

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

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

No. 2,238.—VOL. XLIII. [Registered as] SATURDAY, DECEMBER 1, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

He that has light within his own clear breast,
May sit i' the centre and enjoy bright day;
But he that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun.

—MILTON ("Comus.")

THE FINER FORCES.

Practical investigation of psychic phenomena has revealed the absolute reality of many of those things which in the writings of such philosophers as Emerson and Ruskin seem to belong only to remote spheres of life—to be true more in an allegorical than in a literal sense. We have learned that the mere presence of some particular person may set up an obstruction to the manifestation of life and intelligence from the unseen world; that even a thought or an attitude of mind can so disturb and confuse the conditions as to turn what might have been a solemn and dignified service into a farce. It was a lesson in the tremendous reality of the things not seen. Almost equally important is the demonstration that an influence can have no effect unless there is response. There must be not only action but reaction, the agent and the thing capable of being acted upon. In vain is the magnet applied to wood or stone. We have learned these things as we learn everything worth learning—by experience. To the dull spirit the fine raptures of an inspired mind are mere madness; the wise talk of the philosopher only meaningless jargon. The tribute we pay to the great soul is an unconscious tribute to ourselves—it needs greatness to recognise greatness—only the god in ourselves knows the god in others. The circle and the séance-room have demonstrated the working of the law on high planes and low ones. We have learned the necessity for rapport, reciprocity. The powers of

the seer and the psychic are seen to be tremendously conditioned by the attitude and fitness of the company in which he works.

* * * *

PERSONAL INFLUENCES.

These fine forces and delicate powers have been always active in life, but it needed special and direct evidences of psychic action and reaction to drive the lesson home. For generations sensitive persons have been saying: "This friend draws out the best that is in me; in his (or her) presence I feel natural and can act and speak freely," or "This person closes me up, makes me feel uncomfortable and constrained." In the past confessions of this kind were generally dismissed as freakish fancies. Modern psychology has shown us that they are statements of actual fact; that they describe the operation of forces as real as any of the things we can see and handle with our bodily senses, and infinitely more important. They illustrated the "chemistry of soul" which, until we began to discern the existence of the soul, had no force or significance. It gave us a key to many mysteries—the strange power that some minds seem to exert over others, the occasional paralysis of that influence when, instead of his accustomed coterie, the man is called upon to deal with a body of persons whose sympathies are hostile or inert. Every popular entertainer can tell of such things, and if he is frank will admit that no small portion of his powers is derived from his audience. In the séance-room the thing shows itself in an intensified form, for here the experiment is more directly concerned with psychic forces—the subtle influences and emanations of mind and soul.

* * * *

THE PRICE OF SUCCESS.

One of Mr. G. K. Chesterton's many clever and amusing paradoxes is the standing of a good old proverb on its head, thus: "Nothing fails like success." The old version of it, "Nothing succeeds like success," was true also, for everybody wants to get in when there is no room. And yet, for all that, Mr. Chesterton is right, too, because success is apt to stop effort, slow down the winning dash, lead to the setting up of an orthodoxy, and suggest the stagnation of a fatal finality. Nothing succeeds like the dash and daring of an attack that might fail. Let all our spirited little societies comfort themselves with this. We have known failures that were more valuable than successes, because they laid the foundations for lasting things by showing what *could* or what *could not* be done. And we noted in some of these cases that the things which could be done were those which were believed to be hopeless of accomplishment. The very fact that Nature is said to be sometimes experimental in her methods, trying something, finding it unprofitable and making a fresh effort in another direction—that is a reflection that ought to comfort and encourage us,

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

"FURTHER PERSONAL EXPERIENCES."

ADDRESS BY MRS. HOME.

On Thursday, 22nd ulto., Mrs. Home addressed the members and friends of the London Spiritualist Alliance on the above subject, Mr. F. W. Percival, M.A., occupying the chair.

Mr. PERCIVAL said:—

The attractive title, "Further Personal Experiences," which Mrs. Home has selected for her lecture this evening, makes it quite unnecessary for me to introduce her to the members of the L.S.A. No doubt they will recall the admirable address which she gave in this hall some time ago, and which many of those present will probably remember and recall with great pleasure. Mrs. Home is one of the pioneers in the early history of our great movement as she did so much at a time which I can remember, when Spiritualism was ignored by science, banned by the Churches, ridiculed by the Press, and regarded by the man in the street as a mild form of lunacy. Now I am happy to say times are completely changed. The attitude of all classes of society towards psychical phenomena has changed completely, and I had very interesting proof of this last Monday evening. I attended a crowded meeting at the Authors' Club, which consists, as you know, of a great number of literary men and journalists, who a few years ago scoffed at the subject. Sir Arthur Conan Doyle was in the chair, and Sir William Barrett read a very interesting paper in which he described all kinds of psychic manifestations and experiences, and a discussion followed in which a great many more interesting experiences were brought before the listeners. Not a sign of hostility was shown on that occasion; everything passed off without severe criticism or any sign that the wonderful experiences were not to be accepted. As, therefore, even at the Authors' Club, the subject of Spiritualism received a welcome, I feel sure that the address which we shall hear this evening from Mrs. Home is one to which you will all give a cordial reception.

Mrs. HOME then delivered her address in the course of which she said:—

My Chairman is one of the most experienced of intellectual and spiritual researchers on this subject, and I feel most honoured by his presence. I think, however, I can almost rival him in the number of years with which I have been associated with Spiritualism. I know Mr. Percival approaches the subject with much earnestness and has seen so much at first-hand—first from one of the greatest mediums we have ever had, and one of the first pioneers in the discovery of his own mediumistic powers, Mr. Stainton Moses—and then with others in later investigations. The subject is now an ever-flowing stream of testimony, and is leading on to a greater knowledge of after-death conditions. The eminent men who are now admitting its truth are not ashamed of their belief. I am proud to number among my personal friends men of such untiring work as the late Frederic Myers, and Sir William Crookes, also Sir William Barrett, and indeed many others. The list is a long one, and now the Law is also coming in in the person of Sir Edward Marshall Hall through the power evidenced by a lady whose last book contained so much of vital interest. My own experiences, though adding to the testimony of others, seem to pale in the light of the many everyday occurrences that we see put into public print.

If, in my account of further experiences of my own, I repeat instances related in this room last year, I will ask you to be lenient, as I had no written words on that occasion, and cannot refresh my memory which is sometimes faulty. During the time of our sittings, which, as I have already said, were kept up for six years with only the intermission of the children's holidays, we began after our patient waiting of six months with some violent physical phenomena in the way of table movements. It was quite impossible for us to keep pace with it, and, as it was tiring, we asked that it might desist, which it did, and for most of the rest of the time we had most beautiful teachings given in automatic writing.

We were informed of re-incarnation, and in the first communications we all contended against the idea, but we had the reasons given to us in philosophic explanations which finally we were pleased to accept. There are many points in this that it would be impossible to explain in a few words. One tale of an interesting series of earth-lives was related to us. It depicted a life from the first glimmer of soul consciousness into eventually an almost Christ-like life. I have a thick volume of the teachings given us at that time. There was never a word of flattery to any one of the sitters; we were mostly taught the *Via Sacra*, the eliminating of self and the living a life of self-examination

and humility; in fact the true Christian principles, and we were taught the grandest explanation of Faith and the equality of all Creeds. These are most valuable to me, and I often read them over and over again. One of our communicators was said to be the Martyr Antipas. In our later circle we had a great deal more in the form of physical phenomena, for I was then trying to help Colonel Le Mesurier Taylor, a late active member of this Society and also of the S.P.R. He was desirous of tangible evidence rather than of Spiritual teaching, and desired physical phenomena. It was at this time the flowers and stones were brought to us, and these manifestations of supernatural power were more convincing to his scientific mind than Spiritual teaching. There was the helper on the other side attached to our endeavours who gave us the possibilities of this kind of work. The table was, as often as not, lifted as if a strong puff of wind blew it up; each communicator had a different tone and method in the raps, also there sometimes came the noises of a carpenter at work, the planing and sawing of wood, the hammering in of nails, which much amused Colonel Taylor, and he would say, "Now, miss the nail," and it was done. He was a fine carpenter himself, and these noises pleased him; he also knew that in our private circle the sitters themselves were quite unable by any form of dexterous contrivance to produce such results.

I told you the last time I was here of the rose that formed under the raised hand, so that we were able to watch its production until it fell on the table. As we objected to flowers being brought from elsewhere, we agreed that they should bring us flowers provided by ourselves and placed on a table at the other end of the room at a distance from our little group. The scent preceded the flowers and then they were thrown on our hands, and we were to look at the result of the contact of spirit hands on the adjacent flowers left in the vase, for a few on each side were shrivelled. I was much interested in finding the same effect mentioned in Dr. Hodgson's account of his sittings in America, for he had kindly, when in England, given me the privilege of reading his type-written notes which were voluminous and took me some time to get through.

So much for physical phenomena. For identification I will tell you of my visit to the American trumpet medium, secured for a visit to England by the late Admiral Moore, to whom I went on behalf of Colonel Taylor, but as the Colonel was absent, I took some of his wife's possessions with me in the hope of hearing of her. I was not, however, successful for him. There was a large circle in which I was a perfect stranger even to the medium. The name "Lizzie" came several times, but I did not acknowledge it until it was persistently repeated, and I was touched by the trumpet. I then answered "Yes." The message came, "I am your brother, Edward. You have changed much since I last saw you." (This was when I was quite a child). He went on: "Have you seen Amy lately?" I answered, "No," and he then spoke in a way that made me understand he knew of the difference between my sister and myself. No one could have known either my name or that of my brother and sister; the former died in Australia.

On visiting the same medium again, I was told, through the trumpet, that my father was present, and he asked me at once: "How is Willie?" (my son). I said: "Not well," to which he answered, "I knew that a fortnight ago." My father was a clever medical man, and my son had come up to town exactly a fortnight before to consult a specialist regarding the result on his constitution of residence in the Shan States, beyond Burma, and this and the name could not possibly have been known to the medium.

I will now tell you of a case of extraordinary significance. I have already mentioned that one of my sons passed into spirit-life in Egypt. A young R.E., he was employed in making the railway between Wady Halfa and Khartoum, and for six months after his death I had no news of his effects. I then wrote to Lord Kitchener, and within ten days afterwards they arrived, as my letter was attended to at once. I am obliged to go into detail so that you may follow the desire for identification. I was slow in looking through the possessions, very naturally, and my son had done service in India before going to Egypt. During this time I was told, by Mr. Peters at an unexpected sitting, to go for proof (for Colonel Taylor) to a Mrs. Montague, which I did. Not having ever seen her before, I gave her the pseudonym "Violet," so that she should not know my identity, and I will relate to you exactly what happened at this, a private sitting. She plucked at my dress and said, "What do you wear this for?" adding, "A spirit behind you asks this question, a young man," and the action and question were repeated three times. I am convinced that my

son did this for identification, as it was just the action and question that passed between us, known only to myself before he left for India, when I was in widow's weeds. He then begged me to give up wearing mourning, and said that if anything happened to him I must not wear black; but this I did not promise for I did not believe in the possible necessity. The medium then went on to say: "He says you have a bag under your bed and in it you will find a paper. You will know the one when you see it. I want you to take it and burn it." I did not recollect that there was a bag under my bed, but on returning home I found I had put some of his things under my bed, being in close quarters at the time, and there was the bag—just a small one and full of papers. I searched it through, but found nothing of such importance that I should recognise the one on seeing it. Inside the bag, however, was a letter-case, so flat I thought it contained nothing. On opening it, I found one letter and recognised that it was the paper he referred to ("as you will know it when you see it"). It was a paper of authority, telling him to do a thing that was alien to his sense of honesty, and which he would not obey. It had evidently been kept to clear himself should the necessity arise. He had at once volunteered for a change to Egypt or elsewhere, and I knew it was the paper he referred to, so I accepted the message from the "other side" and burnt the paper. However, it gave me the keynote of his unexplained movements. When my son was a boy General Gordon was the hero of his life, and he said to me once, "Mother, when I die I should like to lie where Gordon fell"—and his desire was fulfilled, for he was buried at Omdurman.

There is a play being enacted at the present time called "Outward Bound," which is attracting many. The curtain rises on the smoke-room of a steamer, and none of the passengers seem to know they have passed through the death of the material body, and are continuing their varying characteristics. I allude to this to tell you that we had an example of this non-recognition and that it may be a reality, for this same son, on the spirit side of life, told us he had brought a spirit friend to our circle one night to get him to distinguish the discarnate (of which he was one) from the incarnate. He had found this spirit standing by his own grave, near which my son's material vesture was laid. I was much puzzled by this, as at that time I understood his was the only grave there in 1900, but upon a photograph of his grave being sent to me, I saw there was another one beside his, the history of which I heard later.

Now I am going to try and show that all my researches were evidently for a purpose, and that purpose was that by the knowledge I acquired I might help others, both on this and the other side, for it has always been my belief that no knowledge comes without due cause, and that it must be consecrated to service. I then came into touch with a very enlightened and sweet American lady; she taught me some of the inspired meanings of Bible truths and also how to come into touch with the True Silence, which meant a drinking-in of the Fountain of Life for the utilisation of all the knowledge we had received. I was then to learn of haunting spirits that could not be "laid," experiences of a disturbing nature affecting the minds to whom they occurred—turbulent phenomena, so that there was no rest or peace, which went far to unhinge the mind. These I was able to set at rest, to release the haunting spirits from their aimless work, and in that Silence to open their eyes to the helpers beside them, knowing in all humility that it requires the earth mind to reach the poor wandering souls, and that when the curtain is lifted, the human is only a means to an end, and the greater workers with the power of the Christ Himself, and the great Omnipotent, Omniscient, Omnipresent God would accomplish what was necessary. God uses man to reach the mental side of the haunting entity, for He has never left Himself without witnesses, and the Christ said, "I will not leave you comfortless, I will come to you," and "When ye pray believe that ye have it," and "If ye shall ask anything in My name I will do it." The great secret of life on earth is that we are all God's children, but we have not recognised it.

I have been privileged to help many a troubled spirit and restore the balance to disturbed minds, for which I have had many grateful letters. So knowledge is not void, but we go through the stages almost without recognising that we are actually being taught and that spiritual evolution is a reality and that we have to work towards perfection.

And now the Sixth Sense is opened,
The Seventh embraces the whole,
And clothed in the Oneness of Being
We acknowledge dominion of Soul,
And through all Life's changes and phases,
And along every path to be trod,
We recognise only one power,
One present omnipotent God.

(Applause.)

There being no question or discussion, the Chairman, in the course of some concluding remarks, said:—

To me Mrs. Home's lecture has been extremely interesting in connection with the bringing of stones and also the bringing of scent at séances. Both of those manifestations constantly occurred in the experiences of my friend, Mr. Stainton Moses. With regard to the stones, it was most extraordinary. They came at all times. Every member

of the circle had his or her special stone, and there was no chance of receiving the wrong stone. They were always very carefully brought, and we were told to treasure them. Mr. Stainton Moses was rather doubtful as to whether he ought to accept these stones because many of them were very beautiful; rubies beautifully cut with eight or ten facets, and in perfect condition. He inquired about these stones, and was always told they were made for him. He was very incredulous about this, and therefore asked them to bring him a ruby (a difficult stone to cut), and to bring it with eight facets. About three days afterwards this stone was brought, and he had asked that it should have a flaw in it which would make it perfectly valueless. He did this in order that they might feel sure the stone was not stolen. The ruby was brought in this condition, just exactly as he had asked for it. On another occasion he had a very fine ruby, and he took it to a jeweller and asked what the value was, and the jeweller looked at it and said, "Well I should say it is worth about £60." So Mr. Stainton Moses went home, and the jewel was left to be set in a ring. He had not been home very long before he received a telegram from the jeweller, saying that the stone had been very carefully examined and that it was found to be not a genuine stone, and that he had been mistaken in the value assigned to it.

One peculiarity we experienced was that we always had small bead pearls dropping from the ceiling. They came down all over the room. These pearls are supposed to carry some healing influence. The better the séance the more pearls came.

Stones were always brought on birthdays, as birthday presents. One day we were dining at Pagani's (I think it was) celebrating a birthday there. Dr. Speer, Mrs. Speer, Mr. Stainton Moses and myself were present. Suddenly Mrs. Speer looked down and said: "Look at that stone." There was a stone lying at the side of her plate. It is very convenient to have stones brought like that! I can tell you also that the majority of those stones have completely disappeared. About five years ago I tried very hard to find out what had become of all the various stones brought. My own are turquoises—and they certainly have disappeared, apparently melted away, or been carried away by spirit agency in the same way as the stones seem to have disappeared in the case of Mrs. Home. I have one stone set in a ring, and that remains, but the stones brought to Mrs. Speer and Dr. Speer, and also to Mr. Stainton Moses, I have not been able to trace. Whether they exist I do not know, but I should fancy probably they have been removed by spirit-agency.

With regard to the scent, that was most delightful. It came on all occasions; sometimes when the flowers were in the room; sometimes without the flowers being there. We were often sprinkled with scent when there was no fluid in the room. Our pocket handkerchiefs were wetted with it. We always removed water from the room beforehand so that the spirits had to make the scent themselves in some way, and to bring the fluid, as there was none they could use.

My own experiences go back to the very beginning of modern Spiritualism. The echoes of the Rochester rappings had hardly died away when Miss Kate Fox came to England. I was one of the first to welcome her and hear all about the rappings with which she was so closely connected. Her raps were something so extraordinary that without hearing them you could have no idea what they were like. Once I held the door open so that I could see on both sides of her sitting on the chair. I said to her, "Rap on the left side," and she did. "Now on the right side." "Now run the raps all up and down the door." It was very wonderful indeed. In her case the raps simply seemed to go all round the room without rhyme or reason. This I noticed particularly when the raps occurred at some distance off, so that the power she was able to project from herself was very great indeed, because an ordinary medium's raps occur close to him (or her). I might mention one manifestation and that was a "fire-test" in the case of Home. I have had several examples of that when sitting with Home. I saw him on one occasion go up and rake away the ashes outside the fire so that he might get right into the centre of the fire. Then he took his finger and pulled out a piece of red-hot coal, and held it between his thumb and finger. His hair, as perhaps you know, happened to be very fluffy, and he took this red-hot coal and quietly put it into his hair and held it there. There was not the slightest smell of singeing or any result either injurious to himself or anyone else. Then he put it back in the centre of his hand. He was quite willing to put it into the hand of one of the visitors, but I do not think this was done. I touched the coal and received no injurious effect. After that he carried it and put it back in the fireplace. Of course that fire test was constantly repeated by Home, and no scientific man was ever able to explain it.

I have sat with all the great mediums of the last fifty years, with Home constantly, and Stainton Moses, with Kate Fox and Mrs. Wriedt. I have been exceedingly fortunate in meeting all these mediums because Home, with his various manifestations, was really one of the most remarkable mediums of the last fifty years. His principal manifestations were far greater than those of Stainton Moses. One manifestation of Stainton Moses which could not have been imitated, faked or fraudulently produced,

(Continued at foot of next page.)

MR. STANLEY DE BRATH ON MATERIALISATION.

(Continued from page 739.)

TENTATIVE INFERENCES.

I shall not now speak of the evidence for personality and independent volition here shown, but shall confine myself to the question of materialisation, considering the whole of the data, including Crawford's.

(1) In the first place, "fraud" is eliminated, the photographs and wax moulds alone preclude that. We are dealing with objective facts. This is the main point.

(2) The sitters are unanimous as to the control and the phenomena. The living faces were seen by all.

(3) Wax moulds taken in the same series of experiments have already been very fully described in *LIGHT*. The main points here are the presence of all the natural lines and markings of the skin as observable in living hands and feet; and also that the materialised hands and faces appeared to be partial and local materialisations of figures invisible except in those portions.

(4) The actions were those of human personalities, not mere extruded members acting under the conscious or subconscious will of the medium.

(5) In all Crawford's experiments the "unseen assistants" play a large part, answering questions, suggesting procedure and facilitating results.

(6) Crawford's "rods" were for the most part invisible, and only to be located by their pressure on the spring-balance.

(7) Ends of these invisible rods were sometimes so strongly materialised as to become "semi-metallic."

From these and other data that I cannot here recapitulate, but broadly because intelligence without some substantial vehicle is inconceivable, I am disposed to infer:—

That the "entities" who reveal themselves have "bodies" organised from an invisible (? ethereal) form of substance similar (probably) to the invisible variety of ectoplasm; and

That their "materialisation" consists in the absorption, more or less superficial, of the emanation given off by the medium.

I fully concur in the proofs given by Dr. Geley, that in certain cases, especially with the semi-liquid form of ectoplasm, it is an exteriorisation of the medium's vitality and that it actually grows into more or less perfect members. I see no evidence that these forms and faces are in any way extraneous personalities, and I fully subscribe to all that he has developed in his book, which I advise anyone interested in the subject to read and ponder. I think that his analysis of the living being as composed of (a) a body of crude matter constructed by the agency of (b) an individualised active energy which he calls the dynamo-psychism, itself obeying (c) a Directive Idea or archetypal form, is true. But it seems to me that when ectoplasmic materialisations represent known and recognised deceased persons, as in Count Potocki's case and those I have seen, the process must be somewhat different.

A WORKING HYPOTHESIS.

The dynamo-psychism must necessarily work normally by the construction of cells—nerve-cells, blood-cells, muscle-cells, etc., etc.—in the millions of cells that make up a human body, becoming tangible and visible by assimilation of material nutriment. Even Haeckel found it necessary to admit a cell-soul; and as he recognised nothing but Matter and Energy, the material cell must be a replica of the psychic cell that fashions it.

The celebrated physiologist John Hunter and Professor

(Continued from previous page.)

was the lights which occurred with him. I had never seen them at the time, and he arranged a special exhibition of these lights for my benefit. We used a room in Dr. Speer's house, opened the door and hung a curtain in front of the door and cut a hole in the curtain. Then we seated Stainton Moses in an armchair on the further side of the curtain and Dr. and Mrs. Speer and myself sat in front. We heard by the breathing of Stainton Moses (which was very peculiar when in deep trance) that he was fully entranced, and told the manifestation to begin. We sat in perfect darkness. In a very short time we saw a light behind the curtain slowly rising up. Gradually a great light appeared at the entrance, and it hesitated as it were as though hardly ready to come out because it was not properly materialised and apparently held in a hand which appeared

Huxley both agree that "Life is the cause and not the consequence of organisation." They are referring to the life in protoplasm. But as it is an experimental fact that life is manifest in these materialisations without the presence of protoplasm, their argument would seem applicable to this case also.

This seems to me to point to the existence of a "psychic body," which is really the root of the "spirit hypothesis."

This being so, would not "death" be merely the release of the ethereal complex from the material complex? The former would naturally be the counterpart of the latter, since the material body is *ex hypothesi* actually formed upon the mould of the ethereal cells.

In the phenomenon of materialisation, may not the invisible organism become visible and tangible by absorption of the strongly animalised emanation from the medium, much as the different parts of a microscopical preparation are made visible by absorption of a stain?

(For those who do not know the process of microscopical preparations I may explain that an extremely thin slice of tissue shows under the microscope as a grey tangled mass in which structure is undistinguishable. The microscopist adds a stain—carmine, methyl orange, osmic acid, or some other—and each kind of tissue takes up a different tint and so becomes visible.)

This absorption of the ectoplasmic emanation may be only superficial; in which case the materialised face will appear hollow if photographed from the back (as is the case with some materialisations); or it may be partial, as when hands only are solid enough to dip into paraffin wax; or it may be thorough and penetrating enough to materialise lungs and exhale carbon dioxide, as in the Algiers experiment and Crookes' "Katie." But in any case it would naturally show the skin marks, being formed on an organism already there, though invisible.

I do not of course venture to affirm that this is so; I only put it forward as an inference that seems to me highly probable, as a working hypothesis to be proved or disproved by experiment *ad hoc*.

It is certainly easier to imagine the "invisible intelligent forces" as having a substantial vehicle of some kind, than to imagine them without any vehicle at all. It would also show a reason why materialised members should show skin marking like living hands without supposing them to be directly created or grown.

POSSIBLE EXPERIMENTATION.

I am inclined to think that the experimental tests might be conducted by a combination of automatic communication through one medium and planned physical results obtained through another medium; or perhaps both methods could be used at different times with so powerful a medium as F. Kluski? But whether this hypothesis contains an element of truth or not, the fact remains that the solution of the first problem of Psychological Research lies in the objective and undeniable physical phenomena, rather than in the subjective variety. The latter will never explain the former, but the physical can, and will, be the basis of the psychological.

For this reason the objective phenomena are logically fundamental. If an invisible organism can be shown to be already existent, part of the mystery of materialisation would be a mystery no longer. It would not follow that every pseudopod or pseudobranch would be a materialisation of this kind; some might be extensions of the same sort as Crawford's "rods." Imperfect materialisations might be imperfect assimilations of the ectoplasmic material by the invisible matrix.

I submit these ideas to the judgment of those whose

in the square entrance. In a few minutes it sailed out into the room and went a little on one side. During the next quarter of an hour five of these great globes of light came flooding out, and all together in the room in which we were sitting. It is not possible to conceive anything greater. Nothing in Spiritualism has been more remarkable; and it is utterly impossible to imitate them or produce them fraudulently. It lasted about a quarter of an hour, and was gradually withdrawn. We saw one after another pass back again through this aperture in the curtain, and back to the medium. Half an hour later Stainton Moses returned to normal consciousness. Of course, he was very much exhausted. Certainly it was a very remarkable manifestation. But I must detain you no longer.

It only remains for me to offer Mrs. Home a very sincere and cordial vote of thanks for the very interesting paper read to us this evening. (Applause.)

opportunities for experimentation are greater than mine. Indeed, I have now scarcely any opportunities for experiment of this kind.

WHAT CONCERNS US.

But what touches us most closely is not the science of the matter; it is the truth formulated by A. R. Wallace that Evolution has a purpose—the development of a spiritual being fit to survive death. Life here is the means of that development, and just as we see even now the body formed in the image of the soul—showing goodwill, kindness, intelligence, honesty, courage, vigour; or ill-will, enmity, stupidity, sensuality, cunning, and the like, so, when the soul is bare the qualities it has developed are unmistakably manifest in its form.

This spiritual development or retrogression affects us profoundly here and now. The idea is current that our social system must be changed. It is the mentality that requires to be changed. The mentality makes the political and religious system. Character, and character alone, is religion. The scientific view is the religious view—the recognition of spiritual cause and effect.

CLEAR THINKING.

A leading politician has recently been telling the Glasgow students that "the school of idealism," with its doctrine of unselfishness, is opposed to the whole experience of mankind. He says, "Nothing is more apparent than that, politically and philosophically, the motive of self-interest not only is, but must be, and ought to be, the mainspring of human conduct. . . the desire of self-advancement is the only adequate incentive." He refers to this view as the final refutation of all idealist teaching; even, it would seem, of Christianity also.

This is the "jungle doctrine" of endless competition and ruthless war. It leads to an abyss in which Western civilisation might perish. It is absolutely opposed to Wallace's true Spiritualism as the purpose of evolution, a purpose that can be fulfilled only by co-operation in place of enmity, and good-will in place of war.

We may well agree that it is for the English race "to maintain in our own hands the means of our own protection," but the confusion of thought between the true idealism that is in accord with spiritual growth of character, and the false idealism which would substitute political panaceas for the improvement of character, is much to be regretted.

AN "ARMISTICE DAY" MESSAGE.

I will conclude with a written message received by me through an automatonist who is quite unconscious of what she writes, purporting to be from a friend of my own in the Unseen. It refers to some experiments I am engaged upon:—

" . . . I would have warned you that power is being drawn away to-day (November 11th, Armistice Day) from personal matters to great national events. I am here, (but) there is such a dense crowd of spirits surging earthwards, that our writing must be brief. Many of us will be called on to help the grief of those on this side, accentuated by the scepticism or blindness of those they love. I want you to continue to bring out the suffering that is caused over here by the want of love; that holds the discarnate to earth, far more than the communications so despised; the refusal of those on earth to realise that 'the dead' are as living as they are, in the same stage of development, not either doomed to punishment or glorified, nor wiped out, nor as some think, wandering round as ghosts."

This realisation can, as I think, be brought about on the large scale, only on a scientific basis—by the true interpretation of supernormal phenomena, which proceed partly from the soul incarnate and partly from souls discarnate, but in all cases involve the existence of the soul in man—a soul which is very much more than "the sum of the functions of the nerve-centres."

In the course of the discussion which followed the lecture, DR. ABRAHAM WALLACE said that some of our distinguished investigators had paid very little attention to the history of materialisations in this country. He was quite astonished to find that they knew very little about what Sir William Crookes did, and what he had related in his book. The lecturer had said that he had not had the opportunity of seeing or hearing a materialised form speak. He himself was glad to say he had had such an experience. Dr. Wallace here gave an account of a séance at which a materialised form was built up in a few seconds and spoke, saying to him, "Doctor, stand up and see my size." He was very much astonished to see a form so quickly manifested. If the scientific students of the matter had paid attention to the records of the late Mr. George Spriggs in Australia they would have known of instances of materialised forms on weighing machines; as they increased in intensity of materialisation the weight increased. Then they diminished as they became dematerialised and the weight went down. These earlier students were not scientific people, but careful observers, and they were quite as good as any of the scientific men. He strongly empha-

sized the importance of good psychic conditions in such cases. As to the question of defects in materialisation, he remembered seeing a form well materialised except that the middle portion of the face was defective. He had said to the spirit: "You are not showing yourself at your best. Go back and have your face properly formed." The figure came back showing a very well formed face. He was able, as a medical man, to put his hand over a materialised form and not find any distinction between that and an ordinary physical form. It was the great philosopher of their movement, Dr. A. Russel Wallace, who first brought Mr. de Brath to his notice. Dr. Russel Wallace spoke very highly of the book by Mr. de Brath, "Psychic Philosophy," as one of the best books ever published on the subject.

MR. DE BRATH: As regards materialisations, I think we are at the very beginning of anything like a scientific knowledge of these things, and I entirely agree with what Dr. Wallace has just said with regard to psychic conditions. Now the conditions in the Paris laboratory are strictly scientific. They have only got to be scientific. The professors there told me they suppressed scepticism for the time being, and suppressed it when making experiments. They have told me they started in with these experiments feeling profoundly sceptical, but divested themselves of it in order to enter into the facts. Even now, after all his investigation, Professor Richet has not yet made up his mind. He talks of intelligent, unseen forces and of a power which is intelligence, but he won't hear of the soul or of God.

A member of the audience asked whether, if a photograph had been taken of "Katie King," there would have been a hollow at the back?

MR. DE BRATH: No, I am inclined to think not, in that case. I think materialising may go deeper to present the whole form. It is not always superficial, and I think many of these imperfect or light materialisations are superficial.

THE CHAIRMAN, in closing the meeting, said:—

I have listened to the lecture with all the pleasurable interest I anticipated. I never had the pleasure of hearing Mr. De Brath before—I hope in future I shall frequently have that pleasure. I have never seen a materialisation. It has been intensely interesting to me. I scarcely like to attempt to put into words the feelings I have had in listening to Mr. De Brath to-night because I have been looking at it from so many aspects, so that if I attempted to speak from all the aspects he has raised of this interesting matter, I should be speaking far longer than you would care to listen. The biological aspects of the matter I brush away. I was a student in the years '76 and '78 of Professor Huxley in South Kensington, so I know a little about the elements of biology. My form that you behold, or your forms that I behold, are not the forms that have created the life in you. It is your life that has made those bodies. There is not a biologist living who can tell you the nature of the life that has made your body. As I have said, I have never seen a materialisation. I have had experiences, however, that have left no doubt in my mind that there is truth in Spiritualism, and in the fulness of years I have come round to a more teachable spirit in the matter. I believe in Spiritualism, and I believe in the statements made to-night concerning materialisations. How could I doubt a gentleman of such experience and such disinterested motives, so capable and so practical as I know an engineer has to be? I have been trying to imagine as I sat here an incident nearly two thousand years ago when there was an "Alliance" of 12 people, only one of whom declared that he could not believe the rest had seen the risen Christ. Now they did all they could to convince the doubting member of that Alliance. I am glad I am not he. I am willing to take the testimony of my worthy friend the lecturer.

Lord Kelvin said in an electric power station just before he died to one of the men: "Do you understand electricity?" The man in charge answered, "No my lord." "Nor I," said Kelvin. What interests me more now, knowing the possibilities of how far we may go (and I think I know the possibilities and limitations of biological knowledge) is that we are tremendously far off understanding life. Nobody understands the mystery of life—I think people will be gods when they do. This evidence of materialisation, however, is very useful, and I do not think humanity will ever get much nearer the Divine Purpose until humanity believes not in a faltering creed, but has a solid, sound conviction that there is life after life. When all humanity has the same confidence in life after life then we may look for a greater desire on the part of humanity to know the details of the risen Christ. That seems to me the supreme inference of materialisation, and it seems to be coming along rapidly. I do not know how distant, but I do believe it is coming, and in coming it will bring with it balm for a war-plagued world. (Applause.)

DR. WALLACE: I am going to be very impertinent and say I think we must thank our Chairman for his very interesting remarks at the end. And I am also going to ask the Council to ask him to give us a lecture himself before very long.

The proceedings closed with the usual resolution of thanks to the lecturer.

THE CHURCH AND SPIRITUALISM.

A MINISTER'S POINT OF VIEW.

By THE REV. W. HORACE DOWLING.

What attitude is the Christian Church to adopt towards the cult known as Spiritualism? To ignore it seems to me to be criminal folly; to hold ourselves religiously aloof is unworthy and reprehensible; to simulate sympathy and to assume an affable concern is unreality, which is Pharisaism.

Spiritualism is undoubtedly making itself felt. Eminent men like Sir Arthur Conan Doyle and Sir Oliver Lodge—and recently Mr. Robert Blatchford—are demanding that at least the question be faced with impartiality and in a spirit of sweet reasonableness. The numerous societies devoted to the dissemination of Spiritualism, and the thousands of its votaries, are surely right in insisting on fair-play and patience.

It has, unfortunately, been the failing of the Church that every new truth has been either repudiated or else received with deep suspicion; a suspicion, which, if it did not result in persecution and martyrdom, grew into a cynical and contemptible indifference. When it was first of all discovered that the world was round and not flat, the discovery was hailed as a rank heresy. When Luther—to cite one case—discovered the spiritual wealth of the Bible, he was denounced as a heretic. Indeed, in our own day, in some quarters, those who accept the findings of Biblical criticism are regarded as aliens from the "Commonwealth of Israel." To some people, a man cannot be truly saved, unless he believes that every letter of the Bible (possibly its very commas!) are inspired. They would thus regard themselves as earnestly contending for the faith once for all delivered to the saints. But we need something more than apostolic faith; we need apostolic charity and apostolic vision. We are not altogether free from the religious intolerance which has characterised preceding generations. There are still those for whom religion is only one thing; they define religion from their own personal experience, rightly, in some respects; but they surely err when they consider that any type of religion which does not conform to their own experiences and conceptions is heterodox and unthinkable! Experience has proved—and it is a strange fact—that the man who is dogmatic in the statement of his beliefs and intolerant of the opinions of other people is a man of shallow convictions. Self-assertion is the antithesis of the receptive heart. The publican in the well-known parable, if judged by current religious standards, was heterodox and despicable, while the ultra-orthodox and self-righteous Pharisee was the acme of religious perfection. Yet the publican went home justified in God's eyes. One had found religion; the other had missed it.

In considering the various cults of to-day, we should not be intolerant. There are twelve gates to the Kingdom, and it may be that through these cults someone has found a deeper experience of Christ. Indeed I can vouchsafe for many who have found a richer Christ through the teachings of true Spiritualism.

What is Spiritualism—what does it believe, and why? This is treated exhaustively in the many books on the subject. Briefly, Spiritualism supplies a much-needed affirmation and emphasis of the truth of the doctrine of immortality. It seeks to convince us of the reality and certainty of a Future Life, and of the nearness of the spiritual world. It assures us that death is not annihilation, neither is it an eternal sleep; but that it is simply the prelude to a deeper and richer life. Beyond the grave there awaits us a life of measureless possibilities and a life which will truly culminate the nobler experiences of this life. This does not seem to be opposed to the Christian doctrine of immortality; in some respects it is an improvement on it. This brings me to a definite conclusion, namely, that the main teaching of Modern Spiritualism is quite compatible with and reconcilable with the essential tenets of the Christian Faith.

Our differences are comparatively trivial. We certainly agree on the Highest Things. We both believe in the Future Life and in the nearness of the spiritual realms, and we both believe in the eternal consequences of character.

With regard to communication with the departed he would be very bold who would deny its possibility. We can at least keep an open mind on the subject, knowing that ultimately we shall be led into all truth.

There is all the difference in the world between communication and communion. Communication is communion materialised. We need not necessarily communicate in order to commune. Communion is voiceless. I can communicate with my friends across the telephone wires—but in the "stilly night" we can commune with each other. Although a thousand miles separate us, we can feel each other's presence; Spirit to spirit do we speak. Communion may be telepathy; but it is a telepathy spiritualised and elevated. We agree with Spiritualism decidedly on the possibility and practicability of Spiritual Communion. In this and in many other respects, Spiritualism is a noteworthy confirmation of, and a significant contribution to, the hope and doctrine of immortality.

Why, then, Spiritualism? If this teaching essentially agrees with the fundamental truths of the Christian religion, what is the use of it, or what extra work does

it do? This. In popularising the doctrine of a future life, in strengthening in the hearts and minds of the people the hope of immortality it is doing what the Church has largely neglected to do! If I be accused of being unjust or uncharitable, I would ask the reader how many sermons he has heard in his life on immortality? How many religious treatises has he read which deal succinctly and convincingly with this great theme? A few books on the subject may be quoted, chiefly doctrinal, intended primarily for theologians, but I have yet to find any well meaning attempt on the part of the Church to expound, enforce and illustrate what is last, but certainly not least, of its doctrines. Spiritualism is justifiably emphasising—perhaps in some instances exaggerating—a neglected truth.

It is not to be wondered at that people with whom death has dealt severely are flocking in hundreds to Spiritualism. It is natural. It is inevitable. Some may say they are "going to the devil," or that it is "anti-Christ," or that they are opposing the doctrines of the Church—but men and women will go where this natural heart-yearning can be in some degree satisfied. Love knows no theology. The "ties that bind" refuse to recognise the Creeds. Hope of immortality and reunion with loved ones springs eternal in the human breast. If we had done our duty, and given this doctrine its deserving prominence; in brief, if we had given due recognition to a natural human instinct, we would not bewail our impotence and the growth of Spiritualism.

Of course Spiritualism, like other cults, is being travestied. Cases of fraudulence and deception are no evidence against the truth and genuineness of the movement. Primitive Christianity was subject to these things, and like Spiritualism was subject to fraudulent misrepresentation. I am convinced that Spiritualism will thrive because there is truth in it, and truth is divine—an essential attribute of God's nature.

What I have written must not be taken as a defence of Spiritualism. More competent writers than myself have done that. What I have tried to point out may be summarised here:—

1. That intolerance and dogmatic prejudice are un-Christian, and also inimical to the best interests of the Church.
2. That Spiritualism, in its emphasis on the truth of immortality and the possibility of spiritual communion, is entirely consonant with the truths of the Christian religion.
3. That while actual communication with the departed may seem doubtful to accept, we can readily perceive and appreciate the reality of spiritual communion.
4. That the Church of Christ, to her great detriment, has largely neglected to educate public opinion on this subject, and has not taken due cognisance of a deep and natural human instinct.
5. That cases of deception and trickery in connection with Spiritualism are not conclusive evidence of the untrustworthiness of the cult.

My plea is simply this: Let the Church—with apostolic breadth of vision, sanity of perspective, and largeness of outlook—duly recognise the truth of a teaching which is growingly fascinating the public mind.

THE REV. G. VALE OWEN: AN APPRECIATION.

Ever since we had read in a Sunday paper, a few years ago, the famous Scripts of the Rev. G. Vale Owen, we had longed to see his face and to grasp his hand in congratulation. On a day in mid-November, there came to us, and doubtless to hundreds of others, the fulfilment of our great desire. We were assembled in the Town Hall, at Stratford, gazing with admiration at the gilded pipes of its splendid organ, when presently there appeared on the platform the popular ex-vicar with his chairman, Mr. H. W. Engholm, the genial Managing Editor of *LIGHT*. If it is not an indiscretion to say so, one would like to say that one's first impression of Mr. Vale Owen may seem fantastic. He was all that we had pictured him and more. To eager eyes he seemed a sort of human tiger-lily, tall, slender, ascetic, but very pleasant looking withal. To see and hear the reverend gentleman upon the platform was to understand the warm affection which he won at all times from his late parishioners. The touch which "makes the whole world kin" seems innate within his soul, and dogmatism is apparently foreign to his nature. We understood with what delight he must ever have ministered to the poor and sorrowing, what time he could assure them that death is swallowed up in victory in the light of the New Revelation. He told us of his father who, in earth life, was a sceptic, but who had returned from the other world to confess that he was in error. Still more striking was the story, so tenderly delivered, of her who hovered near him with all the love of a devoted mother. Wonderful, too, were the accounts of village lads who paid the supreme sacrifice in the late war, but who had since come back to manifest themselves as living still.

ALBERT MUSPRATT.

MESSAGES FROM THE "OTHER SIDE."

INVENTION AUTOMATICALLY DESCRIBED.

I. TOYE WARNER-STAPLES, F.R.A.S.

In the course of replying to some of the numerous correspondents of the Rev. G. Vale Owen, I received an interesting account of an invention by discarnate "automatic" communicators.

The automatist—"J. P. H."—[whose name I enclose but am not yet permitted to give for publication] sends me details which he received from a young officer friend who was killed in the war, and from whom he has received many trustworthy messages, also from others.

The script was received usually in early morning hours, when the writer was alone, and as he possesses the faculty of calm criticism and discrimination I think the script deserves to be recorded in *LIGHT* in case other writing mediums should obtain information relating to the same subject.

The first message concerning this invention—called "the gong"—was received 1923 (October 5th): "There is going to be a gong put up to prevent the clashing of messages. In giving this order the chief engineer is going to provide some general instructions to other spheres to give notice when special energy is to be employed, and when the energy is sometimes to be diminished. Energy is to be given to the gong-box by means of other spheres, and if anyone has a message to send he will have to say where it is to be sent, or he will not be able to send it without permission of the chief engineer, and then only by the ordinary electricity works in this sphere.

"[About October 10th.] The first special message on the new gong is that you should persevere in the messages you receive principally in the interests of those who are on earth, and also in our interest in this sphere, as good messages are energised by the gong and bad ones are minimised. Experience enters into the gong, preventing our enemies from energising their messages."

Another message says: "Electric explosion is now taking place, which will render it impossible to proceed in the special gong. The small gong is available."

October 19th. "The gong . . . is going to be enlarged so that it can be heard in the earth, and good spirits will let the people on the earth know when a message is energised by the spirits of the gong in our sphere, and so the good enterprise will be carried on." On October 25th, after receiving a letter from me, "J. P. H." sat for writing and asked if he had given me a correct description—the following script then came: "Mrs. Warner-Staples is giving you good advice. As regards the placing of the explanation of the gong, you have not mentioned that it is new, and that it is only slowly coming into operation, while the experience that it is especially giving us is the outcome of a long trial

on the part of the engineer, who goes on the engine and energises the gong with power. . . . The gong is a long wire that embraces the earth. In the same way that a phonograph is the instrument of music so the gong is the instrument of speech, and the thoughts of the sender of a message are recorded by the gong and enlarged by the enlarged gong erected by the great engineer. . . . Energy is necessary to send the messages to the earth and it is on this account that the gong has been erected.

October 28th, the automatist asked if others had heard of this invention, the reply was: "No, it is evidently entrusted to you to make it known, and you did well to send my message to Mrs. Warner-Staples in order that she might bring the matter to the attention of those who are energised by the progressive good spirits to communicate with us." The gong is "going to be the means of communication between us if you . . . will send our messages to our friends on the earth." Further details of the methods used are given:—

"The gong is a wire attached to the special gong in the engine-house which is an establishment for the gathering of messages, which are enormous in number, and is the energy-station in which power is produced by the engineer of the sphere in which we are living. Every message is mentally engraven on the gong, and is then energised by the engineers in the gong on the Grand Esplanade, giving energy to the spirits who have it in charge. You must energise from your end of the gong, and if you do that you will be sure to get accurate emissions from the friends over here. . . . You can energise your messages by prayer and thought and they will be energised by the spirits who help you to write. The engineer of the gong is a great spirit, who is from another sphere, and the gong is energised from his energy, giving a most brilliant light on the especial writing which is going to be dispatched to you on the earth."

When warning is given of intruding spirits interfering with messages, "J. P. H." says the writing trails off and becomes gradually smaller and smaller as if the power were going.

In regard to the various inventions mentioned in the Vale Owen Script, I think this of the "gong" is an attempt to express, in earth-language, some real contrivance for perfecting communication between the two states.

I have had to shorten the references to keep this account as brief as possible.

"J. P. H." agrees with me that the "wire" mentioned is some form or system of vibrations.

* It seems desirable to emphasise Mrs. Warner-Staples' explanation that the rather curious terms used in the communication indicate an attempt to express in physical language certain contrivances of a super-physical kind. It is a curious fact that very similar communications as to attempts to perfect communication with earth are coming through other mediums and being sent to us.—Ed., *LIGHT*.

SPIRITUALISM IN NEW ZEALAND.

