting the current number of *LIGHT*, Mr. Rees Lewis, Mr. Geo. Spriggs and other local stalwarts of old, had been much in my thoughts, and I had already sent an article including reference to them to the Editor of "The Two Worlds," so that it seemed a peculiar coincidence when I saw your own article in *LIGHT*; also I note that Mr. Lewis was aged seventy-five when he wrote that letter, which is exactly my own age now. If any test were wanted proving that these veterans of old still take deep interest in the progress of our cause, I received one only this morning at the Hall of the Cardiff First National Spiritualist Church, when after the address a Scotch control of the speaker, Mr. Geo. Harris, gave me strikingly accurate descriptions of Mr. Rees Lewis, of whom the medium had no personal knowledge, and of Mr. Geo. Sadler, another old veteran, through the mediumship of whose son, Mr. E. G. Sadler, very many exceedingly notable physical manifestations occurred in those days.

Although rather lengthy, I feel that my substantiation and enlargement of the details given by Mr. Rees Lewis will be of more than common interest, as they are of transcendent value to—Yours, etc.,

E. ADAMS.

Cardiff, May 4th, 1924.

THE "OSCAR WILDE" MESSAGES.

(SECOND NOTICE.)

By F. E. LEANING.

It is nearly twelve months since the first of these messages began to come through, and from the amount of interest excited in the Press, we may be sure that a large public will welcome this book. All of the actual script given has been published in various ways, but except for the fragments that have reached the daily papers and some weekly ones, and various discussions, there has been no opportunity for the outside reader to supply himself with it as a whole. For them the book is very opportune, and it follows the excellent modern method of describing in detail just how the "messages" come, and of giving full-page facsimiles of the normal and "automatic" handwriting of the mediums co-operating, and of Wilde's own, for comparison. Considering that, according to Mr. James Douglas, nine people out of ten have never heard of automatic writing, and even when they do, find it as difficult to grasp as a certain Judge found it to understand the difference between Feda and Mrs. Leonard, it is desirable that these things should be very plainly put.

For those who are conversant with such things, the interest will be chiefly in the discussion which the accomplished psychic student, Mrs. Travers Smith, contributes. She deals, it is true, only with such script as came through her own hand, either in conjunction with Mr. V., or when at the ouija board, and therefore this book does not contain the very interesting matter which Mr. V. got with Miss MacGregor, nor does it make any reference to the very fine analysis by Mr. V.'s brother of the possible subconscious sources of some of the script. The case is not complete without these two, but we may remind serious students that the first appeared in the "Occult Review" for November, 1923, and the second in the British College Quarterly, "Psychic Science," for January, 1924. These two publications are, or should be, in the hands of all who follow the main currents of psychical research.

Mrs. Travers Smith examines the scripts with the greatest fairness from three different angles. It is a pity that there is not more of this entirely open-minded attitude; but it is certainly unusual to find anyone who has studied at first hand, as she has, for so long a period as twelve years, without coming down so hard on one side of the fence as to be unable to look dispassionately at what is on the other. Perhaps this is not quite the right metaphor, because we have not only the two sides of pure Spiritualism *versus* pure auto-suggestion, or at least self-created imaginations, but Prof. Richet has recently provided a broad top, quite a "plane" in itself, of cryptasthetic faculty without limits. As Mr. Bousfield says in his "Hibbert" article, he makes it "fill all the cracks." Mrs. Travers Smith makes a conscientious effort to get it

*"Psychic Messages from Oscar Wilde." Edited by Mrs. Hester Travers Smith, with a Preface by Sir William F. Barrett, F.R.S. Werner Laurie, 7/6. Illustrated.

to do so here; but there is one huge crack which really is very impossible for even the long new word to bridge. It is the fact of hundreds of pages of writing, computed at some forty thousand words in all, in Wilde's own characteristic hand. Against this, as precedent, we can only place some very short simple sentences, a few words, or a signature. In Stainton Moses' case, the signatures were not those of the supposed "controls" (see Mr. Trethewy's book, pp. 173, 179, where he says, "in many cases the form in the script is not in the least like what the autograph on earth was, or can have been"), and outside the solitary case, adduced by Richet, of Hélène Smith's reproductions of the signatures of Burnier and Chaumontet we have practically nothing. She claimed to be, not merely to receive messages from, Marie Antoinette; but her writing was not that of the Queen. (See "Des Indes à la Planète Mars," p. 327.) The Wilde script is strikingly unique, therefore, in this respect.

Criticism has largely left this point out of view and raged rather round the contents of the "messages"; the literary style and the truth or otherwise of the details in earth life. Here the editor of the messages denies the importance of either of them as a final criterion, and establishes a much broader one; that of the reconstruction of the personality as a whole. Now this appeals to one as very logical, very fine; but it also leaves a feeling of perplexity. For who is ever known as a whole, even in life? We do not know each other so, and the less we know, the less we suspect how much of others remains unknown to us. This requirement is a counsel of perfection; and yet it is a very wise counsel if only it were practicable. But this brings up a point which is touched upon by Sir William Barrett in his Preface, but not elsewhere in the book, and that is the possible splitting up of the personality. "The messages that purport to come from the disincarnate," he says, "are little more than the record of their earth memories and habits. We have little or no evidence of that higher and more ample existence which we desire and mean by eternal life." Others have noted this, but it is written larger than anything in these messages. They come from one who actually calls himself "a shade"; they breathe of a dim unhappy monotony, a shadowed and dreamy surviving, truly of death rather than of life. He speaks of mould, of rustiness of mind; he cannot get away from "the 'nineties"; the past, and a present only apprehended at second-hand through the minds of others make up the horizon. This is not a whole personality; but it is perhaps all the more certainly a part of what could be no other personality than that which was Oscar Wilde. And it reminds us very strongly of the theory of a certain great medium, that all we get is contact with the stream of thought, memory, and feeling that once was the living garment woven by a spirit, but is as much a "vesture of decay" as the body itself when the spirit has abandoned it.

CANCER AND ITS CURE.

To the Editor of LIGHT.

SIR,—I was much interested in reading the article by "B. E. A.," which appeared in LIGHT of May 3rd.

The spirit control, I note, lays stress upon the "origin of cancer" and attributes it to a very minute "parasite which enters the body by the mouth and finds lodgement through a certain condition of the blood."

Many years ago I became acquainted with an elderly lady, at whose home I was afterwards a frequent visitor. She fell ill and at first it was difficult to define the cause; later, however, it was found to be internal cancer. For some time I nursed this lady. During her illness I enquired of my spirit doctor if there was any danger likely to arise from nursing the patient, and, if so, what precautions should be taken. My spirit doctor was very emphatic about my guarding against *inhaling particles of dust* which might be floating about when handling garments which my friend had worn, as *therein* lay the chief danger of contracting her disease. I suppose I did not sufficiently realise the danger to which I was exposed, for only a few days later I was seized with purgings and sickness in a very distressing manner. I again sought the advice of the spirit doctor, and he informed me that this condition had been brought about with the express purpose of expelling from my system an organism which had entered while nursing my friend; also that it must not be checked until the "parasite" was removed; neither should I take any form of solid food, but milk and soda water, or soda water alone, and this was all I had throughout an illness of six weeks; my regular medical man could do nothing. At the expiration of the time mentioned above, all symptoms ceased as suddenly as they had begun.

I was extremely weak and emaciated, but had the consolation of another message from my spirit doctor in which he told me all danger was now removed of my developing the terrible scourge of which my friend had passed away.—Yours, etc.,

(MRS.) S. J. ST. L. FOOT-YOUNG.

23, Burlington Avenue,
Kew Gardens.
May 8th, 1924.

"SOMETHING ABOUT SPIRITUALISM."

SOME NOTES OF A SPEECH AT A LITERARY CLUB.

I am told that I am here in a representative capacity, and must therefore tell you something about Spiritualism. Now, that is a most formidable proposition, for I suppose never was any subject so vast, so complicated, so generally entangled with a multitude of different forms as this subject. You may call it Spiritualism, Occultism, Psychic Research, Mysticism, Transcendentalism, Supernormalism, and a variety of other names, all more or less loose, and all generally misleading as they are commonly used.

You will remember that at the Eatanswill Garden Party, Mr. Pickwick, when explaining the word "politics" to Count Smoltork, the foreign visitor, said, "The word politics comprises in itself a subject of no inconsiderable magnitude." That applies very much to this subject. You may also remember that the foreign visitor, when taking Mr. Pickwick's words down in his note-book, wrote, "The word poltic surprises by himself." That also has its application to my own subject—it surprises by itself! It surprises many people first, by its appearance and, second, by the discovery, when they intelligently examine it, that it is in reality a very different thing to what at first it seemed.

I have said it is a complex question. That is because it is mixed up with a variety of matters, some of them false and foolish, and others distorted forms of some true idea. Every great discovery that comes before the world for the first time has to run a gauntlet of prejudice, misunderstanding, misrepresentation, and general ill-treatment. It is abused in words by its enemies and abused in practice by its friends. The greater the idea the greater the ordeal through which it must pass before its value is tested. It is so in this case.

Personally (and I speak only for myself) I have simplified the matter down to the one proposition—the proof of life after death, and allowed the multitude of side-issues and special doctrines to drop away, as not being essential.

For me it is a very serious problem, indeed, and it is a problem that I regard as solved, substantially—if not in all its details. It has been called the "Great Secret," and it seems to me that its solution—that there is a life after death as a proven proposition—must have a tremendous reaction on all the other problems, religious, political, social, economic, and what not.

It is usually regarded as something spectral and sepulchral. But I have never found anything ghastly in it; at any rate nothing more repellent than can be found in any other region of human life and thought. I have met in my career in the subject many fine minds and noble natures. Even the ghost, when you come to know him as a man and a brother, may turn out to be quite a "choice spirit," an "affable familiar ghost." It is a very human subject. I have listened this evening to some amusing accounts of the antics of mediums and the absurdities of some of the people associated with Spiritualism. I have not felt in the least hurt, because if I went into that side of the question myself I believe I could outdo all the hostile critics! Many of us in Spiritualism know all about these things at first hand and in a greater measure than our critics. I should be the last to deny that the subject has been spawned over with every variety of human credulity, vanity, and tomfoolery in general. That is merely a proof of my contention that this is a very human subject, and the fact that it has survived all this is an evidence of its truth.

I have heard much of the fraud attached to the subject. But I can tell you from experience that this is greatly exaggerated. There is nothing like so much imposture as is alleged by the opposition, with some of whom "fraud" is a kind of monomania. The public hears all about the frauds—the newspapers see to that. They also see to it that as little as possible shall appear regarding the genuine side of the matter. As to this question of fraud, there is a good deal of misunderstanding and mishandling of certain delicate forces which come into play in séance work. Even the devout Spiritualist occasionally cries, "Fraud," but later discovers that he was mistaken. But that is not a question I can go into here.

And now I pause. It is too vast a subject to discourse on at large. If only you had given me a small section of it to deal with, I might do better. Let me quote again from the foreign gentleman in "Pickwick," who, you will remember, turned Mrs. Leo Hunter's "expiring frog" into a "perspiring fog." That expresses my feelings at the moment—a "perspiring fog."

I can only say in conclusion that Spiritualism is a coming subject, and a subject so large and various that anyone who takes it up may easily find something in it of special interest and profit to himself. It may even prove to be an inspiration—a thing of beauty. That has been my own experience and also that of many others. The failures are amongst those people who have, so to speak, no vocation for it, or who get "drawn into the machinery." But we are at present only at the beginning of things. The matter has not had time to attain its full growth and become a familiar thing.

I was told at the beginning that I must say "something about Spiritualism." I feel that what I have offered you is very little and very poor—but it is at least "something."

D. G.

THE MESSAGE OF CHRIST.

A PARSEE'S CONCEPTION OF CHRISTIANITY.

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

Under the title of "The Message of Christ,"* Professor A. S. N. Wadia, M.A., has produced a very arresting contribution to the literature of this subject. Whether we agree or not with the author on all points, we are bound to feel the earnestness with which he writes and admire both his method of presenting the subject and his fluent and vigorous English. The work, I think, is of especial interest to us as Spiritualists because it is written entirely from the unbiased and unorthodox standpoint of a follower of the ancient Zoroastrian religion. It is always wise to endeavour to "see ourselves as others see us," and particularly pleasant when the author's conclusions are so favourable to Christianity as in the present case.

It is because Professor A. S. Wadia has arrived, on many vital points, so near the Spiritualist position that his work appealed to me, and will, I feel sure, interest others also, who are tired of the old orthodox cut-and-dried theology which has been so thoroughly discredited by modern science. The book is divided into eleven chapters dealing with Christ's Message on the subjects of the Godhead, Evil, Pharisaism, Worldliness, Eternity, Salvation, Atonement, Faith, Love, Immortality, and the Antichrist. The author arrives at his conclusions in every case entirely from a study of the Gospels alone, as given in the Authorised Version. I wish he had used the Revised Version of 1881, as this gives a far more correct translation of the original Greek, which entirely supports our psychic interpretation of the many "miraculous" incidents in the Christ's life and work. He considers, and Spiritualists will agree with him, that the fact that he is not a Christian "by birth nor persuasion" actually helps to qualify him for such a work as this, as it allows of the subject being treated in a thoroughly unbiased manner. He is in entire agreement with our conception of "God the Father" and Christ's relations to Him, and sums up the position by telling us that Christ "believed himself to be the inspired son of his Father and claimed direct communion with Him, but he never at any time cherished the blasphemous idea that he himself was the Father or God Incarnate." Yet, he adds, it was this point around which ages of controversy have rent the Church, and this is surprising to him as a student of the Bible, for it can be settled in "a week's quiet reading of the Gospel." On the problem of Evil the author thinks Christ distinguishes sharply between evil that springs from within and must be resisted—such as evil thoughts, wickedness, deceit, etc.—an evil from without which is the outcome of the acts of others. I think it is his conception of the teaching of Christ on non-resistance that will be more criticised by Christian readers than anything else in the book, for those acquainted with occult laws will see another meaning in the Christ's words, "Resist not evil," they will believe non-retaliation to be the most excellent way, and in any case we believe it is the motive that counts in "resistance" or "non-resistance" to evil. We could quote, as an example of "resistance" to evil, Christ's own action in turning the money-changers and those who bartered out of the Temple! There is a great difference between resisting evil and refraining from retaliation.

Professor A. S. Wadia has very strikingly described the besetting sin of the Pharisees as "hypocrisy," and given reasons for Christ's denunciation of them. His chapter on "Worldliness" is masterly and in entire agreement with the teachings of Spiritualism. "Worldliness at heart is not so much a mode of life as a state of mind. No class of men nor any walk of life can claim any special exemption from it." The "Kingdom of God" he regards as an "internal condition; not an altitude but an attitude"; that this life of ours is not degenerate or "fallen"; that the Christ was "above all an individualist"; "it was man's Soul that Christ regarded as his chief charge."

Very beautiful and comforting is the author's idea of the reason for human suffering: "There is and must be love of some kind at the base of suffering. When we suffer we climb fast. The spirit grows old, and wise in faith and love. Suffering is the one thing we cannot dispense with, because in no other way could the Soul of man reach its full stature or attain its many-sided development." Yet, as he also says very truly, the Christ did not teach a gloomy asceticism, but a healthy joyousness in life.

On the subject of the Atonement he is one with us in proclaiming that the Christ showed how we may be at-one-ment with God; he utterly repudiates the orthodox doctrines of a sacrifice for sin, etc. His interpretation of the Parable of the Labourers in the Vineyard is exceptionally interesting to me as he takes exactly the same line as I did in an, as yet, unpublished article dealing with the same subject—neither of us was satisfied with the halting attempts at "explanation" given by orthodox theologians. His definition of "faith" will not be accepted by many of us, inasmuch as he says p. 145, "In matters purely connected with Faith it will mean, and it must mean, the complete suppression of one's reason and common sense," whereas we be-

lieve in faith founded on knowledge and in harmony with natural law and reason. Of Christian love he says, "Love is a sound business proposition, as it is infinitely richer in return of benefits than Hatred."

Christian ideals are, "Live and Let Live. Bear and Forbear. Forgive and Forget." Christianity is "much more than mere philosophy or morality, creed or convention." "It aims at infusing a *New Spirit* into the world by a changed angle of vision," and "achieving a permanent exaltation of the human heart and imagination by constantly holding up before them the ideals of human fellowship and spiritual unity." "I contend that real, practical Christianity is not a matter of free grace and set beliefs, but of steady self-control and watchful discipline."

On the subject of the Resurrection, Professor A. S. Wadia gives quotations from various authors, amongst others, Sir W. Crookes' "Researches in Spiritualism," but so far as one can gather from his book, he is not yet a convinced Spiritualist, though—like all his co-religionists—he believes in immortality. It is interesting to note that he directs readers who are not acquainted with modern Spiritualism, and wish to gain "some idea of this most important and no less fascinating subject" to read the following books in the order given:—

Crookes: "Researches in Spiritualism." Wallace: "The Supernatural in Nature." Flammarion: "Mysterious Psychic Forces." Lombroso: "After Death: What?" Myers: "Human Personality." Stead: "Letters from Julia." Lodge: "Raymond." Conan Doyle: "The New Revelation." He recommends that these be followed by the S.P.R. Reports, and selections from Theosophical pamphlets, and adds that if the reader has no time for this list of works, he must at least "read carefully and critically the hundred odd pages of Crookes' 'Researches' before forming any positive opinion for himself on this 'little-understood and much-discussed subject of psychical research.'" So it is evident that the author is deeply impressed by our subject—though, as he remarks, the Christian should believe in survival without the aid of any of our evidence, if he has faith in the Christ.

The book is interesting throughout, and I think I have said enough to draw the attention of Spiritualists to it.

THE MEDIUMSHIP OF MR. A. V. PETERS.

W. H., who gives us his name and address in confidence, and of whom we have some knowledge, sends us an account of a visit paid by him recently to Mr. Vout Peters, with a view to obtaining first-hand personal evidence of survival. Our correspondent writes:—

I took with me three written documents enclosed in open envelopes, which I had received from three relations now deceased; one contained some verses by my father, one a letter from my father-in-law, and the third a letter from a cousin of my wife. In each case the same procedure was followed. The medium took the communication out of its envelope, held it for a very brief moment to his forehead, then grasped it in the palm of his hand which he held behind his back and proceeded in the first two cases without any hesitation or delay to give utterance to his impressions. In the third case there was a moment or two of delay and a feeling of difficulty in sensing, which, however, very quickly passed off and was followed by a very lucid and accurate description.

In the first case, that of my father, who passed out three months ago, the medium correctly described the manner of death and characteristics of the illness—a sudden and unexpected but painless termination, after a long period of infirmity, the conditions improving a day or two before death and giving rise to a hope of amelioration and continued enjoyment of life. All this was correctly described by the medium who appeared to take on the physical conditions he was describing. There was produced in my mind a vivid impression of my father's presence, and I was much impressed with the message conveyed to me that I had helped him considerably in preparing him for the change by the long and frequent discussions we had carried on by correspondence for some years past on the subject of Spiritualism, and also with his expression of gratitude that I had allowed him a period of rest and had not attempted to get into communication with him too soon after his passing over. I should explain that my father was a deeply religious man of very orthodox views, to whose mind the practices of Spiritualism were repugnant as being contrary to the Divine will. He was, however, always prepared to read literature brought to his notice, and was ready to admit conviction of proof of survival where the evidence was very strong. He was much impressed and influenced by the book "Rupert Lives."

Many little characteristics were correctly stated by the medium, e.g., that he had been a chapel deacon and that he had a lameness of the right leg which affected his gait. This latter statement was made in reply to an enquiry of mine as to whether he could sense any physical infirmity. The infirmity I had in mind was of a quite different character and was not mentioned by the

* J. M. Dent and Sons, Ltd., Aldine House, Bedford-street, W.C. (2/6 net.)

medium. The infirmity (lameness) which he did mention was not present in my thoughts at all at the time.

The results of the second test—a letter of my father-in-law who passed over some years ago, were equally striking. His physical characteristics were correctly described, also one of his occupations—the handling of considerable monies which did not belong to him (the medium correctly stated later the actual occupation—a rate collector), the fact that his activities were very extensive (he held many offices), and that he acted as intermediary for many people who came to him for assistance in little matters of business which they could not execute for themselves; that he conducted his business in an office which was not a formal office but a room in his private house, and that he had had some particular association with graves (he had arranged for the acquisition of a grave which he had subsequently planted and tended, for our little one who died in infancy and was buried in the kirkyard of the village in Scotland where my father-in-law resided).

The medium also further stated that our son was present in spirit with my father-in-law and correctly described his illness and death in infancy some years ago and his physical features as a child—complexion, colour of hair (fair) and eyes (blue). He further correctly stated that we had a large photo of the child hanging up in our home and that the position of the photograph had been changed.

The third test—letter from my wife's cousin—yielded equally striking results. The sex, age and character of the writer were very accurately described, and, in reply to my enquiry, a correct description of the place in which she resided was given. The medium described it as a very isolated place which seemed to be like a lonely farmhouse, near hills and also near a quarry or place where the earth had been "scooped out." The house is not actually a farmhouse but is a small wayside cottage near a lonely farmhouse in a quiet and isolated glen in Dumfriesshire. The reference to a place where the earth had been scooped out was a specially striking piece of evidence, as in a field adjoining the house is a huge mound or sandhill from which sand is dug out and sold for building purposes. This sandhill belongs to the adjoining farm and is quite a unique feature of the district, as it is the only place for many miles round where sand is procurable. The medium added two more striking pieces of evidence. He stated that I had rendered the relative a special service which she could not have done for herself and for which she was very grateful to me. He stated that this service related to some papers and that there was money connected with it. The facts were that my cousin possessed a collection of old books (some as old as the sixteenth and seventeenth centuries) which had been collected by her late father. My cousin had little idea of the contents or value of the books, and was anxious to dispose of them if their value could be ascertained and a sale effected. I accordingly made a complete catalogue of them and obtained catalogues from numerous secondhand booksellers in Glasgow, Edinburgh, Dublin, London and other towns. By this means I was able to discover the market value of some of the books and was successful in selling to dealers the most valuable ones.

The medium added one of those little pieces of information which, though trifling in themselves, often constitute the most striking evidence. He stated that the cousin was in the habit of making special little cakes—which he described as a kind of scone—on the occasion of our visits to her. This had passed out of my mind but, on returning home, I made enquiry of my wife who reminded me that her cousin always made some special scones (pan-scones) for tea on these occasions as she knew my wife was fond of them.

More information was given of a less striking or more vague character, but I think you will agree that, for one sitting, and that my first one, the evidence already related was very abundant and convincing, and affords excellent testimony to this medium's remarkable gifts.

A PHANTASM OF THE LIVING.

To the Editor of *LIGHT*.

SIR,—The following may interest F. G. T., who wrote in your issue of May 3rd (page 284), asking for cases of Phantasms of the Living. Many years ago, when I was in Milan, one of two friends saw me driving across the Piazza in Como in company of a mutual acquaintance, Professor Grassi, at which time I was driving with that gentleman across the Piazza in Milan. I joined my two friends at Como later the same day. I repeat one of them only saw me, and he could have no idea I was driving with Professor Grassi across the Milan Piazza, when he saw me so distinctly that he and his companion expected to find me at their hotel when they returned from their walk.—Yours, etc.,

CLAUDE TREVOR.

17, Lung'Arno Torrigiani,
Florence, Italy.

The Conduct of Circles.

BY THE LATE "M.A. (OXON.)."

Advice to Inquirers.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

THE A B C OF SPIRITUALISM.—The series of articles under this title, by "Lieutenant-Colonel," will be resumed next week.

WAYS AND REFLECTIONS.

It has been said that the old pioneers of Spiritualism were usually men of little sense of humour. This statement is not without foundation. It is doubtful whether a man sensitive to the comic side of things would have been able to do the work which the Old Guard carried out so loyally and well. But there are some notable exceptions. I can recall some of the men who, in the earlier days, were in the forefront of the movement, but who had a very keen sense of the ludicrous, for example, Mr. Richard Harte, who was exceedingly witty and whose addresses abounded with delightful touches of humour. To take a more distinguished instance, there was the Rev. William Stainton Moses, who added to a highly cultured mind a pleasant wit. He occasionally contributed to "Punch."

The absence of a faculty of humour, while it has its drawbacks, is very protective. A man whose sense of the ridiculous is dull, is less in fear of being laughed at. I remember one stout old Scot who stood in the forefront of the movement thirty or forty years ago who gave me the impression of not even knowing what a joke was. I remember him once propounding a riddle: "Why is a seance like an Aeolian harp?" and the answer, given with great gusto, "Because it won't play without conditions." I was young then, and thought there might be some hidden humour in it; but when I had turned it over in my mind, examined it, and looked at it from every angle I failed to find any; and to this day I am unable to see where the joke came in. It was, I suspect, an imaginary joke. This same veteran also expressed the opinion that when Emerson spoke of the "Over-Soul" he was "humorous"; but I could not think of any concealed jest lurking in the philosopher's famous phrase, and I am sure Emerson would never have descended to a pun in such a matter.

Gladstone was not a pioneer of Spiritualism, although he once expressed the opinion that Psychical Research was the most important thing in the world. He also, I am told, was rather deficient in the comic faculty. I remember hearing that his favourite funny story and one over which he always laughed consumedly was an anecdote of an undertaker who advertised for an assistant. A train of applicants lined up outside his door, whereupon a bystander observed, "Look at all those fellows going in to have themselves measured for their coffins!" Really I cannot see anything very comic in it; but it is said that Mr. Gladstone considered it the finest joke he had ever heard. One can only say that tastes differ, and leave it at that.

I was reading some time ago that if the wealth of certain multi-millionaires were converted into gold it would take so many railway trains to transport it from place to place. It was an impressive picture. To complete it we might add the idea of the plutocrat travelling in the last truck as an insignificant item in the procession, a kind of small appendage to the material riches which he had set up as his standard of values.

It was the similitude of a railway train which was used by the immortal Mr. Dooley to convey his idea of life; but he employed it in a different way. He pictured some of the passengers as clamouring to get into the dining car which was monopolised by great millionaires who were eating up all the best of the fare, leaving only some inferior dishes for the rest. While the hubbub was at its height the guard intervened with the information that the train was just drawing into its destination. The end of the journey had been reached, and it was time for everyone to prepare to leave! It struck me as an excellent parable. So many troubles in life are settled in just this way.

That ridiculous story that Spiritualism leads to the lunatic asylum ought to have died long ago of crazy old age; but I see that it still crops up and probably finds believers amongst the particular class to which it is addressed—that is to say, the least intelligent—fortunately a decreasing one. There was a time when the fable was given out as truth even in distinguished quarters.

So late as 1909 a Bishop of the Church of England said that "Spiritualism eventually leads to madness." That is a statement which has been exploded many times. The Lunacy Returns, as has been frequently shown, give the statement a crushing refutation. Moreover, as I remarked some time ago, the reported great decrease in lunacy is very curiously accompanied by a great advance in Spiritualism.

D. G.

JOAN OF ARC.—There will shortly be published, by Murray, a book, "The Mystery of Joan of Arc," being a translation by Sir A. Conan Doyle of the work by Leon Denis, dealing with the Maid of Orleans. Further particulars will be given in due course.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

A DEFINITE STATEMENT.

I am as convinced of continued existence, on the other side of death, as I am of existence here. It may be said, you cannot be as sure as you are of sensory experience. I say I can. A physicist is never limited to direct sensory impressions: he has to deal with a multitude of conceptions and things for which he has no physical organ. The dynamical theory of heat, for instance, and of gases, the theories of electricity, of magnetism, of chemical affinity, of cohesion, aye and his apprehension of the Ether itself, lead him into regions where sight and hearing and touch are impotent as direct witnesses, where they are no longer efficient guides. In such regions everything has to be interpreted in terms of the insensible, the apparently unsubstantial, and in a definite sense the imaginary. Yet these regions of knowledge are as clear and vivid to him as are any of those encountered in everyday occupations; indeed, most commonplace phenomena themselves require interpretation in terms of ideas more subtle—the apparent solidity of matter itself demands explanation—and the underlying non-material entities of a physicist's conception become gradually as real and substantial as anything he knows. As Lord Kelvin used to say, when in a paradoxical mood, we really know more about electricity than we know about matter.—From "Raymond Revised," by SIR OLIVER LODGE.

MAN AS A TRINITY.

Bearing in mind, now as ever, the trinity of man, and never losing sight of the fact that the temporary home of the spirit is the soul, and that the two together, interwoven as it might be and yet distinct, dominate the body as long as it lives or until some opposing and superior force weakens or altogether destroys the connection, it is not difficult to understand that the amicable partnership of spirit, soul and body is the greatest good that it is possible for man to enjoy at the present stage of progress. The spirit is immortal and incapable of any evil though its capacity for good may in some cases be comparatively small. Man's trouble is not with the spirit, which, given favourable conditions, will evolve in due course till it transcends the brightest star in the firmament, but with the soul, which, as Socrates declared, is heir to every form of good and capable of every kind of evil, and it is the soul in which alone the spirit will function when the bodily envelope is cast aside like a worn-out garment.

When by means of the physical body we do something, no matter what—it is the soul that prompted the act, and for that it is responsible to the extent of its development or

entitled as of right to its reward. The spirit is the mentor—the still, small voice that speaks within us—telling us what is right and what is wrong, the conscience that upbraids us, the wielder of the whip of remorse. When the soul is so restless that it will not listen, or, worse still, when it has become hidebound by excesses of every kind that it can neither hear nor feel, then it surrenders itself to its enemies who are ever watchful at the gate and may at any moment be seized upon and hurried to its doom through one of the countless avenues that are always open.—From "Problems of the Borderland," by J. SLATER.

