MORE ABOUT THE INTERNATIONAL CONGRESS.

(Pages 448 and 452.)

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—*Goethe.* "Whatsoever doth make Manifest is Light!"—*Paul.*

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NOTES BY THE WAY.

"What is Death? To enter into a more exalted sphere, and to make a new step up man's graduated ascent of creation."

—Zschokke.

"The Harmonial Philosophy."

Mr. W. H. Evans has done a valuable work in putting forth in volume form his twelve lectures on the Harmonial Philosophy of Andrew Jackson Davis, for that philosophy is gradually coming before the world as a great source of illumination on the problems of the time. Only those who have carefully studied the writings of the Poughkeepsie Seer, as he has been called, can fully appreciate the great range of his thought and the astonishingly complete philosophy of existence set forth in the five volumes of "The Great Harmonia." The seer gives with crystal clearness the solutions to a multitude of perplexities which have hampered the course of science and theology for centuries. It may well be that his work has been hitherto so little known because the time is not ripe for its full recognition. We agree with Mr. Evans in his remark that—

> As the years go on, the works of the renowned Poughkeepsie Seer will be more and more studied, and doubtless a literature will grow up around his works. It is certain that his worth has not been recognised by the world at large, but as we recede from him in time, we shall see more clearly the proportions of his astounding intellect, and the clarity of his vision will become more and more apparent.

Under the title of "Harmonial Philosophy of Andrew Jackson Davis," the book is published by the Spiritualists' National Union at 3s. 6d. net.

* * * *

Things to Come.

We are hearing a great deal of talk about a coming war that is to be more awful than the last. Many dark hints are given in newspapers about the probable nature of the combat. Especial attention is directed to the fact that the civil population is likely to suffer at least as heavily as the actual combatants. The more we hear and read of these warnings the greater comfort we derive, having observed that public proclamation of coming dangers is the best method of averting their arrival. The great war through which we passed but a few years ago, might, in our view, have been avoided if its full horrors could have been brought home to the imagination of the world before they came to pass. But there was much averting of eyes, much burking of discussion, and much comfortable assurance that these things were too dreadful to happen. But they *did* happen, and their lessons will have been badly learned or not learned at all if anything of the kind happens again. There has been, as our readers are aware, a great concourse of testimony and warning, much of it from psychical sources, concerning a great series of calamities shortly to come upon humanity—upheavals and disasters in the natural world. Of these things we can only speak guardedly, but of one thing we are sure; there is an invincible power at the back of the spiritual evolution of the race. That power, while safeguarding the spiritual interests of humanity at large, will infallibly break and shatter those who presumptuously oppose its course. Truth comes at first as an angelic being, but, being spurned, returns as an avenging fury.

* * * *

The Art of Being Kind

It is a pleasant thing to notice how every now and then one meets with testimony to the kindness that prevails among Spiritualists. There is just as great a divergence of opinion on outside matters, on political and theological points, for instance, as in the rest of the world; but, they are kind and forbear clawing each other for the most part. And again there are great differences of view among them; there is narrowness, prejudice if you will, and want of spirituality and outlook; but still, those are the defects of humanity, and all the same they are kind. Kindness is a law so well observed among them as to excite attention sometimes. This cannot be due to the mere knowledge that we get our deserts on "the other side"; commercial morality does not produce the flowers of the spirit. And it cannot be due either to the fact that so many sensitives are among us, who knowing what it feels like to be hurt, are therefore very careful not to hurt others. A great many are far from being psychic in any degree; and yet they are kind. So, one may conclude that the subject is naturally attractive to a type of loving and loveable people, and if so, so much the better for them and for the world.

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being were a curse,
The Soul of Things feel pain.

Ye are not bound! the Soul of Things is sweet,
The heart of Being is celestial rest;
Stronger than woe is will; that which was Good
Doth pass to Better—Best.

—Edwin Arnold ("Light of Asia").

SPIRITUALISM : ITS POSITION TO-DAY.

By B. M. GODSAL.

From an interesting article by our contributor Mr. B. M. Godsal (of San Diego, Cal.) which appeared recently in the "San Diego Union" we take, with acknowledgments, the following extracts:—

It is sometimes asked what is the idea at the back of Spiritualism—is it a religion, or a science, or what is it? The basis upon which Spiritualism rests is neither an idea, nor an assumption, but a fact—the plain fact of communication between man in the flesh and man from whom death has removed the physical instrument necessary for direct action upon the material world. And Spiritualism is at the same time science, and religion, and philosophy. For inasmuch as it rests upon psycho-physical phenomena, which under proper conditions can be reproduced at any time, Spiritualism is science, and inasmuch as the fact of inter-world communication permits those who are experiencing the consequences of their past earth-lives (whether good or ill) to send back warnings and exhortations to friends still dwelling in the flesh, Spiritualism is religion; and inasmuch as proof of a continuation of life affects all the problems of this rudimentary world, and throws light upon the causes and principles that rule in mundane affairs, Spiritualism is philosophy.

Although Spiritualism, in common with all religions, is founded upon objective evidences of spirit action and intelligence, such as have been recorded throughout the ages in sacred volumes and the lives of saints, nevertheless it is true in a very real sense that what is usually comprehended under the term "Spiritualism" came into being on the last day of March, 1848. Before that date spirit manifestations had been looked upon as either too sacred or too devilish to be made public property, and when coming to ordinary folk had been kept a profound secret, lest worse things befell. For in past ages priests have always monopolised direct intercourse with the spirit world, turning it into a source of revenue for themselves and using it as an adjunct to a mumbo-jumbo worship of their own devising; so naturally they would be jealous of anyone who threatened to encroach upon their prerogative.

But when a girl, eight years of age, living in the little village of Hydesville, N.Y., had made the discovery that a haunting ghost would respond to a clap of her hands; and when her mother, Mrs. J. D. Fox, had made the further discovery that she could get intelligent answers, given by means of raps, to simple questions concerning her family; and when instead of hushing up the matter for fear of a scandal she asked the communicating spirit would he continue to rap out replies if she called in the neighbours, then Modern Spiritualism was given to the world.

For the neighbours quickly responded to the call, and the spirit forces responded to the demands made upon them. And as there was no village despot at hand to place the customary ban upon such proceedings, the press of people drove the mother and two children to take refuge that night with neighbours. And while the manifestations continued for months in the original house, the spirit afflatus was carried by the children to new centres, whence it has radiated to all parts of the civilised world. Thus was Spiritualism born to the common people, from whom it still draws its reserve of strength, proving once again that the unassuming form in which a new truth is embodied serves to hide it from the wise and prudent, and reveals it to babes in learning who are too simple-minded to see things otherwise than as they are.

It is still true that unthinking people derive little else than entertainment from such marvels. And it is unfortunate that so many of our psychic researchers are interested in nothing but the physical phenomena which the spirits themselves deprecate, and against which that high intelligence, "Imperator," who wrote by the hand of the Rev. Stainton Moses, has earnestly warned us, saying that although they are sometimes needed to break through the crust of a stubborn materialism, still if persisted in, to the exclusion of a true spirituality, they lead, in the end, to nothing but deception and confusion.

In the earliest days of the manifestations when enthusiastic believers begged the spirits to grant absolute tests, so that all the world might be convinced willy-nilly, the spirit guardians of the movement replied that while evidence sufficient to satisfy reasonable men of goodwill would be furnished in abundance, still "we will not force this truth upon any man who is unready or unwilling to receive it." And to this day it is clearly observable that while evidences of spirit return are multiplied exceedingly, still it remains true that certain difficulties are always interposed in just such a manner as to make it possible for any individual who is possessed by the spirit of denial to find specious arguments in contravention of the facts. Man is thus given the privilege of remaining in ignorance, as long as he thinks it the better way; and in this manner his freedom of will, his most precious gift from God, is secured to him unimpaired.

While objective phenomena form the *raison d'être* of psychical research, the real purpose they are intended to serve, we are told, is to attract attention, and give proof of authenticity to the subjective phenomena which are the essential part of Spiritualism. That all messages received subjectively emanate from the "other side" is a doctrine that has never been held by Spiritualists, who from the earliest days have recognised that the whole of some messages, and the colouring of all messages, have their source in the recipient's own mind. But to suppose that the entire content of all the messages received derives from the subconscious mind would require of the latter omniscience concerning all things that have ever occurred anywhere. Whereas the facts go to show that the subconscious mind is a receptacle, containing everything that has ever flowed into it through the senses, and that it does not in any case originate.

Querulous souls are apt to ask why the intervention of a medium is necessary to bring, say, a mother in touch with her child in spirit life. The answer is that a medium is not necessary, unless the mother demands objective, sensible evidence of her child's continued existence. Mediumship brings the spirit no closer—quite the contrary; but it invests the spirit with a limited control of material forces, by means of which the spirit is able to give the only kind of evidence that an unspiritual person can recognise. Mediumship is an expedient made necessary by the hardness of our hearts; but when by this means we have been brought to a full realisation of spiritual truth, and have been put in conscious touch with the spirit world, mediumship will have placed us in a position where we can, with advantage, dispense with its services. For spirits very frequently tell us that the closest communion is that which passes from spirit to spirit, and that it is only when we extend towards them our deepest thought that they can best reach us, and most profitably help us. But in order to lift a materially-minded generation out of its present dire predicament, the angels are willing to come down from their high estate, "tangling themselves in the material mesh a moment, whilst they tell us that they live": when more than likely they will be rewarded for their pains with jeers at the modest material result of their endeavours.

The contradictory character of messages received by automatic writing is often cited as proof that they do not emanate from the spirit world. To validate this argument it would be necessary to show that in the next world there exists a greater degree of general uniformity in the conditions of life, and in the beliefs and opinions there entertained, than is to be found in this world. But a moment's thought will convince us that the reverse is likely to be true; and as a matter of fact we learn through the messages themselves that the "many mansions" include a diversity of life far greater than any that mortal man has either experienced or imagined. And even the little world we live in finds room for both optimists and pessimists!

Spiritualism is strengthening the foundations of Christianity, and is re-establishing the truth of the gospel narrative in minds that have been too critical to accept it upon flimsy historical evidence. And touching Jesus the Christ we are told that respect for his teachings is the only true respect we can pay to the teacher; and that it is contrary to the instructions and the example of Jesus himself to put him in the place of God the Father, in worshipping whom alone can men of all nations and religions pray together in harmony. But no finality is to be found in the teachings of Spiritualism, which is progressive in character so that no man is entitled to define its religious tenets: but only to state his own position.

While there are people who accuse Spiritualism of beng subversive of existing religious systems—which is true as regards their outward forms, there are others who complain that it tells them nothing new—which also is true as regards its ethical content, for we may be sure that God has never left mankind without witness of His truth. But in a changing world the one and only truth needs restating at intervals or, as W. T. Stead wrote recently

to his daughter's hand, it has to be "re-edited" about every two thousand years.

Those who demand objective and tangible results complain sometimes that Spiritualism cannot be turned to some practical use. And it is true that the spirit forces do not lend themselves to be used for so-called "practical" purposes (a term not intended to include the healing of sickness—work often performed by spirits in a manner truly miraculous). Whether it be that the lower spirits who are effusive in tendering their services are too ignorant to command success, and the higher spirits are unwilling to interfere with the normal development of mankind, the fact remains that anyone who expects celestial asistance in detective work, or in the making of money, or even in the gaining of scientific knowledge by a short cut, had better leave Spiritualism alone. It is true that sporadic cases are recorded where spirits have proved their ability to give material assistance, but there is reason to believe that such cases are given merely as evidence of spirit existence. It was so, at least, in the case of our great exemplar, Jesus, whose power was never directed to material ends—other than healing, though on occasion it was used for such practical purposes as the miraculous taking of fishes, and the making of wine, and the multiplying of provisions. But the practical people of to-day who are so anxious to exploit spirit power are of a somewhat different sort from those who, aforetime, received the loaves and fishes; for the modern practical person would hardly go hungry to follow a prophet into a desert place!

But there are as many phases of Spiritualism as there are facets to human nature, for the one is in correlation with the other; and to touch on all of the phases would be to write a history of the human soul. While the churches are calling out for a new revelation, they despise that which is offered them—as of old. Which of the prophets did the ecclesiastics of their day not stone? They who teach the resurrection of the dead are shocked when proof of what they teach is forthcoming from without the pale. "Why should it be thought a thing incredible with you, that God should raise the dead?"

Orthodox scientists also are exasperated when their attention is called to evidence derived from sources which in a bygone century the hierachs of science publicly branded as "superstition" and "old wives' tales." But happily a way has now been found by which the more open-minded scientist, while maintaining his self-esteem, can rise by easy gradations from unqualified denial, through an expressed belief in telepathy, to a recognition of the physical phenomena "without the humbug of spirits," and thence upwards by way of Spiritism, to a full and avowed acceptance of Spiritualism!

The facts which go to create this natural foundation are vouched for to-day by many scientists, notably by Charles Richet, a physiologist of the highest distinction. It is true that Richet himself does not postulate the action of spirits, but then Professor Richet possesses a highly trained mind, which is capable of concentration upon physiological facts without going immediately into their ultimate cause. And in crediting the human mind with mysterious powers acting outside of the body the scientist ends by making the mind independent of the body, and a spirit in fact if not in name. So whether we begin with a revelation of spirit and work downwards to phenomena, or whether we begin with phenomena, and work upward to spirit, the result is the same.

The fact that Spiritualism deals directly with the interaction between spirit and matter argues it the final phase of religion—seeing that nothing can ever come between it and the sources of religion. And to say that everybody is not ready to enter upon this final stage is not saying anything against its immediate promulgation; for if every advance in human thought had been compelled to wait until all the world was ready to receive it, it would still be waiting.

PRAYER IS CREATIVE.

Prayer is not merely the asking for something you wish to attain. It is much more than that, and, because it is so, it should receive more careful consideration than it has yet received.

What you have to do in order to make prayer a power is to cast aside the temporal and fix your mind and spirit on the eternal. When you do that you find that many things you would have included in your prayer drop out from the very incongruity of their presence, and the greater and wider issues become to you the focus of your creative powers.

For prayer is really creative, as the exercise of will, as seen in our Lord's miracles, such as the Feeding of the Five Thousand. And when prayer is offered with this conviction, then the object is created and the prayer is answered.

That is, the objective answers to the subjective in such a way that an actual creation has taken place.

This does not happen when the prayer is wrongly directed. Then the projection of the will glances off at a tangent, and the effect is only proportionate to the scattered rays by which the objective is touched.

—From The Vale Owen Script.

THE MESSAGE OF SPIRITUALISM TO THE AGE.

By H. Ernest Hunt.

In this present crisis of the world's history, and when the destinies of this our own nation are poised upon the knife-edge of circumstance, it seems that there is only one message to be proclaimed. This is the call of the prophets of all ages, the call to Repentance, the call to a change of heart, of outlook, of viewpoint, and consequently of conduct.

The eternal duality of things provides us with the opportunity of choice between good and evil, God and the forces of evil, love and hate, Spirit or Matter. Without that choice we could have no responsibility and no progress. We may choose love and the things of the Spirit, and from the wisdom of our choice we shall learn. Or we may choose the worse, and from woes innumerable we shall learn. Either way we learn; but by co-operating with the vast forces of evolution we save untold ages of time and unfathomable deeps of suffering. The choice is ours.

This is the simple issue to be broadcast to the world to-day. It more than concerns all, in it the destiny of each is most particularly involved, and though we may refuse to face or recognise our individual responsibilities yet none can escape them. We may not indeed breathe slaughter or advocate red ruin, but we may nevertheless advance those wild forces by indifference or blindness, by selfishness and hate. Even Lenin, that mad visionary, was urged and driven by some ideal of betterment; so too are the wildest of wild men to-day. Their final and fatal fault is that they think that such advancement lies upon the road of material adjustment; they are only too well aware of the malady, but ignorant as to the diagnosis and cure. Therefore, the double responsibility is laid upon those who have received the knowledge of Spirit, of acting out their wisdom and helping the less wise.

Our credo, which we build from contact with life, is based primarily upon our idea of ourselves. If we deem ourselves bodies, holding that the demonstration of the soul is impossible and unreasonable in the light of the complete accomplishments of prestidigitateurs or the sneers of an out-of-date Science, then we seek for the things of the body. Here our aims at once become diverse and selfish, meeting with opposition, leading to strife and hatred on the individual scale, and warfare on the national. The whole drama is being played upon England's stage to-day for all the world to see. The disintegrating power of hatred is shown on the daily slow-motion picture so that we may watch its developments. Very interesting, we may say; but what are we going to do about it?

The one priceless possession and dower of the Spiritualist is that he has been vouchsafed the knowledge that he is a spirit; that life is not bounded by a few score years, nor eternity reached by the little wicket-gate of death. Hence he takes the viewpoint of Spirit, watching the cosmic law of Progress ever at work, seeing men learn, some with wisdom and the open heart, and others with bludgeonings, rebellion, bitterness and pain. He knows but little more than these, but that little tells him that through our own goodwill or bad we are shepherded at long last into the path of progress, into the willingness to learn, into the acceptance of Spirit and the voluntary renunciation of the delusions of Matter.

This to me is the heart of Spiritualism; this or that psychic episode may have academic interest and weight; even a Temple must be builded of stones, but do not let many stones divert us from the message which the Temple should proclaim. The message is to all men of goodwill to cast their weight and influence to-day upon the side of Love and so to sterilise hatred. But love is active, unselfish, kindly, tolerant, humble: and none so wild but that its echo and fragrance are deep-buried in the heart. Even wild men love their children and have been sweethearts. But the iron of an industrial age has eaten into their souls, the hammering of circumstance has given the edge of their activities a keen enough temper, and ugly passions have been roused.

There has been little to call to that slumbering soul, little enough appeal to reason and enlightenment; who indeed has ever heard of an humble worker being a spirit and being treated as such? My dear Sir!—you say—you are asking too much; do I not pay Trade Union wages? Yes, my friend, I have no doubt you do, but even Trade Union wages cannot pay souls. Spiritual things must be spiritually discerned, and then recompensed in the spiritual coinage of kindliness, sympathy, and human interest.