AN APPRECIATION OF MR. W. C. NATION.

BY HORACE LEAF.

Among those who met us on our arrival at Wellington Railway Station, New Zealand, was a rather slight, very erect, elderly gentleman with a kindly, smiling face and very cheery manner. We had been eagerly looking forward to meeting Mr. W. C. Nation, Editor of the little Spiritualist journal, "The Messenger of Light," which circulates among the supporters of the cause in the Dominion, and acts as an effective link between the various Spiritualistic societies and churches there. Mr. Nation's fame had reached us long before we reached him, and it was evident that he was the best-loved and most respected among the believers in spirit-return in that far-off arm of the British Empire.

For more than forty years he and his family have stood by the Cause through all its vicissitudes, and never once has he betrayed it. With voice and pen he has supported its claims, and no opposition has been able to weaken his efforts. In consequence, he has seen it rise from the position of a hated and despised heterodoxy to an honourable place among the religious movements of his island home; and, largely through his courageous and elevated advocacy, it has passed from the cottage-meeting stage to the position of controlling excellent churches of its own.

This is no light achievement. True it is that the colonies have certain advantages over the "Old Country" for the progressive movements; but I am of opinion that they do not apply to religion so much as to politics. The pioneers of new countries are so much occupied in grappling with economic problems that they retain for a long time that simple unreasoning faith in tradition which makes so difficult the propagation of newer religious ideas and discoveries, and as most of the towns are small, everyone knows and at the first either despises or fears the innovating unbeliever. Through that unpleasant stage Mr. Nation had to pass, and only his fine intellect and unim-

peachable character could have so successfully survived the ordeal of carping criticism into which his acceptance of Spiritualism plunged him.

For many years he has been the most effective force in Spiritualism in New Zealand. Through the pages of his journal he addresses from time to time the largest audience that a Spiritualist can appeal to there, while the high regard in which he is held adds emphasis to his straightforward teachings.

We saw much less of him than we had hoped, owing to the great amount of work we had to do, and the fact that he lived a long way from Wellington. We could not even find time to accept his invitation to visit his charming home at Levin. One honour which we shall always cherish in our memories fell to our lot, however, for we were privileged to have him act as chairman on the occasion of the public reception given to us by the Spiritualists of Wellington. It was a great pleasure to hear this stalwart of the cause speak, and speak so kindly, of the visitors from "down under."

His more than eighty years sit lightly upon him, his figure is straight and his body active, his voice strong, his intellect clear, so that he might easily pass for a man of sixty. Altogether he is a splendid example of how a good Spiritualist can keep young.

It would, I know, disappoint Mr. Nation if any appreciation of him omitted to mention his dear wife and constant companion. It has become a habit to regard the pair as inseparable in thought and deed, especially where their beloved Spiritualism is concerned. Mrs. Nation has always been a firm supporter and capable adviser of her husband, and but for her equally great love of truth and unflinching encouragement, Mr. Nation could not have been the powerful force for the cause which he has proved to be. This he carefully makes plain. Blessed, indeed, have been these two who in their advanced years find themselves so united in what they have made their life-work.

WE ARE informed that the arrangements made by Mrs. Warren Elliott (Miss Violet Ormer) with the British College of Psychic Science, as announced in *LIGHT* of the 24th ult., p. 747, have been cancelled.

LIGHT,

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"THIS WICKED WORLD."

"The world is very evil," is the lament of a hymn in the Church hymnal, which contains much that suggests the lyric outpourings of consumptive saints and anæmic curates. Some of us have doubtless, at one time or other, contemplated curiously a congregation of prosperous persons, well-fed, complacent, and arrayed in the latest fashions, lugubriously declaiming, in the words of one of these hymns, that they were a poor and persecuted remnant of faithful souls fighting the armies of the Evil one, who (if he were a real personage) must have laughed consumedly at the spectacle.

"This wicked world!" There is a Pharisaic note about the phrase, and yet it carries a hopeful meaning. For it seems clear enough that humanity's sense of its imperfections and failures is a measure not only of its evils but of its progress beyond those evils. It marks the breaking of an old contentment with the sty and its filth. There was a time when men in general lived amid barbarous and brutal conditions quite unconsciously. They saw nothing horrid in them; they were content to do and suffer things which we, their descendants, looking back, regard with shame and disgust. Of most of these things it could be said, "They never can happen to-day." The wildest imagination could hardly conceive in our "wicked world" of to-day the case of a hungry child being hanged or transported for stealing a loaf or a piece of bacon, or of men and women being burned alive for disbelief in some priestly superstition.

But this civilisation of ours, it has been objected, is just a thin veneer. It is only skin-deep. War brings it all to the surface again, and turns the respectable citizen, with the aid of a rifle, a bayonet, a quantity of drill and some patriotic exhortations from the "Daily Buster" and its like, into a blood-thirsty monster. There is a certain amount of truth in the criticism. But even if it were wholly true it would not affect our argument, which is that the same force that may make a man an angel can also make him a devil. In a word, it is not the nature of the force but the direction in which it is used that is the essence of the question.

That force or power is Love, using the term in its largest sense. Turned the wrong way—inverted—Love becomes Hate, with all its terrible progeny of ills. Directed aright, it becomes angelical and produces all those qualities of kindness and helpfulness that alone keep the world from utter corruption.

Love is the one power. What is it, then, which regulates and directs it, or which, more frequently, perhaps, neglects to do so, or even misdirects it and turns it into an engine of destruction, wrecking homes and hearts and lives? Wisdom, or that inversion of Wisdom, Foolishness.

The world problem is in essence very simple—the application or mis-application of two great principles—Love and Wisdom. There is no example of order

or disorder, of beauty or ugliness, in human life which, when analysed, will not illustrate the working of these two principles. They are inseparable, and their action can be seen in every case from the lowest and most degraded conditions to the highest heavenly harmonies. They are Divine principles, the dual expression of the Divine unity.

Of course it is a "wicked world," from the human standpoint and in the purely human order. While men continue to think so—remembering that they are a part of it and in no wise entitled to think of it as something separate from themselves, something for which they are not responsible—it is a good sign. It would only be bad, if, growing complacent and self-satisfied, they considered it to be a very good world, with no necessity for them to try and make it any better. But there is not the least danger of that. A growing Wisdom is coming in to guide an expanding Love. That is part of the great Programme of Evolution.

A CHURCHMAN'S DISSENT.*To the Editor of LIGHT.*

SIR,—I am interested in the exchange of ideas between Colonel Belk and Mr. A. J. Wood, on the nature of God (page 728). The former asserts that "God cannot be a person and an all pervading essence of Life at the same time." I think his affirmation is logically sound, unless Mr. Wood has a different definition of the term "person" from that in general use. On the other hand, to think of God as "an all-pervading essence," as we think of the all-pervading ether, we are confronted with the problem of its focus of operation.

Mr. Wood uses the term, "presence" of God, in the sense of a pervading power or force. He says, "That God is present in the whole of His creation is true; but not as to His very substance, else all would be God. He is present in the only way in which He can be 'present' . . . even as the sun is present in its own system, by means of its radiating life."

As the sun is "present," not by its substance, but by its radiating and controlling power, which is sufficient to hold all its members in their orbits, even to the outermost Neptune, at the tremendous distance of 2,771,000,000 of miles, and to sustain what forms of life there may dwell on them, so may the power of God act on all creation throughout fathomless space.

I would suggest to the disputants that instead of defining God as being all-present, either as a "Person," or an "all-pervading essence," that He be defined as the Great Centre; the source of all life, love, wisdom, and power.

We have the infinitely little system, on which the structure of the cosmic world is based, viz., the proton, the centre of force and activity, around which play the electrons, their groupings creating the endless varieties in nature. At the other end of the scale, we have the infinitely large, the sun, the centre of force and activity, around which revolve the bodies or worlds composing his system. Not one of them are *in* his substance. Yet all are controlled and directed to definite purposes.

So I would suggest that what the proton is to its infinitely small system, and the sun to its infinitely large system, so is God to the whole of creation, both of a material and spiritual nature, which are contained in the infinitude of fathomless space. To contemplate God, as manifested by, and through His works, we are lost in wonder, love, and praise.

Yours, etc.,

ALFRED KITSON.

(Adviser to the B.S.L.U.)

THE RAINBOW.

Show me Thy light, O God, I need a guide,
No graven stone is there to mark life's way,
Yea, fire at eventide and cloud by day,
Go Thou before me, for the world is wide,
And Death sits watching on the other side.
No power but Thine is there to say him nay,
And though my heart and erring mind may stray,
My soul would wholly in Thy strength abide.

Yet doubts go with me, and swift crafty fears
Wind round my feet their cold and venomous lies;
They bind the spirit, and they seal my ears,
Hiding Thy hills from my uplifted eyes.
O show me light, and with my very tears
I'll build a rainbow that shall span the skies.

—From "Windlestraw," by PAMELA TENNANT
(LADY GREY OF FALLODON).

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Writing in the Manchester "Daily Dispatch" on November 20th last, Mr. Arthur Lynch, who had evidently read a paragraph published in the "Daily Mail," headed "Psychic Frauds," states:—

I see that Mr. J. Malcolm Bird, an associate editor of the "Scientific American," has declared, after investigation, that telepathy does not exist. I take off my hat to Mr. Malcolm Bird, not for his scientific achievements, for the matter is banal, but for his courage.

Mr. Arthur Lynch was rather in a hurry to raise his hat, for as a matter of fact, when we read the statement in the "Daily Mail" to the effect that Mr. J. Malcolm Bird did not believe in telepathy, and having met Mr. Bird during his visit early in the year to London, we wrote to him at once, asking his personal confirmation of the "Daily Mail" statement. We received a reply by Marconigram from Mr. Bird, which was brief but to the point. His message read: "Story Gross Misrepresentation." Mr. Arthur Lynch had better keep his hat on next time until he is quite sure of his facts. We hope, however, that the untimely raising of his hat may have allowed the bee in his bonnet to escape. The bee in question being an amazing conviction on his part that telepathy is a myth.

Most Spiritualists, and almost every Psychical Researcher have read the famous story contained in "The Gate of Remembrance" of how Mr. Bligh Bond, F.R.I.B.A., through his mediumistic friend, Mr. John Alleyne, discovered the foundations of the two lost chapels at Glastonbury Abbey. It is this record of automatic writing that Mr. James Douglas wrestles with in his fifth article on "After Death" in the "Sunday Express" for November 25th. The story has undoubtedly stirred Mr. Douglas deeply, and he concludes his remarks with a number of questions which read:—

And why do all the dead poets refrain from sending us new poems? A sonnet by Milton or Wordsworth, a lyric by Shelley or Keats, a play by Shakespeare or Moliere, an essay by Lamb or Hazlitt—these would be worth leagues of nullity. And why do the men of science in the other world disdain to reveal new truths? Why is Newton dumb and Darwin silent? Why do the great dead doctors neglect to tell us the cure for cancer? These are questions which some automatist might answer.

If Mr. Douglas will but think a moment, he must surely realise that the records set down by Mr. John Alleyne constitute in themselves a New Truth, at any rate a new Truth to the majority of people, viz., that the monks of a past age can come back, write a coherent story, and sign their names to it, as well as prove that although we may be considered dead by a number of people, yet we still maintain a deep interest in earthly affairs. As to the other questions, we will surely have the information given us when we have sufficiently developed our spiritual powers to apply such new knowledge properly. Our progress would very soon cease if all we had to do, when a problem presented itself, was to tap the source of all knowledge. We should find ourselves in much the same position as the student who passed his examination because he had the answers to each of the questions in his examination paper handed to him before he sat down for the test. No, Mr. Douglas, there is a higher authority on the other side that sees to it that we progress by our own exertions. Otherwise, why give Newton, Darwin, or even James Douglas the credit for anything they do. If their initiative is taken away and in its place all problems are solved and all questions were answered without their being put to any other trouble than that of using the automatist's pencil, we would soon become a world of bumptious puppets who knew nothing.

Miss Winifred Graham's collection of messages received from her father beyond the veil, entitled "My Letters from Heaven," was published last week by Hutchinson's. The "Sunday Express," last Sunday, had a review of some length, giving many passages from the script, one of which read as follows:—

"The moment you sleep the influence of the spirit world has a far greater opportunity of controlling your sub-conscious mind. The sleeper brings back to your world many impressions and lasting messages. Happy marriages are generally the result of some previous spirit communication between the souls of people on earth before their bodies meet. This accounts for the strange feeling lovers have of knowing each other so well in a short time. The meeting with mortals and those they desire to be in touch with here, generally occurs after a bitter bereavement. Spirit writing will never be given to any but the most spiritual media, but planchette will race over the paper for mere dabblers in so-called Spiritualism.

It seldom attracts the higher guides, and angels will not touch it."

The above reference to users of the planchette is rather unfortunate. We know some most estimable people who have received messages through this instrument which are quite as elevating and useful as those Miss Graham received. Incidentally, Mr. Vale Owen has often referred to the great value the messages have been to him received by his wife by this means. An observation such as this does not, however, spoil the rest of the records in the book, though there is a touch of "Swelled head" about this particular message that seems out of place and certainly not out of heaven.

The Rev. Graeme Maurice Elliott, Rector of Snitterby, a tiny community of about two hundred souls, situated in a bleak and sparsely populated part of the Fen district, sixteen miles from Lincoln, was interviewed by a number of London Press men last week and the representative of "Lloyd's Sunday News" told the following story of his visit to Snitterby in last Sunday's issue:—

Mr. Elliott is a firm believer in psychic science, and he says it is an almost daily occurrence for him to establish communication with the dead.

He has told me that those who are dead and buried have "come back" and sat with him in their human form, and that he has been able to recognise their faces and their voices. Once, he said, he saw one of these spirits drink a glass of milk that had been left on a table, and he added that he saw no reason why one who has departed this life should not "come back" and share a meal with those still on earth. Mr. Elliott also has strong beliefs that there are people who are endowed with the gift of healing, and he says his wife is possessed of this gift to a remarkable degree. He holds that the gift of healing is the gift of a healing substance which exudes from the finger-tips like a gossamer or spider's web.

"I have seen it come out," he said.

Mr. Elliott has put his belief to the test by forming a Healing Prayer Circle in his parish. Sufferers have come from distant parts of the country to be cured by faith, and it is claimed that those of whom doctors have despaired have gone away healed. When, three years ago, Mr. Elliott took his first service there, only one person was present—and he, so the rector jokingly informed me, was stone-deaf. There was no choir, and the church was badly in need of repair. Now the church is entirely redecorated, and village girls, robed in black and purple, form part of the choir, and join in processional hymns. Mr. Elliott has for some time taken a prominent part in psychical research work, and two years ago he came very much before the public as "the parson who sees and talks to angels."

One of the first things the rector said to me was that he does not believe in Spiritualism, and that he has written a book against it.

"I oppose Spiritualism because I regard its teachings as anti-Christian. My standpoint is that I accept the findings of psychic science, and my aim is to show how the proved facts bear out the teachings of the New Testament. Certain people are raised up who have the gift of healing so that the Church may be edified. The gift is a healing substance which exudes from the fingers. The substance is known to science. As a rule we hold our prayer circle meetings in the drawing-room here, but if there is anyone with us who is suffering we go into the sanctuary, and gather round in a circle in prayer. The sick person kneels before the altar rails, and my wife does the laying-on of hands. I give a blessing in the name of the Church. We have had some wonderful cures. One man who suffered terribly from eczema and boils was healed in a month, and a girl who was almost deaf, had her full hearing restored."

One of the cases mentioned to me by the rector was that of Mr. Walter Willey, of Willoughton Cliff, three miles from Snitterby. I saw Mr. Willey, who is a robust young farmer, and asked him for his own story.

"I attribute my cure to the prayer-healing services," he replied. "For two or three years I suffered from eczema and boils on both arms. The doctors could give me no real relief, and auto-suggestion failed. So, on the advice of the rector, I went to the prayer-healing services. At once I began to notice an improvement, and within a month I was healed. The services made me feel wonderful, I felt uplifted, and I had a peculiar sensation as if an electric shock was going all over me."

When I left the rectory late in the evening my last impression was a glimpse of Mrs. Elliott and a group of earnest young women and a young man sitting in a half-circle in the drawing-room in front of a blazing fire. One of the prayer-healing services was about to begin.

Mr. Maurice Elliott is undoubtedly doing splendid work, but why be such a snob over it? Why condemn Spiritualism, the real mother of his knowledge? and why try to appear respectable by assuming a preference for Psychical Research and Angels? This is certainly not Christianity. It would serve Mr. Elliott right if he were called the Psychic Snob of Snitterby instead of a courageous pioneer of the Truths of Spiritualism.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

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

(Continued from page 746.)

INCREASED SPIRIT-HUMILITY ON HIGHER PLANES.

But it is not so in the spirit-places. The higher the spirit-planes the more profusely does the quality of celestial humility blossom. So that as we give in helpfulness and solicitude, evermore as the higher planes are reached, willing and eager, is this accomplished with increased humility. And by that I would mean the absence of the sense of superiority that would occasion a depression or an unwillingness to freely receive. There are such earth-mortals, whose independence or pride is aroused where there exists the sense of superiority in the giver (I struggle ever with the earth-parallels or differences, so the mortal may, in a small way, understand. . . It is difficult!).

SPIRIT-GRATITUDE OF THOSE WHO RECEIVE.

But in the celestial places the spirit-consciousness of these spirit-entities of higher places is so florescent with the quality of celestial humility that the acceptance of emanations of solicitude and helpfulness and understanding are always received with the overwhelming spirit-gratitude by those who receive. Such a spirit-entity does not feel his sense of inferiority; and by that I would mean his evolving progression on a plane not as high as those from whence he is receiving such assistance. So it is one spirit-law that each spirit-place, and the entities of this, have their own dignity and do not feel their inferiority to one on a higher plane.

And secondly, that, although spirit-tasks and spirit-creations of higher planes are of enhanced spirit-values (as the creativeness in earth-terms of a genius of superlative gifts is superior to the crude pencillings of a child), the humility of such spirit-entities increases in ratio to the superior planes in which these exist. For such humility and an absence of sense of superiority are necessary qualities to accompany the emanations of helpfulness and solicitude, so that these may be happily accepted by the spirit-entities of lower planes. . . I have told you!

SPIRIT-REVERENCE.

There dwells deeply in spirit-consciousness the quality the man of earth calls reverence, a mystical feeling of his divine sonship. It is the radiation that comes to him from the divine central spark in his being, around which he weaves, through will and aspiration, his other earth-virtues. On mortal-worlds the inner sense of sonship is ever growing. In worlds of elementary development, as the earth, its quality is not yet a strongly gripping one . . . like a great expanse of field, with only here and there a pathetic little struggling grass-blade.

MOTHER-LOVE EVENTUALLY TRANSFIGURED INTO THE UNIVERSAL LOVE.

Of early childhood and babyhood I have explained in the first Message. On the more advanced planes, spirits of immature earth-age are not so many, and do not appear unless such on the earth and mortal planes have been of unusual earth-fineness. Not through their own strong volition, but through inheritance these pass at once to the higher places. In the lower planes, not the lowest, where the larger number of young mortal-life goes when it "passes over" (the delicate and fragile baby-flowers), it evolves eventually to the mature spiritual proportions as identity. It would seem a spiritual law that such are given to us on such planes as an earth-remembrance and an element of love, that merges from the mother-love of earth, a feeling through tenderness, personal solicitude, enveloping unselfishness, high in God's favour. Such childhood is gently taken away from the spirit-life of the higher planes, and the mother-love becomes transfigured into the universal, personal love for all created types. It is a natural growth and the little child is no longer missed, though, when such appears on the higher planes, quiescent feeling for such baby spirit-life is aroused once more, and they are given our tender solicitude. So, also, those spirit-souls that have "passed over" in advanced mortal-life become younger again on the lower planes. I do not mean to the

reaching backward to infantile age, but such are revived with spirit-vitality. Action and facial physiognomy become again as those of vital youth. So babyhood and maturity of earth years lean toward each other, and in the higher spirit-planes the spirit-identity is similar; similar in stature and vitality, more than on the lower planes. . . Write no more this evening!

"IT IS THE CHASTITY OF MIND OF THE MARRIAGE-STATE."

In God's world of spirits the sex-desire has fallen away. The spirit-souls which people these celestial places were born into mortal worlds through the physical laws that govern such births, but the seed of love was planted in each baby-consciousness to flower in full perfection with us. The mortal man of earth and other worlds is struggling with the idea of mortal birth and is clouded and uncertain as to its higher significance, as the Church commands and the State compels. The spirit-discernment of the earth-mortal is not yet of sufficient fineness that he will unerringly choose and seek the one who may be equally near to him in these celestial places. The child of love is born of love. The human race is evolving to this idea, though the mortals of my beloved earth are still blindly groping through the morasses of earth-desires, hoping to find and nurture here the delicately hued and fragile flower of love. The mortal will, in the future, evolve to a higher spiritual understanding of the earth-love, that will beget the child of love. It is the chastity of mind of the marriage-state.

THE MOTHER-LOVE IN MAN AND ANIMALS.

In these spiritual places, especially the higher planes, all maternal feeling is changed to the larger, inclusive love. I have explained, on the lower spirit-places, where spirit-childhood exists more than on the higher planes, the love and solicitude for such a life is given with all tenderness, and the unsatisfied mother-natures all have those spirit-children near to them that will satisfy the earth-yearning, yet clinging to them. The mother-love disappears in the larger glorious universal love, the mother-love that teaches the earth and mortal men of other worlds the significance of God's love. Is it possible for the mortal to see this in the tenderness of such affection and solicitude in animals, and then to doubt they shall come to naught in the future, and such feelings arise, as a glorified mist, and disappear and be dispelled as such colour-essence disappears from mortal-eye? Yes, for a moment it seems to vanish, but when mortal-eye ceases to visualise, it is caught into the azure of celestial blue of the heaven-skies above.

SO-CALLED INSTINCTS OF PLANTS.

And the so-called instinct of certain plants of which processes man has become cognisant, that send their seeds floating on downy substance through the air, so that the embryo of new-birth may find lodgment elsewhere, and grow and be self-reliant and not too near to the sheltering mother wing! Or the seeds sent out on shaft-leaves of certain trees that the wind projects, as the arrow of the archer, until they sink into the bosom of mother-earth, who takes them to her own, and gathers the soil about them, and touches them tenderly and so quietly, that they may have the necessary rest of gestation, and come up when the spring-warmth entices them to the sunlight!

ALSO OF BIRDS AND INSECTS.

Or the mother-bird, as she denies herself and gives to her eager waiting children, clamouring for sustenance, with upturned faces! Or the insect-life that helps propagation by carrying the pollen, and distributing those elements that may propagate and ambitiously wish to leave their homes! Man calls this instinct! The bee does not only work for himself. He knows he is helping other creation by disturbing, as he seeks. And the mother-flower does not object, as he extracts from her the excess of her substance, that is unrestful to her. It will give to her the flower-serenity and happiness, so that her flower-consciousness may absorb the emanations which come to her in a condition of greater repose. Man sees such created life about him, sees, but with eyes dulled and glazed like those of the fishes after they have been unhappily and ruthlessly taken from their own element to die helplessly on the land-element of mortal man.

(To be continued.)

LIGHT RAYS.

We are indebted to Dr. J. Scott Battams for the following selected extracts from "The Inward Light," by Fielding Hall.

TRUTH.

Truth is not a thing. It is like life—a force, an energy, a ray of the eternal light. It is manifested in all forms: it comes into a phrase, a saying, a teaching, a rule, an act, a life; and while the Truth is in them it lives, and when the Truth departs, it falls; an empty shell, a form devoid of soul.

But Soul knows Soul, and Truth has answer unto Truth, and it is by the Truth within ourselves that we shall know the Truth in all things.

EVOLUTION.

Evolution, the rising from lower to higher planes, is as true of truth as of matter or of life.

WOMEN.

Women are not better than men, nor are they worse, but they are different. As the pagoda's golden spire stands upon its base, so women stand upon men's shoulders. They may be the summit, and the glory of the nation's life seen from afar. But the topmost golden tip is no more worthy than the hidden stone within the base.

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When he is dead they walk in the reflected light his disciples give.

When they are gone men fall again to the light of daily experience.

And when that dies, choked in its ashes, they listen hither and thither to this advice and that. Until at last they learn that the only true light is the ray of the Infinite in themselves. For if men look within themselves they will find always light enough to guide their steps forward, and that light never dies but grows for ever.

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SIR,—LIGHT has alluded more than once to the place of women in the new Dispensation which is dawning—a question which has also been dealt with in the prophecies of the mystics and seers of the past. You referred recently to the modern sex war as a part of the process of race-transition. But why should there be antagonism? Each sex is the complement of the other, and since vast periods of time elapse in which the smallest change of any permanence is wrought, the possibility of sudden transition of relationship between the sexes is out of reckoning. Change, of course, is constant, though mostly so slow as to be unmarked. Perhaps it is because there has been a sudden and mighty press forward, and unmarked changes have been slowly and laboriously taking place, loosening the foundations, until alteration became inevitable.

We know nothing of our origin, nothing of those unseen directing factors that we assume have shaped our life to what it is. We can, at best, only consider our immediate condition, and in obedience to an inner prompting—a blind instinct that we can neither name nor explain—strive to formulate action into a furthering of race-evolution.

Until recently, woman developed along the lines of industry, patience and devotion, hidden from publicity in the shelter of the home. The very qualities earned in the bitterness of self-repression and self-sacrifice that home-life, up to that point, seemed to demand, have strengthened her for the position in the world which she holds to-day; to wage a war for self-expression and for common justice. Out of her own needs, her own loneliness, she realises the needs of those who share her sex; in her own heart is written deep the longings and desires, the hopes and untamed instincts that have in them a measure of holiness, which all too often has been perverted by the conditions surrounding her life.

Women in the main, still hold motherhood as sacred; still hold fast to the traditions of all the ages, that have set maternity apart, as the one thing above all others that most nearly touched the fringe of the great mystery and source of life: forging relationship with the Unseen World.

As the mentality of woman strengthens, she will set yet greater store on motherhood, for her conflict with world-conditions will give her that wider understanding that embraces all degrees of life. Such mentality will be used for the raising of the race standard. Enquiry will be made, is fast being made, into the causes that have produced such ill results; and effort will follow to abolish all such causes, and to cleanse the foundations on which human life is based.

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CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

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

(Continued from page 746.)

INCREASED SPIRIT-HUMILITY ON HIGHER PLANES.

But it is not so in the spirit-places. The higher the spirit-planes the more profusely does the quality of celestial humility blossom. So that as we give in helpfulness and solicitude, evermore as the higher planes are reached, willing and eager, is this accomplished with increased humility. And by that I would mean the absence of the sense of superiority that would occasion a depression or an unwillingness to freely receive. There are such earth-mortals, whose independence or pride is aroused where there exists the sense of superiority in the giver (I struggle ever with the earth-parallels or differences, so the mortal may, in a small way, understand. . . . It is difficult!).

SPIRIT-GRATITUDE OF THOSE WHO RECEIVE.

But in the celestial places the spirit-consciousness of these spirit-entities of higher places is so florescent with the quality of celestial humility that the acceptance of emanations of solicitude and helpfulness and understanding are always received with the overwhelming spirit-gratitude by those who receive. Such a spirit-entity does not feel his sense of inferiority; and by that I would mean his evolving progression on a plane not as high as those from whence he is receiving such assistance. So it is one spirit-law that each spirit-place, and the entities of this, have their own dignity and do not feel their inferiority to one on a higher plane.

And secondly, that, although spirit-tasks and spirit-creations of higher planes are of enhanced spirit-values (as the creativeness in earth-terms of a genius of superlative gifts is superior to the crude pencillings of a child), the humility of such spirit-entities increases in ratio to the superior planes in which these exist. For such humility and an absence of sense of superiority are necessary qualities to accompany the emanations of helpfulness and solicitude, so that these may be happily accepted by the spirit-entities of lower planes. . . . I have told you!

SPIRIT-REVERENCE.

There dwells deeply in spirit-consciousness the quality the man of earth calls reverence, a mystical feeling of his divine sonship. It is the radiation that comes to him from the divine central spark in his being, around which he weaves, through will and aspiration, his other earth-virtues. On mortal-worlds the inner sense of sonship is ever growing. In worlds of elementary development, as the earth, its quality is not yet a strongly gripping one . . . like a great expanse of field, with only here and there a pathetic little struggling grass-blade.

MOTHER-LOVE EVENTUALLY TRANSFIGURED INTO THE UNIVERSAL LOVE.

Of early childhood and babyhood I have explained in the first Message. On the more advanced planes, spirits of immature earth-age are not so many, and do not appear unless such on the earth and mortal planes have been of unusual earth-fineness. Not through their own strong volition, but through inheritance these pass at once to the higher places. In the lower planes, not the lowest, where the larger number of young mortal-life goes when it "passes over" (the delicate and fragile baby-flowers), it evolves eventually to the mature spiritual proportions as identity. It would seem a spiritual law that such are given to us on such planes as an earth-remembrance and an element of love, that merges from the mother-love of earth, a feeling through tenderness, personal solicitude, enveloping unselfishness, high in God's favour. Such childhood is gently taken away from the spirit-life of the higher planes, and the mother-love becomes transfigured into the universal, personal love for all created types. It is a natural growth and the little child is no longer missed, though, when such appears on the higher planes, quiescent feeling for such baby spirit-life is aroused once more, and they are given our tender solicitude. So, also, those spirit-souls that have "passed over" in advanced mortal-life become younger again on the lower planes. I do not mean to the

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reaching backward to infantile age, but such are revived with spirit-vitality. Action and facial physiognomy become again as those of vital youth. So babyhood and maturity of earth years lean toward each other, and in the higher spirit-planes the spirit-identity is similar; similar in stature and vitality, more than on the lower planes. . . . Write no more this evening!

"IT IS THE CHASTITY OF MIND OF THE MARRIAGE-STATE."

In God's world of spirits the sex-desire has fallen away. The spirit-souls which people these celestial places were born into mortal worlds through the physical laws that govern such births, but the seed of love was planted in each baby-consciousness to flower in full perfection with us. The mortal man of earth and other worlds is struggling with the idea of mortal birth and is clouded and uncertain as to its higher significance, as the Church commands and the State compels. The spirit-discernment of the earth-mortal is not yet of sufficient fineness that he will unerringly choose and seek the one who may be equally near to him in these celestial places. The child of love is born of love. The human race is evolving to this idea, though the mortals of my beloved earth are still blindly groping through the morasses of earth-desires, hoping to find and nurture here the delicately hued and fragile flower of love. The mortal will, in the future, evolve to a higher spiritual understanding of the earth-love, that will beget the child of love. It is the chastity of mind of the marriage-state.

THE MOTHER-LOVE IN MAN AND ANIMALS.

In these spiritual places, especially the higher planes, all maternal feeling is changed to the larger, inclusive love. I have explained, on the lower spirit-places, where spirit-childhood exists more than on the higher planes, the love and solicitude for such a life is given with all tenderness, and the unsatisfied mother-natures all have those spirit-children near to them that will satisfy the earth-yearning, yet clinging to them. The mother-love disappears in the larger glorious universal love, the mother-love that teaches the earth and mortal men of other worlds the significance of God's love. Is it possible for the mortal to see this in the tenderness of such affection and solicitude in animals, and then to doubt they shall come to naught in the future, and such feelings arise, as a glorified mist, and disappear and be dispelled as such colour-essence disappears from mortal-eye? Yes, for a moment it seems to vanish, but when mortal-eye ceases to visualise, it is caught into the azure of celestial blue of the heaven-skies above.

SO-CALLED INSTINCTS OF PLANTS.

And the so-called instinct of certain plants of which processes man has become cognisant, that send their seeds floating on downy substance through the air, so that the embryo of new-birth may find lodgment elsewhere, and grow and be self-reliant and not too near to the sheltering mother-wing! Or the seeds sent out on shaft-leaves of certain trees that the wind projects, as the arrow of the archer, until they sink into the bosom of mother-earth, who takes them to her own, and gathers the soil about them, and touches them tenderly and so quietly, that they may have the necessary rest of gestation, and come up when the spring-warmth entices them to the sunlight!

ALSO OF BIRDS AND INSECTS.

Or the mother-bird, as she denies herself and gives to her eager waiting children, clamouring for sustenance, with upturned faces! Or the insect-life that helps propagation by carrying the pollen, and distributing those elements that may propagate and ambitiously wish to leave their homes! Man calls this instinct! The bee does not only work for himself. He knows he is helping other creation by distributing, as he seeks. And the mother-flower does not object, as he extracts from her the excess of her substance, that is unrestful to her. It will give to her the flower-serenity and happiness, so that her flower-consciousness may absorb the emanations which come to her in a condition of greater repose. Man sees such created life about him, sees, but with eyes dulled and glazed like those of the fishes after they have been unhappily and ruthlessly taken from their own element to die helplessly on the land-element of mortal man.

(To be continued.)

LIGHT RAYS.

We are indebted to Dr. J. Scott Battams for the following selected extracts from "The Inward Light," by Fielding Hall.

TRUTH.

Truth is not a thing. It is like life—a force, an energy, a ray of the eternal light. It is manifested in all forms: it comes into a phrase, a saying, a teaching, a rule, an act, a life; and while the Truth is in them it lives, and when the Truth departs, it falls; an empty shell, a form devoid of soul.

But Soul knows Soul, and Truth has answer unto Truth, and it is by the Truth within ourselves that we shall know the Truth in all things.

EVOLUTION.

Evolution, the rising from lower to higher planes, is as true of truth as of matter or of life.

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THE CHANGING ATTITUDE OF SCIENCE.

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It has been an oft-repeated prophecy in LIGHT, that official science, after having long treated the subject of psychical phenomena as beneath contempt, would presently accept the facts as beyond dispute, but would attempt to avoid the spirit hypothesis, and if that should eventually prove impossible, would accept that hypothesis under other nomenclature, and would claim the result as a new revelation of science!

That prophecy bids fair to be realised in the near future; for while a certain number of scientists have investigated the subject without unconquerable prejudice, and have felt compelled to accept Spiritism as the only tenable hypothesis, others admit the undeniable reality of the facts, but are straining alternate hypotheses to, and beyond, the limit of probability rather than allow Spiritism any *locus standi* as a possible explanation of these supernormal phenomena.

Early in the present year, the translation of Professor Richet's "Thirty Years of Psychical Research" gave English readers the opportunity of studying that admirable collection of evidence, and if many of us regret that the author of that work was unable to overcome his mental repugnance to the apparently obvious conclusion, much gratitude is due to him for his fearless and unbowdlerised account of events despite the fact that some appear to show, to him, an unpalatable trend of conclusion.

This evidence is now confirmed by the investigation of that eminent neuropathist, Dr. Eugene Osty, who, though only dealing with the psychical or mental side of the supernormal, has given his personal attention to the different phenomena, and has sought opportunity of verifying as many of these supernormal faculties as possible, at first-hand.

Dr. Osty wisely does not seek to convince others by his own experiments, for, as he repeatedly says, it is only necessary to make careful and unbiassed investigation to convince yourself.

For instance:—

Among the manifestations of supernormal cognition, there is one from which we revolt, partly by reason of the special function of our intelligence and partly from opinions and beliefs that have many sources. It is Pre-cognition of the Future. Yet nothing is easier to verify by exact experiment if anyone will give time and an open mind to the subject. It is worth the trouble.

Precise and exacting in his methods, he has found plenty of this evidence himself.

Perhaps the most marked difference in his investigations from those of Professor Richet consists in the fact that, while the latter refuses the Spiritist hypothesis as being unacceptable, Dr. Osty only evades the label, and postulates that the information is obtained on a higher mental plane than the normal, and without denying the hypothesis, he stresses the fact that there is more importance, from his point of view, in investigating the method without previously binding himself to a foregone conclusion, whether of Cosmic Consciousness or of a Surviving Entity.

He prefers to "experiment on the living," but with no ulterior prejudice against the idea of discarnate influences; to attempt to determine "the relations between brain and thought," and ultimately "the possibility of the survival of human personality."

It is a curious fact that both these scientists find it necessary to coin or adopt special words to explain their considered opinions on the method by which supernormal information is obtained.

Professor Richet gives us "Cryptesthesia" which con-

notes a mysterious and inexplicable extension of the known senses, a theory so indefinite that it is *ipso facto* closed to any attempt at investigation.

Dr. Osty chooses "Metagnomy" (*μεταγνωμη*), beyond intelligence, another additional sense or means of sense, acting on a superior plane, a plane which is closed to normal intelligence.

If this is not an admission, it is at least not contrary to the Spiritist theory. The implication is that information is obtained or transferred in another order of intelligence entirely apart from the normal; and thus whether the identity operating in this higher condition is incarnate or discarnate, it has a present possibility of existence in this condition. But this is potential Spiritism.

Just as Professor Richet's theory provides man with the essentials and probability of survival, so that of Dr. Osty gives him access to a level which transcends the physical, and by its similitude to the conditions presumed necessary for a spiritual existence, it automatically assumes that as man has access to these conditions, here and now, he would retain that access when his normal senses have ceased to function.

We are progressing rapidly; it only remains for other scientists to postulate the persistence of a conscious memory after the physical death of the personality, and give it a collective Greek name, and the last obstacle will have been surmounted, even though Spiritism and Spiritualism are still tabooed as "unscientific."

A GLIMPSE OF FAIRYDOM.

To the Editor of LIGHT

SIR,—In one of your leading articles some time ago you referred to the discernment of fairies by some psychics.

In this connection I would like to relate a curious little incident which happened some years ago, and which I discussed with my friends afterwards.

At Christmas time, 1918, I went with my family for a picnic to a very pretty spot called Shelly Beach, on the East Coast of the Cape Colony. We had started early to avoid the heat, and after breakfast a walk was suggested along the shore to collect some of the very beautiful specimens of shells common to that part of the beach. The question arose who was to mind the camp, and as we had brought no native servants with us, I persuaded my husband to accompany the young people and leave me in charge. After some laughter and protest, this was agreed to by all. Having tidied up things a little, I picked up a cushion, arranged it under my head and lay full-length on the rough grass, looking into the tangled mass of foliage overhead, thoroughly enjoying the quiet, which was broken only by the thud of the waves and the laughter of the young ones as they went merrily along the shore searching for treasures.

I had lain thus, lost in thought, for some time, when I became suddenly aware that there was something or someone near me. I turned my head to look, thinking that a silent-footed native might have drawn near. There was no one in sight. Again I felt a presence, and again I turned, and to my complete astonishment I saw, about three yards from me, a little form a few inches high, dressed in a brown smock-like garment; green stockings that reached to the thighs, and a red and brown cap with a long point that hung over the shoulders. The face was extremely wrinkled; the eyes exceedingly bright; and they had a look of real inquisitiveness in them as they looked at me. My first impulse was to speak, but I wondered what I could say to such an appearance. As I leaned forward to speak, a friend in spirit spoke to me, directing me to refrain from so doing. I mentally asked, "Why?" and the reply came, "You do not know what you are up against; you have little know-

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ledge; it would not be wise." I felt a little disappointed, as the little man still looked at me, and the impulse came again to speak, but the power of my friend in spirit was again exerted and I drew back, realising that his knowledge far exceeded my own. After several minutes had elapsed the "little man" turned and appeared to fade into the foliage.

I have thought of this experience many times and have not yet determined whether I saw the little form with my "inner vision," or whether it was a materialised form discerned by me with the physical eyes. It must be borne in mind, I was in a very quiet mental state at the time, and all seems now how entirely real are the forms of "friends" when passively discerned under good conditions.

Trusting this little incident may be of some psychical interest to some of your readers,

Yours sincerely,

LUCY SMITH.

34, Park-road,
Kimberley, C.P.,
South Africa.

PREMONITION AND PROTECTION.

SOME REMINISCENCES OF THE GREAT WAR.

The writer was a soldier in France in a Scottish battalion. Were the following incidents due to luck or to spirit guidance? In the Arras Section I was a member of "B" Company Signal Section. During one stay in the front line, two men were taken from "B" Company to form a sub-station. I was one of the two. Shortly after leaving "B" Company's shelter a shell killed all the signallers in it. Had I not been taken for this sub-station, I would, of course, have been killed.

At a convalescent camp I had offered to me a clerical job in the Orderly Room. This I accepted but, feeling uneasy, I could not settle to it—I gave it up the same day. I was sent away from that camp next day. Going back to the line some time after, I passed the same convalescent camp. Half of a hut was lying yards away from the other half—blown there by the force of a bomb explosion during an air raid—a direct hit on the hut in which I had slept a night, and in which I would have been for three weeks had I remained in the orderly room.

While in Ecault, near Boulogne, I was in the habit of visiting Boulogne in the evening, on pass, with another soldier, and usually stayed till the last car. One night I felt impelled to go back to Ecault much earlier, and yielded to the impulse. Hardly had we got back to our camp when a terrific air-raid took place in Boulogne.

At Holnon Wood, near St. Quentin, during the first days of the great German push, in March, 1918, I was on an observation post at the top of the wood. Battalions around were in rapid retreat, and we (four of us) were left isolated. There were several ways of getting back, but all seemed to lead to certain death, for the wood was being sprayed with a withering barrage. Again I felt impelled to take a certain direction that I had not travelled before, and we all got safely through, for the other three followed me. Afterwards, I learned, that had I taken any other direction we would have been either killed or taken prisoners, for the Germans were everywhere but in the direction I took.

At Fifty-eighth Scottish General Hospital, St. Omer, I was a patient suffering from the effect of "mustard" gas. Before I was really fit I was sent to a convalescent camp where I had to stay a long time owing to having been sent from hospital too soon. The week following my departure from St. Omer, No. 58 Scottish General Hospital was practically destroyed by an air-raid.

At Ypres I was about to go from an advance post to headquarters, some distance back. As a "section" of my platoon were also going back I wanted to go with them, but was delayed. They had got a start of me, and I tried to overtake them, but found difficulty owing to the mud. When the "section" was about half-way to headquarters a shell burst right in the centre of them, killing several and wounding most of the others.

Let me say that, in crucial situations in France, I always felt the presence of a sister who had passed over years before.

Was there guidance in these circumstances, or was it luck?

Why should one be "guided" and another killed? Why? why? What a tangle it is!

CHERCHEUR.

WIRELESS INSTALLATIONS FOR THE SICK POOR.—Mr. William Tylar, of Boscombe, Bournemouth, makes an excellent suggestion. It is that Spiritualists should contribute to a fund to provide wireless installations for the sick who are unable to afford them. He writes: "If all the churches and chapels follow our idea a great work can be done—a piece of real Christianity, bringing music, singing, news and speeches to poor folks who cannot at present enjoy these things. Every clergyman should compile a list of the bed-ridden people in his parish in order that wireless sets should be supplied to them. I think, indeed, the clergy would all co-operate in such a scheme, and I am sure the newspapers would second their efforts."

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RAYS AND REFLECTIONS.

Many of the reckless and unjust accusations against mediums, as a horde of harpies waxing fat on the credulity of their dupes, would have been impossible if the public who read and believe this trash knew the facts, as, for instance, that the professional mediums are almost entirely made up of people who have rarely a sufficiency of this world's goods. Mediumship, as a profession, is one of the least attractive and the least remunerative of vocations. Of course there are sharks and sharpers who trade as clairvoyants, and even, occasionally, as mediums, and who certainly batten on the gullibility of persons with more money than wit. But I am not thinking of these impostors or the chuckleheaded people who patronise them. Another consideration is that there is a great number of mediums in private life—some of them with exceptional gifts. This fact alone would sufficiently confute innumerable ignorant objections such as the silly remark that one can only communicate with spirits by paying a fee to a medium, and similar imbecilities.

I have known some excellent mediums who have never used their gifts in a professional way. Some of them have been persons of education and social standing. On the other hand, I have never seen any necessary degradation in a medium taking fees, any more than in the case of an artist, a poet, or an orator. I have certainly heard denunciations from clergymen directed against mediums who made a trade of spiritual work. The clergymen, I assumed, either did not regard their own occupation as spiritual work or considered that in their case it was a profession and not a trade!

Some recent experiences in "mistakes of the Press" have set me reflecting on the psychology of proof-reading. There is a good deal of psychology about it. How, for instance (as happened recently), could four or five trained men read a proof article dealing with the difference between Fate and Freewill and not see that in two places the word "Fate" had got itself turned into "Faith"?

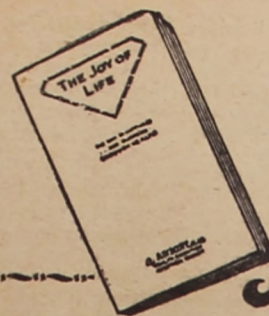
The answer is simple. The educated reader hardly reads any word mechanically. His reading is half intuitive. He follows the argument and unconsciously substitutes in his own mind the right word for the wrong one. In the same unconscious way he will supply the place of an omitted word, and not observe its absence.

There is almost a suggestion of the subconscious knowledge of the somnambulist about the matter, especially in such cases as where one reads into an inaccurate statement the accuracy which the writer intended but did not accomplish. Closely related to such instances is the uncanny way in which a writer in the ardour of composition spells accurately words which afterwards, it is found, he could not spell correctly on demand. The heat of composition once passed, the cold, critical intellect steps in; doubts awaken in the mind, and he cannot in that mood do things which he accomplishes with ease under the spell of inspiration.

It is so like the somnambulist who in sleep may walk carefully and safely along the edge of a precipice, the very sight of which would set him shuddering in his waking hours; or who finds his way in the dark through intricate mazes which would baffle him completely if he explored them during the time when he had only the normal consciousness to aid him.