A RATIONAL FAITH.

Surely the impalpable principle of life and thought will never be suffered to degenerate from man to fiend? No, I cannot believe that; I hold another creed, which no one ever taught me, and which I seldom mention, but in which I delight, and to which I cling, for it extends hope to all; it makes Eternity a rest—a mighty home, not a terror and an abyss. Besides, with this creed I can distinguish between the criminal and his crimes, I can so sincerely forgive the first while I abhor the last; with this creed, revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low; I live in calm, looking to the end.—"Jane Eyre," by CHARLOTTE BRONTE.

THE TELEPATHY THEORY.

Let us start from the thesis that telepathy is demonstrated to occur. It is not then a matter of black magic; there must be some perfectly definite externalisation of the energy of the human brain, which crosses space and produces an effect in another brain. Presumably we shall get it as well formulated and as well understood, some day, as the light wave and the electric current and the Hertzian wave are to-day understood and formulated. Now with regard to the light wave to which our eyes are so wonderfully and providentially sensitive, we do not find it at all a matter of surprise that there exist other potential receivers, so that the light by means of which we see will also affect the photographic plate, the paint on our houses, the temperature and size of a bit of rock or glass, and the electrical resistance of a bit of selenium. Why, then, may it not come to be just as understandable and just as much a matter of course that the energy which I have pictured as projected from the human brain may have potential receivers other than another human brain, and may exert physical effects upon such receivers?—From "My Psychic Adventures," by J. MALCOLM BIRD.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to sink their own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

As a solution of this difficulty a well-known expert in the art of public speaking has been for many years past preparing a comprehensive, practical, and fascinating course of training in speaking which can be successfully imparted by a graduated series of postal lessons.

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Send for a free copy of this booklet without delay. It is sure to interest you.

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ANSWERS TO CORRESPONDENTS.

A. B. (Barrow-in-Furness).—Thank you for the cuttings. You will see that we are dealing with the matter. As to the reply of which you send us a cutting, it is well that such a vigorous rejoinder should have been made.

M. E. CLARKE.—Thank you for the cutting, but we had already read the little story. It seems to be a skit on psycho-analysis, and does not touch us at all painfully.

G. E. A. (Marylebone).—The statement has, of course, a little justification. Some psychic communications seem to be of that order; but it is no argument against the essential matter. The leader in this issue rather bears on the point and should be of interest to you.

A POOR SINNER.—Your kind offer is much appreciated, and as another subscriber has arranged to supply J. C. with the paper, your postal order has been forwarded to the latter for his own use.

NEW PUBLICATIONS RECEIVED.

"Revue Métapsychique." March-April.

"The Theosophist." May.

"The Leading of a Minister" and "The Psychic Flame."

By Amelia Fargo Staley. Christopher Publishing House. (1.50dols. and 2.00 dols. net.)

A SERIES of lectures on "Human Physiology in Relation to the Houses of the Zodiac" are being given at the Ek-Klesia Class, 38, Edith-road, West Kensington, each Thursday at 8 p.m., admission free. The lecturer, the Rev. Holden Edward Sampson, is the author of many books, including "Theou Sophia," "Portraits of Jesus," "Practical Mysticism Plainly Put," etc., etc.

We have received two pieces of music, "Lost Columbine" (Melodie), by Carlyon de Lyle, and "Yesterday" (Waltz), by A. M. Williamson and Carlyon de Lyle, both published by Messrs Swan and Co., 2/- net. They are tuneful pieces, and like some of Carlyon de Lyle's previous pieces of popular music, are being played by public orchestras and bands at Wembley and elsewhere. Carlyon de Lyle is in private life Mrs. Bartlett, the wife of Captain Bartlett, who is the "John Alleyne" of the Glastonbury Scripts.

A VETERAN MEDIUM.—Mr. Foot-Young is still living at the age of 88, after 70 years as a Spiritualist and medium. He was in his day one of the best water-diviners or dowisers, and many references to him are contained in the writings of Sir William Barrett and other authorities on the subject of dowsing. Mr. Young has been in an infirm state of health for some time past, but his condition varies and occasionally he becomes quite bright and alert, a notable circumstance after a long life of many ordeals and difficulties borne with exemplary fortitude.

THE DRAMA OF LIFE.—In the days of my early youth I paid my first visit to the theatre, with a companion little older than myself. When the curtain fell, at the close of the first act, such was the simplicity of our hearts, that we thought the play was over, and came out. On our way home we were seized with misgivings. We went back, and, looking in at the theatre door, we saw the actors engaged on Act II., and so we knew the play was still going on. Which things are an allegory. There are some who imagine, or fear, that when the curtain of death falls on Act I. of the drama of life, all is over. We know, however, that it is not so when we discover ourselves, or learn from credible witnesses, that the curtain has been lifted here and there, only for a moment perhaps, but long enough to prove that the great life drama is still in progress.—From "New Light on Old Paths," by REV. A. F. WEBLING, A.K.C.

THE BRITISH COLLEGE.—Mrs. A. K. Keringa, of The Hague, has just concluded a very interesting visit to the British College. Her work, though new to this country, is highly esteemed in Holland, where she acts as public clairvoyant at the various "Harmonia," as the Spiritualistic societies are called. At the College, she gave convincing and satisfying evidence, in trance, of the presence of the deceased friends of the sitters, even under the handicap that her descriptions had to be translated from Dutch into English. Mrs. Keringa also showed possession of valuable gifts as a psychometrist and lecturer. Miss Van Oort, another well-known Dutch worker, accompanied the medium and gave valuable help in translation. Another recent activity of the British College has been the formation of a group of students interested in automatic script, and these were recently asked to meet, at the College, Miss Margaret Underhill, of the United States, who had an interesting story to tell of her introduction to automatism and her subsequent experiences during the last three years. Miss Underhill claims to have come into touch with a group of thinkers on the other side who are able to transmit through her hand their views on life and other matters to which the "New York World" and "New York Tribune" have paid marked attention. Miss Underhill will be glad, during her stay in England, to meet any persons interested in her line of work, and letters can be addressed to her at Holland Park, W.11.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, May 18th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. T. W. Ella. Wednesday, May 21st, 8, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street.—May 18th, 11, Mr. Percy Scholey; 6.30, Mr. Ernest Meads.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—May 18th, 11, no service; 6.30, Mr. Arthur Nickels. Wednesday, 7.30, Mrs. Redfern at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 18th, 7, Mr. G. R. Symons. May 22nd, 8, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—May 18th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, May 22nd, 8.15.

Peckham.—Lausanne-road.—Saturday, May 17th, 8, Sunday, May 18th, 11.30 and 7. Monday, May 19th, 3, Mrs. L. Harvey. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—May 18th, 11, Mr. Stuart Burton; 3, Lyceum; 7, Mr. T. E. Austin. Wednesday, May 21st, 8, Mr. O. G. Botham.

Worthing Spiritualist Church, Ann-street.—May 18th, 11 and 6.30, Mr. Harper. Thursday, May 22nd, 7, Mrs. Harvey.

Central.—144, High Holborn.—May 16th, 7.30, Mr. Wright. May 18th, 7, Mrs. Melloy.

St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—May 18th, 7, Address. Wednesday, 8, open circle.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. May 18th, 6.30, Service, Holy Communion and address. Healing Service, Wed., May 21st, 7 p.m.

THERE ARE MANY now who are seeking; they look for the life that is veiled, they would rend that veil asunder and find the Spirit of God moving upon the waters of life. It may be that for some death will be the rending, when their souls are gently wafted to the Homes of the Blest, where the celestial sunshine and the joy of life give place to the shadows terrestrial, and the unrest of unknowing finds shelter in knowing.—M. F.

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THE BRITISH COLLEGE, 59, Holland Park, has occasional accommodation for visitors from country or abroad, interested in psychic study. Apply Hon. Sec.

W. RONALD BRAILEY conducts a select class for Psychic Development every Monday at 7.30 p.m.—only earnest students desired. Drawing Room Meeting Wednesdays, 3 p.m. for Enquirers. Short lectures given under spirit control on "Spiritual Rhythm," "Spiritual and Human Aura," etc., etc. Questions answered. Spiritual Healing Group, Fridays, 7.30.—Cleveland Park Parade, Wembley. Few minutes stations and buses S.W. entrance Exhibition.

Clean your own Suit, Costumes or Coat, easily, perfectly, with our "Magic Cleaner," 1/3 post free; or post it to us with 6/-. All coats rain-proofed. Dyeing, 10/-.—Watkin & Co., Dyers and Cleaners, 7, Barrett Street, Keighley, Yorks.

Gentlewoman seeks any position of trust. Musical, artistic, domesticated, mediumistic.—D. W., c/o 4, Inglemere Road, Forest Hill, S.E.

THE PORCHWAY, 13, Craven Road, W.2.—Public Lecture on "Sri Krishna" by W. D. S. Brown to-day, Friday, May 16th, at 3.30. On Tuesday next, May 20th, at 8 p.m., "The Mission of the Theosophical Society," by A. T. Barker. Admission Free.

Wanted.—A few people for circle now being formed for development, &c.—Apply by letter for particulars to Mrs. Climpson, 3, The Pavement, High Street, West Norwood, S.E.

Earnest Spiritualist (age 23), smart, educated, desires position as traveller, collector, or any position of trust. Lecturer, and Organising Secretary for various churches six years. Excellent references.—M.G., c/o "Light" Advt. Dept.

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

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

NOTES BY THE WAY.

HOPE, like the gleaming taper's light,
Adorns and cheers the way;
And still as darker grows the night,
Emits a brighter ray.

—GOLDSMITH.

MENTAL WIRELESS.

In a recent issue of the "Radio Times" appears a remarkable little article on the "Wave-Length of Your Soul," which raises the question, "Is everyone a potential broadcasting station?" In the course of the article we read:—

If the theory of a French scientist is sound, you received at birth, some days before you were assigned a Christian name or "call letters," a definite wave-length which, operated by the mind in later years, would enable you to establish wireless communication with others tuned in sympathy.

The writer of the article, Mr. A. R. Burrows, remarks that it is widely recognised to-day that there really is such a thing as thought-transference, and refers to the fact that about two years ago he had a discussion with the late Mr. Neville Maskelyne, "who told me that in the course of his wide experience he had met many persons possessing the power of thought-transference, but in none was it so highly developed as to justify regular public exhibitions." A further remarkable statement in the article regarding thought-transference is:—

This power, we are told, is nothing more than human wireless transmission, and is conducted, like broadcasting, on definite wave-lengths.

WAVE-LENGTHS IN EXCELSIS.

Just what our authorities on telepathy and thought-transference will think of such statements remains to

be seen; but it appears from the writer of the article that:—

Some great minds believe that well beyond the X-rays and the other radium rays in the scale of wave-lengths, there are to be found the rapid oscillations along which travels human thought. Others tell us that these thought-waves lie much nearer to the waves producing light than to the X-rays.

Mr. Burrows speculates humorously on what "might happen to-morrow were some misguided professor to discover the wave-length of my thought and to tune in upon it!" But he is not greatly troubled about such possibilities, for he tells us:—

Several of my friends have been experimenting in high-frequency or short-wave work, and have struck enough trouble to keep them employed for the rest of their existence. It is likely to be a long time before the wave-length of the mind is registered at Somerset House. Furthermore, I imagine that these wave-lengths will prove to be almost as numerous as individuals.

* * * *

FALSE ARGUMENTS.

We may judge of the true character of many disputed subjects not so much by the things themselves as by an examination of the kind of arguments by which they are defended. For it is well apparent to-day that false things are usually defended by false reasoning. We have seen countless examples of it, especially in connection with theological ideas of the next world. How many times, we wonder, has it been urged that spirit communication, although a possibility, was sinful because it dragged our "sacred dead" back to earth and interfered with their "rest"? Yes, there are to-day, in this year, 1924, people with heads on their shoulders and brains in their heads who urge this argument. They are usually of the clergy, which, profession, like that of the law, shows an exaggerated veneration for the past. Only a few days ago we were called upon to reply to a somewhat similar objection from a famous divine. It was only necessary to show that the so-called dead are not usually "dragged back." They return of their own accord, to give assurance of their continued existence and to help those whom they love. They are as human as ever they were. Another stock objection is that spirit communication may be harmful to those who seek it. Of course it may; but if we are to shun things because they have powers for mischief we had better "shut up shop" altogether and retire from the world. The argument is not only foolish, it is cowardly. It is unworthy of the most effeminate curate. These cries are the feeble wailings and whimperings of a type of mind which is unfitted to deal with a world that calls for strength and courage and robust sense.

NOTICE:—Corrections to Authors' proofs should reach the Editorial office by Monday morning, otherwise these corrections cannot be made in time for publication.

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

IN THE REALMS OF REDEMPTION.

SCENES AND EPISODES IN THE WORLD BEYOND.

BY A. J. WOOD.

(Continued from page 307.)

THE MAGIC OF HEAVEN.

When about thirty paces off, he stopped abruptly, and bade us halt. Then, raising his arms high above his head, he stood thus, motionless, like a statue, looking upwards. Following his gaze, I saw slowly forming directly above us, and high up in the grey heavens, a small black cloud, which rapidly increased in size until it formed an immense pall, shutting out what little light there was, save for a livid patch on the far horizon. The gloom was intense.

Marvelling at what was taking place, apparently at the will of one man, I stood silently awaiting developments; the gipsy, meanwhile, to all appearances, quite unconcerned in the matter. Now a low rumble in the distance, like muffled drums, became audible; and gathering in force, rolled towards us with ever increasing volume, and without pause; until, when directly over our heads, there flashed forth, in one deafening climax, a gigantic flash of crimson lightning, which temporarily blinded me with its intensity. It was the culminating point of a remarkable phenomenon, for when my sight was recovered, I saw that the wall of rock in front of us was cleft in twain, and a huge chasm appeared, through which I thought I caught a glimpse as of lowly habitations, and moving forms. But of the Friar I could see nothing—only the gipsy, who was gazing at though spell-bound at the picture before him.

What happened next I do not know; for, whether it was due to reaction after my extraordinary experiences; or a bout of faintness, I sank down to the ground, and lost consciousness.

When I came to again, I found myself lying on a rough pallet, made apparently of rushes or coarse grass, in what looked like a rude hut. There was no light except for that which came through the open entrance, and it did not penetrate very far. From what I could make out in the gloom, there was nothing else in the hut but the rough couch on which I lay. As my senses grew gradually clearer, I caught the sound of voices outside, but I could not distinguish any words. Rendered curious, and now feeling well enough, I sat up, and was about to rise, when a figure darkened the opening into the hut, and who should enter but the gipsy. Seeing me awake, he stepped quickly forward, with a glad exclamation, sat down by my side, and asked how I was.

But before answering, I could not help but look him over, for, although I recognised him as the same individual, there was a subtle change in his appearance which made him altogether more attractive than when I had last seen him. For one thing, the swarthiness of his skin had gone, and if not exactly fair, was no longer gipsy-like. For another thing, he was roughly, but decently clad, in some sort of clothing, the texture of which I could not make out in the poor light. The expression on his face, too, had changed, and was sad, rather than truculent.

"Well enough," I said at last, in answer to his enquiry, "but where am I? How long have I been here?"

"HERE ONE CANNOT DIE."

"You are in the land lying behind the rocky barrier on the coast you know of," he replied; "but how long you have lain here, measured in time, I cannot tell you; but in events, a very long time. I carried you here myself on that day long ago, and had almost given you up for dead—but here one cannot die," he added, bitterly.

"Where is the Friar?" I asked.

"I do not know," he answered; "Vanished in the lightning flash he evoked from out the void!" "A remarkable man," I observed, tentatively. "Man!" he ejaculated, "Archfiend or Archangel, if you like, I know not which. My God! how I used to hate him! How he has made me suffer! If only—no; I will not say it, for after all, he has done me some good service. I bear him a grudge no longer. Here I have had more time to think things over, and to examine more closely into myself; and I can see now that it was through no ill-will on his part that certain terrible things happened to me, but my own stubborn and evil disposition that was the real cause of them. I see this clearly now, as I never saw it before. No; on the whole, I am in his debt."

And then he told me a long story of how he had found himself, on coming through the gap in the wall of rock, in a colony of shiftless and leaderless people, who, although living in a land of fair possibilities in the way of cultivation,

seemed to have no desire either to help themselves or one another. Being a man of energy and strong will, he had set to, and organised them into some sort of decent community. He had shown them how to build passable dwellings out of the materials available, and how to cultivate the soil; until, from the comparatively wild state in which he found them, he had succeeded in bringing a measure of order into their lives.

"But all is not well," he continued; "the people are ineradicably lazy; and I have to be continually on the watch, lest they lapse into their former condition. The burden is getting too heavy for me, and I sometimes wonder why I took it up. I am almost in despair, for things seem hopeless. I see no prospects of these people ever learning to act on their own initiative, and for me to play the part of a perpetual prompter without remission of toil, is a poor recompense for all my labours. I am at the end of my tether," he added wearily; "I cannot see what more I can do; and yet I am loath to give in. The people lack an incentive which I cannot supply. I am at an impasse." Whilst he had been speaking, I thought I had noticed the light outside the hut grow somewhat less dim; but now I was sure of it, for it began to penetrate the hut, so that the interior became more visible. It was a light such as one sees at early dawn before the sun reveals itself. As the light grew brighter, I became conscious of a presence within the hut other than our two selves, and I saw the dim diaphanous outline of a human form slowly shaping itself. By and by it had assumed perfect visibility; and, if I must confess it, I was not altogether surprised to see—the "Friar." But it was no friar-like garb now that he wore, but a flowing robe as of white silk, whose sheen was so brilliant that it almost dazzled me. Sandals were on his feet, but his head was bare of covering, save for a circlet of plain gold which rested upon a wealth of crisp hair of rich chestnut colour.

A SUNLESS LAND.

My companion seemed quite oblivious to all that was happening, and sat brooding with his arms tightly clasped about his knees.

Then something impelled me to say to him, "Come, my friend; very often the darkest hour is that which heralds the dawn. Perhaps your troubles are nearer an end than you think." Something in my voice arrested his attention, for he raised his head quickly, and seeing, no doubt, a strange look on my face, said:—

"What do you mean?"

And then, with a startled glance around, he added, "There seems to be a better light here than a few moments ago; and yet this is a sunless land. What can be the meaning of it?"

Rising up, he made as though for the open doorway, but suddenly paused, and then said, almost in a whisper:—

"I feel a strange presence here."

Gradually a look of wonder crept into his eyes, as he fixed them upon the place where I could see the "Friar" smiling upon him. Soon he was able to make him out, and stepping backwards with a startled exclamation, he cried, "My old enemy!"

"Nay, never your enemy, my son," was the reply, "save and except as you regarded me; but always your friend. You have come to recognise this—though with difficulty, I admit—during your probation here; and I shall prove it to you shortly, beyond even your questioning."

I now noticed that the walls of the hut were, by some strange metamorphosis, changing their solid appearance, and becoming permeable to the light. We remained silent, watching the transformation; and, speaking for myself, I was feeling wonderfully elated, though I could not divine the cause. For one thing, perhaps the greater light imparted a greater cheerfulness; and, for another, I was feeling in closer sympathy and understanding with my two companions.

In a little while the walls of the hut had become quite transparent, as though made of glass, and a wonderful sight greeted my vision. What the surroundings of the hut had been beforehand I do not know, never having been outside it; but I felt sure that they were not such as I now gazed upon.

I was the more sure of this, because of the look of astonishment on the face of the "gipsy." There was, too, a brighter look in his eyes; a look as of anticipation; and a greater comeliness in his whole appearance. He was still the powerful looking man I knew him for, but his swarthiness had departed, and he presented more the appearance of an Englishman of good breeding, rather than that of an alien nomad.

THE FAR-OFF CITY.

By now, the walls around us had entirely vanished, and we found ourselves standing in what were, to all outward seeming, the well kept grounds of a gentleman's private residence. They were not of large extent, and stood on a slight eminence, from which I could see the whole country round about, mostly of a pastoral nature. In the far distance to our right I could make out what seemed to be a large city, but, although the atmosphere was exceedingly clear, the city was too far off for me to distinguish its features. To the left, the country was well wooded, terminating in a range of lofty mountains, the summits of which seemed to be glowing as with fire. But my more immediate attention was directed to the facade of a modest, but beautiful dwelling, almost entirely hidden by a wealth of luxuriant foliage and brilliant blossoms. Its arched and colonnaded entrance-way stood open, and framed therein were two people; one a comely looking young woman, and the other a pretty child of some twelve summers.

When the "gipsy" caught sight of them, I heard him gasp painfully, and saw him start, and step backward; then hesitate for a moment, and finally rush forward with a glad cry of recognition towards the two who were now hastening in our direction. Another moment, and he had clasped them in his arms, and in the exuberance of his joy, lifted them from off the ground, clasping them passionately to his breast, the while he kissed them. He had entirely forgotten the presence of the "Friar" and myself; for, as he lowered them gently to the ground again, I saw him take them, one in either hand, and, without once looking in our direction, walk slowly, but in energetic conversation up to the doors of the house, and disappear within.

A HUMAN DOCUMENT.

I looked curiously at the "Friar." He was smiling with a look of serene happiness and contentment on his beautiful face.

"Poor fellow!" he said, at last, "he has had a hard time, and my heart has been sore for him. On earth, he was a good living man; not particularly religious, for, though he believed in God it was in a Being who took but little interest in the affairs of His creatures—one whose providence, if it existed at all, was general, rather than particular. He had married rather late in life, a beautiful and affectionate creature who adored him, and by whom he had one child, a girl; who, as she grew up, became the apple of his eye. He worshipped the ground they trod on, and they repaid his care and affection in a multitude of winning ways. He lost them both at one fell swoop in a railway disaster. After the shock of his bereavement, he became a changed man. He cursed God, and reviled life; nursing a dull and stupid hate towards all men. The memory of what he had lost embittered his whole existence. He resented his loss as something insensate, cruel, and unjust. That others had suffered in a similar way did not effect any change in his outlook in the least.

"He possessed talents, but turned them to evil ends. He became the leader of a gang of "gentlemen" thieves, men of pleasing exterior but no principle; who did not scruple even to take life in pursuit of their projects. Although he knew this, he did not discountenance it; and, whilst he never resorted to it himself, it was little to his credit, since he never discouraged it in his followers. He had some vague notion of a future life, but it was of too indefinite a nature to influence him for good. It was a future in time, some indeterminate millennium which was always coming, but would never arrive.

"And then, at last, his own time came, and he passed over; and although informed of his change of state he would not believe it, and continued his evil ways.

"I have been his chief guardian and counsellor, and I have had a hard task with him, on account of his stubborn will; for, whenever I showed myself to him, he always regarded me as his enemy; one who was intent upon depriving him of what he was pleased to call his 'liberties.' His principal aim for a long time was to thwart me, whether he saw reason in my actions or not; and though he was conscious of my power, and had received many evidences of it, some stubborn kink in his nature made him persevere in his opposition to my endeavours. Only gradually did he come to realise that my ministrations were for his own good, for he invariably found that to fall in with my wishes, and to act upon my promptings, resulted in some amelioration of his condition; not only of environment, but of soul. And now he has reached a stage where he can safely be left to work out his own salvation; for he knows that what help he may need will freely be given him, if not by me, then by others. Farewell!"

So saying, the angel—for such I now realised him to be—smiled kindly upon me, and raising his hand, as if in benediction, he passed out of my sight. Then everything became a blank.

I came to myself later with a start, at first with a sense of unreality, and found I was still sitting in my armchair, in my study. The book I had been reading had slipped from my knees on to the floor. I looked at the clock with a feeling as of an immense passing of time; but was amazed to find it was only a quarter past nine. I distinctly remembered it striking the hour just before I closed my eyes, and leaned back in my chair to think. But I was in no further mood for Mark Rutherford, so left him lying there

on the rug, and turned to my table to write down some record of my strange experience. This I have now embodied in the present story. I trust it has interested my readers.

THE PRIESTHOOD AND THE PROOFS OF HUMAN SURVIVAL.

The opposition of all organised religious societies to the methods and claims of Spiritualism is an obvious fact, which appears difficult of explanation when it is recognised that these claims, and the evidence produced in support of them, are in direct confirmation of the most vital claims of the religion professed in common by the various societies.

At first sight, this collective opposition would appear detrimental to the claims of Spiritualism, at any rate as far as the claims refer to the religious questions involved.

But on close observation of the opposition, it is found that this is not based in the religious bodies themselves, but almost entirely in the priesthood or ministry of the bodies, the congregation more or less following the lead given by that priesthood.

The opposition of the material sceptic is to be expected, for the tenets of Spiritualism strike at the very root of his teaching. But why should the priest refuse the invaluable aid—that of actual evidence—which Spiritualism would supply to him? Why "cut off his nose to spite his face," to use a common proverb?

The priest or minister is educated on certain orthodox lines, according to the beliefs of his own type of Church, with the view of instructing the members of that Church in the reasons for belief, and the interpretation of those reasons, as expressed in the Bible, which is assumed to be a more or less cryptic depository of all belief, and instruction.

While these views are based on faith alone, the position of the priest is secure, as the legitimate authority, to whom instruction is assigned, and the sole arbiter on ethical questions.

Admit the possibility of proof, and fact is more important than opinion, however much the opinion may be specialised. Proof is unanswerable, and requires no interpreter. It can be supplied by the man in the street, only supposing that he is gifted with reasonable powers of observation and judgment. In this direction the priest has no claim of advantage over other men, the necessity for his position vanishes, his presumed power of interpreting the Bible becomes but an interesting confirmation of what we already know.

Consequently it requires a great minded man to accept these evidences and to add to them what lies in his power. Personal interest leads to an attempt to disparage, if not actively to oppose those things which will supplant him and to use any, and possibly even questionable methods to obstruct, at least, if not to abolish, those evidences which will lessen his authority. Naturally one of these is to forbid access to any knowledge of this kind to as many of his flock as he can keep under his control, and to impute evil sources and evil motives in the hope it may give an appearance of traffic with evil.

Fortunately many, especially among the younger priesthood, are above such opportunism, and this may provide the saving grace by which a majority may be found to accept the facts, and to constitute themselves exponents of the facts rather than to continue clinging to unprovable dogmas and beliefs, many of them the obsolete opinions of a bygone age.

W. H.

SOME EXPERIENCES IN SEANCE.

To the Editor of LIGHT.

SIR,—I had the pleasure of a sitting with the Misses Moore at 5, Smith Square, on Sunday, the 11th inst., for the direct voice, and feel sure that in them we have two very valuable mediums. The sitting, though short, was excellent. They have three controls, Andrew Wallace, David McPherson, and an Indian, "Koha."

"Koha," who spoke rather bad English, said someone wished to speak to me whose name was Couffer? Couffer? Copper, and one of the sisters saw Couper written above me. My father's name was Cooper, and I had no doubt that it was he. He spoke later, and we had a long talk. Miss Moore also saw "Florence" written above me, and, as all my friends know, Florence Nightingale is one of my most frequent communicators, it was to me a bit of good evidence. She told me it was she who had given me two messages lately, clairaudiently in my bedroom. I had mentioned these two messages, bearing as they did on events passing at the moment, to several friends, saying I had received them in each case on first waking in the morning.

I am certain the mediums did not know so much as my name, for Miss Stead had not mentioned it to them, and they evidently supposed I was an inexperienced sitter.—Yours, etc.,

ROSE CH. DE CRESPIGNY.

THE IMPORTANCE OF MENTAL IMAGERY.

ITS RELATION TO SUGGESTION AND PSYCHICAL PHENOMENA.

On the evening of Thursday, the 8th inst., at 6, Queen Square, Dr. Hector Munro, Chevalier of the First Order of Leopold and Founder of the Munro Ambulance Corps during the war, addressed the members and friends of the London Spiritualist Alliance on "Mental Imagery and Its Helpfulness in the Understanding of the Problems of Suggestion and Psychic Phenomena."

Mr. Dawson Rogers, who presided, expressed his regret that Sir Kenneth Mackenzie, who was to have taken the chair that evening, was prevented from being present owing to ill-health. In introducing the lecturer, he referred to Dr. Munro's wide experience and observation as a medical man who had made a thorough study of the subject upon which he would now address them.

DR. MUNRO'S ADDRESS.

Mr. Chairman, ladies and gentlemen, before I describe the image, I think it is necessary to give a brief outline of modern psychology. So many terms are used in a loose, woolly sort of way that there is a considerable amount of confusion. Now a knowledge of the way in which the mind is built up and how it works is necessary to understand any branch of psychology. Psychology is a subject that has evolved so rapidly that it is hard to find words adequately to describe the different mental processes, and therefore much confusion prevails. But all clever people who succeed in life are natural psychologists, just as some are natural and often good speakers without knowing grammar. Psychology should be woven into our educational system in such a way that, without knowing how, children may become good and clever people. To do this efficiently all teachers must, in the first place, be good psychologists.

In every living creature there flows a steady stream of life called by various names such as "vital impulse" and "creative energy."

The one great immediate object of life is to preserve, develop and evolve the individual and the race. When we begin to live at birth we have had no personal experience, and could not survive unless we knew how to behave under difficulties. To "carry on" until we get our own personal experience, we must have certain knowledge "ready to hand."

Certain experiences of the race are handed on to us at birth as inheritance, a sort of "gift" from those who have lived before. For example, we know that we must run away when in danger, and if we cannot, turn round and fight; that we can protect ourselves by combination, as in a herd; we know how to reproduce ourselves, and how to protect our young, and a thousand necessary other things which make for the preservation of the individual and the race.