Let us teach the wide world that its disease is spiritual starvation, that being spiritual it needs food for the spirit. When we can partake of the food of co-operation and kindliness, as spirits, much of our material hunger will be allayed. When the violent pangs are abated we shall be in better mood to meet all our difficulties. But Royal Commissions, Orders in Council, D.O.R.A., Acts of Parliament, or Trade Union Regulations are no final solution. The ultimate goal is the general acceptance of Spirit as the basic element of humanity, and the consequent evolution of a state of society which has as its avowed and open end spiritual development and growth.

GABRIEL DELANNE.

PAPER READ AT PARIS INTERNATIONAL CONGRESS.

M. GABRIEL DELANNE (born in Paris, March 23rd, 1857) is a renowned figure in the ranks of French Spiritualists. He directs the well-known journal *La Revue Scientifique et Morale du Spiritisme*, and is the author of the following works:—"L'Amé est Immortelle," "Le Spiritisme Devant la Science," "Recherches sur la Mediumnité," "La Reincarnation," "Les Apparitions Materialisées des Vivants et des Morts," 2 vols. (an important book which unfortunately is in no public, Spiritualist or psychic library in England, though it is to be found in the British Museum), "L'Evolution Animique," and "Le Phénomène Spirite."

His interesting and eloquent Paper (read in his absence), a brief extract from which appeared in LIGHT last week, raises the original and intriguing question of the possibility of eliminating the human medium. There is also a shrewd thrust at the devotees at the shrine of the Subconscious Self.

He said:—

It is a source of infinite regret to me not to be able to attend in person this plenary gathering of the first Congress of the Spiritualists' Federation of the entire world. It would have been a very great pleasure to me to greet in the name of the Union Spirite Française the delegates of all the nations who are to-day gathering to continue the work of Spiritualist propaganda and regeneration.

After the heroic period in the United States, when Professor Robert Hare, Professor Mapes, the great Judge Edmonds, and Robert Dale Owen took the initiative in really scientific research, came numerous well-qualified individuals, among whom stood out Professor Hyslop and Richard Hodgson, who brought us the precious aid of their unimpeachable logic.

Then among our neighbours beyond the Channel we find a brilliant phalanx comprising Alfred Russel Wallace, Sir William Crookes, Cromwell Varley, Professor De Morgan, Sir William Barrett, Sir Oliver Lodge, and finally Sir Arthur Conan Doyle, whose presence amongst us we greet with joy.

In Germany we have the names of Zöllner, Weber, Fechner, Ulrici, and Carl du Prel, joined to those of Boutlerof and Aksakof, in Russia, and Lombroso and Bozzano in Italy, in affirming the authenticity of the phenomena, and their purely Spiritualistic interpretation. This was powerful aid, and thanks to this aid we have constantly seen the number of our adepts increasing. The small isolated groups multiplied, and as the number of Spiritualists increased, little by little was felt the desire to know each other better. First, national gathering took place, and these afterwards increased their field of activity by convening the Spiritualists of other nations.

In my long career as a militant, I have very often had the opportunity of attending Spiritualist Congresses held in different countries. In 1884 Spiritualist delegates from many parts of the world assembled in Brussels. Then in Paris in 1889 we had the pleasure of observing the progress made in our great cause, a record of which appeared in the Transactions published at the time.

In 1898 I was the delegate of the Société Française d'Etudes des Phénomènes Psychiques to the Spiritualist Congress in London, where I had the pleasure of making the acquaintance of the great scientist Alfred Russel Wallace, who was one of the first to have the courage to proclaim the incontestable genuineness of Spiritualistic phenomena. Again, in Paris, in 1900, and in Geneva in 1913, Spiritualists gathered together from various countries.

Thanks to the untiring tenacity of its adepts, the phenomena upon which Spiritualism rests, and against which a conspiracy of silence was so long organised, have finally arrested the attention of an ever-increasing number of independent scientists, who have not feared to brave the ostracism of the official world.

The daring, however, did not go so far as to adopt our formulae. They believed it necessary to change the names adopted by us, and under the title *Metapsychism* they endeavour, while recognising the indisputable reality of the facts, to explain them materially by new properties of the human brain.

These are vain attempts, for the phenomena of telepathy, of vision without the aid of the eyes, of premonition, are psychical phenomena, which act not only without the aid of senses, but also outside and beyond the conditions of time and space, which ineluctably govern inert or organised matter.

Thus, is there anybody who cannot see that their famous Subconscious Self is nothing but the human soul, the name of which seems to frighten them so much? Moreover, the metapsychists pass over in silence the most embarrassing facts, such as those arising from *the separation of the two parts* of the human being, whereas these facts leave material traces of their objectivity.

Let us not, therefore, be frightened too much by these psycho-physiological interpretations, which cannot but be temporary. They are necessary stages which to-morrow will inevitably lead all those who are sincere, from primitive incredulity towards the recognition of the individuality of the thinking principle of the human soul, and consequently, of survival after death.

This is confirmed directly by the innumerable proofs of identity which we have carefully verified, obtained by the table, by writing, by insight, by incorporation, and finally, by means of materialised apparitions, the objectivity of which has been rendered incontestable, not only by photography, but also by finger prints and moulds, which remain as permanent evidence of the genuineness of these momentary resurrections of our dear departed ones. All vain quibbles are of no avail against sure evidence directly emanating from the world beyond, where life is more real than in this world.

However, if we have attained certainty regarding the spiritual world, and the possibility of setting up connection with it, it is no less true that we are still profoundly ignorant of the scientific conditions which permit of such communication between the two worlds. We, of course, know full well that a medium is necessary, from whom a source of energy emanates which is used by the invisible being in order to act upon matter.

Furthermore, we do not know whether the conditions of environment, such as heat, light, and electricity, do not sometimes play a preponderant part, either in favouring or in hampering these manifestations. It would, therefore, be of the greatest importance to place on the Order of the Day the study of this energy, which may, for the time being, retain the name of Psychic Force, which Crookes gave it.

For my part, I would like to repeat a suggestion I gave at the Geneva Congress, namely, to compare mediumistic effects with the phenomena of radio-activity, for there are remarkable analogies between them.

It would be of supreme interest to organise a series of experiments in which radio-active sources of energy would be placed at the disposal of the invisible operators, who would be asked to use them in the same manner that they employ psychic force. Suitable receivers might be used, and if by this process we succeeded in dispensing with human mediums, we should at one stroke eliminate the errors that now too often vitiate communications, owing to auto-suggestion from the medium.

Also, in these special researches, we should not fear to ask the invisible world for all the necessary information. Let us not forget that the phalanx of great scientists, whose names I have mentioned, continue from the Beyond to take an interest in our work. Let us call upon them with all our might to preside over our work.

May they inspire us. May they show us the road by which we can progressively attain the reform of present-day mentality which is so necessary.

Finally, let us appeal for divine benediction on our work, since therein lies all power, all science, all justice, all kindness, and all love.

A RUSSIAN LEGEND.

An ancient legend exists in Russia relative to a pavilion situated 35 kilometres from Petrograd, which, belonging to the estates of the Imperial Court, was in former times the scene of the assassination of the Emperor Peter III., the responsibility for which rested on the brothers Orloff, who had as an accomplice the Czar's wife herself.

The Empress, after a banquet, proceeded to this pavilion, to hunt for some important State documents which had remained there forgotten since the death of Peter.

The old caretaker tried to dissuade her, as he believed the place to be under the influence of malignant spirits. The Empress, forced the door, and shutting herself in the library, sought in vain for the documents. Suddenly a very cold breeze enveloped her and she saw, in terror, a man who was no other than Peter III.

The apparition after reproaching the Empress for her act, announced that the time would come when the Romanoffs would be overthrown and that then, for the last time, he would appear in the same place. The Empress threw the key of the pavilion into the Neva and compiled a memorandum of the occurrence, which is safely preserved in the Archives. On the 10th of July, 1917, a flash of lightning during a storm, set fire to the pavilion, and in the flames appeared the phantom of Peter III., and at the same time in Ekaterinburg, Nicolas II. and his family were murdered.

—From "REVISTA AURORA" (Chili).

MISS H. A. DALLAS has just published a very useful little tractate, "The Value of Studies in Psychical Research." It puts into concise form some of the salient points of the subject and its relation to the facts of everyday life, and gives some quotations from leading writers and thinkers showing the importance of the study, especially in connection with the question of the Hereafter. The price is 4d., or 4½d. post free, from the author, Innisfail, Crawley, Sussex.

LETTERS TO THE EDITOR.

"SLEEP TRAVELLING."

SIR,—May I add more evidence to help to verify the fact that spirits can leave the body for a time and operate here or on another plane?

A recorder who was taking notes for me with a medium, I being in Hampshire and she in Birmingham, sent to me a script in which there was the description of two friends, one of whom had passed over. These two, who were soldiers, had won the M.C. in a concerted action at the front. The friend on this plane was a cousin of my son David, who was at the time acting as the control of the medium. When the script was given this man was in Australia undergoing an operation for appendicitis and was said to be in extremis; his mother in England had a cable from her business man the same day in which the script was given, and she immediately telegraphed the grave news to me, asking me to pray for her son. In the cable the son was called "Geoffrey"—it was his name, but not the one used by the family; it was, however, the name used in the script in connection with his friend Eric, whose name was *not* given.

A few months later Geoffrey had to undergo a further operation, and the same medium on that date got the impression of an operation for appendicitis.

The first script contained a message to "Geoffrey's" mother, a reassurance as to his beliefs, also it repeated a charge given by the soldier and passed over to his friend "Geoffrey": a letter was at this very time on the way to "Geoffrey's" mother in England written by him with regard to moral obligations and belief, and had he died, the charge he held for his friend would have had to be passed over to someone else. Its nature was definitely stated.

Now, did the boy under the anæsthetic come out of the body in Australia to the medium in Birmingham in order to help his mother in her possible sorrow, and to get someone to fulfil his own charge? I feel that he did. "Geoffrey" was described by the medium as being present.

My son David comes in direct voice through Mrs. Osborne Leonard, and brings with him another spirit, "Rosalind." These two have often taken me away at night to parts celestial, especially to gardens and mountains. The atmosphere there is different from ours; the flowers glow and sparkle, and have auras, and they can move singly or in group form; the mountains are vast, the valleys deep down, and the mists take on exquisite colour; thought becomes sublime, one cannot put it into our language. There is indeed an earthly verse which somewhat expresses it to me: "To wing your way from star to star as far the universe flings its flaming wall." But it is not only to the other plane that these two test workers have taken me, but to places on this plane to help with their work among the sick and children. One night I was brought to London and shown a dusty Park Corner and London children playing around with no aim and no "garden of their own." They needed care, and for some time we played with them. Then I was taken across the street to a morgue where there lay a mother and a babe. My guide said to me: "This is your work—to prevent this," and I awoke.—Yours, etc.,

MAY MCCONNEL.

31, Gledhow Gardens, S.W.5.

THE REINCARNATION THEORY.

SIR,—The following I translate from the Italian magazine, "Reincarnazione," which in its turn it reproduced from the "Revue Spirite," the case being, I think, remarkable enough to bring to your notice.

The Indian paper ("The Rangoon Times") some while back mentioned the curious fact of a boy, living at Meiktilla, and born of humble native parents, bearing all the physical characteristics of a European child, having fair hair and complexion and blue eyes. Beyond this, however, was the far more extraordinary circumstance which occurred when he was only four. One day he greatly startled his mother by saying he had been Major Welsh, of the Border Regiment, dead many years before and now once more returned to earth. He accurately described Major Welsh's one-time abode and other localities round about, which he could never have seen. His mother, much agitated, called in some neighbours, but before them all the boy obstinately maintained scrupulously all he had said to his mother, adding that in his former existence he had been drowned in a lake (which he described) during a night in March, 1904. In fact, Major Welsh, a Mrs. Reade and Lieutenant Quintan, all lost their lives in that manner. There seemed no doubt in the minds of those present that the case was one of re-incarnation, the doctrine being an article of the Burmese religion.

Yours, etc.,

CLAUDE TREVOR.

17, Lung-'Arno Torrigiana,
Florence, Italy.

SPIRITUALIST COMMUNITY SERVICES.

SIR,—The Spiritualist Community Services, with the Rev. G. Vale Owen as Leader, are re-commencing on Sunday, October 4th, in the Grotrian (late Steinway) Hall, 115, Wigmore-street, and the Committee would be grateful if they might, through the hospitality of your columns, ask for volunteers for the Choir for *the morning services at 11 o'clock*. We need both men's and women's voices, and if applicants will kindly communicate with the Organist and Choirmaster, F. Armstrong, Esq., 32, Fitzjames Avenue, W.14, he will apprise them of the date and place for choir practice.—Yours, etc.,

M. A. ST. CLAIR STOBART.

A TESTIMONY TO SURVIVAL.

BY A MEDICAL MAN.

J. S. B. writes:—

In LIGHT of May 23rd I recounted, at second hand, certain psychic happenings as illustrating "The Comedy and Tragedy in Phenomena." I claim but little personal experience in this field of research, and I think it deplorable that the most dogmatic, and would-be destructive criticism so often comes from those whose first-hand experience is either very limited or altogether lacking.

The published reports of mediumistic phenomena are now so voluminous, and vary so much in evidential value, that I suspect the editor keeps a special gauge or delicate balance, by which to weigh or measure all such matter before presenting it to a scoffing world. I submit the following account of a séance held in my flat on July 23rd to these same tests.

The sitters consisted of my wife, her sister, niece, and a lady friend. The medium, Mrs. W., is well known to my sister-in-law, who lives opposite to her. She is a simple, honest soul, and free from all guile—long may she remain so! She delights in neighbourly acts of service, is no highbrow, nor exempt from daily toil. Her psychic "gift" is often a puzzle and embarrassment to her. If she asks her kindly and prosaic husband: "What's the matter with me?" he replies with mediœval alacrity: "You're a witch." In a previous sitting I formed the opinion that she was both clairvoyant and clairaudient.

Her guide, though black, would seem to be anything but a black magician. She constantly senses his presence, and is assured by him that she and her little circle of friends are his especial care; that they have opened an avenue through which help, comfort, and guidance can reach them. We will call him "Uros."

Although not present at the sitting under review, I had a very full report from those who were. Much that occurred was, owing to personal factors, lacking in evidential weight. The most appealing manifestation occurred quite unexpectedly, and seems too evidential to be explained in terms of telepathy, etc. Shortly after a comedy turn, Mrs. W. suddenly directed her gaze to the end of the room, and whilst keeping it fixed, told my wife that a figure in clerical garb had his eyes fixed on her. "Who are you, friend? Do you recognise anyone here?" asked Mrs. W., and promptly through her came the answer, "I am the Rev. H——n." My wife, momentarily taken aback, asked through Mrs. W.: "Is Alice with you?" "No," came the reply, "She has passed to a higher sphere." With this the vision faded and the sitting ended.

Now Alice and my wife had been intimate friends and fellow "sisters" in hospital life. She passed over some twenty-five years ago. The rev. H——. was her brother-in-law, and conducted the funeral service, and five years later followed her. My sister-in-law knew Alice but not the clergyman. To the rest of the sitters they were quite unknown; nor were they present in the thoughts of the sitters. Mrs. W. had never heard of them, and the Rev. H.'s name was quite uncommon—an important point. I assign no evidential value to the fact that he acknowledged that Alice had entered a higher sphere than himself; for transition does not transmute a gentleman into a cad. Moreover, she had a five years start, and was a beautiful character, as my wife well knew.

It may be urged that Mrs. W. was merely in touch with the Rev. H.'s "Astral Shell"—the discarded garment of the advancing spirit, which, we are told, retains for a period the memory and experiences of its late tenant. But the latter must have *survived physical death* or he could not have possessed this more subtle body.

The medium and sitters were rather surprised that no homily, or description of his state and surroundings was vouchsafed to them by the excarnate one. I look upon this reticence, however unusual, as a sign of his wisdom. For he may have learned ere this that "the touch of a vanished hand, the sound of a voice that is still," constitute a spiritual dynamic more potent than many sermons.

LIGHT,
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"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

TRAVELS IN DREAMLAND.

The question whether during sleep the spirit travels in any actual and literal sense is not new. It has been debated many times, and it is evident that the discussions have not been fruitless; they have cleared the air, so to speak, bringing us to a recognition that the time and space terms of physical life have but a limited application to other-world conditions. That they have no application whatever we should not like to say, because when the two worlds come into close relationship it is evident that there is a mingling of conditions. We cannot use exclusively the terms of one or the terms of the other. This would be our reply, for example, to the claim that the measurements in miles given by some writers when describing the distance between the earth and the spheres or zones of the spirit world are "materialistic" and impossible. It all depends from which point of view the subject is approached.

On this question of dream-travelling we find a specially interesting statement in Mr. Dennis Bradley's "Towards the Stars," page 281. It is a reply by Johannes to the question put by Mr. Bradley whether it is true that "a great number of people do actually and consciously function in the spirit world during the time when the physical body is sleeping on earth." Johannes replies:—

> Yes, it is true, but not quite as you probably think. In deep sleep it is not uncommon for human beings to pass over here and even to hold communion with those they love, but you must not imagine the place in which they meet is the same as the sphere in which the departed souls live. It is a meeting-place. . . . a "between-place," as it were, where the atmosphere is not impossible for either the dead or the living. This meeting and communion is not quite as you meet and commune in your sphere.

This carries out the idea of a neutral or border region belonging neither to this world nor to the world beyond, but partaking of the conditions of each. It suggests, too, that when the discarnate spirit and the incarnate spirit meet each is a little out of his proper habitat and, as we have said, there is a certain mingling of conditions. The "meeting-place" may be more truly called "the meeting-state." But to return to Johannes. He continues:—

> In sleep the communication is very much nearer than that between you and the dead. It is clearer and more convincing and when this occurs it refreshes the sleeper. But it is not actually meeting in your sense, it is spiritual communication—the communication of minds discarnate for the moment, for in sleep you are frequently discarnate. It helps you when you pass on here. The experience is not entirely new, and as in life you are sometimes conscious that something is not entirely a new sensation, so when you die you find that the sensation is not entirely new. You have been without the body before, in sleep.