D. G.

"THE IMMORTAL HOUR," music drama, by Rutland Boughton and Fiona Macleod, has resumed its successful run by the Birmingham Repertory Theatre Company, at the Regent Theatre, King's Cross. This fairy play that has charmed so many audiences of culture, bears eloquent witness to progress in popular music. To the end of it the long moonlight scene captivates by the accompanying exquisite orchestration with that loveliest of oboes, the contributory art of the chromatic lighting unflinching. But why, in other acts, should the heroine's dark hair, by the changing lights, be sometimes dyed peacock-green, her outstretched lily-white hands suddenly become blood-red, one side of her pale face turn a vivid orange-red and the other side a balancing yellow-green? Why should her vocalism less suggest either fairy or spirit than "La Poupée." We pretend to no more than poetic concepts of a fairy, but have some knowledge of spirits. We should like to see Mr. Appleby Matthews conducting symphonic work with a hundred such executants as he so admirably controls at the Regent Theatre.—W. B. P.



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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

CONJURING AND PSYCHIC PHENOMENA.

Here is a question very much to the fore just now. We have said that in our experience the two things are occasionally related, but so far as we have observed, the supernormal element usually comes in unexpectedly. The conjurer is not looking for it, and is surprised by its appearance. We know some curious instances of this kind, and propose to relate some of them in these pages, as soon as we can collect all the material. Even so, the chances against any public magical entertainment being of a psychic character might be safely stated as about a thousand to one. It is noticeable that the supernormal element, when it does come in, usually makes its appearance along mental lines, as when a young friend of ours was giving a comic demonstration of palmistry and supposed himself to be fabricating stories about various members of his audience, whereas (to his and their astonishment) he was really giving them facts about their past lives and betraying matters which they regarded as known only to themselves. He was considerably shocked by the experience, especially as it was accompanied by certain interior experiences of a kind which we associate with mediumship, or at any rate psychical faculty, for it is not necessary to assume the agency of spirits in all forms of psychic manifestation. It is easily to be understood why many conjurers despise, dislike, and disbelieve in mediumship. They regard it as a rival to themselves and their own carefully cultivated powers. Hence the many imitations of psychic phenomena and the desire to delude the more unwary Spiritualists and hold them up to public ridicule.

SPIRIT STATES AND MORTAL CONDITIONS.

To a question, of the "ever-recurring" variety, on the precise extent to which spirits can enter into the circumstances of our earthly lives, we may quote a passage from that excellent book, "A Psychic Vigil." Before doing so, however, it may be well to point out that spirit people differ infinitely not only in their characters and qualities but in their relationships to the earth. Some have little or no

affinity with or interest in the world they leave behind. These are usually advanced minds; some of the lower grades have developed no other interests, by reason of being "earth-bound." None the less, some advanced spirits find their appropriate work and mission amongst incarnate humanity. And now for the quotation: "Those who have gone before may talk with you, and they can enter into your thoughts and wishes, hopes and fears, plans and deeds, for they can descend to your inferiority and draw themselves back into relationship with your physical life. And you may talk with them, and they can take happiness in your thought for them; you can mutually love and help each other, and they can understand your life—a life which they have once led. But when you come to try and understand their life you find a great gulf fixed, a line that cannot be over-stepped bars the way, for your spirit only can understand, and the measure of its understanding is its emancipation from the flesh." That is a pregnant passage, and will bear much thinking out in its application to the general question.

SPIRITS AND THEIR EARTH MEMORIES.

When we conceive of the actual presence of a spirit communicator endeavouring to talk to his friends on this side, it is easily understood how much turns not only on the communication itself but the limits of the channel of communication and also, to a considerable degree, on the character and abilities of the communicating spirit who, as a human being, may, on his return to earth conditions, be very much at their mercy. We can quite imagine him feeling, when in some very sceptical and critical circles, like a nervous witness under cross-examination by a keen counsel. He may lose his self-possession, become excited, and so be unable to recall many things that would come readily to his mind in more congenial circumstances. But there is another consideration in this question of earth-memories, and it is only one of many. There is reason to believe that in the case of spirits who have long left the earth, the memory of their lives in the flesh is so dimmed by time that to recall its details they have to refresh their minds by collecting the information in some way from such records as they can consult. It may be by psychometrical methods, for even here we know that by coming into certain surroundings once familiar to us, we recall many things that otherwise we should not remember. And there is no doubt, too, that spirits whose memories of earth are not clear, resort to records about themselves, just as we do when we consult an old diary we have kept or have recourse to a parish register. But we should be very suspicious of any alleged spirit communicator who could say nothing about himself except that which was recorded in an obituary notice, to which the medium might have had access.

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ANSWERS TO CORRESPONDENTS.

S. C.—Yes, the little tribute is interesting to us, especially in reference to the pictorial visions, but hardly suitable for publication.

F. HOWORTH.—Your experiences seem to point to elementary clairvoyance, which might be profitably developed, but you had better get the advice of some experienced Spiritualist. We are quite unable to interpret the colours you mention, which may have no particular significance at all.

NEW PUBLICATIONS RECEIVED.

"My Psychic Adventures." By J. Malcolm Bird (Associate Editor, "Scientific American"). "Scientific American" Publishing Co., Munn and Co., New York.

"Under the Southern Cross." By Horace Leaf. With Introduction by Sir A. Conan Doyle. Cecil Palmer. (12s. 6d. net.)

"The Royal Magazine." December.

"My Letters from Heaven." By Winifred Graham. Hutchinson and Co. (4s. 6d. net.)

Mrs. ROBERTS JOHNSON expects to be in London for three or four days, namely, 10th to 13th inst. Letters may be addressed to her, care of the L.S.A., 5, Queen-square, London, W.C.1.

ARMISTICE DAY AT QUEEN'S HALL: A QUESTION.—Did any person attending the Armistice Day Meeting at the Queen's Hall perceive "lights" of the character known to be at times evident at séances? The writer saw, under the gallery space, normally lit with electricity (yet in darker shade than the open arena space), at the left-hand corner near and facing the platform, a light which moved vertically and then across this vertical path but somewhat diagonally. The writer is open to the charge of automatic suggestion, as he looked for any form—including lights—of manifestation over the platform where was the great assemblage of psychics, but not in a corner of the building. It is recognised that such mundane cause as the use of a hand mirror by a lady in the audience might have produced such result, although the size and brightness of the light would militate against the theory. Be this as it may, the moving light was a fact; and as the writer is in a minor degree clairvoyant, his observation may be strengthened by the experience of others; hence the query.—K. G. W.

"FROM SOUL TO SOUL: Seven Illuminations on the Power Within." Received by L. L. H. John M. Watkins. (2/-). is a second edition of a little book which we received and noticed some years ago. The inspirational messages which it contains were received during "seven moonlit nights amidst mountain scenery of extraordinary beauty and solitude." The subjects dealt with are: Humility, Reverence, Desire, Work, Love, Freedom, and Creation, and on each of these the writer has something inspiring and stimulating to say. There is strong poetic feeling in the book, and stimulation and vision for those for whom it is intended and who are in tune with its message.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, December 2nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. R. Boddington. Monday, Mrs. Pearson. Wednesday, healing circle.

Croydon.—Harewood Hall, 96, High-street.—December 2nd, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Brighton.—Mighell-street Hall.—December 2nd, 11 and 6.30, service; 3, Lyceum. Wednesday, December 5th, 8, service.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—December 2nd, 11, open circle; 6.30, Mrs. A. De Beaurepaire. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—December 2nd, 7, Rev. G. Ward. December 6th, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—December 2nd, 7, Mr. R. H. Sturdy. Thursday, December 6th, 8, service.

Peckham.—Lausanne-road.—December 2nd, 7, Mr. W. Turner. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, December 2nd, 11, Mr. and Mrs. A. W. Jones; 7, Dr. W. J. Vanstone. December 5th, 8, Mrs. E. Marriott.

Worthing Spiritualist Church, Ann-street.—December 2nd, 11 and 6.30, Mrs. Maunder. Thursday, December 5th, 6.30, Mrs. Jamrach.

Central.—144, High Holborn.—November 30th, 7.30, discussion evening. December 2nd, 7, Mrs. Clements.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, December 2nd, 6.30, service. Wednesday, December 5th, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. December 2nd, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

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DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Dec. 2	6.30	Edinburgh	Queen's Hall	J. Morison, 177, Dundee Street, Edinburgh.
" 3	7.45	Edinburgh	Music Hall	Mrs. Henderson, 23 Braid Crescent.
" 4	7.45	Falkirk	Union Hall, Grahamston	W. Adamson, 61, High Street, Falkirk.
" 5	7.45	Dunfermline	St. Margaret's Hall	Mrs. Hunter, Free School Lane, Dunfermline.
" 7	7.45	Greenock	Town Hall	H. White, 22, Bearhope Street, Greenock.
" 8	7.45	Alloa	Co-operative Hall, High Street	J. Syme, 20, Forbes Street, Alloa.
" 10	7.45	Glasgow	St. Andrew's, Berkely Hall	J. B. M'Indoe, 9, Hampden Terrace, Mount Florida, Glasgow.
" 11	7.45	Hamilton	Town Hall	R. Johnstone, 21, Barrack Street.
" 12	7.30	Perth	Synod Hall	D. Urquhart, 3, Carden Street, Dundee.
" 13	7.45	Paisley	Liberal Club Hall, High Street	N. S. Ferguson, 43, Greenock Rd., Paisley.
" 14	7.45	Kirkcaldy	Adam Smith Hall	G. S. Hendry, 120, Den Road, Kirkcaldy.
" 17	7.45	Aberdeen	Town Hall	A. M. Duncan, 23, Union Terrace, Aberdeen.
" 18	7.45	Dundee	Foresters' Hall	D. Urquhart, 3, Carden Street, Dundee.
" 19	7.45	Stirling	Lessrs Albert Hall, Dumbarton Rd.	J. M. Clark, 1, Forth Street, Alloa.
" 20	7.45	Glasgow	Camelachie Institute, Gt. Eastern Rd.	J. T. Bonner, 23, Rhindmuir Ave., Bailleston, near Glasgow.

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

THE VIRTUES OF GARLIC: A MARVELLOUS HERB.

It is only when one makes a somewhat exhaustive study of the ancient writings that one begins to appreciate the reverential attitude of the world to garlic. It appears in the medical references of nearly all the ancient peoples and some of the writers introduce an element of awe when mentioning it. Egypt—at least locally—worshipped it. Pliny refers to it. It appears in Sanscrit and works hugely valued in the ancient Maya civilisations. Coming to the dark ages garlic assumes its real perspective in the eyes of earlier peoples. The medicinal value of garlic then became subordinated to its more magical aspects. The vampire was fought by garlic. The flowers, dried and withered, hung as a wreath round the neck protected the victim in the early stages of attack. Strewn across a window sill they furnished a barrier which no vampire could pass, while the oppressive garlic smell alone, hindered the approach of the evil. The "undead" feared garlic. The whole atmosphere of belief centreing round this singularly unprepossessing and, to many, nauseating plant suggests an earlier knowledge when the true medicinal value of garlic had been probed. Possibly—there is certain evidence which might justify my saying, probably—the sanitary knowledge of Atlantis was so advanced and real that the Atlanteans had relegated the drug and the poison to obscurity and developed health by the system of internal antiseptics which we are approaching to-day. Lister, with prophetic insight understood what would be accomplished when a powerful antiseptic could be employed without injury to the living cell. He was logical with the logic that appeals to the non-scientific mind because of its sanity. The moment is ripe in possibilities, and there are few to-day who do not endorse the opinion that we "are on the eve of new things." Why not in the treatment of diseases as in other matters? Nature's great laboratory remains almost unknown. The wonders lying hid and yet accessible to the right form of research must far exceed our knowledge of her secrets. The two disadvantages which have been inseparable from the extended use of garlic are the after-taint and the "bite." These in "Yadil" Antiseptic, the latest product of British science, have been removed. The antiseptic qualities of the greatest of all plants remain. To the readers of LIGHT the treatment by means of internal antiseptics will readily appeal because it is merely an extension of the idea of the personal cleanliness and purity which is inculcated by every religious belief.

W. B.

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3.15 p.m. Travelling Clairvoyance and Premonition. MR.
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WEDNESDAY, DEC. 5.

Private Sittings, MR. T. E. AUSTIN, from 2.30 to 3.30 p.m.
Tea and Discussion Class, 4 o'clock.
Leader: MRS. BERNARD PUCKLE.

THURSDAY, DEC. 6.

7.30 p.m. Lecture by MISS LIND-AF-HAGEBY, "Psychic
Problems in Character Building." Chair: THE DUCHESS
OF HAMILTON.

FRIDAY, DEC. 7.

3.15 p.m. Answers to Questions by MRS. WALLIS, under
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CONJURERS AND PSYCHIC PHENOMENA.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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No. 2,239.—VOL. XLIII. [Registered as] SATURDAY, DECEMBER 8, 1923. [a Newspaper.] PRICE FOURPENCE.

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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 incarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Out of our lives, their thrills and throes,
The soul in the silence fashions a rose—
The Rose of Courage, a damask flower
That takes the heart for its secret hower,
And when we have passed "beyond the night,"
Renews itself as a Rose of Light.

—D. G.

THE NEED FOR EARTH EXPERIENCE.

Earth experience is often unpalatable, even sometimes apparently intolerable, but it is plain to the serious student of life that the earth is a process of education for the spirit, and that every premature death is regrettable, since, in the order of Nature, man should not depart until he is fully mature, and his natural term lived out. That seems sufficiently clear; even though such lives are the exception rather than the rule. But no failures or mistakes are irreparable. If this is an "imperfect world," it is so by Divine decree, but the race slowly advances to better things, and there are compensations for all sufferings. As to the objection urged by a correspondent that most people die before their time frequently from no fault of their own—the young suffering for the sins of the parents, that is a sad necessity at present. But there are compensations for all forms of injustice or apparent injustice in these matters. That, however, does not affect the law that one who dies young from whatever cause must suffer a deprivation of the full advantages of earth-education, just as he would if he were removed from school, through no fault of his own, before his education was quite finished. It is to be remembered that this is an elementary world. It was so designed. Justice and injustice are human terms having a meaning only in the human order. There are no breaks or failures in the Divine government of the Universe. We fall short of our ideals and the great purposes of life seem to be continually defeated, but in the end the "broken arcs" are made into the "perfect round."

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SCIENCE AND THE SPIRITUAL LIFE.

Since pride of intellect is one of the most insidious and (to its possessor) most perilous of all forms of pride, it is well that its victims should be reminded from time to time that intellectual or scientific values do not cover the whole area of life or even a great part of it. None the less, in their own region Science and Intellectuality have their proper work, and nothing can replace them or do their work so efficiently. We have met—we are constantly meeting—people of saintly life, who would make a sad botch of the work of handling the cold facts of science, law, business and practical affairs generally. Of course there is such a thing as Spiritual Science, and indeed the word Science, as indicating *knowledge*, has a much larger meaning than that generally assigned to it; but we are using the term in its popular sense. We are in entire agreement with the writer of "A Psychic Vigil"—a book worthy of more attention than it has received—when he says:—

We must never forget the debt we owe to scientific men, obstinate and dogmatic on these psychological subjects as some of them are, for they are fulfilling a most useful rôle. They act as a salutary drag. As long as the scientist flourishes, the winged horses of Spiritualism will not run away with our coach. Scientists hunt by nose. Others by sight. Truth leaves a devious track, and while some of us with eyes uplifted may see the glamour of her right in front of us, the scientist with nose to earth is smelling out her trail at right angles; but it is her trail all the same, and surely followed, it will at last lead to her.

Yes; if we cannot all be scientific—which is just as well—we can at least cultivate understanding and appreciation of what science can do, and is doing, on its own ground.

* * * *

THE REV. GEORGE VALE OWEN.

From time to time we receive admiring references to, and "Appreciations" of, the Rev. George Vale Owen. We seldom make them public, knowing the self-effacing modesty of their subject. He would be the last man to force himself to the front or seek any attention which did not fall naturally to him. He has become widely-known to-day through no effort of his own, although there are still some who confuse his name with that of Robert Dale Owen, one of the early pioneers of Spiritualism. Mr. Vale Owen has done and is doing a great work along those purely human lines which are so much more important than the highly-lauded scientific methods; for scientists are better able to analyse tears than to dry them. A recent correspondent, E. K., well writes of the devoted missionary of Spiritualism:—

All that might be awkward or ungainly becomes gracious in that utter unconsciousness of self which characterises him as a speaker. The spirit shines through the outer man, and establishes a strange rapport that instantly brings him into vital contact with his hearers in a way that the mere intellectualist or word-juggler could never achieve. Everywhere the people flock after him, drawn by his radiant sympathy and deep understanding. For the life of this man, ostracised by the more bigoted members of his Church, is sweetened with the true Christian spirit and is more eloquent than the finest sermon.

PHYSICAL SCIENCE and SPIRITUALISM: SOME MEETING POINTS.

ADDRESS BY MR. J. A. GILLETT.

On Thursday evening, 29th ulto., Mr. J. A. Gillett, B.A. (Cantab.), addressed the members and friends of the London Spiritualist Alliance, the title of his address being "Some Meeting Points Between Physical Science and Spiritualism."

DR. ABRAHAM WALLACE occupied the chair.

MR. GILLETT, in the course of his introductory remarks, said that his object was not to review in any general way the whole subject matter of physical science, seeking to show its bearing upon Spiritualism, but rather to select one or two particular phenomena or particular theories of physical science which seem to throw light on, or to be related to, some one or other of the facts emerging from a study of Spiritualism. He would assume the truth of the main canons of Spiritualism, such as that of spirit-identity, and would accept at its face-value information given us by some of the most generally accepted and authentic script communications.

Proceeding, he said:—

My first instance, however, does not depend on any information of this kind or indeed on the main tenets of Spiritualism; it simply relates to an observed fact of the séance room. Frequently, in reading the description of séances for physical phenomena, one is told that a sensation of cold was experienced by the sitters. This at once suggests that energy in the form of heat has in some way been withdrawn from the surrounding air to be utilised in the production of the physical phenomena in progress. If a table is lifted from the ground the energy required must come from somewhere. It may be said it is supplied by the medium; she is often left weak and exhausted after the séance, but is this enough to account for the tremendous forces sometimes displayed? Even if we accept this last as a sufficient explanation, we are still left with the very puzzling fact that the air in the neighbourhood gets colder. Now it is an acknowledged fact in science that heat can never pass from a cold to a hot body; the transference of heat always takes place from the hot to the cold. The efficiency of a steam-engine depends on the difference in temperature between the super-heated steam supplied to the cylinder and that of the refrigerator; the greater you can make this difference the more work will you get out of the engine. The heat is still there after the transference, only more of it is in the refrigerator and less in the steam or what was the steam before the transference. There has been no loss of heat; what has been lost is the availability of that heat for doing work.

This diminution of the availability of heat is an important example of what is termed degradation of energy. Degradation of energy is taking place at an enormous rate in the physical universe as we know it. The sun is giving out vast quantities of heat to colder bodies, and in the course of ages a state of affairs could be contemplated in which the temperature of all bodies would be at a dead level, and the only available energy left would be chemical energy, unless we could devise some means of making available the atomic energy such as is spontaneously given out by radium. This, however, would only throw the dilemma back a stage further, for that energy, too, is undergoing degradation. If time past as well as time future is infinite, why has not this dead level state been reached already? Now, I ask, does not this phenomenon observed in the séance room look very much like an exception to this universal rule? The air in that room has become colder. Where is the body that was colder than it to which it could have transferred its heat? Is not this withdrawal of heat from the surrounding objects, and its concentration, so to speak, for use in lifting a table, an example of a contrary process to the degradation of energy? And if this process takes place in the confines of a séance room, may we not ask whether Cosmic spirit cannot and does not stem the tide of this relentless degradation of energy taking place in the universe?

That recondit concept in Physics called entropy is intimately connected with this subject. It is difficult to define entropy. Some idea, however, may be gained from the following considerations. As I have just now said, if a hot body is placed next to a cold one, energy in the form of heat passes from the hot to the cold, but there is no loss of the total energy, there is no loss of heat if we

consider both bodies together. There is, however, an increase in this physical property called entropy, the heat in the two bodies is not so available for doing work, and thus we get the idea that entropy is the opposite to availability; it is that property of bodies which increases as the availability of their heat for doing work decreases. Entropy is a perfectly defined physical quantity, and the difference in the amount of it existing in, say, two bodies before and after an exchange of heat between them can be accurately measured. Now I have taken as the title of my address, "Meeting Points Between Physical Science and Spiritualism," and what I want to emphasise is that in this matter of degradation of energy, science comes up against a difficulty and Spiritualism suggests a solution. The difficulty is that if the energy has been degrading for an infinity of time in the past, how is it that we have any available energy still left? The question was dealt with by Mrs. Philip Champion de Crespigny in her address to the British College of Psychic Science, reported in a recent number of LIGHT, though she was more cautious than I am, and did not suggest any connection between it and the phenomenon I have been speaking of. If there is such a connection, then entropy which science finds must exist in matter may also be well understood on the other side of the veil since it seems to be utilised by the controls at séances for physical phenomena.

I should here like to refer to that most valuable work by the late Dr. Crawford on "The Reality of Psychic Phenomena," to which I think we must all give our adhesion, in spite of the criticisms levelled against it by Dr. Fournier D'Albe. Dr. Crawford, as you know, in this work elaborated a cantilever theory to explain the numerous complicated phenomena which he observed, and this theory must, I think, be the foundation on which much of the future work connecting physical with psychic phenomena will be built, and I should therefore like in the light of it to examine the suggestion I have just made as to the utilisation of heat in the neighbourhood of, say, a levitated table for supplying the energy required. [At this point the lecturer drew on the blackboard a diagram representing a table, compression balances and an ectoplasmic arm or cantilever similar to the diagrams of Dr. Crawford.]

While the table is held in steady levitation its weight is simply added to the weight of the medium as registered by the compression balance, the weight of the table is simply transferred from the one pan of the balance to the other. If instead of the medium and ectoplasmic cantilever we were considering the dynamics of a post and rigid arm fixed into it, and supporting a weight at its end, then science would tell us that no energy is expended and no work is done so long as the weight is not being raised. If, however, the medium and ectoplasmic arm is replaced by a man holding up the table at the end of his outstretched arm, then, even if he held it quite motionless and did not raise it at all, I think at the end of ten minutes or so it would be difficult to persuade him that he had done no work. I do not know enough physiology to explain why the two cases are different, possibly science may someday allow that a weight supported at the end of a rigid arm does require the expenditure of energy. We know that many substances under long-continued strain tend to become brittle, and brittleness or its opposite is a question, as recent research shows, of inter-molecular or inter-atomic forces. These forces are enormous and thousands of years of strain might be required appreciably to diminish them.

Cohesion, which has so long defied explanation, is at length beginning to be understood, as was evident at the meeting of the British Association held at Liverpool this year. Be that as it may, I think for our purpose of estimating the energy required we must compare the medium and ectoplasmic arm, not to the post and rigid horizontal arm, but to a man with his hand outstretched carrying the table. In this case work must be done not only in raising the table but also in maintaining it in a state of steady levitation. Dr. Crawford (p. 153) draws attention to the fact that even then the medium is under stress. He says "the muscles of her arms from wrist to shoulder are stiff and often iron-like in their rigidity and other parts of her body are affected similarly though to a less degree." This all tends to show what a great amount

of energy is required at some of the séances I have spoken of.

I should now like to refer to a problem in physics which is occupying the minds of scientific men to a considerable extent. It relates to what is known as the Quantum Theory. Sir William Bragg, in a lecture given before the Oxford University Junior Scientific Club, put the problem so clearly that I cannot do better than base my remarks upon it. He points out first the difference between the two kinds of radiation, wave motion on the one hand, and the emission of particles of matter (electrons) on the other. These constitute two ways in which energy is conveyed from one point to another. Waving corn on a breezy day gives a good idea of the former; the ears of corn do not move far from their places—it is the wave which sweeps across the field that moves. In the other case, that of radiation by emission, it is, of course, the particles themselves that travel. Now the particular kind of wave radiation we shall consider is that which takes place when X-rays are radiated and the particular kind of corpuscular radiation is that of the emission of electrons. X-rays are produced by the impact of electrons (or minute corpuscles of matter) against the heavy metal target in the centre of a bulb of glass in which a high vacuum has been produced.

It must be a vacuum because the electrons shot out from the negative terminal of the tube under the influence of a high electric potential would otherwise never reach the target; there would be too many molecules of air or other gas in their way. The gas in the tube has, therefore, to be pumped out first so that only about one millionth of it remains; instead of there being about a million-million-million molecules of the gas in each cubic centimeter, there must be only about a million-million. Here, then, we have in one experiment each of the two forms of radiation, first, the emission kind and, second, the wave motion kind. The point that interests us most for our present purpose is, as to what takes place at the target where one kind is changed into the other. In Sir William Bragg's words, "We know, therefore, radiation in two forms, and each is independently full of interest. But it is the extraordinary connection between them that is so fascinating, and yet beats us when we try to explain it." Now a very simple relation has been found to exist between the two. Let us fix our minds upon a single one of the millions of electrons that strike the target. It is found that the square of its velocity is proportional to the frequency of the wave it produces on striking the target. If our electron had a speed of, say, 2,000 miles a second, the wave-radiation resulting from its impact would vibrate four times faster than if it had a velocity of only half that amount, namely 1,000 miles a second. This is wonderful enough, but let us note what happens afterwards. The wave our electron produces at the target spreads away; it passes through the walls of the bulb, through the air outside and somewhere or other, in its onward movement, in one of the many atoms it passes, an electron springs into existence, having the same speed as our original electron in the X-ray bulb. This is what is so extraordinary, but the equality of the two speeds is not necessary to the significance of this remarkable effect. It would have been just as extraordinary if one speed had only been half or a quarter, or any reasonable fraction of the other. Sir William Bragg makes use of an analogy. He compares the original electron to a log of wood dropped into the sea from a height of, say, one hundred feet. A wave radiates away from where it falls, this corresponds to the X-ray radiating away from the point on the target where it was produced. The wave in the sea spreads, its energy gets more and more widely distributed, the ripples get less and less in height. At a short distance away, a few hundred yards perhaps, the effect will apparently have disappeared. If the water were perfectly free from viscosity, and there were no other causes to fritter away the energy of the waves, they would travel, let us say, one thousand miles, by which time the height of the ripples would be, as we can readily imagine, extremely small. Then, at some point on its circumference, the ripple encounters a wooden ship. It may have encountered thousands of ships before that and nothing has happened, but in this one particular case the unexpected happens. One of the ship's timbers suddenly flies up in the air to exactly one hundred feet, that is to say, if it gets clear away from the ship without having to crash through parts of the rigging or some other part of the structure. The problem is, where did the energy come from that shot this plank into the air, and why was its velocity so exactly related to that of the plank which was dropped into the water one thousand miles away? It is this problem that leaves us guessing. ("Discovery," September, 1921, page 225.) Sir William goes on to ask, whether, continuing the analogy, we shall suppose that there was an explosive charge in the ship ready to go off when the right kind of ripple pulled the trigger, or whether we can imagine that the energy of the ripple from the whole of its six thousand odd miles of circumference was instantaneously collected at the spot in order to drive the ship's plank into the air to the required height. The plank, when it falls, may fall clear of the ship giving rise to a fresh set of ripples, and thus the process may be repeated indefinitely. He sums up by saying, that "the curious and essential feature of all the mass of evidence gained respecting this and kindred phenomena" is the interchangeability of ether waves and electrons. Energy can be transferred from the one to the other through the agency of matter, and the transference is governed by

the simplest arithmetical rules. In the exchange it is the frequency of the wave which is to be set against the energy, which is measured by the mass, multiplied by the square of the velocity, of the electron, and it is just this that makes the greatest puzzle in modern physics. It is the block at one point which is choking the entire traffic, and on which, therefore, all our interests must concentrate."

Now I do not go so far as to say that there is any very definite relation between all this and Spiritualism, but there are, I think, several incidents related in the Vale-Owen Script which reminded me of it.

You will remember how watchers of some very distant spot are described as being able to bring the vision of that spot much nearer to them, and to see what was going on there as if it was present to them. The field of vision seemed able to be transferred, as a whole, from a far distant place to the observers; the waves of light in the distance were received in all their strength in their vicinity. The comparison does not bear close analysis, but at any rate it seems to depend, as so many phenomena in nature do, on tuning or adjusting the receptor to respond selectively to the frequency of the vibrations of the transmitter.

In wireless telegraphy there are a great many different methods of connecting up the receiving-apparatus. In all of these, tuning is, of course, necessary, but I heard of one recently, which required such delicate adjustment, that the operator had to stand at the far corner of the room because his slightest movement altered the electric capacity of his circuits, and by merely bending his head forward and backward while at the far corner, he could tune the message in or out. What is sympathy between two people but a state of being in tune with each other? And how largely sympathy figures in the life of the next world is recorded in the script I have referred to and in many other communications of a like nature.

Before leaving this subject of light waves and their energy, I might remind you of the often-observed fact that red light is much less prohibitive of spirit manifestations than is violet. This is significant in view of the relationship between their energies, the energy of violet light being nearly twice that of red.

(To be continued.)

"THE PHENOMENA OCCUR."

As generalisations, all hypotheses of hallucination and hypnosis are inadequate; the phenomena are truly objective. This simplifies the matter greatly, and in particular it leaves us with a far more clean-cut issue between fraud and genuineness than we ever had in the presence of any such middle-of-the-road alternative as afforded by the various delusion hypotheses. The phenomena occur. Whether they occur through unknown powers or through fraud is a question for the investigator to attack. He must attack it quite afresh for his every medium, until he has sat with enough mediums to give data of sufficient volume to justify an attempt at a general formulation. But whether fraudulently or genuinely, that the trumpet actually speaks and the furniture moves and the psychic lights flow, he need not question.

There are a few common features of all séances which may be isolated and commented upon before we consider the major question of genuineness. One has to do with a rather critical question of operating technique. We do not believe, in any event, whatever the phenomena produced and whatever the explanation advanced, that we are dealing with black magic. Whatever the causes or agencies at work, they work through natural laws of some sort—when we speak of supernormal or psychic phenomena, we merely convey the admission that the particular laws involved have not yet become a part of our organised knowledge. When objects move or sounds are heard, it therefore is in order to ask first of all: What is the immediate agency causing the motion?

If the medium is a trickster, we expect to find that this immediate agent is his hand or foot or throat. In the early days of psychic research, if it was found that his hand or foot or throat had been thus involved, he was dismissed off-hand as a fraud. To-day I think even the sceptic, if he be fair-minded, will agree that this may be a little hasty. For suppose that the medium's subconsciousness, or the subconsciousness of one of the sitters, or the consciousness of some departed spirit, or even God Himself, or any other cause you prefer, is present in the room and about to stimulate execution of some objective manifestation in the course of which a hand is required. The medium is under the control of this extraneous personality or extraneous cause, and the medium has a hand; and I, for one, would rather believe that the medium's hand may be used, without the medium's knowledge, than that a hand can be manufactured out of nothing and used in its stead.

—From "My Psychic Adventures,"

by J. MALCOLM BIRD,

THE PSYCHIC ELEMENT IN LEGER-DEMAIN.

BY HARRY PRICE.

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A favourite advertising "stunt" (that is the only word for it) of Houdini's is to allow himself to be locked up in the strongest cell of the local prison of the town in which he happens to be performing. In the presence of witnesses he then "escapes" by manipulating the locks and freeing himself.

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The second incident is equally strange, though of a different character. Houdini, besides being able to break out of places, can break into them. A favourite feat of his is to open a safe or strong-room secured by complicated locks.

A large banking corporation, with headquarters in New York, had recently installed a new strong-room, secured by the latest time-locks, in its chief office. At a board meeting, soon after the completion of the room, a director jokingly remarked that they ought to test the security of the room by challenging Houdini to open it. Though the remark was made in jest, the directors decided to act upon the suggestion, and Houdini was invited to test his skill upon the new locks, whose kinematic elements were the last word in ingenuity. Houdini accepted the challenge without knowing exactly the type of lock with which he had to deal.

The mechanism of the lock in question was the application of watch or time "movements," so as to regulate the period during which an obstructing bolt was to be kept in its locked position. In a suitable case, mounted on the inside of the strong-room door, were four distinct chronometer "movements." Each "movement," instead of having ordinary clock hands, possessed a simple dial divided into seventy-two hours, or three days, and was arranged to make one revolution in that time. Each disc had a pin projecting from it, so placed as to move or slide a simple rod when the time had come for unlocking, the rod in its turn releasing the obstructing bolt; this then fell down by its own weight out of the way. In setting this lock, it was only necessary to wind up each "movement" for the pre-determined number of hours and minutes that the strong-room door was to remain shut. Any one of the "movements" was capable of alone putting the clock "off guard" but four were provided in case of a possible breakdown on the part of one or two. There was no keyhole or the slightest aperture in the door, the large main bolts that kept it shut being worked by energy stored in springs, and these were tripped up and allowed to come into action by the "timer" at the pre-determined hour.

The timing mechanism of the door was set to a different hour each day, two persons only being in the secret:

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It was arranged that Houdini should be at the bank at 2.30 p.m. on a given afternoon, and one hour was to be allotted him for his trial. A distinguished company of prominent New Yorkers was invited to meet the wonder-worker.

At the appointed time the wizard appeared, and he at once started to inspect the strong-room door, the exterior surface of which was merely a massive sheet of steel. Houdini at once realised that he had a difficult proposition before him, and began considering how he should tackle it.

Suddenly, across the strong-room door, the figures "4.37" appeared to Houdini in luminous characters. That the figures were purely subjective there can be no doubt as no one except the magician saw them. After a while the figures disappeared, but they were fixed indelibly in his mind, and he could think of nothing else. Everywhere he looked, he seemed to see the cryptic numbers, which impressed him so much that he became convinced that the figures were meant for his guidance; so he determined to make a test. He asked permission to take the remainder (fifteen minutes had already elapsed) of his test hour between four and five o'clock the same afternoon. The small committee arranging the experiment agreed, and he then informed his audience that he would return at 4.36, at the same time synchronising his watch with the bank clock. Houdini could not help noticing the puzzled looks exchanged between the President and the cashier, the only living persons who knew at what hour the room could be opened.

Punctually at 4.36 Houdini arrived; walked straight up to the door of the strong-room; placed his back against it and said: "Gentlemen, within one minute I will be on the other side of this door!"

It can be imagined with what breathless interest the spectators counted the ensuing seconds. Some pulled out their watches to assure themselves that Houdini would be literally as good as his word.

Almost on the tick of the sixtieth second, there was a whirring noise from the interior of the room and the bolts could be heard being automatically withdrawn. It was the work of a moment for Houdini to swing open the door and enter the strong-room—to the intense amazement of the spectators, and to the no less astonishment of the President and his cashier, who are probably wondering to this day how Houdini discovered the exact time the lock would function. The secret was divulged some years ago to a select few. My readers have the choice of telepathy, coincidence, or some unconscious psychic power on the part of Houdini to explain the curious incident I have just recorded.

Howard Thurston, another American magician and an avowed Spiritualist, has publicly stated that he has sometimes been "helped" in his performances by unseen friends. At one time, part of his performance consisted of a pseudo-Spiritualistic *séance*, and Thurston has declared that startling effects—unrehearsed and inexplicable—have been produced which could only have been the work of an intelligent entity, invisible and supernatural.

I was once having lunch with the late Stuart Cumberland, whose so-called "thought-reading" entertainments were famous in every civilised country. Cumberland, who did not believe in the supernatural, ridiculed Spiritualism in several of his books; in fact, he was a most active anti-Spiritualist. Yet he confessed to me that during the course of his performances, he was sometimes possessed of a power which he could neither explain nor account for.

Stuart Cumberland's entertainment consisted of an elaborate game of hide and seek. He would get a member of his audience to hide a small object somewhere in the auditorium or even outside the building. Cumberland would then be blindfolded and brought on the stage, and the assisting spectator (whom we will call the "agent") was then requested to give his hand to the performer and thence hard of the secreted object and its hiding-place. Usually, and without the slightest hesitation, Cumberland (the percipient) would then rush the "agent" across the theatre and within a few seconds discover the hidden object, to the amazement of the audience.

Cumberland's tricks were really performed by *muscle-reading*, and it was actually the "agent" who unconsciously led him to the hidden object. There were many variations of this same principle, all exceedingly clever. But Cumberland assured me that often, when he was led blindfolded on the stage, and before he had touched the "agent," he knew exactly what the object was and where

(Continued at foot of next page.)

DR. LINDSAY JOHNSON AND THE FAIRY PHOTOGRAPHS.

To the Editor of LIGHT.

SIR,—I have been studying the fairy-photographs, which Sir Conan Doyle reproduced in his interesting little book on the Fairies, and I think I have found the solution of the matter. If you look at a stereoscopic picture through a stereoscope you can readily fuse the two pictures into a central one which shows up in stereoscopic relief. The stereoscope merely consists of a box furnished with a pair of prismatic lenses and a central diaphragm which is provided in order to cut off the two side pictures from the view. Now the same thing can be effected without any stereoscope, by merely slightly diverging the two eyes when holding the stereoscopic picture about two feet in front of you. What I have just said is probably known to most of your readers; but it is necessary as a preliminary to what I am about to say. If you go into the streets and look at any hoarding on which are two identical coloured advertisements, placed a foot or so apart, and stand about ten or fifteen feet directly in front of the space between the two pictures, with a little practice you can fuse them into a central semi-stereoscopic picture, while the two original pictures remain unaltered on either side. If you cannot do this fusion business, you can do so easily enough by placing a couple of weak prisms with their bases placed directly outwards in front of each eye. In either case the central picture will appear in semi-stereoscopic relief. Now, while keeping your eye on the central picture, walk slowly backwards and you will observe that the image will follow you, going further away as you recede, and approaching nearer to your eyes as you advance. You will find a certain distance at which the image is well within the reach of your hand, and you can measure its distance from your eye to a hair's-breadth, and you can, so to speak, grasp the edge of the picture between your finger and thumb. If you walk far enough away (say fifty feet), the image will recede right back to the two advertisements and vanish, and if you approach within a certain distance, the image will come within your fixation point, and it will again vanish. Now this image is every bit as real as the image of yourself in a mirror, which, as you know, is only an image, and therefore has no real existence, but nevertheless it can be photographed.

Now when we say that we see an object, we don't really see it. What we see is the psychical perception of an erect virtual image of a real inverted microscopic image projected on to the object itself. In the case in which we see ourselves in a mirror, it becomes still more complicated. What we then get is the psychic perception of a virtual erect image, of a real inverted microscopic image of a virtual erect image which is reflected from the object itself on to a plane which is as far behind the mirror as the object is in front of it. This definition is strictly correct.

Now a psychic person, and more especially a child, can project a mental image of a fairy or fairies on to a plane at a little distance from the eye. We are told from Darget's experiments that thoughts, if sufficiently strong, can cause

an impression to be made on a photographic plate. The mental images of a highly psychic child are very intense, and if Darget's thought-pictures have really been produced, I can see no reason why the thought-images of these fairies cannot likewise have impressed themselves on the film. I have just remarked that anyone can photograph an intangible image in a mirror, and therefore I see no difficulty in fairy photographs being taken by these psychic children. Both light and electricity are forms of etherial wave motion, and they can both affect a photographic plate. Thought is also a form of wave motion. If the two former can impress a plate, why should not thought do the same? This, then, is my explanation, and if it turns out to be the true one, it opens up a most magnificent field for future research, and in that case we, as well as the whole scientific world, will be under a deep obligation to Sir C. Doyle for having started the enquiry by his little book.

Yours sincerely,

G. LINDSAY JOHNSON, M.A., M.D.

322, Cato-road,
Durban, Natal.

THE DIRECTION OF LIFE.

An eminent scientist has said that Life is the director of energy; it is not energy itself, but the superior force directing material and physical operations which can be seen in any workshop or factory. The Mind directing the multitudinous operations, therefore, is the Life, not the physical monotonous activity. This latter is much muscle and little brain. But Life can be the better understood in relation to the Arts and Sciences which act as stepping stones from the thick, cloudy and sordid materialism of this existence to the higher plane on which stand our better selves. The better self is a most miserable term, and very inadequate for the representation of all that is noble and good on this earth.

The working of the mind through the beauty of Art and the knowledge of Science is Life, and when Handel wrote the Hallelujah Chorus, he said, "I did think I did see all heaven before me, and the great God Himself." Handel experienced and saw Life as many other artists have done since. Were it possible to expose the mind, and to view the establishment of higher principles therein evolved, every human being would be necessarily bound on pain of extinction, to create, work, and live for goodness and virtue alone. The mind is the essence of Life, and the illustriousness of that Life depends upon the kind of thinking, the amount of thinking, and the result achieved by that thinking, and since the Mind springs from the Ruler of Man and the Controller of the Universe, man has it in his own power to amplify or dissipate the Gift.

The fundamental principles of the spiritual existence of man are being gradually but surely bridged by a scientific process, and a confident strength of maturity will be the ultimate outcome. There is no question of abstract faith now. If a person has the power, and will take trouble to think, the higher Life will become a real knowledge, a positive accomplishment, and an unmistakable possession.

GAUDEAMUS.

(Continued from previous page.)

it was hidden. He could never explain the phenomenon, and thought it might have been due to telepathy. Undoubtedly the psychic element entered into Stuart Cumberland's performances and added lustre to the marvellous feats of a very clever entertainer.

Having related the experiences of others (and the stories are given with all reserve), I will narrate a curious incident which happened to myself, and which I can absolutely vouch for. Details of the story were given to the Editor of LIGHT at the time, though they have never been made public until now.

Two or three years ago, the son of a neighbour of mine (Mr. Edward Ertz, R.B.A., the well-known artist), spent the evening with me, and the youth, who was just going up to one of the Universities, suggested a little magic. I agreed, and stated that if, in my absence from the room, he wrote any question upon a piece of paper, upon my return I would look in the crystal and endeavour to answer his query. I gave him explicit instructions how to proceed. He was to use his own paper and envelope; write the question; place it in the envelope; seal it and place it in his pocket. All this he did in my absence.

Upon my return he informed me that he had written his question, which was sealed up and was at that moment reposing in his pocket-book in his breast pocket. I then fetched my crystal and proceeded to answer his query.

I will not divulge the secret of this trick, which is a good one and very subtle. Suffice it to say that without claiming any mediumistic powers, I immediately saw his question which read: "We are seeking information concerning our crest and motto. Can you describe them, or help us to find them, as we believe a record of them exists?"

Although my friend knew I was performing a trick, he thought perhaps there "might be something in it," and proceeded to take notes of what I said the crystal revealed to me. For my part, I was concocting a purely imaginary story to fit in with his question. I described a large library,

the furniture, the features of the attendant, the binding of the books, and, finally (like the little boy who made a fiddle and had "enough wood left over to make another"), I provided him with a detailed and elaborate coat-of-arms and motto "all out of my own head!"

My friend went away delighted with result of our little "séance," and promised to let me know if he should ever come across the genuine article in the shape of the real armorial bearings. Personally, I thought no more about the matter, and had quite forgotten the incident when he called upon me about two months later and related the somewhat startling sequel.

Soon after my purely fictitious description of his crest, etc., my friend decided to seek in earnest the information required. During his quest he visited the Herald's College, and amongst the records there found the particulars he sought. To his intense surprise, the actual description of the arms tallied in nearly every respect with the mythical yarn I had concocted for him in my study. The room, the books, the bindings, the furniture, the attendant, the detailed particulars of the coat-of-arms were identical to the "visions" I pretended to see in my crystal. Even a portion of the motto was correct, though there were discrepancies here. Neither he nor I had ever been to the Herald's College previous to our "sitting," and not a living person knew of the existence of the record, which was linked up with another name.

The above curious case could not have been the outcome of mere coincidence whose "long arm" would hardly embrace so many particulars. It certainly was not an example of thought-transference; and the subconscious could not have entered into it as the details of the pictures I described were not known to any existing person. Professor Richet's theory that subconscious knowledge survives the grave would seem to fit in with some of the facts. Whatever the explanation, it is certain that these curious occult workings of the mind deserve the most serious consideration, and even scientists of approved orthodoxy are beginning to realise that we possess extra-normal powers worthy of investigation.

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A favourite advertising "stunt" (that is the only word for it) of Houdini's is to allow himself to be locked up in the strongest cell of the local prison of the town in which he happens to be performing. In the presence of witnesses he then "escapes" by manipulating the locks and freeing himself.

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Punctually at 4.36 Houdini arrived; walked straight up to the door of the strong-room; placed his back against it and said: "Gentlemen, within one minute I will be on the other side of this door!"

It can be imagined with what breathless interest the spectators counted the ensuing seconds. Some pulled out their watches to assure themselves that Houdini would be literally as good as his word.

Almost on the tick of the sixtieth second, there was a whirring noise from the interior of the room and the bolts could be heard being automatically withdrawn. It was the work of a moment for Houdini to swing open the door and enter the strong-room—to the intense amazement of the spectators, and to the no less astonishment of the President and his cashier, who are probably wondering to this day how Houdini discovered the exact time the lock would function. The secret was divulged some years ago to a select few. My readers have the choice of telepathy, coincidence, or some unconscious psychic power on the part of Houdini to explain the curious incident I have just recorded.