The individual that acted on the instinctive impulse at the right moment was more likely to survive than the one who did not, and so was able to transmit this tendency to his offspring.

INSTINCT AND INTELLIGENCE.

An instinct, then, is an inherited disposition to act in certain ways in certain situations. We all know that "something" which has nothing to do with reason that makes us do things; that "something" is instinct, and it links us up with all humanity, with all people now living, with all who have lived, and with those unborn.

Directly or indirectly instincts not only control all human activity, but they determine the ends and supply the driving power. Some instincts are active at birth, some at puberty, and others only when aroused by special circumstances later in life.

As intelligence develops the instincts get controlled, and their energy directed to ends, beneficent or otherwise, at the will of the individual. For this reason many of the motor tendencies of instincts are seldom manifested in their primitive and natural form, but are modified, controlled, or suppressed in various degrees. Take as an example, the well known pugnacity instinct. When aroused the movements natural to this instinct can be either suppressed or trained and controlled so as to secure a more certain end, as in boxing, or they may be replaced by the habitual use of weapons so that the hand flies to the sword handle, or to the hip-pocket instead of being raised to strike.

But the physiological aspect of this instinct cannot be controlled. The heart beats quicker, the face flushes, the respiration deepens. Here, though we may have perfect control of the muscular movements natural to the instinct, we may also have definite physical changes.

All instincts are divided into two parts; the motor or afferent part, more or less under control, depending on education—the other remaining unchanged and rousing the emotional tone of consciousness with the accompanying physiological changes.

Habits of action and thought are acquired in cultured people by constant repetition, and these lead to an activity

that is not impulsive but deliberate. But these habits of thought and action are secondary to, because they are derived from, the instincts, as no thought or action is possible without instinct.

For these reasons a knowledge and understanding of the instincts is of fundamental importance in education.

The most important discovery of modern psychology is that by far the greater part of the mind is unconscious to us; that is, we are not actively aware of it. The unconscious is the storehouse of all instinctive impulses and experiences.

Tansley gives a very clear conception of the unconscious as developed by the great Viennese professor, Freud.

THE HOUSE AND ITS TWO FAMILIES.

The mind is just like a house occupied by two families, one on the first floor representing the conscious, the other on the ground floor—the unconscious. The first floor family is orderly and loves to stand well with its neighbours, and is very jealous of its reputation for respectability. The ground floor family is very much larger—more primitive and passionate in morals and most selfish. It has strong desires and longings, sexual, egotistical and class-dominating, which it is always seeking to satisfy, regardless of consequences. Now to achieve this they must get to the first floor, where they have more scope and publicity. The first floor family, in order to keep themselves to themselves have hired a sort of policeman called by Freud, the Censor, and put him at the door. He has to protect the family from the selfish, disreputable lot on the ground floor, who would bring disgrace on the first floor family if they got upstairs. He sometimes succeeds and the primitive desire is kept well underground—and sometimes he fails, when it emerges into the first floor. But before the primitive desire gets upstairs, the Censor cleans it up and makes it respectable.

Now this process of purifying unconscious primitive desires and altering their objective is called sublimation. It is one of the great discoveries of modern psychology and its bearing on education is of such importance that I can only describe it as fundamental. These unconscious desires, unless they fail to get adequate expression, or to be sublimated, are suppressed and cause serious harm—nervousness, melancholy, hysteria, neurasthenia. The treatment evolved by Freud, called psycho-analysis, gives relief to the suppressed tendency, and some remarkable cures have been effected by it.

All suppression is bad and, therefore, the more varied the means of expression children are taught the better they will be trained and educated. Another important feature of the mind is that its activity is always accompanied by an image. The significance of this cannot be over-estimated in the education of children.

All that we perceive or become aware of through any of our five senses is an image. All perception and all memory depend on and are concerned only with images and so, in some form, these images are the very basis of intellectual life.

EVIL IMAGES REPLACED BY GOOD.

The unconscious desires with powerful emotions attached, that we have been speaking about, compel indulgence in sensuous images, although, at the same time, we may loathe them. These desires and images should never be forcibly suppressed—they should be replaced by healthy images. This is well illustrated in one of the sayings of an early Church saint:—

"My children, never fight the devil, because he will always beat you; turn your eyes to God."

In other words, use the will to hold a good, lovable, healthy image, and it will draw the appropriate emotion and instinct, and the sensuous evil image, being neglected, will disappear.

Suggestion is perhaps one of the most talked-of subjects of the day, because it is being recognised that physical health is, to a large extent, dependent on the health or disease images that we create and hold in our minds. The process by which we assimilate food, repair cell tissue and eliminate all waste is profoundly influenced by imagery. Suggestion is the power of implanting a health image in another's mind, in such a way that it is accepted without doubt and, therefore, that it acts.

Auto-suggestion is the holding of a health image in one's own mind or, in other words, it is a constructive health thought, charged with faith and hope.

It has never been sufficiently realised that the converse holds good—a disease image, if held long enough and with the emotion of fear attached, will cause disease symptoms, if not disease itself.

So it is that the parts played in education and life by constructive thought and control of thought are among the most important contributions of modern science.

Now let us consider an image. I always liken an image to a photograph. In the first place, a mental image must have some emotional feeling attached to it. If not, we would not be aware of any experience whatever. We are aware of all experience through the emotion attached to the image. Take the photograph of a scene; it gives every detail. But if an artist paints it he gives every detail

also; but it is a work of art—something else. That is emotion. All mental images are of the nature of the emotion and feeling attached.

I will now give you a few personal experiences—they are always more convincing. Take dipsomania. Dipsomania is a name given to the case where a man or woman is affected with a craving for drink and cannot resist it. It is a regular disease; much the same thing as the craving for drugs of all kinds, tobacco, etc. It has been said that a strong will can enable us to conquer and get over most of our defects in life. That is quite a mistake. I will give you an illustration. I knew a man who, before the war, was a teetotaler. He did remarkably well in the army and would have been a general in command of a division but for the fact that he took to drink. Personally he was a very clever man; made a fortune at the age of thirty. Although he had a powerful will he could not get over this craving for drink. It would come over him with an overwhelming force every two or three months, and he told me he resisted it until he wept. Now the facts were very simple; the more he fought with determination to resist the more dead certain he was to fail. Instead of saying "I will not drink" I got him one day to replace the image and to use his excellent will to hold another image. He had a little girl he was very fond of at school and I persuaded him to take that child away from school so that when the craving came instead of saying "I will not drink," he occupied his whole life with the image of the child. This was absolutely successful. The first time the craving came the fight was difficult—the second less, and so on. A year after he went to a county dinner and poured out a glass of whisky and drank only one half without any temptation whatever.

Another illustration was the case of a child of three who had had infantile paralysis and could not lift up her feet. Every treatment failed. Now the doctor conceived an extraordinary simple and clever idea. He had all the child's toys, food, fruit etc., arranged on a shelf that the child could only reach with difficulty. Everything the child wanted was on that shelf. At the end of a month the child could reach up much more easily, and so each month the shelf went up. At the end of six months the child was playing and running about with other children. That case demonstrates how the mental image can be created by a healthy desire and longing and so develop and control the whole of the life processes.

Another instance. A man developed dysentery in Egypt in 1915 when he was thirty-two, and he could not get over this dysentery. He was up for his last medical board and after trying everything possible he came along to me for suggestion. Now I put it to him that it was just possible he was not suffering from dysentery at all. He was suffering from a false image—an idea that he had dysentery and that controlled the symptoms that pointed to dysentery. He would not have come to me only his wife made him! I suggested he should go to his military hospital and get tests made. Now the tests for dysentery are easily the most sensitive in modern medicine. Afterwards he told me the tests were all negative. What I did was to remove the negative image from his mind, and he has never had a touch of dysentery since. How many diseases are due to those false images it would be very difficult to calculate.

Now take another image. This is a very interesting case. I have selected these cases because they illustrate the image in quite different aspects. A lady of fifty-six went to London for the first time in her life and for the first time went in a lift. No sooner had the lift moved than she was filled with horror and terror; she screamed and then fainted. She was a very healthy person and could not understand it. She went into the tube next day and this time she did not scream nor faint, but she could not get over the feeling of horror or terror. Now when a girl of fourteen she was brought up by an uncle very fond of natural history, who one day took her with some children down a coal mine. When the cage was running down a chain broke and there was a crash and the boy she was holding on to was killed. She was ill for a fortnight and got over it; but over 40 years after, when for the first time she went in a lift the movement down brought back the image as it impressed her as a child, and she blindly followed all the symptoms.

Now here is another interesting case. A man got thrown from his horse when hunting. He got the bones of the pelvis smashed and his leg bones. He recovered from that, but remained paralysed and, surgically speaking, there was no reason why he should be. Several years afterwards he was persuaded to go for a motor trip to the South of Europe. He could sit in a seat, of course. When down the Riviera this friend also persuaded him to see the very well-known surgeon Meyer. When Meyer examined him he saw there was no surgical reason for the paralysis. He eventually got hold of this man's exact history; that his sister had had an accident about ten years before, and had had her spine smashed, and was a permanent paralytic. It came out that just as he crashed on the ground the idea flashed through his mind that he would be like his sister, and that controlled his paralysis. Later he got off his couch and walked a quarter of a mile to his hotel.

Another case was a girl of seventeen hunting in Ireland, who fell and got three vertebrae smashed. She was completely paralysed. That image gripped her and her whole life seemed to work to that image. Ten years afterwards,

when she was examined, it was found that she really was not paralysed. In about six weeks time she was riding the same as usual.

Now what I suggest is that imagery is so fundamental to mental life in the individual—may it not be in the greater world or in the cosmos itself an explanation of much that happens? May it not account for much of the psychical phenomena with which you are more familiar than I am? I think that is a suggestion well worth considering.

At the conclusion of his address, which was most cordially received, Dr. Munro invited questions from the audience. Amongst the questions was one from Mr. Ernest Hunt, who asked if Dr. Munro would make a few remarks on the question raised by Coué of the will versus the imagination.

Dr. Munro replied as follows:—

I think M. Coué is quite wrong. I will tell you why the will could not conflict with the imagination. Of course we have different views as to what the will is. For instance, M. Coué gives that very good illustration that if you put a plank on the ground you can walk straight along it, but if you put that same plank up to bridge two walls, say one hundred feet high, and try to walk across, it is pretty well certain you will fall into the street below. Now he says your imagination sees you fall and your will makes you walk across—but the will is not so strong as the imagination and you fall. That is not the explanation at all. In my opinion the will is something of the nature of a mental vice that holds an image. When the man tries to walk across the plank at that great height there are two images striving for the field of consciousness. One has the emotion of fear attached to it, and if that image lurid with danger grips us over we go, because we must needs follow the image that holds us most tightly in its grip.

A resolution of thanks, proposed by Mr. Hunt, and carried by acclamation, brought the meeting to a close.

"IMMORTALITY."

The book under this title is composed of nine contributions by different distinguished writers, with an Introduction by the Right Honourable Lord Ernle, edited by Sir James Marchant, K.B.E., LL.D., and published by G. P. Putnam's Sons (price 7/6).

Sir Flinders Petrie writes on "Egyptian Conceptions of Immortality," F. M. Cornford on "Greek Views of Immortality," Prof. A. A. Macdonell on "Immortality in Indian Thought," Prof. A. C. Welch on "Hebrew and Apocalyptic Conceptions of Immortality"; "The Christian Idea of Immortality" is dealt with by Prof. Ronald G. Macintyre, its Philosophy by Principal G. Galloway, the Ethical Basis of it by Dr. R. Eucken, Science and Immortality by Canon E. W. Barnes; Immortality in the Poets by Maurice H. Hewlett. The little volume forms an excellent introduction to a study of the idea of immortality in historical, philosophical, metaphysical and other aspects. Lord Ernle fairly represents the conclusions of the book when he says: "No cogent proof can be offered either of the truth or the falsity of the hope of immortality. But the central point on which the essays converge is that it is not only a possible truth, but the object of a reasonable faith such as that on which men act in all practical affairs, and the most adequate interpretation of the ethical and spiritual values of the life of mankind." That is to say, the combined work of nine chosen learned men offers nothing at all as *knowledge* concerning this portentous subject, but only "a reasonable faith," even according to their own canon of reasonableness. The writer on Greek views of Immortality literally agrees with Lord Ernle: "The nature and quality of existence after death are entirely a matter of faith," he says. Neither of them seems to suspect that it may be entirely a matter of spiritual and natural law—an affair of the Universe, not of man in any determinative sense, and is therefore divinely subversive of Professor MacKintosh's allegation (quoted by Professor Macintyre in his essay on the Christian Idea of Immortality) that "Immortality, in the characteristically Christian meaning of the word, may be truly described as conditional." Principal Galloway, in his contribution, "The Philosophy of Immortality," notes that "Metaphysics gives no cogent proof of immortality, though it can show the weakness of arguments against it and indicate possibilities in its favour." He does not sufficiently differentiate philosophy from metaphysics, nor think enough in the category of dual-unity, where metaphysics is not quite at home.

With such omnipotent agnosticism on a subject so momentous—nescience naked and unashamed—why are the modern evidences of survival, whether real or only alleged, utterly ignored? Their unremarked omission, even if they have been rejected, is a plain defect in the plan of this book. It is, moreover, not a small defect, nor a negative one. Instead of nine contributions on the transcendent theme there should at least be ten, and there is no inherent reason whatsoever why the tenth one should not be supreme.

W. B. P.

THE DRAMA OF EUROPE.

By STANLEY DE BRATH.

ACT III.

THE ROMAN EMPIRE.

The third act in the European drama opens with institutions nominally republican but really oligarchic, first destroyed by military power under Marius and restored by military power under Sulla; with standing armies instead of citizen soldiers; with a Senate passed from reasoned politics to be a hotbed of faction and a preserve of private interests; and with military force as the only real power in the State. Not only was the booty taken in war largely appropriated by Roman commanders and their men, but a host of money-makers settled upon the conquered provinces and exploited them for profit. The nobles engaged in the task of administration, the contractors (*publicani*) who farmed the revenues, and the men of business (*negotiatores*) who, as money-lenders, merchants, or speculators, penetrated to the remotest corners of the empire, reaped a rich harvest at the expense of the provincials. . . . The Roman *negotiatores*, who were often merely the agents of the great families in Rome, drained the accumulated wealth of the provinces at exorbitant rates of interest. Cicero, for example, found, when governor of Cilicia, that M. Junius Brutus had lent a large sum to the people of Salamis in Cyprus at forty-eight per cent. compound interest.* The prosecutions for extortion were endless, but little ever came of them, for the judges belonged to the senatorial class who profited most by the injustice, and they were biased even had they not been bribed, as in most cases they were. By such means vast wealth poured into Rome; the Senate came more and more to represent wealth alone; the land had gone out of cultivation; and the population had drifted into the towns.

Rome was still undermined by all the old causes of decline. In a corrupt society embittered by animosities popular government is the worst possible form of rule; and the virulent hatreds left behind by Marius and Sulla could be held in check only by the strong hand of absolutism. The method of the Senate was to erect buffer-States just outside Roman frontiers, and to use diplomacy rather than force to control the policy of border nations. "Roma Dea" had in little more than a century become a World-Power, and over the whole of her vast empire Roman law was introduced. But the salient fact is that this was not law for the whole populations; it meant legal protection for the person and property of the Roman citizen only. He had the certainty that his sales, purchases, and contracts would be interpreted, recognised and defended by Roman law backed by irresistible military force. "By all men it was taken for granted," says Polybius, a careful and accurate Greek historian, "that nothing remained but to obey the commands of a Roman." This marks the second stage in declension—condonation of any and every means of acquiring wealth.

The franchise conferred on the Latin States, it must be remembered, was valued not for any voting power in the election of the magistrates who held the *imperium*, but because it conferred the status of a Roman citizen and enabled him to do business in any part of the world with Roman prestige at his back and the support of Roman law and Roman arms. The oppression of distant dependencies went on unchecked; the pro-consuls being nominated by the Roman proletariat which sold its votes freely for individual and collective bribes.

Julius Caesar returned from his conquests in Gaul and Britain; and, like Sulla, entered Rome at the head of an army devoted to its general. But Caesar was neither a reactionary, nor a party man: he was a statesman who saw causes.

The popular clubs and unions (guilds) which had helped to organise the anarchy of the last few years were dissolved. A strict enquiry was made into the distribution of the monthly doles, and the number of recipients was reduced by one half; the position of the courts of justice was raised. Nor did Caesar shrink from the attempt in which so many had failed before him, to mitigate the twin evils that were ruining the prosperity of Italy—the concentration of a pauper population in the towns, and the denudation and desolation of the country districts. His strong hand carried out the scheme so often proposed since the days of the Gracchi—external colonisation; the field selected being Carthage and Corinth. Allotments of land on a large scale were made in Italy; decaying towns were reinforced by fresh drafts of settlers; on the large estates and cattle farms the owners were required to find employment for a certain amount of free labour; and a slight and temporary stimulus was given to Italian industry by the re-imposition of harbour dues upon foreign goods.

Caesar made himself supreme, but ruled under constitutional forms as First Consul, as Napoleon was to do seventeen centuries later. He was assassinated by zealous republicans who imagined that popular government could cure the rottenness of a people. But Brutus and his

talkers could not alter the facts. The Senate wrangled, the people sold their votes to the highest bidder, and Octavian, the nephew and nominee of Julius, prepared to strike for supremacy. The republican levies were crushed at Philippi, and Antony at Actium. Octavian as Augustus Caesar became master of the Roman world. (B.C. 31.)

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L. C.

THE Buddhist calls to all the varying sects,
"The man of God all 'forms of faith' respects";
Broad-minded men see truth in all the creeds,
For grain is there, however choked with weeds.

J. D. H.

THE DRAMA OF EUROPE.

By STANLEY DE BRATH.

ACT III.

THE ROMAN EMPIRE.

The third act in the European drama opens with institutions nominally republican but really oligarchic, first destroyed by military power under Marius and restored by military power under Sulla; with standing armies instead of citizen soldiers; with a Senate passed from reasoned politics to be a hotbed of faction and a preserve of private interests; and with military force as the only real power in the State. Not only was the booty taken in war largely appropriated by Roman commanders and their men, but a host of money-makers settled upon the conquered provinces and exploited them for profit. The nobles engaged in the task of administration, the contractors (*publicani*) who farmed the revenues, and the men of business (*negotiatores*) who, as money-lenders, merchants, or speculators, penetrated to the remotest corners of the empire, reaped a rich harvest at the expense of the provincials. . . . The Roman *negotiatores*, who were often merely the agents of the great families in Rome, drained the accumulated wealth of the provinces at exorbitant rates of interest. Cicero, for example, found, when governor of Cilicia, that M. Junius Brutus had lent a large sum to the people of Salamis in Cyprus at forty-eight per cent. compound interest.* The prosecutions for extortion were endless, but little ever came of them, for the judges belonged to the senatorial class who profited most by the injustice, and they were biased even had they not been bribed, as in most cases they were. By such means vast wealth poured into Rome; the Senate came more and more to represent wealth alone; the land had gone out of cultivation; and the population had drifted into the towns.

Rome was still undermined by all the old causes of decline. In a corrupt society embittered by animosities popular government is the worst possible form of rule; and the virulent hatreds left behind by Marius and Sulla could be held in check only by the strong hand of absolutism. The method of the Senate was to erect buffer-States just outside Roman frontiers, and to use diplomacy rather than force to control the policy of border nations. "Roma Dea" had in little more than a century become a World-Power, and over the whole of her vast empire Roman law was introduced. But the salient fact is that this was not law for the whole populations; it meant legal protection for the person and property of the Roman citizen only. He had the certainty that his sales, purchases, and contracts would be interpreted, recognised and defended by Roman law backed by irresistible military force. "By all men it was taken for granted," says Polybius, a careful and accurate Greek historian, "that nothing remained but to obey the commands of a Roman." This marks the second stage in declension—condonation of any and every means of acquiring wealth.

The franchise conferred on the Latin States, it must be remembered, was valued not for any voting power in the election of the magistrates who held the *imperium*, but because it conferred the status of a Roman citizen and enabled him to do business in any part of the world with Roman prestige at his back and the support of Roman law and Roman arms. The oppression of distant dependencies went on unchecked; the pro-consuls being nominated by the Roman proletariat which sold its votes freely for individual and collective bribes.

Julius Caesar returned from his conquests in Gaul and Britain; and, like Sulla, entered Rome at the head of an army devoted to its general. But Caesar was neither a reactionary, nor a party man; he was a statesman who saw causes.

The popular clubs and unions (guilds) which had helped to organise the anarchy of the last few years were dissolved. A strict enquiry was made into the distribution of the monthly doles, and the number of recipients was reduced by one half; the position of the courts of justice was raised. Nor did Caesar shrink from the attempt in which so many had failed before him, to mitigate the twin evils that were ruining the prosperity of Italy—the concentration of a pauper population in the towns, and the denudation and desolation of the country districts. His strong hand carried out the scheme so often proposed since the days of the Gracchi—external colonisation; the field selected being Carthage and Corinth. Allotments of land on a large scale were made in Italy; decaying towns were reinforced by fresh drafts of settlers; on the large estates and cattle farms the owners were required to find employment for a certain amount of free labour; and a slight and temporary stimulus was given to Italian industry by the re-imposition of harbour dues upon foreign goods.

Caesar made himself supreme, but ruled under constitutional forms as First Consul, as Napoleon was to do seventeen centuries later. He was assassinated by zealous republicans who imagined that popular government could cure the rottenness of a people. But Brutus and his

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L. C.

THE Buddhist calls to all the varying sects,
"The man of God all 'forms of faith' respects";
Broad-minded men see truth in all the creeds,
For grain is there, however choked with weeds.

J. D. H.

LIGHT.

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THE RADIANT PRESENCES.

Through the myriad shapes of fear and pain and misery that dog the steps of mankind shines the presence of beauty. Behind each of those marks which we call human faces—"the million masks of God"—no matter how seared by vice, how wrung by suffering—smiles the spirit serene and stainless, beyond all peril of scar or blemish. The "clanging rookery" of the world never mars its peace, there are no riddles which can perplex it, no delays which can vex its patience. It has no disquiet or doubt, but dwells in eternal light and bides its hour.

Our roads, however tortuous, made difficult by darkness or tangled with failures, lead at last to loveliness. It greets the captive soul like a climbing flower at the barred window of a dungeon. It meets the pilgrim in a thousand shapes at every step of his way—the beauty of holiness in a human life, the inspiration of a great idea, the glance of kindly eyes, a snatch of music, a glow of colour, a flower, a sunbeam, a mass of snowy cloud.

The clear-eyed amongst us awake early to a knowledge of the secret, and for them the revelation comes full soon, and the divinity within recognises with joy its fellowship with the divinity made visible in the life around it. They win soon to that maturity which is really the youth of the soul. But others—and these are the great majority—remain for the time ignorant or fearful. They deny the realities of which they had no knowledge, or, assuming their possible existence, quake at the thought of "prying into mysteries." Nothing is to be unveiled for dread of the terrors that may lie behind the veil. We must not look too closely at the star lest it fall; there are goblins abroad—we must avert our gaze. These others view the excursions and discoveries of the more alert and progressive minds with apprehension, and utter many a warning and denunciation. To see them, then, is to be reminded of the homely parable of the hen frenziedly clucking as she watches the ducklings amongst her brood taking fearlessly to the water.

To the spiritually discerning, increase of knowledge brings increase of faith. For them every step into the unknown is a step nearer to the realities—the truth that makes free, the beauty that endures, the wisdom that is simple beyond all speech. For them every veil withdrawn shows the face of divinity more lovely, more august, more filled with eternal benignity. Behind each grey and ghostly shape they behold the abiding angel.

Everywhere for them are visible the Shining Presences of the immortal world, guiding the destinies of men, and distilling the essential good from all forms of crudity and misdirection, however squalid and unlovely. And if haply they doubt and hesitate before the menace of evils that threaten at times to whelm

the world, another step forward banishes the fear, and they learn that true safety lies in constant advance, so that the things unknown may be clearly discerned, and their beauty interpreted and understood, and the things already achieved shall be firmly built into the great fabric of life as a foundation for higher and yet higher revelations.

Everywhere the Shining Presences—ministering to their brethren on the roads of earth, patient of mockers, smiling at doubt, turning the strength of enemies to weakness and making their weakness a cause of compassion and a means of help. They clasp hands with those who see them and who, seeing, march breast forward to join their radiant bands, and their faces for ever shine upon us as we go.

"ATOMS AND WORLDS.

A PSYCHIC SCRIPT.

Mr. J. P. Morrison, of Jesmond, Newcastle-on-Tyne, sends us the following summary of what he describes as a revolutionary theory of the atomic systems, received by him through automatic writing:—

Scientists are apt to describe the atom as a miniature solar system. This thought contains a profound truth in a wrapping of falsehood. There can be no movement without life, no life without movement. Apply this to the atom and you will at once perceive that a tremendous revolution in thought is approaching.

Imagine, for a moment, the uncountable billions of atoms that compose even a fraction of your earth. Does life exist on each of the apparently tiny electrons that circle round the nucleus? I say, emphatically, that it does. Argument may suggest that the infinitesimal size precludes such a hypothesis, but size is merely relative. Already this truth is percolating through, and your scientists are proving, to their own satisfaction, that vibration and rapidity of motion cause gigantic, and apparently miraculous, changes to take place in the size of matter.

What do you know about the size of the ether that separates electron from electron in your atom? It is as vast as your own ether space: vaster in some instances. You merely view it through the wrong end of the telescope, according to your own rate of motion. Take this thought and meditate upon it.

Every atom in your universe possesses life; landscape; vegetation; its own forms of loving; hating; fearing; struggling. Has your greatest novelist ever conceived such a stupendous thought? You live surrounded by a teeming life of which you know nothing; unconscious of it as it is unconscious of you. But, as you progress spiritually, gaining thereby a different rate of vibration and motion, so your telescope will gradually right itself; you will be able to observe, to enter into, the life of these other souls. You will even enter into their state for—strange as it may now sound—you will pass to spend part of your eternal existence in what may now appear to you a minute particle of your own everyday existence; an atom in the wooden chair upon which you now sit; an atom in a green leaf that grows upon a tree.

A crazy idea you may well think. Every revolutionary idea, in its day, has been called crazy. I leave the acceptance of this truth to your brains. Your scientists have opened the door to its acceptance: pass through and believe.

If I am able I will come again and try to give you some idea of the wonders of the world in which you live, and move, and have your being; having eyes that see not; ears that do not hear, or understand.

*. This same theory was worked out, as a "scientific romance," in a remarkable book, "The Triuniverse" (published in 1912, by an anonymous author), which we reviewed at the time of its appearance.—Ed.

A SONNET FOR THE DAY.

These times strike monied worldlings with dismay:
Even rich men, brave by nature, taint the air
With words of apprehension and despair:
While tens of thousands, thinking on the affray,
Men unto whom sufficient for the day,
And minds not stinted or untitled are given,
Sound, healthy children of the God of heaven,
Are cheerful as the rising sun in May.
What do we gather hence but firmer faith
That every gift of noble origin
Is breathed upon by Hope's perpetual breath;
That virtue and the faculties within
Are vital—and that riches are akin
To fear, to change, to cowardice, and death?

—WORDSWORTH (written in 1803)

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The following excerpt from a letter to the "Sheffield Daily Telegraph" is given because it states the position so clearly, and a few letters of this description in the more widely-read daily papers would probably cause the responsible leaders of the Church to "think furiously." The writer says:—

Whilst many inside may consider the Church is probably wise in adopting a conservative and nervous attitude, it is much more than probable that she thereby loses much power and influence, and lays herself open to criticism. She can't have it both ways. Her members don't like to be treated as children.

Whenever the Church faces the problems of life seriously, as in the "Copec" movement, she invariably gains an added strength. And though, officially, she still holds back in the psychic field, greater numbers of her clergy are studying these problems seriously, realising that insistence on the purely internal and subjective witness of the spirit to the reality of spirit life, and refusing the external and objective witness, is not alone one-sided, but causes her to rely upon mere emotionalism and mental states; the very accusation she illogically tries to bring against the psychic section.

Professing to believe in a spirit world, she arbitrarily cuts herself off from any possibility of proof. Faith cannot be alone and entirely blind. Is not the Christian faith based on past psychic manifestations?

The "Westminster Gazette," of the 10th inst., contained an article by J. A. Spender, which deals with the present attitude of the Churches in an exceptionally definite manner; facts are wanted to-day, not dogmas. Theology has had its day, and people want to know, not to be told what they are to believe. The Church must wake up, or she will die in her sleep. As the writer says:—

Now, more than ever, priests and preachers have to reckon with a current belief that religion has been tried and found wanting, and unless they face it they will make little progress. The Church of England is much engaged at the present moment in debating the revision of its prayer book and formulas, and so far as one can judge, revision means to the dominant party liberty to return to medievalism. This may give satisfaction to a small number of zealous and devout men and women, but it is utterly remote from the thoughts and needs of the great majority of religiously minded people. To them the only revision which is worth while is that which . . . will make the Christian gospel "a gospel for to-day." They wish to see the clergy set free from the necessity of placing the Old Testament on a par with the New, and of reading as "lessons" for the day passages which are of purely mythological interest and even barbaric in their morality. They would like the ground cleared of all formulas that cannot be believed in a natural sense, that is, in the sense in which those who composed them intended them to be believed. Theologians and clerics are apt to live in a world of their own, but they ought to realise what stumbling-blocks are presented to ordinary minds by the equivocations and ambiguities and explainings-away which constitute the orthodox way of dealing with doctrines that are plainly obsolete.