This may not be altogether clear to some readers, but it is exceeding suggestive. It suggests that travelling in sleep is more a mental than a bodily matter—even if by bodily we mean the spiritual body. It provokes the reflection that while for all practical purposes we may say that in sleep we have gone forth and travelled here and there, we must not push the physical interpretation of such experiences too far. We have travelled in one sense, but not in another. In everyday life it is quite understood that a man is only present at any place where he is bodily present, but whatever distant regions we visit in sleep we certainly do not take our bodies with us; they are reposing in their beds.

The complications that come when considering the question are clearly the result of the fact that we are living in two worlds at once. We are at once physical and spiritual beings. Some live more in the physical world than others and probably their dream-travels are few and slight. Just how the matter appears from the standpoint of a discarnate being, we shall never quite understand until we become discarnate beings ourselves.

SLEEP AND THE SUBCONSCIOUS.

"Spiritual Radio," by the Most Reverend F. H. Du Vernet, D.D., late Archbishop of Caledonia, B.C., and Metropolitan of British Columbia (Elliott Stock, 1/6), contains many excellent ideas in connection with the creative thought, creative energy, divine healing and the like. From the twelfth chapter we select for quotation the following:—

> Our subconscious mind is the store-house of myriads of forgotten memories, as well as the power-house of pent-up emotional energy. It never ceases its activity day or night, and it is in constant touch with our sympathetic system which controls the involuntary actions of our vital organs.
>
> The best possible time to get an idea in our conscious mind into the stream of our unconscious vital energy is just as we are relaxing into natural sleep.
>
> Drop the idea of abounding health and overflowing happiness in your mind and sleep over it and you will awake in the morning feeling fresh and well, bright and happy.
>
> Drop an unsolved problem into your mind with a prayer for guidance and sleep over it without a care or worry, and in the morning it will be solved. Buried bits of wisdom have probably been brought together in the night.
>
> Drop a thought of the Spirit of Christ into your mind and sleep over it, and you will awake in the morning anxious to be of some service to others.
>
> Drop a thought of Divine Energy into your mind and sleep over it, and you will arise strong in the strength which God supplies.
>
> The trend of contemporary psychology is towards the opinion that it is in the depths of the subconscious mind that the finite and infinite meet.
>
> If this be so then we begin to dimly understand how all through the ages, in quiet and receptive moments, whether awake or asleep, God has been able to speak to the souls of men.

FROM THE LIGHTHOUSE WINDOW.

More than once has Sir Arthur Conan Doyle had to counter the allegation that his interest in Spiritualism dates from the death of his son in the war. The correspondent of the "Daily Express" at the Paris Congress put the question directly to him, and was answered:—

My interest in Spiritualism dates from 1886. I was on my way to deliver a lecture on Spiritualism the very evening news of my dear son's death came to me. I delivered my lecture, and the audience knew nothing of my personal grief. I could not have done so had I not possessed at that time absolute proof of a life hereafter. Since then I have often communicated with my son.

* * * * *

Jerome K. Jerome's "Confessions of a Humorist" in the "Strand Magazine" for September, has some good stories of Sir Arthur. Here is a biographical bit:—

Conan Doyle used to be another tremendous worker. He would sit at a small desk in a corner of his own drawing room, writing a story, while a dozen people round about him were talking and laughing. He preferred it to being alone in his study. Sometimes, without looking up from his work, he would make a remark, showing he must have been listening to our conversation: but his pen had never ceased moving. Barrie had the same gift. . . . A vigorous family, the Doyles, both mentally and physically. I remember a trip to Norway with Doyle and his sister Connie; a handsome girl, she might have posed as Brunhilda. She married Hornung, the novelist. Another sister married a clergyman named Angel, a dear ugly fellow. They lived near to us at Wallingford, and next door to them lived another clergyman named Dam. And later on Dam was moved to Goring and found himself next door to a Roman Catholic priest whose name was Father Hell. Providence, I take it, arranges these little things for some wise purpose.

We had a rough crossing to Norway. Connie Doyle enjoyed it; she was that sort of girl; it added to her colour and gave a delightful curl to her hair. She had a sympathetic nature, and was awfully sorry for the poor women who were ill. She would burst in upon them every now and then to see if she could be of any help to them. You would have thought her mere presence would have cheered them up. As a matter of fact, it made them just mad.

"Oh, do go away, Connie," I heard one of her friends murmur, while passing the open door; "it makes me ill to look at you!"

* * * *

Sir Arthur Conan Doyle's Spiritualistic story in the September "Strand" touches upon the psychic dangers referred to in Mr. Martin's warning to Houdini:—

"The sitters had better just take their own places," said the medium. "If you can alternate the sexes it is as well. Don't cross your knees, it breaks the current. If we have a materialisation, don't grab at it. If you do, you are liable to injure me."

The two sleuths of the Psychic Society looked at each other knowingly. Mailey observed it.

"Quite right," he said. I have seen two cases of dangerous hæmorrhage in the medium brought on by that very cause."

"Why?" asked Malone.

"Because the ectoplasm used is drawn from the medium. It recoils upon him like a snapped elastic band. Where it comes through the skin you get a bruise. Where it comes from mucous membrane you get a bleeding."

* * * *

The American magazine, "Life," in a recent number, gives a hint to Houdini that we pass on to would-be "exposers" of materialisations generally. It is from E. S. Martin:—

Houdini exposed a fake psychic the other day by flashing an electric pocket light in her face after other lights had been turned off. The medium fainted; that was all. If she was a bogus medium the sudden light would not hurt her, but if she and her performance were of a more valid quality and she were diffusing the substance called ectoplasm, as some mediums seem to do, a sudden flash of light, so the experts say, would act something like a sudden kick in the stomach and would make the medium ill and might kill her.

Some kind soul with sympathy for enthusiasts ought to warn Houdini of the risk he runs of producing a fatal accident in his zeal for exposure.

* * * *

Many newspapers are giving favourable notices of the Rev. C. L. Tweedale's book, "Man's Survival After Death," quoting from it rather extensively.

The correspondent of the "Morning Post" at Paris, writing on the 8th inst. about the Spiritualist Congress there, says:—

To-day the hall in which the Congress meets was again filled to the utmost limits. There can be no question as to the interest, whether genuine or merely inquisitive, which induced people to flock to the meetings of the Congress. The delegates speak in turn without regard to race or nationality. Dr. Shields, an American negro, who claims to have converted 1,900 members of his own people to the Spiritualist creed, and Rishi, who has been preaching the new faith in India, were the most prominent speakers to-day. Rishi stated among other things that he received a month ago a delegation of Buddhist priests from Lhassa bringing a letter from the Grand Lama in which he asked for information about the new creed.

* * * * *

E. E. Dudley, in "The Banner of Life," ends a column report of a "Margery" séance with these pertinent observations:—

When one meets a mechanical engineer from Texas, a judge from Connecticut, and a business man from New York, all of whom have come to Boston for a few sittings with "Margery," it is proof that there is a spirit of earnest inquiry into the reality of psychic phenomena which is permeating the whole country.

It would appear that the weird explanations and improbable hypotheses advanced by our eminently professional explainers of psychic phenomena neither deter the intelligent members of society from investigating nor prevent them from forming their own opinions as to the facts of this mediumship.

* * * *

From Sir Almeric Fitzroy's much-quoted "Memoirs," we cite the following dream-incident:—

An extraordinary incident occurred in connection with Sir J. Fergusson's death [in the Jamaica earthquake of 1907]. Charles Fergusson (now Governor-General of New Zealand) was on his way up to London by the night express when, in a most vivid dream, he saw his father killed in an earthquake. So strong was the impression that for the greater part of the journey his mind was occupied with revolving the consequences and estimating what he would have to do. . . The first thing the following morning he was called to the telephone to hear from his servant the announcement of his father's death.

The dream took place at the exact time when the earthquake occurred.

* * * *

From "The Religion of Nature and of Life," by B. F. Austin, A.M., D.D., in "Reason," we take this excerpt on "How Nature Teaches Her Religion to Men":—

Chiefly through a book she has penned for human instruction and through her divine plan of teaching by suffering. Her book is the wonderful book of human experience. Every experience in life is a lesson of instruction to men. When a law is violated the sinner suffers. When a law is obeyed the reward is sure. By automatic rewards and punishments, as fixed and unchangeable as the course of the sun, Nature instructs us to obey and warns against disobedience. If we think just, kind and harmonious thoughts of our fellow-men and act in accordance therewith our own peace and happiness is the natural reward. If we indulge in hate and enmity we destroy our own peace and disturb the peace of others.

So experience is our teacher. How to think and act in life to gain peace and happiness becomes as simple a problem as how to open and close the hand. If I open and close my hand in one way I find ease and comfort. If I try in the reverse way my hand is crushed.

* * * *

The "Daily Mail" correspondent at Southampton reports that the 1,700 scientists assembled there for the meetings of the British Association spent something like a busman's holiday during the week-end. On Sunday, Sir Oliver Lodge preached in the evening at the Above Bar Congregational Church, taking for his text, "Atoms and Worlds."

He explained the vastness of the earth, the solar system, and the universe, which itself might be merely an atom in a world of universes. Then he went to the other extreme, the atom, which he described as a solar system in miniature, millions of which were contained in a drop of water. Fifty million years, which years ago, had been thought to be the age of the earth, was a long time, but scientists now thought they might suggest 50,000 million years as the age of the earth. The age of the universe was beyond the comprehension of man.

Nothing went out of existence. The human spirit would continue longer than the earth, even if it lasted another 100 million years. There was no end to existence.

It was a formidable thought that here we were and in some sense here we should be for ever. We only knew that we took with us our character for better or worse.

PARIS INTERNATIONAL CONGRESS.

An Eventful Week.

Sir A. Conan Doyle's Amazing Meeting.

By Leslie Curnow.

The Spiritualists' International Congress in Paris closed in a blaze of glory. One is in some danger of hyperbole after a week of fervid oratory of our Continental brethren at the Congress, but it is relating sober fact to say that the Congress gained in utility and impressiveness as it advanced in its course, and further that what may be called the culmination—Sir Arthur Conan Doyle's truly wonderful meeting in the Salle Wagram, on Friday, September 11th—is probably destined to have the most far-reaching consequences.

For practical business the Congress divided itself up into Commissions, and their Reports provoked interesting discussions and mutual enlightenment. Miss Lind-af-Hageby and Miss Felicia R. Scatcherd proved an invaluable aid on the Commissions, owing to their expert knowledge and their high capacity for organisation. Dr. Abraham Wallace and Mr. Ernest Oaten were also elements of strength in this direction. Mrs. Cadwallader, too, on occasion, made a most excellent chairman, and there were others.

The Duchess of Hamilton and Brandon and Lady Conan Doyle were radiant figures, whose presence and influence counted for much.

Papers of deep scientific and philosophical import by Leon Denis, Gabriel Delanne, and Dr. Joseph Maxwell were outstanding events of the week.

There were two tender and beautiful episodes that will be long remembered. They were the placing of wreaths from English and from American Spiritualists on the tomb of the Unknown Warrior at the Arc de Triomphe, and a wreath on the grave of the great French pioneer Spiritualist, Allan Kardec, in the historic cemetery of Père Lachaise. One could not fail to envisage at these thrilling moments the indubitable band of fellow celebrants in the Great Beyond, as we thus joined hearts across the bridge of death.

It was gratifying to all to hear the wise words of the message to the Congress from Sir Oliver Lodge, whom Sir Arthur Conan Doyle described as our great intellectual and scientific leader in England.

A notable event on the social side was the brilliant Reception to members and friends organised by the Duchess of Hamilton, Miss Lind-af-Hageby, and Miss Felicia R. Scatcherd.

Delegates to the Congress.

The following is the list of delegates to the Congress:—

South Africa.—Mrs. Gladys Davies and Sir A. Conan Doyle.
Germany.—Herren Bruns and Schlotterberg.
England.—S.N.U., G. F. Berry, Mr. and Mrs. Oaten, Mr. and Mrs. F. T. Blake, F. Bessant, J Slimmin, A. G. Newton, E. Vickers, Dr. Margaret Vivian; B.S.L.U., Mr. and Mrs. G. A. Mack, G. F. Knott; London, Miss Felicia R. Scatcherd; Marylebone Association, Miss Lind-af-Hageby; Light, Leslie Curnow; L.S.A., Dr. Abraham Wallace.
Belgium.—MM. L'Homme and Coninckx (press), M. Maillet, Mme. Jane Oudot.
Cuba.—M. Jules Vega.
Brazil.—M. Leon Denis, Cdt. Blaye (press), M. Jules Thiebault.
Costa Rica.—M. Lopez Gomez.
Denmark.—M. Beversluis.
Spain.—M. Gertsch.
United States.—M. Van der Nailen, V. A. Jackson; National Spiritualists' Association, Rev. Thomas Grimshaw; (press), Mrs. E. M. Cadwallader.
France.—MM. Melusson, Forthuny, Chreveuil, Mme. Ducel, MM. Malosse and Marty.
Greece.—M. Yotopoulos.
Holland.—MM. Beversluis, Goedhart, Bergman.
Hungary.—Mme. Reichenhaller.
India.—V. D. Rishi.
Indo-China.—M. Mellini.
Mexico.—M. Leon Denis.
Norway.—Mme. Ellen Letort.
Poland.—(Press) M. Marendowski.
Portugal.—M. Graca Zugarte.
Rumania.—M. Stanulescu.
Switzerland.—MM. Montandon and Booss.

Sir Oliver Lodge.

Sir Oliver Lodge wrote:—

I trust that the International Congress in Paris will be successful. We have hold of a truth much needed by the world, but one which is of so remarkable a character that acceptance is difficult.

Communication with another order of existence is so great a novelty in science, and the phenomena accompanying or associated with it are, many of them, so inexplicable, that scientific scepticism is very natural and not at all surprising.

It behoves us to make very sure of our facts, to present them with candour, courtesy and care, and then to have faith that the weight of evidence will in due time overpower hostility, will carry sincere conviction, and will enlarge the boundaries of scientific knowledge.

Dr. Joseph Maxwell.

Dr. Joseph Maxwell, of Bordeaux, author of that splendid book (to give it its English title) "Metapsychical Phenomena," and one of the ripe thinkers in the psychic field, whose conclusions, moreover, are based on extensive practical experience, contributed a valuable paper. While not sharing all the Spiritualist ideas, he was convinced that the movement possessed great importance in its bearing on the destiny of humanity. Materialism had had disastrous results on human evolution, and unless checked in its mad course, must lead to fatal ruin. Psychic phenomena, when studied from the biological point of view, afforded a glimpse of the very mechanism of life. Spiritualism in its philosophical aspect must play a great part in restoring to the world the ideals it had lost.

From the full text of Dr. Maxwell's thoughtful contribution, which it is hoped to publish in a later issue, his views will be more readily grasped.

The Care of Mediums.

Miss Lind-af-Hageby at Friday's session at the Rue Danton proposed and carried an important resolution regarding the care of mediums and the study of mediumship. It affirmed that, as Spiritualism was based on mediumship, a sympathetic study of mediums and mediumship should be one of the primary duties of Spiritualists; that genuine mediums should be protected from charges of insanity and fraud, from reckless exploitation, and from the dangers incidental to poverty and economic distress.

Miss Lind, with power and lucidity, indicated that as mediumship was in constant process of evolution—it was impossible to say what developments there might be—and that, as we could not adequately protect what we did not properly understand, it was eminently desirable there should be a more exact study of the psychological aspects of mediumship. Dr. Abraham Wallace and others supported Miss Lind.

The "Credo" of the Congress.

On the last day (Saturday, September 12th) the final decision of the Congress was expressed in the following words:—

The Executive Committee, after reading all reports and documents, and hearing speeches on questions concerning the varied phases of Spiritualism, its propaganda and organisation, votes in favour of the following conclusions:—

Spiritualism is a philosophy based on scientific and precise facts. Its fundamental principles are as follows:—

1. The existence of God, the supreme intelligence and cause of all things.
2. The existence of the soul or spirit connected through earthly life to the physical and perishable body by the intermediary element called the perisprit or fluidic and indestructible body.
3. The immortality of the soul and its continual evolution towards perfection through progressive stages of life.
4. Individual and collective responsibility, and universal fraternity and communion between all beings.

With the close of the formal business, M. Leon Denis, in felicitous terms, proposed a vote of thanks to the workers at the Congress. Mr. Ernest W. Oaten seconded this, making special mention of MM. Pascal Forthuny and André Ripert. Dr. Abraham Wallace added an expression of his appreciation of the assistance rendered by the delegates from national bodies in England and America.

Sir Arthur Conan Doyle's Great Meeting.

Sir A. Conan Doyle scored a great triumph at his lecture, with illustrations, on Friday evening, September 11th. No one who was present at the Salle Wagram on that occasion is likely to forget the scene. On the first night of the Congress Sir Arthur gave his lecture at 8, Rue Danton, where the hall holds about a thousand people. The accommodation was hopelessly inadequate, and there was some disappointment owing to the lantern being manipulated by an incompetent operator. It was a trying time, but Sir Arthur showed wonderful patience. A small section of the Press in England described the lecture as a fiasco. It was nothing of the sort.

To enable those to attend who had been refused admission, the Salle Wagram, which holds between three thousand and four thousand people, was engaged for Friday night, with the services of the best lantern operator in Paris. The lecture was announced for 8.30 p.m., but at 7.30 the Avenue Wagram was blocked by a long queue, formed in the street, instead of on the pavement as with us in England. The hall speedily filled. After the lecture had been in progress for a few minutes, there was an uproar, and a huge crowd suddenly pressed in, after having brushed the police aside and broken down the barriers. They stood in every available space and remained in rapt

audience, save when they burst into applause at many passages. Sir Arthur was in splendid form, and his address and the remarkable pictures he afterwards showed, evidently made the deepest appeal.