Howard Thurston, another American magician and an avowed Spiritualist, has publicly stated that he has sometimes been "helped" in his performances by unseen friends. At one time, part of his performance consisted of a pseudo-Spiritualistic *stance*, and Thurston has declared that startling effects—unrehearsed and inexplicable—have been produced which could only have been the work of an intelligent entity, invisible and supernatural.

I was once having lunch with the late Stuart Cumberland, whose so-called "thought-reading" entertainments were famous in every civilised country. Cumberland, who did not believe in the supernatural, ridiculed Spiritualism in several of his books; in fact, he was a most active anti-Spiritualist. Yet he confessed to me that during the course of his performances, he was sometimes possessed of a power which he could neither explain nor account for.

Stuart Cumberland's entertainment consisted of an elaborate game of hide and seek. He would get a member of his audience to hide a small object somewhere in the auditorium or even outside the building. Cumberland would then be blindfolded and brought on the stage, and the assisting spectator (whom we will call the "agent") was then requested to give his hand to the performer and thence hard of the secreted object and its hiding-place. Usually, and without the slightest hesitation, Cumberland (the perceptive) would then rush the "agent" across the theatre and within a few seconds discover the hidden object, to the amazement of the audience.

Cumberland's tricks were really performed by *muscle-reading*, and it was actually the "agent" who unconsciously led him to the hidden object. There were many variations of this same principle, all exceedingly clever. But Cumberland assured me that often, when he was led blindfolded on the stage, and before he had touched the "agent," he knew exactly what the object was and where

(Continued at foot of next page.)

DR. LINDSAY JOHNSON AND THE FAIRY PHOTOGRAPHS.

To the Editor of LIGHT.

SIR,—I have been studying the fairy-photographs, which Sir Conan Doyle reproduced in his interesting little book on the Fairies, and I think I have found the solution of the matter. If you look at a stereoscopic picture through a stereoscope you can readily fuse the two pictures into a central one which shows up in stereoscopic relief. The stereoscope merely consists of a box furnished with a pair of prismatic lenses and a central diaphragm which is provided in order to cut off the two side pictures from the view. Now the same thing can be effected without any stereoscope, by merely slightly diverging the two eyes when holding the stereoscopic picture about two feet in front of you. What I have just said is probably known to most of your readers; but it is necessary as a preliminary to what I am about to say. If you go into the streets and look at any hoarding on which are two identical coloured advertisements, placed a foot or so apart, and stand about ten or fifteen feet directly in front of the space between the two pictures, with a little practice you can fuse them into a central semi-stereoscopic picture, while the two original pictures remain unaltered on either side. If you cannot do this fusion business, you can do so easily enough by placing a couple of weak prisms with their bases placed directly outwards in front of each eye. In either case the central picture will appear in semi-stereoscopic relief. Now, while keeping your eye on the central picture, walk slowly backwards and you will observe that the image will follow you, going further away as you recede, and approaching nearer to your eyes as you advance. You will find a certain distance at which the image is well within the reach of your hand, and you can measure its distance from your eye to a hair's-breadth, and you can, so to speak, grasp the edge of the picture between your finger and thumb. If you walk far enough away (say fifty feet), the image will recede right back to the two advertisements and vanish, and if you approach within a certain distance, the image will come within your fixation point, and it will again vanish. Now this image is every bit as real as the image of yourself in a mirror, which, as you know, is only an image, and therefore has no real existence, but nevertheless it can be photographed.

Now when we say that we see an object, we don't really see it. What we see is the psychical perception of an erect virtual image of a real inverted microscopic image projected on to the object itself. In the case in which we see ourselves in a mirror, it becomes still more complicated. What we then get is the psychic perception of a virtual erect image, of a real inverted microscopic image of a virtual erect image which is reflected from the object itself on to a plane which is as far behind the mirror as the object is in front of it. This definition is strictly correct.

Now a psychic person, and more especially a child, can project a mental image of a fairy or fairies on to a plane at a little distance from the eye. We are told from Darget's experiments that thoughts, if sufficiently strong, can cause

an impression to be made on a photographic plate. The mental images of a highly psychic child are very intense, and if Darget's thought-pictures have really been produced, I can see no reason why the thought-images of these fairies cannot likewise have impressed themselves on the film. I have just remarked that anyone can photograph an intangible image in a mirror, and therefore I see no difficulty in fairy photographs being taken by these psychic children. Both light and electricity are forms of etherial wave motion, and they can both affect a photographic plate. Thought is also a form of wave motion. If the two former can impress a plate, why should not thought do the same? This, then, is my explanation, and if it turns out to be the true one, it opens up a most magnificent field for future research, and in that case we, as well as the whole scientific world, will be under a deep obligation to Sir C. Doyle for having started the enquiry by his little book.

Yours sincerely,

G. LINDSAY JOHNSON, M.A., M.D.

322, Cato-road,
Durban, Natal.

THE DIRECTION OF LIFE.

An eminent scientist has said that Life is the director of energy; it is not energy itself, but the superior force directing material and physical operations which can be seen in any workshop or factory. The Mind directing the multitudinous operations, therefore, is the Life, not the physical monotonous activity. This latter is much muscle and little brain. But Life can be the better understood in relation to the Arts and Sciences which act as stepping stones from the thick, cloudy and sordid materialism of this existence to the higher plane on which stand our better selves. The better self is a most miserable term, and very inadequate for the representation of all that is noble and good on this earth.

The working of the mind through the beauty of Art and the knowledge of Science is Life, and when Handel wrote the Hallelujah Chorus, he said, "I did think I did see all heaven before me, and the great God Himself." Handel experienced and saw Life as many other artists have done since. Were it possible to expose the mind, and to view the establishment of higher principles therein evolved, every human being would be necessarily bound on pain of extinction, to create, work, and live for goodness and virtue alone. The mind is the essence of Life, and the illustriousness of that Life depends upon the kind of thinking, the amount of thinking, and the result achieved by that thinking, and since the Mind springs from the Ruler of Man and the Controller of the Universe, man has it in his own power to amplify or dissipate the Gift.

The fundamental principles of the spiritual existence of man are being gradually but surely bridged by a scientific process, and a confident strength of maturity will be the ultimate outcome. There is no question of abstract faith now. If a person has the power, and will take trouble to think, the higher Life will become a real knowledge, a positive accomplishment, and an unmistakable possession.

GAUDEAMUS.

(Continued from previous page.)

it was hidden. He could never explain the phenomenon, and thought it might have been due to telepathy. Undoubtedly the psychic element entered into Stuart Cumberland's performances and added lustre to the marvellous feats of a very clever entertainer.

Having related the experiences of others (and the stories are given with all reserve), I will narrate a curious incident which happened to myself, and which I can absolutely vouch for. Details of the story were given to the Editor of LIGHT at the time, though they have never been made public until now.

Two or three years ago, the son of a neighbour of mine (Mr. Edward Ertz, R.B.A., the well-known artist), spent the evening with me, and the youth, who was just going up to one of the Universities, suggested a little magic. I agreed, and stated that if, in my absence from the room, he wrote any question upon a piece of paper, upon my return I would look in the crystal and endeavour to answer his query. I gave him explicit instructions how to proceed. He was to use his own paper and envelope; write the question; place it in the envelope; seal it and place it in his pocket. All this he did in my absence.

Upon my return he informed me that he had written his question, which was sealed up and was at that moment reposing in his pocket-book in his breast pocket. I then fetched my crystal and proceeded to answer his query.

I will not divulge the secret of this trick, which is a good one and very subtle. Suffice it to say that without claiming any mediumistic powers, I immediately saw his question which read: "We are seeking information concerning our crest and motto. Can you describe them, or help us to find them, as we believe a record of them exists?"

Although my friend knew I was performing a trick, he thought perhaps there "might be something in it," and proceeded to take notes of what I said the crystal revealed to me. For my part, I was concocting a purely imaginary story to fit in with his question. I described a large library,

the furniture, the features of the attendant, the binding of the books, and, finally (like the little boy who made a fiddle and had "enough wood left over to make another"), I provided him with a detailed and elaborate coat-of-arms and motto "all out of my own head!"

My friend went away delighted with result of our little "séance," and promised to let me know if he should ever come across the genuine article in the shape of the real armorial bearings. Personally, I thought no more about the matter, and had quite forgotten the incident when he called upon me about two months later and related the somewhat startling sequel.

Soon after my purely fictitious description of his crest, etc., my friend decided to seek in earnest the information required. During his quest he visited the Herald's College, and amongst the records there found the particulars he sought. To his intense surprise, the actual description of the arms tallied in nearly every respect with the mythical yarn I had concocted for him in my study. The room, the books, the bindings, the furniture, the attendant, the detailed particulars of the coat-of-arms were identical to the "visions" I pretended to see in my crystal. Even a portion of the motto was correct, though there were discrepancies here. Neither he nor I had ever been to the Herald's College previous to our "sitting," and not a living person knew of the existence of the record, which was linked up with another name.

The above curious case could not have been the outcome of mere coincidence whose "long arm" would hardly embrace so many particulars. It certainly was not an example of thought-transference; and the subconscious could not have entered into it as the details of the pictures I described were not known to any existing person. Professor Richet's theory that subconscious knowledge survives the grave would seem to fit in with some of the facts. Whatever the explanation, it is certain that these curious occult workings of the mind deserve the most serious consideration, and even scientists of approved orthodoxy are beginning to realise that we possess extra-normal powers worthy of investigation.

THE INTERIOR POWERS OF THE HUMAN MIND.

BY STANLEY DE BRATH.

"Supernormal Faculties in Man." By Dr. Eugène Osty. (Methuen, 15/-)

This book marks a new departure in experimentation. Very long and continuous experiments have been made by the S.P.R. and others on telepathy, which leave no doubt of the fact that some percipients can, and do, reproduce sketches made by an agent, and ideas present to his mind in the absence of any normal means of cognition. The contents of sealed letters known to no person present have been read, and information of events at a distance, subsequently found correct, has often been given. A remarkable instance of the faculty was published not long ago by Mr. Hubert Wales, in which a percipient in London gave many correct perceptions of occurrences at Mr. Wales' residence at Hindhead, though there was no personal contact by letter or otherwise.

In 1863 Mr. Wm. Denton, a professor of geology, published a book entitled "Nature's Secrets, or Psychometric Researches," in which he gave a remarkable series of experiments suggested by Buchanan's work on "Psychometry," meaning by this term the faculty possessed by some persons of reconstituting past scenes by touching an object connected with them. Innumerable instances could be quoted, of which one of the latest is that given by Mr. Vout Peters at the recent Spiritualist Congress at Liège. Some thirty to forty articles were handed up by the audience, and he gave many details of the lives and personalities of the owners and even some of their names. Sometimes the effect was dramatic in the extreme. On one occasion he cried, "Whoever owned this ring died in great misery. Why do I feel so cold? Why do I feel so terribly hungry? Tell me, you who sent up this object, how did this man die?" A Belgian woman rose in the hall—a tragic figure. "My husband was starved to death in a German prison" ("Morning Post," September 4th, 1923). The reporter adds, "We may well ask whether, after such an impressive gathering of cultured men from many nations, arising out of a movement which has survived the ridicule of seventy-five years, and is now by common consent far stronger and widespread than ever, the question has not claims for a more serious treatment than it has received."

The name "psychometry" is probably too firmly fixed to be displaced, though it is certainly a misnomer, for the faculty does not give "measurements" of any kind, and it is not *of* but *by* the soul. Moreover, it is also used in a normal sense for psychological measurements of nerve-function and intelligence. Its results, too, are of the same order as the cognition of distant events, personal character, "dowsing" for water, crystal vision, and many other subjective (psychological) phenomena. Further, it is difficult to eliminate the possibilities of thought-transference from many experiments such as those by Mr. Denton, even though one may think that a forced explanation.

Dr. Osty, who is a neurologist of high standing in Paris, has, for the last twelve years, carried out a long series of experiments on the faculty as applied to the delineation of other lives. By submitting the same personality to different sensitives, and different personalities to the same sensitive, he has been able to collect data which throw some light on the specialities of different percipients, on the kind of link required to arouse the faculty, and, more especially, on the nature of the faculty itself. He gives instances of the delineation of bodily condition in obscure medical cases, of cognition of character, details of past life and latent faculty in children, distant scenes, finding of lost property, and even detection of crime. He states definitely that anyone can verify the truth of the faculty for himself by visiting three or four good percipients and asking for an exact delineation of himself and his own past without glossing or suppressions!

He says:—

From one point of view there may be legitimate easiness that private lives should be so easily unveiled. The number of ill-disposed persons is so great that one fears to think of the evil that might result from the general employment of such percipients. But from the standpoint of science, the secret history of Mr. X. or Mrs. Z., are matters of no interest. The only important matter, and that which takes precedence of all others, is that certain individuals are endowed with means of cognition through psychic channels so different from those which we call normal, that we cannot even in theory find any common measure between the two modes. I can imagine a time, when the days of mysticism and absurd scepticism are past, good percipients will be taken out of the trade of fortune-telling, and selected, judiciously trained, and rationally prepared, will become, in the hands of men of science who understand their use, valuable psychic instruments for the exploration of the latent transcendental basis of human beings, and perhaps of all that lives.

One can imagine a good many cases in which this knowledge might be both useful and legitimate!

Another most remarkable quality in this mode of perception is pre-cognition of events still in the future. Of this many instances are given, some in great detail. It is curious that on being confronted with this fact so many persons should see no alternative between blank denial of the fact or acceptance of the most extreme form of fatalism. The almost obvious solution is that we act by *conditioned* choices; the future event is implicit in the actors, and even in cosmic forces. In other words, the faculty with which we are here dealing is *per se* independent of Time, of Space, and of brain action also, except in so far as it is interpreted by brain action. The information rises in the subconscious, generally by figurative symbols which are correctly interpreted by the conscious mind of the percipient, though they would convey little or no information to another person; their correct translation into normal language is part of the faculty itself.

By a connected line of reasoning which it would be misleading to abbreviate, Dr. Osty is led to the conclusion that the information comes to a transcendental plane of the human mind. This may perhaps be simply stated in current phraseology, by saying that it is a faculty of the soul as distinct from the sensorial faculties.

This has a very distinct bearing on Spiritualism.

Many of the revelations given by sensitives such as Mrs. Piper in the famous "George Pelham" case, have been held to *prove* telepathy from the discarnate. I certainly thought so. But we are now faced by the fact that equally complete details are now given of living persons, together with past conversations, particulars of lives tangential to that under delineation, and all sorts of information like that supposed to be known only to the deceased person.

This fact very greatly weakens the inference of telepathy from the discarnate, though it does not negative its possibility, seeing that evidence of survival is given by other facts, such as visions by dying children too young to have pre-conceived ideas, supernormal portraits, recognised materialisations, etc.; but it certainly forbids such communications being adduced as *proofs* of survival, and obliges us to look for such proof in phenomena that show volition and affection rather than in those that are merely informative. Informative messages are evidence, but not proof, when they come through automatists who show no signs of cognitive faculty, but even as evidence it is weak.

What Dr. Osty takes away with one hand, so to speak, he restores with the other, for powers independent of space, time, and sensorial faculty, operating on a transcendental plane are about as good (isolated) proof of the soul as any we are likely to get, and if such faculties operate even under incarnate limitations, it is highly probable that they will operate much more perfectly under discarnate conditions, and may even be the means by which, in that state, character is naked and open to all.

I undertook the translation of this book at Dr. Osty's request, because it obviously supplies the very thing so much needed in psychical research—a study of *connected* phenomena. The mere accumulation of instances which repeat one another like waves on the shore is very unsatisfying, and of no value except to convince sceptics by sheer weight of evidence, in which it generally fails, for the simple reason that they read none of it. Let the obstinate sceptics alone! They will find out their mistake in the end, if not before death, then after it. They have chosen their road, let them follow it.

Analysis of single facts is also unsatisfactory, and is too often the explanation of one obscure fact by a still more obscure theory; e.g., Mrs. Green, in London, dreams a scene of two girls drowned and their bodies located by their floating hats. The accident happened in Australia on that day ("Ann. Psych. Science," I. 49, qu. Richey, p. 301), one of the two was a niece of Mrs. Green, whom she had never met. This is "explained" by telepathy—the drowning girl's thought of the aunt in England whom she had never seen! What is required is not a number of isolated facts, but a record of a series of reactions of the faculty to situations created experimentally in accordance with perception of what the isolated facts point to. This Dr. Osty's book gives.

Mrs. ALICE JAMRACH, Administrator to the Little Ilford Christian Spiritualist Church Distress Fund, of 11, Sheringham Avenue, Manor Park, E.12, wishes to express her heartfelt thanks to Miss S. Liddell and Mrs. Dongray for their generous parcels of clothing contributed to the Distress Fund. Mrs. Jamrach would be grateful for gifts of clothing or boots to enable the Fund to assist the needy in her district.

THE REV. G. VALE OWEN.—A large gathering of members and their friends had a delightful evening with Mr. Vale Owen, at 59, Holland Park, on Wednesday, November 28th. The Rev. C. Drayton Thomas occupied the chair, and spoke feelingly of the interest and value of the lecturer's work in the well-known Scriptures. Mr. Vale Owen spoke as a student to students, and came to close grips with the problems facing both science and religion to-day, and the place of Psychic Science in relation to them. The address was followed by a number of pertinent and thoughtful questions, which were answered by Mr. Vale Owen in a manner which commended itself to everyone.

THE SCIENCE OF ASPIRATION.

By "Soul."

It may seem a queer thing to write of the Science of Aspiration. Yet I hope to show that there is some reason in the phrase. For though Science seems to bespeak the cold, glittering product of intellect and aspiration, the very Fire of God in the soul, there is a strange harmony in their seeming opposition. Only those who have experienced a true spiritual awakening can know the meaning of aspiration. The dawn of the Spiritual Light upon the soul is as real and divinely lovely of its own order as the ever miraculous and transcendent beauty of the dawn of day. If we can capture again something of the glory of that Holy Dawn within the soul when its First Love for the Divine is born, and it becomes alive to the realities of the spiritual universe, we shall also be able to see wherein lie the real strength and life of the true Spiritualist. But since I write as if I had the authority of living experience and do not depend upon mere hearsay or book-reading, I will say that most certainly I have known the Birth of a new Life within. It came about in this wise. At an early age I was filled with a great longing to know God and to be of service to my fellows. But I did not know anything about prayer except the prayer of compulsion. Suddenly I was seized by a great desire to pray. Ashamed and trembling I went up into my room, but at first pride would not let me fall on my knees. Conquered at last and in utter humility of spirit my soul awoke in prayer with a great cry to God. O ye worlds! when a human soul awakes from its long sleep, the universe is born anew! But who shall say what flights the awakened soul took in that hour of its awakening? I found myself conscious of the spirit-world. I cried out to the masters of wisdom and compassion as though I had always known They were the Lords of the Invisible World. In a spiritual frenzy I claimed power from Heaven. My thoughts raced the starry worlds. Beyond the Silver Belt of the Sky, as in a vision, I saw the myriad hosts of the Spirit. Unutterable melodies swept the chords of the brain. A voice, infinitely sweet, infinitely strong, infinitely tender seemed to revive memories of the immemorial past. I knew in that hour that even as my own soul was born again, so also mankind would experience the Birth of a New Age and the spirit of human history would at last express the Spirit of God.

When the awakening came to me I worked in a garden. I remember that a sense of divine communion with Nature made me conscious that the Earth was alive. There was a Holy Fire in the bushes. Beauty was everywhere. My spirit cared for the strong dear earth and the tender carpet of grass. For a Soul surprised me in all things. But no words of mine can express the sweet serenity, the holy joy, the boundless love, the living, fiery hope, the high imaginations of the soul. I knew the words of Jesus: "I and my Father are one," and again, "Not I but the Father which is in me, He doeth the work." Now I could dimly discern the meaning of these living words. And I have met one since who passes sometimes into the state which

some call the Cosmic Consciousness—the consciousness of the eternity and universality of the Divine Spirit and the immortality of the soul. So I know the Temple is there. I still abide in the outer courts, not being fit to enter.

Who has not lingered in the magical dawn watching the Lantern of the Morning Star melt into the sky? Or looking afar into the blue mysterious distances felt the unutterable call of the spirit? Fast slips away the wondrous Beauty, leaving our souls with the pain of exquisite regret, longing for the return. So it is with the soul's first Flight to God. How can it ever return to the noise and ugliness of the life of men? How can it leave the divine world for the prison-house of Time and Space? No wonder some philosophers have supposed that the soul had no business here. No wonder they despised Matter as a very gross thing, seeing it as the more darkened because of the dazzling Light they had seen. For the soul awakened is so swift and ethereal a being that like lightning it will find God and fuse with the worlds in unity.

But there is Prophecy and there is Fulfilment. There is Vision and there is Work. There is Aspiration and there is Achievement. The soul, like an eagle after her mighty flight, must come to rest upon the earth. The Aspirant, burning with zeal and bursting with mighty hopes for mankind, must learn the discipline of Time. And Time gives birth to Science. The Fires of Aspiration must be controlled. Only gradually can the Prophecy be fulfilled. Having seen the vision, the Aspirant must now work.

There is a whole philosophy of spiritual aspiration. Now, better than at any other time in the history of mankind, we can see the meaning and discern the causes of religious experience. Modern psychic science, revealing the existence of a universal spiritual environment, also explains the spiritual reactions of our race. Our spiritual instincts are every whit as real as our physical instincts. The modern psychologist must take account not only of the external data of psychic science, but also those interior facts of spiritual experience which are symbolised in the great world-religions. And as Spiritualists we unhesitatingly affirm that our idea of human nature has been completely transformed. We look at the earth here below from the heights of the spirit-world and see order and purpose in seeming chaos. In the unseen universe are divine men and women who were once in the flesh and they tell us that we, too, are divine beings in the making. It is no fantasy, then, when the awakened soul sees in a flash the Ideal of Divinity. It has heard the call and the vision is the Divine Response.

I remember how many things were revealed to me by intuition which afterwards I read in books which purported to explain the science of spiritual development. One thing especially helpful towards the deepening of the soul-life was the mental visiting of friends and all those who, to my knowledge, needed spiritual assistance. In a word, I kept a mental visiting card. Here truly was scientific application of knowledge spiritually gained. For I knew that thought was a living force and that its concentration daily upon whatsoever the will determined, would bring the fruits of achievement.

EVIDENCE OF SPIRIT RETURN IN NEW ZEALAND.

To the Editor of LIGHT.

Sir,—During the visit of the Rev. Susanna Harris to Melbourne, her mediumship, at her Trumpet Séances, gave many incontrovertible proofs of spirit return, and the complete identity of those spirits who spoke in the direct voice.

One of the first of these spirit manifestations gave such a complete chain of evidence that it is well worthy of recording. The spirit's statement was as follows:—

"I was a fisherman, and I was thrown out of my boat in storm in Corio Bay, Geelong, and I want a message taken to my wife at Geelong. Tell her that I am not dead, and not to grieve over my death; also say that she need not worry because the insurance company in which I insured my life for £500 will not pay her the money, because my body has not been found. She has five children, and is in great trouble owing to shortage of money to sustain them; tell her that everything will come right. My body will be found soon and identified; it is embedded in the sand and is being gradually washed up to the edge of the waters. When it is found, the right arm will show the effects of being partly eaten by fish."

The spirit asked again to have the message of comfort taken to his wife, as that was his main object in manifesting as he had done.

Two lady sitters at the séance were in Geelong at the time that this fisherman was washed overboard. The disaster created a great public sensation, owing to the fact that his drowning was witnessed by several fishermen, who endeavoured to save him and failed.

These ladies testified to the correctness of the details that this fisherman gave of his own drowning; and they promised to find his wife and family, and deliver his message.

In due course they did so, and the wife admitted the correctness of the message; but as the body had not yet been found, her fears did not vanish immediately,

especially as she held the orthodox idea of death, and therefore did not deem it possible that her husband's spirit could return.

She was amazed, however, at the correctness of the details of her home life, as to the number of her family and the matter of the insurance.

In due course the body was found, with the mutilated arm, in the beach sands as the spirit had said.

Identification was completed to the satisfaction of the insurance company, and the £500 duly paid to the widow.

A feature of this case worth remarking is the fact that the two ladies before mentioned happened to be visiting Geelong at the time of the drowning, and the time of finding of the body, between which a period of several weeks elapsed, and it was during this period that the fisherman's spirit manifested and gave indisputable proof of the continuation of life and that he was not dead.

About a fortnight after the body was found, one of the ladies who visited Geelong came to Mrs. Harris' trumpet séance, bringing two ladies. They sat in the darkened séance room unknown to the sitters or Mrs. Harris. The spirit fisherman spoke again through the trumpet to a lady—his wife—who reluctantly replied in a nervous voice.

The spirit lacked power then to manifest distinctly to her and later he spoke to the other lady—his sister-in-law—in another part of the circle. When she maintained proper conditions he proved his identity. He told them when they came from Geelong, where they were staying in Melbourne, and where their baby was at that moment.

He expressed great pleasure that his wife had received the insurance money; sent his love to all his children, and said that he would ever watch over and care for them while they lived in the body.

Yours, etc.,

EDGAR TOZER,

President of the Victorian Council of Spiritualist Churches.

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THE "SCIENTIFIC AMERICAN" AND PSYCHICAL PHENOMENA.

We have before us the book, just published by Mr. J. Malcolm Bird, Associate Editor of the "Scientific American," being a compilation of the articles from his pen, published in that journal, giving the story of his tour in Europe last spring when, as a representative of the "Scientific American," he crossed the Atlantic to investigate Spiritualism.

Let us say, at the outset, that the statement made in a London daily paper that Mr. Bird in his book denies the existence of telepathy is simply untrue. He does nothing of the sort. Before the book arrived he repudiated the assertion by Marconigram to LIGHT. We shall perhaps have more to say on that subject.

In the meantime we can briefly describe the book which we read with interest and sympathy. It was not to be expected that, after a brief inspection of the matter, even the keenest mind, and Mr. Bird is both keen and capable, would be able to master all the heights and depths, the complications and intricacies of the subject investigated. But throughout he is fair-minded, and if his attitude is critical and detached, that is exactly what we desired. We wanted no bias either way. But we hope it is not invidious to remark here that we have long cherished the idea that the American scientific man is a little more human than his European brother. Our observation of Mr. Bird helped to confirm this view. He did not regard mediums as *corpora vilia*—subjects for vivisection or "psychesection." He is all the time conscious that they are fellow-creatures, and this point of view is well-exemplified in his narrative.

He is not at all tender to some aspects of Spiritualism. At times he becomes caustic on some of the eccentricities of mediums, and the psychic jargon of the séance-room. At other times his satire rather misses fire. It is so plain that he does not understand things which a longer experience would have made clear. But in no instance do we resent his severity, tempered, as it is sometimes, by an amusing drollery. We never ask for any tenderness for Spiritualism from its critics. It is only errors and fallacies that stand in need of delicate handling and careful manipulation. They are very fragile. They need "soft strokes and warm strokes." It is only the Truth that can stand battering.

Mr. Bird gives us a clear and particular account of all he saw and heard at various séances with well-known mediums in England, and recounts his adventures in Paris, Berlin, and Munich. His style is bright and pungent; the book is full of interesting descriptions and acute comments.

His general conclusions we can briefly summarise: "All theories of hallucination and hypnosis are inadequate; the phenomena are truly objective. . . . Whether they occur through unknown powers or through fraud is a question for the investigator to attack."

"If objective psychic phenomena really occur, we can't go on for ever refusing to accept them on authority! There must come a point after which we shall no longer properly insist that every medium perform for every observer." "I do not see how anyone can give the Kluski shells serious consideration without coming to realise that the psychic claims rest upon a formidable foundation." On the assumption that psychic phenomena of the objective kind really occur, Mr. Bird thinks some such explanation as that of Richet (unknown powers of the human consciousness) is less of a departure from current scientific doctrine than the theory of human survival. So also do we, Science being what it is. But we have found that the mental phenomena and the physical phenomena are all of a piece, and that only one explanation will cover them all. We admit that there are exceptions in the way of certain kinds of phenomena which do not necessarily involve the action of "humans who have left the physical form behind them." But there are other examples which are perfectly inexplicable without it.

CAN SPIRITS BE LOCALISED?

By THE REV. STEWART STITT, M.A.

We sent to Miss Estelle Stead for a copy of the photograph of the Cenotaph taken on Armistice Day. We hardly hoped to see among the fifty faces that of our boy; especially as we had felt him so near to us the whole day. I also wish to note that his brother, who is an officer, R.N., likewise felt his presence at Portsmouth.

To our surprise and joy, on the photograph, on the right-hand corner, we recognised a perfect likeness of his face.

This, of course, led one to think. A discarnate spirit cannot be, like God, omnipresent. Why, then, did his face appear on the Cenotaph photograph, and why did we, his parents, feel him with us in Cambridgeshire, and his brother in Portsmouth?

This query led one to the comprehension of a great truth. Spirits, *per se*, are not localised in our sense of the word at all. They are always in one state. To them, earthly time and space—accommodations for us while still on earth—do not exist, and one of their difficulties in endeavouring to manifest to us, is to try to create an image of those earth conditions, in order to get "in touch."

But to him, the village church, the battle cruiser at Portsmouth, and the Cenotaph, were all the same place, because he was on the same wave of emotion and loving sympathy which helped him to show himself to those who love him. It would appear, therefore, that spirits are not conditioned to time or place, but they dwell in that sphere within, a sphere in which we also dwell if we were but conscious of the fact. So, whether in the body, or out of the body, there is no separation, and perfect unity is achieved by the realisation that God is One, and we in Him are conscious of this Unity.

WELL-KNOWN CONVERTS.

To the Editor of LIGHT

SIR,—In a recent issue of LIGHT you refer to a speech by Sir Arthur Conan Doyle on "Well-Known Public Men and Women who are Recent Converts to Spiritualism," in which he instances "the Duchess of Hamilton, Sir Edward Marshall Hall, K.C., and Mr. Sydney A. Moseley." Permit me to state that my present investigation has left me, so far, in a state of perplexing uncertainty. I am, as I think you know, most anxious to remove these doubts from my mind. Up to now, however, the most I can say is that I am a willing convert.—Yours, etc.,

SYDNEY A. MOSELEY.

92, Fleet-street, E.C.4.
November 26th, 1923.

A POET ON PATRIOTISM.

We are inhabitants of two worlds, and owe a double, but not a divided allegiance. In virtue of our day, this little ball of earth exacts a certain loyalty of us, while, in our capacity as spirits, we are admitted citizens of an invisible and holier fatherland. There is a patriotism of the soul whose claim absolves us from our other and terrene fealty. Our true country is that ideal realm which we represent to ourselves under the names of Religion, Duty, and the like. Our terrestrial organisations are but far-off approaches to so fair a model, and all are verily traitors who resist not any attempt to divert them from this their original intentment.

—JAMES RUSSELL LOWELL.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The December issue of the "Scientific American" contains a detailed report, by Mr. J. Malcolm Bird, of the test of a woman, referred to as Mrs. Y., who endeavoured to establish a claim to the prize offered by that journal for a genuine display of Psychic Phenomena. The woman, who styled herself a medium, was obviously caught substituting cards of her own for those supplied by the investigators. On the cards substituted by Mrs. Y. were "spirit" messages written by brush work in colours. The trick she attempted was conjuring and sleight-of-hand, but it failed because the committee had amongst their number expert conjurers, and also for the reason that Mr. Malcolm Bird showed a keenness of observation and a degree of common sense that demanded a far cleverer trickster than Mrs. Y. to bamboozle him. The whole story of the detection is far too long to give here, but we advise our readers to obtain a copy of the "Scientific American" as there are many valuable and simple methods described of the art of catching a trickster unawares. It is interesting to note that after many months the prize still remains unclaimed and Mrs. Y. is the second person discovered in the act of fooling the committee.

The above story again draws attention to the custom adopted by many conjurers and tricksters who, when about to give a performance imitating more or less some phase of Psychic Phenomena, dub themselves or their assistants mediums. One flagrant case lately was that of the "Masked Medium." Performers for personal notoriety or monetary gain have no more right to describe themselves as mediums than a man has a right to pose as a doctor and call himself such when the title has been borrowed and not properly acquired. A real medium is one who possesses certain powers and gifts recognised by Spiritualists and Psychical Researchers the world over. But it seems that at present people can call themselves mediums, whether they give a demonstration by psychic means or trickery. We sincerely hope the day is not far distant when it will be a legal offence for a person to use the term medium when he has no right to the name in the proper sense of the word.

In his sixth article entitled "After Death," Mr. James Douglas, writing last Sunday in the "Sunday Express," describes what happened when he accepted an invitation from Mrs. Travers Smith, who has been receiving the messages from Oscar Wilde lately, to attend a sitting. On November 19th, Mr. Douglas, with Mrs. Travers Smith and Mr. Bligh Bond together formed the séance. Mr. Douglas describes what happened as follows:—

As soon as Mr. Bond placed his fingers on Mrs. Smith's hand the pencil wrote rapidly the following message from Johannes:—

"A scroll was in the church on which the names of all the brethren written were who in the abbey dwelt, and on the scroll find ye a picture made to guide us in the finding of all those treasures which the good King Edgar gave to Glaston, and which in those sad days when savage men came to ravage (they ravaged all we did possess) hidden away were here. And here some under burial stones were laid, some were beneath the flooring of our chambers well and safely bestowed.

"But that most sacred cup was buried deep in a narrow chamber all of stone ye find on this same chart.

"Deep was he buried.

"On that picture, or the chart as ye would call it, find ye the place marked with a star where that most sacred blood and sweat doth lie."

The script was written so quickly that there was hardly time for any deliberate spelling or phrasing or sequence of thought. There was not a single pause or hesitation in the flow of words. The pencil wrote straight on and resumed instantly at the beginning of each line. This seems to make conscious control of the pencil improbable, even if the whole passage had been memorised before the sitting. The pencil appeared to be slower than the impulse guiding it.

Mr. Douglas then gives one of the latest messages received by Mrs. Travers Smith from Oscar Wilde. The story continues: A few days ago she went to the Haymarket Theatre to see "The Importance of Being Earnest." On the following day at the ouija board she received a criticism of the production from Oscar Wilde. The script was recorded by Miss Cummins. It is as follows:—

Mrs. T. S.: Is that Oscar Wilde?

O. W.: Yes, why doubt my identity, dear lady, before I have spoken even a doubtful word?

Mrs. T. S.: Did you come with me to the Haymarket Theatre to see "The Importance of Being Earnest" last Thursday?

O. W.: It was a most amusing experience. I looked through your eyes and saw my children again, and realised for the first time that they were merely marionettes, not human beings. You, who have an idea of what the value of humour is, could hardly grasp, as I could, the attitude

of the audience that night. I was pleased to note in their laughter a feeling that, after all, although he had made mistakes in his life, he could still entertain. I could see a slightly contemptuous colour in these minds. They felt that he was a shade *démodé*, but they looked on him as a curio worthy of a dark corner in the drawing-room. The spectacle presented to me through your eyes was very different from the productions of my time. I had, of course, to superintend my own rehearsals, more especially because the balance of my plays was so delicate. And even in those days when my ideas had all their reality and freshness there was difficulty in impressing the players with my own conception of these characters. For, although I said they seemed to me to have the quality of marionettes, I intended them to represent the actual outward surface, slightly magnified, of the various ingredients that made up the social pattern of my time. Here I fear I was mistaken. In "The Importance of Being Earnest" I had intended to overstep all possible limits and present an entirely unreal problem to the public, but I never intended my play to be taken as a farce. That night I saw the producer's thought. He had evidently the conception that the play should be smartened for the modern stage, and he has my entire sympathy here. For my presentation was probably too preposterous for an age of realism. He has done his work competently, no doubt. But I must speak to the players singly, and ask them to remodel their work a little in deference to the author's wishes.

Oscar Wilde then proceeds to criticise the actors, sparing no one, and Mrs. Travers Smith made it very clear to Mr. Douglas that the criticism of the Haymarket performance was not hers; in fact the play gave her a very delightful evening. Mr. Douglas, in concluding this article, offers the following comments:—

Is this script the utterance of Wilde? Or is it the product of a spurious Wilde who is guiding the hand of the automatist? Or is it the product of the automatist's subconscious mind? Mrs. Travers Smith pronounces no opinion. Her view is that it is the function of the automatist to produce the script, and she leaves it to the judgment of the literary experts. I am disposed to follow her example. It is beyond my critical apparatus. If Oscar Wilde were alive, and if the script were an interview by a reporter, I do not think I should reject it on the internal evidence. As he is dead I am bound to say that any competent parodist could produce an equally credible interview. But it is fair to say that Mrs. Travers Smith in my presence produced continuous ouija messages at a pace which seemed to be abnormal. She has been good enough to invite me to be present during the transmission of the script of the new comedy by Wilde. She tells me that the period of the new ouija play is the 'nineties, and that the plot is admirably constructed. The title of the new Wilde comedy is: "The Extraordinary Play."

Here is a newspaper man's description of what occurred at Barrow-in-Furness recently during a Spiritualist meeting, when Mr. Roscoe, the medium, went under control. According to the "Barrow News," this is what happened:—

The medium then went off into a trance, and the change was certainly remarkable. He became an Italian in every way except appearance. He spoke a clipped English with an unmistakable Italian accent, used the eloquent gestures, and assumed the smiling, debonair facial expression so characteristic of the people of the sunny peninsula. Many members of the audience were—by pre-arrangement, I believe—wearing flowers, and the Italian spirit-guide proceeded to pick out a number of them one by one, and, by their flowers, to expound upon the characteristics of these persons and the "material conditions" in which they lived; and by the responses of those persons, it appeared fairly obvious that he was right every time. The Italian having bidden us "good night," success, and peace of mind, a self-evident Irishman assumed control to answer questions. A sense of humour scarcely seems compatible with life after death, but this one-time inhabitant of the Emerald Isle had evidently lost none of his native relish for a joke. He raised many a laugh by his poking fun, as, for example, when he said to a lady, "Remember that cake you burnt last Friday?" "Yes." "Do you remember what you said as you threw it down—Oh, I'm not giving you away," and when he told another lady facetiously "Never mind what 'they' said last Saturday week. Let them mind their own business." His main replies were, of course, of a serious nature. From merely simple questions he built up a whole series of incidents past and present (which were verified without exception), and went on to say what was, in a general way, to happen in the future in regard to the matter inquired about. All the questions were of a strictly material character, and mostly concerning health or domestic economics. Nearly always the answer was cheering and to the satisfaction of the questioner, but not exclusively so; for instance, he told one lady that her sister would not, he was afraid, recover, but she (the inquirer) had done her best and could rest content on that score.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

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

THE ENVELOPING FOLDS OF GOD'S ALL-LOVE.

No, such love, as man sees to exist in other created-life than his own, does not die. In future mortal worlds, of higher development, his eyes may yet be half closed, as he senses this. But it will be the condition of the eye of one who has the inner opening vision, the eye of one who dreams in vision of the unfolding of spirit-harmony, union and love of all creation. The full consummation of this will not be realised until his eyes are tightly closed, and the curtain has descended for the last time over their colour-surface, like the final descent of the curtain in the earth-man's drama-presentation. Then will he realise the beautiful enveloping folds of God's All-Love!

"THERE ARE NO WEEDS IN HEAVEN."

The spirit-will has not disappeared, but its use is turned into the paths of aspiration, through the stimulation of divine love. The earth-will eventually leads the mortal of earth to his place in these spiritual planes. When he has "passed over," such will is diverted to other channels. I have told you in other Messages in its inspirational striving and reaching and helpfulness. The far-murmur of evil may still come to us from earth-worlds like a faint echo of a discordant sound. Its significance is minimised, and in sending our emanations to uplift the mortals of worlds and systems, we sense the good and beauty of these mortal places more than the cankerous wounds occasioned by thoughtless, weak wills and dimmed aspirations. We plant and nurture the flower-seeds that may blossom in profusion. The weeds nearby (I speak of them here as does the earth-man! There are no weeds in heaven! They are all of God's creation of equal dignity!) will shrink and wither, or may be, even by the heaven-law of transmutation, their dress may be changed to hues and texture of the flower-garment, and from their souls may emanate the pure and delicate essence of the flower-souls.

THE POWER OF ORGANISATION IN MORTAL PLACES.

The spirit-souls of all spiritual planes feel the dominance of love, energy and system. Of the latter I have not written, but shall now gradually unfold to you the conditions in these celestial places, governed by what is evolved from the God-mind. You know the power of organisation on the earth-plane. You realise this, but it is not your talent to unwind the threads of many lengths from one spindle of thought, and place each in energetic action so it may entwine the consummation of world-success. Your threads are of spirit-filament that float outward, each in its own way, but are often caught up by the hungry spirit-souls, and curl up lovingly and nestle in a human heart, when you are unaware of this (I sense you do not wish me to bring your personality into my Writing. My husband! Take the little crumbs that I give to you from this place of celestial light! Your earth-fight, since the "passing over," has been heroic through lonely earth-paths. I give to you, just sometimes, a little lantern of light. Hold it near to your heart, and some of my love for you may enter).

THE STRUCTURAL TALENT OF SOME MORTALS.

But other earth-men have this structural talent of organisation; of providing labour for many busy fingers; of making happy homes for waiting wives and little children; of increasing world-goods, carried by world-traffic over the land and great waters; of increasing a world-brotherhood and understanding by exchange of commodity. And, maybe, some with such gifts that shape material success, may, in their accumulation of world-wealth, be touched by the higher thought of higher usefulness and may bring happiness by distribution of riches, so that minds may unfold, and science and research receive encouragement; and those who are suffering and struggling and reaching upward with quick gasps of helplessness may be relieved and blessed by beneficence and bounty. Such is organisation that is not directed to accumulation for self, but that blesses, as it creates. But it is a master-talent that for the earth-mortal has often been ensnared in ambition and the striving for worldly power. The future will unfold for

such the higher gift of spirit, and selfishness will fade with the dawn of love.

A COHESIVE POWER TO BE USED UNSELFISHLY.

The master-mind for earth-organisation is a cohesive power that draws many earth-men together, toiling and labouring and happily earning their compensation for sustenance, so their homes may be of comfort, and their children may partake of its benefits. I have told you that in the later development of earth-progress and spiritual growth, such a one of power, who holds in his hands the guiding reins of many lives and destinies, will evolve and not accumulate for selfish means. There will be a brotherhood between the one who toils and the one who commands. At the time of earth-development the brothers have not yet joined hands, the one looking upward with confidence, as the strong eye of the master looks downward with a wider vision of inclusive affection and the larger feeling of humanity.

"THE MASTER-MIND."

The Master-Mind of these celestial worlds and systems . . . God! When will the mortal of infinite and countless mortal planes learn to give Him homage and adoration? When, my beloved Brothers of earth? When will the realisation enter the secret chambers of their innermost consciousness of the dignity and majesty of the overshadowing God-spirit? These are but earth-words, empty in their significance to us spirits of light, who feel the supreme Fatherhood of a Celestial Essence, the source of love, energy and system.

From what I have told the mortal of the tenderness of the divine compassion, may he treasure in the depths of his being the holy name of God, not austere, not majestic (I told you I could not express this in earth-language!); but loving, simply loving (I know no other earth expression!). . . The Heavenly Father! Let the mortal say this in adoration, in the quiet, before the golden candle-light, as a little, affectionate child, for the first time, the Heavenly Father, the Heavenly Father!

NO DISASSOCIATION BETWEEN MORTAL AND SPIRITUAL WORLDS.

There is much unfolding of the conditions of these spiritual places yet to come to you, my beloved husband! I have written of the earth-system and organisation, and will now tell you that similar exalted conditions exist in the myriad spirit-worlds that exist as the dwelling places of mortal-life, after it has functioned on mortal planes. Of the evolution of earth-worlds and systems, regulated by God's order, law and development, I have spoken in previous Messages. There is no disassociation between the mortal worlds and the spiritual worlds. It is all a regulated sequence, in which exists for the spiritual places, a developed order of things, evolving naturally from those laws that the earth-man recognises. Of the Spiritual laws of order and system the earth-mortal cannot know. His appreciation does not reach even the laws of advanced mortal-worlds, where dwells a higher mortal intelligence, and where a higher spiritual awakening exists.

THE SCHEME OF SPIRIT-WORLDS TO BE UNFOLDED IN THIS WRITING.

So the scheme of spirit-worlds is unknown to him. This will be unfolded through this Writing, as well as is possible for man's limited earth-intelligence to understand, and as well as I, a spirit-identity, may express this with the limitations of earth-language. The mortal has held the idea of heaven, the celestial place of abode for the mortal soul, as a place of happiness, it is true, but an aimless, vaporous happiness that sometimes the state of an earth-dream may bring to him. To some there has been the idea of progress, to some the idea of punishment, even a blasphemous and eternal punishment of torture and suffering, to some the idea of suffering through remorse. But to most mortals of earth there is the hope, at least, that it may be a place of happiness, indefinite in its significance to them, a complacent condition, the result of being brought by God's love and law from a world of turmoil and temptation to this higher place of tranquillity and rest, where they may be waited eternally through ease and complacency.

(To be continued.)

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SIR WILLIAM CROOKES AND SPIRITUALISM.