An address on "Why I Believe in Spiritualism" was given by the Rev. John Lamond, D.D., at the Public Library, Bromley, the Rev. G. Vale Owen occupying the chair. Speaking of the reasons for his becoming a Spiritualist, he said that:—

It was not until the year 1915 that he began that thorough investigation into the nature of psychic phenomena that had led to so great a change in his life, but his first experience of the super-normal occurred in Glasgow some forty-six years ago, when he heard a speaker deliver one of the most wonderful orations he had ever heard, an oration marked by extraordinary sublimity of thought and expression and yet delivered without the speaker being conscious of a single word he used. Eight years later he had a somewhat similar experience in London. It was not, however, until after a long life spent in the ministry that he began to thoroughly investigate the claims of Spiritualism for himself, that he came to realise that, in an age of wonderful discoveries, the results yielded by research into psychic phenomena were the most wonderful of all. Remarkable as were many of the psychic experiences that had been published, he could assure his audience that the half had not been told. Some

of his own experiences were of so solemn a nature that he would never dare to talk about them.

An interesting story was given in "The Observer" recently about a little boy, six years old, in Naples, who ran away from a harsh stepmother, and arrived at his grandmother's house, twelve miles distant. When asked, "Who brought you?" the child replied, "A woman," and on being asked who, he replied "I don't know."

He then told his grandmother that he had run away because his stepmother beat him, but had got frightened, not knowing where to go. While he was wandering about the streets of Aversa a woman came up to him and took him by the hand. Without speaking, she lifted him on to the electric tram that runs between Aversa and Naples, holding him closely to her all the way. At Naples she led him to his grandmother's house, knocked, gave him a kiss, and left him.

"Had you never seen her before?" asked the wondering grandmother.

"Never, but she was like that," said the boy, pointing to a photograph of his own mother that stood on the table—his mother who had died when he was only a few months old.

Two recent instances of blasphemy on a public platform have been forwarded to us, one, it is regretted to say, on an English political platform. It is needless to say that such action revolts all decent people, and the great majority are decent, whatever their belief. In the other case a speaker challenged the Higher Powers to send an earthquake, as evidence, and the earthquake came. It may have been but coincidence, but no wise man would venture to say how far the Higher Powers may take such a man at his word, to the lasting detriment of him and his associates. Blasphemy is evidence of low mentality, resulting from a persistent perversion of God's gift of intellect.

Spiritualism is slowly but surely coming into its own; many of the leading authorities in England, and in fact in the civilised world, are treating it with a new respect. Dr. E. J. B. Kirtland, lecturing on "Hamlet" at the Wesleyan Church, at Hither Green, referred to the subject, and advised his hearers not to ignore it. He said:—

There is in modern times a great recrudescence of the belief in communication between this world and the next. The great movement of modern Spiritualism was well-known, and when modern scientists like Sir Oliver Lodge, Lord Playfair and Sir William Barrett said that there was a residuum of evidence which could not be explained unless there were communication between this and another world, it was unwise to pooh-pooh the whole idea. It should be a duty of the Christian Church to hold what, in legal language, would be called "a watching brief," and the first people to accept the proved facts of communication should be those whose scriptures are full of communications from spirits of another world.

An article by the Rev. R. J. Campbell, D.D., to the "Church of England Newspaper," of the 16th inst., quotes a letter received by him from a business man, who cannot get satisfaction from orthodox "belief" as included in Church teachings. Dr. Campbell mentions that this is a common trouble with many of his correspondents. The letter in question, after stressing the point, that certainty on these subjects would be worth everything else in life, continues:—

I cannot be content with the sort of satisfaction that H. G. Wells depicts, of contributing my little share to the improvement of man's earthly lot—if it can be improved—and then going out of existence like a snuffed candle. No high-flown language can conceal the fact that at bottom this is a gospel of despair. I want God and the life eternal. Now, tell me, can you sincerely and confidently affirm that this desire can be met? I am neither doubter nor unbeliever; I do not need to be convinced that we have a divine Creator; but how can I become aware of Him as I am aware of you?

How many thousands of men make this appeal which is only met with the "stone" of belief, because our clergy will have nothing to do with the "bread" of certainty—the truths of Spiritualism?

W. W. H.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE L.S.A. CONVERSAZIONE AT CAXTON HALL.

Memories of the brilliant gatherings held in the early days of the London Spiritualist Alliance in the large Banqueting Room of St. James's Hall, and attended by many whose names have become household words in Spiritualism, were revived by the hardly less notable social re-union which took place at Caxton Hall, Westminster, under the auspices of the Alliance, on the evening of the 13th inst., with Sir Arthur and Lady Conan Doyle as the principal guests. There is a heartening influence in numbers when moved by a common sympathy of thought and feeling, and one could not but feel a sense of exhilaration in visiting group after group and exchanging greetings. The company must have numbered well over four hundred people, and included several personages well known to the world of literature, art, music and the drama, besides many of our London mediums, platform speakers and other friends, old and young, interested in our movement. Viscount and Viscountess Molesworth kindly acted as host and hostess, and Mr. Ernest Hunt announced the various items on the programme, which included four tastefully-rendered songs by Mr. Arthur Vickers, who is making a reputation as a vocalist on the concert stage, and a striking recitation given with great dramatic power by Miss Estelle Stead, besides the stirring address by Sir Arthur Conan Doyle reported below. Mrs. Vincent's Ladies' Orchestra played admirably throughout the evening.

SIR ARTHUR CONAN DOYLE, who was very heartily received, said that it was not an occasion for propaganda work, because he was aware that many of those in the hall had had just as large or larger experience than his own. Nor was he in a position to preach to them. But still, personal experiences, especially recent ones, were always of interest.

The speaker reminded them that at the concluding meeting of the grand series held in the large Queen's Hall in February last, he mentioned that out of ten intimate friends or relations he had lost, two had for some reason failed to manifest themselves to him. He cited this at the time as one of those mysteries with which investigators were faced. Those who were present would know that he gave no names.

"That same evening," said Sir Arthur, "I had a séance with Evan Powell. A voice came in front of me and said, 'Leslie, Leslie.' Is it Leslie So-and-So, I asked, mentioning the first name of one of my brothers-in-law?"

"Yes," was the reply.

"Why, Leslie, old chap, I was talking about you this morning."

"Of course, I heard you, that is why I have come."

The speaker related another good evidential story of the return, through the medium Mr. Sloan, at the British College, of his brother-in-law, Malcolm Leckie.

"I am Malcolm Leckie," said the voice.

"My brother-in-law who died at Mons?" inquired Sir Arthur.

"Three miles, two furlongs south of Mons," instantly responded the voice. The death had occurred during the retreat from Mons, and the sitter had no idea of the exact locality. A critic said the speaker, had described this as an obvious case of telepathy, which showed the straits to which pseudo-scientific men were reduced in their search for an explanation. Like Sir David Brewster, spirit was the last thing they would give in to.

Discussing the future of the movement, Sir Arthur reminded his hearers of the enormous strides their subject was making both in this country and in America. Such progress was going to arouse corresponding opposition, and some of their opponents were prepared to "down it" even by dishonest means. They had atheists, High Churchmen, Low Churchmen, and many others against them. "But we can fight them all and," he added amidst ringing applause, "we can lick them all." At the same time they needed to be wary.

Reference was made to the exposure of a Continental medium, and the discovery of a conspiracy on the part of unscrupulous opponents. Genuine mediums, it was found, had been offered as much as three thousand francs if they would declare that the results they obtained were due to trickery. So it behooved them all to be wary, and they must be on the look out for bogus exposures. Those were the things they had to keep an eye on.

Going on to another aspect, Sir Arthur said they must keep their movement very broad. A great mistake was made by the followers of Swedenborg in erecting a little fence and calling it a Church, and so a great movement was nipped in the bud. The same thing happened with the Irvingites, who had true spiritual manifestations. A Christian minister had written to him that day saying how shocked he was at what he encountered in some Spiritualist churches in the Provinces. It had to be remembered, however, that those people, who perhaps had been atheists or rationalists, had previously had no religion. They needed time for growth and development. He had also had three letters from members of Indian Colleges. Were they going to warn these men off and say theirs was only a Christian movement? He would have them keep the movement broad.

Reincarnation was a subject on which they had not come to any agreement. Mrs. Kelway Bamber's son, Claude, believed in it, and his messages came through one of our greatest mediums. They must remember that the wisdom of the East and of antiquity turned to reincarnation. He thought it best for them not to take too strong a line in this matter. Many held the view that reincarnation would break up our family relations, but that was begging the question. Personally, he had a perfectly open mind, only feeling that as yet it had not been proved to his satisfaction. The evidence supplied by Colonel de Rochas was the best he knew of. He was interested in the question because he had been appointed Honorary President of the French Spiritualists.

Everywhere in England they seemed to be building Spiritualist churches. He was of opinion that they might also do something in the way of a Psychic Book Shop. He thought it would justify itself, and he for one would be willing to take shares in such an undertaking.

Sir Arthur concluded with the interesting announcement that on the following Tuesday he was to give a wireless talk at the request of the British Broadcasting Company. That fact, he considered, was a sign of the times. (Applause.)

L. O.

CANCER AND ITS CURE.

By O. J. WENDLANDT, Sheffield.

The article in *LIGHT* on May 3rd, and further letter on May 10th, greatly interested some of us for several reasons. Furthermore, reflection leads us to think it is the duty of those of us who can add any useful or interesting information to contribute our quota, in the hope that the gradual accumulation of incidents, experiences, and even theories may ultimately lead those who are closely studying this serious problem to some discovery of definite practical value.

I am a member of a small Spiritual Healing Circle, who meet weekly in the home of the leading member, where a room, specially arranged according to instructions, has been definitely set apart for the sole purpose of a seance and healing room.

A number of cases have been successfully dealt with during the comparatively short period it has been in use. These include one of cancer, and all the facts associated with it point to it being a genuine case of the direct cure of cancer by spirit agency. As a matter of fact, a document, detailing all the particulars, has been drawn up and signed by those most concerned, and filed with other similar papers.

If and when authority is obtained, further details and proof can probably be given; but at present the writer is not so authorised, and can only refer to the case in a general way sufficient for his immediate purpose.

In the summer of last year, a comparatively poor woman of the working-class was diagnosed by her doctor as suffering from cancer. She was taken before six doctors at the hospital, and they all agreed it was a bad case of cancer: cancer of the breast, which, be it noted, is probably more readily diagnosed than one hidden within the internal organs. Incidentally, it may be mentioned that the writer lost his first wife from the same cause—after several operations.

In the case we are considering the doctors stated that it was too far gone for them to give any hope of success by operation. The woman still tried to carry on, to some extent, her household duties, but it was with very great difficulty, as her arm was becoming affected and had to be carried in a sling, and eventually she had to practically give up work.

At this stage, the husband, as a last resource, happening to hear of the Healing Circle and some of the work it had done, instructed a girl to enquire if they would take his wife's case in hand. At the next meeting it was submitted to those on the other side, who said they would see what could be done. Meanwhile, the local doctor was in the ordinary course of things standing by and just keeping in touch.

In the early stages, nothing much seemed to happen: the spirit operators were understood to be dealing with it, but there was little or nothing that could be reported. Neither the woman nor her husband ever came into personal touch with the circle. The girl messenger conveyed the various messages, instructions and reports.

At one of the sittings, the spirit operators, when asked the usual question, "What about the cancer case?" replied: "We cannot tell you anything at present. We shall probably know more next Thursday week"; and further indicated that they were endeavouring to set up a certain condition, and if they were successful in doing this, they might then be in a position to say something more definite.

During the succeeding fortnight the messenger brought word that the cancer had developed to the stage of discharging through the breast, which sounded rather ominous. When the case was again enquired about at the next sitting the leader supplemented his question by asking if they were aware of the discharge. The reply was, "Yes, that is exactly the condition we have been trying to set up," add-

ing later, "In eight days cancer is gone." This proved literally correct. From that moment a change took place. The patient quickly began to recover and soon appeared to have got back to her normal state of health, instead of getting worse as previously anticipated. On the ninth day she was actually in a condition to undertake her household washing.

Noticing the decided improvement, her doctor examined her again, and to his surprise found no trace of cancer. Once more she was taken before six doctors at the hospital, four of them being members of the original set who had confirmed the cancer verdict about nine months before; but this time they could only pronounce her free from cancer. This occurred less than two months ago, when the statement clearing the case was at once drawn up by the Circle and signed gratefully both by the woman and her husband.

To the best of the writer's knowledge, the doctor was never informed that the case was being dealt with by a Healing Circle, and so far as he was concerned, merely confined himself to keeping the woman as right as possible in other ways.

Mrs. Roberts Johnson, the well-known direct voice medium, is well acquainted with and visits the circle in question occasionally. It is only because of the discussion in *LIGHT* that the case is mentioned here and now, and with a view to probably drawing out other instances of a like nature that may be helpful.

As a matter of fact, the writer, happening to mention the case to a visitor in his home who is a member of a family bearing a nationally honoured name, especially in psychic circles, received a letter from the visitor after his return to London, containing the extract given below. His cancer case, however, is of a very different order to the one referred to above.

"I heard since my return of a wonderful cure, though without any relation to spiritual healing. A woman was diagnosed as suffering from cancer, which was reckoned to be so interwoven with many of her internal organs as to make either operation or recovery hopeless. As a last chance for her life they resolved to operate. But on the interior being laid bare, it was seen that their earlier judgment was correct. The cancer ramified through too many vital organs to admit of excision. So they sewed her up again, but, of course, did not tell her that they had given her up to die. (Note that.) Within a few months, instead of dying, she was completely restored, and lived for fifteen years afterwards, dying then from an entirely different cause. I had this from the brother of the doctor consulted. The doctor's only theory to explain this wonder, was that exposure to the open air had had the beneficent effect. Cure by ventilation! There are resilient forces in this wonderful organism of ours, of which we are ignorant."

Shortly after this, when dining with a well-known literary man and editor of an important provincial city newspaper, I mentioned the latter case, as well as the preceding one. He stated that several cases of a similar character had been reported to him, and the extraordinary theories of the surprised doctors were much of the same sort as the one just quoted. In other words they were utterly baffled.

My own first impression was that the woman in the second case, thinking the operation had been successfully performed, had herself worked the miracle, through her own mental and spiritual powers. But—even as I write—the thought occurs to me, does not her doctor's theory give some partial confirmation of the spirit control's reply to your lady correspondent, B. E. A., when the spirit communicator said that if we would consider the body as we would some plant in nature, we would find that it is where light is dim that the plant may rot, that it is in dimness that fungus grows and flourishes. Those who live indoors or with an absence of sunshine, or in vaporous air and study and work hard, are usually the sufferers. Stress of work, when added to lack of sun and pure air drained the glands, and it was to the glands he directed special study. Cancer is somewhat of the nature of a fungus, and may therefore be expected to develop in the same conditions that produce fungus. It is also, I think, common knowledge that light rays of various types have been largely used in experiments towards the finding of a cure for cancer. My own wife was so treated.

The other spirit theory; mentioned by Mr. R. H. Saunders, that unused and undeveloped psychic force caused the trouble, seems at first far fetched and improbable and contradictory of the others, but a little study will show that this again is not inconsistent with the other theories just referred to.

Once more, as I write, my thought is directed to the fact that B. E. A.'s control communicated its cancer information on March 16th. It was March 26th when the first cancer cure referred to was cleared by the doctors. Is there some connection—some elaborate planning and working going on by operating bands on the other side? There are other facts which lead me to think so.

I do not know of any other subject on the face of the earth that can for one moment compare with it [psychical investigation] in importance. On the turning of this investigation depends the opinion which the intelligent world is to hold in the future as to the nature and destiny of man.—REV. MINOT J. SAVAGE.

"THE BOOK OF THE BELOVED."

A valued contributor has handed to us a massive volume of poetry, "The Book of the Beloved," by J. C. Johnston, published by Lund, Humphries and Co., Ltd. (31s. 6d.). It is written in many measures and shows a tremendous range of ideas and much delicate fancy. The author has a fine quality of imaginative power and marked verbal felicity. The two following sonnets from the book, one dealing with Dante and the other with Petrarch, will afford the poetry-lover some idea of the quality of the work:—

DEO DANTE DEDI (DANTE ALIGHIERI).

My best I give, and let him take who will.
Mine are no golden and no iron keys
Wherewith to unlock the Sevenfold Mysteries;
And yet I, too, have climbed the heavenly Hill,
And of the Loved One's Beauty taken fill—
Blest in the blessing of my Beatrice.
No master, I, of wide-drawn symphonies,
No Orpheus; yet like Orpheus, touch with quill
The quivering strings, and Hell's gates fall apart;
But Death nor Hell my Loved One doth disclose.
Nor Death nor Hell shall rule my restless heart.
I am a lover of the Crimson Rose!
If I give much, it is because much is given.
Gape, Death! Rave, Hell! My Red Rose blooms in Heaven.

QUA MULTUM AMAVIT (PETRARCH).

Love is a flame, that yet consumeth not;
Love is a rose of stately, purple head
That spendeth sweets when rose hath long been dead;
Love is an echo in a lonely grot,
A song the simple singer hath forgot,
By trees and stones and rills remembered.
Love is a dream that, ere pale dawn, hath fled
In faintest clouds of musk and bergamot.
Love is a prayer that rendeth not the skies,
Too low for utterance, too like a bird
That pours, unseen, far, fragile melodies,
Amid the louder chants of spring unheard.
Yet Love, that soberer, worldier folk misprize,
Is for us Poets, Christ the Incarnate Word.

THE WANING OF IDEALISM.

Education can work almost miracles, but, as readers are aware, it is more a process of drawing out than putting in. Man has invented many substitutes for butter, tea, and even eggs, but no Ford or Edison has found a substitute for brains. The danger to the race is not that there is likely to be a shortage of clay, but that we should have a permanent famine of flame. Dr. Murray Butler, the eminent and virile President of Columbia University, in his "Is America Worth Saving?" asks:—

"Are we not at a time in the world's history where we may perhaps be suffering from intellectual, moral, and spiritual exhaustion? Where are the world's great poets? What voice is singing the song of idealism to the world as it was sung fifty years ago? Where are our great idealistic philosophers? Who are they who are guiding the world as it was guided not so long ago in paths of intellectual and moral and spiritual construction? May it not be that in fastening our attention upon the satisfactions of life, we have turned our attention away from its purposes? May it not be that in our eagerness to weigh and to measure and to count, we have turned our faces away from the true standards of value?"

—From "Helping Civilisation," by SIR JAMES MARCHANT, K.B.E., LL.D., in the "Hibbert Journal" (April).

GLASTONBURY ABBEY.

To the Editor of *LIGHT*.

SIR,—As some of your readers will be anticipating news this month concerning the search for relics believed to be buried in the precincts of the Abbey in positions indicated by the rod of the metal-diviner, may I state that as a consequence of the refusal of the Abbey Trustees to give their sanction to any excavation work at present, it is not possible to make the attempt hoped for. Perhaps this adverse decision may be reconsidered at a later date in view of influence which may be brought to bear upon the Trustees from quarters favourable to research. But apart from this, any individual effort to stimulate public opinion may be of service as tending to impress the official mind with something of the weight and volume of the general interest in the matter.—Yours, etc.,

FREDK. BLIGH BOND.

44, Stratford-road,
Kensington, W.8.
May 17th, 1924.

SCIENCE AND THE SOUL.

THE VIEWS OF AN ASTRONOMER.

An American correspondent sends us a cutting from "The New York Times," containing an article on a recent deliverance by Dr. Henry Norris Russell, a Princeton astronomer, who "sees in the present deep interest in the future life a healthy tendency wholly in accord with science and religion." We take the following extracts from the article, which is given great prominence as a case of science upholding the immortality of the soul, and is the outcome of an interview with Dr. Russell:—

Science supports and does not controvert religion; the immortality of the soul is a belief that fits in well with scientific knowledge. Such is the conclusion of Dr. Henry Norris Russell, Princeton astronomer, who sees in the present deep interest in the future life a healthy tendency wholly in accord with science and religion. Dr. Russell holds that there is no essential antagonism between the two, as commonly misunderstood, but that one supplements the other. He believes that the day has already come when scientific inquiry into the evolution of man and this globe of ours goes hand in hand with enlightened religious teaching.

In the course of his remarks to the interviewer, Dr. Russell is reported as saying:—

Science is able to tell us just one definite thing about the soul. Science says that to us when a man dies "the soul is not here." There is no proof, you will observe, the soul has perished, or that it has gone anywhere. Science can merely say, and with positive emphasis, that it does not longer exist in the man's body.

Further, in the interview we read:—

Dr. Russell thought a moment and replied: "Doubtless we shall find it necessary to define the soul, in answering your question," he said. "I should define it, roughly, as the something which is a man himself, the inner man. It is his ego, what we term his personality, his intelligence, his honour—all the qualities that go into the making of his character. Sometimes we say that a man has a little soul and we think of him as one of dwarfed, mean character. Then we say that another man has a great soul, and our mind calls up a fine picture. I think that will make clear what we mean by the word 'soul.'"

"Now, if that combination of elements constitutes the soul, we cannot suppose that a soul exists in after life without being cognizant of itself. Otherwise the existence would mean nothing. Immortality necessarily implies a consciousness of the present and memory of the past. If it be true we may well believe that the souls of those who have just left us must look back with deep regard for us. And that, in their new realm, we may meet them again."

Dr. Russell was asked if he conceived of the soul as something which would retain the form it had manifested in life, or whether he saw in it a malleable thing that might change, expand, evolve.

"We know that nature is continually in evolution," he said. "Every day all living things change. Therefore isn't it reasonable to suppose that the soul in its next phase also may change and develop? I might define the kind of immortality in which I believe as 'the conservation of character'—but it is of the very nature of character to grow, and we may reasonably hope for a growth to or beyond the limits of our present imagination—if only the character is in harmony with the Power which stands behind all evolution."

Dr. Russell turned to astronomy for another illustration. "When we look up into the blue on a clear night we see a myriad of stars glittering like jewels," he said. "The next time you have that experience, observe that each star casts its own light, that the light of them all does not become one great illumination. Of course, we actually see the star's light, and not the stars themselves, which are too far away for our eyes. But the point is this—each star is distinct and its light never combines with that of the other stars. We know that the same thing is true of the candle's flame. And it is just as reasonable to suppose that a man's spiritual light continues everlastingly, becoming brighter with spiritual development, or dimmer, if we assume the reverse, but always his own."

"We may dismiss any idea that the soul appears on earth in another body, I think. There is no ground for such a belief, either in religion or science. It is not comprehensible, but runs counter to all our knowledge of life. Therefore we must turn to a future existence for the soul outside our earthly world to accept immortality. And many factors combine to confirm that belief."

"First, there is the authority of Jesus Christ. If we accord no higher authority to Christ than that of a supreme religious genius (and I recognise far more), we must yet be impressed by His conviction that immortality was real. This is evident throughout His speech

and inseparably bound up with the Gospel. We cannot cut it out in a single place, but must go through the whole book with the scissors if we would eradicate it."

"Anyone who accepts or even approves, the teachings of Christ, whether on personal or philosophical or religious grounds, may—indeed, must—take immortality seriously."

"Second, there is the belief in the Divine justice. The inequalities of this world are proverbial—the wicked flourish and the righteous suffer—and there is no adequate compensation in this life. If we believe in a just God we must suppose that He has a new world in reserve to redress the balance of the old."

"But, beyond all these, I am inclined to base my own belief in human immortality not on God's justice, but His bounty. Throughout our study of nature we find that the reality far exceeds in dignity and splendour the preconceived images of our childhood, or the childhood of the race. The ancients saw in the heavens a spangled dome, just above the flat disc of the earth. We see the awful depths of the star-sown void of space. Our fathers saw in mountain and valley the six days' work of a master craftsman. We see the operation of a power so patient that not a mere thousand, but a million, years are but as one day in the accomplishment of its designs."

"God never fails to surpass our human imaginations, and, if we are to believe in the kind of God Who alone is credible in these days of ever partial knowledge of His works, we can safely trust such a God to provide for us some future which goes beyond our dreams."

The future co-operation of science and religion was described by Dr. Russell as something wholly reasonable and probable.

"Most of the present controversies which excite so much attention are between theories or opinions about religion and theories or opinions about nature—not between science and religion themselves. The better informed men are, the less some of these things bother them."

"For example, a friend of mine—a distinguished and conservative Old Testament scholar—tells me that the Hebrews had plenty of words for concrete things—half a dozen for lions of various kinds, for example—but very few abstract nouns. They had no general word for 'liquid,' they said 'water'; and none for 'inorganic matter,' they said 'earth' or dust. If the writer of the Book of Genesis had deliberately wished to express the idea that 'God, by a process, produced man from inorganic matter' he would have been obliged to use the words translated 'God formed man out of the dust.'"

"But people pay far too much attention to controversies and far too little to the important aid which science can give, and has given, to religion. Perhaps its greatest function here lies in the expansion of our imagination, which tends to run again and again in the same old grooves. Science, by its contact with nature, forces us to be more inventive, and in many cases—some of them old and famous theological puzzles—the resulting expansion of our minds enables us to see new alternatives, which men in older times were not to blame for missing, and so to go far toward cleaning up the difficulties. This co-operation is not a dream of the future; it is going on now. I know of many first-class men of science, and many of our best clergymen, who are active in it. And the outlook appears to me not alarming, but hopeful."

PSYCHICAL EXPERIENCES AND RELIGION.

The transformation of Saul, the persecutor, was due to a psychical experience which changed his outlook on life, and the Apostle Paul never failed to recognise and proclaim the fact.

Others have traced their conversion to a like cause; some message from the unseen has reached their consciousness, solving life's riddle and calling them to action. It matters little whether such came spontaneously as in Paul's case, or, as perhaps more often, when men had availed themselves of established means for communication.

The reception from realms unseen of an unquestionable message has meant salvation to some who received the revelation in hours of special darkness and temptation.

This is beautifully expressed in lines from a poem entitled, "The Ministry of Angels," in a small book published by Allenson. ("Poems of Hope and Vision," by the Rev. F. Mann).

and times have been when seeking things above,
With struggles worn we prayed for help and love,
And then ——— the angels came.
So near! In vision I beheld one day
A whole bright legion moving on their way,
Faces were there of friends that I had loved,
And kindly glances that they knew me proved.
Do not deride my claim!
For I have heard how souls in grim despair
Cried through the darkness, "God, if Thou art there,
Display some token of Thy power and will,
Whereby to show Thou carest for us still,"
And then ——— the angels came.

The A.B.C. of Spiritualism.

GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

MAN'S POWER OVER THE LOWER CREATION.

A correspondent raises a query which has been the subject of dispute on many occasions, and by many religious sects throughout the world. It is whether we are justified in destroying animal pests which may be dangerous to life, or may be harmful to crops and gardens.

Under the Darwinian theory, there would be no question of this, for in the "struggle for existence," those who could destroy were justified in doing so. But this theory is now recognised as being incorrect, or incomplete, and has been supplanted in the view of most students of the subject, by symbiosis, that is, the effort to harmonise with everything around. The species of animal, or plant, which fails to do so, tends to die out. It may be through the combined resistance of other species, or it may be that through their ferocity they exhaust their own supplies, and perish from want of accustomed prey.

This method is not obvious to us at present, for it usually takes a long period to act, but past history has shown us that animals which appeared strong enough to hold their own against anything else existing, have nevertheless died out. They were averse to any existence but their own, and destroyed blindly, without reason or necessity. Other animals, such as lions, undoubtedly served their purpose, although their nature appears to many people to be purely destructive. They probably prevented a worse result in the unreasonable increase of apparently harmless animals, who would, however, have destroyed vegetation by their numbers. But the lion is confined to the jungles, in open lands his power for mischief is greatly lessened, and as he cannot alter to suit the conditions, he and his kind will die out, as the wild places contract with civilisation.

Man is in a different position; he is not led by instinct, a power which is difficult to alter, but he has the gift of intellect by which he can judge which actions are wise, and alter his methods accordingly. As it is symbolically expressed in the Bible, "And God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man was intended to rule and judge all the lower creation, and to expedite the slower action of nature, until a perfect symbiosis is produced. And there is little doubt that his powers will so increase with time, that no creature will be beyond his control, and it will be his duty to exterminate all that are not in harmony with and necessary to the others.

But if the power is given to him, so will his be the responsibility. He will have to render account of his actions. Consequently man must not destroy without reason, or merely for his own pleasure. On the other hand, it is his duty to produce a new "Garden of Eden," in which a perfect harmony shall reign, to produce a perfect balance, and to remove any cause which will tend to upset that balance.

Animals and insects are not created perfect by God, they have been given their chance of evolution, and if that evolution has taken a harmful or useless direction, it is a fault. Not a personally culpable fault like that of an intellectual man, but a fault of the species, and the species must suffer.

The ridiculous degree to which the idea of "respecting all life" can be carried, is shown in certain sects, who carefully remove a flea from their own body, and put it on the ground—to attack somebody else!

The only possible control of some of the fiercer animals, and some of the lesser pests is by the power of life and death, and if man fail to exercise this power when necessary, and with an avoidance of torture, then he fails in his share of the hastening of evolution towards its intended perfection.

As man now works to make his own garden perfect and harmonious, so he is intended to make the whole of this world a perfect garden, in which no harmful thing shall exist, but all shall be for the common good.