Nearly all the Paris newspapers reported the lecture at length. The "Chicago Tribune" (Paris edition) said that he had brought tears of hope into the eyes of hundreds of unconsoled men and women who wanted assurance that their loved ones were not gone for ever. For over an hour, in a voice ringing with conviction, the great creator of Sherlock Holmes affirmed his belief in a life beyond the grave, reasoned with sceptics, expounded the doctrine of spiritisms and of ectoplasm, and then brought applause and cries of amazement and terror with photo after photo on the screen of spirits emerging from ectoplasm."

Such a crowd on such an occasion was, of course, no novelty to Englishmen, but a competent French authority stated that never before in Paris had there been a meeting called to approaching it, connected with Spiritualism. He declared that the Trocadero, the largest hall in Paris, would not have held all those who desired to be present on that evening. Sir Arthur's great popularity in Paris—his books, in French and in English, were encountered on all sides—had something to do with the demonstration, but it was obvious that in the main it was his message of hope and consolation which people had come to hear.

DISTANCE PRESENTS NO OBSTACLES.

By Margaret V. Underhill.

Four days after the recent earthquakes in Santa Barbara, California, I had a very helpful and evidential sitting with Miss Helen MacGregor.

The first reports of the disaster were most alarming. They stated that the town had been entirely destroyed by the shocks and the breaking of a dam. I was naturally very worried, since my father and other relatives live in Santa Barbara.

Although the houses mentioned in this sitting were both familiar to me, I had never described them to Miss MacGregor, nor had I a photograph of them. Had the entire sitting been a case of telepathy my very anxiety would doubtless have prevented her from giving the actual conditions existing in a town 7,000 miles from London.

The earthquakes began on a Monday, and the sitting took place on the following Thursday. Pollyanna, Miss MacGregor's little control, assured me that all my people were safe and well. "Your father's house is all right, too. It's low with a wide verandah, and it stands on a terrace. In front of it there is a sunken lawn with a round place in the middle; I think it's a fountain, on one side there's a little stream and a wood under some beautiful big trees. Did you know there was a hill near by with a yellow cliff?" In response to my question, "Can you see what is beyond the cliff?" Pollyanna replied, "I think it's water."

"Do you see any other houses?" I asked.

"Yes, I see a big one three stories high; it has a funny roof that goes up in three peaks in the front, and there are windows in the peaks. The roof is made of slate and the house is painted yellow or buff with darker decorations. It has a verandah, too. The ground around it looks very rough—as though it had been ploughed up."

"Do you think it is because the house has been partly destroyed?" I asked.

"No," said Pollyanna. "All the walls are standing, and I don't get any feeling of disaster. Perhaps the rough ground indicates that though your people are safe, other places near by have suffered. There are no houses very near. You can just see one or two through the trees. There's a big one on the opposite side of the road a little way off."

For the sake of brevity I have left out many details. The accuracy with which both the houses and their surroundings were described is extraordinary. The first is my father's new home into which he moved during the week of the earthquake. At the time of the sitting I did not know whether he had moved. The second house belongs to relatives.

A cable received the following Saturday announced the safety of all my family. Four weeks later a letter from California brought corroboration of the other statements. My father's house was unharmed, while the chimneys of the three-storey house were destroyed. Aside from the breaking of crockery no other damage was done.

I am inclined to think that the rough ground which Pollyanna saw was really the *débris* of the fallen chimney.

On the mystic path we create our own light, and at first we struggle blinded and baffled, seeing nothing, hearing nothing, unable to think, unable to imagine. We seem deserted by dream, vision or inspiration, and our meditation barren altogether. But let us persist through weeks or months, and sooner or later that stupor disappears. Our faculties readjust themselves, and do the work we will them to do. Never did they do their work so well.—"The Candle of Vision," by A. E.

RAYS AND REFLECTIONS.

The fact that, as reported, 10,000 people flocked to the Salle Wagram to hear Sir Arthur Conan Doyle speak on Spiritualism in Paris last week is an eloquent reminder of the effect of his presence on the success of the Congress.

* * * *

The "Star" refers to a statement made at the reception given by the Duchess of Hamilton in Paris last week, viz., that the late King Edward had spoken at a séance, saying, "We have no kings here. Just call me 'Teddy!'" The "Star" is puzzled because "on this side he was famous as an intense stickler for etiquette." It is curious that the democratic "Star" cannot imagine the existence of a world in which all the artificial forms and trappings of the mundane state are swept away, and only spiritual quality and status count for anything.

* * * *

Assuming the reality of the message, it would be rather characteristic of the late king, whose tact and *bonhomie* were proverbial. He had the kind of intelligence which readily adapts itself to new conditions. So that, apart from the natural incredulity which the uninstructed observer would feel, I see nothing in the story to occasion any disquiet.

* * * *

It has been said that to communicate ideas is the greatest work a man can do in the world. But amongst the flashing thoughts which "Philemon" broadcasts from 2LO in his delightful radio talks is one which struck me as singularly fine. He said lately, "To communicate ideas is good, but to communicate life is better."

* * * *

A reader inquires whether that weird and dramatic story, "Paul and Albert," by the Rev. G. Vale Owen, is to be taken in an actual or symbolical sense. Probably both. I understand that it was given by Mr. Vale Owen's guides as a true account of a spirit's experiences after death, and it is certainly very much in line with many other accounts which describe the careers of darkened and earth-bound spirits.

* * * *

In her book, "From Matter to Spirit" (Chapter xi.), Mrs. de Morgan discussed this question of the true nature of the experiences related by spirit-communicators, and goes at some length into the philosophy of the question, relying much on Swedenborg. But, in essence, I think the explanation is found in the fact that the un-awakened spirit in the next world has passed beyond the objective realities of earth without becoming fully conscious of the realities of spirit life. It is a state of illusion, although the illusions seem real enough to the spirit, whose unhealthy interior condition objectifies itself in his dismal surroundings—rocks, caverns, gloomy wastes, squalid hovels and the like.

* * * *

This condition represents neither the natural state of earth nor that of heaven, but is a perplexing mixture of the two. It is a kind of middle condition, answering perhaps to the idea of Hades, purgatory or the astral region. Some spirits describe it as "the land of mists." But, as one of Mrs. de Morgan's communicators said, in depicting it as a kind of dream state, "it is not a necessary condition of death." The really vicious and depraved types of mankind are relatively few and to these fall those unhappy experiences which seem to us so much in the nature of phantasm and hallucination.

* * * *

"Pure mathematics, and may they never be of the slightest use to anybody!" Such, we were once told, was the toast at an annual dinner of mathematicians at Cambridge. It is possibly true. The mathematicians must have their joke, as witness the mathematician who wrote "Alice in Wonderland" and "Through the Looking Glass."

* * * *

Their little outburst against utility is doubtless the result of a secret revolt against industrialism, "offices and the commercial spirit," and quite helpful in its way. I remember once hearing a great scholar advise a friend to send his son to Salamanca to be educated because at Salamanca he would not be taught anything that would be the slightest use to him in later life! That may stand against the story of the practical man of affairs who was persuaded by a poetic friend to read "Paradise Lost." He accordingly toiled through it conscientiously and complained afterwards that his time had been completely wasted, for there was not a single idea in the poem that was worth twopence to him!

D. G.

HUMAN RADIO-ACTIVITY.

The subject of human radiations is one which has attracted great attention amongst those who study supernormal manifestations, and insomuch as they come into the realm of physics they will probably provide a valuable link between physical science and psychical research. Some observations on the question by Dr. Hereward Carrington in a paper read by him at the International Congress of Psychical Research at Copenhagen in 1921, bear interestingly upon the subject. Dr. Carrington referred to the discovery by Dr. Charles Russ of the energy said to radiate from the human eye, and having described the experiment he continued as follows:—

> Here we have an example of what I mean by the subtle energies of the body. This experiment is, it seems to me, one of the first of this nature more or less admitted by "orthodox" scientists, and, if accepted, will constitute an opening wedge for the admission of further phenomena of the kind. Yet, for psychical students, this idea is by no means new. Many have long contended that such an energy is, in fact, radiated by the human eye, and we know that Colonel Albert de Rochas, in his book "Exteriorization of Sensibility," has given us diagrams, showing this very thing. If Dr. Russ has proved this to the satisfaction of official science, he is only confirming what "occult" science has contended for during many years.
>
> All of which only goes to show "the power of fashion in things scientific." And it recalls to us the famous remark of Professor William James, that "whenever the mystics and the scientists have had a dispute as to certain phenomena, the mystics have nearly always been right as to the facts themselves, and the scientists have usually been right as to their interpretation."
>
> This question of human radiations is, it seems to me, a very important one, since it serves to throw light upon many otherwise obscure phenomena. The "mesmeric" school has always contended that a definite "effluence" issues from the hands, and affects the subject, while making mesmeric passes—distinguishing this state from the purely hypnotic, which is entirely due to suggestion, or mental causes. I myself believe that this difference exists; that hypnotism and mesmerism are two different conditions, induced by two different causes, which may, nevertheless, overlap one another to a certain extent. My reasons for thinking so are many—chief among which I may mention the action upon certain delicate instruments which the fingers seem to exert, and, secondly, certain phenomena which we observed in the presence of Eusapia Palladino. In her case, a definite energy seemed to emanate from the finger-tips, which, so to speak, "charged-up" the table; and, when this "charging" had taken place, then, by some effort of will, as yet little understood, the table was "levitated" and rose completely from the floor. These levitations were undoubted, and were certainly not due to suggestion! But it would be impossible for me, in this place, to adduce the evidence supporting my belief. I can only say that, to my mind, the externalization of some such vital energy seems undoubted, and, this being so, it tends to throw an interesting light upon the nature of the hypnotic state—which is one of the questions proposed for discussion by the Congress.
>
> This question of a vital energy of some sort, radiating from the human body, also throws an interesting light upon other problems, such as "psychometry" and "haunted houses." For, if such an externalization takes place, it is quite possible that inanimate matter may be enabled, in some way, to receive and to store-up this energy—thus constituting a sort of "magnetic bond" with the person so charging it. As we know, Dr. Hodgson, through his experiments with Mrs. Piper, became quite convinced that such objects, handled by the medium, did in fact stimulate phenomena, and insure, at times, a new flood of supernormal information. He even instructed his prospective sitters to wrap-up such articles in oil-silk, so as to shut off other "influences," by direct contact. Whatever the explanation may be, these facts are undoubted, as I also observed, in my own sittings with Mrs. Piper.
>
> In haunted houses, again, a "psychic atmosphere" seems to be present, and we know that, in mediumistic séances, a definite "charging-up" process seems to take place within the cabinet, and from this cabinet radiate the phenomena. Other things being equal, a small room or a small cabinet is better than a larger one, which is what we should expect if an energy were being stored-up for future use; for, by analogy, it requires more electricity to charge a large storage battery than it does to charge a small one.
>
> Take again the question of the human aura—another question to be discussed by this Congress. We can, as we know, artificially create an "electric aura" around living bodies, by means of high-frequency currents; but this is quite a different thing from the natural aura, said to exist, and observed by Kilner and others, by means of chemical screens. Kilner himself, as we know, believes that this is an ultra-violet phenomenon, and, in his latest book, has published a number of interesting experiments as to the effects upon the aura of other physical energies—electricity, magnetism, various chemicals, etc. The Theosophists distinguish various auras—mental, physical, astral; but we, as psychical researchers, would be content to prove the objective reality of even one of them! Here, again, is a whole field for study and research relating to the "subtle" energies of the body, upon which, however, much light will be thrown by proof of the bodily radiations, or exteriorised energy, before referred to.

SOME NEW BOOKS.

"ABRAMS' METHOD OF DIAGNOSIS AND TREATMENT." Edited by Sir James Barr, C.B.E., etc., etc. Wm. Heinemann, Ltd., price 5s. net.

Sir James Barr's Foreword to this important book is written so brilliantly that one is sorry when it ends. He begins by disclaiming any credit for the book, and protests that it would have been much better for his pocket, and possibly for his reputation, had he left Abrams and his work alone. "Ever since and even before the days of Paul Guttman, it has not been considered good form for a physician to cure disease," says Sir James; "he tries to diagnose it, and leaves the cure to Nature. . . Under such conditions one might have thought that physicians would have been ready to accept assistance from Abrams or anyone else, even from his Satanic Majesty, rather than have to hand over their numerous failures to the surgeons." After all, he remarks, the public may begin to see that prevention is better than being killed or cured by a man with a reputation. Sir James never saw Abrams examine a patient, but never failed to duplicate any of his experiments on the first trial. In the last paragraph of his Foreword he states that Dr. Proctor Hall has shown disease-waves to be extremely short, like the waves of light. This observation may be commended to the attention of the homeopathic school of medicine.

People who have heard a little about Abrams are prone to suppose he had no medical status, whereas he held the degree of M.D. from the University of Heidelberg and had many American distinctions. His great wealth, administered by a committee, was devoted to the progress of medicine, and especially to the medical needs of necessitous patients. Here is one of his famous *bon mots*: "We are all omnibuses in which our tainted ancestors ride."

With regard to the Abrams' theory of cure by his method no exposition can be offered here. It is founded on the electronic theory of matter, and the idea that dried blood radiates an electric energy which varies with health and disease. The principle of scientific *interference* may supply the explanation of cure.

Sir James ably replies to objections, and gives a hundred and sixty pages of Case Reports, dealing with many forms of disease.—W. B. P.

"SOUND IN RELATION TO HEALTH (With Suggested Exercises)," by Horace Leaf. Price 6d. Published by the author at 41, Westbourne Gardens, Bayswater, W.

From beginning to end this little book is more than ordinarily interesting, and the information imparted is concisely and yet attractively conveyed. The method of treating the several aspects of the matter in a series of short chapters is specially commendable, and so well is this done that it is difficult to select any one chapter that calls for special notice. Those dealing with music are particularly attractive, and the account of "Lap Reading," which Mr. Leaf obtained first-hand (when visiting Stockholm) from Mr. Karl Tiren—the great authority on the Laplanders' customs and beliefs—is as illuminating as it is instructive. The "suggested exercises" which form the closing chapter of the book plainly indicate their use, and the large circle of readers which we confidently hope will peruse and profit by them, will, in return for such benefit, undoubtedly recommend this excellent little treatise on health to many others. The clearness of the type used, and the low price at which it is produced, will certainly assist in this direction.—L. H.

THE OCCULT SIGNIFICATION OF PRECIOUS STONES.—A favourite theory of the old occultists, and one which is not without its devotees at the present day, is that when this terrestrial globe was an inchoate mass, the rays from the Planets permeated the molten masses of semi-liquid gems by means of the Astral Light and imparted their respective powers and qualities to certain stones. Thus when one wears the gem, the ruling planet of which occupied a prominent position in the heavens at the time of the subject's birth, the qualities of that planet are very prominent in the character of that individual; and the stone, for him, will be potent for good, as he and the gem are both attuned to the rays of the same planet.—DUDLEY LENNARD, in the "Theosophical Review."

NEW BOOKS RECEIVED.

"Voices of the Living Dead." By Estelle Stead. "Two Worlds" Publishing Co., Ltd. (1/6.)
"Spiritualism." By W. H. Evans. "Two Worlds" Publishing Co., Ltd. (1/-.)
"The Spirit Return of Mr. Hacking." Recorded by Harrison Barwell. "Two Worlds" Publishing Co., Ltd. (6d.)
"Talks About Wireless." By Sir Oliver Lodge. (5/-.)
"Spiritual Radio." By the Most Reverend F. H. Du Voulin, D.D., late Archbishop of Caledonia, B.C., and Metropolitan of British Columbia. Elliot Stock. (1/6.)
"Ghosts or Gospels." By Henry B. Wilson, B.D. Elliot Stock. (5/-.)

ANSWERS TO CORRESPONDENSTS.

A. W. Anderson (Cologne).—Thank you for your letter, which we have taken due note.
A. L. Fletcher.—Thank you. The contributions shall have attention.

Mediums' Advertisements.—It is essential that mediums and psychics advertising in Light shall give references as to their *bona fides*, whether as members of established Spiritualist Societies or otherwise.

Bromley Circle of Psychic Study.—On Tuesday, September 22nd, at 8 p.m., at the Public Library, High-street, Bromley, Mr. Hannen Swaffer will give an address, "How I know that Lord Northcliffe Survives." The Rev. G. Vale Owen will take the chair.

Mr. H. J. Osborn.—The newly-formed church at Chatham has adopted a novel form for its propaganda work. Mr. H. J. Osborn (London) has been offered, and has accepted, a continuous lectureship, for the sixteen months from September, 1925, to December, 1926; and has undertaken to give a lantern lecture, using his own outfit, on the last Thursday in each month. The first of the series, last Thursday, proved quite successful, and won warm approval. Mr. Osborn is also taking the Sunday services on a number of dates during the same period. A similar plan is in contemplation, for one Thursday in each month, by the Borough of Hornsey Spiritualist Fellowship, of which Mr. Osborn is the President.

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MRS. HENRY WITHALL much regrets that owing to ill-health the Garden Meeting arranged to be held on Saturday, September 26th, has had to be cancelled.

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Lewisham.—Limes Hall, Limes Grove.—September 20, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Florence Morstone. Wednesday, September 23rd, 8, Dr. W. J. Morstone.

Croydon.—Harewood Hall, 96, High-street.—September 20th, 11, Mr. Percy Scholey; 6.30, Miss L. M. Bazett.

Camberwell.—The Central Hall, High-street, Peckham. September 20th, 11, service; 6.30, Mrs. Filmore. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, *Becklow-road.*—September 20th, Harvest Festival; 11, public circle; 6.30, Rev. J. M. Lamb. Thursday, September 24th, 8, Mr. F. Crook.

Peckham.—Lausanne-road.—September 20th, 7, Mr. R. Boddington. Thursday, 8.15, Miss L. George.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—September 20th, 11, Mrs. Redfern; 6.30, Mrs. Edith Marriott. Wednesday, September 23rd, 8, social.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—September 20th, Mrs. Brookman. Thursday, September 24th, 8, Mrs. Wyndham.