To most of our readers the special feature of Dr. Fournier D'Albe's "Life of Sir William Crookes" will, of course, be that portion of it which deals with Crookes's investigations into the phenomena of Spiritualism. To this subject Chapter XII. ("Mysterious Forces and Apparitions") is devoted. Dr. Fournier D'Albe gives a general outline of the great scientist's activities in this branch of enquiry. In the absence of a great deal of material—letters in particular—he is unable to give a very exhaustive account of them, and indeed to the psychological researchers and the Spiritualists the chapter would probably appear very inadequate. In this preliminary notice of the book, it will be sufficient to quote from the chapter in question that portion which generally summarises the biographer's standpoint towards it:—

But it is time we left this chapter of Crookes's life behind. Volumes could—and may yet—be written about it. Nor has the time come to pronounce a final verdict upon it. The jury would inevitably disagree. It may be that future ages will regard Crookes's incursion into Spiritualism as a temporary aberration, illustrative of nothing but the fallibility of human judgment. It may be, on the other hand, that history will look upon Crookes's statement of his "supernormal" observations as one of the major steps in human evolution. Half a century has elapsed. A religion counting its adherents by the million has been founded upon Crookes's "Researches in Spiritualism." That circumstance may, to many, be Crookes's greatest condemnation, since it may be plausibly argued that the majority of religions are built upon fallacies. But the fact remains that the "physical phenomena" of Spiritualism are ultimately based upon Crookes. Later eminent workers in the same field sought to reproduce his phenomena and to corroborate them. There have been slight variations, but nothing essentially new. "For authentic materialisations," a writer recently remarked in *LIGHT*, "we have to go back to 'Katie King.'" Crookes covered the whole ground. He marked out the boundaries of the physical basis of Spiritualism, and no subsequent investigator has been able to extend them. Indeed, no subsequent investigator has been able quite to cover the same ground. Twenty-five years later when President of the British Association, Crookes said: "I have nothing to retract. I adhere to my already published statements. I only regret a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world." That world has since become more tolerant and more elastic. Its outlook is wider, its inquiry more profound. It admits much in psychology and psycho-physiology that used to be doubtful and obscure, but it does not admit Spiritualism: it does not even admit its "physical phenomena." Spiritualism as a religion may legitimately be studied in a section of anthropology, but Spiritualism as a science does not exist. To be a Spiritualist, the scientist must surrender his wishes, his methods, his views into the hands of his "spirit friends" on the "other side." If he does that he may achieve a certain peace of mind, but his scientific work will be at an end. His surrender may soothe him on his death-bed, but so may almost any religion when embraced with a fervent faith. And we may expect that the world's work will best be done by those who follow the light of reason to the utmost visible horizon, content in the belief that the divine spark within us is but the promise of a greater glory as yet unrevealed.

The volume contains a short foreword by Sir Oliver Lodge, who naturally makes allusion to the Spiritualistic phase of Crookes' work as a scientist.

A BOOK OF SOLACE.

"My Letters from Heaven" (Hutchinson and Co., 4/6 net), the new book by Miss Winifred Graham, consisting of a series of automatic writings received from her late father, will make a distinct impression on a large section of the reading public. They are simple messages of consolation and encouragement, and to our thinking they ring true. They are not Spiritualistic in name, but are certainly so in substance, and the fact that the vocabulary of Spiritualism is avoided is perhaps largely to the good. It will disarm certain forms of prejudice. In her foreword, the author writes:—

It is with deep humility that I, as the human instrument of supernatural messages, allow them to be given to a cold and unbelieving world. The majority are strangely antagonistic to any idea of communication with those who have departed from the prison of the flesh.

That statement sufficiently indicates Miss Winifred Graham's attitude towards her book. We are disposed to think that she may not find the world upon which she has

launched her messages quite so cold and unbelieving as she appears to suppose. As regards the book itself, we cannot do better than to take from it a few quotations which will give some idea of its scope and character.

COMMUNICATION.

I should like to explain what mediums feel. They hear, in their mind, certain messages which they give to people who come to them. It is a soul-voice, and they also have soul-sight. That means the gift of seeing places or scenes. The inner voice is quite a different matter and not so difficult. Writing and seeing are the hardest forms of mediumship. The inner hearing is much easier, so encourage your thoughts to receive impressions more than you have done in the past. Do all the kindnesses you can to others. Be on the lookout for your opportunities. They are the stars in your firmament. The spirit world is like one house with many windows and doors, that open to some, and are fast locked to others with the key of Heaven. The window is always open for those who believe and are psychic.

TABLE-TURNING SEANCES AND PLANCHETTES.

A worldly person is seldom psychic, the affairs of busy life on earth crowd out spiritual vision and prevent intercourse. The meeting between mortals, and those they desire to be in touch with here, generally occurs after a bitter bereavement. The mind, when calmed from the first torrent of grief, can then receive impressions that those who are near, but unseen, strive to create. I am very much against people trying to communicate for reasons of curiosity or amusement. I allude to such practices as table-turning and seances amongst people who are not particularly religious and deeply thoughtful. They create in the dwelling a disturbance of the atmosphere which may be extremely harmful to those who are sensitive, and affected by such phenomena. Spirit-writing will never be given to any but most spiritual mediums; but Planchette is different. That can be more easily controlled, and will race over the paper for people who are mere dabblers in so-called Spiritualism. It seldom elevates or attracts the higher guides, and Angels will not touch it. I wish to make this public as a warning to people who are interested.

THE JOY OF DEATH

Men and women are often sensitive about talking of death from a sense of shrinking fear. If they only could be induced to look forward to it as a great pleasure and a coming joy, half the sorrow of life would vanish. I think my words may cheer them into a greater feeling of security about this often dreaded event. This "opening of the door" has nothing terrible about it; no dark gulf or angry stream, only a path of radiant light. A warm welcome is waiting from loved ones who have already learnt how fair and sweet the way is.

"THE PROGRESSION OF MARMADUKE."*

A great number of our readers will welcome the publication in book form of this valuable series of communications, many of which were published serially in *LIGHT* last year. Miss Flora More, through whose hand these writings were given, and who acted as amanuensis for the one beyond the veil who gave his name as Marmaduke, has permitted her real name to appear on the title page of the book. Miss Florence Dismore, which is the recorder's name, has been well-known to us from the day the Scripts came into our hands for consideration, and we very early found that Miss Dismore possessed a very critical mind and displayed an unusual amount of common sense, being at the same time practical and business-like in all her methods. These natural characteristics show themselves in every essay recorded by her, and it must have been a great delight to her communicator to have found such a channel through which to convey to the world some of the most valuable expressions of spirit guidance and philosophy in the annals of Spiritualism. Miss Estelle Stead, in the Foreword, writes: "I have been much impressed by the fact that, although linked together as a whole, in the story of Marmaduke's Progression, almost every message is a lesson and inspiration in itself, and I would strongly recommend them as readings at Spiritualist meetings or circles." Mr. Leslie Curnow, who supplies the introduction, and who considers this work one of the latest notable products of what is known as automatic writing, concludes his contribution with the words: "It is because the deeper problems of our Spiritual life here and hereafter are thus envisaged that this book must prove a real help and stimulus to all who come to it with minds rightly attuned. I wish it God-speed." In this observation and wish of Mr. Curnow's we are with him, and it is to be hoped that this volume will go far and wide, as no better guide book could be found for directing us in the making of a useful life here and a more spiritual life in the hereafter. We could conceive no better Christmas gift than a copy of the "Progression of Marmaduke."

* T. Fisher Unwin, Ltd., 25/- net.

* Stead Publishing House, 3/6 net.

SUPERNORMAL PHOTOGRAPHY.

"THE THIRD ANNIVERSARY."

The following is an account by Mr. A. E. Timbrell, solicitor, of an experience of spirit-appearance after death:—

I attended, as a delegate, the World's Congress of Spiritualists at Liège in August last. When taking meals there, at the Hotel de Dinant, there was seated opposite me a well-known medium from whom I received strong impressions of the presence of a deceased woman-friend, the medium appearing to me to have similar characteristics and resembling her in an extraordinary degree. If I had had the opportunity, which did not arise, of a sitting with the medium, I felt that I should get into communication with my friend.

On 10th October last a man, whom I had not seen for some long time, called at my office, and, in conversation, he revived memories of our departed friend who had been his benefactress in many ways. He had, in former years, when quite young, been a clerk and handy man to our friend's husband, a barrister, now a well-known M.P. At this interview he gave me the first intimation I had received of the death, some nine months previously, of a former employer of his, a newspaper editor, who had died suddenly on some golf links. This gentleman was a mutual friend of the barrister, and his wife and myself. At this interview I recalled the fact that some years back a solicitor, who had many years formerly occupied my present offices, had had a tragic death by drowning in the Thames. He was a gifted musician, and I had met him socially as a visitor and friend at the residence of the barrister and his wife.

I had had very close mutual friendly relations with my two friends for many years, having travelled with them, with a party, to the Channel Islands, and previously stayed with them on the Continent, and been with them at many social gatherings and entertainments, also having had professional associations with the husband with whom I often played golf. His wife and I were born within three days of each other, I being the senior, and it so happened that we often mutually celebrated our birthdays together with her husband and friends.

On 16th October, having occasion to make a professional visit to Crewe, it occurred to me to write to Mr. William Hope, who is a carpenter by trade, proposing a sitting with him on the following morning, which he confirmed by letter to me at the Crewe Arms Hotel.

On the morning of the 17th October I kept my appointment with Mr. Hope, taking with me my own sealed box of photographic quarter plates. After a short religious service with Mr. Hope and a Mrs. Buxton, I accompanied him into the dark room where I opened my packet of plates, and selected two, on the back of each of which I signed my name. The photographs were taken under test conditions, by which there was no possibility of the plates being changed or tampered with. On holding up to the light the two negatives, I found that the first one was normal, but the second (identified by having altered my position by crossing my hands) had a very pronounced extra which I took to be the face of a woman.

On receiving the prints from Mr. Hope on the 25th October, I identified the extra as that of my friend the wife of the barrister friend, who I then recalled had passed over some two or three years. I then remembered my strong impression of her at Liège, and thought of the coincidence that the photograph was taken exactly a week after the visit from the man who was employed by her husband, whom she had for many years frequently befriended.

I thereupon wrote to my old friend, her husband, reciting the details, enclosing the photograph and drawing attention to the fact that in the photograph she appeared much younger than when she died, which I explained was a usual experience, as after some interval a spirit became rejuvenated. The face, as it appeared, reminded me of her when I first met her with her husband about thirty years ago and I recalled the similarity of a photo I had seen of her at that period.

In the second letter I sent to him, I enclosed a photograph of the medium, Mrs. Starkey (from whom I got the impression) so that he might consider if there was any resemblance.

A letter received from my friend (whose name I cannot disclose, and who, I may say, is always very guarded in making admissions) is as follows:—

28/10/23.

My dear Timbrell.—I am obliged by your letters of the 25th and 26th, and the enclosed photographs. I do not personally think that a material apparatus like a camera can photograph an immaterial thing such as a spirit. From my point of view, therefore, it is only a coincidence that one of the faces in your so-called "spirit photograph" somewhat resembles Auntie as she was thirty years ago. There are, as you have doubtless observed, numerous other faces—more or less distinct—in the foggy part of the photograph, some of them like human beings and others like animals.

I do not see any very striking likeness to Auntie in the picture of Mrs. Starkey which I now return, but there

may, of course, have been resemblances of voice and manner which the camera does not portray.

When you arranged your séance at Crewe for the 17th instant, was it within your recollection that this was the third anniversary of Maud's death, and had you any expectation of her portrait, rather than that of any other person, materialising?

Sincerely yours,

B.

To which I replied:—

My dear B.—I acknowledge, with thanks, receipt of your letter of yesterday's date, returning Mrs. Starkey's photograph.

The question as to whether "a material apparatus like a camera can photograph an immaterial thing such as a spirit" is answered by Sir William Crookes, and illustrations appearing in Sir Arthur Conan Doyle's book, "Spirit Photography."

It is a well-known fact that the powerful lens of a camera can produce objects imperceptible to human vision.

We have to admit the fact that spiritual manifestations are, and have been from ancient times, effected through material means which we cannot explain any more than electricity is explained or that the human voice is transferred and expressed through a material apparatus in London emanating by etheric waves from New York.

The fact that there are other shadowy faces merely emphasises the strength of the main spiritual manifestation which stands out, and it is known that when a spirit manifests it is ordinarily with the assistance of other accompanying spirits.

I was more amazed than I can tell you at your enquiry as to whether it was within my recollection when I



SITTER: MR. A. E. TIMBRELL, with extra of his barrister friend's wife, the sitting having taken place at Crewe, with the Crewe Circle, on the third anniversary of the lady's passing. Mr. Timbrell had no notion of the date of this anniversary.

arranged my séance at Crewe for the 17th instant, that it was the third anniversary of Maud's death.

The information disclosed in your letter came to me as a startling coincidence. I had not the faintest notion of the date, and the fact to me is another strange connecting link, and I feel, should be to you, followed by my unexpected interview with — in my room here at which memories of Maud were revived exactly one week before the séance.

My visit to Crewe was entirely unexpected, and was due to a telephone message received by me on 12th October direct from a client at Wigan, without any suggestion from me, requesting me to meet him at Crewe on Tuesday, the 16th, by a train arriving at 5.50 p.m. This appointment was confirmed by a letter, before me, dated

12th October, on official paper from my client's colliery at Wigan.

Knowing that I should be at Crewe Arms Hotel on the 16th instant, it occurred to me to write to Mr. Hope for the sitting for the following morning, and I posted my letter to him on the 16th instant, requesting that he would let me have a message at the Hotel, which I received by letter which was brought to me in my bedroom with a cup of tea at 7 a.m.

I obtained Mr. Hope's address by telephoning to the British College of Psychic Science, where they informed me that they did not think I should get an interview as Mr. Hope was very worried concerning the serious illness of his son who, on personal enquiry, I found was improving.

I proceeded to the séance with a perfectly open mind as to whether there would be any tangible result, and no particular individual manifestation occurred to me. When I examined the negative by holding it up to the light, I observed that there was a very distinct extra, the face of which appeared to me to be that of a female.

Mr. Hope arranged to forward to me the prints in about a week's time, and I was waiting for them with great expectancy of something remarkable in the way of manifestation, but by whom I had no idea. The prints arrived by post on 25th instant.

After I had examined them I endeavoured to fix the date of Maud's death, of which I had no information, and the thought occurred to me that it would be from two to three years.

Yours sincerely,

A. E. TIMBRELL.

I testify that I clearly and unmistakably recognise the extra face appearing in the photograph as that of the above-mentioned friend, and the extraordinary coincidence of her manifesting on the third anniversary of her death almost passes belief, as, in a material sense, the odds against are three hundred and sixty-four to one.

There is also the further coincidence that there was a difference of three days in our respective ages.

In my long career as a practising solicitor in London for a long period of years, I have met and studied many and varied characters of all grades, having at times been called upon to defend criminals and interview them as prisoners, and I am convinced that both Mr. Hope and Mrs. Buxton are quite above suspicion, and they both impressed me as being very unassuming, religious, unsophisticated and charitable.

The above recorded experience is, to me, proof-positive evidence, not only of human survival after death, which is the basis of all religions, but of our proximity to the world beyond, and of actual communication, with the consoling reality of nearness interest and sympathy of our beloved ones who have embarked on "The Great Adventure."

For further evidence on Supernormal Photography I would refer to the book, "Man's Survival After Death," by the Rev. Charles L. Tweedale, Vicar of Weston, Otley, on which there were many favourable Press opinions. In the concluding paragraph of his chapter entitled "The Evidence of Psychic Photography," which gives irrefutable and conclusive proof, he writes:—

Weighing up the whole evidence for these psychic pictures, both photographs and paintings, the only conclusion that will fit the evidence without introducing still greater difficulties is that they are the work of supernormal intelligences produced by supernormal methods, and that they are the portraits and representations of human beings who were once incarnate, but have now passed from this mortal life.

THE ASCENSION can also be understood in the light of psychic science. We are told that a "cloud" received Him out of the disciples' sight. "This was no cloud, as you would gather from the account, but the eyes of My disciples were hidden, so that a veil lay betwixt their spiritual development and My attainment." Hitherto they had been able to see Him, whenever He chose that they should do so, but this became more and more difficult for them as His spirit-body took on higher and higher vibrations. And "when the time was ripe for Me to dwell no longer among them in cognate form, I took upon Myself a yet higher spiritual garment, one that could not revolve to the slow velocity of their spiritual development, so that I appeared to them as veritably no more. It was no ascending, as you understand the words: there is no such need or even possibility for anyone. But it was a condition into which I was received, an environment which I inhabited, where their gaze could not pierce through." The spirit world interpenetrates the world of matter, as the ether interpenetrates the apparently solid rock. And the reason why most of us are unable to see the spirits who surround us, is not because they are in some far-off heaven, but because our senses are not attuned to their more rarefied condition. But we may look forward to the time when His Kingdom on earth and His Kingdom in heaven will "blend into one whole," and we shall realise the unity of the two worlds—"Infinity in the Finite," by G. R. and AGNES DENNIS.

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RAYS AND REFLECTIONS.

At certain points in that impressive play, "Outward Bound," of which I was writing recently in this column, the sound of the steam-siren came in with solemn effect, intensifying the sense of awe produced by some passage in the strange sea-drama. It reminds me of an incident in a restaurant some years ago. It was a wintry night when rain, fog and cold had conspired to produce a general dejection of spirits. A gentleman near me was remarking that the weather was about "the limit," when there arose from the street the dismal wail of a solitary clarinet, played by an itinerant musician, who had chosen, as suitable for the occasion, a peculiarly lugubrious tune. My companion rose with a hollow groan, and reached for his hat. He said that this "put the lid on it" (he was a vulgar man), and I had to agree that the advent of the musician seemed to add the final touch to the general melancholy.

We have before quoted Mr. G. K. Chesterton's pungent reflections on Science to the effect that it will admit supernatural facts only when it has found new names for them. He gave some examples, and we have seen others in the recent history of our subject. We know, for example, that psychometry is valid only when it is called "pragmatic cryptesthesia." These things lend point to Mrs. de Crespigny's remark when, on the occasion of the address by Mr. A. V. Peters, she said of scientists: "You can talk to them about Heaven, and they don't mind, so long as you call it the Fourth Dimension!" And she added an amusing allusion to the Press, which likes to think of "clairvoyance" as "X-ray sight."

"What's in a name?" wrote Shakespeare. Nothing at all, of course, so far as the subject of the name is concerned, but its influence on the mind is tremendous, as every advertiser or publicity expert knows. It produces a psychological effect, and this no doubt lies at the back of the idea of the "power of the name" amongst the old magicians and cabalists. But the name must be well chosen and have a magic and a meaning to make a general appeal. If we substitute for "heaven" or "paradise" or "the Better Land," the term "Fourth Dimension," the result, while it might please some scientific or pseudo-scientific minds, would in some circumstances be simply devastating. Can we conceive of the old Scotsman in Burns' poem saying that he was wearin' awa' to the Fourth Dimension, instead of to the Land o' the Leal? Or of the little cottage girl in Wordsworth's artless verses referring to the Fourth Dimension as the abode of her departed brothers and sisters?

Of course the great fascination of some of these erudite phrases is that while the average person has not the ghost of a notion what they mean they "sound well." "Pragmatic cryptesthesia" is a phrase to roll over the tongue—if you can manage it. (It might be usefully added to the list of words employed as a test for intoxication.) Obviously the idea in the minds of some of the inventors of these terms is to get rid of the suggestion of the psychic or spiritual element. Personally I have no objection to technical phrases so long as they are accurate and convey the true idea. That was the merit of the terms devised by the late F. W. H. Myers: they defined what was meant to be conveyed. But what can we make of "X-ray sight" except on the *lucus a non lucendo* principle, *i.e.* that clairvoyance is called "X-ray sight" because it isn't "X-ray sight"!

D. G.

WHO DIED TOO SOON!

Now have you other Homes, beloved one,

While we have none save this perplexing earth:
You have the clouds, the stars, the august sun,
The virginal higher birth!

Your song will cling around the breathless spheres,
While here is shade and gnawing pain and fret;
You have the noon-shine—we the mist of tears,
Remembrance—and regret!

Immortal, free, untrammel'd at the bars
Of Heav'n you soar: love-crown'd as when you trod
Our worldly plane—eternal as the stars,
Or as your boundless God!

Look down sometimes; and teach us how to sing
Th' inspiring songs, as in that lucent morn:
So shall we be, from secrets that you bring,
Even on earth, re-born!

—From "Who Buys My Dreams?" by J. M. STUART-YOUNG.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

"DISEMBODED SPIRITS."

We object to the term "disembodied spirits," because we say that the human spirit although discarnate, must still possess a body of some kind, if it is to be a conscious individuality. It must have a spiritual body. The question of the nature of that spiritual body is still with us, although it is a matter upon which, like many other matters with which we are concerned, it is not yet possible to speak with complete assurance. But then, what do we really know about electricity, or even of the physical body which relates us to our present state? We have chosen to say, for example, of the physical basis of life—protoplasm—that it consists of carbon, hydrogen, oxygen, nitrogen, sulphur, and phosphorus. We call that scientific knowledge—it is merely a convenient classification of forms or forces in themselves unknown. One thing we can say without hesitation—life requires always a vehicle or instrument if it is to express itself at all. It is, therefore, a justifiable conclusion that an individual human life in any world must possess a means of manifestation. We arrive at that conclusion by reasoning, and find it overwhelmingly confirmed by the testimony which reaches us from our unseen communicators, who maintain that they possess bodies which are to them as visible and tangible as our own bodies are to us. Some of us hold provisionally by the idea that the spirit-body is an ether body, and, as a tentative hypothesis, it is useful and definite. In all these matters, it is wise to form ideas as definite as possible. They are a kind of stepping-stones, each of little use in itself, but, in conjunction with the rest, invaluable in helping us to cross the stream.

CONNECTED MESSAGES THROUGH DIFFERENT MEDIUMS.

This was a subject in which the late Admiral Moore was greatly interested, and we examined with him a case in

which the spirit-guide of a medium purported to control another medium some thousands of miles away, and to furnish information in one place of what was happening in the other. This description turned out to be quite correct. Then there is the Gaylord case, in connection with the book, "The Seven Purposes," produced by Miss Margaret Cameron under the inspiration or control of a spirit-communicator calling himself Fred Gaylord (a pseudonym, for he gave his real name in confidence). Some time after the book was published, Miss Cameron received a letter from a stranger, a Mrs. Nicol (residing some hundreds of miles distant), asking whether the name, Fred Gaylord, was not really Fred Bridger. Miss Cameron was astonished, for the matter had been kept secret, but the name was correct. Later it transpired that Mrs. Nicol and her husband, who were connected with journalism, had discovered the reality of automatic writing, Mrs. Nicol having developed the gift. The communicator called himself Fred Bridger, but added that he was the same person as the Fred Gaylord of "The Seven Purposes." That was a good case. But, as regards the general question of "correlations," as Admiral Moore called them, the standard examples are the now famous "Cross-correspondences" of the Society for Psychical Research, in which portions of the same messages are given through different mediums residing far apart.

DESCRIPTIONS OF THE LIFE BEYOND.

Obviously there is no way of checking the descriptions given through mediums of the life after death except by comparison and by weighing them in the mind. But here we must make exceptions, as in the case of those persons privileged to have spiritual experiences (in trance or otherwise) and those whose intuitions are deep and true. These are well equipped to judge the matter. But on the intellectual side it remains true that there are no methods of judging but those we have mentioned. But these work out very effectually. As Sir A Conan Doyle says in "The Vital Message":—

"We have the fact that these accounts are mixed up with others concerning our present life which are often absolutely true. If a spirit can tell the truth about our sphere, it is difficult to suppose that he is entirely false about his own. Then, again, there is a very great similarity about such accounts, though their origin may be from people very far apart. Thus, though non-veridical, to use the modern jargon, they do conform to all our canons of evidence."

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ANSWERS TO CORRESPONDENTS.

C. L.—The phrase used by Sir A. Conan Doyle at the recent Queen's Hall meeting and applied by him to the chief organiser of the gathering, viz., "Si monumentum requiris, circumspice" ("If you seek his monument, look around") is the inscription on St. Paul's to the memory of Sir Christopher Wren. We do not remember it as a quotation from any Latin author.

F. M. CAMPBELL (Transvaal).—Thank you very much for your letter. We are grateful for your appreciation of LIGHT. Any letter that you forward to us for the author you refer to can be sent on to him; in fact we will forward your present letter to him so that he can write to you.

NEW PUBLICATIONS RECEIVED.

"Theosophy."
 "Pearson's Magazine."
 "Occult Review."
 "Reason" (quarterly).
 "The Miracle Man of Montreal." By George H. Ham. Musson Book Co., Ltd., Toronto. (1 dol.)
 "The Evil Vineyard." By Marie Hay. G. P. Putnam's Sons, Ltd. (6/- net.)
 "Lessons on the Way." By Percy Dearmer, D.D. W. Heffer & Sons, Cambridge. (4/- net.)
 "The Progression of Marmaduke." By Flora More. Stead's Publishing House. (3/6 net.)
 "The Fixed Stars and Constellations in Astrology." By Vivian E. Robson, B.Sc. Cecil Palmer. (7/6 net.)

F. M. C. (South Africa) writes: "I wish to take this opportunity of thanking you for the many books which I have been able to get, owing to mention being made of them in your journal. Such information is invaluable to those who live thousands of miles away from the centre of things, and who know how to appreciate to the full 'mail-day' and all it brings from the Mother Country of LIGHT and learning."

WIRELESS INSTALLATIONS FOR THE SICK POOR.—The first installation is being made this week through the good offices of Mr. W. Tylar of Boscombe, Author of "The Spirit of Irene," in the room that has been occupied for many years by Miss Arter, Shelly-road, Boscombe. This lady, although confined to bed, is always scheming to benefit local charities and hospitals. To this end she makes toys, needlework, and fancy goods, all of which are sold periodically for charity. Sir Arthur Conan Doyle was the first (as usual) to send a subscription to start the list. The lady benefited is a Roman Catholic. This movement (as Mr. Tylar remarks) must be a general one for the benefit of the helpless, irrespective of creed.

SUNDAY'S SOCIETY MEETINGS.

Levisham.—Limes Hall, Limes Grove.—Sunday, December 9th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. C. Drayton Thomas. Monday, Mrs. Mallom. Wednesday, Rev. Matthias.

Croydon.—Harewood Hall, 96, High-street.—December 9th, 11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

Brighton.—Mighell-street Hall.—December 9th, 11 and 6.30, service; 3, Lyceum. Wednesday, December 12th, 8, service.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—December 9th, 11, open circle; 6.30, Mr. C. Glover Botham. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—December 9th, 7, Mr. Leslie Curnow. December 13th, 8, service.

Shepherd's Bush.—73, Becklow-road.—December 9th, 7, Mr. and Mrs. Holloway. Thursday, December 13th, 8, Mr. A. E. Fruin.

Peckham.—Lausanne-road.—December 9th, 7, Mrs. A. Jamrach. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, December 9th, 11, Miss Maddison; 7, Mrs. Graddon Kent.

Worthing Spiritualist Church, Ann-street.—December 9th, 11 and 6.30, Mrs. Lewis. Thursday, December 13th, 6.30, Mrs. Gladys Davies.

Central.—144, High Holborn.—December 7th, 7.30, Mrs. Bloodworth. December 9th, 7, Mrs. Melloy.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, December 9th, 6.30, Mrs. Bark. Wednesday, December 12th, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. December 9th, 6.30, service and address.

The Original Forest Hill Christian Spiritualist Society.—Bradwell-road, Starsted-road (near Forest Hill Station).—Opening of new Church, Wednesday, December 12th, 8 p.m.; address by Miss Estelle Stead; clairvoyance by Mrs. Cancock; all seats free.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR DECEMBER.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Dec. 10	7.45	Glasgow	St. Andrew's, Berkely Hall	J. B. M'Indoe, 9 Hampden Terrace, Mount Florida, Glasgow.
" 11	7.45	Hamilton	Town Hall	R. Johnstone, 21, Barrack Street.
" 12	7.30	Perth	Synod Hall	D. Urquhart, 3, Carden Street, Dundee.
" 13	7.45	Paisley	Liberal Club Hall, High Street	N. S. Ferguson, 43, Greenock Rd., Paisley.
" 14	7.45	Kirkcaldy	Adam Smith Hall	G. S. Hendry, 120, Deu Road, Kirkcaldy.
" 17	7.45	Aberdeen	Town Hall	A. M. Duncan, 23, Union Terrace, Aberdeen.
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" 20	7.45	Glasgow	Cambridge Institute, Eastern Rd.	J. T. Bonner, 29, Rhind-muir Ave., Bailleston, near Glasgow.

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TUESDAY, DEC. 11.

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Tea and Discussion Class, 4 o'clock.
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THURSDAY, DEC. 13.

7.30 p.m. Lecture by MR. GEO. E. BROWNE, "Light and
Its Psychical Analogies." (Illustrated with Lantern Slides.)
Chair: MR. H. ERNEST HUNT.

FRIDAY, DEC. 14.

No meeting.

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ARMISTICE SPIRIT PHOTOS EXPLAINED.

SEE PAGE 788.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,240.—VOL. XLIII. [Registered as] SATURDAY, DECEMBER 15, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The Night is ebbing now, and soon
Its pallid lights will fade and die:
A wisp of unaccomplished moon
Falters along the sky.

Its crescent whitens in the first
Pale flushing of the imminent morn—
Unloosed from slumber, grown athirst,
The Infant Day is born.

—F. E. KAPPEY.

A HERMIT AND HIS REVELATIONS.

We have received a cutting from a San Francisco journal—an illustrated page with headings truly tremendous: "Alphabets From Planets: Messages From Famous Spirits: Startling Claims Come From the Research Laboratory of Grant Wallace: Communication with Dead Subject to Mathematical Proof," and so on. We can well believe that some busy Americans never read more than the titles and sub-titles of the news items in their journals—the substance of the news is usually all there. But in this case we went carefully through the particulars in small print which tell how Grant Wallace, an intellectual Californian, shut himself up as a hermit in a small laboratory in the Carmel Woods and devoted himself to the study of the mysteries of life and the Universe. He claims to have received several spirit messages from famous persons. The journal says these were received without a medium; but that is nonsense. If they are genuine spirit messages, then Mr. Grant Wallace was himself the medium. One, reproduced in facsimile, is signed "Alfred Russel Wallace." There is a certain resemblance to the style and writing of A. R. Wallace, but not a very close one. The signature bears some little resemblance to the earthly script of the great naturalist, and we noted that whereas in the article he is several times referred to as Alfred Russell Wallace, the signature gives the name correctly—only a single l in Russel. But he rarely signed his name in full, "Alfred R. Wallace" was the usual signature.

PLANETARY ALPHABETS AND OTHER MYSTERIES.

Amongst the other illustrations to the article in the San Francisco paper referred to above, there are the alphabetical signs used by the natives of Mars and the

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"beings on the moon," to which, in view of the inventive powers of the subconscious mind (of which there are some curious examples on record) we attach little importance. Then there is a series of pictures of the incarnations of Charles Darwin, who in his time seems to have played many parts; he was Athanasius; Hezekiah, King of Judah; Gutenberg, the inventor of printing; Erasmus; Gog of Bashan, and other persons of note. That information we would also prefer to pass without remark; the reader can accept it or not at discretion. The messages are philosophic, but although they are signed with great names we noted none that was beyond the capacity of any scholarly writer. Thus Harriet Martineau contributes the following:—

"The only faith is faith in the operation of the laws of Nature. All else is harmful credulity."

The messages are all generally good and useful. Their authenticity as the actual statements of the persons in whose names they are given is another matter. But Mr. Grant Wallace is evidently a sincere seeker after the hidden mysteries. And we wish him all success.

* * * *

KNOWING LATIN AND KNOWING JOHN.

A practical philosophy of life, we were once told, is that which has regard only to its facts. And what are its facts? Is the soul a fact? To some it is not, and their philosophy consequently is of that materialistic kind which to-day reveals its falsity by its failure. The spiritual realm of life has its facts also and these are not to be denied or ignored with impunity. Psychology will creep in. Writing in a popular weekly recently, a schoolmaster made the following acute observation:—

The verb "to teach" takes two accusatives. I teach John Latin. Many teachers seem to think that all that is necessary to teach Latin is to know Latin. They forget that it is also necessary to know John.

There is a whole world of sound philosophy in that statement. For many years we have observed in this subject of ours investigators, students and "truth-seekers," revolving in a weary circle, reaching nothing and arriving nowhere—as some of them have bitterly confessed. They said they had gained conviction of the facts—they knew all the facts. And they only wanted facts; they did not want dreams and visions and sentiments. They studied phenomena, forgetting that the very word phenomena betrays its limits—phenomena are appearances, and between appearance and reality there is often a wide difference. The sometimes unlettered Spiritualist approached a spirit as he would approach a human being and arrived at a stage of human fellowship and understanding. He knew his "Latin" but he also took the trouble to "know John." He had discovered a psychology far truer and far more valuable than the "psychology of the schools."

PHYSICAL SCIENCE and SPIRITUALISM: SOME MEETING POINTS.

ADDRESS BY MR. J. A. GILLETT.

(Continued from page 771.)

I should now like to say a word or two with respect to the vexed question of the aether of space. Mr. Bolton, in his "Introduction to the Theory of Relativity," says, "It is very widely held that facts are against the existence of the aether, and that Einstein's theory dispenses with the need of it. It is agreed that because one set of experiences require a fixed aether, while another set fail to detect movement through it, it can neither be moving nor fixed, and that therefore it cannot exist." He himself, however, does not see how an aether can be dispensed with. The aether, as you know, has been defined as the subject of the verb to vibrate, and it is difficult to imagine the attitude of mind of anyone acquainted with the vast amount of splendid mathematical work of Green, Cauchy and others in the theory of light, and the extreme accuracy with which its results have been borne out by experiment, who can yet deny the existence of some kind of medium in which wave-motion can take place. It is true that certain facts in the electro-magnetic theory of light do not fit in with the old theory, and the great advantage of Einstein's work is that it meets this difficulty. It would, however, take too long to marshal all the pros and cons which are present in the minds of physicists when they weigh this question. Anyhow, many of them, notably Sir Oliver Lodge, still regard the aether as a necessary concept, and therefore I think it quite legitimate for us to consider what bearing it has upon the subject of Spiritualism. Arnel, in the Vale Owen Script ("Ministry of Heaven," p. 48) definitely speaks of the medium which shows earth colours to us; and Zabdiel ("Highlands of Heaven," pp. 128 and 205) also speaks of the aether and of a variant medium transmuting vibrations. They therefore seem to believe in the existence of a vibrating medium. Let us, first of all, see if any of the information they give us can help us in the difficulties I have just put before you attending the concept of an aether. The most obvious of these difficulties is that for purposes of transmitting light and electro-magnetic vibrations it must behave like an elastic solid; while for the purpose of being the medium in which all matter floats or is suspended it must be regarded as a perfect fluid. To meet this difficulty Sir G. G. Stokes suggested what is known as "the Pitch Theory." You know that if a weight is placed on a lump of pitch, it will gradually, if left long enough, sink into it. So he argued that for comparatively slow motions, such as that of the earth, about eighteen or nineteen miles a second, or of a shot, say, about half a mile a second, the aether opposes no resistance, while for any motion whose velocity approaches that of light, one hundred and eighty-six thousand miles a second, it behaves as an elastic solid. When we realise the vast difference between this velocity and that of the earth, the one being ten thousand times the other, there is nothing very unreasonable about a theory such as this. But it received its death-blow when Sir Joseph Larmor pointed out that the transition from the viscous to the non-viscous state was a gradual one, and that however rapid the motion, you still had some viscosity, and that even the very slightest trace of viscosity in inter-planetary aether would render the planets and stars invisible. This reasoning of Sir J. Larmor, however, seems to take for granted that the properties of the aether remain the same for inter-planetary space as for space occupied by the sun or the earth or their atmospheres. But it is known that this is not so; the neighbourhood of matter has a modifying effect on the aether.

Let us note what Zabdiel has to say on the point. In the "Highlands of Heaven," p. 128, he says:—

But light also is merely vibration, and also is not consistent in its vibrating quality from first to last. For you observe, the sun to be visible, and the source of those vibrations. But outside the atmospheric envelope of the solar sphere those vibrations are transmuted by the variant medium into which they have entered. Thus the stream of light passes through regions of darkness, and so continues until it approaches another atmospheric zone, such as that which is about the earth, when once again that energy is transmuted as to its quality, and becomes once again what men call light. Yet one entity alone is that stream from sun to earth, a stream

of light energising from its source, passing through a vast region of darkness, and emerging once again in its native quality wherever it strikes upon a planet in its course.

And he continues:—

It is obvious, therefore, that certain conditions are necessary in order that light may become operative to reveal things to men. Those conditions are the environment upon which light acts, and by which it is also affected by reflex action.

It seems, therefore, that the objection of Sir J. Larmor may not hold good; the aether of interplanetary space being different to that in the sun's and our own atmospheres, may be absolutely devoid of viscosity, and thus the only hopeful door that was opened to us for extricating the concept of the aether from one of its most puzzling difficulties would be opened anew, and a host of fascinating speculations respecting it and the rôle it plays in our universe would receive a more authoritative sanction from science. Even then I fear most of them would still be speculations, or at the most theories; the mathematics required for their proof is of so extraordinarily difficult a nature that rigorous proof would seem almost precluded. A great impetus, however, would be given to their attack if some of these initial difficulties were removed. In saying all this, I do not for a moment wish to disparage or discourage such speculations so long as their tentative nature is stated.

There is one that is particularly fascinating. It regards the electron, that fundamental unit out of which matter is constructed, as nothing more than a whirl or perhaps a vortex ring in the aether. In this view, everything—ourselves and all matter around us and the space intervening and inter-penetrating that matter—is all composed of aether, the matter being distinguished only from the space around it, because the electrons out of which it is built are simply singularities of motion therein.

Zabdiel lends support to this view when he says ("Highlands of Heaven," p. 125):—

Moreover, matter itself is the result of spiritual vibrations into those of grosser sort, and these latter are now being analysed by scientists who have come to the knowledge that matter is indeed the result of vibrations, and that no particle of matter is still, but in ceaseless movement. That is correct, but not conclusive. It were truer to say, not that matter is in vibration, but that matter is vibration, the result of vibration of a quality more refined, which is found, not in the phenomenon of material things, but in those spheres proper to its quality.

In connection with this idea of electrons being simply singularities of motion, perhaps vortex rings in the aether, there was, some thirty years ago, a good deal of discussion among scientists and mathematicians as to whether a vortex ring in a perfect fluid could be stable or not; that is, as to whether its energy would not be gradually dissipated into the surrounding fluid medium. Lord Kelvin, after setting out to prove that it would be stable, finally came to the conclusion towards the end of his life as the result of mathematical work, that it would not be. He was careful, however, to preface his work on this subject by the statement that it was made on the assumption that the motions which his formulæ expressed did not exceed in velocity the velocity of propagation of waves in the fluid concerned. In the case of the aether, this would be the velocity of light. It is admitted that the dynamics required to deal with velocities exceeding this value would be quite different from ordinary dynamics. However this may be, I think here again that the communications received in the Vale Owen and other scripts may be of service. These speak of a continuous stream of energy being poured out upon our earth, and the other planets, and it naturally occurs to us that here is a possible supply of energy to maintain the existence of these vortex-rings or other singularities of motion that the idea requires.

There is another idea which I believe is floating in a more or less nebulous state in the minds of many of us. It concerns the rôle played by the aether in maintaining continued existence after death. It regards the physio-

logical processes going on in our nerve-cells, and the nerves and neuroglia connecting them, as having their counterpart, or as being a part of, or perhaps the result of, changes going on in the aether surrounding or co-extensive with those cells and nerves, and that these changes result in some form of stable or permanent motion in this aether which survives even when its physical counterpart dies. This idea may be distinct and independent of that other explanation of survival which is based on the concept of a fourth dimension, or it may be a corollary and ancillary to it; anyway it is well to hold it in mind, to be strengthened or weakened by the acquisition of fresh knowledge. The Theosophic assertion of the existence of an Astral body lends support to this idea, and MM. Bouvier and Revel's attempts to photograph it by means of ultra-violet light are interesting. They appear from the account given in LIGHT of the 29th of September of this year to have met with some success, and we must hope that their experiments will be continued.

The other explanation I referred to as based on the concept of the fourth dimension has been current amongst us for some time. You are all no doubt familiar with the analogy of a two-dimensional being living in flatland. To him the objects inside a circle drawn in his flatland are invisible; lift him ever so little above his plane and he sees the objects within the circle, which before to him was opaque, not only so but if the third dimension, into which he is lifted is the dimension of time, the past, which was previously only cognisable by him through his faculty of memory, becomes visible in the present and the future also begins to be perceived. What I want to call your attention to in connection with this explanation is that the fourth dimension has been raised from the status of an interesting metaphysical concept to that of a scientific theory by the work of Minkowski and Einstein in their conception of a space-time continuum. Here time becomes the quantity which measures line-intervals in the fourth dimension. The equations in Einstein's "General or Gravitational Theory of Relativity" are based on this conception, and the theory, as you know, led him to deduce certain results which could be tested by our astronomers, and they successfully stood this ordeal. This fact, if we could fully realise its significance, would, I believe, make us much more inclined to accept explanations of psychic phenomena which make use of the idea of a fourth dimension.

The range of psychic phenomena to which it seems applicable, appears to me to be far greater than the range explicable on the aether hypothesis before referred to, but I do not think it necessarily excludes it. In this opinion, however, I should defer to those who have actually experienced the phenomena in question. I am not mediumistic myself, and theories, which, to the outsider, might seem tenable, might be at once ruled out by personal contact with and experience of the actual phenomena.

I hope you will excuse the rather cursory and disconnected character of this address, but in the nature of the case it could not well be otherwise. Some day, in another world, we may hope that the dim regions which divide the crumbs of knowledge we have on the physical side, from those other crumbs of knowledge we have on the psychic side may be opened to our understanding, so that we may apprehend the perfect world of the creator as a whole. While in this address I have endeavoured to set opposite each other some of these crumbs, mainly the physical ones, yet I do so with a sense that a more complete apprehension of their connection could be obtained by each one passing through for himself the gateway of silence, and thus, leaving for a time the world of phenomena, enter the world of the noumenon, the world of spiritual experience. (Applause.)

THE CHAIRMAN, after a reference to the interesting nature of Mr. Gillett's address, said:—

A fortnight ago I was here when Mr. Stanley de Brath spoke of materialisations, and I took upon myself to criticise some of the Continental investigators for studying psychic phenomena too much from the merely physical side. I have always held that we must approach these subjects from both aspects. I am going to say to our friend the lecturer that, with his knowledge of physics, I should like him to follow our good friend Dr. Crawford. As regards the first statements in the lecture, I do not know if any real physical experiments have been made with reference to the coldness that is felt in séances. I should like very much, if we had men trained like our lecturer is, and as Dr. Crawford was, to undertake some of those experiments. I do not know of any experiments on that line, and I think the suggestions we have received to-night are really well worth consideration. I do not think any of us are qualified to criticise this very interesting paper. The reference to X-rays reminded me of my first experience, because I had the honour of showing to the Royal Society the first human heart seen with the X-ray. I did so for a fellow-Professor. He was in Glasgow at the time and not able to come to London to show it to the Royal Society, and I had the honour to be his deputy. That was the beginning of X-rays being used for medical purposes, and naturally I took a very special interest in that part of the lecture.

In the course of a discussion, Mr. PUGH said that independent evidence of the coldness felt in séance-rooms would in fact appear to have been obtained, since, in a series of

twelve sittings carried out by Mr. Harry Price at the offices of the L.S.A., with the medium Stella C., a fall in the temperature of the room was consistently recorded by a self-registering thermometer.

This thermometer was fixed to the wall of the room out of reach of the sitters, and readings were carefully taken and recorded at the beginning and the end of each sitting.

These two readings would roughly correspond with each other, but the indicator on most, if not all, occasions, showed that at some point during the sitting the temperature of the room had been several degrees lower than at the beginning and end.

So far as the speaker could recollect, the drop on one occasion was nearly ten degrees, but Mr. Price would perhaps be willing to supply the exact particulars from his records.

THE CHAIRMAN, in closing the meeting, said:—

I should like to thank Mr. Gillett for his very interesting and suggestive paper and I would advise him to try and look at these things from the psychic side personally. I am sure we need men trained in physics, such as he is, to help us in our experiments, and I am very glad to hear that some are doing this with such great scientific precision.

In your name I thank Mr. Gillett for his very interesting address.

Mr. Gillett having briefly responded, the proceedings terminated.

THE SPIRIT OF CHRISTMAS.

AN APPEAL TO OUR READERS.

We are prompted to make an appeal to our readers this Christmas on behalf of some pilgrims on life's journey who have, for the time being, fallen by the wayside, at our very door in fact, and our slender funds and depleted purses are inadequate to render the help required that is so apparent to us. This year has been a very hard one for many, and particularly for those who are too self-conscious, from a delicate sensibility, to beg. But here and there in the privacy of the editorial office we have penetrated beneath the veneer of so-called respectability and guarded questioning has often disclosed pitiful poverty and terrible struggle. This Christmas we have on our conscience many a case of a really heart-breaking character, so helpless at the moment, and yet so easy to alleviate if a little money were forthcoming to tide things over. We cannot rest ourselves or enter into the joys of this season without speaking on behalf of these brothers and sisters of ours. It will be impossible to mention in detail the many cases we have before us at the moment, but one or two will, we feel sure, suffice.

There are two babies, one year and two years respectively, whom we have to care for this Christmas. The mites are in a hospital suffering because their parents, through poverty, could not help themselves. The mother is about to have another child before Christmas Day. The father, for whom we secured some work for the first time since the war ceased, can barely manage to provide his wife with those necessities required for her coming trial. This little family all want, not Christmas fare, but sheer necessities, and the babies want everything. When we rescued the children from the baby farm they were minus health, garments, and mother's love. We want some money at once to secure these things for them and make some provision for the family during the next month or so.