NOTE.—The Editor invites questions of general interest for this page, under the conditions mentioned on page 221 in the issue of April 5th.

THE HIGHEST.—It was not common-sense to suppose that man was the highest organism in creation. Was it likely that in the universe there was nothing higher than man? If they once crossed the boundary above man there was no stopping until they got to God.—SIR OLIVER LODGE.

THE ONLY PRACTICAL METHOD OF FITTING SHOES.

BABERS, although shoe sellers, are primarily Foot-Fitters, and the service they render is based upon the fact that measuring the foot from heel to toe is fundamentally wrong. Babers, therefore, adopted the method of measuring from heel to ball and fitting that part of the foot snugly and in such a way as to leave the toes in perfect freedom; whilst the arch of the foot is adequately supported where support is needed. This is where ordinary boots and shoes fitted in the usual method fail in their purpose of foot protection. This may be proved by having your shoes fitted by the aid of the X-Ray machine at Babers.

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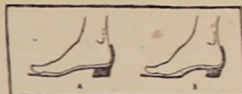


Fig. A shows the perfect Baber fitting which supports the arch, whilst Fig. B shows the ordinary method which does not.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

THE PSYCHIC EFFECTS OF MUSIC.

Neurasthenia and physical illness can easily obtain firm hold on the victim whose life has been entered by tragedy. Here great music plays its inspiring part for the assistance of suffering humanity. Great music arouses the same spiritual enthusiasm as can be awakened by prayer, the same exhilaration as love. The mind, receptive to the music, becomes so modified, or tuned up, that it is rendered more aware of the immaterial world. Great music awakens the sleeping faculties of the individual, speeds up all the mental processes, and renders him intensely conscious of the existence of the spiritual world—call it what you will—from which he derives his mortal strength.—From "Music, Health and Character," by DR. AGNES SAVILE.

EARLY CHRISTIAN SPIRITUALISM.

To illustrate St. Paul's conceptions, in I. Corinthians, xii., 8-10, he says: "For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit: to another faith by the same Spirit: to another the gifts of healing by the same Spirit: to another the working of miracles: to another prophecy: to another discernment of spirits (clairvoyance): to another divers kinds of tongues: to another the interpretation of tongues."

The whole gamut of psychic phenomena is run over here. The terms in which they are defined would not adequately describe their more strictly scientific conception to-day, but we can easily recognise them. The 13th chapter of the same letter is a good homily on the tendency to schism in the world when people get a new idea and forget the "charity" or tolerance that should become them. St. Paul noticed that every individual that found himself psychic wished to set up as a prophet and to domineer over others. He therefore counselled them to recognise that "speaking with tongues of men and angels" had no merits unless the subject of them had "charity," or respect and tolerance for others. In the next chapter, the 14th, he takes up the same situation and emphasises interpretation as most important. Revelations need to be understood to be useful, and mere glossolalia or speaking with tongues carried no merits in it unless we gave its meaning. Shouting spirits, when utterances were unintelligible, had no value. Edification came with good sense. A passage should be quoted, because its clear significance is not apparent to any but psychic researchers. (Chapter xiv., and verses 6-11.)

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?"

For if the trumpet gives an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian and he that speaketh shall be a barbarian to me."

This is all common-sense, and there are many Spiritualists or sympathisers with Spiritualism to-day who need to learn this elementary lesson. St. Paul is only insisting upon intelligibility as the first condition of accepting anything from spirits. I have no doubt that, in that time, the standard of evidence was very much less rigid than we should insist on to-day, but we have here a demand, on the part of the apostle, that some discrimination be used in judging the phenomena. In the same chapter he further says: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." Here is the tacit recognition that the sceptic must have the supernormal assured to create belief, while the believer may accept what the unbeliever would not and perhaps could not until he was otherwise convinced. Evidently St. Paul met people and plenty of them who needed caution in what they accepted as spiritual. But he unmistakably shows his knowledge of the phenomena.—From "Life After Death," by PROFESSOR JAMES H. HYSLOP, Ph.D., LL.D.

NO INFALLIBLE GUIDES.

This is a sample of many speeches of "spirits" in séance-rooms:—

"O ye foolish men, when will you learn that spirits are not infallible and that mediums are not infallible, and that the Bibles of earth are not infallible? Your Bible was not given you as an infallible guide to save you from thinking out these things, but only to be hints and suggestions, as are the teachings of professors in schools. No man is free from working out his own salvation, intellectual or moral or spiritual. Your Bible has been taken from the greatest and best utterances of men who lived nearest the plane of God and of holy angels, but think not that these are unerring. You want somebody to tell you what to believe; the Catholic wants his priest to tell him and the Protestant wants a book to tell him, the Spiritualist wants spirits to tell him. This is not God's plan, every man must seek for himself if he would find, knock if he would enter. By this method we grow to that which we would understand, and then there is that within us that responds to the truth as the soul of the musician recognises an oratorio of a Handel."—From "The Psychic Riddle," by ISAAC K. FUNK, D.D., LL.D. (1907).

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to sink their own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

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ANSWERS TO CORRESPONDENTS.

HENRY J. SAVORY (Napier, N.Z.).—Thank you for your letter. The subject has been frequently discussed in *LIGHT*. Our attitude is that however much Spiritualists may disagree with orthodox Christians they should at least treat them with courtesy and forbearance. It is perfectly possible for people of all denominations and creeds to meet each other on the common basis of human brotherhood.

M. E.—We are glad to learn that you received the goods purchased of the supposed medium. We are not at all surprised to hear that the "clairvoyance" turned out to be spurious. We can only regret that any favourable allusion to the pretended medium ever crept into our columns; but we are not omniscient.

R. B. HEATON (New York).—The matter you refer to may be valuable for your personal investigation. If you obtain anything of general interest, suitable for publication, you can send it to us.

NEW PUBLICATIONS RECEIVED.

"The Beacon." May.
"Buddhist Psychology." By Mrs. C. A. F. Rhys Davids, D.Litt., M.A. Luzac and Co. (2/6 net. Cloth, 4/- net.)

MRS. PHILIP CH. DE CRESPIGNY'S PICTURES.

An Exhibition of Water Colours, by Mrs. Philip Champion de Crespigny, is now being held at the Gieves Art Gallery, 22, Old Bond-street, W.1, under the title, "The Busy Thames and Some New Forest Beeches," as denoting the scenes depicted in many of the pictures. The private view held on Tuesday, 13th inst., drew a large number of visitors and the exhibition is to remain open until Friday, 23rd inst. As the present issue of *LIGHT*, although dated 24th, will be in the hands of many readers on or before the morning of Friday, there will be opportunity for those who have not yet paid the exhibition a visit to do so. The pictures form a charming collection and have many admirers. The delicate colouring, the grace and feeling in the nature studies, are plainly evident. Mrs. de Crespigny, as her friends know, is self-trained, hence a freshness and spontaneity of treatment and an absence of mannerisms. Amongst the urban scenes are, "The Towers of Westminster," "Under Waterloo Bridge," "From Wapping Old Stairs," and "Flower Week in Trafalgar Square," the latter, with its variety of colouring and its presentation of the Square as a kind of Continental flower market, being especially attractive. The New Forest pictures also, with their charming transcripts from Nature in her various moods, together with the pictures of valley, heath and hamlet, and the sea-studies do credit to the artist's brush, and add substantially to the fine reputation she has established as novelist, speaker, and a devoted worker in the ranks of Spiritualism.—LUCIUS.

BROMLEY CIRCLE OF PSYCHIC STUDY.—On Monday, May 26th, at 8 p.m., in the New Concert Hall, United Services Club, Ltd., 33, London-road, Bromley, a lecture will be given by Sir Arthur Conan Doyle (who will be accompanied by Lady Doyle) on "Life After Death." The chair will be taken by the Rev. C. Drayton Thomas, and the Rev. G. Vale Owen, who will be on the platform, will open the meeting with prayer. The admission is by ticket, prices 5/-, 2/6, and 1/-, to be obtained from Messrs. Robert Morley and Co., Aberdeen Buildings, Bromley.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—May 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Edey. *Wednesday, May 28th, 8, Mrs. Maunder.*
Croydon.—*Harewood Hall, 96, High-street.* May 25th, 11, Mr. Percy Scholey; 6.30, Mr. Harry Boddington.
Camberwell, S.E.—*The Waiting Hall, Havel-street, Peckham-road.*—May 25th, 11, circle; 6.30, Mr. George Gwinn. *Wednesday, 7.30, 55, Station-road.*
St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—May 25th, 7, Mr. G. Moore. May 29th, 8, Mrs. E. Neville.
Shepherd's Bush.—73, Becklow-road.—May 25th, 11, public circle; 7, Mrs. Golden. Monday, May 26th, Mrs. Blanche Petz. Thursday, May 29th, 8.15, —.
Peckham.—*Lausanne-road.*—Sunday, May 25th, 11.30 and 7, Mr. W. Turner. Thursday, 8.15, Mrs. Clempson.
Bowes Park.—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—May 25th, 11, Miss Maddison; 3, Lyceum; 7, Mrs. Beaumont-Sigall.
Worthing Spiritualist Church, Ann-street.—May 25th, 11 and 6.30, Mrs. Stock. Thursday, May 29th, 7, Mrs. Maunder.
Central.—144, High Holborn.—May 23rd, 7.30, Mrs. B. Stock. May 25th, 7, Mrs. L. Lewis.
St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—May 25th, 7, Madame Orłowski. Wednesday, 8, service and clairvoyance.
St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. May 25th, 3.30, clairvoyance by Mr. C. R. Harper; 6.30, trance address (Bishop Thornton). Healing Service, Wed., May 28th, 7 p.m.

"The Leading of a Minister," and "The Psycho Flame." By Amelia Fargo Staley. (Christopher Publishing House, 1.50 dol. and 2.00 dol. net.) These two books are composed of short chapters, giving excerpts from well-known writers, automatic writings purporting to come from the writer's husband, and others, with the writer's own comments. If some of the communications are of doubtful authenticity, the books, on the whole, are written in a simple, earnest manner, and there is no doubt of the author's sincerity.

THE title of the recitation given by Miss Estelle Stead at the L.S.A. Conversazione on the 13th inst., was "Beyond the Stars," by Charles Hanson Towne.

MAN AND THE SUPERNATURAL.—To-day, man is curious about and credulous of the supernatural, and he has always been so; for belief in the supernatural means faith in the continual possibility of miracle and romance, of communion with the loved dead, and the righting of all wrongs. The materialist has dried up a source of knowledge, power and joy; and often enough nature wreaks her revenge by transforming the middle-aged dogmatic scientist into the old-aged convinced Spiritualist. Ages of materialism, like our own, contain the seeds of their own destruction, in growing religious movements that, however foolish and sophistical, augment their numbers of adherents day by day. Man asks, why should life come to an abrupt stop, with the merely material round and common task? Why should the living, so mysteriously born, remain utterly separated from the dead, so mysteriously taken away?—From "A History of Dreams," by A. J. J. RATCLIFFE (Grant Richards).

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

NOTES BY THE WAY.

But sudden on the wondering sight
Bursts forth the beam of living light.
—WILLIAM HERBERT.

THE QUESTION OF IDENTITY.

It is a commonplace that identity is the crux of the whole problem of psychical evidences in their relation to human survival. In discussing the matter in the past we have said that in our view this question of identity was solved by a re-presentation of the personality of some departed friend as we knew and remembered him. We did not ask for one special point, but for several—enough to give a fairly rounded picture of the person. This, by the way, we have gained many times. We are interested to observe that in her latest book, "Psychic Messages from Oscar Wilde," Mrs. Travers Smith takes much the same view:—

If I were asked to state what I consider proof of an after-life, I should reply—reconstruction of personality. If we ever really attain to this it cannot be ascribed to cryptesthesia from the medium. If, in twelve sittings with X, I am satisfied that I have been in touch with my father's personality; if his train of thought and ideas have been reconstructed, and the style of his conversation preserved, I have a more definite proof that his mind is alive than if he told me I ought to invest £100, which I happen to have at hand, in war bonds, or that I shall see a sentence in a certain position, on a certain date in the "Times," in which the word Cork would occur, which is the name of the town in which he was born.

The point is well made, although we would not depreciate book and newspaper tests, which have an evidential value of their own, even if they do not prove identity in the most direct fashion.

IDENTITY: SOME FURTHER CONSIDERATIONS.

As those who have made themselves conversant with the question of spirit return are aware, the very conditions under which a departed spirit comes back

to earth are favourable to the expression of personality as we know it on earth. As it has been expressed, the spirit has to return by the same road as that on which it departed. It automatically resumes something like its old material conditions, so that while we get a rough picture of the man as he *was*, it does not at all follow that we always gain a clear idea of the man as he *is*. That indeed is virtually impossible. He has passed beyond some of the limitations by which we are still bound, and of which, however much we may free ourselves imaginatively, only death can really free us. Many times has this fact been brought out in spirit communications, and it is well worth remembering in connection with this question of identity. But personal idiosyncrasies are very valuable as indicators. We once had some talk, through a "voice medium," with an old and lately departed Spiritualist worker of whom we had but the slightest knowledge, but of whose conversation we then took careful note. He was, we thought, rather over-emphatic on the extent to which persons in the flesh are influenced from the spirit side. On reporting the matter to a friend who had known the old gentleman in mortal life, he at once recognised the sentiment and its mode of expression as entirely characteristic. It was the old fellow's pet theme—almost "a bee in the bonnet" with him. The ruling idea, it seems, may continue and make itself manifest from "the other side"; so true is it that man after death remains, for a time at least, very much the same kind of man that he was.

JUDGING BY RESULTS.

That astute American financier, Mr. Jay Gould—whose name was once a synonym for "smartness," and who passed the final test of ability, as this world goes, by amassing a huge fortune—had a favourite saying much quoted and admired. It was that he was not interested in *methods*, but only in *results*. It is not a bad rule within the limits imposed by morality and good sense. It is, indeed, a sentiment which we would like to see more widely entertained. But too often the result is lost sight of in an interminable and usually futile discussion as to how it was produced. We have heard the argument a thousand times in this subject of ours. In sum, it amounts to this: A certain fact is observed and recorded. But nobody can explain how it happened. Therefore it probably did not happen. When this objection crops up in examples of spiritual healing, the case of Jesus and the blind man always comes into our thoughts. The Pharisees were not at all interested in the fact that the blind man had regained his sight. They were mainly concerned with the means by which it was done and the status of the healer—whether he was an orthodox practitioner. In the Biblical narrative we get in a nutshell, as it were, the statement of an attitude which still prevails, but under the general advance of intelligence is disappearing—slowly enough, we fear. If the fruit is good it follows that the tree must be good, no matter how much scientific opinion may be cited against the nature and quality of the tree.

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SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

THE APPARITION OF JAMES HADDOCK TO FRANCIS TAVERNER,
AT MICHAELMAS, 1662.

Francis Taverner, about twenty-five years old, a lusty, proper, stout fellow, then servant at large (afterwards porter) to the Lord Chichester, Earl of Donegal, at Belfast, in the north of Ireland, county of Antrim and diocese of Connor, riding late in the night from Hilborough homeward, near Drum Bridge, his horse, though of good mettle, suddenly made a stand; and he, supposing him to be taken with the staggers, alighted to blood him in the mouth, and presently mounted again. As he was setting forward there seemed to pass by him two horsemen, though he could not hear the treading of their feet, which amazed him. Presently there appeared a third in a white coat just at his elbow, in the likeness of James Haddock, formerly an inhabitant of Malone, where he died near five years before; whereupon Taverner asked him, in the name of God, who he was? He replied, I am James Haddock; and you may call me to mind by this token, that, about five years ago, I and two other friends were at your father's house, and you, by your father's appointment, brought us some nuts; and therefore be not afraid, says the apparition: whereupon Taverner, remembering the circumstance, thought it might be Haddock; and those two who passed him he thought to be his two friends with him when he gave them nuts, and courageously asked him why he appeared rather to him than any other? He answered, because he was a man of more resolution than others; and, if he would ride his way with him, he would acquaint him with a business he had to deliver him; which Taverner refused to do, and would go his own way (for they were now at a quadrival), and so rode homewards. But, immediately on their departure, there arose a great wind, and withal he heard very hideous screeches and noises, to his great amazement; but, riding forwards as fast as he could, he at last heard the cocks crow, to his comfort: he alighted off from his horse, and, falling to prayer, desired God's assistance; and so got safe home.

The night after there appeared again to him the likeness of James Haddock, and bid him go to Eleanor Welsh (now the wife of Davis), living at Malone, but formerly the wife of the said James Haddock, by whom she had an only son, to whom the said James Haddock had by his will given a lease which he held of the Lord Chichester, of which the son was deprived by Davis (who had married his mother), and to ask her if her maiden name was not Eleanor Welsh; and, if it were, to tell her that it was the will of her former husband, James Haddock, that their son should be righted in the lease. But Taverner, partly loath to gain the ill will of his neighbours, and partly thinking he should not be credited, but looked on as deluded, long neglected to do his message, till, having been every night for about a month's space haunted with this apparition, in several forms (every night more and more terrible), which was usually preceded by an unusual trembling over his whole body, and great change of countenance, manifest to his wife, in whose presence frequently the apparition was (though not visible to her), at length he went to Malone, to Davis's wife, and asked her whether her maiden name was not Eleanor Welsh? If it was, he had something to say to her. She replied there was another Eleanor Welsh besides her. Hereupon Taverner returned, without delivering his message.

The same night, being fast asleep in his bed (for the former apparitions were as he sat by the fire with his wife), by something pressing upon him he was awakened, and saw again the apparition of James Haddock, in a white coat, as at other times, who asked him if he had delivered his message? He answered, he had been there with Eleanor Welsh; upon which the apparition, looking more pleasantly upon him, bid him not be afraid, and so vanished in a flash of brightness.

But some nights after (he having not delivered his message) he came again, and, appearing in many formidable shapes, threatened to tear him in pieces if he did not do it. This made him leave his house where he dwelled, in the mountains, and betake himself to the town of Belfast, where he sat up all night at one Pierce's house, and a servant or two of the Lord Chichester's, who were desirous to see or hear the spirit. About midnight, as they were all by the fireside, they beheld Taverner's countenance to change and a trembling to fall on him, who presently espied the apparition in a room opposite to him where he sat, and took up the candle and went to it, and resolutely asked him, in the name of God, wherefore it haunted him? It replied, because he had not delivered the message, and withal

threatened to tear him in pieces if he did not do it speedily; and so, changing itself into many prodigious shapes, it vanished in white, like a ghost; whereupon Francis Taverner became much dejected and troubled, and next day went to the Lord Chichester's house, and, with tears in his eyes, related to some of the family the sadness of his condition. They told it to my lord's chaplain, Mr. James South, who came presently to Taverner, and, being acquainted of his whole story, advised him to go at this present time to Malone, to deliver punctually his message, and promised to go along with him. But first they went to Dr. Lewis Downes, then minister of Belfast, who, upon hearing the relation of the whole matter, doubted at first the truth of it, attributing it rather to melancholy than any kind of reality; but, being afterwards fully satisfied of it, the only scruple remaining was, whether it might be lawful to go on such a business, not knowing whose errand it was; since, though it was a real apparition of some spirit, yet it was questionable whether of a good or bad spirit; yet, the justice of the cause (it being the common report the youth was wronged) and other considerations prevailing, he went with them. So they three went to Davis's house, where, the woman being desired to come to them, Taverner did effectually do his message, by telling her he could not be quiet for the ghost of her former husband, James Haddock, who threatened to tear him in pieces if he did not tell her she must right John Haddock, her son by him, in a lease wherein she and Davis, her now husband, had wronged him. This done, he presently found great quietness in his mind, and, thanking the gentlemen for their company, advice, and assistance, he departed thence to his brother's house, at Drum Bridge, where, about two nights after, the aforesaid apparition came to him again and, more pleasantly than formerly, asked if he had delivered the message? He answered, he had done it fully. It replied that he must deliver the message to the executors also, that the business might be perfected. At this meeting Taverner asked the spirit if Davis would do him any hurt? To which it answered at first somewhat doubtfully, but at length threatened Davis if he attempted any thing to the injury of Taverner; and so vanished away in white.

The day following, Dr. Jeremiah Taylor, Bishop of Down, Connor, and Dromore, was to go to keep court at Dromore, and commanded me who was then secretary to him to write for Taverner to meet him there, which he did; and there, in the presence of many, he examined Taverner strictly in this strange scene of Providence, as my lord bishop styled it; and, by the account given them both by Taverner and others, who knew Taverner and much of the former particulars, his lordship was satisfied that the apparition was true and real, but said no more there to him, because at Hilborough, three miles from thence, on his way home my lord was informed that my Lady Conway and other persons of quality were come purposely to hear his lordship examine the matter. So Taverner went with us to Hilborough, and there, to satisfy the curiosity of the fresh company, after asking many things anew and some over again, my lord advised him to ask these questions the next time the spirit appeared: Whence are you? Are you a good or a bad spirit? Where is your abode? What station do you hold? How are you regimented in the other world? And what is the reason that you appear for the relief of your son in so small a matter, when so many widows and orphans are oppressed in the world, being defrauded of greater matters, and none from thence of their relations appear, as you do, to right them?

That night Taverner was sent for to Lisburn, to my Lord Conway's, three miles from Hilborough, on his way hence to Belfast, where he was again strictly examined in the presence of many good men and women of the aforesaid matter, who was ordered to lie at my Lord Conway's all night; and, about nine or ten o'clock at night, standing by the fireside with his brother and many others, his countenance changed, and he fell into a trembling, the usual prognostics of the apparition; and, being loath to make any disturbance in his lordship's house, he and his brother went out into the court, where he saw the spirit coming over the wall, which, approaching nearer, asked him if he had done his message to the executors also? He replied he had, and wondered it should still haunt him. It replied he need not fear; for it would do him no hurt, nor trouble him any more, but the executor, if he did not see the boy righted. Here his brother put him in mind to ask the spirit what the bishop bid him, which he did presently; but it gave him no answer, but crawled on its hands and feet over the wall again, and so vanished in white, with a most melodious harmony.

NOTE.—1. That Pierce, at whose house and in whose presence the apparition was, being asked whether he saw the spirit, said he did not, but thought at that time he had a mist all over his eyes. 2. What was then spoken to Taverner was in so low and hollow a voice that they could not understand what it said. 3. At Pierce's house it stood just in the entry of a door; and, as a maid passed by to go in at the door, Taverner saw it go aside and give way to the maid, though she saw it not. 4. That the lease was hereupon disposed of to the boy's use. 5. The spirit at the last, appearing at my Lord Conway's house, revealed somewhat to Taverner which he would not discover to any of us that asked him.

This Taverner, with all the persons and places mentioned in the story, I knew very well; and all wise and good men did believe it, especially the Bishop and the Dean of Connor, Dr. Rust.

Witness,

Your humble servant,

THOMAS ALCOCK.

(To be continued.)

SPIRITUALISM IN NORFOLK.

AN ADDRESS AND A DISCUSSION.

At a meeting of Sheringham Adult School on a recent Sunday, Mr. H. E. WISEMAN (President) spoke on "Everyman and Miracles." He defined a miracle as "any supernatural act or event which could not be explained by any known law of nature, but which pointed to an intelligent agent, either visible or invisible." This definition, said he, had the merit of avoiding such question-begging terms as "supernatural," "violation of natural laws," etc., which were popular with opponents of the miraculous from the time of David Hume to the present day. The question whether miracles had occurred could not be settled by *a priori* ideas as to what was possible or impossible. As Huxley pointed out long ago, "the word 'impossible' is not applicable to matters of philosophy." From the scientific standpoint, the question was entirely one of evidence. So far as the New Testament miracles were concerned, the main tendency of advanced Biblical criticism during the latter half of the nineteenth century had been to eliminate the miraculous element almost entirely. Within recent years, however, the critics had greatly modified their attitude, more particularly with regard to the miracles of healing. This was partly due to the rise and development of psycho-therapeutics as a recognised branch of medical science, and the amazing results it achieved in curing nervous and functional disorders by utilising through hypnotism or simple "suggestion" the almost incredible powers of the subconscious mind. Additional factors in this change of attitude were no doubt also to be found in the remarkable cures wrought in connection with faith-healing cults such as Christian Science. The process of rehabilitation could not, however, said the speaker, stop at the healing miracles of the New Testament. Thanks to the work of the Society for Psychical Research during the past forty years and to the wealth of material accumulated by the movement known as Modern Spiritualism since its inception in 1848, there was now available to the open-minded inquirer ample evidence of the weightiest character as to the occurrence, within that period and at the present day, of miracles similar in type to those recorded in the New Testament. It was becoming increasingly clear that the powers exercised by Our Lord and His Apostles were psychic powers, which were implicit in humanity and could be developed in certain highly-gifted individuals to an amazing degree.

For example, Christ's powers of mind-reading and prediction found their modern parallel in telepathy and clairvoyance. His walking on the sea was undoubtedly an instance of what was now known as "levitation," the overcoming of the force of gravity by psychic force. Instances of levitation in the case of certain saints, such as St. Francis d'Assisi and St. Theresa had hitherto been rejected as myths, although attested by many witnesses. But the late D. D. Home was similarly levitated many times in the presence of scientific witnesses, including Sir Wm. Crookes. On some occasions he rose upwards until his head touched the ceiling, and in one remarkable instance he floated out of one open window of a room and returned through another window.

The remarkable experience of the Apostle Philip, who, after baptising the Ethiopian eunuch, was immediately levitated and wafted away "by the spirit" to Azotus, some thirty miles distant, could be paralleled by such modern incidents as that of Mrs. Guppy, a famous psychic, who was suddenly entranced and transported in a few seconds from her home in Highbury to a séance-room in Lamb's Conduit-street, three miles away. The speaker had recently received a letter from Dr. Abraham Wallace, a Harley-street specialist who knew some of the parties concerned in this case (including Mrs. Guppy), and had made thorough inquiry into the facts which he confirmed in every detail.

The control of the human organism by spirits, who were thus able to speak and act on the physical plane, was a

prominent feature of the Gospel narratives, and amongst the psychic gifts enumerated by St. Paul as being exercised by members of the Early Christian Church was that of "discerning (or distinguishing) spirits" who thus controlled and inspired other members. Spirit-control was equally prominent in connection with Modern Spiritualism, the "medium" being entranced and his or her vocal organs or hands being used to speak or write messages, some of which contained information unknown either to the medium or to those present, and were often verifiable only by the expenditure of a great deal of time and trouble.

As for spirit-manifestations, these ranged from visions of "men in shining raiment" to the building up of material bodies of flesh and blood, as probably occurred in the case of Moses and Elijah on the Mount of Transfiguration, and certainly in the case of Our Lord's post-resurrection appearances to His disciples. Modern materialisations threw a great deal of light upon these narratives. Even the so-called "materialistic details," such as the reproduction of the marks of the nails in Christ's hands and feet, and of the spear wound in His side, and His eating food with His disciples, could be paralleled by modern instances. One of the most remarkable was that vouched for by the late Florence Marryat, the novelist. Her first baby, owing to a shock to the mother before birth, was born with a terrible facial deformity, which was considered unique by the medical profession. The child died a few days after birth, but ten years later materialised as a girl of about that age at a séance attended by Florence Marryat. In order to convince her mother of her identity (so she affirmed) the temporarily materialised body of flesh and blood in which she manifested reproduced in both face and gullet an exact counterpart of the awful deformity with which she had been born. Having once convinced her mother that it was indeed she, the deformity was never again reproduced at subsequent séances when she materialised.

In conclusion, the speaker maintained that the "miraculous" was a permanent element in human life. It confirmed belief in the spiritual nature of man, it gave convincing proof of man's age-long and practically universal belief that if he died he would live again. It at the same time revealed the existence, nearness and active influence of the spirit world and its inhabitants. As in the days of the Apostles, the development and utilisation of the psychic gifts with which God had endowed men and women in varying degree, ought to form an important part of the work of the Christian Church, and thus enable it to witness far more effectively than at present to the basal truths of the Gospel of Jesus Christ.

In the subsequent discussion, Mr. H. A. DAY (Norwich) emphasised the importance of preserving an open mind on the subject of miracles. There were more things in heaven and earth than were dreamt of in our philosophy.

Mr. DAY JUNR. considered that the modern Spiritualist was building even better perhaps than he knew. The purpose of Christ's miracles was evidently to influence public opinion, and lift His contemporaries both in Church and State out of their materialism. The need to-day for such a witness to the reality and supremacy of the spiritual over the material was equally great, the greatest evil of our modern civilisation being its gross materialism. Although not a Spiritualist, he felt that this remarkable movement was serving a Providential purpose.

Mr. CRAVEN (S. Witham) was attracted by the idea that our Christian faith could be corroborated by visitants from the spirit world. He feared, however, that so far as the majority of us were concerned, no sign could be given owing to the barrier set up by our physical body and its limitations. We must be content to live by the inspiration that comes from Jesus Christ alone.

A visitor from Worcester contended that faith must be our evidence of things unseen, although we could not limit God's power to provide special signs in special cases.

Mr. PARKER was puzzled by the pettiness and triviality of the alleged messages from spirits. Why, asked he, did not they deal with great spiritual truths, and, particularly, enlighten us as to the glorious possibilities and prospects of life in the next world?

Mr. PERRY declared his belief that the age of miracles was not past, but stated that for him all natural phenomena were miracles and spoke of God and His power and wisdom.

Mrs. WISEMAN considered that our psychic powers were intended to be developed and used if and when suitable opportunities occurred. She herself had seen some of the modern miracles referred to by the speaker and they had certainly thrown a wonderful light upon the New Testament narratives and the teaching of Jesus Christ.