Central.—144, *High Holborn, W.C.*1.—September 18th, Miss L. George. September 20th, 7, Mrs. A. B. Sigal.

Richmond.—Free Church, Ormond-road.—September 20th, 7.30, Mrs. Golden, address and clairvoyance. September 23rd, 7.30, Mr. Sisson, address and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, London-road, Forest Hill, S.E.—September 20th, 3.30, clairvoyance in the hall; 6.30, Service, Holy Communion and Trance Address, Mr. C. R. Tayler. Healing Service, Wed., Sept. 23rd, 7 p.m.

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"The Harmonial Philosophy."

Mr. W. H. Evans has done a valuable work in putting forth in volume form his twelve lectures on the Harmonial Philosophy of Andrew Jackson Davis, for that philosophy is gradually coming before the world as a great source of illumination on the problems of the time. Only those who have carefully studied the writings of the Poughkeepsie Seer, as he has been called, can fully appreciate the great range of his thought and the astonishingly complete philosophy of existence set forth in the five volumes of "The Great Harmonia." The seer gives with crystal clearness the solutions to a multitude of perplexities which have hampered the course of science and theology for centuries. It may well be that his work has been hitherto so little known because the time is not ripe for its full recognition. We agree with Mr. Evans in his remark that—

> As the years go on, the works of the renowned Poughkeepsie Seer will be more and more studied, and doubtless a literature will grow up around his works. It is certain that his worth has not been recognised by the world at large, but as we recede from him in time, we shall see more clearly the proportions of his astounding intellect, and the clarity of his vision will become more and more apparent.

Under the title of "Harmonial Philosophy of Andrew Jackson Davis," the book is published by the Spiritualists' National Union at 3s. 6d. net.

* * * *

Things to Come.

We are hearing a great deal of talk about a coming war that is to be more awful than the last. Many dark hints are given in newspapers about the probable nature of the combat. Especial attention is directed to the fact that the civil population is likely to suffer at least as heavily as the actual combatants. The more we hear and read of these warnings the greater comfort we derive, having observed that public proclamation of coming dangers is the best method of averting their arrival. The great war through which we passed but a few years ago, might, in our view, have been avoided if its full horrors could have been brought home to the imagination of the world before they came to pass. But there was much averting of eyes, much burking of discussion, and much comfortable assurance that these things were too dreadful to happen. But they *did* happen, and their lessons will have been badly learned or not learned at all if anything of the kind happens again. There has been, as our readers are aware, a great concourse of testimony and warning, much of it from psychical sources, concerning a great series of calamities shortly to come upon humanity—upheavals and disasters in the natural world. Of these things we can only speak guardedly, but of one thing we are sure; there is an invincible power at the back of the spiritual evolution of the race. That power, while safeguarding the spiritual interests of humanity at large, will infallibly break and shatter those who presumptuously oppose its course. Truth comes at first as an angelic being, but, being spurned, returns as an avenging fury.

* * * *

The Art of Being Kind

It is a pleasant thing to notice how every now and then one meets with testimony to the kindness that prevails among Spiritualists. There is just as great a divergence of opinion on outside matters, on political and theological points, for instance, as in the rest of the world; but, they are kind and forbear clawing each other for the most part. And again there are great differences of view among them; there is narrowness, prejudice if you will, and want of spirituality and outlook; but still, those are the defects of humanity, and all the same they are kind. Kindness is a law so well observed among them as to excite attention sometimes. This cannot be due to the mere knowledge that we get our deserts on "the other side"; commercial morality does not produce the flowers of the spirit. And it cannot be due either to the fact that so many sensitives are among us, who knowing what it feels like to be hurt, are therefore very careful not to hurt others. A great many are far from being psychic in any degree; and yet they are kind. So, one may conclude that the subject is naturally attractive to a type of loving and loveable people, and if so, so much the better for them and for the world.

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being were a curse,
The Soul of Things feel pain.

Ye are not bound! the Soul of Things is sweet,
The heart of Being is celestial rest;
Stronger than woe is will; that which was Good
Doth pass to Better—Best.

—Edwin Arnold ("Light of Asia").

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SPIRITUALISM : ITS POSITION TO-DAY.

By B. M. GODSAL.

From an interesting article by our contributor Mr. B. M. Godsal (of San Diego, Cal.) which appeared recently in the "San Diego Union" we take, with acknowledgments, the following extracts:—

It is sometimes asked what is the idea at the back of Spiritualism—is it a religion, or a science, or what is it? The basis upon which Spiritualism rests is neither an idea, nor an assumption, but a fact—the plain fact of communication between man in the flesh and man from whom death has removed the physical instrument necessary for direct action upon the material world. And Spiritualism is at the same time science, and religion, and philosophy. For inasmuch as it rests upon psycho-physical phenomena, which under proper conditions can be reproduced at any time, Spiritualism is science, and inasmuch as the fact of inter-world communication permits those who are experiencing the consequences of their past earth-lives (whether good or ill) to send back warnings and exhortations to friends still dwelling in the flesh, Spiritualism is religion; and inasmuch as proof of a continuation of life affects all the problems of this rudimentary world, and throws light upon the causes and principles that rule in mundane affairs, Spiritualism is philosophy.

Although Spiritualism, in common with all religions, is founded upon objective evidences of spirit action and intelligence, such as have been recorded throughout the ages in sacred volumes and the lives of saints, nevertheless it is true in a very real sense that what is usually comprehended under the term "Spiritualism" came into being on the last day of March, 1848. Before that date spirit manifestations had been looked upon as either too sacred or too devilish to be made public property, and when coming to ordinary folk had been kept a profound secret, lest worse things befell. For in past ages priests have always monopolised direct intercourse with the spirit world, turning it into a source of revenue for themselves and using it as an adjunct to a mumbo-jumbo worship of their own devising; so naturally they would be jealous of anyone who threatened to encroach upon their prerogative.

But when a girl, eight years of age, living in the little village of Hydesville, N.Y., had made the discovery that a haunting ghost would respond to a clap of her hands; and when her mother, Mrs. J. D. Fox, had made the further discovery that she could get intelligent answers, given by means of raps, to simple questions concerning her family; and when instead of hushing up the matter for fear of a scandal she asked the communicating spirit would he continue to rap out replies if she called in the neighbours, then Modern Spiritualism was given to the world.

For the neighbours quickly responded to the call, and the spirit forces responded to the demands made upon them. And as there was no village despot at hand to place the customary ban upon such proceedings, the press of people drove the mother and two children to take refuge that night with neighbours. And while the manifestations continued for months in the original house, the spirit afflatus was carried by the children to new centres, whence it has radiated to all parts of the civilised world. Thus was Spiritualism born to the common people, from whom it still draws its reserve of strength, proving once again that the unassuming form in which a new truth is embodied serves to hide it from the wise and prudent, and reveals it to babes in learning who are too simple-minded to see things otherwise than as they are.

It is still true that unthinking people derive little else than entertainment from such marvels. And it is unfortunate that so many of our psychic researchers are interested in nothing but the physical phenomena which the spirits themselves deprecate, and against which that high intelligence, "Imperator," who wrote by the hand of the Rev. Stainton Moses, has earnestly warned us, saying that although they are sometimes needed to break through the crust of a stubborn materialism, still if persisted in, to the exclusion of a true spirituality, they lead, in the end, to nothing but deception and confusion.

In the earliest days of the manifestations when enthusiastic believers begged the spirits to grant absolute tests, so that all the world might be convinced willy-nilly, the spirit guardians of the movement replied that while evidence sufficient to satisfy reasonable men of goodwill would be furnished in abundance, still "we will not force this truth upon any man who is unready or unwilling to receive it." And to this day it is clearly observable that while evidences of spirit return are multiplied exceedingly, still it remains true that certain difficulties are always interposed in just such a manner as to make it possible for any individual who is possessed by the spirit of denial to find specious arguments in contravention of the facts. Man is thus given the privilege of remaining in ignorance, as long as he thinks it the better way; and in this manner his freedom of will, his most precious gift *from* God, is secured to him unimpaired.

While objective phenomena form the *raison d'être* of psychical research, the real purpose they are intended to serve, we are told, is to attract attention, and give proof of authenticity to the subjective phenomena which are the essential part of Spiritualism. That all messages received subjectively emanate from the "other side" is a doctrine that has never been held by Spiritualists, who from the earliest days have recognised that the whole of some messages, and the colouring of all messages, have their source in the recipient's own mind. But to suppose that the entire content of all the messages received derives from the subconscious mind would require of the latter omniscience concerning all things that have ever occurred anywhere. Whereas the facts go to show that the subconscious mind is a receptacle, containing everything that has ever flowed into it through the senses, and that it does not in any case originate.

Querulous souls are apt to ask why the intervention of a medium is necessary to bring, say, a mother in touch with her child in spirit life. The answer is that a medium is not necessary, unless the mother demands objective, sensible evidence of her child's continued existence. Mediumship brings the spirit no closer—quite the contrary; but it invests the spirit with a limited control of material forces, by means of which the spirit is able to give the only kind of evidence that an unspiritual person can recognise. Mediumship is an expedient made necessary by the hardness of our hearts; but when by this means we have been brought to a full realisation of spiritual truth, and have been put in conscious touch with the spirit world, mediumship will have placed us in a position where we can, with advantage, dispense with its services. For spirits very frequently tell us that the closest communion is that which passes from spirit to spirit, and that it is only when we extend towards them our deepest thought that they can best reach us, and most profitably help us. But in order to lift a materially-minded generation out of its present dire predicament, the angels are willing to come down from their high estate, "tangling themselves in the material mesh a moment, whilst they tell us that they live": when more than likely they will be rewarded for their pains with jeers at the modest material result of their endeavours.

The contradictory character of messages received by automatic writing is often cited as proof that they do not emanate from the spirit world. To validate this argument it would be necessary to show that in the next world there exists a greater degree of general uniformity in the conditions of life, and in the beliefs and opinions there entertained, than is to be found in this world. But a moment's thought will convince us that the reverse is likely to be true; and as a matter of fact we learn through the messages themselves that the "many mansions" include a diversity of life far greater than any that mortal man has either experienced or imagined. And even the little world we live in finds room for both optimists and pessimists!

Spiritualism is strengthening the foundations of Christianity, and is re-establishing the truth of the gospel narrative in minds that have been too critical to accept it upon flimsy historical evidence. And touching Jesus the Christ we are told that respect for his teachings is the only true respect we can pay to the teacher; and that it is contrary to the instructions and the example of Jesus himself to put him in the place of God the Father, in worshipping whom alone can men of all nations and religions pray together in harmony. But no finality is to be found in the teachings of Spiritualism, which is progressive in character so that no man is entitled to define its religious tenets: but only to state his own position.

While there are people who accuse Spiritualism of being subversive of existing religious systems—which is true as regards their outward forms, there are others who complain that it tells them nothing new—which also is true as regards its ethical content, for we may be sure that God has never left mankind without witness of His truth. But in a changing world the one and only truth needs restating at intervals or, as W. T. Stead wrote recently

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by his daughter's hand, it has to be "re-edited" about every two thousand years.

Those who demand objective and tangible results complain sometimes that Spiritualism cannot be turned to any practical use. And it is true that the spirit forces do not lend themselves to be used for so-called "practical" purposes (a term not intended to include the healing of sickness—work often performed by spirits in a manner truly miraculous). Whether it be that the lower spirits who are effusive in tendering their services are too ignorant to command success, and the higher spirits are unwilling to interfere with the normal development of mankind, the fact remains that anyone who expects celestial asistance in detective work, or in the making of money, or even in the gaining of scientific knowledge by a short cut, had better leave Spiritualism alone. It is true that sporadic cases are recorded where spirits have proved their ability to give material assistance, but there is reason to believe that such cases are given merely as evidence of spirit existence. It was so, at least, in the case of our great exemplar, Jesus, whose power was never directed to material ends—other than healing, though on occasion it was used for such practical purposes as the miraculous taking of fishes, and the making of wine, and the multiplying of provisions. But the practical people of to-day who are so anxious to exploit spirit power are of a somewhat different sort from those who, aforetime, received the loaves and fishes; for the modern practical person would hardly go hungry to follow a prophet into a desert place!

But there are as many phases of Spiritualism as there are facets to human nature, for the one is in correlation with the other; and to touch on all of the phases would be to write a history of the human soul. While the churches are calling out for a new revelation, they despise that which is offered them—as of old. Which of the prophets did the ecclesiastics of their day not stone? They who teach the resurrection of the dead are shocked when proof of what they teach is forthcoming from without the pale. "Why should it be thought a thing incredible with you, that God should raise the dead?"

Orthodox scientists also are exasperated when their attention is called to evidence derived from sources which in a bygone century the hierachs of science publicly branded as "superstition" and "old wives' tales." But happily a way has now been found by which the more open-minded scientist, while maintaining his self-esteem, can rise by easy gradations from unqualified denial, through an expressed belief in telepathy, to a recognition of the physical phenomena "without the humbug of spirits," and *thence* upwards by way of Spiritism, to a full and avowed acceptance of Spiritualism!

The facts which go to create this natural foundation are vouched for to-day by many scientists, notably by Charles Richet, a physiologist of the highest distinction. It is true that Richet himself does not postulate the action of spirits, but then Professor Richet possesses a highly trained mind, which is capable of concentration upon physiological facts without going immediately into their ultimate cause. And in crediting the human mind with mysterious powers acting outside of the body the scientist ends by making the mind independent of the body, and a spirit in fact if not in name. So whether we begin with a revelation of spirit and work downwards to phenomena, or whether we begin with phenomena, and work upward to spirit, the result is the same.

The fact that Spiritualism deals directly with the interaction between spirit and matter argues it the final phase of religion—seeing that nothing can ever come between it and the sources of religion. And to say that everybody is not ready to enter upon this final stage is not saying anything against its immediate promulgation; for if every advance in human thought had been compelled to wait until all the world was ready to receive it, it would still be waiting.

PRAYER IS CREATIVE.

Prayer is not merely the asking for something you wish to attain. It is much more than that, and, because it is so, it should receive more careful consideration than it has yet received.

What you have to do in order to make prayer a power is to cast aside the temporal and fix your mind and spirit on the eternal. When you do that you find that many items you would have included in your prayer drop out from the very incongruity of their presence, and the greater and wider issues become to you the focus of your creative powers.

For prayer is really creative, as the exercise of will, as seen in our Lord's miracles, such as the Feeding of the Five Thousand. And when prayer is offered with this conviction, then the object is created and the prayer is answered.

That is, the objective answers to the subjective in such a way that an actual creation has taken place.

This does not happen when the prayer is wrongly directed. Then the projection of the will glances off at a tangent, and the effect is only proportionate to the scattered rays by which the objective is touched.

—From The Vale Owen Script.

THE MESSAGE OF SPIRITUALISM TO THE AGE.

By H. Ernest Hunt.

In this present crisis of the world's history, and when the destinies of this our own nation are poised upon the knife-edge of circumstance, it seems that there is only one message to be proclaimed. This is the call of the prophets of all ages, the call to Repentance, the call to a change of heart, of outlook, of viewpoint, and consequently of conduct.

The eternal duality of things provides us with the opportunity of choice between good and evil, God and the forces of evil, love and hate, Spirit or Matter. Without that choice we could have no responsibility and no progress. We may choose love and the things of the Spirit, and from the wisdom of our choice we shall learn. Or we may choose the worse, and from woes innumerable we shall learn. Either way we learn; but by co-operating with the vast forces of evolution we save untold ages of time and unfathomable deeps of suffering. The choice is ours.

This is the simple issue to be broadcast to the world to-day. It more than concerns all, in it the destiny of each is most particularly involved, and though we may refuse to face or recognise our individual responsibilities yet none can escape them. We may not indeed breathe slaughter or advocate red ruin, but we may nevertheless advance those wild forces by indifference or blindness, by selfishness and hate. Even Lenin, that mad visionary, was urged and driven by some ideal of betterment; so too are the wildest of wild men to-day. Their final and fatal fault is that they think that such advancement lies upon the road of material adjustment; they are only too well aware of the malady, but ignorant as to the diagnosis and cure. Therefore, the double responsibility is laid upon those who have received the knowledge of Spirit, of acting out their wisdom and helping the less wise.

Our credo, which we build from contact with life, is based primarily upon our idea of ourselves. If we deem ourselves bodies, holding that the demonstration of the soul is impossible and unreasonable in the light of the complete accomplishments of prestidigitateurs or the sneers of an out-of-date Science, then we seek for the things of the body. Here our aims at once become diverse and selfish, meeting with opposition, leading to strife and hatred on the individual scale, and warfare on the national. The whole drama is being played upon England's stage to-day for all the world to see. The disintegrating power of hatred is shown on the daily slow-motion picture so that we may watch its developments. Very interesting, we may say; but what are we going to do about it?

The one priceless possession and dower of the Spiritualist is that he has been vouchsafed the knowledge that he is a spirit; that life is not bounded by a few score years, nor eternity reached by the little wicket-gate of death. Hence he takes the viewpoint of Spirit, watching the cosmic law of Progress ever at work, seeing men learn, some with wisdom and the open heart, and others with bludgeonings, rebellion, bitterness and pain. He knows but little more than these, but that little tells him that through our own goodwill or bad we are shepherded at long last into the path of progress, into the willingness to learn, into the acceptance of Spirit and the voluntary renunciation of the delusions of Matter.

This to me is the heart of Spiritualism; this or that psychic episode may have academic interest and weight; even a Temple must be builded of stones, but do not let many stones divert us from the message which the Temple should proclaim. The message is to all men of goodwill to cast their weight and influence to-day upon the side of Love and so to sterilise hatred. But love is active, unselfish, kindly, tolerant, humble: and none so wild but that its echo and fragrance are deep-buried in the heart. Even wild men love their children and have been sweethearts. But the iron of an industrial age has eaten into their souls, the hammering of circumstance has given the edge of their activities a keen enough temper, and ugly passions have been roused.