Again, there are two good souls fine Spiritualists, fighting a hopeless battle against sickness, ill-health and want, whose faith and fortitude bring tears to our eyes. They never ask for anything, but we know what a few pounds would do to ease their burden.

From time to time we have had visits from men and women whose story was told at once without a word being spoken. We know that hungry look and forced smile only too well, and Christmas time only seems to accentuate their condition in contrast with the many others whose lot has been cast in a more fortunate setting. Many of them are indeed "pilgrims of light," for they have done their best when times were better to help to spread the truth of Spiritualism and even mitigate the sufferings of others. We feel sure that this appeal of ours will not be made in vain to all whose hearts are big and the true spirit of Christmas means everything. Donations, large or small, sent to us will be immediately disbursed to those on whose behalf we write. We should like to gather in all we can on or before Thursday, December 20th, all moneys to be made payable to the Editor of LIGHT, and all donations will be gratefully acknowledged in these columns; and in the words of Tiny Tim, "God bless everyone."

DAVID GOW, Editor.

H. W. ENGHOLM, Managing Editor.

(MISS) F. R. SCATCHERD.

"LIGHT" AND THE CHRISTMAS HOLIDAYS.

There will be no special number of LIGHT for Christmas. It will be published as usual on December 27th. The editorial offices, 5, Queen Square, London W.C.1, will be closed from December 22nd to December 27th.

MISS FELICIA SCATCHERD ON THE ARMISTICE PHOTOGRAPHS.

On Thursday evening, the 6th inst., Miss FELICIA R. SCATCHERD addressed the members and friends of the London Spiritualist Alliance on "The Armistice Photographs and Other System-destroying Facts."

Mr. A. VOUT PETERS, who occupied the chair, apologised for the absence of Miss Lind-af-Hageby, who was prevented by illness from giving the address as announced in the L.S.A. notices, and explained that Miss Scatcherd had kindly consented at the last moment to take her place. He then read a letter from Miss Lind-af-Hageby expressing her sorrow that she was prevented from delivering the lecture that evening, and also the regrets of the Duchess of Hamilton, who was to have occupied the chair. Both sent their good wishes and hoped that they would be able to be present on the Alliance platform early in the New Year. The Chairman also made a feeling allusion to the decease of Mr. J. Ashburner France, who was to have taken the chair at their previous meeting. His venerable and genial presence and his valuable work in Spiritualism would not soon be forgotten. Referring to their speaker that evening, Mr. Peters said that she had been called the "Charwoman of Europe." She was the most "International" person he had ever known. First you would hear of her in Turkey, where she would be acting in the interests of some form of social betterment, then later it might be she would be heard of in Greece, in France, in Germany, or in Denmark, engaged on some work of a progressive and humanitarian character, smoothing out some political tangle or mitigating the results of some administrative blunder. It was Miss Scatcherd who did such valuable diplomatic work at the Liège Congress last summer.

MISS SCATCHERD, who was greeted with much applause, then delivered her address. She said:—

The author of "Tertium Organum" tells us that in all departments of science we are incorporating a great number of facts that must ultimately break down present systems. Only by means of the "heroic attempts of scientific men who are trying to close their eyes to a long series of new facts which threatens to submerge everything in an irresistible stream" can these systems keep themselves going. He proceeds to point out that if these "system-destroying" facts were to be collected they would prove to be so numerous in every branch of science as to out-number those upon which present systems are established.

It was the perception of this same death-dealing result with regard to "official" science that caused Mr. Gerald Balfour to state some years ago that one demonstrated fact of telepathy would prove of greater import to science than the colliding of two worlds, since the latter would leave our present conceptions unchanged, while the former would revolutionise the accepted laws of nature. I only remember the idea. The exact words occur, I believe, in his presidential address to the S.P.R.

So we see that it is perhaps from an instinctive sense of self-preservation that "official" science fights so wildly, and often unscrupulously, against new facts, and treats with scant courtesy, even with cruelty, those who bring them forward. At the best their discoverers are regarded as foolish folk, however eminent they may have shown themselves to be in other directions. Sir William Crookes must have received letters quite as inane as those written about the Armistice photographs. After asking if he could be seriously expected to answer the inept question put to him, Sir William wrote:—

Will not my critics give me credit for some amount of common sense? And can they not imagine that obvious precautions, which occur to them as soon as they sit down to pick holes in my experiments, are not unlikely to have occurred also to me in the course of prolonged and patient investigation?

The answer to this as to all other objections is, prove it to be an error by showing where the error lies, or, if a trick, by showing *how* the trick is performed. Try the experiment fully and fairly. If then fraud be found, expose it; if it be a truth proclaim it. This is the only scientific procedure, and this it is that I purpose steadily to pursue.

This, too, must be our only answer to most of the queries we receive.

There is one other class of correspondent almost as vexing to deal with as certain types of critics. It is the naive person who complains that after all your trouble he does

not understand the facts! Here is what Professor Richet writes on this point:—

Our routine-keeping intelligence is such that it rejects anything to which it is unaccustomed, and from a careful study of the facts around us we should be content to say, "There are some that are usual and some that are unusual." We ought to say no more than this, and above all we should be careful not to make two classes—facts that are understood, and facts that are not understood. For in truth we understand nothing, absolutely nothing of the truths of science, whether great or small.

What is matter? . . . What is electricity? Is the hypothesis of the ether really understood by those who accept it?

When asked to speak at the Queen's Hall I said, feeling impressed to that effect, "I fear I may be prevented, so ask someone else." But my name was put down, and I determined to do my best to keep faith.

About a week before "Poppy Day," "Fred," a friend in the unseen, asked his sister, through me, to lend her car and to work with it for Remembrance Day. We began work on November 9th. In the morning "Fred" said he wanted the car to be photographed. I refused to give his sister the message till he added that there were "boys" in the car who would try to be photographed with it. Then I remembered Mrs. Deane might be at the Stead Bureau, and was told by telephone that she was expected. We kept the appointment made, but Mrs. Deane did not come and we concluded she was held up by the fog.

On November 10th we had finished work in the City by lunch time and went out to Islington to see Mrs. Deane, hoping we might get photographed. But she was reserving herself for Armistice Day, and we motored her over to the Stead Bureau with her daughter, who also was going to try for a photograph. Mrs. Deane told us on the way that she was sorry to have missed us yesterday. Her guide, "Brown Wolf," told her to take No. 38 motor 'bus but she felt she would not be controlled in such things. So she remained in the Westminster tram. This was held up while the 38 'bus got through. Had she obeyed "Brown Wolf" "Fred" would have had his wish gratified and she would have seen me as she wanted to.

We took up our position at the Cenotaph on Armistice Day before 9 a.m. Mrs. Deane went to her post shortly after and remained standing until the photographs of the Two Minutes' Silence were taken. The plate first exposed, before the Silence, was a poor one without any psychic effect. The second, exposed the whole two minutes, ought to have been spoiled. On the contrary the negative, though thin, is very clear. The crowd has disappeared, though the trees are seen in the background, and over fifty faces of young men look out of the ectoplasmic clouds.

In Miss Deane's photo the crowds about the Cenotaph are clearly visible, but the ectoplasmic faces are upside down and face the camera. "Brown Wolf" explained that this was done to make the spirit faces stand out from the living spectators.

"Fred" had said he wanted the car photographed with the label "Official Car: Remembrance Day." I explained that could not be, as after Saturday it would cease to be an official car and the label must be removed.

"Fred" answered that the label would be worn much longer than was intended, and we must get the photo taken as directed.

On Saturday evening we were begged at headquarters not to remove the label but to work as long as we could collecting the money-boxes, which were very heavy. This we did both Monday and Tuesday mornings.

When the car was photographed on Tuesday several faces appeared on the bonnet of the car, one being a large ectoplasmic profile of "Fred's" father as he was during his last illness.

A second plate exposed indoors on his sister and myself revealed a most beautiful girl's profile, rather French in type and exquisitely refined and sensitive. It has not yet been recognised.

Miss Stead provided and marked the plates used for the Armistice photographs, and Miss Payne and I took charge of the cameras and conveyed them to the Stead Bureau, where the plates were developed in the presence of Miss Stead, myself and the others who took part in the experiment.

This took some time, and though I made all haste to get to the Queen's Hall where I was to have spoken, we drove up to the stage door just in time to greet friends coming from the platform and explain my non-appearance.

At 5 p.m. on Armistice Day we met again at the Bureau and were photographed with the wreath for the Cenotaph from members of the Bureau. While the photograph was being taken a lady heard the word Baraduc, which meant nothing except to me. The "extra" has been recognised as the late Mr. Henry Stead who, like his famous father, died when on a Peace Mission, at sea.

On Wednesday I called to see the prints of the Armistice photographs. Mrs. Deane was there and told us she was getting frightened. She had bought a gramophone record at the market for sixpence.

On the morning of the day that we had orders to get the car photographed, Mrs. Deane and her daughter, Bobby, set the gramophone working, and when the record was finished the words "Frederick! Frederick! Inform her!" were shouted out. I told Mrs. Deane she need not be alarmed. Frederick was the name of the young man and also that of his father, photographs of both of whom appeared on the bonnet of the car.

Again, just before Armistice Day, Mrs. Deane and her daughter, Bobby, had started the record of an old war song:—

"All the boys in khaki get the nice girls!
The boys in blue get the nice girls, too!
John! John! put a piece of khaki on,
And you'll get a nice girl, too."

When the refrain was repeated for the last time the instrument paused at the words, "And you'll get . . ." a photograph! a photograph! The words were twice repeated with such vehemence that the hearers were terribly scared. The record had never behaved in this strange way before, and had often been used in the presence of friends of Mrs. Deane, whom I know. Questioned as to whether these were the only occasions when the gramophone behaved thus, Mrs. Deane told us of a third time which occurred on the morning of the day when she had a sitting with Mrs. Cooper at the Psychic College. At 11 a.m. she made herself some tea, and, as it was a very cold day, invited a neighbour, Mrs. R—, to join her. Mrs. Deane, one of the kindest persons I know, added a gramophone entertainment to the tea. The record was a new one, bought at the Sixpenny Stores—"Yes! We have no bananas!" At the finish the words, "Nada! Nada!" were shouted loudly.

"Yes, Nada, what do you want?" asked Mrs. Deane. "You'll do better! You'll do better!" the gramophone sang out. "Did you come to see me, Nada?" questioned Mrs. Deane, at the afternoon sitting. "Yes, I just blew in and blew out. . . . You have water all about. . . . It is very damp and not at all comfy." "That is quite true, Nada! Now I believe you really did come this morning. I shall not pay my rent till things are put straight," replied Mrs. Deane.

For the benefit of our Psychical Research friends, I would like to add that there are mediums at home as wonderful as any to be found abroad, and that Mrs. Deane is among them. Psychic Photography is only one of her many psychic gifts.

At the conclusion of the address (as summarised above) which was warmly applauded, an interesting discussion took place.

THE CHAIRMAN expressed his cordial agreement with the idea that the facts—even trifling facts—in Spiritualism were of a system-destroying character. They were calculated to explode many doctrines and theories based on ignorance of the possibilities of Nature as revealed by psychic investigation. He thoroughly endorsed Miss Scatterd's plea that mediums should have fair-play. There were quite as good mediums at home as any that could be found on the Continent.

MISS SCATTERD observed that although she frequently treated her subjects of discourse with cheerfulness, she did not want it supposed that she failed to realise the tremendous importance of the things of which she spoke. But there was no real reason for solemnity in dealing with the other world. Contact with it brought so much joy and comfort to the bereaved and sorrowing, that there was ample justification for light-heartedness. There were joyful things as well as serious ones in the stream of facts which brought us assurance that our departed friends still lived, and were still able to love and care for us.

MR. SHAW DESMOND, the well-known Irish author and lecturer, narrated a remarkable story of a supernatural experience which befell him in the United States. It was an example of apparent clairaudience and impression. While in San Francisco, he seemed to hear, while half-awake at an early hour in the morning, the name, twice repeated, of a friend of his youth. Later, under the spell of a mysterious impression, he was led to enter a strange hotel in that city, and ask if his friend was there—although he had not the faintest logical justification for doing so. But the impression was correct, and he found his friend.

Another member of the audience related an impressive personal experience of the resources of mediumship.

MR. ERNEST HUNT thanked the lecturer, on behalf of the meeting, for stepping into the breach and giving them a profitable and enjoyable evening.

The audience having testified its appreciation in the usual way, the proceedings terminated.

"ROBOTS" OR MEN.

I have no desire to introduce any political doctrine, knowing full well that the world can never be regenerated by systems. "It is not by might or by power, but by My spirit," saith the Lord. Therefore we must look to the spiritually-evolved to alter earth conditions and to establish the Kingdom of God.

It is the function of Spiritualism to transmute leaden instincts into golden principles for all men and women, irrespective of rank, and in due time this will act on every phase of life and environment. Nevertheless, I do think, with Swedenborg, that all religion has relation to life; that the life of religion is to do good; and that it is our duty as Spiritualists to apply our "God's spell" to the solving of earth problems. Jesus taught us to pray for the Will of the Father to be done on earth, even as in Heaven. This would mean the abolition of slums, poverty, disease and crime, by the practice of brotherhood born of the love of God. The times are such that we dare not longer evade these questions of a freer and nobler earth life. In a small measure, men like Ford, of America, Lord Leverhulme, and the Cadburys of England, have pointed the way. These men have realised that men and women are not merely "hands," but spiritual beings with demands upon life—not "Robots," but humans.

The writer, as a lad, often attended the beautiful services at a little Swedenborgian Church (at Snodland, Kent), and felt lifted into a world of rest, peace and the glory of love. And then, going on board the sailing barge a few hours later and setting sail for London, has found, on arriving at the dock gates, men fighting like wolves for a few hours' work. One realised in a flash how little effect official religion had upon life. Coming into touch with the writings of Ruskin, Carlyle, and Robert Blatchford, I learned why.

There was a play running in one of the London theatres lately called "R. U. R.," or "Rossum's Universal Robots," foreshadowing the inevitable revolt of the workers of the world if religion did not intervene. The first scene showed an office with a mechanical girl Robot typing out messages at a tremendous and efficient rate at the dictation of a commercial magnate. A lady visitor is introduced, evidently a sensitive spiritually-minded woman, who feels the horror of the situation and pities the Robot. The lady suggests that at least the Robots could be made more human. The creator of the Robots was called in (a man of science) who agreed to do so. The Robots were endowed with feeling. This worked out to the benefit of their owners as hitherto insensitiveness to pain had resulted in large numbers of the Robots being destroyed at the works. They became more conservative of their own mechanisms. Then an aggressive war takes place; the Robots are taught the use of arms and military science, and manufactured in thousands as soldiers. Myriads of humans are destroyed in the war by the extraordinary efficiency of the Robots. Learning their power the Robots became rebellious and vindictive against their human owners, with the result that in returning from war they massacred all humans with the exception of one, who had worked with his hands and had been kindly in his methods at the works. One passage in the play illustrates the feeling of this one man, who when in conversation with the lady visitor, asks "Is there not a prayer in the Church service against progress?" meaning by that the sinister effect of misapplied science. We, as Spiritualists, realise the value of science as the handmaid of religion, but, alas, there are those who make it an accessory to crime.

The Robot play is, of course, the old German Frankenstein legend pluralised, but it is a portent.

The writer has no cause for bitterness, rather the reverse, but knows, without exaggeration, hundreds of manual workers bitterly hostile to the life-conditions of our time. Unemployment, with its sequences of moral and physical deterioration, is rapidly generating the dangerous spirit that set the French proletariat aflame prior to the revolution. What can we do as Spiritualists to influence the age? This—we can voice the truth of God on these matters. *Vox Populi, vox Dei* is not always true; but the voice of a Church, whose religion is based on fact and not on blind credulity, could be very powerful to effect a change. Less controversy on Theology, and more of the questions Isaiah put to his age. "What mean ye that ye grind the faces of my poor and add houses to houses and land to land, and for a pretence make long prayers." A real Spiritualist Church would attract the workers, as in their hearts they know that, as with the Robots, physical force revolution must always fail. The brute in man must always come for salvation to the God-inspired men of religion and science. Truly "all the world's a stage."

—HARRY FIELDER.

OBITUARY: MR. J. A. FRANCE.—We print elsewhere a letter from Sir Arthur Conan Doyle referring to the decease of Mr. J. A. France, who, we are informed, passed away on Monday, the 3rd inst., from an attack of pleurisy, at the age of 86. We cordially associate ourselves with the fine tribute which Sir Arthur pays to the memory of our departed friend, and offer our sincere condolences to his widow and family.

M. DELANNE AND "METAPSYCHISM."

To the Editor of LIGHT.

Sir,—In the current number of his review, the veteran French Spiritist discusses the recent congress of "Metapsychists" at Warsaw. His criticisms seem to me to have the sobriety and fairness which those who know him expect from his pen. He chides them gently as a candid friend, and says some things which require saying. The Warsaw Congress is much annoyed by what it calls the "perpetual confusion existing in all countries between Psychic Science and Spiritism." In its great haste to find a *raison d'être* for its existence, it shows a marked tendency to magnify a distinction, which it probably knows is apparent to all who can think clearly. So without loss of time the Warsaw Congress adopted a resolution proposed by the Italian delegate, Dr. Mackenzie. This was to the effect that it protested against the confusion between Psychic Science and Spiritism; secondly, that the survival hypothesis was only one of several possible interpretations of facts; thirdly, that in the present state of knowledge no interpretation could be considered as proved; and fourthly, it re-affirmed the "positive and experimental character" of Psychic Science outside of all moral and religious doctrines.

Of course any particular group of students is free to meet and to pass *ex cathedra* resolutions of this nature. They have no special validity or weight beyond that which may be attached to the individuals composing the congress. And this will vary within wide limits. There are other investigators in the world outside the new "Metapsychists," and quite a number existed before the new "ology" sprang to birth. Delanne first replies by pointing out that so far as French Spiritism is concerned, the resolution shows a total misconception. For the French school (following Kardec) has always insisted on the necessity of proving experimentally the existence of the soul during life as an entity independent of the physical body—and its subsequent survival of physical death. Delanne has little difficulty in proving that Kardec (who said "Either Spiritism will be scientific or it will be nothing") affirmed in his works the necessity of keeping close to the experimental method. He took as a working hypothesis (which he tried to develop into a theory) the existence of this spiritual body. He aimed at explaining thought-transmission, premonitions, clairvoyance, the "double," by the powers inherently belonging to this spirit-body, of whose existence they are manifestations. It seems a perfectly rational and permissible method to posit this as a general working theory, just as physicists posit the existence of the ether to "account for" electrons, atoms, molecules and energy. The existence of this spirit-body, which Delanne calls the "perisprit," is an hypothesis advanced first as a means of co-ordinating all the varied phenomena; and it is no answer to say that it is "unscientific" or that it transcends the "experimental" method. It no more does so than does the ether hypothesis in physics.

A PLEA FOR JUSTICE.

All these phenomena, studied by Kardec and others before the advent of the "Metapsychists," have been studied during the last twenty years by Psychical Researchers who have merely confirmed the exactitude of the observations made nearly a century ago by the old magnetisers and Spiritists.

Delanne says it is profoundly unjust to pretend that these facts are not "scientific" when the Spiritists refer to them, and yet to give them scientific standing when the Metapsychists relate them. In fact, no separation can be made between "Psychism" and "Spiritism," for the facts studied by each are equally scientific. But this point once gained, it remains to be seen whether the spirit-interpretation of the facts is inexact or not. Once having got so far as the confirmation of facts discovered before them, the Metapsychists seem quite content to baptise these new faculties by conferring upon them mighty polysyllables of Greek origin, and, behold, we are presented with telepathy, cryptesthesia, metagnomy, teleplastic, telekinesis, etc., words which, although explaining nothing and making no real addition to our knowledge, soon become an adequate explanation of the facts they simply name. Or there is the school which wishes to go beyond this solemn trifling and appeal to the "subconscious." Delanne asks: What is this "subconsciousness" which is capable of describing exactly events taking place hundreds of miles away, without ordinary vision? Who sees under such conditions? Evidently it is not the brain, for in such case none of the normal stimuli causing vision is in operation. What "subconsciousness" is it which can transmit thought from one Continent to the other without using any known process, and without showing any diminution of energy according to the law of inverse squares in physics? And what subconsciousness is it which seems able to quit its customary abode, taking with it all the intelligent faculties, and which can be seen objectively whilst in the act of materialising itself.

VAIN PRETENSIONS.

Delanne replies to his questions. We, Spiritists, say that it is the human soul which possesses these strange faculties, and that is because it is a transcendental being, able at certain times to transcend the limitations of time

and space which rule in all biological phenomena. If the "subconscious" is able to produce these effects, we want to know in what part of the brain it exists, and how a cerebral function can show itself outside the realm of all known biological laws; and, in fact, what difference is there between what the scientist calls the subconscious, and the Spiritist calls the human soul? The pretensions of the Metapsychists that they are the sole representatives of science is repudiated.

Delanne further says that it would be well to avoid repeating the same lamentable comedy as regards Spiritism, as formerly happened concerning "magnetism." For more than half-a-century, all official science flatly refused to admit the reality of the experiments of the magnetisers. One fine day a certain James Braid discovered a new method of obtaining the results claimed by the magnetisers. Of course, the first thing to do was to baptise the phenomenon with a suitable Greek word. It was therefore duly christened "Hypnotism," and so, provided with this false rose, it duly made its bow and entered into all the Academies of Science, duly authenticated and quite respectable! Immediately a crowd of *arrivistes* got to work with great ardour to re-discover all the old phenomena of the despised magnetisers—just as the modern Metapsychist is now doing with a great flourish of trumpets.

It has to be admitted that "laws discovered" by the Salpetrière pontiffs are now entirely denied by the more recent Nancy School, who explain everything by suggestion. Evidently a vast waste of time occurred in the effort of the Salpetrière to destroy the value of the work of the early investigators. Delanne advises the Metapsychists to profit by this lesson, and not seek to belittle the work of the Spiritists, for he considers that "Psychism" is merely a part of a larger subject.

"SCIENTIFIC" MONOPOLISTS.

Metapsychists must be told that they have so far discovered no new phenomena. They have all, up to satiety, merely repeated the observations and experiments described during the last seventy years. In what particular therefore, have they the right to assert that their work is more "scientific" than that of the Spiritists? Since these gentlemen possess (in their opinion) the monopoly of science, and since they have laboratories and delicate apparatus, let them really get to work on a definite problem. Let them define with precision the nature of that form of energy which comes from the medium's organism, and through which are produced all the extra-corporeal phenomena which are called mediumistic.

When the day arrives that they can solve this problem they will have really done something new—for from that day Psychism and Spiritism will make rapid progress. This will be much better than the eternal coming of Greek polysyllables to describe well-known phenomena discovered by their predecessors.

Delanne offers an excellent analogy to illustrate his point. So long as we only knew of electricity as something static connected with the working of a frictional or influence machine, electricity as a science made no progress, and its applications were of no importance. But the day came when Volta invented the cell and battery called since after him, and it became possible to study electricity no longer as static—but dynamic—as a flowing current of energy. Then its applications came as telegraphy, galvanism, etc. The next step was to discover the effect of magnets upon currents, and this led to the idea of the invaluable dynamo. This marvellous machine proved to be reversible, and it produced electric energy as current, when furnished with mechanical energy; and reciprocally, it produced mechanical energy when furnished with electric energy as current—henceforward it was possible to transport energy over long distances, and electrical traction, lighting, and electro metallurgy all became concrete facts. Then came Hertz, who discovered the ether waves called after him—this meant wireless telegraphy and telephony with all their marvellous applications. When sufficient interest is taken by savants to study seriously the fluidic radiations which emanate from mediums, Delanne thinks it will be found that there is a remarkable similitude between these and radio-active phenomena. Eusapia Palladino and Mlle. Tomzyck could sometimes discharge an electroscope without contact—just as do electrons. Professor Ochorowitz (by his medium) was able to influence photographic plates through a thickness of lead impenetrable by the hardest X-rays. Radium gives off a luminous emanation which has a striking resemblance to the white spots, observed on the body of the medium during dark sésances.

WORDS INSTEAD OF DEEDS.

Here, then, are some eloquent hints of territory awaiting effective occupation, and the time and energy of the new Metapsychists would be much better devoted to this than to what we have so far received, namely, a prodigious sack to hold an exceedingly modest amount of corn. Spiritualists can hardly be expected to see much of their work quietly appropriated by devotees of the new and nascent "ology," which so far has done nothing but imitate and evolve a ponderous terminology—the discussion of which will itself provide intellectual amusement and occupation for a long series of Congresses in unending vistas. Mean-

(Continued at foot of next page.)

THE LAND OF DREAMS.

Dreams, we used to be told, are unhealthy. The physically and mentally sane person sleeps dreamlessly. Night-visions were held to be the product of a disordered mind, or a deranged digestion. We recall the remark of Scrooge to the ghost of Jacob Marley:—

"You may be an undigested bit of beef, a blot of mustard, a crumb of cheese, a fragment of an underdone potato!"

In point of fact, there was a good deal of justification for this attitude. An overwhelming majority of dreams are, indeed, grotesque and meaningless—they seem to be the vague and errant fancies of the mind unchecked by the higher faculties of judgment and direction.

Yet even these were not without interest to the psychological student in his inquiry into the mysteries of the brain and mind. But it was the residuum—the dreams that accurately forecasted future events or that conveyed authentic intelligence of things happening at a distance—which led to a serious and systematic inquiry into the nature and resources of the dream-consciousness. These, as hinting at the existence of latent and supernormal powers in man, pressed themselves on the attention of investigators into spiritual matters as offering a fertile field for exploration.

But although many notable discoveries have been made in this department of research, there is still much "undiscovered country" to be traversed and mapped out. Even the instructed Spiritualist who, by reason of his co-operation with those on the other side of death, has gained a great amount of knowledge concerning the problem finds himself at times baffled and perplexed. Much of the supernormal side of dreaming—knowledge of things occurring at a distance for example—he can interpret as due to the higher psychic faculties of the sleeper temporarily awakened during slumber. But the problem of "travels in sleep" is one concerning which there is still much difference of opinion.

It is a fascinating study, this question concerning the journeying of the spirit into other realms during the slumber of the body. One could easily fill many numbers of *LIGHT* with instances—many of them deeply interesting—of the supposed wanderings of the soul during rest hours. The question is whether the spiritual self can actually leave the body during sleep, or whether its sensations of travel, its "visits" to the distant places on earth or in spiritual realms, are due to a temporary "extension of consciousness," clairvoyance, or impressions imparted by spirit agency. We have often heard the question debated by students of spiritual science. Those who opposed the idea of actual "travel" claimed that so long as the body retained life, the spirit could not have left it, even temporarily, since such departure would have meant either death or a condition closely resembling it.

Our own conclusion (necessarily tentative) is that as the spiritual world is pre-eminently a thought world, both schools might be in a manner right. In dealing with a world in which conditions of space and time are practically unknown, it is difficult to draw hard and fast lines. Consequently, Prentice Mulford, who depicts the souls of sleeping persons as making "swallow-flights" over the earth, and congregating in thousands in various places to which they have been drawn by some latent attraction, may be as truthful on his plane of thinking as another authority whose view is that the souls of dormant humanity remain in close association with their related physical forms, but subject in many cases to flashes of the higher consciousness which bring them into rapport with more exalted planes of spiritual life.

(Continued from previous page.)

while there is always the real, if subtle pleasure, that a certain type of mind finds in "segregation" and the erection of barriers to warn trespassers from forbidden (and annexed) territory.

One finds no difficulty in visualising the investigator who would cheerfully vote "that in the present state of knowledge the interpretation of the spirit and its survival cannot be considered as proved." Without being prepared to venture on a too-confident denial of this statement, one may still—knowing human nature a little—hazard a guess that if some of the Metapsychists present in Warsaw could put off their departure from this life for another two centuries and meet there again in the year 2123, they would still cheerfully support the same resolution, "that in the present state of knowledge the spirit hypothesis cannot be regarded as proved." For there is a type of mind—perhaps a product of the cowardly and arid intellectualism of our epoch—to which it never will be proved.

ARTIFICIAL COMPLEXITY.

There will always remain ingenious and subtle hypotheses which will spring up in these minds from a deeply-ingrained prejudice that the spirit hypothesis is somehow *naïf* and "simple." It has not the complexity for which they yearn. Besides has it not been held in some form or another by almost all nations, civilised and savage? Is

Much, we imagine, turns on the nature of the sleep. In many cases, as authorities on hypnotism tell us, the sleeper passes from natural slumber into the hypnotic sleep, and in other instances—but these are extremely rare—the sleep merges into deep states of trance. From reflection on the subject, combined with a certain amount of practical experiences, we are inclined to hazard the assertion that psychical experiences in sleep are not associated with normal slumber, but with certain deeper states of sleep. Writers on hypnotism have told us that some sleepers pass in and out of the hypnotic state several times during their slumbers. If this be so, we see a suggestive explanation of a problem that has puzzled many of us, viz., the beautiful or solemn dream experience which winds up suddenly in a grotesque and ridiculous fashion. Most of us have had such experiences. May it not well be, in such cases, that the sleeper's spiritual consciousness, temporarily in contact with the higher world, has by a change of state been submerged once more into the realm of physical brain action? Feeling that something was required of it, the lower consciousness would do its humble best to complete and round off the story with something of its own, the result being an anti-climax. We have sometimes wondered indeed whether, if Coleridge had been able to recall the whole of his wonderful dream-poem, "Kubla Khan," he would have found it all as perfect as the fragment he published? If the lower consciousness had crept in at the close we may be sure that it would have finished in a strain of bathos.

Similarly, it may be said that whether we travel in sleep or not, the whole character of the dream experience depends on the state of the interior consciousness at the time. We may move (or appear to move) in "worlds of light" or merely pursue a disordered way amongst the phantoms of the brain.

"THE FINER FORCES."

To the Editor of *LIGHT*.

SIR,—In "Notes by the Way" for December 1st the following sentence occurs: ". . . the mere presence of some particular person may set up an obstruction to the manifestation of life and intelligence from the unseen world . . . even a thought or an attitude of mind can so disturb and confuse the conditions as to turn what might have been a solemn and dignified service into a farce."

For the scoffer we know this fact has nothing but ridicule. A similar fact in the physical world may give him pause in his easy laughter.

The analogy was brought home to me some years ago in a visit to a south country observatory, with a friend. The head of it had showed us many interesting things, and then proceeded to a subterranean chamber. In the ante-room of this chamber he asked my friend to take out of his pockets all such things as watch, keys, penknife, etc. He then turned to me and apologised for not allowing me to accompany the two men into this chamber, as presumably I had steel upon my person in the form of busks. Even so small, so covered, so hidden a thing, could disturb the exquisitely fine and delicate mechanism to which this carefully isolated room was devoted!

He informed us that a few years previously a highly-placed woman had visited the observatory and insisted upon visiting this particular room after only delivering up the steel things in her pockets, with the result that her presence caused havoc in this holy of holies of scientific experiment.

The analogy was to me, very striking.

Yours, etc.,

4, Garway-road, W.2.

S. RUTH CANTON.

this fact not sufficient in itself to put the "spirit hypothesis" out of court? Is it not based upon "paleolithic psychology," as one of Myers' critics once urged? To some of these modern Metapsychists it is not the result of the search which is so important—as the search itself, with all the added joy of eternally revolving in circles. The verdict for these minds will always be "premature," like some of the "magnificent doubters" of the S.P.R.

But this is a digression. Delanne concludes by recommending his Metapsychists to "get at it"; to employ all their resources of induction and deduction—and specially to think of something new to justify their existence. He says he would be the first to recognise any new fact which they can bring to light, and all due credit will be given them. But until they do this perhaps they will be kind enough to permit Spiritists to occupy the ground the latter have already discovered, and not to object when the latter point out to their friends that so far they have made no innovation. For the old workers on magnetism and Spiritism have opened up a field into which the Metapsychists are merely new comers. For myself I think it just as well that this should be pointed out, in justice to many obscure, and very "unscientific" pioneers in the past—who worked amongst obloquy and persecution.—Yours, etc.,

FREDERICK STEPHENS.

27, Avenue Felix Faure, Paris.
November 23rd, 1923.

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IN DREAR DECEMBER.

Some there are who feel conscious of a strange melancholy in the year's golden days—"summer sadness" a famous poet called it. They feel that something is lacking even when the meadows are in flower and the air is flooded with sunshine and the fluting of happy birds. To keep the balance true, such minds should find something joyous in the gloom and waste of winter—even in these December days when the "rain-winds moan" and the black boughs creak in the gale. For now the glory has, indeed, departed. There are times when "blind night seems never gone," when "day is delightless, and grey morning grieves." Even on the clearer nights, when the sun goes down in a red splendour and the moon hangs like a great ripe fruit in the naked woodlands—even these are nights of but chilly beauty. They give us only cold wraiths of the old splendours. The frost brings rainbow-lights that hover fitfully on the icicles and the drifted snows. But they are not the rich lustres that abound when the pulsing life of the year is at its height, when the hawthorn has "foamed into flower" and all the mystery of summer seems to be "hid in the heart of a rose." Now when the "back end of the year" is upon us, the veil is drawn, the sanctuary hidden. It is no longer the time to look forth. The pageant of the outer world has departed. There is light and music within doors, but for the solace of the soul we go at times to more interior tabernacles. For with the passing of the radiance of earth and sky there comes at times a dearth of mundane satisfaction. Chained by circumstance to one small spot on earth, we cannot follow the summer round the world. And for most of us it is wisely so ordered, for such a pampering of the body might mean sore famine of the soul. But while the skies lower overhead, and the chilly drops patter at the casement, we may withdraw for a brief space from the outer world and bask in the sunshine of the Spirit.

Sometimes we need to be lifted into this more genial clime by some power outside of ourselves. The hours of deeper insight come but rarely. The way of their coming and going is hidden from us at present. Their operations are beyond our power of disposition. But they do come, and the frequency of their coming increases amongst us as the years go on and the powers of the inner life become more evolved. "Cosmic consciousness" the experience has been called, but we do not think it is quite that. It seems to be rather some form of extended life and vision that connects us for a brief space with that transcendent world which we may call, in the homely phrase of the seer, "the Summerland." And, indeed, a mystic called it "the summer of the soul." For a time the mind glows like a radiant lamp. The outer world recedes, and the life is wrapped in influences gracious and tender beyond words. Anon there come hints and glimpses of something yet unrevealed. The "Great Secret" Oliver Wendell Holmes called it, for he, too, could speak

from personal experience. And concerning these moments of exaltation he wrote:—

These hints come sometimes in dreams, sometimes in sudden startling flashes—second wakings as it were—a waking out of the waking state, which last is very apt to be a half-sleep. I have many times stopped short and held my breath, and felt the blood leaving my cheeks in one of these sudden clairvoyant flashes. Of course I cannot tell what kind of a secret this is; but I think of it as a disclosure of certain relations of our personal being to time and space, to the procession of events, and to their First Great Cause. This secret seems to be broken up, as it were, into fragments, so that we find here a word, and there a syllable . . . but it is never written out for most of us as a completed sentence in this life.

For Tennyson it was a state in which death seemed a laughable absurdity, for Longfellow a condition in which earth and heaven were "melting away in love." It moved Blake to rapturous song, and it filled some of the older saints and mystics with such divine transports that their faces became transfigured and they "were fairly lifted into the air."

Happy are they who can thus leave the Dark Decembers for the Ethereal Mays and Flaming Junes of the life more abundant. Such joys must needs be momentary—the way of earth ill suits the mood of ecstasy. But even its grey course is tinged with splendour. Already we hear the rustle of the holly and catch the gleam of its scarlet berries. December's end is crowned with lustre.

THE LATE MR. J. A. FRANCE.

To the Editor of LIGHT.

Sir,—May I express in your columns my deep sense of the loss which Spiritualism has sustained by the passing upwards of J. A. France. In spite of his age he was one of the most whole-hearted workers in our Cause, and it is good to know that our Cause in turn gave him a mental peace and intellectual satisfaction which was beyond price. Only a very few weeks ago he discussed death with my wife, and spoke in strong and possibly prophetic terms of its happiness and of the glorious future which lay beyond. Spiritualism, he said, had robbed it of every terror.

He was a very remarkable man, and his long life covered the whole of modern civilisation, for he served in one of the early steam warships at the end of the Crimean war. In spite of this great age he had the heart of a boy, and took, I am told, unholy joy in exceeding the legal motor-speed on the King's highway. Mentally he was wonderful. I have never known a man approaching his age who was able to preserve so elastic and adaptable an intelligence that, when over eighty, he could not only accept but thoroughly understand and assimilate a new system of thought. I had the privilege of being the means of conveying these great truths to his mind, and I remember his quaint remark when from the platform at Battersea he said, "I am really only four years of age and there"—pointing to me—"sits my father!"

He was completely whole-hearted in his devotion to truth, and when I planned some central Spiritualistic meetings—which will, I hope, take place in February at the Queen's Hall—he offered a large sum towards their continuance. There were reasons why I was not able to accept his generous offer, but it was none the less a final proof of his unselfish championship of our Cause.

Yours faithfully,

ARTHUR CONAN DOYLE.

THE TIDE OF LIFE.

God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
Till from Creation's radiant towers
Its glory flames in stars and suns.

God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through all Thy creatures back to Thee
Thus round and round the circle runs,
A mighty sea without a shore,
While men and angels, stars and suns,
Unite to praise Thee evermore.

—LIZZIE DOTEN.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In the "Bournemouth Echo" for December 1st we have come across the following letter:—

Sir,—Every mother in Great Britain should join in petitioning the new Parliament when it comes to pass an Act forbidding the training and use of children as mediums at Spiritual séances. A pamphlet entitled "Child Mediums" may be obtained at Sydenham's Library, Pier Approach, and at Horace Cummins, Old Christchurch-road, price one shilling.—Yours faithfully,
FRIEND OF CHILDREN.

We have already commented on the pamphlet referred to, and in passing we feel it is only just to the Spiritualist Lyceum movement to say that the above statement is entirely untrue so far as the Lyceum Union is concerned, and that the pamphlet in question is a Roman Catholic attack on the activities of the Lyceum Union and Spiritualism in general. Its origin is a sufficient explanation to account for the statements made by its author.

The Rev. G. Vale Owen, who is at present delivering a series of lectures in Scotland, is creating a profound impression, so we learn from the "Edinburgh Evening Dispatch." On December 2nd Mr. Vale Owen spoke at the Queen's Hall, Edinburgh, and the building was crowded out long before the meeting commenced, and many people were unable to gain admittance. According to the "Evening Dispatch" in its report, of over a column length, the next day were the following comments: "Mr. Owen is of striking appearance—tall and very thin, his height accentuated by the long black clerical gown he wore. In the main, his lecture or sermon was very matter-of-fact; everyday language was used. Only when he was describing scenes of the other world, as revealed to him by friends who have 'passed over,' did his delivery become enthusiastic and his oratory eloquent."

Dean Inge's article in the "Evening Standard" of December 5th entitled "Is Protestantism Played Out?" created a great deal of attention, and a number of letters were published by that journal in its issue of December 8th, amongst which was one from Sir Arthur Conan Doyle, who in the course of his letter wrote:—

How many Anglican pulpits would venture to sustain the creed of a personal devil or of everlasting punishment? Have we not heard a Bishop declare that a man is the same an hour after death as an hour before? He was perfectly right in so declaring, but it was never the teaching of the Protestant Church, and the liturgy still upholds the last trump and the belated resurrection of the body. But there must and will be other changes, many of which will be in the Roman Catholic direction. This process has clearly already set in, for if there is no eternal hell, then there must be Purgatory, or a temporary place of purification. Thus this essentially Roman Catholic doctrine is tacitly admitted. Our own knowledge, gained from hundreds of independent communications from the "dead," is that the whole world beyond is one vast purgatory, not in the sense of suffering, for in the main it is supremely happy, but as being a long succession of graduated experiences all tending to higher spirituality. Therefore we know that this doctrine represents a truth, and we know also that our prayers are very welcome and helpful to all those who are in these spheres, even as their prayers are beneficial to us. Thus a second Catholic belief becomes justified, though venal prayer in return for money is, of course, a barren and useless rite. "Pray for us" is one of the most common messages which we get from the beyond. There are other points in which Protestantism must retrace its steps and adopt the ideas, while it avoids the errors, of the older Church. It has lost touch with the Spirit, which is the very centre of all living religion, and it must hark back and seek this inspiration once more. Without it it is a dead thing, basing itself upon memories instead of realising that the vital forces of old are still with us in full power if we will but give them a place in our scheme of thought. The Roman Church has preserved this true outlook, though blurred with the ages. It still admits the possibility of "miracles," which are in truth but the operation of natural forces, there being no hard line of demarcation between matter and spirit, and all being covered by Nature. It admits, too, in a limited and ill-informed way, the possibility of visions, of prophecy, of spiritual healing—in fact, of all those spiritual gifts of Paul, which played so great a part in the early Church, and then were gradually pushed out as the organiser and administrator took the place of the prophet and the seer. These things, handled with reverence and intelligence, are going to consolidate and re-

vitalise religion, and Protestantism can only come into its own by understanding and using them as those pioneers of truth, the despised Spiritualists, do to-day. There lies the road of the future, and Roman Catholicism, in spite of these essential truths, is so weighted by worldly pomposities and by incredible dogmas that its future, unless the modernists should gain control, must be one which slowly dwindles towards extinction. More knowledge and less faith, more spirit and less form—that is the line of advance.

Father Thurston, S.J., who is well known for his views on Spiritualism, in the course of a lecture delivered by him on December 4th before the Liverpool University Catholic Society, on outlining the attitude of the Catholic Church towards Spiritualism, said: "I believe phenomenal manifestations happen, and they cannot all, by any means, be explained away as fraud and imposture. Of course, there was a tremendous amount of fraud, particularly at those meetings at which people were supposed to be put in touch with certain deceased souls. As Catholics they were not bound to believe that these phenomena were necessarily due to evil spirits. The Catholic Church forbade members of the Faith to attend séances or meetings at which an attempt would be made to get in touch with the dead and it also forbade participation in 'automatic writing' circles. The Catholic Church taught that all the saints and angels knew what was passing on earth, that all the earthly secrets of the dead were laid bare immediately the soul 'passed,' and that the souls in Purgatory have equal knowledge of events on earth."

Mr. Sidney Moseley is still running Spiritualism in "John Bull," and will probably find enough data of the sensational type to keep the ball rolling for quite a long time. But what seems to annoy Mr. Moseley so much is that Spiritualists do not come forward with proof that will convince him. The question is, however, does he want to be convinced at all? If he is convinced then we take it that Spiritualism has nothing more to fear and all will be well in the future for the movement. Let us warn this audacious journalist that should he become convinced then his real troubles will begin in earnest and his "stunt articles" in "John Bull" will probably be cut out forthwith. In the issue of December 8th he concludes his "Amazing Message" article with the remark:—

Let me tell my Spiritualistic friends in all sincerity that this take-it-for-granted attitude and airy assumption that Spiritualism is so far proved as to render doubts impossible, will not do, and that unless they are willing and anxious to offer a straightforward test, the millions to whom they appeal will draw their own serious conclusions. *And then we will have to look into Spiritualism from another angle.*

We cannot help feeling that in these words appears the cloven hoof, and Mr. Sidney Moseley has given himself away badly.

In the "Daily Chronicle" for December 11th Lady Grey's appeal to magistrates on behalf of ill-treated animals is made as follows:—

I want to plead with the magistrates to pass sentences which will have some chance of being effective. Nothing but severe punishment will deter people who treat animals cruelly. They should be condemned to a stiff term of imprisonment, because a fine touches them but lightly, and it does not act sufficiently as a deterrent to others. Magistrates have it in their power not only to punish the offender, but also to confiscate the animal, and it is this power that I want them to put into effect more often. The Society for Prevention of Cruelty to Animals will take over the care of such suffering animals; it is pitiful to know that too often the best service they can render these is to put them out of their misery.

We in every way concur with Lady Grey in her timely appeal, and we are sure that all our readers are with her in such work as this.

The "Sunday Express" last Sunday published the seventh article on "After Death," by Mr. James Douglas, in which he sought to find some other explanation for Sir Edward Marshall Hall's test, detailed by Sir Edward in his introduction to the book by Miss Kate Wingfield, "Guidance From Beyond." Mr. Douglas tries telepathy, subconscious mind and cryptesthesia, and finds himself somewhat in the air. In his concluding remarks, however, he writes: "The automatist has the power to set free the stream of subconscious ideas. It is a strange power, but it is hard to prove that it is related to the other world. Next week I shall try to devise a cast-iron test which will eliminate the subconscious mind. Without such a test the problem cannot be solved." Well, now we will see what Mr. Douglas does consider a water-tight test, and if that fails where will he be then, we wonder.

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

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

(Continued from page 778.)

"THE EARTH-MAN DRIFTS."

I have told you there are no laggards in these heavenly places. This is the answer! There is serenity, but it is always intermingled with spirit-action, energy and resulting progression. Happiness in the spirit-consciousness results from spirit-volition, which is impelled by the celestial love. The earth-man drifts, so frequently, like the tiny leaf on a placid water, here a ripple, there a ripple; here impelled by a passing zephyr against a jutting rock (see how the leaf skims aimlessly around this!), or else seeking company with some worm-eaten, cankered wood-bark that floats lazily on the surface. Earth-laggards of other mortal-creation besides man, the leaf and the floating bark, drifting aimlessly! Laggards! So are the derelicts of the mantle of earth, and there are many such.