During the meeting Mr. Guest Smith, A.R.C.O., etc., gave a delightful rendering of Mendelssohn's "Andante rondo capriccio in E."

WHAT if what we call death is only the passing out of a spirit-self to a more refined or in some way entirely different etheric movement?—in which case a spirit might be perfectly well able to pass through what we call solid matter, and live its own free and glorious life, on its appropriate plane, rid of "this muddy vesture of decay." An inspiring thought! An enchanting hope!—J. PAGE HORRS.

ARE SPIRITUALISTS INSANE, OR ONLY DISHONEST?

BY ROBERT BLATCHFORD.

(Reprinted by kind permission from the "Clarion").

A few days since I wrote an article in answer to a sermon against Spiritualism, preached by Canon Symes. The sermon was typical of the methods of men who attack a theory because it is new or strange, and not because they are competent to judge it. Here is one of the Canon's statements:—

"After reading through hundreds of pages of utterances of these people, I can honestly say that I have never come across anything that was of the slightest use to anybody. Much of it is ridiculous, frivolous, absurd—so absurd that if a living being were to talk like that he would be judged fit for a lunatic asylum. No one would pay the slightest attention to many of these books if they had not been written by well-known men."

This amazing criticism of Spiritualist literature caused me to look over the Spiritualist books which fill a shelf in my room, which again set me wondering what the Canon had been reading.

There is, for instance, "The Divine Pedigree of Man," by Professor Hudson, which is a work on the evolution of the soul. This book is as sane and as scientific as Darwin's "Origin of Species." It may be that at some future time it will be considered of equal importance with that masterpiece.

Then there is the two volume edition of "Human Personality," by F. W. H. Myers. That is another masterly work, by a highly cultured and abnormally intellectual man. And there is Professor Drummond's "Natural Law in the Spiritual World," which is a clever and logical study of the relationship between Spiritualist beliefs and natural law, and there are three books by Mr. Jas. Arthur Hill, of Bradford, which are as remarkable for their personal modesty and judicial fairness as for their deep human interest and ordered presentation of evidence.

Mr. Hill, who came to the subject a confirmed materialist and sceptic, found, after ten years of close and careful study, that evidence was too strong to be rejected. His books are very just and very moderate, and in my opinion very convincing. At the same time I fully endorse Mr. Hill's opinion that we cannot be converted to Spiritualism by books, or by any second-hand evidence. Conviction can only come through our own personal experience. The opinion of one who has not personally investigated the subject is of no real value on the one side or the other. This hardness of belief and obstinacy of prejudice are very well handled by Mr. Hill in his book "Spiritualism" (Cassell and Co., 1918).

He tells, first, of his own failure to believe. He had a great respect for Sir Wm. Crookes, and when he read of Sir William's belief he was perplexed. He says: "If Sir Wm. Crookes said that such things were true, surely there must be something in it. Yet the alleged physical phenomena were so out of touch with my other ideas, so incapable of being fitted into any place in my mental fabric, that I was not able to believe, though far from saying that I disbelieved." That exactly describes my own state of mind before I went and got evidence for myself. Mr. Hill explains this mental peculiarity very successfully:—

"So we must not expect to be believed, when we tell a story of supernormal happenings, unless we know that our hearer's mind has already reached a certain stage. If he is new to the subject, or has not got his negative presumptions sufficiently weakened by the bombardment of evidence from various sides, he simply cannot believe us. With the best will in the world he cannot accept our story. He may be an old and dear friend; may be as sure of our veracity as of his own; may have absolute trust in our acumen; yet he cannot believe. The mind in which these new thoughts are to be planted is occupied by enemy forces which repulse the attempted entry."

Is that the kind of writing which qualifies a man for a lunatic asylum? It reads to me like sound sense and broad toleration. Canon Symes, apparently, has had no personal experience of evidential Spiritualist phenomena. He cannot believe because he does not know. But that is hardly an excuse for his dogmatism and rudeness.

Abuse is not argument. *A priori* cocksureness is not in harmony with the scientific spirit. And the Canon is too prone to sweeping assertions which cannot be substantiated.

He says, for instance, that all trance messages are due to a dishonest use of thought reading. On this point I will quote Mr. Hill: "And we may point out that thought reading has never been proved; it is quite different from

telepathic experiments, in which the thought transmission is *willed* by the sender." I should go further than Mr. Hill and say not only that thought reading has never been proved, but that it has never been accomplished. No medium, honest or dishonest, has ever read the thoughts of a sitter. A clever observer, like Edgar Allan Poe's Dupin, might pick up a clue, and guess or deduce one or two thoughts from the mind of a companion, but no human being can read the mind of another human being as if it were a printed book. Such a belief as the Canon's is a much more substantial qualification for the asylum than anything I have found in any Spiritualist book known to me.

I am not going to dogmatise in my turn. I do not say that the spirits of the dead return and converse with us. I only say that so far as I have studied the question I have found no other theory which explains all the evidence. And, I would add, the evidence is of sufficient quality and volume to justify the most careful scientific investigation. Canon Symes does not think such an enquiry important, but I am in full accord with the opinion of Mr. Gladstone, as quoted by Mr. Hill in "Religion and Modern Psychology," an excellent book. Mr. Gladstone said that the work of the Psychical Research Society was "the most important work that is being done in the world—by far the most important." And who will doubt the value of a proven intercourse between human beings on this earthly plane and human spirits on the plane above us?

To return to our muttons. All Mr. Hill's books are reasonable, temperate, and honest; thoroughly sane. But let us test some others. I opened "The Divine Pedigree of Man" at hazard, and came upon a passage dealing with the evidence of a famous American surgeon who had found, by surgical experiment, that the instinctive faculties do not exist in the brain. Dr. Hudson, who, as a mere Spiritualist, should only talk foolishly or madly, gives us this:—

"He has succeeded in demonstrating duality of mind by the use of the scalpel; and that is the favourite instrument of the material scientists when they set out in search for the human soul. And they have cut and carved, weighed and measured, and chemically analysed the brains of men, living and dead; and because they failed to find a soul in the brain they dogmatically declare that man has no soul. Dr. Hammond, however, has demonstrated that they have all along been looking for it in the wrong place; but, as he was not looking for a soul at the time, he did not recognise it when he found it."

Rather a pretty wit, for an asylum. I wonder what Professor Hudson would have said to Canon Symes.

Or to Dean Inge, who, some time ago, wrote the following remarkable pronouncement:—

"By a curious contradiction, of which history has seen other examples, there is a widespread want of faith in the Christian revelation combined with an outburst of puerile superstition which carries us back to the mentality of the primitive barbarians."

The Dean meant the mentality of Sir Wm. Crookes, Sir Oliver Lodge, Professors Barrett, Hudson, and Drummond, and F. W. H. Myers. And we often are told that the opinions of men of science are valueless because they are not men of the world and are credulous. And on the other hand, when we remark that such men as W. M. Thackeray, Felix Faure, Emile Zola, Alexandre Dumas, and Sir Edward Marshall Hall are men of the world, we are shut up by the retort that their opinions are valueless because they are not men of science. I prefer the opinion of Sir Oliver Lodge, who says in his new book, "Making of Man," that he would prefer the question of survival to be regarded as a simple matter which was discovered by simple uneducated people before it came to the elect. It is, indeed, not an abstruse mystery. The evidence is available, and can be weighed by any person of normal intelligence and honesty.

Spiritualism was not discovered by men of science. It was discovered by ignorant and simple-minded women and men. But science is helping now. Yet one needs no brilliant intellect or scientific training to test the evidence. I would say only to any sceptic: "Go to a good medium and then try to account for all you see and hear on any theory other than the spiritual." That is what I did, and I have found the evidence, which is simple and practical, too strong to be shaken. Soon I shall make a second experiment, and then I will publish my experience as I did before.

And now I will conclude by just one more quotation from one of those foolish books which have so disgusted Canon Symes. On page 63 of "Natural Law in the Spiritual World," Professor Drummond says, on the subject of spontaneous generation:—

"These experiments have practically closed the question. A decided and authoritative conclusion has now

taken its place in science. So far as science can settle anything, this question is settled. The attempt to get the living out of the dead has failed. Spontaneous generation has had to be given up. And it is now recognised on every hand that Life can only come from the touch of Life."

There is no madness and no rubbish there. It is just cool reason clearly expressed. And cool reason is what we want. A medium told me a lot of details about my house and myself and my children and my friends and my wife. She had never been in my house. She had never seen my wife, nor my children nor me. She did not know my name. How did she get her facts? Not by thought reading; that is impossible. By fraud? In what way? If she had employed a dozen detectives on a year's search, she could not have got a quarter of the information. And she was called upon without an hour's warning. If I am asked to accept thought reading or fraud as the explanation, I must answer that the demand upon my credulity is too great.

What explanation remains, then, if fraud and thought reading are refuted? Someone told me things the medium did not know. Who was it spoke? How will the Canon or the Dean or any sceptic account for Fede? Those facts were told me. What explanation is there other than that offered by Spiritualists? There must be an explanation. What is it?

PSYCHIC DEVELOPMENTS: A "WIRELESS" LECTURE.

AS DELIVERED BY SIR ARTHUR CONAN DOYLE THROUGH THE
BROADCASTING STATION ON MAY 20TH, 1924.

It is a very pleasant thing to talk about a subject in such a way that no one can contradict you. However, I do not intend to abuse my opportunity, but I will confine myself to what may be fairly called the scientific side of the subject. If there should be any demand for it I will on some later occasion touch on more vital matters.

I will talk to-night about that strange substance known as Ectoplasm, and I will venture upon a prophecy. It is that if the last fifty years have been largely devoted to protoplasm, the basis of animal life, the next fifty will be largely devoted to ectoplasm, the basis of psychic phenomena.

Many who have not experimented with it will even now deny its existence. As I have repeatedly seen it, and on one occasion had it in my hand, I am as sure of it as I am of anything. But the name ectoplasm was given to it by Charles Richet, the Professor of Physiology at the University of Paris, and one of the great thinkers of the world. Such a godfather does not give a name unless he is quite sure that there is a baby. I admit that the facts seem quite incredible, but they are not more incredible than this very wireless which we are now using would have seemed a few short years ago.

There are certain people in the world who have the power under proper conditions of throwing out from their bodies a whitish vapour which is capable of solidifying into a solid substance. That substance, whether vapour or solid, is ectoplasm.

We know now, after exhaustive experiments, certain definite facts about this substance.

The first serious experiments were carried out by a French lady, Madame Bisson, the widow of the well-known journalist, Adolph Bisson. Her subject, or medium, was called Eva Carriere, or Eva C. Madame Bisson took Eva C. completely under her charge, so that she could control her and safeguard herself against fraud. In the experiments which followed she was helped by a German man of science, Dr. Schrenck-Notzing, of Munich. These two worked together for five years, and their results are destined, I think, to be the basis, not of one, but of several new sciences.

Their method was to make Eva C. change all her garments under supervision. She was then taken into the experimental room, to which she had access at no other time. At one end of this room was a small space shut in by curtains at the back and sides and top, but open in front. This is called the cabinet, and the object of it is to concentrate the ectoplasmic vapour in one place and prevent it from diffusing itself all over the room. Eva was placed in a chair, where she went into a trance. The lights were then turned down, save for a small red light. The reason of this was that experience has shown that white light dissolves ectoplasm. It is a purely chemical reason, like that which prevents a photograph from being developed in white light. Several photographic cameras were then trained upon the cabinet, and pictures were taken by flash-light without warning so as to show what was going on. A large number of scientific men were admitted to the experiments, that they might confirm the fact that all possible precautions were taken.

The results are shown in Madame Bisson's wonderful book which contains some two hundred photographs. First you see fleecy clouds of vigour. (Then you see, incredible

as it may sound, that these clouds take shape, that they form faces or limbs, sometimes very crude, sometimes perfectly formed. Finally that a whole body may be built up from the ectoplasm, and that this body may resemble someone who is dead—Mr. Bisson in one instance—and may have the power to move, to walk and even to speak. In my recent book I have told in detail how I have myself spoken with ectoplasmic images.

The fact is beyond dispute. It has been confirmed since by Schrenck-Notzing in the case of the medium Stanislaw, the medium Willy S., and several others. Dr. Geley, of Paris, obtained a series of similar results with Eva, which have been published, with photographs. Afterwards he got even more wonderful results with Franek Kluski, a Polish gentleman, where the ectoplasmic figures were so solid that he was able to take a mould of their hands in paraffin. These paraffin gloves, which I have seen and handled, are so small at the wrist opening that the hand could not possibly have been withdrawn without breaking the brittle mould. It could only have been done by dematerialisation—no other way is possible. These experiments were conducted by Geley, Richet and Count Grammont, three very competent men. In the course of these experiments the stuff was examined chemically and microscopically. The former examination gave roughly the constituents of the human body. The latter showed a mucoid substance. It was already known that it was from the mucoid surfaces of the body that it is largely drawn, as is shown in the photographs.

Another series of experiments were carried out by Dr. Crawford, of Belfast, whose name, will live in the science of the future. He got his ectoplasm from a medium named Kathleen Goligher. In this case the stuff did not take the form of faces, but rather of rods and lines of energy, so that Crawford, a skilful engineer, could work out the laws which govern such phenomena. He took three years over his research, and has published it in two volumes which will, I think, be classic. He showed that all the curious physical sounds and effects of the séance room depend upon this substance. What the intelligence is which directs the substance is, of course, another matter. He conducted his experiments with his medium and occasionally his circle, all seated on weighing chairs with dials. In this way he showed two remarkable facts. One, that the medium as she extruded ectoplasm lost in weight, even to the extent of twenty or thirty pounds, which returned when the stuff was reabsorbed. The other was that everyone else in the circle also lost weight, showing that all contributed ectoplasm and that a physical medium is only a person who has more than others.

Since then ectoplasm has been demonstrated in solid form to one hundred picked men, including twenty-six professors, by Dr. Schrenck-Notzing, and to forty representative men by Geley, all being quite satisfied. We can say then that there is no doubt of its existence. It cannot, however, be produced to order. It is a delicate operation which may fail. Thus several experimenters, notably a small Committee of the Sorbonne, did fail. We have learned that it needs the right men and the right conditions, which conditions are mental and spiritual, rather than chemical. Thus a harmonious atmosphere will help, while a carping, antagonistic atmosphere will hinder or totally prevent its appearance. In this it shows its spiritual affinities and that it differs from a purely physical product.

What is it? It takes shapes. Who determines the shape? Is it the mind of the entranced medium? Is it the mind of the observer? Is it some independent mind? Among the experimenters we have a material school who urge that we are finding some extraordinary latent property of the normal body, and we have another school, of which I am a humble member, who believe that we have come upon a link which may be part of a chain leading to some new order of life. It should be added that there is nothing concerning it which has not been known in a general way, and stated innumerable times, by those derided folk called Spiritualists. The causes are still under debate, but as to the phenomena themselves, and their dependence upon a curious plastic substance which solidifies from a vapour, this has been known by them for at least sixty years, and they have been the pioneers of an important branch of the world's science. It is true that such substance is not spiritual in itself. Neither is a pen spiritual. But a pen may give the thoughts of a Shakespeare, and this stuff also may be an instrument for high purposes. When Spirit descends into Matter it has to use material or semi-material means, otherwise it cannot impress our material senses. Ectoplasm is, we hold, the one substance which is ethereal enough to receive an ethereal impression and yet material enough for us to register it. That, however, opens up a field which we may explore at some later time.

HAPPY are those whose preparation has been well begun here, for, just as they were helped from the other side whilst in this world, so will they themselves the sooner become (actually and really) "angels" or messengers used by God in a thousand delightful ways.—From "New Light on Old Paths," by REV. A. F. WEBLING, A.K.C.

THE DRAMA OF EUROPE.

BY STANLEY DE BRATH.

ACT III. SCENE 2.—THE COMING OF CHRIST.

Into this world of dominant materialism, Epicurean wealth, and a venal populace; into a nation divided by religious strife into narrow bigoted Pharisees, disbelieving Sadducees, and time-serving Herodians, came the Son of Man—the express image of the Father—a glory revealed on the purely moral plane. He moved as a man with men. He was no evolutionary product—he was neither Hebrew, nor Greek, nor Roman in his leanings. There is no other religious teacher so distinct from the influences of his age. He proclaimed a new principle—that God is Spirit; not a Spirit, implying limitation and individuality, but Spirit—the Lord and Giver of all life whatsoever, and the Origin of all law, physical, mental and moral. He declared that the relation of God to all mankind, and in a special manner to himself, was that of Fatherhood. He manifested the supreme powers of Spirit, which are Love and Wisdom. He conducted no services, he wrote no book, he gave no definitions, he compiled no creed, he scarcely ever used argument, but spoke by parables that all could apply in the measure of their understanding; above all he took no money; but he showed his spiritual power by healing souls and bodies and by his knowledge of the unspoken thoughts of those he addressed. He appealed to the spirit in man by a wisdom, a love and a patience that were truly superhuman. He was the Light of men.

In one of the books on supernormal phenomena recently published, a very remarkable passage occurs—the more remarkable that the author had no religious intention in writing it. He says:—

If the diverse kinds of supernormal cognition were attributes of one single mind, their possessor would excite the stupefied amazement of other men. . . . At any moment the succession of events that weave the web of his personal life would be accessible to representation in his consciousness as memories are in ordinary thought. Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in Time and Space. . . . The human beings he might meet would reveal to him by their mere presence, their thoughts of the moment, the secrets of their intellectual, moral and organic personalities, of their relations with others, and the knowledge of their whole surroundings. . . . He would know and could tell the details of events happening at great distances from himself. . . . He would know the actualities to be realised in the future. Such a being, superhuman to our ideas . . . is nevertheless a logical possibility, since he would be no more than the possessor of all the latent psychic powers whose different phenomenal forms are found isolated and scattered.

Well, Jesus showed every one of these faculties, as reference to the Gospels will easily show; and in addition, a power of healing so unparalleled, a love so tireless, and a wisdom so penetrating that he has been hailed as the Archetype of a perfect humanity.

Why was his message received only by the few? Because these powers involve real and certain knowledge of a super-sensuous world and a moral standard so far above that of ordinary men that it is repellent to them; because also the current idea of the "Kingdom of God" was the raising of the Jewish race to the pinnacle of human temporal dominion. These were the reasons for the rejection of his ministry and teaching. So powerful are fixed ideas that even on that last pathetic journey to Jerusalem his most intimate disciples were disputing who should hold the highest places in the new temporal kingdom that they still anticipated. His teaching was primarily directed to the establishment of the Kingdom of God there and then, as it still implies the same here and now. By many parables he set forth its meaning—it is like broadcast seed; it is like growing corn, it is a spreading leaven, it is the pearl of truth, treasure hid in the heart, a net sweeping the sea of Time. It comes without observation. He called for a change of outlook, a change of heart. It was supported by "signs" of real spiritual power. That the Will of God should be done on earth as it is in the higher state is the key to personal evolution, and therefore of personal happiness and national prosperity.

He saw that religion had become an institutional legalism. He excited the hatred of the orthodox because he submitted the spirit for the letter, and set aside the whole precepts of the ceremonial law by declaring all meats "clean," and abolishing the sabbatarian rules. This was the ground for the rejection: "We know this man is not of God because he keepeth not the Sabbath." His teaching was felt by the Pharisees to be subversive of their narrow and literalist orthodoxy; by the Sadducees it was felt to strike at the root of the Mosaic tradition and also at their negation of spirit and after-life, which now, as then, cuts away the fundamental sanction for the claims of morality—public and private. A common hatred united the plotters. The Mosaic Law was also the civil code, as the Qu'ran is the civil code of all Moslems to-day. They would arrest him; try him on the charge of "constructive blasphemy,"

just as many in English history have been tried and judicially murdered on the charge of "constructive treason";* and as the legal penalty of death by stoning was impossible to carry out in face of the veneration in which he was held by the multitude, they would hand him over to the Roman power on an invented charge of sedition, justifying the lie to themselves by political necessity. Hence the hurried midnight trial to avoid a popular rescue by the crowd who knew him for a great prophet.

After the crucifixion all seemed over. Death had swallowed the Hope. Continuity of life had not even the sanction of a clause in a creed. Then came the Victory.

Can we even imagine the tremendous revulsion of feeling? He was *seen*. Not only seen but *touched*. He was no wraith, it was Himself. The victory over the grave was no allegory, but fact—the fact of spirit-return. He could appear and disappear at will. He *lived*—lived in a world where as he had said, his enemies could not come. He walked with two to Emmaus and they marvelled at the Stranger's insight; he broke the bread and was known, and vanished, out of their sight. He was "seen of Cephas, then of the Twelve, then of more than five hundred brethren at once,"† then by the fiercest Pharisee of them all whose honest convictions were revolutionised by the stupendous Fact. The Appearances were the evidence of his continued Life.

It was all true then! His teaching of Righteousness and Good Will as the law of mankind and the seed of peace; spiritual power stood above worldly power; spirituality was really a possibility for man; God was an actuality; His Fatherhood and the unseen world were real; spiritual help was accessible to man; the Kingdom of God was no mystical dream but an ideal to live for and work for; he had really entered on a new life, no longer "straitened" in the body; he was independent of Time and Space; he would in some mysterious way be with any two or three gathered together in his Name; though still personal, he could be resident in the soul of each of his followers; he would really be with his people to the end of the age; he was cosmic, unfettered by earthly conditions; he was verily and indeed the Ruler of the world, not by force but by indefeasible spiritual law; he was verily and indeed the Resurrection and the Life.

These truths were supported not by art and argument, but "in demonstration of the Spirit and of power."‡ There were prophesies—not all true; there were "tongues"—not all valuable; there were revelations—some of doubtful authenticity; above all there was healing. There was irregular mediumship and there was Corinthian disorder. But the manifestations were real; and that common conviction of the power of Spirit that is the power from God working in weak vessels; the common devotion to the Master who in vision declared to the beloved disciple, "I am He that liveth and was dead; and behold I am alive for evermore and have the keys of death and of Hades" produced that opening of the hearts of teachers which taught to them the power that makes spiritual unity, and gave them courage to confront the vast organised power of the Roman world, to declare war on its corruptions and to prevail.§

Three causes were now in operation to disintegrate the Roman Empire:—

1. The progressive deterioration of character due to wealth and slavery.
2. The development of Christianity; and
3. The northern invasions.

In Christianity was revealed, not a creed, but a principle. The Roman law had no religious prejudices: the religion of Isis or even of Jehovah might become a licensed religion (*religio licita*) as every cult had to be. But the new faith was banned by the Roman power because its principle of equal souls for slave and master was felt to be irreconcilable with the Roman system which claimed the poor and the stranger as the born slaves of the powerful. Christian principle necessarily worked out to different standards from the accepted social customs and political interests. It created widespread hostility. In vain did the Christian point to his doctrines of submission to the powers that be as ordained of God; the Roman super-man felt himself in presence of a contrary principle, and he persecuted to the death. But "the blood of the martyrs was the seed of the Church." Christian teaching pervaded even the Roman armies, and the cunning and politic Constantine

* i.e., acts and words capable of a treasonable construction.

† St. Paul, I. Cor. xv. 6.

‡ e.g., "The Shepherd of Hermas," a series of apocalyptic visions, which had so high a repute in the 2nd century, that many wished it included in the Canon. Of these apocalypses there were many in the 2nd and 3rd centuries of the Christian Era. When the synod, under Pope Damasus, at Rome, drew up a list of books which were to compose the New Testament, confirmed by the Council of Carthage under Augustine in A.D. 419, the only Apocalypse which was deemed worthy of inclusion was that of St. John.

§ It would be impossible to give here a sketch of what these corruptions were like. Perhaps the best dramatisation of them will be found in Sinkiewicz's "Quo Vadis," a novel founded on a close study of Roman conditions under Nero. Froide's monograph has already been referred to. Tacitus and Juvenal are, of course, the chief authorities.

in his conflict with Maxentius (A.D. 312) saw that by declaring himself a Christian he would gain the enthusiastic support of Christians throughout the empire and in the legions. He won. He soon removed his capital to Constantinople. He founded the Byzantine or Eastern Roman Empire which lasted till its capital fell to the Turkish cannon in A.D. 1453. He left Rome to the forces of decay.

Those forces of decay gathered strength rapidly. Had Rome been able to accept the principle of Christianity, her transition might have been relatively painless, for though many subject states must in time have become independent, the preparation for this change was already being effected by the increasing number of provincials employed in the local governments. The public acts of the Flavian and Antonine emperors were in the main in accord with justice, and might have worked out in this way. But Caesarism could work only by legislation and administrative skill. Characters were unchanged. Under a paternal government nothing is left to the individual but to obey and to enjoy. It may, and did, avert for a while the consequences of social corruption, but it cannot turn them aside. Paternal government in an irreligious community only defers the evil day. Much good was done by Trajan, Hadrian, and Antoninus:—

Distinctions of race were slowly but steadily effaced by the grant of citizen rights to provincials and by the manumission of slaves; and the career open to the Romanised provincial or the liberated slave might culminate in the highest distinctions which the emperor could bestow. . . . But nothing could compensate for the lack of self-determination, and although during the first century and a half of imperial rule a flourishing local patriotism in some degree filled the place of the wider sentiment, this gradually sank into decay and became a pretext under cover of which the lower classes in the several communities took toll of their wealthier fellow-citizens in the shape of public works, largesses, amusements, etc.; until the resources at the disposal of the rich ran dry, the communities in many cases became insolvent, and the inexorable claims of the central government were satisfied only by the surrender of financial control to an imperial commissioner. Then the organs of civic life became atrophied, political interest died out, and the whole burden of administration, as well as that of defence, fell on the shoulders of the bureaucracy, which proved unequal to the task.*

In Rome the luxury of a wealthy class without political functions worked out as luxury always does: Rome became a victim of moral degeneracy as Greece had been, and by the self-same causes. The picture of political corruption drawn by Juvenal and the sexual corruption reflected in the pages of Catullus and Ovid's *Ars Amatoria*, are the perfectly natural accompaniments of injustice at home and weakness abroad, for the very simple reason that men who give themselves up to ease and luxury produce nothing, and can only find money by some form of spoliation under cover of law.

The so-called Roman armies came to consist more and more of Gauls, Scythians, Dacians, and Northmen, whose doubtful fidelity it was sought to secure by a juggle between places of recruitment and places of service. Legions raised on the Danube were sent to Gaul; Gallic legions to Egypt or Illyria. The purely Roman legionaries became Praetorian Guards—regiments with their headquarters in Rome—and as their fathers had sold their votes, so they sold their swords to the highest bidder for their support among the aspirants to the imperial throne, now become frankly a despotism without constitutional restraints of any kind.

The moral consequences worked out to their bitter end: wealth purchased the highest offices. Emperors were nominated and deposed by the soldiery. Organised revolts against Roman monopolies of trade, wealth, and power, lopped off province after province. Britain was abandoned, then Gaul, though local troops remained in both. In Britain these were almost annihilated by the invading Saxons; in Gaul they established an independent province under Syagrius or cast in their lot with the Franks. The Roman spirit of Duty and Discipline had fled, deterioration of character produced its inexorable results, and the carcass of the Roman State lay awaiting the northern ravens. The wheel had come full circle: valour had been succeeded by wealth; wealth by luxury; scepticism had ended in indifference to the moral law; self-seeking had replaced patriotism and produced its invariable result—an irreformable society full of greed, disunion, and antagonisms. The law of Spiritual Consequence had worked out to its consummation. Rome itself was twice sacked, and the Roman people became the subjects of the Goths and Vandals. The Western Empire came to its end in three centuries of blood and tears, and the curtain of the Dark Ages fell on the first European Drama.

CHRISTIANITY is the element in modern civilisation that secures it against the vicissitudes of ancient civilisation.

* "Encyclopaedia Britannica": "Rome," p. 653.

THE DAILY PRESS AND SPIRITUALISM.

Mr. Leslie Curnow writes:—

On March 17th, 1924, the "Daily Express" published the following letter:—

MEDIUMS AND MURDER.

SIR,—The most convincing argument against Spiritualism is that not one single murderer has been discovered by it!

The brutal murder of Vera Hoad still cries out for vengeance. Where is the Spiritualist who will prove to the world that he can communicate with the dead by obtaining from the spirit of Vera Hoad the identity of her murderer?

A. E. ROBY.

Highbury, N.5.

To this I replied, quoting from the "Daily Express" itself, a case which showed the error of the correspondent's statement. My letter was not inserted. I wrote:—

SIR,—The answer to your correspondent, A. E. Roby (March 17th), who asks why mediums do not discover murderers, is supplied by the "Daily Express" (September 7th, 1923), where it is told how M. Ashelbé, "the most famous private inquiry agent in the French capital," discovered the murderer of a distinguished French politician through one of his clairvoyant mediums.

The detective, who was on a visit to London, said, "There was no clue. I was at a loss. I went to one of my mediums. She told me that the man was dead, and that his body was hidden in a ravine. She described how it happened—how, when he was out walking, he met a working man and a woman. The working man doffed his hat to the politician, and at the same moment flew at his throat and strangled him. The description was so clear, so complete, that I found the murderer. He confessed."

Jack the Ripper was discovered through a medium, whose name, however, though known, has not been divulged. The authority for this is Dr. Abraham Wallace, late of Harley Street, who testifies to seeing the cheque which was paid to the medium as a reward. Particulars will be found in the Spiritualist journal, *LIGHT* (1922, p. 437).