There has been little to call to that slumbering soul, little enough appeal to reason and enlightenment; who indeed has ever heard of an humble worker being a spirit and being treated as such? My dear Sir!—you say—you are asking too much; do I not pay Trade Union wages? Yes, my friend, I have no doubt you do, but even Trade Union wages cannot pay souls. Spiritual things must be spiritually discerned, and then recompensed in the spiritual coinage of kindliness, sympathy, and human interest.

Let us teach the wide world that its disease is spiritual starvation, that being spiritual it needs food for the spirit. When we can partake of the food of co-operation and kindliness, as spirits, much of our material hunger will be allayed. When the violent pangs are abated we shall be in better mood to meet all our difficulties. But Royal Commissions, Orders in Council, D.O.R.A., Acts of Parliament, or Trade Union Regulations are no final solution. The ultimate goal is the general acceptance of Spirit as the basic element of humanity, and the consequent evolution of a state of society which has as its avowed and open end spiritual development and growth.

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GABRIEL DELANNE.

PAPER READ AT PARIS INTERNATIONAL CONGRESS.

M. GABRIEL DELANNE (born in Paris, March 23rd, 1857) is a renowned figure in the ranks of French Spiritualists. He directs the well-known journal *La Revue Scientifique et Morale du Spiritisme*, and is the author of the following works:—" L'Amé est Immortelle," " Le Spiritisme Devant la Science," " Recherches sur la Mediumnité," " La Reincarnation," "Les Apparitions Materialisées des Vivants et des Morts," 2 vols. (an important book which unfortunately is in no public, Spiritualist or psychic library in England, though it is to be found in the British Museum), " L'Evolution Animique," and " Le Phénomène Spirite."

His interesting and eloquent Paper (read in his absence), a brief extract from which appeared in LIGHT last week, raises the original and intriguing question of the possibility of eliminating the human medium. There is also a shrewd thrust at the devotees at the shrine of the Subconscious Self.

He said:—

It is a source of infinite regret to me not to be able to attend in person this plenary gathering of the first Congress of the Spiritualists' Federation of the entire world. It would have been a very great pleasure to me to greet in the name of the Union Spirite Française the delegates of all the nations who are to-day gathering to continue the work of Spiritualist propaganda and regeneration.

After the heroic period in the United States, when Professor Robert Hare, Professor Mapes, the great Judge Edmonds, and Robert Dale Owen took the initiative in really scientific research, came numerous well-qualified individuals, among whom stood out Professor Hyslop and Richard Hodgson, who brought us the precious aid of their unimpeachable logic.

Then among our neighbours beyond the Channel we find a brilliant phalanx comprising Alfred Russel Wallace, Sir William Crookes, Cromwell Varley, Professor De Morgan, Sir William Barrett, Sir Oliver Lodge, and finally Sir Arthur Conan Doyle, whose presence amongst us we greet with joy.

In Germany we have the names of Zöllner, Weber, Fechner, Ulrici, and Carl du Prel, joined to those of Boutlerof and Aksakof, in Russia, and Lombroso and Bozzano in Italy, in affirming the authenticity of the phenomena, and their purely Spiritualistic interpretation. This was powerful aid, and thanks to this aid we have constantly seen the number of our adepts increasing. The small isolated groups multiplied, and as the number of Spiritualists increased, little by little was felt the desire to know each other better. First, national gathering took place, and these afterwards increased their field of activity by convening the Spiritualists of other nations.

In my long career as a militant, I have very often had the opportunity of attending Spiritualist Congresses held in different countries. In 1884 Spiritualist delegates from many parts of the world assembled in Brussels. Then in Paris in 1889 we had the pleasure of observing the progress made in our great cause, a record of which appeared in the Transactions published at the time.

In 1898 I was the delegate of the Société Française d'Etudes des Phénomènes Psychiques to the Spiritualist Congress in London, where I had the pleasure of making the acquaintance of the great scientist Alfred Russel Wallace, who was one of the first to have the courage to proclaim the incontestable genuineness of Spiritualistic phenomena. Again, in Paris, in 1900, and in Geneva in 1913, Spiritualists gathered together from various countries.

Thanks to the untiring tenacity of its adepts, the phenomena upon which Spiritualism rests, and against which a conspiracy of silence was so long organised, have finally arrested the attention of an ever-increasing number of independent scientists, who have not feared to brave the ostracism of the official world.

The daring, however, did not go so far as to adopt our formulae. They believed it necessary to change the names adopted by us, and under the title *Metapsychism* they endeavour, while recognising the indisputable reality of the facts, to explain them materially by new properties of the human brain.

These are vain attempts, for the phenomena of telepathy, of vision without the aid of the eyes, of premonition, are psychical phenomena, which act not only without the aid of senses, but also outside and beyond the conditions of time and space, which ineluctably govern inert or organised matter.

Thus, is there anybody who cannot see that their famous Subconscious Self is nothing but the human soul, the name of which seems to frighten them so much? Moreover, the metapsychists pass over in silence the most embarrassing facts, such as those arising from *the separation of the two parts* of the human being, whereas these facts leave material traces of their objectivity.

Let us not, therefore, be frightened too much by these psycho-physiological interpretations, which cannot but be temporary. They are necessary stages which to-morrow will inevitably lead all those who are sincere, from primitive incredulity towards the recognition of the individuality of the thinking principle of the human soul, and consequently, of survival after death.

This is confirmed directly by the innumerable proofs of identity which we have carefully verified, obtained by the table, by writing, by insight, by incorporation, and finally, by means of materialised apparitions, the objectivity of which has been rendered incontestable, not only by photography, but also by finger prints and moulds, which remain as permanent evidence of the genuineness of these momentary resurrections of our dear departed ones. All vain quibbles are of no avail against sure evidence directly emanating from the world beyond, where life is more real than in this world.

However, if we have attained certainty regarding the spiritual world, and the possibility of setting up connection with it, it is no less true that we are still profoundly ignorant of the scientific conditions which permit of such communication between the two worlds. We, of course, know full well that a medium is necessary, from whom a source of energy emanates which is used by the invisible being in order to act upon matter.

Furthermore, we do not know whether the conditions of environment, such as heat, light, and electricity, do not sometimes play a preponderant part, either in favouring or in hampering these manifestations. It would, therefore, be of the greatest importance to place on the Order of the Day the study of this energy, which may, for the time being, retain the name of Psychic Force, which Crookes gave it.

For my part, I would like to repeat a suggestion I gave at the Geneva Congress, namely, to compare mediumistic effects with the phenomena of radio-activity, for there are remarkable analogies between them.

It would be of supreme interest to organise a series of experiments in which radio-active sources of energy would be placed at the disposal of the invisible operators, who would be asked to use them in the same manner that they employ psychic force. Suitable receivers might be used, and if by this process we succeeded in dispensing with human mediums, we should at one stroke eliminate the errors that now too often vitiate communications, owing to auto-suggestion from the medium.

Also, in these special researches, we should not fear to ask the invisible world for all the necessary information. Let us not forget that the phalanx of great scientists, whose names I have mentioned, continue from the Beyond to take an interest in our work. Let us call upon them with all our might to preside over our work.

May they inspire us. May they show us the road by which we can progressively attain the reform of present-day mentality which is so necessary.

Finally, let us appeal for divine benediction on our work, since therein lies all power, all science, all justice, all kindness, and all love.

A RUSSIAN LEGEND.

An ancient legend exists in Russia relative to a pavilion situated 35 kilometres from Petrograd, which, belonging to the estates of the Imperial Court, was in former times the scene of the assassination of the Emperor Peter III., the responsibility for which rested on the brothers Orloff, who had as an accomplice the Czar's wife herself.

The Empress, after a banquet, proceeded to this pavilion, to hunt for some important State documents which had remained there forgotten since the death of Peter.

The old caretaker tried to dissuade her, as he believed the place to be under the influence of malignant spirits. The Empress, forced the door, and shutting herself in the library, sought in vain for the documents. Suddenly a very cold breeze enveloped her and she saw, in terror, a man who was no other than Peter III.

The apparition after reproaching the Empress for her act, announced that the time would come when the Romanoffs would be overthrown and that then, for the last time, he would appear in the same place. The Empress threw the key of the pavilion into the Neva and compiled a memorandum of the occurrence, which is safely preserved in the Archives. On the 10th of July, 1917, a flash of lightning during a storm, set fire to the pavilion, and in the flames appeared the phantom of Peter III., and at the same time in Ekaterinburg, Nicolas II. and his family were murdered.

—From "REVISTA AURORA" (Chili).

MISS H. A. DALLAS has just published a very useful little tractate, "The Value of Studies in Psychical Research." It puts into concise form some of the salient points of the subject and its relation to the facts of everyday life, and gives some quotations from leading writers and thinkers showing the importance of the study, especially in connection with the question of the Hereafter. The price is 4d., or 4½d. post free, from the author, Innisfail, Crawley, Sussex.

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LETTERS TO THE EDITOR.

"SLEEP TRAVELLING."

SIR,—May I add more evidence to help to verify the fact that spirits can leave the body for a time and operate here or on another plane?

A recorder who was taking notes for me with a medium, I being in Hampshire and she in Birmingham, sent to me a script in which there was the description of two friends, one of whom had passed over. These two, who were soldiers, had won the M.C. in a concerted action at the front. The friend on this plane was a cousin of my son David, who was at the time acting as the control of the medium. When the script was given this man was in Australia undergoing an operation for appendicitis and was said to be in extremis; his mother in England had a cable from her business man the same day in which the script was given, and she immediately telegraphed the grave news to me, asking me to pray for her son. In the cable the son was called "Geoffrey"—it was his name, but not the one used by the family; it was, however, the name used in the script in connection with his friend Eric, whose name was *not* given.

A few months later Geoffrey had to undergo a further operation, and the same medium on that date got the impression of an operation for appendicitis.

The first script contained a message to "Geoffrey's" mother, a reassurance as to his beliefs, also it repeated a charge given by the soldier and passed over to his friend "Geoffrey": a letter was at this very time on the way to "Geoffrey's" mother in England written by him with regard to moral obligations and belief, and had he died, the charge he held for his friend would have had to be passed over to someone else. Its nature was definitely stated.

Now, did the boy under the anæsthetic come out of the body in Australia to the medium in Birmingham in order to help his mother in her possible sorrow, and to get someone to fulfil his own charge? I feel that he did. "Geoffrey" was described by the medium as being present.

My son David comes in direct voice through Mrs. Osborne Leonard, and brings with him another spirit, "Rosalind." These two have often taken me away at night to parts celestial, especially to gardens and mountains. The atmosphere there is different from ours; the flowers glow and sparkle, and have auras, and they can move singly or in group form; the mountains are vast, the valleys deep down, and the mists take on exquisite colour; thought becomes sublime, one cannot put it into our language. There is indeed an earthly verse which somewhat expresses it to me: "To wing your way from star to star as far the universe *flings* its flaming wall." But it is not only to the other plane that these two test workers have taken me, but to places on this plane to help with their work among the sick and children. One night I was brought to London and shown a dusty Park Corner and London children playing around with no aim and no "garden of their own." They needed care, and for some time we played with them. Then I was taken across the street to a morgue where there lay a mother and a babe. My guide said to me: "This is your work—to prevent this," and I awoke.—Yours, etc.,

MAY MCCONNEL.

31, Gledhow Gardens, S.W.5.

THE REINCARNATION THEORY.

SIR,—The following I translate from the Italian magazine, "Reincarnazione," which in its turn it reproduced from the "Revue Spirite," the case being, I think, remarkable enough to bring to your notice.

The Indian paper ("The Rangoon Times") some while back mentioned the curious fact of a boy, living at Meiktilia, and born of humble native parents, bearing all the physical characteristics of a European child, having fair hair and complexion and blue eyes. Beyond this, however, was the far more extraordinary circumstance which occurred when he was only four. One day he greatly startled his mother by saying he had been Major Welsh, of the Border Regiment, dead many years before and now once more returned to earth. He accurately described Major Welsh's one-time abode and other localities round about, which he could never have seen. His mother, much agitated, called in some neighbours, but before them all the boy obstinately maintained scrupulously all he had said to his mother, adding that in his former existence he had been drowned in a lake (which he described) during a night in March, 1904. In fact, Major Welsh, a Mrs. Reade and Lieutenant Quintan, all lost their lives in that manner. There seemed no doubt in the minds of those present that the case was one of re-incarnation, the doctrine being an article of the Burmese religion.

Yours, etc.,

CLAUDE TREVOR.

17, Lung 'Arno Torrigiana,
Florence, Italy.

SPIRITUALIST COMMUNITY SERVICES.

SIR,—The Spiritualist Community Services, with the Rev. G. Vale Owen as Leader, are re-commencing on Sunday, October 4th, in the Grotrian (late Steinway) Hall, 115, Wigmore-street, and the Committee would be grateful if they might, through the hospitality of your columns, ask for volunteers for the Choir for *the morning services at 11 o'clock*. We need both men's and women's voices, and if applicants will kindly communicate with the Organist and Choirmaster, F. Armstrong, Esq., 32, Fitzjames Avenue, W.14, he will apprise them of the date and place for choir practice.—Yours, etc.,

M. A. ST. CLAIR STOBART.

A TESTIMONY TO SURVIVAL.

BY A MEDICAL MAN.

J. S. B. writes:—

In LIGHT of May 23rd I recounted, at second hand, certain psychic happenings as illustrating "The Comedy and Tragedy in Phenomena." I claim but little personal experience in this field of research, and I think it deplorable that the most dogmatic, and would-be destructive criticism so often comes from those whose first-hand experience is either very limited or altogether lacking.

The published reports of mediumistic phenomena are now so voluminous, and vary so much in evidential value, that I suspect the editor keeps a special gauge or delicate balance, by which to weigh or measure all such matter before presenting it to a scoffing world. I submit the following account of a séance held in my flat on July 23rd to these same tests.

The sitters consisted of my wife, her sister, niece, and a lady friend. The medium, Mrs. W., is well known to my sister-in-law, who lives opposite to her. She is a simple, honest soul, and free from all guile—long may she remain so! She delights in neighbourly acts of service, is no highbrow, nor exempt from daily toil. Her psychic "gift" is often a puzzle and embarrassment to her. If she asks her kindly and prosaic husband: "What's the matter with me?" he replies with mediœval alacrity: "You're a witch." In a previous sitting I formed the opinion that she was both clairvoyant and clairaudient.

Her guide, though black, would seem to be anything but a black magician. She constantly senses his presence, and is assured by him that she and her little circle of friends are his especial care; that they have opened an avenue through which help, comfort, and guidance can reach them. We will call him "Uros."

Although not present at the sitting under review, I had a very full report from those who were. Much that occurred was, owing to personal factors, lacking in evidential weight. The most appealing manifestation occurred quite unexpectedly, and seems too evidential to be explained in terms of telepathy, etc. Shortly after a comedy turn, Mrs. W. suddenly directed her gaze to the end of the room, and whilst keeping it fixed, told my wife that a figure in clerical garb had his eyes fixed on her. "Who are you, friend? Do you recognise anyone here?" asked Mrs. W., and promptly through her came the answer, "I am the Rev. H——n." My wife, momentarily taken aback, asked through Mrs. W.: "Is Alice with you?" "No," came the reply, "She has passed to a higher sphere." With this the vision faded and the sitting ended.

Now Alice and my wife had been intimate friends and fellow "sisters" in hospital life. She passed over some twenty-five years ago. The rev. H——. was her brother-in-law, and conducted the funeral service, and five years later followed her. My sister-in-law knew Alice but not the clergyman. To the rest of the sitters they were quite unknown; nor were they present in the thoughts of the sitters. Mrs. W. had never heard of them, and the Rev. H.'s name was quite uncommon—an important point. I assign no evidential value to the fact that he acknowledged that Alice had entered a higher sphere than himself; for transition does not transmute a gentleman into a cad. Moreover, she had a five years start, and was a beautiful character, as my wife well knew.

It may be urged that Mrs. W. was merely in touch with the Rev. H.'s "Astral Shell"—the discarded garment of the advancing spirit, which, we are told, retains for a period the memory and experiences of its late tenant. But the latter must have *survived physical death* or he could not have possessed this more subtle body.

The medium and sitters were rather surprised that no homily, or description of his state and surroundings was vouchsafed to them by the excarnate one. I look upon this reticence, however unusual, as a sign of his wisdom. For he may have learned ere this that "the touch of a vanished hand, the sound of a voice that is still," constitute a spiritual dynamic more potent than many sermons.

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"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

TRAVELS IN DREAMLAND.

The question whether during sleep the spirit travels in any actual and literal sense is not new. It has been debated many times, and it is evident that the discussions have not been fruitless; they have cleared the air, so to speak, bringing us to a recognition that the time and space terms of physical life have but a limited application to other-world conditions. That they have no application whatever we should not like to say, because when the two worlds come into close relationship it is evident that there is a mingling of conditions. We cannot use exclusively the terms of one or the terms of the other. This would be our reply, for example, to the claim that the measurements in miles given by some writers when describing the distance between the earth and the spheres or zones of the spirit world are "materialistic" and impossible. It all depends from which point of view the subject is approached.

On this question of dream-travelling we find a specially interesting statement in Mr. Dennis Bradley's "Towards the Stars," page 281. It is a reply by Johannes to the question put by Mr. Bradley whether it is true that "a great number of people do actually and consciously function in the spirit world during the time when the physical body is sleeping on earth." Johannes replies:—

> Yes, it is true, but not quite as you probably think. In deep sleep it is not uncommon for human beings to pass over here and even to hold communion with those they love, but you must not imagine the place in which they meet is the same as the sphere in which the departed souls live. It is a meeting-place. . . . a "between-place," as it were, where the atmosphere is not impossible for either the dead or the living. This meeting and communion is not quite as you meet and commune in your sphere.