FROM MORTAL WILL IS EVOLVED THE CELESTIAL VOLITION.

The earth-man does not sufficiently glorify the mortal will, that vertebral, spiritual fibre that should make the earth virtues dominant and shine with the light of resplendent suns. I have told you that will is given man so he may, through his discipline, reach the heavenly places. Our spirit-emanations assist, but it is God's law that man should be self-reliant, always opening his heart for our influences, and yet have ever in hand the ready and uplifted sword of militant and conquering will. When the mortal reaches our places the celestial love will surround this militant weapon (with which he has hewn through obstacles and scattered temptations like the drops of water hurled from a revolving wheel) with its own blessed love-essence. It will become golden and receive its spiritual transfiguration. And so from mortal will is evolved the celestial volition!

THE MORTAL TYPE OF WILL QUIESCENT IN CELESTIAL PLACES.

With us the obstacles and sorrows and temptations and cares no longer exist. So the mortal type of will becomes quiescent, and its fierce essence is absorbed in the folds of celestial love. Its energy is directed toward the spirit-reach of progress, toward the creation of beauty through our emanative arts, as we here evolve them, and to our stimulative emanations for the uplift of world-mortals, and of those on spirit-planes, that may need our assistance. It is a principle, and an important one, of spirit-system. For individuality is not crushed or eliminated in these spirit-places. There is no monotonous drifting of spirit-identity here, enshrouded in a God-given happiness and dream-state of existence, that forbids the thought of spirit-volition, activity and progress. In the first Message I wrote of the erroneous mortal conception of heavenly rest. So let the mortal, as I have told you, encircle his consciousness with this thought, and sharpen his mortal will for earth-action. Such processes will but make it keen and bright for the heavenly uses when it is enfolded in the celestial love, and when it becomes, according to God's law and will and system, the vital principle of spirit-action and aspiration. I have told you! The celestial volition!

MORTAL WORLDS OCCUPY SPACE.

I will now further unfold to you. Mortal worlds are of physical, mortal matter. They have their laws of beginning, of growth, of moving in the systems of mortal worlds. They occupy what to the mortal is known as space, some more, some less, according to their varied sizes. As vaporous or fiery molten mass at the beginning, each yet filled its quota of mortal space. As a grain of sand fills its infinitesimal place on a planet of earth-immensity, so infinitesimal is such a planet to the immensity of space in which God has placed His worlds' systems.

THE SPIRITUAL WORLDS DO NOT OCCUPY SPACE.

Mortal space! The earth-man understands this. But now, as well as he can with finite mind, may he grasp this

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idea: The spiritual worlds do not occupy space, as the idea exists in mortal minds. The spirit-soul does not fill space, nor does any other individual spirit-identity of other kinds, as the bird, animal, or flower. And as the individual does not occupy such space, so all of its composite number, or what makes a Mansion, will not occupy space. And, as a single Mansion, so the composite number of all Mansions of the spiritual planes also does not occupy space. And this composite number of Mansions of the spirit plane makes the plane. And as our spirit-plane does not occupy what the mortal can think of as space, so also the composite number of all existing spirit-planes, infinite in number, does not occupy what space may mean to the mortal. And again all spirit-planes (an unthinkable and impossible expression to grasp for the mortal!) will make the spirit-universe. So the latter, also, does not exist in space.

"WE ARE NOT IN PLACES THAT MAY BE MEASURED WITH A MORTAL RULE"

I have told you, in the preceding writing, that space does not exist to the spirit-consciousness. We exist, move, progress, function with our spiritual faculties, but are not in places that may be measured with a mortal rule. The mortal, in a vivid state of dreaming, frequently sees and senses minutely the dream, when it is clear and unclouded. This is the nearest approach, as parallel, to our condition and existence. In the dream-state of the mortal he may not only see and hear with what are not the physical senses, but feeling and thought are otherwise embryonically aroused. What the mortal man then experiences in the vivid dream-state becomes a reality to him, in which he may enjoy or suffer. The creations that he may see; the individual objects clearly defined, so frequently; the personalities he meets and with whom he may converse are real to him, only soon to be obliterated by the sudden shock of awakening, when only dim impressions remain; a few, maybe, gradually fading, as all becomes lost.

THE MORTAL DREAM WILL EVOLVE.

The world-people call this a fantasy and a dream. Its creations do not occupy space. Dreams will evolve in significance. The higher the mortal world, the more it will unfold to the mortal of this place in significance. They will be elements to kindle his faith and lead to conviction of the future. They will become finer in texture and development, and will often reach the spiritual places. They will be the means of revelation of such places and conditions. The dream is a beautiful gift to the mortal from God, as is the flower. At this time the earth-mortal is struggling with this element in its gestative state, and has not, in the dimmest way, realised the significance of the dream. In the far, far future it will come to him, and the dream at night will be as important a functioning as action in the daytime. It will not disturb his rest, the dream I have in mind, and which I sense as a normal rest-condition to the mortal of other worlds and of higher development. The dream-time will be a time when the spiritual visions of mortals will see into the spiritual places, where they will abide in the future.

SIGNIFICANCE OF FUTURE DREAM-STATE.

So in the far future the placid and beautiful dream of the mortal will have a universal, spiritual significance. It will be a time of tranquillisation, instead of now, so frequently, the element that, in the fitful gleams and fantastic turnings, exists as a devitalising force for the healthful and normal functioning of the next-day processes. I have told you the mortal dream of the future, beside being a period of spiritual enlightenment to the mortal will be also a period of his recuperation and tranquillisation. The earth-man may grasp the significance of what I here write. His experience, as an undeveloped type, will not authenticate this. He must believe of the future dream-condition, as I have written, for such will be its evolution.

(To be continued.)

ELECTRICITY AND EVERYDAY LIFE.

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

In these days of electric switches—one might almost call it, the "button" Age—it may be interesting to look back at the dawn of the discovery of electricity, if only as a signpost in the progressive march of man.

Long before the birth of Christ some eastern sage discovered that if he rubbed amber till it became warm it would attract to itself any light object within reach. Nobody thought much about it, and for thousands of years the knowledge remained at that starting point. If the learned men of the day thought about it at all, they said amber had a soul and the rubbing brought it to life so that it could pull objects to itself. People asked fewer questions in those days; the learned men had it all their own way, and enquirers believed what they were told with a docility that in comparison with these times of passionate scepticism must have been a sort of Paradise for the scientific investigator.

Then a man called Gilbert discovered that sulphur and glass and some other objects possessed the same property in this respect as amber. That was in such modern days as the reign of Queen Elizabeth, and was the beginning of the ordered and intricate experiments which have given us all we owe to electricity to-day.

The next discovery was that there were two kinds of electricity—positive and negative—and that while the one attracted the other, like repelled like. It is clear that but for this repulsion of like from like, matter, as we know it, would never have been formed, for if there had been electrons only without their positive nuclei, every particle in the Universe would have been so busy trying to get away from its neighbour that chaos would have resulted. It seems to be the attraction between positive and negative electricity, reinforced by gravitation, that holds the worlds together.

It was at first supposed the electric current was a kind of fluid, flowing along a copper wire, but it is now known the current is caused by the rapid passing-on of electrons from atom to atom of the copper, which has the property of receiving and parting from them with great readiness.

If copper and zinc are put together a simple battery is obtained for generating an electric current, owing to this facility for the transmission of electrons on the part of the copper; and to get an electric current of any kind a flow of electrons must be started. No one knows the reasons of this readiness on the part of zinc to let its electrons fly off; that is one of the secrets of chemical affinity, but apparently the attraction of the copper is too strong for them. A stronger current can be obtained by putting the two metals into a chemical mixture which will dissolve the zinc, and connecting them with a copper wire. The chemicals will then appropriate the electrons flying off from the zinc atoms and go to swell the current which passes through the copper wire.

It is a picturesque aspect of the hard fact of chemical affinity, that we owe all we have in the way of comforts and luxuries, besides a good deal more, to the loves and hates of electrons!

The old idea of a fluid passing along the wire was a very natural one, but just as light is not a fluid passing across space to our planet, nor sound a continuous flow along the telephone, so the electric current is not a continuous flow of anything, but a passing of electrons from atom to atom, at an unimaginable rate—for you may remember that if an electron is dawdling along no faster than 600 miles a second it will be snapped up by any atom that happens to fancy it!

Every time you press the button of an electric bell you join up the current and start billions of electrons rushing round till they reach the bell, and by its mechanism the energy is diverted and sets up in the atmosphere those vibrations which we know as sound. The current must be in complete circuit, must flow from pole to pole; if it is anywhere cut or interrupted the movement ceases. Sometimes the circuit is completed artificially, as in the case of electric trams, where the rail forms the return line; sometimes the earth is used for the purpose as with the electric telegraph.

At first iron was the metal used for transmission of telegrams, until it was discovered that copper was much better. It was vaguely accounted for by saying copper offered less resistance, but that was no explanation really. The discovery of electrons and their nuclei was only made in 1905. No one knew what caused the current before that. The click of the Morse code is caused by interference with the flow cutting the circuit and re-establishing it, and the stream is controlled by the operators through the mechanism at each end of the line. The electric light is also caused by a constant flow of electrons from atom to atom, impinging on carbon particles, which do not readily part with their electrons and offer resistance. This resistance generates heat, and the carbon atoms are set into a violent state of excitement, the speed of their electrons round their nuclei being accelerated to a very great degree. When the carbon becomes incandescent, every sort of wavelength is thrown out, which results in white light.

The difference between an electric current and an electric discharge is, that a battery controlling the current

sends a flow of electrons along in a steady stream from atom to atom. A current can be started by chemical action, or by mechanical means, such as a dynamo. But it is under control, and can be modified at will.

An electric discharge is a different matter, and may or may not be under control. It is caused by a sudden stampede of electrons that have been restrained against their will, so to speak, such as in lightning, or the action of a high explosive. We can sometimes organise or control these explosions; we do so when a big gun is fired, or a motor driven by a series of tiny explosions; but very often these discharges are the result of natural causes beyond our control and disaster may follow. All great cataclysms are due to this escape of electrons. Earthquakes, eruptions, tidal waves all have this sudden stampede of electrons as their source—electrons tried beyond what they can bear, held in leash by atoms surcharged but reluctant to give them up, until finally they break loose and in the violence of their movements upset the balance of nature for the moment and wreak havoc within the area of their influence.

There is a general idea that dynamite strikes downwards, but this is not the case. Why should it? Matter always takes the line of least resistance. It must strike equally in all directions. But the reaction is visible in the one direction, where the impact is with dense matter, and where there is no visible effect one is apt to say there is no reaction. Most of the energy is dissipated in the air, and we get the reaction in the sound of the explosion. It is a puzzling fact that windows are sometimes blown inwards and sometimes out, whereas it might be supposed the first onslaught of the discharge would invariably blow them inwards. But if the impact takes the glass at an angle—sideways—the air would be swept away and for the moment leave a vacuum, and the pressure of the air from within would then blow the windows outwards. Many substances are found to be not nearly so accommodating as copper with regard to conductivity, and these are used as insulators. These substances, such as glass and vulcanite, refuse to pass on their electrons, so they are used when it is desired to cut off a current. Instead of helping on the flow of electrons they impede the current.

Electricity has given us a most ingenious device for steering ships safely into harbour. A cable with copper wire is laid along the channel in which it is desired the vessel should go, and when she enters the harbour she picks up the vibrations from the wire, and proceeds straight along the line described by the cable. There is a telephone on each side of the ship connected with the steering department, and any deviation from the line of the cable is instantly signalled to the man in charge of the steering of the ship, and the deviation rectified. This arrangement makes them, of course, independent of fog or darkness, and it is to be presumed, of pilots, unless it is necessary to have an expert in charge for the time.

Men have always been heroic where scientific investigation has been concerned, and many have lost their lives experimenting with unknown forces. What to us to-day is an ordinary electric shock must have seemed an awful and mysterious "visitation of God" at one time. A shock is caused by the same agency as the other phenomena of nature—moving electrons, in this case, where their escape to earth is cut off by some non-conducting substance. If a man touches an object so surcharged, the electrons will instantly take advantage of the conductivity of the atoms of his body to return through them to earth with so much haste and violence that his own atoms are stimulated into an activity beyond what they can bear comfortably, and shock or even death may result.

As an instance of the illusion of matter—if in a bath, put your feet just above the surface of the water. You will see them at their normal length, say ten inches long. Submerge them, and they will appear, through the agency of refraction, to be about seven inches long. If you never saw them except through the medium of water, instead of the atmosphere, you would say they were seven inches long, and they would be, and so would the shoes you might have made for them if these were also under water, simply because the light-waves are showing them apparently as of that length. There is nothing stable or real about the ten inches you see through the medium of the atmosphere. If we saw everything through the medium of the water our whole standards would change—and yet the difference is only caused by the refraction of the ray as it enters the water from the atmosphere.

If matter can tell us on this plane such different tales according to circumstance, it seems to me we should be very careful in dealing with the matter and conditions of the next, of which we are still more ignorant, and the sceptic might well think twice before he says this or that is quite impossible.

"THE FIXED STARS AND CONSTELLATIONS IN ASTROLOGY," by Vivian E. Robson, B.Sc. (Cecil Palmer, 7s. 6d. net), is obviously a book for the more advanced students of astrology, inasmuch as it deals with the occult influences of the fixed stars and constellations. From the author's preface we gather that originality is not claimed, but that it is believed that the book will be found to contain practically everything that has been published on the subject since the Middle Ages, and to be as complete as it was possible to make it.

METAPHYSICS AND COMMON-SENSE.

A SYMPOSIUM.

By STANLEY DE BRATH.

What will be the deepest, most useful, truest, and most lasting form of philosophy? Common-sense idealised; or rather, a meeting of common-sense and metaphysics, well expressed by Coleridge: "Common-sense is intolerable when not based on metaphysics." But are not metaphysics intolerable when not based on common-sense?

—BENJAMIN JOWETT, Master of Balliol Coll., Oxford. ("Life and Letters," Vol. II., p. 77. Murray, 1897).

SCENE: The Engineers' library. Evening; his friends, the Archdeacon and the Doctor, seated with him. (Pipes and glasses as desired.)

ARCHDEACON: "A union of common-sense and metaphysics!" Is this possible? Does not the very word Metaphysics—... *meta yá physiká*—carry us quite outside any sense common to mankind?

ENGINEER: I appeal to Bacon, "Trouble not yourself about the metaphysics; when the true physics are discovered there will be no metaphysics." I mean that all we call super-normal or super-natural is only a part of Nature not yet known to us. When we know the true sequences of causes and effects, we shall be aware that all we can possibly know is by its physical manifestation.

A.: You think that is already the case? The materialist answer to the Riddle of the Universe is that it is derived from laws inherent in Matter and Energy, without moral purpose or end.

E.: In a sense it is so derived, for every "law" is not a cause, but an observed sequence, in which the (moral) cause acts. If there is no moral cause beyond the sequence, then Life as we know it is a very grim joke—unrestrained competition and relentless war. But we are on the way to a better solution, when Science will obliterate the distinction between Physics and Meta-physics by taking a wider scope. Already atomic Matter is resolved into a form of Energy; and supernormal faculty is almost a demonstration of "soul." This comes very near to metaphysics; it is mathematical, and therefore glorified common-sense.

DOCTOR: Meanwhile, Science, so far from being glorified common-sense is directly opposed to it. The greatest obstacle to scientific progress in the mass of mankind is that arrogance of judgment or dull indifference that calls itself common-sense. For centuries after Hipparchus, in 130 B.C., had proved the earth a sphere, common-sense thought it flat with the sun revolving round it. Common-sense found it obvious that a large mass must fall faster than a small one. Even mathematics does not escape. When M. Thiers in his old age took up mathematics, his teacher proved to him that every oblique section of a cone is an ellipse. "That," said the ex-President, "is opposed to common-sense; such a section of a sugar-loaf must have a big and a little end." Only seeing an actual sugar-loaf cut, convinced him. Common-sense denied that a locomotive could pull a train on a smooth rail—the wheels would slip: it denied that iron ships could float: it derided the circulation of the blood, the possibility of applying electricity, gas-lighting, and even water-supply, the "screw" as means of propulsion; and the aeroplane. You must be aware of all this in your profession. In mine, when a microscope was first presented to a London hospital, a lecturer stated that anything so small as to require a microscope to see it must be of equally small importance. That was the verdict of common-sense!

A.: And one group of persons who pride themselves on their common-sense consider that "God is an unnecessary hypothesis"; while another group hold that no one with common-sense can fail to see God in Nature. The same is true of the soul; a writer in "Reynolds's Newspaper" recently said, concerning supernormal facts, "This thing is based upon the supposition that we can talk without tongues and think without brains; but every thinker knows we cannot. The dead are said to be 'asleep,' or in plain language, dead. They don't 'pass over,' but are put under ground."

E.: Do you not think that this very common attitude is based on the lack of evidence to the senses of a surviving soul?

A.: Yes, I suppose it is. Certainly Christ's own disciples required such evidence.

E.: Just so—common-sense evidence. I still think that science, and even metaphysics, are founded in physical occurrences obvious to common-sense. (To the Doctor): You say, Science and common-sense are at variance; and as you use the words, they are. But I will give an instance of what I mean: You will admit that Science is exact knowledge of proximate causes; i.e., causes manifest by physical effects?

D.: I see no objection; if you call wider inferences and generalisations "Philosophy" as distinct from science.

E.: Yes, I do, for what we can certainly know is that which is reducible to sense-evidence. That is the only evidence recognised in the Law Courts as admissible. We may be assured of ethical or artistic truths by intuition, and of political truths by experience, but these truths are not conclusions of science. All that we can be said really

to know is reducible to our own or someone else's sense impressions.

D.: Well, go on. Psychology admits that all knowledge is in the last analysis sensorial.

E.: Take Geometry—it begins with common-sense axioms, and proceeds by diagram (actual or imagined actual) experimentally and inductively to certain conclusions. Take Chemistry—its foundation is experiment, i.e., visible results. Take Astronomy—its data are visible phenomena and mathematics. All are built on experiences—common-sense questions and interpretations.

A.: You are using the word in a somewhat modified sense; we seem to have started with common-sense as sound judgment common to all sensible men, as derived from life-experience. You are now using it as "sound judgment applied to particular experiences."

E.: I am; and it is in that sense that I maintain its application to both science and metaphysics.

A.: I admit it as regards science, but I do not see it in metaphysical matters, such as the soul as a non-material but real being. Dean Inge has said this very fully in his "Outspoken Essays." "The moment we are asked to accept 'scientific evidence' for spiritual truth, the alleged spiritual truth becomes for us neither spiritual nor true. It is degraded into an event in the phenomenal world, and when so degraded it cannot be substantiated. Psychological Research is trying to prove that eternal values are temporal facts, which they can never be."

E.: I respect the Dean's scholarship and his sincerity, but not his science. Why, if it comes to that, the whole of humanity, including the reverend Dean, are spiritual values "degraded" into material phenomena, if they are spirits at all! I think the Rev. Dean might well consider his own advice. In his Essay on "Faith and Reason" ("Religion and Life," p. 19), he quotes Huxley with approval: "Sit down before fact as a little child, be prepared to give up every preconceived notion, to follow humbly wherever and to whatever abysses Nature leads you, or you shall learn nothing." The Dean certainly does not sit down as a little child before the supernormal facts! He, of course, does not lead this line of proof for the existence of the soul in man; but many others do.

D.: But the supernormal facts take a deal of proof before we can admit them as actualities.

E.: A great deal of evidence, no doubt; for evidence (and proof also) are used in two senses—for that which is advanced to produce conviction and for that which actually does produce it—there is, as De Morgan said, the *quod debet monstrari*, and the *quod facit videre*. The agnostic St. Thomas would not believe the ten other disciples he could not accept a spiritual principle degraded to a material phenomenon and M. Thiers could not believe the equation to the ellipse. But both the testimony and the equation were true. The jury may not believe the evidence, but legal theory supposes that having common-sense they will, if it is true!

D. (laughing): You need not be so keen—I have seen and believed; but I do not think common-sense is sufficient for acceptance of the evidence.

E.: No? You will admit that even one flawless experiment is final as to a fact. For instance: Prior to Lavoisier, what we now call an oxide was called a metallic ash—a "calx": metals heated in air gave "calces," from which the metal could be recovered by adding "phlogiston"—"the igneous principle." Lavoisier showed that the calx is heavier than the metal from which it was derived, therefore something had been added, not taken away, and his experiment with mercury showed that the metal had combined with what he called, and we now call "oxygen." His conclusion was furiously combated, just as materialisations are combated now, but the experiments were crucial and final. However often repeated they can add nothing to the proof. If a flawless experiment does not convince, the fault is in the personal equation of the reader.

A.: But are materialisations metaphysical?

E.: I think they are, for they are phenomena not referable to any known cause, and are therefore "beyond physics."

A.: But when their causes are known they will come under physics.

E.: Perhaps; and that may be what Bacon meant. If their cause should be what Richet feels bound to admit—unseen unintelligent forces—we have as clear a demonstration as of any phenomenon of chemistry, which deals with unseen non-intelligent forces.

D.: Well, I agree; but what has this to do with ethical and metaphysical things generally?

E.: It demonstrates the real existence of a new field in Nature that has hitherto rested on intuition, or, if you like, on faith.

A.: Personally, I prefer to keep that word for trust in the Divine Father: that is not reducible to phenomena—unless as a life-experience.

E.: I do not deny that: I only say that the existence of supersensuous intelligent causes gives a foothold that many need. I accept the Archdeacon's statement that ethic has its only rational foundation in God, and for "ethic" I use the word "character," as meaning a certain degree of soul development, the soul being demonstrable. This is metaphysical. Character is reducible to phenomena—all human life is character manifest in phenomena, sometimes as in-

dustry, sometimes as poison gas. You don't invest money in a State which is faithless to its obligations or is directed by men of bad or doubtful character. Such a State has no credit. This is a phenomenon of meta-physics.

D.: It certainly is common-sense.

E.: That involves nearly all I am asking for. "Reality" is for most of us "that which we can actually experience." It is amusing to note the strong emotion of the professedly "religious," when brought into actual contact with a supernatural experience which they *should* logically be quite calm over; their fear, their awe, or their happiness, are illuminating on "reality." We have to break down the water-tight compartments which separate ordinary physical from ultra-physical facts, and perceive the unity underlying both. I maintain that when we do this we find free play for common-sense and find, too, that the supernatural facts imply the existence of the soul, its extra-cerebral faculties, the development of character as the purpose of human evolution (as Religion has always taught); and on the way, the artificial frontiers between Physics and that which is beyond physics, fade away and leave us with an extended view, bounded by a healthy agnosticism based on our natural limitations, which are not the limitations of Nature, but are in ourselves.

A.: You might call that agnosticism, "humility."

E.: I am quite ready to do so.

THE ROYAL PHOTOGRAPHIC SOCIETY AND PSYCHIC PHOTOGRAPHY.

The "Traill Taylor Memorial Lecture" at the Rooms of the Royal Photographic Society, on the evening of December 4th, gave the lecturer for the year, Mr. Dennis Taylor, of York, an expert in optics and the inventor of the Cooke lens, an excellent opportunity to declare his own faith in psychic photography, and in so doing to ally himself with the views of Mr. Traill Taylor, a former President of the R.P.S., and Editor of "The British Journal of Photography," who, in 1873, made careful investigations with the medium Hudson, and openly testified to the satisfactory nature of the psychic results with the use of a stereoscopic camera. Mr. Traill Taylor, like others, lost prestige because of his views, but this Twenty-Sixth Memorial lecture testifies to the high esteem in which he was held. The lecturer gave ample proof, in the highly technical character of his lecture, of his ability. "The Future of the Cinema Projector," and "Photography, as an extension of vision" occupied the earlier portion, dealing in the latter with the marvellous advance in astronomy made possible by the use of the camera, and from this he argued that prejudice must not blind us to the coming of new truth. He agreed that some psychic results might be imitated, but that if the conditions were taken into account as well as the internal evidence seldom examined by critics, much might be ascertained. Mr. Taylor then threw on the screen some Hudson photos in which Alfred Russel Wallace was the sitter, and followed these by excellent slides of the "Cottingley Fairies." Regarding the latter he said he was impressed by the internal evidence of reality they afforded, and especially by the 5th of the group, and asked any photographers present to tell him how the results could be obtained by any double-exposure methods. This was carrying the fight into the enemy's camp with a vengeance, and in the votes of thanks which followed, the latter part of the lecture was the subject of criticism. Mr. Colin Bennett bravely spoke up on behalf of one psychic experiment which was carried on under his careful supervision at the British College with the Crewe Circle.

*. We hope before long to be able to publish the full address delivered by Mr. H. Dennis Taylor at the meeting referred to above.

THE YOUNG TO THE OLD.

You who are old,
And have fought the fight,
And have won or lost or left the field,
Weigh us not down
With fears of the world, as we run!
With the wisdom that is too right,
The warning to which we cannot yield—
The shadow that follows the sun
Follows for ever—
And with all that desire must leave undone,
Though as a god it endeavour,
Weigh, weigh us not down!

But gird our hope to believe
That all that is done
Is done by dream and daring—
Bid us dream on!
The earth was not born
Or Heaven built of bewareing—
Yield us the dawn!
You dreamt your hour—and dared, but we
Would dream till all you despaired to be:
Would dare, till the world,
Won to a new wayfaring,
Be thence forever easier upward drawn!

—C. Y. RICE.

DAY DAWN ON THE HILLS.

The light of dawn lies cold on the marshes, where the clear pools, ruffled ever and anon by the waking winds, shine with a wistful beauty. The birches and the rowans, swaying and shivering in the breeze, stand like phantoms on the hillside. Far off rise the peaks of the distant hills mantled in cloud. Even under the breaking light the scene has a lonely and desolate look. But as the grey moments creep past, the radiance of the dawn deepens, there comes, with the falling of the wind, a feeling of expectancy. The waters of the marsh catch a faint gleam of crimson, and the rays from the eastern skies, falling upon the mists, pierce them with arrowy lights. The wreathing clouds, which lie around the mountain tops, deepen in colour till they become masses of purple bloom. The light steals on apace, and the red hues reflected in the fenpools thicken into lustrous scarlet. With its coming the sense of sadness passes; it is as though a clarion had sounded. The trees flash back the colour note from their trembling leaves. The heather flames with its message, and the white mist flushes into fiery radiance. Now comes the gold, at first in delicate pencils, and later in long sweeping shafts that shoot upwards from behind the distant hills and transfigure the whole face of the dawning day.

It was all a great parable in colour. The grey mystery that followed the dimming of the stars was succeeded by the vision of purple, the promise and prophecy of the yet "unrevealed light." Later came the warlike scarlet, full of the force of expanding life, martial and dominant, banishing the pallors and piercing the glooms with shafts of flame. And then came on the time of gold-achievement, the rayed crown of victory over the night, the shining mantle of the risen day. D. G.

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RAYS AND REFLECTIONS.

My recent references to mediums, especially the professional class, have provoked some comment. Here and there amongst the uninitiated surprise has been expressed that there should be private or amateur mediums. But the fact, of course, is a commonplace amongst experienced Spiritualists. It is the name "medium" which is to blame. It is like the word "Spiritualism"—it carries a very limited meaning to the ordinary person. Many a man in everyday life who has very marked psychic qualities, and unconsciously exercises them in his business affairs, regards a medium as a kind of outlandish creature not altogether sane. To discover that he is himself exercising mediumship might surprise him as much as M. Jourdain, in "Le Bourgeois Gentilhomme," was surprised when he found he had been talking prose all his life without knowing it.

On one point in connection with this subject I find some discerning people are in agreement. That is to say, that in Spiritualism the most disagreeable and repulsive "medium" is the "circulating medium," the "cash nexus"—in short, money. That is the "direful spring of woes unnumbered." The amount of envy, malice and all uncharitableness, the fraud or accusations of fraud, the misery and mischief generally, which has been stirred up by the money question in mediumship is beyond all computation. But it is a necessity of the situation, and we must make the best of it until a more enlightened public sentiment provides for the mediums conditions which will put them beyond the anxieties of earning a livelihood in a competition for which some of them are entirely unfitted.

But there is a good deal of humbug mixed up with the matter. Spiritual gifts, it seems, should be given freely without money and without price. That is an ideal impossible in the world as it is to-day. Here and there it is practised by many self-devoted persons who can afford to do it. But the attitude of some supercilious people on this question reminds me of Sir Joseph Bowley, the purse-proud M.P., in "The Chimes," who sitting with his secretary and the cheque book and cash-box beside him, lectured poor little Trotty Veck on the wickedness of being in debt, pointing out that he (Sir Joseph) always settled his accounts regularly, and that the poverty-stricken little ticket porter cowering before him should follow so excellent an example. There are still amongst us some smug hypocrites, themselves in affluent circumstances, who like to lecture the medium on the iniquity of taking money for his work (instead of getting into debt?).

But, as I have said, it is the name "medium," and its narrow meaning in the popular mind, that is responsible for much of the mischief. No one blames the artist for taking remuneration for his work. Yet he, like many mediums, cannot help feeling a sort of degradation about it, but he has to resign himself to the situation as a harsh necessity. R. L. Stevenson bitterly expressed the sentiment when he spoke of having to fish for a living with his immortal soul!

Many people have been "put off" the investigation of Spiritualism by the absurdities put forward in its name by some of the less intelligent amongst its advocates. That is a commonplace. It is quite clear that some of the so-called occult sciences have suffered in a similar way. I may instance Astrology.

I was reading, for instance, some remarks on astrology as applied to operations on the Stock Exchange. (I should not, by the way, advise anybody to try the experiment.) The writer of the remarks alluded to the fact that when some great financial magnate dies, there is usually a fall in the prices of the stocks of the various undertakings in which he was interested. That is traced to some mysterious astrological connection between him and his companies. All I can say to this is, Fudge! The reason for the fall in the stocks is simply the fear that the loss of his directing mind and the possible change of policy may have a prejudicial effect on the prosperity of his companies. Another reason is the probability that when his estate is divided up, large blocks of his shares will be thrown on to the market and so depress prices. There is nothing more "occult" or "mysterious" about the matter than that.

D. G.

WE HAVE RECEIVED a copy of "The Guardian Angel," a song, the words and music of which are by Olive Linnell, author and composer of "Because of You," a copy of which latter song is also sent to us. Of "The Guardian Angel" it may be stated that the words of the song originally appeared in LIGHT, and this is duly acknowledged. In each case the music is tuneful and well wedded to the words.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable. We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return. We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

SPIRIT CONTROL AND BIBLICAL SPIRITUALISM.

A correspondent observes that spirit control is not mentioned in the Bible. No, neither is the word medium, nor, indeed, other terms which are in current use in psychical investigation. But there are many examples of the same things under other names. We need hardly specify them. They are sufficiently familiar to those who have made any study of Spiritualism in its comparative forms. These will know how close the comparisons are, there being no possible doubt that the Scriptural writers were describing in their own way the same phenomena with which we are so familiar to-day. It is true that we do not find recorded in Scripture any definite instance of messages uttered under immediate control, but we are certainly told of many instances of spiritual beings appearing to the authors of the Bible narratives and giving messages and revelations, and showing them visions of things to come. In some cases the seer is described as in a condition of trance. Then we hear of those to whom the Spirit gave utterance and of speaking in tongues. In short, as we have said, the mere absence of the terminology to which we are accustomed in modern days, is no real objection to the identity of ancient and modern Spiritualism. This, indeed, the critic and sceptic readily acknowledge, for they see that the two are "all of a piece," and base upon the fact the old argument that Spiritualism is the revival of ancient superstitions.

THE SEPARATION OF BODY AND SOUL.

This separation in any complete sense occurs only once, and that is at death, when the last link with earth is

finally severed. When the body is fully mature, Nature begins the preliminaries of the process. At the acme of middle life it is one of gradual detachment. The soul, or spirit body, quietly begins to release its hold on the physical form, the consummation coming at last when, after the severance of many links, the last tie is broken and the spiritual body is free—that is the meaning of death. It passes from the physical form in a state of solution, seen by the clairvoyants as a flowing mist or vapour, and then slowly composes itself into an apparent duplicate of the body it has left—not quite a *replica*, because it is far more refined and reproduces none of the deformities or defects of the material organism. This process of building-up or integration is deeply interesting. There is no immediate stepping forth of a new and complete form from the old physical shell. It emerges in a kind of nebulous way—a diffusion of particles, but every particle is governed by the principle of elective affinity and flies immediately to its appropriate place in the new organism; and when the process is complete the birth—for such it truly is—into the other stage of life is consummated and the spirit world holds one more inhabitant.

ALCHEMY.

The greatest authorities on Alchemy assert that in essence it is a spiritual or occult matter, and is only incidentally related to the production by chemical synthesis of material gold. But, of course, the secret of gaining wealth by manufacturing the precious metal has a tremendous fascination. There have been modern alchemists—there may be even some to-day who with crucible and furnace are endeavouring to arrive at the secret of the transmutation of metals. The present scarcity of the precious metal is perhaps sufficient evidence that the secret has not been discovered. It is certainly difficult to suppose that, if it had, its discoverers would refrain from putting their knowledge to practical account. As regards the alchemists of the past, we have seen it stated that although some of them were inspired by the desire to discover the secret of producing gold, those of a more advanced mind adopted the idea in order to conceal their real objective, which was an inquiry into the secrets of the spiritual world, which in those days was a dangerous practice, inasmuch as it led to suspicions that they were engaged in traffic with infernal powers.

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ANSWERS TO CORRESPONDENTS.

B. M. G. (San Diego).—Your letter of 7th ulto. is received and highly appreciated. The article on the Miracles in Russia to which you refer impressed us in the same way that it appears to have impressed you. The episode suggests exactly such ideas as you relate. They may be speculative, but they seem to us to be a logical inference from the conditions of the time and the interweaving of spiritual forces into material affairs. The future will show whether our theory is the true one. Meanwhile we send you our best wishes for Christmas and the New Year.

HERBERT PRICE (Pretoria).—We have your interesting letter, with much of which we find ourselves in close agreement. Like you we follow the "law of parsimony" in the analysis of causes and are careful not to bring in a remote cause when some phenomenon can be accounted for by one nearer to hand.

B. N. CARTER.—Thank you. It is a notable confirmation, to be added to much similar testimony received.

G. W. F. VAN REEDE (Holland).—We have passed your letter on as desired. Meantime we may tell you that there is a general impression here that there are a great many wealthy people in Germany, none of whom will do anything whatever to assist their own poverty-stricken countrymen, but are content to leave the work of relieving distress to other nations. This is not a spirit which we are disposed to encourage.

J. P. H. (Bristol).—Thank you; we would prefer not to carry the matter further at present: but rather to wait until it has assumed a more definite and evidential shape. Except as to the general idea of an attempt to perfect communication, it is still in a very speculative form.

NEW PUBLICATIONS RECEIVED.

- "Pearson's Magazine." December. (Christmas No.).
 "The Will to Peace." By C. A. F. Rhys Davids, D.Litt., M.A. (T. Fisher Unwin, Ltd., 5s. net.)
 "Modern Spiritualism." By W. H. Evans. The British Spiritualists' Lyceum Union. 3s. net.)
 "The Four Elements." By Eva Martin. Alexander Moring, Ltd., 2s. 6d. net.)

MR. NEIL GOW, son of the editor of LIGHT, and an occasional contributor to its pages, is now Stage-Director at the Garrick Theatre, for Maeterlinck's play, "The Blue Bird," which will be produced there during the Christmas holidays.

ORITARY: MRS. ANNIE BARTLETT.—As we go to press we are informed of the decease of Mrs. Annie Bartlett, the wife of Mr. Sydney Bartlett (late of Coventry). She passed away in her sleep after a brief illness on the 6th inst. at the age of 71, and her mortal remains were cremated at the Anfield Crematorium, Liverpool, on the 10th inst. Mrs. Bartlett will be remembered affectionately by many, especially amongst the mediums, for whom she always showed the greatest kindness. Another nineteen days on earth would have brought her to the 50th anniversary of her wedding. We extend our condolences to her family and her many friends.

SUNDAY'S SOCIETY MEETINGS.

- Lewisham.—Limes Hall, Limes Grove.—Sunday, December 16th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. Ford. Monday Mrs. Maunder. Wednesday, healing circle.
 Croydon.—Harewood Hall, 96, High-street.—December 16th, 11 and 6.30, Mr. Percy Scholey.
 Brighton.—Mighell-street Hall.—December 16th, 11 and 6.30, service; 3, Lyceum. Wednesday, December 19th, 8, service.
 Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—December 16th, 11, open circle; 6.30, Mrs. Podmore. Wednesday 7.30, service at 55, Station-road.
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—December 16th, 7, Mr. H. J. Carpenter. December 20th, 8, Mr. T. Austin.
 Shepherd's Bush.—73, Becklow-road.—December 16th, 7, service. Thursday, December 20th, 8, service.
 Peckham.—Lausanne-road.—December 16th, 7, Mr. H. W. Engholm. Thursday, 8.15, Mrs. E. Clements.
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, December 16th, 11, Mr. Coffin; 7, Mrs. A. Jamrach. Wednesday, December 19th, 8, Mme. Clare O'Hadley.
 Working Spiritualist Church, Ann-street.—December 16th, 11 and 6.30, Mrs. Paulet. Thursday, December 20th, 6.30, Mrs. Harvey.
 Central.—144, High Holborn.—December 14th, 7.30, Mrs. Edey. December 16th, 7, Mrs. Gladys Davies.
 St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, December 16th, 6.30, Mr. and Mrs. Couitts. Wednesday, December 19th, 8, service.
 St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. December 16th, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR DECEMBER.

DATE.	TIME	TOWN OR DISTRICT.	HALL	LOCAL ORGANISERS.
Dec. 17	7.45	Aberdeen	Town Hall	A. M. Duncan, 29, Union Terrace, Aberdeen.
" 18	7.45	Dundee	Foresters' Hall	D. Urquhart, 3, Cardeen Street, Dundee.
" 19	7.45	Stirling	Lessrs Albert Hall, Dumbarton Rd.	J. M. Clark, 1, Forth Street, Alloa
" 20	7.45	Glasgow	Camachie Institute, Eastern Rd.	J. T. Bouner, 23, Rhind-muir Ave., Ballyost, near Glasgow.

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

MR. HEWAT MCKENZIE informs us that the article that appeared in "Truth" of 30th November regarding his investigation of the work of the "Masked Medium," and his relations with her manager, Mr. Selbit, is grossly untrue and entirely without foundation, and that he has instructed his solicitor to deal therewith.

"PSIQUIS," the monthly review published by the Spiritualist Society of Cuba, contains the announcement of a College of Universal Morality, which is under the supervision of the Beneficent Section of the Cuban Society. It includes a department of primary and secondary instruction for girls and boys, a class for Lay instruction, and a night school for adults. It is pleasant to see that the educational side of the psychic movement is receiving attention in this excellent way.

EXHIBITION OF SPIRIT PHOTOGRAPHS.—The Garscadden collection of spirit photographs will be on exhibition daily from December 17th to 19th at the Church of the Spirit, Croydon, Harewood Hall, 96, High-street. At a successful exhibition held of these remarkable photographs a week ago at Limes Hall, Limes Grove, Lewisham, Mr. H. W. Engholm was prevented on the opening day from giving his promised address on the subject of spirit photography. Having now recovered, Mr. Engholm has promised to give a brief lecture on the subject on Monday, December 17th, at 8 o'clock, on the occasion of the opening of the exhibition at Croydon. On December 31st and until January 5th these photographs will be on exhibition at Southampton under the auspices of the Spiritualist Society there.

WIRELESS MESSAGES FROM THE DEAD.

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ALL MEETINGS ARE SUSPENDED FOR THE CHRISTMAS VACATION.

THE LIBRARY and OFFICES will be closed from Friday evening, December 21st, until the morning of Thursday, December 27th.

THE SPRING SESSION, of which full particulars will be announced early in the New Year, will re-commence on January 24th, 1924, with a *Conversazione*.

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"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,241.—VOL. XLIII. [Registered as] SATURDAY, DECEMBER 22, 1923. [a Newspaper.] PRICE FOURPENCE.

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NOTES BY THE WAY.

BE near through life and death,
As in that holiest night
Of hope and joy and faith—
O clear and shining light!
—MRS. HEMANS ("A Christmas Carol").

GHOSTS AND RATIONALISTS.

Long years ago—"it was about the time of Yule"—when we were discussing with a Rationalist the existence of ghosts—whether "Christmas ghosts" or otherwise—he pointed one of his arguments against the reality of spirits with a quotation from Algernon Charles Swinburne. It was from "The Garden of Proserpine," and we knew the lines well, although attaching no particular significance to them. The poet thanks the gods,

"That no life lives for ever"

and that

"Dead men rise up never."

It is arguable that Swinburne, the perfect metrical artist, was thinking merely of this mortal life—this "body of death." And if he wasn't it is of no consequence, in view of the facts as we know them. "As if the soul, that very fiery particle, would let itself be snuffed out by a"—poetical quotation! And "dead men rise up never?" Well, in one sense they don't. If the dead rose up in any physical sense we should be in a parlous state. We should be as scared as Mr. James Douglas in his séance investigations if haply the "sheeted dead" went about to "squeak and gibber in the streets of"—London. It would be heart-rending.

THE CHANGE OF VIEW.

It is strange indeed that even some poets and literary men cannot separate the idea of spirits from the cold remains of mortality in tomb and charnel-house. We must let them alone till they come to a better mind. Meanwhile here is the Yule festival upon us again, and once more the subject of Christmas ghosts is in the air. Not so much as it used to be, for the

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old-time ghost with its "odours of churchyard mould" is nearly out of date. We are at a transition time. Before long we shall know the complete change. Christmas-tide, with its great idea of "re-union," will include the recognition of friends and families on both sides of the border. The "ghost" will be hailed as a man and brother—he will become as the "affable familiar ghost" of Shakespeare's lines; nay, more—a radiant presence, a visitor from fields of light, more living than the sprightliest amongst us, and doubtless moved to mirth, that we poor shadowy creatures should ever have shuddered at his visits and spoken of him fearfully as a grisly phantom, a spectre from the tomb!

* * * * *
"AFTER DEATH — ?"

Many of us are watching with interest the gyrations of Mr. James Douglas in his dealings with the problem of human survival. His changes of attitude prompt a comparison with Proteus himself. One hopes that it may not be said of him at last that the more he changes the more he is the same; but that in the end he will be able to give a decisive verdict and abide by it. It will certainly disappoint his many admirers if he has again to leave the question in doubt. The "man in the street" (who is not such a fool as he is supposed to be) is getting a little tired of those oracular statements which leave the question in the air. Mr. Douglas has been writing attractively on the subject of the Script supposed to have come from Oscar Wilde. He remarks that "Some literary people declare that it is unlike Wilde, others that it is like Wilde." Of course it has been that way with all subjects ever since the world began. It has been the same in Spiritualism ever since we have known it. Some say it proves a life after death, and others say it does nothing of the sort. The moral is that one must not pay too much attention to "authorities" but study the matter for oneself, at first-hand if possible. In its present aspect, Spiritualism is too new a matter to have attained the position of other subjects which are popularly accepted without the necessity of individual study and examination to verify the statements made by the experts. Moreover, it is to be remembered that, with few exceptions, the "authorities" who pronounce against the reality of Spiritualism are persons who have never given it any careful study. They are quite often people who are mentally ill-equipped for arriving at definite conclusions about any matter. Fortunately the facts we present are proof against slap-dash verdicts and off-hand judgments. They have been described as preposterous, improbable, even impossible. But they contrive somehow to be true.

BEYOND the night no withered rose
Shall mock the later bud that blows,
Nor lily blossom e'er shall blight,
But all shall gleam more pure and white
Than starlight on the Arctic snows.
Sigh not when daylight dimmer grows,
And life a turbid river flows.
For all is sweetness, all is light.
Beyond the night!

THE VALE OWEN SCRIPT AND SPIRITUAL COUNTERPOISE.

BY A. J. WOOD.

Equilibrium, in mechanics, is commonly defined as the balance between two forces. So long as a body is maintained in equilibrium it may move freely within its limits, but once the balance is disturbed, new factors arise which may affect it for good or ill. The earth moves freely in its orbit, regularly performing its seasonal functions, owing to the equilibrium maintained by two opposing forces. If one force acted more strongly than the other, then these same functions would undergo disturbance, the nature of which we can only surmise.

But there are other forces besides the mechanical. These forces are under the influence of a certain equilibrium, and although well known, are somewhat more difficult to appraise. The Great War, for instance, has upset the balance of many things, both moral and spiritual; whilst in the matter of foreign exchanges, the disturbed equilibrium is having disastrous effects of a world-wide nature.

Man, as a microcosm, or little world, is, so far as his action as a spiritual being is concerned, also kept in equilibrium by the balance of two forces, good and evil; but, as a free-willed creature, his actions are not determined by mechanical laws, but by moral and spiritual laws; so that he has the power, if so inclined, to upset that balance—and often does so. If he inclines *voluntarily* towards evil, then pull the good nerve as strongly, it is powerless to hold him; and vice versa. If either force operated independently to overcome his resistance, then he would, *ipso facto*, cease to be a free-willed being, and become a mere automaton, moving simply as the forces external to himself dictated.