These cases, however, are exceptions. As a rule spirits are averse from giving such information, averring first that they decline to aid in what they term a second murder (the execution), and next, that it is no part of their business to usurp the place of Scotland Yard. Well-authenticated cases of detection, through spirit agency, of theft, and of the discovery of missing wills, etc., are numerous, and have been placed on record. A good instance of the former is related in Newton Crossland's "Rambles Round My Life" (p. 78); and of the latter by Lord Lindsay in the Report of the London Dialectical Society (p. 215).

LESLIE CURNOW.

Hampden Club, N.W.1.

"TURNING THE TABLES" ON THE PHYSICIST.

It is more than interesting—it is also instructive—to the student of psychic phenomena when he comes across such prophetic remarks as are contained in the following extract from Schindler's book, "Magic Life of the Spirit," published as far back as 1857:—

The road to experiment is opened; the oft-derided "table-turning" will become the means of solving the deepest problems of man's nature, of uprooting all superstition, but of reinstating much that has been classed as superstition amongst the natural processes of a magic creative activity in the spirit of man. That ill-reputed "table-turning," a word that every man of culture now fears to utter in a believing sense, will one day aid both the philosopher and the psychologist in the explanation of their problems, and the physicist will be compelled unwillingly to those experiments which to-day are revolting to his inner nature. The first step is as yet scarcely taken, for experiment is difficult, the conditions of success are unknown to us, and it is not easy to seize the exact points and moments at which it is most necessary to watch for and to arrest any possible hidden error and deception; and if even lifeless metal only gives up reluctantly to man the secret of its working, much more obstinately does the living organism keep a tight seal upon its mysteries.

"Mysteriously in garish day

Does nature hide herself, her beauty veiling

And when she wills not secrets to betray,

Nor screws nor levers will be found availing."

—FAUST.

In very truth has "that ill-reputed table-turning" come to the aid of the unwilling physicist of the present century. One has only to recall Dr. W. J. Crawford's experiments recorded in his monumental work, "The Reality of Psychic Phenomena," in proof of this.

L. H.

LIGHT.

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"WHATEVER IS, IS RIGHT."

Our contributor, Mr. Leigh Hunt, has been pondering those lines of Alexander Pope in which the poet affirms:—

All Nature is but Art—unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear—whatever is, is right.

Mr. Hunt, replying to those critics of the lines who complain of Pope's abruptness, writes:—

They fail to see that the poet willingly sacrifices beauty of diction in order to strike home his meaning with the greater force. In the universal sense, "whatever is, is right," for where Law prevails events of all kinds must work out in accordance with the Law, and so be right.

Our contributor is quite correct, and indeed in the advanced thought of to-day the difference between the Universal and the Particular is well understood. Evil, mischief, discord, mischance—all these belong to the Particular, but not to the Universal; to the Part but not to the Whole.

We have heard this view of things described (with a sarcastic sniff) as a very comfortable doctrine. So it is—or rather we should call it a very comforting one. But we have to deal very discreetly with such absolute truth. We should never use it for the consolation of a man with the toothache, or as a means of reconciling a person, who was out of work and wanting food and shelter, to his hard fate. That would be sheer mockery—idealism run mad. If we were asked if it were right that the one man should suffer with aching jaws, and another go homeless and hungry, we should say "Yes and No"—"Yes" if we looked at the matter from the Universal point of view, and "No"—emphatically and tragically "No"—if we looked at it from the practical view-point of the human order. There is something very wrong with *that*, with its endless list of miseries and tragedies, the most of which are needless and could be banished if humanity were but intelligent and obedient to that Law of which Mr. Leigh Hunt speaks.

But what an If! When the Great War was devastating the world there were correspondents of LIGHT who wrote to assure us that if Humanity had been wise and kind and good, this terrible calamity might have been avoided. We could only murmur "much virtue in an 'if'" and get on with our work of dealing with things as they *are*, and not as they might be, should be, or will be.

It appears as though one of the evils of human life is a want of the sense of proportion. When a man is bodily hungry, porridge will serve him vastly better

than religion or philosophy which, in some forms, are likely to produce nothing better than wind on the stomach. It was but the other day that we observed a would-be philosopher endeavouring to console a young man whose grief is that he is underpaid and over-worked, by the reflection that some other young men were even worse off, having neither work nor pay. The aggrieved one answered him with a round oath. It was not polite; it was not grateful, but we saw some excuse for it. There are, we know, certain natures that being without a home on earth, can sing of the "Home over there" and be comforted—but not all are made that way. "Man is a Spirit"—it is most true, but if he becomes too much absorbed in this view of the case and forgets that he is also an animal—duly classified in zoology as such—he is quite as likely to go astray as if, conscious of nothing but his animal life, he remains ignorant or forgetful of his spiritual nature.

To-day the world is very much out of joint, however perfect be the Universe at large. It is being set right slowly—very slowly it seems to some of us—and that process goes on sometimes in spite of, as well as because of, human efforts, some of which are misguided. Nature is at work as well as man, for just as in the physical world she abhors a vacuum, and instantly fills the gap, so in the higher worlds of mind and soul, she repairs all deficiencies. Our own part is much simpler than many of us conceive. It is simply to do our best—however poor a "best" it may be. Beyond that our responsibility ceases, and we have nothing about which to "wail or beat the breast." We can quite justifiably leave the rest to Nature and the Universal Intelligence, of which our own intelligence is but a minute fragment, although an essential part of it.

There is a life after death. Of that we are as assured as the fact that we live to-day. If there were not, then indeed "whatever is" would *not* be right. That is not mere philosophy; it is to us the coldest of cold common-sense. We have chiefly to-day to get our ideas of life into some kind of rough proportion. No kind of "spiritual home," however splendid, will cure the case of the man whose immediate need is a house of bricks and mortar; equally the need of the man who is spiritually homeless will not be served by the most palatial residence that it ever entered into the mind of an architect to conceive. Poetry will not take the place of porridge, nor porridge of poetry. Ordinarily we take the lowest thing first. Porridge may produce poetry; poetry will never produce porridge. So in the alphabet of life we commence with the first letter and find everything proceed consecutively, instead of starting in the middle or at the end and finding everything "a mix and a muddle." "Whatever *Is*, is right," however much those things which merely *exist*, as external and consequently temporary things may be wrong. We can right those things ourselves—indeed there is none else to do so. We confine our attention to our own little plot in the "gardening" of the world and so save ourselves a great deal of vain lamentation and a great waste of valuable brain-tissue.

THE ANGEL.

"Lord, send an angel with dear homely ways—
One not too bright for my tired eyes to see,
One not too splendid. In life's drabs and greys,
Fagged hearts sometimes crave just rest's harmony.

"Send one to help, who knows the frets and fears—
The various odds and ends which line the brow.
Send one who understands a woman's tears,
And, Lord, in pity, send that angel now!"

God heard!

The angel sent to ease the load
Was just a woman neighbour down the road.

—ANON.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The number seven is considered by many people to have an occult significance. The idea probably arose from the traditional account of the creation of the world in seven days. A correspondent of the "Daily Express" suggests this mystical property of the number as an explanation of her psychic powers, inasmuch as she was the seventh daughter of a seventh son and was born on the twenty-first day of the seventh month, a seven months' child. Giving a statement of her clairvoyant powers, the account says:—

Whenever anything was mislaid or lost I was called. I would put my hand to my head and say, "It is on the mantelpiece, behind a photograph, in a book, or hidden in a drawer." Invariably the object was just where I saw it in my mind's eye.

When I was nine years old my mother was very ill with pneumonia. Leading from her room was a boudoir which contained the safe where her jewels and the family silver were kept. One day arriving home from school, I ran up a few stairs, then turned down—it seemed a voice told me to—and said to my father, "I see a man behind mother's door." Father and one of my brothers went up and found a burglar there. I did not see this man except in my mind's eye. From that day my father, who had been sceptical of my "second sight," was converted.

According to the "Catholic Herald" yet another Daniel has come to judgment—how tired we are of these Daniels, and the advertisement of their fitness for the position. Before entering into details of how the judgment is to be obtained, the paper says:—

The whole question of mediumistic manifestations is now going to be thoroughly investigated by one of the leading Catholic theologians of Austria. Important results are expected.

In sporting terms, we could bet on the results, except that betting on a certainty is not considered "the thing." However, for those in doubt of these results, this concluding paragraph may be illuminating:—

Because inexpert Catholics who have dabbled with it have been led to fantastic, exaggerated ideas which clash with Catholic dogma, Catholic leaders particularly welcome the Graz scholar's scientific experimentation.

There is much in human psychology which is beyond our present understanding; everybody knows the person whose mere presence causes a feeling of discomfort, and this effect is still more marked among animals. This abnormal influence even extends to some inanimate things, and the "Evening Standard" especially refers to the effect produced by some people on their watches which stop or keep bad time. The journal states:—

This does happen, and, so far as I know, no attempt has ever been made to explain it, though it certainly opens up a field of inquiry both for physiologists and for the Society for Psychical Research. One case within my experience, that of a young girl, was eventually cured. For years any watch she carried would lose from half an hour to two hours a day, though with others it kept perfect time; and her friends annoyed her by saying that at last they understood the phrase about a woman "with a face that would stop a clock." At last, however, a watch, apparently like other watches, was discovered that resisted this strange influence.

Sceptics never admit that a convinced Spiritualist was originally a suitable person to investigate the subject. The Chief Constable of Sunderland, Mr. F. J. Crawley, taking the chair at a meeting in that town, mentioned his own experiences:—

which constituted proof positive of the truth of Spiritualism. While, he said, the external phenomena were highly essential, the interior truths received should be appreciated, for these resulted in the cultivation of the spiritual life. Spiritualism stood for the culture and advancement of the human soul, and he was glad that Spiritualists did not hide their light under a bushel, and were anxious that all should participate in its beneficent rays.

Surely a Chief Constable should be a judge of evidence; it is part of his duties. But possibly, according to the

sceptics, only their own brand, and those of the "hard shelled" type, are fitted for this purpose, when dealing with psychic questions.

The Birmingham Society for Psychical Research is evidently a live organisation, judging from a report given to that Society by Mr. William Peck on the results of "spiritual healing," and other scientific bodies might benefit by the example. We take the following from the report:—

A girl of 19, paralysed in both legs from birth, and pronounced absolutely incurable by the doctors, had obtained the use of her legs, and yesterday walked in the streets for the first time in her life.

A man suffering for 18 years from progressive degeneration of the muscles had recovered the use of limbs after ten years indoors.

A woman afflicted with chronic bronchitis was now practically free from it.

"These things have been done," said Mr. Peck, "by the application of the healing power that is within us all. Faith is absolutely necessary. Without it nothing can be done. With it everything can be done."

Although the Church appears blind to the fact that the psychic powers exercised by the Apostles, and many of their followers, have not ceased to exist but are still in constant use at the present day, certain of her clergy are awake to the fact, and to the spiritual value of the use of these powers. The "Daily Express" contains an account of the arrangement of "healing services" at St. Katherine Cree, where the rector, the Rev. Gordon Hall, has arranged for a "magnetic healer" to treat the sick. The account says:—

Mr. Hall believes in the mission of the Church to heal, not only the wounded soul, but the broken body as well. He believes in the method of the Apostles, the laying-on of hands, and every week he is setting aside a day for the healing of the sick in his church. Mr. Hall has gathered round him a band of earnest men and women who are anxious to be of service to mankind. Some have the magnetic power, some develop it in others, some follow the methods of osteopathy, some are more successful with one ill than another.

The movement is causing deep interest in scientific and psychic circles. The rector says that the Church should have taken up this work long ago, and hopes that the results achieved will cause many other clergy to take up the movement.

The Anglican Church has long neglected the healing powers belonging to the Christian Church, and Mr. Hall's experiment will probably be watched with jealous eyes by some and protests made to ecclesiastical authorities. It will also be watched with interest by scientists, by the followers of M. Coué, and with still more interest by psychologists and those who have reason to believe in the spirit world.

The statement that Mr. H. Dennis Bradley is a convinced Spiritualist will come as no news to the readers of LIGHT, but the daily press appear to be surprised at the fact. In an interview with him by a representative of the "Daily News," reference is made to Mr. Bradley's new book, "Towards the Stars," in which he gives the reasons for his belief. Referring to his well-known literary position, the paper says:—

For the past nine months Mr. H. Dennis Bradley—cynic, satirist, and wit—has been investigating Spiritualism. There is nothing perhaps remarkable in this. But what is remarkable is that Mr. Bradley, in spite of his habitual scepticism and sense of humour, has been entirely converted. As the result of his experiences with mediums he has become a convinced believer in communication with the dead. From being a biting satirist of this world he has become an ardent propagandist of the next one.

"My words," he declares, "are to the new and virile generation. I despise the decadence of worn-out minds. To them I concede only the spittle of scorn. To the unmanacled intelligence I offer new light. I offer the weapon of the gods."

Experiences with two mediums—Mr. George Valentine, whom Mr. Bradley met in America, and Mrs. Osborne Leonard—are described in detail. Mr. Bradley insists that he had frequent long talks with his sister, who died ten years ago, with an intimate friend, who died last year, and with several other people. He was completely satisfied of the genuineness of it all and declares that he is now persuaded that survival after death "is established beyond a shadow of doubt."

W. W. H.

SPIRITUALISM AND THE COMMON MAN.

ADDRESS BY MR. H. O. EDWARDS (OF SHEFFIELD).

On Wednesday evening, the 14th inst., at a gathering of members and friends of the London Spiritualist Alliance at 5, Queen Square, Mr. H. O. Edwards delivered an address entitled "The Point of View of the Man in the Street."

MISS ESTELLE STEAD, who presided, said:—

Mr. Edwards is a business man, and he has met with many business men, and he is also a Spiritualist. He tells me he has talked Spiritualism with many business men, and to-night he is going to have something to say to you on that subject from the point of view of the business man, and I am sure that will be most interesting to us all. I would just like to recall an incident that happened once when Mr. Edwards came to Baker-street when we had the Bureau there. He came to a sitting given by Mrs. Wriedt. Mr. and Mrs. Edwards had only just come over from France. No one at the sitting knew them, and I had only just met them. After one or two voices had come through, there came someone speaking in French (I have heard Mrs. Wriedt try to speak French and certainly her accent was very quaint in the few words that she knew). Now this was quite good French and the spirit voice addressed Mr. Edwards, another gentleman present acting as interpreter. He said he had come to thank Mrs. Edwards for her kindness to his sister. He gave his sister's name; he gave his own name and he also gave the names of Mr. and Mrs. Edwards' children, also the regiment to which the speaker (a soldier) had been attached in France. Now no one knew that, and that is one of the best bits of evidence I have had of the ability of spirits to come and speak, in a foreign language, of matters that no one in the circle knew anything about at all.

MR. H. O. EDWARDS then addressed the meeting. He said:—

I want you to take it that I am an ordinary average "man in the street," and I find it difficult to express my deeper thoughts with the clearness and facility I could wish for. Whatever I may say to you on this subject it is entirely from my own point of view, which, I venture to think, would also be that of the ordinary business man were he interested.

At the outset I wish to state most emphatically that I have not the slightest shadow of doubt about the survival of human personality, that is, individual survival of bodily death, and as I see it, cutting out all the "frills," this is the only fact that Spiritualism sets out to prove.

Regarded from this simple standpoint, namely, its claim to prove a life after death, I want you clearly to understand that there is absolutely nothing unorthodox in the application of Spiritualism, nothing unnatural and nothing which is not entirely in accord with Biblical teachings. Spiritualism itself, as such, does not claim to be an independent religion, it does not interfere with any religious beliefs which you may hold.

Before I go further it would perhaps be as well to state that I was brought up in the orthodox Christian faith, and in all humility, and with the deepest sense of reverence I still acknowledge the Lord Jesus Christ as my Lord and Master. You may become a Spiritualist and still hold any religious belief under the sun or none at all; it does not affect the matter. The only difference it will make to you is that Spiritualism will give you something concrete to grasp, a real anchor-hold for your faith. Where the older orthodox religions give a concept of baffling mystery and an impenetrable veil between this world and the next, Spiritualism definitely states that free and open communication is possible between the two.

If you like, no question of religion need enter into it at all, because, as I see it, the fact of human survival is the basis of all religion. To my mind religion is largely a matter of temperament and early teaching, and because a man has been brought up in a faith opposed to your own there is no need for you to quarrel with him about it; there is really no cause whatsoever for you to try to convert him to your way of thinking, he has just as much right to his beliefs as you have to yours. And, when all is said and done, what he believes is his affair entirely, and nothing whatever to do with you. There may be room for friendly discussion between you, but believe me, when you have both passed on, neither of you will be asked very much about what religious beliefs you held in your earth life; you are far more likely to be judged by your actions here and your motives for those actions—in short, by just how much the good in your life outweighs the evil. A man who does not profess any religion, but who spends his whole life in the service of others for their good, will, in my judgment, be much better off than the man whose professed religious belief is just strong enough to make him practise it once a week. The first man is acknowledging God in his heart, and the other's religion is apt to degenerate into lip-service. Quite apart from that, there will surely be plenty of time in the beyond for you to adjust any difference of religious belief in the light of the true knowledge that you are both sure to obtain.

I have a friend, a member of the Jewish faith, with

whom I sometimes hold religious discussions, and from my knowledge of him I said to him one day, "You are a good Christian because you are such a good Jew." This may sound all wrong, but it is true, nevertheless, as I see things, because Spiritualism has taught me to regard life through a telescope rather than a microscope; to steadily regard the distant view and endeavour to shape my present course accordingly.

It is not too much to say that I look forward to the time when the whole of mankind, as a free brotherhood, will go forward in the search for truth under one great banner, the strong helping the weak, and the weak pointing the way. After all, we are all children of the Most High wending our way homeward. The roads by which we travel, so long as they are ever upwards towards the light, can matter very little.

You may quite well ask what all this has to do with the question? Well, it is my point of view, the point of view I have arrived at in the light of the wider understanding I have gained through Spiritualism. And granting the fact that personal survival is the inevitable destiny of every human being on this earth, as I personally am absolutely certain it is, I think you will agree it is reasonable, strictly logical, and the only commonsense view to take.

I am not too well acquainted with the various religions of the world. I have come to regard them all as different aspects of the same great central truth, the Light and Love of God regarded from different angles, angles most suitable to the temperaments of the diverse peoples concerned, but the principal contention of the more important religious systems of the world, covering the religious beliefs held by the vast majority of mankind, is the assertion that the individual survives bodily death, the essential part of him passing on to another plane of existence where he reaps what he has sown in his earth life—reward for virtue, punishment or correction for wrong doing. Therefore whatever your religious belief, you are brought back insistently and invariably to the basic fact of the survival of human personality.

You will naturally ask, how does Spiritualism prove this? and as I see it, the only answer I can give you is that Spiritualism will help you and put you in the way of proving it for yourselves. After all, this is the only form of proof which can, in a matter of this kind, be at all satisfactory. Each of you can secure this proof if you seek it earnestly and with prayer for guidance, for help and for an understanding heart.

I would counsel you to approach the subject with an open mind and with no preconceived notions of what you think is fitting and proper. Make up your mind to accept everything which appeals to your reason and common sense, retain your sense of humour and cultivate a sense of true proportion. I would suggest that you endeavour at the outset to get into touch with those of your loved ones who have passed into the beyond, those whose statements you can accept without question after they have given you proof of their identity. The best way to do this is to become a member of a small private circle, if at all possible, or if you have any difficulty I would suggest that you sit at the help of the authorities here who would willingly assist you. You will find that the proof is cumulative and that after you have been privileged to hold communion many times with your loved ones you will have no shadow of doubt. You will then have established your belief on a foundation of rock.

Whatever may happen afterwards you will always come back to this, I know that personal survival is a fact because I have been privileged to communicate with those who have passed on.

Once you have established that foundation to your own entire satisfaction, you can build whatever superstructure you like. You can go into the subject from any point of view and you will find that your house stands firmly and secure.

You may be told that it will be better to read some of the elementary books on the subject—I have nothing against this so long as the books are chosen with care and with the aid of an experienced investigator; but however you approach the subject, concentrate at the very beginning solely on the one point of opening up a line of communication and establishing it on a sure and reliable basis. Do not allow anything to interfere with this or to side-track you, and above all, until you are very sure of your foundations do not bother your heads with any of the scientific aspects of the question.

Do not attempt to run before you can walk, as I should not like you to have my own first experience. I was taken to a meeting for the Direct Voice at which things happened that were, to say the least of it, startling to one not fully acquainted with the subject. I did not know anything about guides, but one came through to me. He certainly gave me very comforting advice and loving counsel, but it all seemed so impossible that I am afraid I went away from the meeting with an attitude of mind like that of the sceptical man in the story who, on seeing a giraffe for the first time, contemplated the strange creature with a stony gaze and remarked, "I don't believe it!" But that guide who came and spoke to me then is now one of my dearest friends, and I have no hesitation whatsoever in saying that although I have never seen him he is as real and dear a personality to me as anyone I have ever met in this life.

You will probably meet with a certain amount of criticism from your friends, who may rally you on your credulity. Do not take any notice of this. You will also probably meet with a number of people who will tell you that the whole thing is taboo, and that it is impossible to open up communication, or even if it is possible to communicate you are holding converse with evil spirits.

After some satiric reference to the crude and unnatural ideas of the hereafter held by some of these people, Mr. Edwards continued:—

You will find that your friends in the beyond will give you no such crude picture of the after life as this. They will tell you that it is a subject of love and light and laughter, essentially a natural subject, to be approached in a simple, straightforward manner without any mental reservations, with the heart and mind of a little child. You will find that Love is the keynote of the whole matter—an all-embracing love with no thought of self, or as a empty once put it to me, "One thing we wish you to do, empty your heart of all but self-less love."

You will be surprised to find how much a knowledge of this subject will help you in your daily life. How all the petty little worries will show up in their true light. You will come in time to regard them all as of no account, and with your eyes steadily fixed on the distant view, the troubles of the present will sink to their true significance in your regard.

You will find that the new knowledge has cast out all fear of the grave; that it has banished all horrible thoughts of charnel houses and dead men's bones, so that you will come to view the Angel of Death in a true light, and not as he has always been pictured: a grim spectre, but rather an angel of tenderness, mercy and light who has come to conduct you through the gateway of Life, through which you will pass unafraid with your head held high, sure of your destiny.

At the close of the address, which was cordially received, Miss Stead said:—

I think you will agree with me that if it is Mr. Edwards' first lecture it certainly will not be his last. I feel that he has got just that grip of Spiritualism that we want everybody to get, and if we can convey that to the man in the street, well, we shall be doing the work we want to do. That was my father's feeling. He was always speaking of the man in the street. "We want to get to the man in the street—we want to make him think the right way." We all have a great responsibility because we have to help these people. I think Mr. Edwards has shown us how, in a very straightforward manner, and it will be a great help to others to know of his own experiences and to see how the matter presents itself to him, and what a great difference it has made to his outlook in life altogether. Now Mr. Edwards has had some very interesting experiences himself. As I told you he has had a home circle, and from what he was telling me just before we came in I am sure you will be very interested to hear some of his experiences.

Mr. EDWARDS: One very curious experience I had was whilst sitting at a private circle. There was apparently no medium present; at least everybody disclaimed mediumship. It was our custom for any member of the circle to ask mental questions. A member asking a question would draw away from the table and think his question. One member did this and the answer came back, "I, Timothy, V. 23." We got a Bible to verify it and it was, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." The question was, "Should I become a teetotaler?"

Another more serious one was this. I have a friend in Sheffield—a steel maker. Now steel makers are extremely practical men. This man had a brother in the same trade who had died some time before. Both were very well known in Sheffield. On this particular evening my friend was sitting with us at the table, and the brother who had "gone on" came through. My friend said, "May I ask a question to prove your identity?" Permission being granted, my friend moved away and put his question without speaking. The answer came through—to the rest of us—a meaningless jumble of letters and figures. When asked if it were correct, my friend said, "Yes—nobody but my brother could have given us that answer." It was the secret chemical formula for some of the steel they had made, and absolutely no one but the two brothers could have known what it was.

Another instance. My brother-in-law had just come back from France and had lost a brother in the war. He did not like this subject of Spiritualism at all—but at any rate he had a sitting with us. A man came through—Dick, the brother killed in the war. I said to my relative, "Ask him any question you like just to prove his identity." He accordingly moved away from the table and mentally asked his question. After a minute or two the table spelt out B-L-A-C-K. I thought it was all wrong. But I said, "Is that right?" He replied, "Yes; that's good enough." "What did you ask?" I said. He told me that his silent question had been, "If that is really you, Dick, what was your wife's maiden name?" I had never met his brother and did not even know he was married. But his wife had been a Miss Black before her marriage.

Some discussion followed, after which the proceedings closed with the usual resolution of thanks.

THE NATURE OF THE SPIRIT BODY.

BY W. BUIST PICKEN.

It may be said that without body of some kind there is no manifestation of spirit. This is not a rash generalisation effected from a superficial or local investigation, but a conclusion drawn from an inclusive view of general human knowledge and experience. The Materialist has failed to explain either himself or the universe in strict terms of Materialism. Similarly, the doctrinaire "idealist" who maintains the exclusively spiritual nature of things is a philosophical failure. There is a continual increase of thinkers who see that those apparently antithetical views are complementary, each a necessity of the other. As they are both true, and obviously are related, the question of this relationship arises: is it one of mere concomitancy, as of side-by-side, or something of very different significance? In the former case we have a universal dualism, with its concepts of good and evil, God and Devil. In the converse case duality is conserved, but this is not dualism; for in a higher (more central) category of thought duality is discovered to be a dual-unity, the expression of dynamic Unity. Separateness is inherent to dualistic conceptions. The good and evil, God and Devil, concepts of dualism are transformed in the category of dual-unity; so, likewise, are our fundamental concepts spirit and matter.

"Man's spiritual organisation has been regarded almost as a non-entity," says the author of the "Harmonical Philosophy": "as a breath, as an impalpability, as nothing (intelligible); while external matter has had given to it all the properties and attributes of an actual entity, a reliable truth, a real something—something in which alone man can place his confidence, and feel secure." Nevertheless, "the invisible spiritual principle is an actually organised, individualised, and indestructible substance." ("The Physician," p. 106.) He thus differentiates spirit and matter: "Matter is gross, inferior, and external—spirit is refined, superior, and interior. The terms matter and spirit are thus indicative of the difference in the condition, form, and influence, of the same identical substance, and nothing more." ("The Teacher," p. 342.) In another book he writes: "I find that the organising principle in matter is a constituent of spirit." ("The Temple," p. 100.) Some of those dicta may momentarily stagger the reader who is unacquainted with Harmonical forms of thought, but they will bear the strain of hard thinking. Further to prepare for positive conclusions, or at least rational hypothesis, the following excerpt should be carefully considered:—

THE HUMAN CONSTITUTION.

1. *Spirit.* Man's spirit is the inmost fountain of causation and self-centred consciousness. It is compounded of ideas and principles—pure reason, God in the flesh, intuition—the "light which lighteth every man that cometh into the world."

2. *Soul.* Man's soul is compounded of the elementary forces which correlate each other, are interchangeable, under the titles of motion, life, sensation, instinct, intelligence; are derived from foods, drinks, respirable air, and the so-called imponderables, all which after death enters into the formation and constitution of the spiritual body.

3. *Body.* Man's body is an epitome of the fluids, and solids, the simple elements and the compound substances, which exist outside of man in the physical constitution of the globe, making man the flower of Nature's system of organic development." ("The Temple," p. 16.)

Now only those who are acquainted with the facts of this author's psychic endowments and transcendental training can appraise his contributions to the philosophy of body, soul and spirit; and the few who by this special knowledge are competent to evaluate these contributions cannot compass this in a phrase. Let the risks be what they may, it must be plainly said, however, that in importance the Harmonical offerings towards solution of problems such as the one before us belong not to the category of the comparative but of the superlative degree. In the above excerpt there is an attempt to unite our concepts of spirit and substantiality—spirit as compounded of ideas and principles, which in a preceding quotation are unified with matter whilst differentiated from it. The reader should bear in mind that we are dealing with concepts, not "things-in-themselves," and working with a defective terminology—hence imperfect expression in definition of spirit and soul. As regards the latter, its composition is well enough indicated, and the nature of the spiritual body also. At present, in this world, the soul is interior to the body, but after death becomes the external body of the spirit, which "draws nourishment from all Nature, and appropriates to itself every particle that is capable of assimilating with its exalted organisation." It attracts from vegetable matter a principle of Life, from the animal world a principle of sensation, and from the human creation the principle of intelligence.

How, then, does all this bear on our conception of an ether-body? The universal ether is a concept of modern theoretic physics. Naturally enough the lay mind experi-

ences difficulty in applying it to the spiritual universe, and is inclined to hypothesize a plurality that the scientist rightly rejects. The unexpected here happens, for in solving our problem the Principle of Polarity intervenes. Polarity is universal, and has three modes of action, namely, positive, passive, and negative. Spirit is the positive, Ether the passive, and Matter the negative. This is simple and clear, but of itself does not take us far. It envisages three aspects of action integral to the universe—to a unity. The two poles of this unity are spirit and matter, their unification a function of the passive. We have thus three natural categories of thought in place of the numerous artificial categories outlawed by the pragmatists; Duality, the outermost; Dual-Unity, the inner; Unity, the inmost.

By necessity of thought the duality is universal, so that spirit has the universal quality of matter in its constitution, as matter has within it the essential property of spirit. Everything in the universe is therefore at the same time both what we call material and what we call spiritual. They constitute an indivisible unity universally—from the infinitely small to the infinitely great. Thus it is that we are parts of a Universe.