This carries out the idea of a neutral or border region belonging neither to this world nor to the world beyond, but partaking of the conditions of each. It suggests, too, that when the discarnate spirit and the incarnate spirit meet each is a little out of his proper habitat and, as we have said, there is a certain mingling of conditions. The "meeting-place" may be more truly called "the meeting-state." But to return to Johannes. He continues:—

> In sleep the communication is very much nearer than that between you and the dead. It is clearer and more convincing and when this occurs it refreshes the sleeper. But it is not actually meeting in your sense, it is spiritual communication—the communication of minds discarnate for the moment, for in sleep you are frequently discarnate. It helps you when you pass on here. The experience is not entirely new, and as in life you are sometimes conscious that something is not entirely a new sensation, so when you die you find that the sensation is not entirely new. You have been without the body before, in sleep.

This may not be altogether clear to some readers, but it is exceeding suggestive. It suggests that travelling in sleep is more a mental than a bodily matter—even if by bodily we mean the spiritual body. It provokes the reflection that while for all practical purposes we may say that in sleep we have gone forth and travelled here and there, we must not push the physical interpretation of such experiences too far. We have travelled in one sense, but not in another. In everyday life it is quite understood that a man is only present at any place where he is bodily present, but whatever distant regions we visit in sleep we certainly do not take our bodies with us; they are reposing in their beds.

The complications that come when considering the question are clearly the result of the fact that we are living in two worlds at once. We are at once physical and spiritual beings. Some live more in the physical world than others and probably their dream-travels are few and slight. Just how the matter appears from the standpoint of a discarnate being, we shall never quite understand until we become discarnate beings ourselves.

SLEEP AND THE SUBCONSCIOUS.

"Spiritual Radio," by the Most Reverend F. H. Du Vernet, D.D., late Archbishop of Caledonia, B.C., and Metropolitan of British Columbia (Elliott Stock, 1/6), contains many excellent ideas in connection with the creative thought, creative energy, divine healing and the like. From the twelfth chapter we select for quotation the following:—

> Our subconscious mind is the store-house of myriads of forgotten memories, as well as the power-house of pent-up emotional energy. It never ceases its activity day or night, and it is in constant touch with our sympathetic system which controls the involuntary actions of our vital organs.
>
> The best possible time to get an idea in our conscious mind into the stream of our unconscious vital energy is just as we are relaxing into natural sleep.
>
> Drop the idea of abounding health and overflowing happiness in your mind and sleep over it and you will awake in the morning feeling fresh and well, bright and happy.
>
> Drop an unsolved problem into your mind with a prayer for guidance and sleep over it without a care or worry, and in the morning it will be solved. Buried bits of wisdom have probably been brought together in the night.
>
> Drop a thought of the Spirit of Christ into your mind and sleep over it, and you will awake in the morning anxious to be of some service to others.
>
> Drop a thought of Divine Energy into your mind and sleep over it, and you will arise strong in the strength which God supplies.
>
> The trend of contemporary psychology is towards the opinion that it is in the depths of the subconscious mind that the finite and infinite meet.
>
> If this be so then we begin to dimly understand how all through the ages, in quiet and receptive moments, whether awake or asleep, God has been able to speak to the souls of men.

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FROM THE LIGHTHOUSE WINDOW.

More than once has Sir Arthur Conan Doyle had to counter the allegation that his interest in Spiritualism dates from the death of his son in the war. The correspondent of the "Daily Express" at the Paris Congress put the question directly to him, and was answered:—

My interest in Spiritualism dates from 1886. I was on my way to deliver a lecture on Spiritualism the very evening news of my dear son's death came to me. I delivered my lecture, and the audience knew nothing of my personal grief. I could not have done so had I not possessed at that time absolute proof of a life hereafter. Since then I have often communicated with my son.

* * * * *

Jerome K. Jerome's "Confessions of a Humorist" in the "Strand Magazine" for September, has some good stories of Sir Arthur. Here is a biographical bit:—

Conan Doyle used to be another tremendous worker. He would sit at a small desk in a corner of his own drawing room, writing a story, while a dozen people round about him were talking and laughing. He preferred it to being alone in his study. Sometimes, without looking up from his work, he would make a remark, showing he must have been listening to our conversation: but his pen had never ceased moving. Barrie had the same gift. . . . A vigorous family, the Doyles, both mentally and physically. I remember a trip to Norway with Doyle and his sister Connie; a handsome girl, she might have posed as Brunhilda. She married Hornung, the novelist. Another sister married a clergyman named Angel, a dear ugly fellow. They lived near to us at Wallingford, and next door to them lived another clergyman named Dam. And later on Dam was moved to Goring and found himself next door to a Roman Catholic priest whose name was Father Hell. Providence, I take it, arranges these little things for some wise purpose.

We had a rough crossing to Norway. Connie Doyle enjoyed it; she was that sort of girl; it added to her colour and gave a delightful curl to her hair. She had a sympathetic nature, and was awfully sorry for the poor women who were ill. She would burst in upon them every now and then to see if she could be of any help to them. You would have thought her mere presence would have cheered them up. As a matter of fact, it made them just mad.

"Oh, do go away, Connie," I heard one of her friends murmur, while passing the open door; "it makes me ill to look at you!"

* * * *

Sir Arthur Conan Doyle's Spiritualistic story in the September "Strand" touches upon the psychic dangers referred to in Mr. Martin's warning to Houdini:—

"The sitters had better just take their own places," said the medium. "If you can alternate the sexes it is as well. Don't cross your knees, it breaks the current. If we have a materialisation, don't grab at it. If you do, you are liable to injure me."

The two sleuths of the Psychic Society looked at each other knowingly. Mailey observed it.

"Quite right," he said. I have seen two cases of dangerous hæmorrhage in the medium brought on by that very cause."

"Why?" asked Malone.

"Because the ectoplasm used is drawn from the medium. It recoils upon him like a snapped elastic band. Where it comes through the skin you get a bruise. Where it comes from mucous membrane you get a bleeding."

* * * *

The American magazine, "Life," in a recent number, gives a hint to Houdini that we pass on to would-be "exposers" of materialisations generally. It is from E. S. Martin:—

Houdini exposed a fake psychic the other day by flashing an electric pocket light in her face after other lights had been turned off. The medium fainted; that was all. If she was a bogus medium the sudden light would not hurt her, but if she and her performance were of a more valid quality and she were diffusing the substance called ectoplasm, as some mediums seem to do, a sudden flash of light, so the experts say, would act something like a sudden kick in the stomach and would make the medium ill and might kill her.

Some kind soul with sympathy for enthusiasts ought to warn Houdini of the risk he runs of producing a fatal accident in his zeal for exposure.

* * * *

Many newspapers are giving favourable notices of the Rev. C. L. Tweedale's book, "Man's Survival After Death," quoting from it rather extensively.

The correspondent of the "Morning Post" at Paris, writing on the 8th inst. about the Spiritualist Congress there, says:—

To-day the hall in which the Congress meets was again filled to the utmost limits. There can be no question as to the interest, whether genuine or merely inquisitive, which induced people to flock to the meetings of the Congress. The delegates speak in turn without regard to race or nationality. Dr. Shields, an American negro, who claims to have converted 1,900 members of his own people to the Spiritualist creed, and Rishi, who has been preaching the new faith in India, were the most prominent speakers to-day. Rishi stated among other things that he received a month ago a delegation of Buddhist priests from Lhassa bringing a letter from the Grand Lama in which he asked for information about the new creed.

* * * * *

E. E. Dudley, in "The Banner of Life," ends a column report of a "Margery" séance with these pertinent observations:—

When one meets a mechanical engineer from Texas, a judge from Connecticut, and a business man from New York, all of whom have come to Boston for a few sittings with "Margery," it is proof that there is a spirit of earnest inquiry into the reality of psychic phenomena which is permeating the whole country.

It would appear that the weird explanations and improbable hypotheses advanced by our eminently professional explainers of psychic phenomena neither deter the intelligent members of society from investigating nor prevent them from forming their own opinions as to the facts of this mediumship.

* * * *

From Sir Almeric Fitzroy's much-quoted "Memoirs," we cite the following dream-incident:—

An extraordinary incident occurred in connection with Sir J. Fergusson's death [in the Jamaica earthquake of 1907]. Charles Fergusson (now Governor-General of New Zealand) was on his way up to London by the night express when, in a most vivid dream, he saw his father killed in an earthquake. So strong was the impression that for the greater part of the journey his mind was occupied with revolving the consequences and estimating what he would have to do. . . . The first thing the following morning he was called to the telephone to hear from his servant the announcement of his father's death.

The dream took place at the exact time when the earthquake occurred.

* * * *

From "The Religion of Nature and of Life," by B. F. Austin, A.M., D.D., in "Reason," we take this excerpt on "How Nature Teaches Her Religion to Men":—

Chiefly through a book she has penned for human instruction and through her divine plan of teaching by suffering. Her book is the wonderful book of human experience. Every experience in life is a lesson of instruction to men. When a law is violated the sinner suffers. When a law is obeyed the reward is sure. By automatic rewards and punishments, as fixed and unchangeable as the course of the sun, Nature instructs us to obey and warns against disobedience. If we think just, kind and harmonious thoughts of our fellow-men and act in accordance therewith our own peace and happiness is the natural reward. If we indulge in hate and enmity we destroy our own peace and disturb the peace of others.

So experience is our teacher. How to think and act in life to gain peace and happiness becomes as simple a problem as how to open and close the hand. If I open and close my hand in one way I find ease and comfort. If I try in the reverse way my hand is crushed.

* * * *

The "Daily Mail" correspondent at Southampton reports that the 1,700 scientists assembled there for the meetings of the British Association spent something like a busman's holiday during the week-end. On Sunday, Sir Oliver Lodge preached in the evening at the Above Bar Congregational Church, taking for his text, "Atoms and Worlds."

He explained the vastness of the earth, the solar system, and the universe, which itself might be merely an atom in a world of universes. Then he went to the other extreme, the atom, which he described as a solar system in miniature, millions of which were contained in a drop of water. Fifty million years, which years ago, had been thought to be the age of the earth, was a long time, but scientists now thought they might suggest 50,000 million years as the age of the earth. The age of the universe was beyond the comprehension of man.

Nothing went out of existence. The human spirit would continue longer than the earth, even if it lasted another 100 million years. There was no end to existence.

It was a formidable thought that here we were and in some sense here we should be for ever. We only knew that we took with us our character for better or worse.

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PARIS INTERNATIONAL CONGRESS.

An Eventful Week.

Sir A. Conan Doyle's Amazing Meeting.

By Leslie Curnow.

The Spiritualists' International Congress in Paris closed in a blaze of glory. One is in some danger of hyperbole after a week of fervid oratory of our Continental brethren at the Congress, but it is relating sober fact to say that the Congress gained in utility and impressiveness as it advanced in its course, and further that what may be called the culmination—Sir Arthur Conan Doyle's truly wonderful meeting in the Salle Wagram, on Friday, September 11th—is probably destined to have the most far-reaching consequences.

For practical business the Congress divided itself up into Commissions, and their Reports provoked interesting discussions and mutual enlightenment. Miss Lind-af-Hageby and Miss Felicia R. Scatcherd proved an invaluable aid on the Commissions, owing to their expert knowledge and their high capacity for organisation. Dr. Abraham Wallace and Mr. Ernest Oaten were also elements of strength in this direction. Mrs. Cadwallader, too, on occasion, made a most excellent chairman, and there were others.

The Duchess of Hamilton and Brandon and Lady Conan Doyle were radiant figures, whose presence and influence counted for much.

Papers of deep scientific and philosophical import by Leon Denis, Gabriel Delanne, and Dr. Joseph Maxwell were outstanding events of the week.

There were two tender and beautiful episodes that will be long remembered. They were the placing of wreaths from English and from American Spiritualists on the tomb of the Unknown Warrior at the Arc de Triomphe, and a wreath on the grave of the great French pioneer Spiritualist, Allan Kardec, in the historic cemetery of Père Lachaise. One could not fail to envisage at these thrilling moments the indubitable band of fellow celebrants in the Great Beyond, as we thus joined hearts across the bridge of death.

It was gratifying to all to hear the wise words of the message to the Congress from Sir Oliver Lodge, whom Sir Arthur Conan Doyle described as our great intellectual and scientific leader in England.

A notable event on the social side was the brilliant Reception to members and friends organised by the Duchess of Hamilton, Miss Lind-af-Hageby, and Miss Felicia R. Scatcherd.

Delegates to the Congress.

The following is the list of delegates to the Congress:—

South Africa.—Mrs. Gladys Davies and Sir A. Conan Doyle.
Germany.—Herren Bruns and Schlotterberg.
England.—S.N.U., G. F. Berry, Mr. and Mrs. Oaten, Mr. and Mrs. F. T. Blake, F. Bessant, J Slimmin, A. G. Newton, E. Vickers, Dr. Margaret Vivian; B.S.L.U., Mr. and Mrs. G. A. Mack, G. F. Knott; London, Miss Felicia R. Scatcherd; Marylebone Association, Miss Lind-af-Hageby; Light, Leslie Curnow; L.S.A., Dr. Abraham Wallace.
Belgium.—MM. L'Homme and Coninckx (press), M. Maillet, Mme. Jane Oudot.
Cuba.—M. Jules Vega.
Brazil.—M. Leon Denis, Cdt. Blaye (press), M. Jules Thiebault.
Costa Rica.—M. Lopez Gomez.
Denmark.—M. Beversluis.
Spain.—M. Gertsch.
United States.—M. Van der Nailen, V. A. Jackson; National Spiritualists' Association, Rev. Thomas Grimshaw; (press), Mrs. E. M. Cadwallader.
France.—MM. Melusson, Forthuny, Chreveuil, Mme. Ducel, MM. Malosse and Marty.
Greece.—M. Yotopoulos.
Holland.—MM. Beversluis, Goedhart, Bergman.
Hungary.—Mme. Reichenhaller.
India.—V. D. Rishi.
Indo-China.—M. Mellini.
Mexico.—M. Leon Denis.
Norway.—Mme. Ellen Letort.
Poland.—(Press) M. Marendowski.
Portugal.—M. Graca Zugarte.
Rumania.—M. Stanulescu.
Switzerland.—MM. Montandon and Booss.

Sir Oliver Lodge.

Sir Oliver Lodge wrote:—

I trust that the International Congress in Paris will be successful. We have hold of a truth much needed by the world, but one which is of so remarkable a character that acceptance is difficult.

Communication with another order of existence is so great a novelty in science, and the phenomena accompanying or associated with it are, many of them, so inexplicable, that scientific scepticism is very natural and not at all surprising.

It behoves us to make very sure of our facts, to present them with candour, courtesy and care, and then to have faith that the weight of evidence will in due time overpower hostility, will carry sincere conviction, and will enlarge the boundaries of scientific knowledge.

Dr. Joseph Maxwell.

Dr. Joseph Maxwell, of Bordeaux, author of that splendid book (to give it its English title) "Metapsychical Phenomena," and one of the ripe thinkers in the psychic field, whose conclusions, moreover, are based on extensive practical experience, contributed a valuable paper. While not sharing all the Spiritualist ideas, he was convinced that the movement possessed great importance in its bearing on the destiny of humanity. Materialism had had disastrous results on human evolution, and unless checked in its mad course, must lead to fatal ruin. Psychic phenomena, when studied from the biological point of view, afforded a glimpse of the very mechanism of life. Spiritualism in its philosophical aspect must play a great part in restoring to the world the ideals it had lost.

From the full text of Dr. Maxwell's thoughtful contribution, which it is hoped to publish in a later issue, his views will be more readily grasped.

The Care of Mediums.

Miss Lind-af-Hageby at Friday's session at the Rue Danton proposed and carried an important resolution regarding the care of mediums and the study of mediumship. It affirmed that, as Spiritualism was based on mediumship, a sympathetic study of mediums and mediumship should be one of the primary duties of Spiritualists; that genuine mediums should be protected from charges of insanity and fraud, from reckless exploitation, and from the dangers incidental to poverty and economic distress.

Miss Lind, with power and lucidity, indicated that as mediumship was in constant process of evolution—it was impossible to say what developments there might be—and that, as we could not adequately protect what we did not properly understand, it was eminently desirable there should be a more exact study of the psychological aspects of mediumship. Dr. Abraham Wallace and others supported Miss Lind.

The "Credo" of the Congress.

On the last day (Saturday, September 12th) the final decision of the Congress was expressed in the following words:—

The Executive Committee, after reading all reports and documents, and hearing speeches on questions concerning the varied phases of Spiritualism, its propaganda and organisation, votes in favour of the following conclusions:—

Spiritualism is a philosophy based on scientific and precise facts. Its fundamental principles are as follows:—

1. The existence of God, the supreme intelligence and cause of all things.
2. The existence of the soul or spirit connected through earthly life to the physical and perishable body by the intermediary element called the perisprit or fluidic and indestructible body.
3. The immortality of the soul and its continual evolution towards perfection through progressive stages of life.
4. Individual and collective responsibility, and universal fraternity and communion between all beings.

With the close of the formal business, M. Leon Denis, in felicitous terms, proposed a vote of thanks to the workers at the Congress. Mr. Ernest W. Oaten seconded this, making special mention of MM. Pascal Forthuny and André Ripert. Dr. Abraham Wallace added an expression of his appreciation of the assistance rendered by the delegates from national bodies in England and America.

Sir Arthur Conan Doyle's Great Meeting.

Sir A. Conan Doyle scored a great triumph at his lecture, with illustrations, on Friday evening, September 11th. No one who was present at the Salle Wagram on that occasion is likely to forget the scene. On the first night of the Congress Sir Arthur gave his lecture at 8, Rue Danton, where the hall holds about a thousand people. The accommodation was hopelessly inadequate, and there was some disappointment owing to the lantern being manipulated by an incompetent operator. It was a trying time, but Sir Arthur showed wonderful patience. A small section of the Press in England described the lecture as a fiasco. It was nothing of the sort.

To enable those to attend who had been refused admission, the Salle Wagram, which holds between three thousand and four thousand people, was engaged for Friday night, with the services of the best lantern operator in Paris. The lecture was announced for 8.30 p.m., but at 7.30 the Avenue Wagram was blocked by a long queue, formed in the street, instead of on the pavement as with us in England. The hall speedily filled. After the lecture had been in progress for a few minutes, there was an uproar, and a huge crowd suddenly pressed in, after having brushed the police aside and broken down the barriers. They stood in every available space and remained in rapt

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attention, save when they burst into applause at many stages.