But how comes the differentiation of the material from the spiritual, in the infinitely small as in the infinitely great? A full intellectual demonstration would require an exposition of the fundamental concept *motion*, of its unification with *mind*, and of the essential difference in the motion that eventuates in the material universe from that which ultimates in the spiritual universe. That has been done in a book not yet published. In this article it is only needful to point out that the problem is simply one of polarity. The ether, like everything else, is a dual-unity—at once material and spiritual. *Outward* motion in it is an *external tension*, resulting in what we term extension, with its space and time. *Inward* motion (infinity applying to both directions alike) is an *in-tension* of the dual-ether, resulting in an interior or spiritual universe, with its correspondences to the space and time of extension.

Thus one ether only is required for creation of a physical and a spiritual universe and these together as dual-unity constitute the real Universe—real materially and spiritually. The determinative tension in the ether is caused by motion in the positive mode. Positive outward motion, the inward motion negative, begets the material universe. Converse polarities beget the spiritual universe. Positive extensional motion in the ether denotes materiality, but not materialism, for the concurrent negative in-tensional motion connotes spirituality. Positive interior or in-tensional motion signifies the spiritual state, the concurrent negative extensional motion importing to it substantiality.

THE FUTURE OF THE REV. G. VALE OWEN.

To the Editor of LIGHT.

SIR,—His friends feel that the future of the Rev. George Vale Owen should be assured upon a firm foundation. It is a debt of honour, since he has resigned everything for the cause, and it is also greatly to our interest since he cannot devote himself whole-heartedly to the splendid work of which he is capable unless his mind is freed from such anxieties.

It is not sufficiently known that Mr. Owen refused to take any remuneration for the Script when it was published in Lord Northcliffe's paper. Also that he worked without any profit for himself in America. Since then he has had one long lecture-tour in the provinces which did much good, but which placed a great strain upon his health without any corresponding pecuniary return. The expenses were heavy, and many lectures—especially during the election period—were run at a loss, so that the net proceeds were small.

At a meeting of his friends it was determined that a general appeal should be made to Spiritualists, to insure a modest income. This should be done by donations or by guarantees. The guarantors would be pledged to make up the difference of Mr. Owen's earnings to this sum. Should they come to this sum in the natural way then the guarantors would not be called upon. There were guarantees of £150 at the small meeting and several donations. It is hoped, therefore, that the matter will go through.

If any cheques could be sent to my secretary, Major Wood, Windlesham, Crowborough, I should be greatly obliged. Correspondence may be addressed to the Hon. Secretary (pro tem), Mr. Fred Barlow, 113, Edmund-street, Birmingham.

The general scheme, as it stands at present, is that our revered friend should be in a position to use some central hall in London on Sundays where the collection might balance expenses. Then during the week he would be able to go to such places as needed him and deliver lectures in collaboration with the local Societies, they making all arrangements and sharing any profits.

This new course of lectures would begin in October, and any applications sent to Mr. Barlow, at the above address, will receive attention.—Yours, etc.

ARTHUR CONAN DOYLE.

Windlesham,
Crowborough,
Sussex.
May 26th, 1924.

PREMONITIONS, IMPRESSIONS, AND SPIRIT GUIDANCE.

By B. M. GODSAL.

No doubt everybody is at times conscious of impressions and vague premonitions which come from we know not where.

Perhaps we are at all times subject to spirit impulsions, though our minds are usually so stubborn and insensitive that only rarely can we be deflected from a strictly logical course of action. The difficulty is to distinguish between the genuine spiritual impressions which should be obeyed, and the promptings of our own wishes and fears which should be over-ruled.

A good case of "impression" has lately come under my immediate notice, an account of which will, I think, be of interest to LIGHT.

Mr. E. F. Hardy, who is in a financial business in San Diego and is a Roman Catholic, tells me that he not infrequently receives impressions that turn out to be true. One day last November, Mr. Hardy received a strong impression that he should go out to the home of the D's, with whom he had had business relations. For a time he fought off the impression, because he knew that all the members of the family with whom he might possibly do business were in New York, and that only the grandmother and a grandchild were at the home. Nevertheless, about an hour later he went out to the home.

After knocking repeatedly, and in vain, at the front and back doors, which were locked, Mr. Hardy inquired of one of the neighbours, who told him that she had seen Mrs. D. busy round the house less than half an hour before, and that she must have stepped out for a few minutes.

After further knocking had proved fruitless, except that through a window he saw the child, who seemed to be all right, Mr. Hardy was for giving up the quest. He tells me that he walked as far as the street car tracks, about 200 yards distant, when a renewed impression came to him that he must by all means find out if everything was well inside the house.

With this determination strong upon him, he returned and burst open the back door of the house; and there, on the kitchen floor, lay Mrs. D. in a state of collapse, in a room that was filled with gas from a leak in a rubber tube connecting with the heating stove. It must be explained here that Mrs. D. was in the habit, when alone, of locking the doors to keep out tramps.

Mr. Hardy dragged Mrs. D. out into the fresh air, where she quickly revived, and her first words were "You are an angel sent from God—you have saved my life!"

And certainly Mr. Hardy had played the part of an angel, and perhaps he was only the last one of a long series of angels, each of whom had passed down the message from God—quicker than atoms can pass an electron down a live wire!

The fact that Mr. Hardy's impression, which was powerful enough to take him from his business and draw him for several miles across the town and impel him to make forcible entry into a private house, was first received nearly an hour before Mrs. D.'s trouble began excludes the "broadcasting" theory, and every other species of telepathy.

It seems to me that we are compelled, as is so often the case, to fall back upon the views long held by Spiritualists, according to which the guides, or guardian spirits, of Mrs. D., perceiving the danger at hand, would call on the guardians of the sensitive Mr. Hardy to dispatch their charge to the rescue. And we must suppose that the material link of previous acquaintanceship would make it easier for the guardians to bring the two people together.

It would seem that psychic problems can never be really solved by science; though certain psychic laws may be, and in fact have been, discovered. In every psychic problem there seems to be an element that belongs to another world and therefore is not amenable to laws that govern in mundane science.

Even in the case of purely material problems the most that science can do is to search out proximate causes until it reaches down to the mystery that underlies all phenomena. Thus it will be seen that the fear, sometimes expressed, that science will some day resolve "the mystery of Godliness," and will drive faith out of the world by explaining away the signs and wonders that are wrought through spirit power, is nothing but a false alarm.

For signs and wonders begin where science leaves off, and though they may be commonplaces in another world still they are likely to remain miracles in this. No doubt a line of continuity runs throughout all the worlds, but to follow the line it may be necessary to take up new positions, which positions would in themselves constitute different worlds.

San Diego, Cal.

In all things through the world the men who look for the crooked will see the crooked and the men who look for the straight will see the straight.—RUSKIN.

The A.B.C. of Spiritualism.

GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

FALSE COMMUNICATIONS.

Many people are troubled by the fact that, while some of the communications received through mediums are of value, and even very evidential on some occasions, on other occasions the accounts or predictions are defective, if not absolutely false. It is necessary to remember, first, that the means of communication, the medium's mind, is never quite empty of the medium's personal ideas—the more "vacant" the mind, the clearer the transmission of any outside influence—consequently these ideas are liable to be mixed up with the communicator's intended message. What is called the "subconscious mind" is never idle, it continues to operate at all times the ordinary bodily functions, to which we give no conscious attention; and apart from these actions, it is constantly bringing influences to bear on the conscious mind, and modifying its decisions. In the trance state, it is only the conscious mind which is "asleep," the other is still active, and although it may be without our knowledge, it would undoubtedly be inclined to modify any results which are being passed through our minds by "communication." This subconscious mind can behave in a very freakish manner; to all appearance as if it were an independent personality.

Another point to bear in mind, and one which has a bearing on this question, is that those who are assumed to be communicating are not perfect beings, but human personalities, with most if not all of our frailties; and we have no right to expect that messages from these beings should be more reliable than those we may receive from ordinary acquaintances or strangers. Yet a third point is, that in communicating with discarnate beings, we are not in touch from any sense point of view, it is through an intermediary, who also is not in sensuous touch with them, and only receives the results by mental impression. It is even worse than receiving a message on the telephone, when the voice is not distinguishable, you can only judge the honesty of the message by the evidence produced; and not always then, for the speaker may be impersonating your supposed friend.

Undoubtedly occasions of impersonation through a medium have occurred, but fortunately these appear to be rare occurrences. There appears to be some method of control in these matters, which is not easily evaded; and, especially, if this control is solicited, it is seldom that impersonation can happen. It is more usual in badly-organised circles, where no attention is paid to conditions, and where everything is received without criticism, or any attempt to question the communicator as to his credentials, and it becomes evident to the latter that there is full opportunity for mischief, if he be so inclined.

There are also occasions when the message is not from a discarnate person, but one still in the flesh, and it is a curious fact that these messages are often misleading. Probably these are not intended as messages but are merely the echo of some thought or momentary impression, which has reached an unintended receiver.

It is an intricate subject, and there are so many side-issues that it behoves us to be most particular in discrimination, and even then the message must be submitted to our sober judgment, and accepted or rejected on its merits, and the evidence which may be in the message, or accompany it.

Irene (Transvaal) is in error in assuming that I postulated "mediums" as necessary for Spiritualism in the same way as "Priests" are necessary in Churchism. The comparison was not on the point of fact, except in as far as the medium was concerned, but that the priest was "supposed," by the Church, to be necessary to her activities, as the medium "was" necessary to Spiritualism.

The "photography" simile is not a true one, for the medium is not the operator but the instrument; not the photographer but the camera, so to speak. We can all be photographers of a sort, with training, but we cannot operate without a camera. It is possible that some day, in the far distant future, we may all possess mediumistic powers, even as we may be able to take photographs without a camera, but neither is in the bounds of possibility, at present, as far as we can judge.

Remember that there are mediums, and mediums, and some are kind, self-effacing people, whose only aim is to assist others at great inconvenience to themselves.

However, criticism is welcomed, although space may not always permit a reply in LIGHT. Other subjects will be dealt with in turn.

NOTE.—The Editor invites questions of general interest for this page, under the conditions mentioned on page 221 in the issue of April 5th.

EXPERIENCES IN SPIRITUALISM WITH D. D. HOME

By THE EARL OF DUNRAVEN
(LORD ADARE).

With an Introduction by
SIR OLIVER LODGE, F.R.S.

Reprinted by the SOCIETY FOR PSYCHICAL RESEARCH.

This unique record of Home's mediumship was printed for private circulation in 1871. It has never been published before.

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RAY'S AND REFLECTIONS.

In the "Spectator" lately I read, with some surprise, the statement that Sir Oliver Lodge is an "impassioned investigator of psychic phenomena." It occurred in an article by Dr. J. S. Huxley. Such a description of the attitude of one whose composure and restraint are almost proverbial amongst us, is, to say the least, curious. Had the writer of the article deliberately sought an adjective that would be the *least* appropriate to describe Sir Oliver's standpoint, he could hardly have found one more suitable than "impassioned."

Our last notable visitor from the United States was Mr. Malcolm Bird, of the "Scientific American," of which he was very much the embodiment, calm, observant, analytical, and with an evident desire to be as judicial as possible.

There have been many other visitors in bygone years who came not as investigators of Spiritualism but as exponents and demonstrators. I have vivid recollections of many of them. Generally they were acknowledged leaders in the movement, held in esteem on both sides of the Atlantic. There were also others who might be described (delicately) as "on the fringe" of the subject.

Let us think of such figures as Mr. Silas K. Buster, of Boomville (Ba.), America's Greatest Clairvoyant Delineator, and Mrs. Sadie Swatt, of Skyville (Ski.), the World's Champion Inspirational Trance Medium and Premier Message Bearer (thousands of testimonials), who fretted their little hour upon the stage and then went on to gather fresh laurels at Honolulu or Musquash.

Nor should we forget Mr. John W. Hank who, like a true son of Freedom had a difficulty in finding adjectives sufficiently large and striking to describe his own powers as a seer. Certainly he was entitled to think greatly of himself. I have seen him on a London platform giving clairvoyance that simply electrified the audience, and amply justified the preliminary flourish in which he announced his title to fame as Jahn W. Hank of Cincinnati—the one and only Jahn Hank, greatest of Amurrican clairvoyants, Columbia's Pride and Glory. He certainly "delivered the goods." In a few moments he was revealing the personal lives of various members of the audience with humiliating accuracy. It made some of the people obviously uncomfortable—those with guilty secrets probably. Sudden starts and gasps of surprise showed that Jahn had "got home," in instance after instance. He was vain and blatant, with no pretensions to any sort of refinement, but he had a genuine gift.

I wish it were always so. But some of the visitors appeared to be more than dubious. I recall one lady who arose on the psychic horizon some years ago. Let us call her Mrs. Mamie Mush, of Spoofville (Spa). She came to this country with a kind of psychic waxwork exhibition. It was desirable to attract the attention of the sleepy British Spiritualists to the astonishing character of her phenomena. These were not, as you might say, materialisations—they were etherealizations made by the spirits out of emanations and radiations, a vurry delicate process calculated to hit the public where they lived; and Mrs. Mush wanted publicity. She could produce at her sittings the forms of departed Crowned Heads, Monarchs, Grand Dukes, Imperial Highnesses, and the like. It was a novel séance and she thought the English public would stand for it, at a fee of, say, one dahler per head, five shil'ns o' your English money. I reflected on the kind of publicity I would like to have given to this particular raree-show, but eventually, we decided that it might be wiser to deny it any kind of advertisement at all, good or bad. I heard of it once or twice afterwards. Whether the departed potentates had refused to be put on exhibition nightly, or whether the English public was too dull of vision to see them when they came, I don't know, but Mrs. Mush's séances were reported to be a distinct disappointment. Perhaps the spectators were not sufficiently enthusiastic (let us say) to "see things." It is said that the British people are lacking in imagination. That may sometimes be an advantage!

D. G.

TRAINING is everything. The peach was once a bitter almond; the cauliflower is nothing but a cabbage with a college education.—ANON.

NOTICE:—Corrections to Authors' proofs should reach the Editorial office by Monday morning, otherwise these corrections cannot be made in time for publication.

X Hutchinson X

NEW NOVELS AT ALL LIBRARIES - 7/6

GERALD CRANSTON'S LADY (40th thousand) **GILBERT FRANKAU**

This novel by the author of "Peter Jackson" is now in its 40th thousand.

A CURE OF SOULS (4th Ed.) **MAY SINCLAIR**

"A masterpiece."—*Sunday Times*. "A clever and impressive artistry."—*Morning Post*.

THE TRAVELLER IN THE FUR CLOAK **STANLEY J. WEYMAN**

By the author of "Under the Red Robe," "A Gentleman of France," &c.

MAY EVE **E. TEMPLE THURSTON**

By the author of "The City of Beautiful Nonsense," "The Wandering Jew."

WOMAN TO WOMAN **MICHAEL MORTON and PETER TRAILL**

The story has been a great success both as a play and on the film.

NEITHER DO I CONDEMN THEE **ANDREW SOUTAR**

A story of a man who marries beneath him and finally makes good through another woman.

DAUGHTERS OF THE SEVEN MILE (6th thousand) **ZORA CROSS**

"Vivid Pictures of various phases of Australian life."—*Weekly Dispatch*.

ANNA NUGENT **ISABEL C. CLARKE**

"The story is a good one."—*Sunday Times*. "The book is worth reading."—*Daily Chronicle*.

THE CONSCIENCE OF GAVIN BLANE **W. E. NORRIS**

"In it Mr. Norris is at his best and is most polished."—*Truth*

EVE AND THE ELDERS (2nd Ed.) **WINIFRED E. GRAHAM**

"The Story is skilfully told and unsparingly realistic."—*Daily Express*.

FOOTPRINTS ON THE SAND **P. N. PIERMARINI**

Author of "Life Begins To-day." The story of a man who sacrifices love to fortune.

THE COAST OF FOLLY **CONINGSBY DAWSON**

Author of "The Vanishing Point," "The Kingdom Round the Corner," &c.

THE HEART OF THE OFFENDER **HELEN PROTHERO LEWIS**

Author of "The Silver Bridge," "Love and the Whirlwind," "Like Any Other Man."

A HERITAGE OF DUST **HELEN M. FAIRLEY**

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MESSALINA OF THE SUBURBS **E. M. DELAFIELD**

Author of "The Optimist," "A Reversion to Type." One of these stories is concerned with a girl who does an appalling deed.

OCEAN TRAMPS **H. de Vere STACPOOLE**

By the author of "The Blue Lagoon," "The Garden of God."

THE YELLOW DRAGON **ARTHUR MILLS**

By the author of "Ursula Vanet," "Pillars of Salt."

CHUN YUT **CYRIL WESTON**

The story of an Englishman and his Chinese friend who meet with adventures in quest of their object.

MORRY **ROBERT ELSON**

THE AMBER SUNK **MARY E. & THOS. HANSHEW**

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COMFORT O'CONNOR **T. C. WIGNALL**

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

SOME GOOD COUNSEL.

Our life in the higher spheres of the spirit-world is simplified and made beautiful because all have risen to a grander height of ideals than when on earth. And even in the lower spheres where education is only commencing, a higher standard is set for imitation than in the former life. We fear that the lessons taught by the war are fast being forgotten on earth, and that before long something equally terrible will have to happen before thoughtless and careless people will abandon their lives of luxury and pleasure. We do not advocate the confiscation of wealth, but that men themselves should limit the amount they amass, at the dictates of their own conscience. Very large fortunes seldom do good, and when spent in charity or on philanthropic institutions, run the risk of becoming a mere advertisement of the donor's beneficence. Let those ideals be set before mankind: first, the right sort of moral and really religious education; then the spread of conscientiousness, of love, and of that true and quiet helpfulness which does not seek for praise or reward; and brotherly friendship for all mankind will result. Set a man on his feet where he can walk alone, and you will be doing infinitely more for him than by repeated acts of pecuniary assistance, which only weaken his moral nature and do not allow his real capabilities a chance of proving themselves. These are a few of the ideals we would set before you, but it seems as though nothing could move men from their apathy till they have made the great change, whereby, for the first time, they see things as they really are, and recognise their past errors.—From "The Progression of Marmaduke."

THE COMING OF THE WORLD BEAUTIFUL.

In the evolution of work we find that as the soul gains experience and passes through life after life, it gradually becomes less intent on the making of things, on the creating in matter of objects that tend solely to minister to the body and to material comfort. Man seeks more and more to transform the active and emotional elements in his nature by the creation of that which is beautiful in matter. This is but one aspect of his striving to make more perfect the soul-life of the ages, of the gradual attainment to those qualities which constitute the foot of the Cross. Hence some men work to make the world more beautiful. The artist, if he be a real artist-soul, could no more give the energies of his life to the making of tools for killing his fellow creatures, than could the course of the moon be turned. The Understanding has come, one of its rays is active throughout the life on earth of that man, and he must act as it advises him. The whole human race is evolving towards a stage where the present materialistic and blind waste of force, of skill of hands, of brain activity, will cease, and men will no longer be content to waste lives after lives, and all the opportunities and possibilities of their

fellow creatures in the manufacture of progress-retarding things, which, though they pander to the lower tastes of the body of the unregenerate soul, and though, also, they form channels for brain activity which cannot be stilled, yet, on the whole, do not help spiritual evolution. Then the world truly will be made more beautiful, and man will learn so to use his brain and his hands that he begins to conquer matter.—From "From Soul to Soul," received by L. L. H.

THE CONTROL OF DREAMS.

We shall only be able to enjoy the full value of our heritage in the dream-world when we have discovered how to make full use of our powers of happy dreaming, and have learned to exercise at any rate a certain amount of selection and of control over the nature of our dreams. The mind in sleep, it is often alleged, will always remain independent of our waking thoughts. A philosopher as wise as M. Bergson assumes this to be the case, and bases his dream theories on the assumption; but a long personal experience teaches me that the dream mind is far less independent of our will than is supposed, and that to a degree that is not generally thought possible, the waking mind can and does direct the activities of the mind in sleep. I believe, in short, that we can at will stop the recurrence of "bad" dreams that we dislike or dread, and that we can, to a considerable extent, alter the very nature of our dreams by using in our sleep the same faculty of rational selection and rejection that we use with regard to our thoughts and to our wandering fancies by day. We shall find, when the habit is learned, that we can make desired dreams recur more or less at will, and that we can develop in them certain qualities and powers. Aided at first by a chance dream, and later by certain definite methods of thought, I have been able to free myself from all "fear dreams" by one method, and by another method to make "grief dreams" or dreams of distress powerless to disturb me.—"Studies in Dreams," by Mrs. H. O. ARNOLD-FORSTER.

THE MUSIC OF LIFE.

All nature is vibrating, and there is no such thing as inert matter. The Scientist with his drop of pond water under the microscope finds it full of life and movement. When he has analysed his metal or his chemical down to its basis of atoms he discovers that the atoms themselves are little universes in miniature, all in incessant swing along involved but regular paths, just as are the stars and planets in the high heavens. So that if regular vibration be music, here are the atoms and the stars each making music after their kind, even though it be of a nature which our dull ears cannot hear. We see that there is thus a reality in the music of the spheres, and music is well termed a universal language.—From "Music Makers," by H. ERNEST HUNT.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their view clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to imitate his own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

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Such thorough, practical, and efficient tuition (as a moderate fee is not to be obtained by any other means. All students are personally trained, their work is carefully and competently criticised, and they are guided through the entire course by an authority on public speaking. "Everyone has Something to Say" describes the Course fully, giving details of fees, synopsis of lessons, etc., and indicating the best means of becoming an effective speaker. Send for a free copy of this booklet without delay. It is sure to interest you.

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ANSWERS TO CORRESPONDENTS.

S. ADAMS (Carcroft).—Thank you very much for your letter. Yes, there have been several instances of the kind you mention, and we have given some of them in *LIGHT* at various times. There was, for instance, the case of a well-known contributor to *LIGHT* who was asked by a spirit communicator (a stranger) to approach his friends at a given address and tell them that although "dead" he continued to live, with other comforting words. Our contributor, greatly daring, found the address, rang up the people on the telephone and with great tact passed on the message, finding everything correct. This is one instance out of many.

P. A. HOSKIER (Beckenham).—In reply to your question we know no more than you do, and so simply await announcement in the newspapers of the coming of the New Zealand healer.

A. BENTHAM (Barrow-in-Furness).—Thank you very much. We compliment "Investigator" on his cogent answer, but, as you will observe, we are dealing with the matter by way of Mr. Blatchford's reply.

NEW PUBLICATIONS RECEIVED.

"Royal Magazine." June.
 "The Mystery of Joan of Arc." By Leon Denis. Translated by Sir Arthur Conan Doyle, M.D., LL.D. John Murray. (7s. 6d. net.)
 "La Lutte pour la Métapsychique." By René Sudre. Paul Leymarie, Paris. (2fr. 50c. net.)
 "The Wonders of Lourdes." By John Oxenham. Longmans, Green and Co. (Paper covers, 1s. 6d.; cloth covers, 2s. 6d.)
 "Journal of the Birmingham and Midland Society for Psychical Research." May.
 "The Brotherhood of the Rosy Cross." By A. E. Waite. Wm. Rider and Son. (30s. net.)

MR. HARRY PRICE AND THE MEDIUMSHIP OF "STELLA C."
 —A major portion of the current issue of the "Journal of the American Society for Psychical Research" (May) is occupied by a closely-detailed account by Mr. Harry Price, of the thirteen sittings, held at the headquarters of the L.S.A., 5, Queen-square, with the medium, Stella C. The account is fully illustrated, and is intensely interesting by reason of the descriptions of the ingenious apparatus, most of it designed by Mr. Harry Price, employed to verify the reality of the phenomena. The account has, we learn, made a deep impression on many students of physical phenomena, for the tests instituted are regarded as absolutely "water-tight," and are held to have demonstrated beyond all question the genuineness of the phenomena obtained. Mr. Price is therefore entitled to great credit for the careful and laborious experiments he has carried out in association with a large company of persons, some of them distinguished members of the Society for Psychical Research.

THE "Pictorial Magazine" for 21st June will contain a special article on "What Real Spiritualism Stands For," by David Gow, Editor of *LIGHT*.

MISS MCCREADIE has resumed her meetings at her residence, 6, Blomfield-road, Maida Vale, W.9. Particulars on application.

PADRE PIO.—The Marchesa Alli Maccarani (Florence) writes: "I have twice seen it stated in *LIGHT* that Padre Pio lives near Naples, but I think it may interest your readers to know that this is not correct; he lives in a convent at San Giovanni Rotondo, near Foggia."

You should never say you have an opinion on a subject until you have tried to study the strongest things said against the view to which you are inclined.—CHARLES BRADLAUGH.

A Book to give a sceptical friend is "The Spirit of Irene." It shows how the police were present at the séances, and what they obtained. One newspaper says: "This book will be epoch-making."

3/6. post free 3/9.

W. W. TYLAR, 728, Christchurch Road, Bournemouth.

To Sublet for August—Paddock House, 60, Ridgway, Wimbledon, S.W. 19—for reasonable offer, to tenants who would not object to circles, etc., being carried on during my absence.—Write, Mrs. Leicester Clarke, at above address.

Miss Pearson at home for demonstration every Wednesday, 1st and 3rd, 2/6; 2nd and 4th, 5/-.—105, Hereford Road, Bayswater.

PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free. Weyers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.1.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 1st, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Meads. Monday, June 2nd, 3, Mrs. Self. Wednesday, June 4th, Mrs. Brownjohn.
 Croydon.—Harewood Hall, 96, High-street.—June 1st, 11, Mr. Percy Scholey; 6.30, Mr. F. Bligh Bond.
 Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—June 1st, 11, circle; 6.30, Mrs. Miles Ord. Wednesday, 7.30, Mr. Melton at 55, Station-road.
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 1st, 7, Communion Service, Rev. G. Ward. June 2nd, 8, spiritual developing circle. June 5th, 8, Mrs. Anderson.
 Shepherd's Bush.—73, Becklow-road.—June 1st, 11, public circle; 7, Mr. A. J. McLellan. Thursday, June 5th, 8.15, Mrs. Haddelsey.
 Peckham.—Lausanne-road.—Sunday, June 1st, 11.30 and 7, Mrs. B. Stock. Thursday, 8.15, Mrs. E. Edey.
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 1st, 11, Mr. Wm. Drinkwater; 3, Lyceum; 7, Mr. Ronald Brailey. Wednesday, June 4th, 8, Mrs. Edith Neville.
 Worthing Spiritualist Church, Ann-street.—June 1st, 11 and 6.30, Mrs. Ruth Darby. Thursday, June 5th, 7, Mr. Harper.
 Central.—144, High Holborn.—May 30th, 7.30, Mr. Barbanell and Mrs. Robinson. June 1st, 7, Mrs. Maunder.
 St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—June 1st, 7, Mrs. Barkel. Wednesday, 8, clairvoyance.
 St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. June 1st, 6.30, Service, Holy Communion and Address. Healing Service, Wed., June 4th, 7 p.m.

THE PROPOSED BOOKSHOP AND LENDING LIBRARY.

To the Editor of *LIGHT*.

SIR.—At the Conversazione at Caxton Hall, on the 13th inst., Sir A. Conan Doyle stated he thought there was great need for a Central Book Selling Depot and Lending Library for the sale of psychic and allied literature, and further thought it had the element of developing into an important propaganda centre of Spiritual thought and outlook.

In order that the suggestion may be further considered and to constitute a rallying point for all who may be interested in the idea, I am quite prepared to place myself at their service, and therefore invite such friends to communicate with me at the offices of the L.S.A., 5, Queen-square, W.C., with a view of arranging a meeting and decide what steps can be taken.—Yours, etc.,

E. W. EAGLE.

21, Kellett-road,
 Brixton, S.W.2.

We are informed that the London Central Spiritualist Society are holding a series of open air services every Sunday at 3 o'clock in Hyde Park. The first meeting was held on Sunday, the 18th, the speakers being Mrs. Gladys Davies and Mr. Maurice Barbanell, when Mrs. Davies gave some remarkably good clairvoyance.

BROADCASTING.—The North Midland District Committee of the Spiritualists' National Union at a recent meeting passed a resolution of thanks to the British Broadcasting Company for giving Sir Arthur Conan Doyle the opportunity to broadcast a message on psychic matters.

Lady requires post as Companion Assistant for few hours daily.—Miss Linstead, 93, Haverstock Hill, N.W.3.

Very good Cook; careful manager; middle age; widow; healthy, active; personal character; £50.—Mrs. Nelson, 38, Egerton Crescent, S.W. 3.

Clean your own Suit, Costumes or Coat, easily, perfectly, with our "Magic Cleaner," 1/3 post free; or post it to us with 8/-. All coats rain-proofed. Dyeing, 10/-.—Watkin & Co., Dyers and Cleaners, 7, Barrett Street, Keighley, Yorks.

Earnest Spiritualist (age 23), smart, educated, desires position as traveller, collector, or any position of trust. Lecturer, and Organising Secretary for various churches six years. Excellent references.—M.G., c/o "Light" Advt. Dept.

W. RONALD BRAILEY conducts a select class for Psychic Development every Monday at 7.30 p.m.—only earnest students desired. Drawing Room Meeting Wednesdays, 3 p.m. for Enquirers. Short lectures given under spirit control on "Spiritual Rhythm," "Spiritual and Human Aura," etc., etc. Questions answered. Spiritual Healing Group, Fridays, 7.30.—"Cleveland," Park Parade, Harrow Road, Wembley. Few minutes stations and buses S.W. entrance Exhibition.