Sir Arthur was in splendid form, and his address and the remarkable pictures he afterwards showed, evidently made the deepest appeal.

Nearly all the Paris newspapers reported the lecture at length.

The "Chicago Tribune" (Paris edition) said that he "brought tears of hope into the eyes of hundreds of unconsoled men and women who wanted assurance that their loved ones were not gone for ever. For over an hour, in a voice ringing with conviction, the great creator of Sherlock Holmes affirmed his belief in a life beyond the grave, reasoned with sceptics, expounded the doctrine of mediums and of ectoplasm, and then brought applause and gasps of amazement and terror with photo after photo on the screen of spirits emerging from ectoplasm."

Such a crowd on such an occasion was, of course, no novelty to Englishmen, but a competent French authority said that never before in Paris had there been a meeting at all approaching it, connected with Spiritualism. He declared that the Trocadero, the largest hall in Paris, would not have held all those who desired to be present on that evening. Sir Arthur's great popularity in Paris—his books, in French and in English, were encountered on all sides—had something to do with the demonstration, but it was obvious that in the main it was his message of hope and consolation which people had come to hear.

DISTANCE PRESENTS NO OBSTACLES.

BY MARGARET V. UNDERHILL.

Four days after the recent earthquakes in Santa Barbara, California, I had a very helpful and evidential sitting with Miss Helen MacGregor.

The first reports of the disaster were most alarming. They stated that the town had been entirely destroyed by the shocks and the breaking of a dam. I was naturally very worried, since my father and other relatives live in Santa Barbara.

Although the houses mentioned in this sitting were both familiar to me, I had never described them to Miss MacGregor, nor had I a photograph of them. Had the entire sitting been a case of telepathy my very anxiety would doubtless have prevented her from giving the actual conditions existing in a town 7,000 miles from London.

The earthquakes began on a Monday, and the sitting took place on the following Thursday. Pollyanna, Miss MacGregor's little control, assured me that all my people were safe and well. "Your father's house is all right, too. It's low with a wide verandah, and it stands on a terrace. In front of it there is a sunken lawn with a round place in the middle; I think it's a fountain, on one side there's a little stream and a wood under some beautiful big trees. Did you know there was a hill near by with a yellow cliff?" In response to my question, "Can you see what is beyond the cliff?" Pollyanna replied, "I think it's water."

"Do you see any other houses?" I asked.

"Yes, I see a big one three stories high; it has a funny roof that goes up in three peaks in the front, and there are windows in the peaks. The roof is made of slate and the house is painted yellow or buff with darker decorations. It has a verandah, too. The ground around it looks very rough—as though it had been ploughed up."

"Do you think it is because the house has been partly destroyed?" I asked.

"No," said Pollyanna. "All the walls are standing, and I don't get any feeling of disaster. Perhaps the rough ground indicates that though your people are safe, other places near by have suffered. There are no houses very near. You can just see one or two through the trees. There's a big one on the opposite side of the road a little way off."

For the sake of brevity I have left out many details. The accuracy with which both the houses and their surroundings were described is extraordinary. The first is my father's new home into which he moved during the week of the earthquake. At the time of the sitting I did not know whether he had moved. The second house belongs to relatives.

A cable received the following Saturday announced the safety of all my family. Four weeks later a letter from California brought corroboration of the other statements. My father's house was unharmed, while the chimneys of the three-storey house were destroyed. Aside from the breaking of crockery no other damage was done.

I am inclined to think that the rough ground which Pollyanna saw was really the *débris* of the fallen chimney.

ON the mystic path we create our own light, and at first we struggle blinded and baffled, seeing nothing, hearing nothing, unable to think, unable to imagine. We seem deserted by dream, vision or inspiration, and our meditation barren altogether. But let us persist through weeks or months, and sooner or later that stupor disappears. Our faculties readjust themselves, and do the work we will them to do. Never did they do their work so well.—"The Candle of Vision," by A. E.

RAYS AND REFLECTIONS.

The fact that, as reported, 10,000 people flocked to the Salle Wagram to hear Sir Arthur Conan Doyle speak on Spiritualism in Paris last week is an eloquent reminder of the effect of his presence on the success of the Congress.

* * * *

The "Star" refers to a statement made at the reception given by the Duchess of Hamilton in Paris last week, viz., that the late King Edward had spoken at a séance, saying, "We have no kings here. Just call me 'Teddy!'" The "Star" is puzzled because "on this side he was famous as an intense stickler for etiquette." It is curious that the democratic "Star" cannot imagine the existence of a world in which all the artificial forms and trappings of the mundane state are swept away, and only spiritual quality and status count for anything.

* * * *

Assuming the reality of the message, it would be rather characteristic of the late king, whose tact and *bonhomie* were proverbial. He had the kind of intelligence which readily adapts itself to new conditions. So that, apart from the natural incredulity which the uninstructed observer would feel, I see nothing in the story to occasion any disquiet.

* * * *

It has been said that to communicate ideas is the greatest work a man can do in the world. But amongst the flashing thoughts which "Philemon" broadcasts from 2LO in his delightful radio talks is one which struck me as singularly fine. He said lately, "To communicate ideas is good, but to communicate life is better."

* * * *

A reader inquires whether that weird and dramatic story, "Paul and Albert," by the Rev. G. Vale Owen, is to be taken in an actual or symbolical sense. Probably both. I understand that it was given by Mr. Vale Owen's guides as a true account of a spirit's experiences after death, and it is certainly very much in line with many other accounts which describe the careers of darkened and earth-bound spirits.

* * * *

In her book, "From Matter to Spirit" (Chapter xi.), Mrs. de Morgan discussed this question of the true nature of the experiences related by spirit-communicators, and goes at some length into the philosophy of the question, relying much on Swedenborg. But, in essence, I think the explanation is found in the fact that the un-awakened spirit in the next world has passed beyond the objective realities of earth without becoming fully conscious of the realities of spirit life. It is a state of illusion, although the illusions seem real enough to the spirit, whose unhealthy interior condition objectifies itself in his dismal surroundings—rocks, caverns, gloomy wastes, squalid hovels and the like.

* * * *

This condition represents neither the natural state of earth nor that of heaven, but is a perplexing mixture of the two. It is a kind of middle condition, answering perhaps to the idea of Hades, purgatory or the astral region. Some spirits describe it as "the land of mists." But, as one of Mrs. de Morgan's communicators said, in depicting it as a kind of dream state, "it is not a necessary condition of death." The really vicious and depraved types of mankind are relatively few and to these fall those unhappy experiences which seem to us so much in the nature of phantasm and hallucination.

* * * *

"Pure mathematics, and may they never be of the slightest use to anybody!" Such, we were once told, was the toast at an annual dinner of mathematicians at Cambridge. It is possibly true. The mathematicians must have their joke, as witness the mathematician who wrote "Alice in Wonderland" and "Through the Looking Glass."

* * * *

Their little outburst against utility is doubtless the result of a secret revolt against industrialism, "offices and the commercial spirit," and quite helpful in its way. I remember once hearing a great scholar advise a friend to send his son to Salamanca to be educated because at Salamanca he would not be taught anything that would be the slightest use to him in later life! That may stand against the story of the practical man of affairs who was persuaded by a poetic friend to read "Paradise Lost." He accordingly toiled through it conscientiously and complained afterwards that his time had been completely wasted, for there was not a single idea in the poem that was worth twopence to him!

D. G.

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HUMAN RADIO-ACTIVITY.

The subject of human radiations is one which has attracted great attention amongst those who study supernormal manifestations, and insomuch as they come into the realm of physics they will probably provide a valuable link between physical science and psychical research. Some observations on the question by Dr. Hereward Carrington in a paper read by him at the International Congress of Psychical Research at Copenhagen in 1921, bear interestingly upon the subject. Dr. Carrington referred to the discovery by Dr. Charles Russ of the energy said to radiate from the human eye, and having described the experiment he continued as follows:—

Here we have an example of what I mean by the subtle energies of the body. This experiment is, it seems to me, one of the first of this nature more or less admitted by "orthodox" scientists, and, if accepted, will constitute an opening wedge for the admission of further phenomena of the kind. Yet, for psychical students, this idea is by no means new. Many have long contended that such an energy is, in fact, radiated by the human eye, and we know that Colonel Albert de Rochas, in his book "Exteriorization of Sensibility," has given us diagrams, showing this very thing. If Dr. Russ has proved this to the satisfaction of official science, he is only confirming what "occult" science has contended for during many years.

All of which only goes to show "the power of fashion in things scientific." And it recalls to us the famous remark of Professor William James, that "whenever the mystics and the scientists have had a dispute as to certain phenomena, the mystics have nearly always been right as to the facts themselves, and the scientists have usually been right as to their interpretation."

This question of human radiations is, it seems to me, a very important one, since it serves to throw light upon many otherwise obscure phenomena. The "mesmeric" school has always contended that a definite "effluence" issues from the hands, and affects the subject, while making mesmeric passes—distinguishing this state from the purely hypnotic, which is entirely due to suggestion, or mental causes. I myself believe that this difference exists; that hypnotism and mesmerism are two different conditions, induced by two different causes, which may, nevertheless, overlap one another to a certain extent. My reasons for thinking so are many—chief among which I may mention the action upon certain delicate instruments which the fingers seem to exert, and, secondly, certain phenomena which we observed in the presence of Eusapia Palladino. In her case, a definite energy seemed to emanate from the finger-tips, which, so to speak, "charged-up" the table; and, when this "charging" had taken place, then, by some effort of will, as yet little understood, the table was "levitated" and rose completely from the floor. These levitations were undoubted, and were certainly not due to suggestion! But it would be impossible for me, in this place, to adduce the evidence supporting my belief. I can only say that, to my mind, the externalization of some such vital energy seems undoubted, and, this being so, it tends to throw an interesting light upon the nature of the hypnotic state—which is one of the questions proposed for discussion by the Congress.

This question of a vital energy of some sort, radiating from the human body, also throws an interesting light upon other problems, such as "psychometry" and "haunted houses." For, if such an externalization takes place, it is quite possible that inanimate matter may be enabled, in some way, to receive and to store-up this energy—thus constituting a sort of "magnetic bond" with the person so charging it. As we know, Dr. Hodgson, through his experiments with Mrs. Piper, became quite convinced that such objects, handled by the medium, did in fact stimulate phenomena, and insure, at times, a new flood of supernormal information. He even instructed his prospective sitters to wrap-up such articles in oil-silk, so as to shut off other "influences," by direct contact. Whatever the explanation may be, these facts are undoubted, as I also observed, in my own sittings with Mrs. Piper.

In haunted houses, again, a "psychic atmosphere" seems to be present, and we know that, in mediumistic séances, a definite "charging-up" process seems to take place within the cabinet, and from this cabinet radiate the phenomena. Other things being equal, a small room or a small cabinet is better than a larger one, which is what we should expect if an energy were being stored-up for future use; for, by analogy, it requires more electricity to charge a large storage battery than it does to charge a small one.

Take again the question of the human aura—another question to be discussed by this Congress. We can, as we know, artificially create an "electric aura" around living bodies, by means of high-frequency currents; but this is quite a different thing from the natural aura, said to exist, and observed by Kilner and others, by means of chemical screens. Kilner himself, as we know, believes that this is an ultra-violet phenomenon, and, in his latest book, has published a number of interesting experiments as to the effects upon the aura of other physical energies—electricity, magnetism, various chemicals, etc. The Theosophists distinguish various auras—mental, physical, astral; but we, as psychical researchers, would be content to prove the objective reality of even one of them! Here, again, is a whole field for study and research relating to the "subtle" energies of the body, upon which, however, much light will be thrown by proof of the bodily radiations, or exteriorised energy, before referred to.

SOME NEW BOOKS.

"ABRAMS' METHOD OF DIAGNOSIS AND TREATMENT." Edited by Sir James Barr, C.B.E., etc., etc. Wm. Heinemann, Ltd., price 5s. net.

Sir James Barr's Foreword to this important book is written so brilliantly that one is sorry when it ends. He begins by disclaiming any credit for the book, and protests that it would have been much better for his pocket, and possibly for his reputation, had he left Abrams and his work alone. "Ever since and even before the days of Paul Guttman, it has not been considered good form for a physician to cure disease," says Sir James; "he tries to diagnose it, and leaves the cure to Nature. . . Under such conditions one might have thought that physicians would have been ready to accept assistance from Abrams or anyone else, even from his Satanic Majesty, rather than have to hand over their numerous failures to the surgeons." After all, he remarks, the public may begin to see that prevention is better than being killed or cured by a man with a reputation. Sir James never saw Abrams examine a patient, but never failed to duplicate any of his experiments on the first trial. In the last paragraph of his Foreword he states that Dr. Proctor Hall has shown disease-waves to be extremely short, like the waves of light. This observation may be commended to the attention of the homeopathic school of medicine.

People who have heard a little about Abrams are prone to suppose he had no medical status, whereas he held the degree of M.D. from the University of Heidelberg and had many American distinctions. His great wealth, administered by a committee, was devoted to the progress of medicine, and especially to the medical needs of necessitous patients. Here is one of his famous *bon mots*: "We are all omnibuses in which our tainted ancestors ride."

With regard to the Abrams' theory of cure by his method no exposition can be offered here. It is founded on the electronic theory of matter, and the idea that dried blood radiates an electric energy which varies with health and disease. The principle of scientific *interference* may supply the explanation of cure.

Sir James ably replies to objections, and gives a hundred and sixty pages of Case Reports, dealing with many forms of disease.—W. B. P.

"SOUND IN RELATION TO HEALTH (With Suggested Exercises)," by Horace Leaf. Price 6d. Published by the author at 41, Westbourne Gardens, Bayswater, W.

From beginning to end this little book is more than ordinarily interesting, and the information imparted is concisely and yet attractively conveyed. The method of treating the several aspects of the matter in a series of short chapters is specially commendable, and so well is this done that it is difficult to select any one chapter that calls for special notice. Those dealing with music are particularly attractive, and the account of "Lap Reading," which Mr. Leaf obtained first-hand (when visiting Stockholm) from Mr. Karl Tiren—the great authority on the Laplanders' customs and beliefs—is as illuminating as it is instructive. The "suggested exercises" which form the closing chapter of the book plainly indicate their use, and the large circle of readers which we confidently hope will peruse and profit by them, will, in return for such benefit, undoubtedly recommend this excellent little treatise on health to many others. The clearness of the type used, and the low price at which it is produced, will certainly assist in this direction.—L. H.

THE OCCULT SIGNIFICATION OF PRECIOUS STONES.—A favourite theory of the old occultists, and one which is not without its devotees at the present day, is that when this terrestrial globe was an inchoate mass, the rays from the Planets permeated the molten masses of semi-liquid gems by means of the Astral Light and imparted their respective powers and qualities to certain stones. Thus when one wears the gem, the ruling planet of which occupied a prominent position in the heavens at the time of the subject's birth, the qualities of that planet are very prominent in the character of that individual; and the stone, for him, will be potent for good, as he and the gem are both attuned to the rays of the same planet.—DUDLEY LENNARD, in the "Theosophical Review."

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NEW BOOKS RECEIVED.

"Faces of the Living Dead." By Estelle Stead. "Two Worlds" Publishing Co., Ltd. (1/6.)

"Spiritualism." By W. H. Evans. "Two Worlds" Publishing Co., Ltd. (1/-.)

"The Spirit Return of Mr. Hacking." Recorded by William Harrison Barwell. "Two Worlds" Publishing Co., Ltd. (6d.)

"Talks About Wireless." By Sir Oliver Lodge. Casell. (5/-.)

"Spiritual Radio." By the Most Reverend F. H. Du Vernet, D.D., late Archbishop of Caledonia, B.C., and Metropolitan of British Columbia. Elliot Stock. (1/6.)

"Ghosts or Gospels." By Henry B. Wilson, B.D. Elliot Stock. (5/-.)

ANSWERS TO CORRESPONDENSTS.

A. W. ANDERSON (Cologne).—Thank you for your letter, of which we have taken due note.

A. L. FLETCHER.—Thank you. The contributions shall have attention.

MEDIUMS' ADVERTISEMENTS.—It is essential that mediums and psychics advertising in LIGHT shall give references as to their *bona fides*, whether as members of established Spiritualist Societies or otherwise.

BROMLEY CIRCLE OF PSYCHIC STUDY.—On Tuesday, September 22nd, at 8 p.m., at the Public Library, High-street, Bromley, Mr. Hannen Swaffer will give an address, "How I know that Lord Northcliffe Survives." The Rev. G. Vale Owen will take the chair.

MR. H. J. OSBORN.—The newly-formed church at Chatham has adopted a novel form for its propaganda work. Mr. H. J. Osborn (London) has been offered, and has accepted, a continuous lectureship, for the sixteen months from September, 1925, to December, 1926; and has undertaken to give a lantern lecture, using his own outfit, on the first Thursday in each month. The first of the series, last Thursday, proved quite successful, and won warm approval. Mr. Osborn is also taking the Sunday services on a number of dates during the same period. A similar plan is in contemplation, for one Thursday in each month, by the Borough of Hornsey Spiritualist Fellowship, of which Mr. Osborn is the President.

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ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

A subscription taken up by new Members on or after October 1st gives full privileges of Membership until the end of the following year. The Autumn session will commence on September 24th.

Thursday, Sept. 24th, Lecture, at 7 p.m.
"Healing and the Work of the Unseen in our Midst," by **Miss E. M. HARVEY,** of Exmouth, and medium for "Dr. Beale."
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Monday, Sept. 28th, at 3 p.m.
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Subject: "Visions."
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Subject: "Mediumship."

* Places may be booked in advance. Apply to Gen. Secretary.

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GARDEN MEETING.

MRS. HENRY WITHALL much regrets that owing to ill-health the Garden Meeting arranged to be held on Saturday, September 26th, has had to be cancelled.

BOOKS THAT WILL HELP YOU.

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