Turning now to the Vale Owen Script, which has called forth the above observations, there is a certain statement made therein by "Ariel" in which he uses the word "counterpoises." He is referring to certain evil spirits, and his words are:—

There be great and powerful beings of Darkness who are the counterpoises of the Archangels and principalities and thrones of light.

No doubt many readers of these words would ask themselves in what sense "counterpoises" was used, and why such a thing should exist in the other life. They would have liked to know the practical bearings of such a statement; and I can imagine many perplexing thoughts arising in consequence of thinking it over. It is the aim of this paper to try and afford some little assistance to a clear understanding of the above problem, so far as it affects man as a spiritual being. By the terms "principalities" and "thrones of light," we may understand all those angelic spheres and societies of varying degrees and powers of which Heaven consists, and where the "Light" or Truth is, indeed "enthroned." The whole Heavens themselves are called the "Throne" of God, and a throne is the symbol of government and power.

So far as the Script itself is concerned, there does not appear to be any further reference to this subject of "counterpoises," nor is any explanation given as to their nature and significance. This is rather to be regretted, though in speculative moments I have often wondered whether those who were primarily responsible for these communications were not aware of the fact that answers to many of the problems they raise were already within reach; and that freedom should be left to readers to discover them for themselves by the use of their own intelligence, rather than stultify it by too clear a revelation of things which a little diligent research might bring to light. That this is not such an unreasonable supposition as may at first sight appear, is evident from the Script itself. For instance, "Ariel" says, very significantly, on one occasion:—

It is not our business to impart much which men can learn by the powers they possess. If we did so, then the benefit derived from your earth schooling would be materially lessened; and that is why we are careful to give you just as much as will help you onward without neutralising the good effect of individual and collective effort.

"Ariel" also, has spoken to somewhat similar effect in the following passage:—

When messages are given from these spheres to your own we are always under this limitation, namely, that we must not do your thinking for you.

However, whether my speculative fancies have any real foundation or not, the fact remains that, so far as I have

been able to discover in my search for a clue to this problem of "counterpoises," Swedenborg is the only writer who affords us any explanation, and a very interesting one it is. It shows in a clear and rational way how man's free-poise of good and evil, and incidentally affords us a glimpse of the working of spiritual dynamics of a truly stupendous and unexpected character.

What then, are these "counterpoises"? Man, as all Spiritualists are aware, is, while a denizen of this world, also an inhabitant of the next, by virtue of his Spiritual nature. That sphere or region of the next world with which he is in contact, is midway between the realms of Light and Darkness, and is commonly called the "world of spirits" in order to distinguish it from the higher and lower spheres—Heaven and Hell. While in the natural world man is, according to the law of Spiritual affinity, always closely associated with spirits of a like nature with himself, both good and evil. He is not conscious in this plane of the extent of this association. If he were, his free-will would be destroyed to that extent. Moreover, there are heights and depths in his nature of which he remains more or less in ignorance until circumstances reveal them to him, often to his own surprise, and sometimes, con- sideration. Even when he passes over to the "other side" these associates are not always, or all, immediately visible to him, unless, or until, those states emerge from within him, which make their presence visible to him. There are many incidents recorded in the Script which illustrate this peculiar law of the world of spirits. The reason is, that it is not so much thoughts which conjoin spirit with spirit, as love and affections (or their opposites) for it is in these that the main power of attraction lies, and which are the bases of the law of affinity. It is by his affections that man is, at bottom, governed and led, for they constitute his very life. Everyone knows what it is to have love or evil thoughts enter into one's mind, thoughts which one is by no means desirous of entertaining, and which are, in fact, "uninvited guests." Their cause?—those unworthy spirits who are associated with man by the law of affinity, and who, being in similar affections to himself, their spheres "flow in," and excite his own, and give rise to thoughts corresponding with those affections. The occasion may be from without; but the cause is from within. If he dismisses such thoughts, they can form no part of his own proper self, for only those which he entertains willingly become incorporated into his body spiritual, and eventually form part and parcel of his affectional nature or real self. Resistance to them drives their causes farther away and allows the better spirits to approach nearer, and influence him from their spheres in an opposite direction. And so man is "counterpoised" between these two forces, and has, by his faculty of free-will, the power of moving the balance, either in his favour or against it. But through these spirits he is in touch with much more powerful forces, as we shall see.

The philosophy of spiritual counterpoise is thus explained by Swedenborg. He points out first of all that unless there were equilibrium between all things, nothing could effectually exist, because there would be neither action nor reaction without it, for equilibrium "is the balance between two forces, one of which acts, and the other reacts." And he says:—

In the natural world, that which acts, and that which reacts, is called force and also endeavour or effort; but in the spiritual world, life or will. Life in that world is a living force, and will is a living endeavour or effort, and their equilibrium is called freedom. Spiritual equilibrium or freedom therefore exists and subsists by good acting on one part, and evil re-acting on the other; or by evil acting on one part, and good reacting on the other part. Spiritual equilibrium is the balance between good and evil.

Further he tells us:—

There is a perpetual equilibrium between heaven and hell. The world of spirits is in equilibrium because every man enters that world immediately after death, and is kept there in a state similar to that in which he was in the natural world; but this would not be possible unless the most exact equilibrium prevailed there; for the quality of all spirits is ascertained by their being placed in a state of liberty like that in which they lived in the world.

There would be no equilibrium unless the Lord ruled both the heavens and the hells; and if there were no equilibrium, neither heaven nor hell could exist. Every rational man can be convinced of this, because if there

were a preponderance on one part, and no resistance on the other, both must perish.

The equilibrium between the heavens and the hells is increased or diminished according to the number of spirits who enter them, which amounts to many thousands daily; but to know and perceive which way the balance inclines, and to regulate and equalize it with perfect exactness, is not in the power of any angel, but of the Lord alone.

Swedenborg describes how this equilibrium is maintained. He tells us that the various societies of heaven and hell are so orderly arranged according to the genera and species respectively of good and evil that every society of heaven is balanced by a society of Hell, i. e., by a society whose evil is the opposite, or perverted form of good in which that heavenly society is principled.

Here then we have the explanation of "Arnel's" reference to "counterpoises," and, from what we have just been reading, we see what a wonderful work of Providence and Power this matter of spiritual equilibrium is; and how upon the balance being maintained between these truly dynamic spiritual forces, man's whole life, liberty, and freewill depend.

The question naturally arises, how is the balance preserved if there should be a preponderance of evil spirits in any one society at any time over its opposite good in the heavens? This is brought about by restraints of various kinds, of which Swedenborg instances the following:—

Some have reference to a closer communication and conjunction of one society, or several societies with others. Some to the ejection of superfluous infernal spirits into wildernesses. Others to the translation of some of those spirits from one hell to another. Some to the concealing of certain hells under denser and grosser coverings, and also to the letting of them down to greater depths; not to mention other means, including those which are provided in the heavens which are over the hells (in short) the Lord alone provides that there shall be an equilibrium of good and evil everywhere, and therefore between heaven and hell; because the safety of all in heaven and on earth is founded in that equilibrium.

Those, therefore, who imagine that creation having once been effected, the Lord had nothing further to do but to sit upon a throne dispensing mercy and justice, are greatly mistaken in their notions of Divine activities. When Christ said, "My father worketh hitherto, and I work," He was giving utterance to a truth, the depth of which not one of us will ever be able to fathom.

I will conclude this article with another extract from Swedenborg, which will be of interest to all those who have read the Vale Owen messages, and who may recall the fact that the communicators speak of their mission to the earth as having been planned by those higher in power and authority than themselves. They were the links, as it were, between Vale Owen and those higher societies of which they were the "messengers."

The seer points out that man is not directly conjoined either with Heaven or Hell, but mediately so by means of spirits in the world of spirits. He then goes on to say:—

A few words concerning those spirits who are adjoined to man may be useful. An entire society may have communication with another society, or with any individual, wheresoever he may be, by means of a spirit sent forth from that society, and such a spirit is called "the subject of many." It is the same with regard to man's conjunction with societies in heaven, or in hell, by spirits who are joined to him in the world of spirits.

Happy then is the man who, if only for a brief period, has been visited by a "subject of many" from the Higher Realms!

CHRISTMAS SONGS.

Outside, the trees are stark and bare; and the moody skies are heavy and grey with rain; the gusty wind sings in a sibilant voice, songs of forgotten years woven of human destinies: frail, slender songs, solemn or gay or sad, just as our hearts interpret.

Inside, the chairs are drawn close to the countless hearths, and human songs, merry and loud, shut out those other songs travelled from lonely fields and desolate wastes, where the poor wisp of withered grass warms with dry, harsh tongues their songs of remembrance. These are the melodies, burning and infinite, that are heard by mothers and widowed wives, and little fatherless ones, twined in and out of the laughter and merriment and genial comfort.

They are empty chairs—so they say—where the fire burns bright: here in our pleasant England, and in alien homes where the festival is kept. But the eyes of our dull, insensitive flesh are dim, and we are but scarcely aware of the radiant visitants who come to keep the feast of the lonely Christ, at the familiar boards with those whom they have loved: full of the same warmth and tenderness that marked them in their earth sojournings. So are we linked, the living, and they who have passed, in the close bond of the charity, and peace and remembrance of Christmastide.

Erna Kwert.

ODE ON THE NIGHT OF CHRISTMAS.

I.

Blest Evening, Hail!
While shadows throng athwart the azure pale
We dream of searchers wise,
Who watchful, watched of yore with patient eyes
Till o'er the dying tints of fading skies
Night, night, thrice welcome, drew her dusky veil,
And once more hastening, eager to obey
The starry flame
That ever, brilliant, with the darkness came.
Lo! they beheld it pause upon its way!
Then they rejoiced with joy exceeding great,
Knowing at last, at last, before them lay
The hour supreme,
For which, content, they wandered desolate,
And held in light esteem
Vigils laborious and terrors lone
Of deserts grim and savage tracts unknown,
Because above them ever steadfast shone
The promise of the wondrous gliding gleam,
The Vision and the Dream.
And while, with purest love and reverence,
They recognize, in loyal homage bended,
The Infant Monarch at His mother's breast,
By maiden arms defended,
And by the gentle beasts of toil attended,
They feel in their own tireless quest
The yearnings of Humanity expressed,
And in their Hope immense
The boundless Hope of all the Ages comprehended,
Hail, Evening blest!

II.

Hail, solemn night!
So, even so, above the lonely void
Sphere on resplendent sphere
Remote, immutable, clear,
In countless lines of loveliness bedight
Dawned in the deep vault of the Infinite,
Thought wakes with those who watched their flocks of old,
Darkness and shadows vague, wherein might loom
The concrete shape of gloom,
Silence and soundless spaces, where seems to brood
The soul of Solitude.
Anon a stir, a wandering breath, a cold
Uncertain wind, a faint translucent mist,
A billowy cloud by growing brightness kissed,
That circling swift
Gathers itself to substance, The dim air
Gleams luminous, the nebulous vapours lift,
Where shades of midnight were
Breaks forth a marvellous light,
For lo! a fair
Ethereal Presence, white,
Floating serene above the silent eard
Sheds round about the glory of the Lord!
Dread moment! Hush mysteriously broken
By consolation sweet: "Fear not, I bring
Good tidings of great joy for all mankind!"
O thoughts of God, alien to mortal mind!
O Love's high love! O scorn of worldly worth!
The Christ, the King,
A homeless babe of poor, unenvied birth,
The manger-cradle, piteous pledge of death,
His royal token!
Yea, at the sign, by lips angelic spoken,
Softer than speed effulgent shafts of morning
For the glad day's adorning,
A multitude of shining ones, behold,
Flashed far on ravelled ring
Strike quivering chords divine from harps of gold,
And while the rolling wave of rapture thrills
The quiet of the hills,
By angel-choirs, whose myriad voices ring
In swelling harmonies untold,
Through Heaven's vast dome the deathless song is rolled
"Glory to God, Peace and Goodwill on earth!"
Secret sublime, to simple learners taught!
Not as our thoughts His thought,
Nor ours His ways!
On eyes that guileless, lift a lowly gaze
From paths despised, where travel tiring feet,
On these alone celestial splendours blaze!
He hath put down the mighty from their seat
And hath to endless days
Exalted high the humble and the meek,
Whose timid glance may seek
The shimmering tracks and dazzling vistas bright
Where Angels and Archangels sweep in soaring flight!
Hail, solemn night!

GERTRUDE E. MERRITT-SMAY.

Seattle, Washington, U.S.A.

CAN THE DEAD SPEAK TO US?

BY A NEWSPAPER MAN.

Thanks to the kind assistance of the Editors of LIGHT, I was enabled quite recently to be present at a sitting at which Mrs. Roberts Johnson, the well-known Direct Voice medium, was the central figure.

I had sought an opportunity of this kind in order to gain some first-hand seance-room experience in confirmation, or otherwise, of the position I had reached, as the result of an extended course of reading and a careful weighing of evidence. And, while this position involved the conviction on my part that it can be scientifically proved, here and now, that personality survives bodily death, it was upon this vitally important and fundamental question, that I was anxious to have further and practical enlightenment. For I venture to say that no one can study impartially, as I have done, the *magnum opus* of F. W. H. Myers, with its wealth of illustrative incident culled from the records of the S.P.R., the researches and reasoned conclusions of scientists such as Flammarion, Maeterlinck, Schrenk-Notzing, Geley, Sir William Crookes, Sir William Barrett, Dr. Crawford, and Sir Oliver Lodge, together with the testimony of mediums of such standing as the Rev. William Stainton Moses and Mrs. Piper, and remain satisfied with a neutral or merely open-minded attitude towards this grave question, which had been my position for many years. Having once set foot on this path of investigation, I have found that there is positively no halting-place.

Let me therefore tell of some of the things that happened at this sitting with Mrs. Johnson, and, setting aside a natural reluctance to speak of private matters, let me in the public interest, also describe one incident that was personal to myself.

Including the medium, we numbered, I think, eleven persons. One other, besides myself, was present at the invitation of the Editors of LIGHT, while most of the others were, I believe, friends of Sir Arthur Conan Doyle and Lady Doyle, who were themselves among the sitters. A few minutes spent in introductions to Mrs. Johnson preceded our arranging ourselves in a circle, in the central space of which stood an aluminium trumpet with its wide end downwards upon the carpet. The electric light was extinguished and the room was in complete darkness. We were not required to join hands, nor, to my surprise, was Mrs. Johnson entranced. Instead she sat around just like the rest of us and took charge of a gramophone, with one record of a bright military band piece of music, and joined in light conversation all through the evening as a means of avoiding dull intervals and of keeping the proceedings from flagging. Presently Mrs. Johnson asked if any spirits were present and enquired particularly by name for one "David." Whereupon there came, apparently from the centre of the circle, an affirmative answer and a continued conversation in so sonorous a voice and in so marked a Scotch accent as to startle one by its high-spirited loudness and promptness. This voice was, I learned later, that of David Duguid, himself a noted medium when he lived on earth some sixteen years ago. I mention this because David was particularly *en rapport* with Mrs. Johnson and was most wishful throughout the evening to do her bidding whenever possible. David told us that, as there was around him on the spirit plane a queue of people waiting for the opportunity of communicating, he had taken charge of matters, and, in answering our various questions, he showed himself ever ready to make the sitting both interesting and edifying. With David I and one or two others soon felt ourselves conversationally quite at ease. He brought forward several friends and relations to Lady Doyle and other persons in the circle, and the spoken messages of these communicators, heard quite distinctly by us all, were duly noted and acknowledged by those for whom they were more particularly intended. Being myself desirous of receiving some such communication, I made bold to ask David if he would bring to speak to me some of my people who had passed beyond the veil. The answer was that he was not sure that he could do so, but he would try. Some further communications to other sitters occupied a few minutes when I was tapped lightly three times on the hand by what I took to be the wide end of the trumpet—a signal which, it had been explained, would be given for the attention of the particular sitter concerned. Then, as it seemed to me, from the trumpet-mouth at about ten inches from my face, a voice, which only for a moment or two rose above a loud whisper, spoke to me the words, "Your father"; then, a moment later, and in a slightly different tone, "This is Hannah," and yet again, after another short interval, "I'm Sarah." Now, as I was then, and am still, a perfect stranger to everyone in the room, and as I had had no conversation at any time either with my fellow-

sitters or anyone outside about my relations, my surprise at being thus addressed by two sisters (not to mention my paternal parent), who have been dead, ten, fifteen to twenty years, may be readily imagined. This manifestation was on so weak a scale that I had to be content with the intimation that it could not be further sustained. But David had promised to try, and had, thus far, succeeded. What was I to think of this, my share of the personal happenings?

Besides bringing into the circle many communicating voices of contrasted timbre and style of utterance whose messages, often of quite considerable length, were regarded as veridical, David enlivened the proceedings by singing "Should auld acquaintance be forgot?" in clear tones, and in so inspiring a style that the company felt that they could not do less than join in the chorus, above which the soloist's voice could always be distinguished.

Two other prominent communicators, of a personality quite different from David's, manifested. One was a Lancashire lad (Joe, by name) whose native dialect was of so pronounced a kind as to have obscured much of his conversation to many of the sitters. He told us that he had been a soldier, and that he was killed in France during the war. From his conversation one gathered that he was a cheery and high-spirited young fellow, proud of his native town of Bolton, and proud, too, of his parentage and upbringing. Being a Lancashire man myself, to me Joe addressed much of his light-hearted raillery. "Bowton," he thought, "was th' only bit o' England as mattered!" Answering in the affirmative his enquiry as to whether I had "ever bin to Blackpool," he proceeded to tell us a funny story anent this favourite holiday resort of Lancashire's hard-working people. "I was out on th' sands one toime," he said, "when a chap wi' a donkey kept bothering me. At last I could na' stan' it any longer, so I sez to him, 'How much?' 'Sixpence' was the reply, so I sed, 'Well, lap it up, I tak' it.'" At this I laughed heartily, but to the others in the circle, who were mostly south country people, the story told in this way, required some education. Joe, too, did his share in brightening up the proceedings. His song, "A Lassie fra Lancashire," was so heartily sung that again we were constrained to join in the chorus.

The other principal communicator was of the workman class, an electrical engineer, with whom several of us had some instructive conversation about life conditions in the spirit-world. Asked whether there was any prospect of our being sometime able to establish broadcasting connection with his side of the veil, Billy (that was his name) said that many minds over there were engaged on the problem and that they had great hopes of ultimately solving it. Being fond of mechanics, Billy had a penchant for clock-mending, and Sir Arthur Conan Doyle was able to say that Billy had set going at his house several clocks that needed attention. Further, Billy promised there and then to pay Sir Arthur another visit and see to some other clocks which he knew required putting in going order.

It is difficult, without making this account too long, to give an adequate idea of the variety of incident, the interesting conversations, and the liveliness which characterised the intercourse of the sitters and the manifested voices. Nor can I do justice to the untiring efforts Mrs. Johnson made to keep the phenomena up to what she regarded as a maximum strength. At first I listened to the different voices that her mediumship called into being with the thought of ventriloquism and possible confederacy—nay, even actual impersonation—strongly in my mind. But I soon put aside these ideas as an explanation. Ventriloquism and rehearsed confederate acting would have had to be on an altogether impossible scale to explain the complexity of the various occurrences, for it had to be remembered that at times there were several voices, including Mrs. Johnson's, heard simultaneously in quite a medley of word-play. Then there is the personality of the medium to be considered. I reckon myself pretty expert in reading a face and in sizing up intellectuality, and I feel bound to say that Mrs. Johnson's countenance—the expression of eyes and mouth especially—completely reassured me on the score of her honesty and sincerity. No; I, for one, am convinced that what happened at this sitting cannot be explained by any reference to fraud or charlatanism.

H. B.

BOURNEMOUTH SPIRITUALIST CHURCH.—It is announced that a monthly magazine will be issued in connection with the above Church, the first number to be published at 4d. on New Year's Day, 1924. The Editor is Mrs. Lennose Kay, 16, Bath-road, Bournemouth.

SOME JOURNALISTIC INQUIRIES.

To the Editor of LIGHT.

SIR,—There is in the United States a medium of the above name whose curious speciality is that in her presence cards show messages, written in ink, these messages purporting to be supernormal. I met Mrs. Stewart for a few moments in my hotel at Cleveland, but I had no time to go into her case. I gave her a letter however, to Mr. Bird, of the "Scientific American," because his committee had run dry of material, and he had begged me to send on anything which I might encounter in my travels. I was not in a position to sponsor her in any way. I give this explanation as the "Sunday Express" has published my photograph in connection with an account of the case, with the obvious intention of endeavouring to give the impression that I was a credulous person. Let me say once for all, here and now, that since I took up this movement seven years ago, amid all the thousands of statements which I have made, by pen or by tongue, I have never once been proved guilty of any inaccuracy as to fact, save in the case of one misquotation. I am compelled to make this point clear as sensational journalists continually endeavour to misrepresent the facts, as in this instance with which I am now dealing.

Mrs. Stewart went eight hundred miles to New York, and was examined by the Committee, who now proclaim her to be an impostor. This may be so, and it is hard for one at a distance to give due weight to every point. But I have examined the Committee's statement, I have received an account from Mrs. Stewart's husband—author of an excellent booklet upon St. Paul—and I retain a strong impression that Spiritualists should be slow in accepting the theory of guilt which Mr. Bird has advanced. The Hope case should be a warning to us not to turn upon a medium until we are very sure of the facts.

Let us take the story as built up by Mr. Bird, and see if we can construct any sort of reasonable and probable sequence of events. Mrs. Stewart met a sub-committee at the offices of the paper. A packet of blank cards was given her. She obtained no results. According to her own account the office was noisy, tobacco-laden, and altogether unsuitable for psychic experiment. She arranged to come again.

But already she had done, according to Mr. Bird's theory, a most desperate thing. She had extracted and carried off five of the blank cards. It was clever of her to do this with several pairs of sharp eyes watching every movement. It was also desperate since clearly it was probable that the cards would be missed. However, we will suppose that the prosecution is right, and that she did this remarkable feat. Mr. Bird says five cards were short. The possibility of an original miscout is not entertained.

What would Mrs. Stewart now do with the five cards? Obviously she would write messages upon them, and then at the next sitting reintroduce them with the same dexterity with which she had abstracted them. That is surely clear. But the Bird theory is complex and incomprehensible. According to this she went round to stationers' shops to have the cards matched. So far as I can learn no stationer has been named who can corroborate this. It is mere assertion on the part of the prosecution, and is senseless from the point of view of Mrs. Stewart.

Let us grant it, however. Mrs. Stewart has now five cards ready for the next séance. The Committee, if they are really sure that five cards were missing, must be sure she has them on her. They have only to search her and to find them. But they do not find them. The sitting proceeds and has no result. If she really had the cards, what did she take them for, save to use them? But she does not use them, and again protests that the surroundings are unpsychic. This happens yet a second time. Mr. Bird's excuse is that he had made a minute mark upon the cards of the pack so as to detect those she added. He thinks she may have seen this mark. She was, indeed a clever woman if she could detect the tiny prick of a needle. But if she did so, is it not clear that she would have realised that her theft had been discovered, that the game was up, and that she had best make some excuse and return home? That is obviously what a fraudulent person would have done.

What did she actually do? She proposed that the next sitting should be in a better-lighted place—in the open air of a garden. A strange choice for a sleight-of-hand expert to make. She arrived at this rendezvous. She was stripped of all her clothes by a Committee of ladies, some at least of whom had presumably been informed that it was certain, according to the knowledge of the Committee, that she had five cards upon her. Nothing was found. She was then brought into the garden. She had a dozen people around her, and a cinema camera working. Under these conditions she produced five written messages. One of them was signed by William James, and, according to the Stewarts, when it was shown, Mr. Bird exclaimed, "that is Professor James' own signature." Another was from a man who was supposed to be alive. On inquiry it was found that he had recently died. These results were given to the Press by the Committee at the time as being true results so far as they could see.

What occurred afterwards to alter their opinion? Mr. Bird says that they were found to be on cards which did

not belong to the pack. But in that case the whole story of the abstraction of cards, in the first instance, becomes senseless. Why should cards be abstracted if other cards were to be used? But did these cards really differ from the others? Mr. Bird says he measured them with a fine instrument and there was a minute difference. The Stewarts claim that a man of science has since measured a similar pack and that these minute diversities were found in it. Then, Mr. Bird talks of shade of colour. But how slight this must have been if it was not detected in the garden! If an occult process is really applied to a card, who can say how far it might effect some delicate shade of colouring?

Mrs. Stewart was allowed to depart with the full belief that she had satisfied the tests. It was only when she was eight hundred miles away that she was proclaimed to be a fraud. I hear and can readily believe that this was a great shock to her, and that her health suffered severely in consequence. The report was, according to the papers, accompanied by jeering words from Mr. Bird about her already reckoning upon the five hundred pounds, as, it seems to me, she had a good right to do. This five hundred pounds really poisons the whole investigation, for granting, as I willingly do, that Mr. Bird is an honourable man, it is an abuse of words to say that a verdict is impartial if it will cost the judge five hundred pounds to give it.

These are the circumstances so far as I can gather them at this distance. It was a trial with a prosecution, and no counsel for the defence, since there is no Spiritualist upon the Committee. The fact that many thousands of people, some of whom were surely as capable as these judges, have tested and fully endorsed Mrs. Stewart's strange alleged powers must surely be taken into account in considering the case. Is it to be supposed that she always extracted and afterwards substituted cards? One fact stands out clearly, if Mr. Bird is right; Mrs. Stewart is the champion prestidigitateur of the world. Her feat, before a camera and twelve witnesses, after a bodily search, surely must eclipse the fame of every conjurer.

I have slowly and painfully been forced to the conclusion that none of these newspaper inquiries are honest or useful. They are not carried out to find truth, but they are carried out to disprove truth at any cost. This is done by accentuating all the cons and ignoring all the pros. I spent time and trouble showing Mr. James Douglas round, and all that I taught him is to impose freak tests on the celestial spheres, and to declare that unless they condescend to answer them the obsession of Spiritualism—that is the considered results of men like Lodge, Barrett, Crookes, Lombroso and Wallace—will have passed away for ever. There is a point where want of proportion seems to me to verge upon megalomania. I have helped inquirers also like Mr. Sidney Moseley, who assured me in private that he was really a Spiritualist, and so obtained my assistance, after which he publicly denied that he was one. I had been warned against such men, and I find now that my more generous view was a mistaken one. I abjure it for ever. It is time which will prove our cause—time, and that radical love and instinct for truth which lie in the hearts of the mass of mankind. Time will also prove to those who have misrepresented us that they are playing with fire, and that a misuse of their responsibilities will most certainly bring a very terrible reckoning in its train. They are not judging the Unseen. The Unseen is judging them.

Yours, etc.,

ARTHUR CONAN DOYLE.

THE LATE MR. J. A. FRANCE.

The Rev. Charles L. Tweedale (Weston Vicarage, Otley) writes:—

As one who knew Mr. France personally and enjoyed the privilege of his friendship for years, may I add my tribute to his memory and endorse all that Sir Arthur Conan Doyle has so happily said? The cause of Spiritual truth has lost a whole-hearted friend, who was ever ready to forward it by word and deed, while the extraordinary alertness of his mind and his gracious presence made up a charming personality whom to know was to love.

He took the keenest interest in my book, "Man's Survival After Death," and was full of plans for furthering its usefulness and circulation. His passing was a triumph over the fear of death and the materialism of this world. Conscious to the last, he was brave, steadfast, and happy. For him death had been robbed of its sting and the grave of its victory.

ENGLISH MEDIUMSHIP.

Mr. Stanley De Brath writes:—

Would the gentleman who has recently stated in LIGHT that there are as good mediums in England as on the Continent be so kind as to mention, either in your columns or by letter to me to your care, the name and address of a medium who can reproduce Kluski's materialisations? An enquirer who regards this as conclusive, if true, but needs ocular demonstration, has asked me for such evidence. I am, unfortunately, rather out of touch with practical mediumship at the present time.

LOVE AND WISDOM: DIVINE AND HUMAN.

A STUDY OF ETERNAL PRINCIPLES.

BY W. BUIST PICKEN.

Of words in common use there are perhaps not two more needing exposition than those forming the title of this study.

Love is regarded as it is represented in works of fiction, and even in the philosophy such as that of Santayana; whilst with thinkers like Schopenhauer, and materialists of the lower orders generally, there is little or no specific distinction between love and lust. Wisdom, in the vernacular, is commonly a superfine sagacity. Of course the readers of *LIGHT* are familiar with purer and more expanded conceptions than those just indicated, Swedenborg's teaching on the subject having been frequently set forth in these pages, wherein the spiritual aspects of things have throughout the history of this journal engaged attention.

The Harmonial exposition of Love and Wisdom extends through many volumes of the Harmonial Philosophy, but one of these, "The Teacher," in the section on Individual and Social Culture, in this exposition offers to the world an invaluable contribution towards the welfare and happiness of humanity. It begins:—

Individual harmony is essential to family harmony; family harmony is essential to social harmony; social harmony is essential to national harmony; and national harmony is essential to universal harmony among the nations of the earth. . . . Inasmuch as national, social, and individual harmony is dependent upon the essential condition of the soul and the degree of harmonious perfection to which it has attained, it is indispensable to such general harmony that the natural attractions and powers of the soul should be correctly apprehended, and stimulated to cultivation.

Materialistic philosophy being incompetent to explain the nature and properties of the soul, and the Harmonial Philosophy having organised in itself the essentials of all preceding philosophies, the analysis of mind in the latter system of thought is a natural and progressive necessity of individual and social culture. This philosophy "interiorly depends upon immutable principles, upon Intuition, upon Wisdom, and outwardly upon Nature for its confirmation to the senses."

The divine and immortal essence of the soul is Love; its passive faculty is Will; the governing and harmonising power is Wisdom.

THE LOVE PRINCIPLES.

Understanding Love, in *ordine ad universum*, to be universal Spiritual Energy, we find that just as energy in physics takes a series of type-forms in mechanical, chemical, electrical and other forces, so does spiritual energy manifest in type-forms of spiritual force namely:—

- | | | |
|------------------|--------------------|--------------------|
| 1. SELF-LOVE. | 3. PARENTAL-LOVE. | 5. FILIAL-LOVE. |
| 2. CONJUGAL-LOVE | 4. FRATERNAL-LOVE. | 6. UNIVERSAL-LOVE. |

These six type-forms of Love are modes of spiritual motion, of one Actuating Principle.

In like manner Wisdom, the Infinite Governing Principle, may be psychologically analysed as white light can be prismatically analysed into the colour-scheme of the rainbow, producing sub-forms of Wisdom correspondent to the sub-forms of Love, namely:—

- | | | |
|-------------|------------|----------------|
| 1. USE. | 3. POWER. | 5. ASPIRATION. |
| 2. JUSTICE. | 4. BEAUTY. | 6. HARMONY. |

The developmental order of both series is marked by the number of each form. They act in pairs: Self-Love with Use, Conjugal-Love with Justice, Parental-Love with Power, and so on; also in combinations varied amazingly by the Principle of Polarity, which regulates all positive, passive, negative relations.

Science has defined Love as Life. Harmonially, Love is the primal cause of all things, physical and spiritual, because it is the Universal Actuating Principle. It is the Soul of Deity, from which was created the outer structure of the Universe: "Everything, according to its capacity, is a receptacle of Love—is moved, sustained, enlivened by Love—and there is nothing that Love does not penetrate. Love is the life of the Deity, and is universally disseminated and diffused through all things."

Science has not yet defined Wisdom; but a scientific definition of it is practicable, although Wisdom is ultra-scientific. As Love is Life and Light, Wisdom is the

Principle of Order and Form, signifying organisation, arrangement, co-ordination, correlation, adaptation of means to end.

Wisdom is the divine director of Love, the regal regulator of Will, lord of Creation: "Love is only the life of things; Will is the means employed to obtain a desired end; but Wisdom is the order, beauty, harmony, and perfection of them all."

Intellectual, moral, and spiritual definitions of Love and Wisdom may be deduced from the following abbreviated exegesis of the Harmonial forms of Love and Wisdom constituting the human spirit.

SELF-LOVE.

This form of Love is beautifully initiated in every well-born infant, whose life at first is wholly and purely for self. It is the foundation of individuality, which it protects, perpetuates, perfects. Self-culture, self-investigation, self-harmonisation are expressions of it as natural as self-preservation and self-gratification. All the senses are at first requisitioned to serve merely personal ends, and unguided by Wisdom, Self-Love is liable to many serious excesses: "But the rudimental condition—the infant stage of spiritual development—is ever characterised by selfish, limited, and impulsive demands. . . . Soon, however, self-exertions are found to be only half-exertions, and self-happiness only half-happiness." There follows "a deep consciousness of half-existence, of incompleteness, a need of something beyond the sphere of mere self-hood and self-efforts." Here, then, Self-Love expands into another and higher form—into

CONJUGAL-LOVE.

This mode of Love spontaneously reveals the internal affinities and native relations that subsist between the male and female principles universally; a true marriage is its earliest desire.

Reciprocal attachments, dependencies, gratifications, beneficences, are powerfully demanded—not limited to sex unions, but extending to ideas, truths, occupations, everything that seems to promise happiness.

Unguarded by Wisdom, Conjugal-Love may rush to extremes with many sad consequences. In normal action, conjugal compulsion leads to a unity that ensures perpetuation of the race, and another form of Love is developed—

PARENTAL-LOVE.

"Still the circle of self expands, and new self-hoods are the results of this expansion." Parental-Love, however, is not satisfied with possession of children; it reaches far into the mental world: "Facts, doctrines, opinions, sentiments, poetry, truth, ideas, and everything which the mind is capable of bringing forth, or giving birth to, is vitalised and fostered tenderly by the parental element."

To parents the world is much richer than before parentage, their sympathies and powers expanding into social combinations that developed—

FRATERNAL-LOVE.

Fuller and more altruistic, this form of Love includes not only other selves as individuals but other families in its radius of action, widening with international forms to inclusion of the whole human race and all subordinate forms of life: "Gentleness, kindness, tenderness, charitableness, religious solicitude, and political movements, are the characteristics of the fraternal element. This Love impresses individuals with their native inter-dependence and common helpfulness. The development of Love is now easily seen to be a dual-process of individualisation and unification (concurrent differentiation and integration), exemplifying the living "contradiction" of Nature as opposed to the dead contradiction of obsolete scholasticism.

Unguided by Wisdom, this love may run into many excesses and inequalities. Arts, sciences, philosophies, ideas, doctrines, occupations, amusements, are all objects of Fraternal-Love, which with spiritual expansion takes a more exalted form in

FILIAL-LOVE.

A love of fathers and mother; of every kind—physical, social, national, religious. This love "prompts the individual to fix his attention and bestow his affections

upon the positive and superior in everything and everywhere—to place them upon the good or great, upon the majestic, the spiritual, the impressive, upon the Divine and the Deity. . . . It gives rise to a love of truth for truth's sake, good for good's sake, and to all noble aspirations." This is the Love that finds God in all things, that opens the mind to things unseen and eternal, poising the soul to actual influences of intelligences invisible.

"Worship of Authority, of Truth, and Good, and Deity, is the natural tendency of the Filial element." But even while "the spirit is delighting and refreshing itself" with the unfoldings of this powerful Love, it is not perfectly satisfied. The soul feels the separateness or difference between each Love or Desire, and its gratification. "Self-Love is measured by Self; Conjugal is measured by Conjugal; Parental by Parental; Fraternal by Fraternal; Filial by Filial-Love; and each has a circle of action and desire wherein it finds its gratification; but there is some wider circle, there is still more room for expansion, and this is the final desire of the spirit—the desire for Perfect Liberty. Filial-Love is therefore unfolded into another form."

UNIVERSAL-LOVE,

which reveals a universal sympathy, a universal dependence, a universal liberty, and a universal relationship. This Love is indescribable, hardly to be comprehended, "is the mainspring of eternal progression," and discloses the Oneness of all things.

It is to be clearly understood that we have been considering the actuating loves or elements of the spirit in their true, unperverted form of development and mode of manifestation. They are, however, susceptible of two pathological, or disorderly, modes of action—the extreme and the inverted, which are beyond the divine ordinance, belong to the region of human infirmity, and are not within the scope of this article. We turn now to the exegesis of Wisdom.

THE WISDOM PRINCIPLES.

The first attribute of Wisdom is USE. It is central and fundamental, presiding over the realm of Utility, directing us consciously to employ everything in reference to the personal and common good, unconsciously to universal ends of the original design. Bringing us into immediate practical contact with the material world, guarding Self-Love as parent guards child, it leads to discovery of the properties of physical things, their varied values, relations, and so forth. The physical organisation requires nourishment: Use teaches us to cultivate the earth, instructs us how to make grain, fruits and animals grow. It suggests to us the construction of machinery, directing the work, regulates our tastes, oversees the operations of the senses, is pragmatic in everything.

"Thus it is seen that Self-Love desires gratification merely because this delights; and that Use gratifies because such gratification cultivates the individual and renders happiness pure. . . . The Esthetic Philosophy of Schiller is based wholly upon Utility; and the sublimest philosophy with which the world was ever made acquainted takes Use for its centre and foundation. . . . All sciences grow out of this attribute." From Use is unfolded

JUSTICE,

the masculine counterpart of Conjugal-Love. Its mission is to weigh and balance all spontaneous attachments, fix natural relations, and preserve the equilibrium of things. It defines relations, unions, and reciprocations; is the arbiter of true marriage; it judges relations, positions, associations, causes and effects, correspondences, discriminates between the seeming and the actual.

"With the Deity Justice is both means and end in the elaboration of the material and spiritual Universe. . . . It demonstrates true religion to consist in Self-Justice, Fraternal-Justice, and Universal-Justice." In the material universe it is the operations of this attribute of Infinite Wisdom that enable the astronomer to perform wonders of prediction as to time and place of sidereal events—eclipses, conjunctions, etc. From Justice proceeds

POWER,

a more perfect manifestation of Justice, the guardian of Paternal-Love, imparting serene capacity to elaborate and execute the designs of Use and Right—ultimately to expand into the sublime silence of omnipotency."

This attribute teaches us to take proper cognizance of motive-forces, and how to use them. It is in correlation with mechanisms such as the screw, the lever, the weight, the centripetal and centrifugal forces, which are physical instruments for the materialising of interior conceptions: "Use informs of Utility; Justice informs of Right; and Power executes their united designs." The sphere of Power is measured by the radius of Parental-Love, every thought and affection energised by it: "The spirit is capable, by its Power, of subduing itself and the various creations beneath it in nature. A magnetic influence proceeds from the human spirit, which is adequate to the fulfilment of every design instituted by the preceding attributes."

The human world is now in transition from a cycle governed by Power to one that will be dominated by the higher attribute of Wisdom—

BEAUTY.

In order that anything may be of its kind perfectly beautiful it must harmoniously manifest Use, Justice, and Power, according to its natural grade, with something added continuously higher. Beauty is the constant companion of Fraternal Love, guarding it against defect, excess, or misdirection, and diffuses its refining influence through all below it.

"In the scientific, philosophical, moral, social, national and spiritual spheres of companionship and human interest, the presiding judge is the sublime attribute Beauty. Its mission is to make everything Beautiful, because it is locally and generally useful, just and powerful." From this attribute comes

ASPIRATION,

a more perfect form and higher manifestation of Beauty, the exalted companion of Filial-Love. This constituent of Wisdom establishes the pre-eminence of intrinsic worth in everything, and the supremacy of mind over matter, bringing the spirit into direct touch with the metaphysical world. It determines what is essentially good, great, divine: "True self-dignity, self-esteem, self-reliance, self-possession, are the legitimate fruits of this noble portion of Reason." Aspiration, when harmonially developed, is in positive correlation to the infinite and eternal, convincing sceptical intellect that refinement and expansion have no limitation: "It is the fertile source of energy, enterprise, emulation, and all human efforts to good, and yearnings for communion with God. Filial-Love inspires such efforts, but Aspiration gives them form, due position and emence. . . . Personal dignity and actual greatness must necessarily be proportionate to the degree of development to which this high attribute of Reason has attained. If it is in its incipient stage—as in the savage—its efforts and enterprises will manifest the ignorance of savagism. If in the barbaric stage of growth, its manifestation will testify of barbarism. But in the well-developed spirit its noble form and wise deportment will testify" of

HARMONY,

the most perfect form, the highest of all the attributes of Wisdom, and the guardian of Universal-Love. This expression of Wisdom is not merely the sum of its described attributes; it signifies the progressive integration of all those attributes in the proportion requisite to their consummation in divine Harmony—to the unfolding of a useful, a just, a powerful, an aspiring and a Harmonious Individual and Society.

Universal-Love gives the human mind its boundless desires and divine individuality, with every interior motive-force: Harmony contains every principle of formation, protection, direction, destiny.

In the perfectly developed mind it presides over every motion of all the forms of Love and the sub-forms of Wisdom, relative to the material and the spiritual: "Over flavours, odours, sounds, colours, objects, and sensations of every kind that the soul desires and demands . . . over the entire Soul; over families, over societies, over nations, and over the Universe."

Harmony reveals infinite Law and Order. Self-Love and Use in themselves have of necessity relatively little altruistic law or rule of action; but Conjugal-Love and Justice reveal laws of congeniality and fitness not for self only; Power discloses law of executiveness and enforcement; Beauty formulates law of lovely form and function; Aspiration leads to law of endless refinement, progression, expansion; and Harmony unrolls laws of individual dependence, reciprocation, capacity, position, destiny, happiness.

Of old a great and good Teacher remarked that as a tree is known by its fruit, so are men and doctrines known: By their fruits ye shall know them.

What, then, are the fruits of the great and good modern Teacher's exposition of Love and Wisdom that we have been briefly considering? He tabulates them for us thus:—

THE HARMONIOUS MIND.

1. GERM.	2. FORM.	3. FRUITS.
Self-Love.	Use.	Individuality.
Conjugal-Love.	Justice.	Marriage.
Parental-Love.	Power.	Offspring.
Fraternal-Love.	Beauty.	Socialism.*
Filial-Love.	Aspiration.	Elevation.
Universal-Love.	Harmony.	Happiness.

LIGHT AND ITS PSYCHICAL ANALOGIES.

On Thursday evening, 13th inst. Mr. Geo. E. Browne delivered a lengthy address under the above title, with lantern illustrations, to the members and friends of the London Spiritualist Alliance, Mr. H. Ernest Hunt presiding. In view of the pressure on our space we are unable at the moment to give any account of what was a deeply interesting lecture, but hope to present a report in a later issue.

* By "Socialism" is not meant the present sectarian forms of it, but simply a Harmonial Society.

LIGHT,

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THE HOLLY BOUGH.

"We've been a-straddlin' along through troubles and trialments and afflictions, hanging out our phials by the cold streams o' Babylon, and not gittin' nothin' in 'em."

We take that quotation from a delightful book dealing with village life on the coast of Maine. It was part of the address given by a melancholy Elder at a Sunday service at the "Meeting House," at which the primitive folk were assembled. We select it partly for its humour, and partly for its inappropriateness. It is quite inapplicable to the career of our movement during the year now nearly run. Even if it fitted our case we should not labour the point. We should remember the sweet compulsions of this season, "so hallowed and so gracious." We should remember how all through the past it was always Christmas that "told the merriest tale."

There are "trialments and afflictions" enough and to spare—the political situation, the industrial situation, the "crisis." The "noise without" is rather suggestive of the mingled harmonies of steam syrens and hired mourners.

Let us be deaf to it, and forget it for a little space. It will do no harm. None of us will be a penny the worse.

The holly-bough is a good exchange for the cypress and the weeping-willow—the holly with its glossy leaves, sharp-spined against the enemies of Joy; its scarlet berries shining valorously against the dark background of the winter haze—the holly which is at its brightest in the gloomy time of the year.

The Christmas Rose has its beauties, but its delicate form and hue rather suggests the Ideal. The holly is robust; it is nearer to the realities of the material state. It represents fortitude as well as festivity; it is vigour with vivacity. It mingles the martial with the saturnine. Its red and green are the fairy colours. Let it be our badge to-day.

Of old it had a particular significance in relation to Nature spirits—the elves and pixies of wood and meadow. Later, with the coming of the Christian dispensation, it became the *Holy Tree*.

As our good news speeds and spreads, and the Christmas re-union is coming to mean the reunion of a larger circle, and to take in those who reach hands to us from the other shore, the holly-bough may still hold high place, freighted with the memories of old-time and lustrous with the promise of the new.

It can carry its message to humanity in mortal guise and the humanity that has passed beyond it.

"Ye who have nourished sadness,
Estranged from hope and gladness,
In this fast fading year;
Ye with o'er-burdened mind
Made aliens from your kind,
Come gather here.

Let not the useless sorrow
Pursue your night and morrow;
If e'er you hoped, hope now.
Take heart, uncloud your faces,
And join in our embraces
Under the Holly Bough!"

So may it be, and the good custom grow, that it shall become at last more than the mark of a special season of the year, but shall, expanding, bring us to the time when we may, in that sense at least, keep Christmastide the whole year through.

CHRISTMAS BELLS.

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good-will to men.

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!"

—LONGFELLOW.

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THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

If one can judge by surface values the festival of Christmas each year grows more and more a secular and less a religious one. Christmas cards this year almost entirely ignore the historical event at Bethlehem, either in picture or verse. The cards of greeting show pictorial representations of pretty scenes, pretty faces and humorous illustrations. The King and Queen and the Royal Family have issued Christmas cards depicting incidents in English history. The old time Christmas card of the scene in the manger, the Shepherds and the Angel chorus, and the visit of Magi seems to be extinct. In New York, so we read, Christmastide has been heralded in with a public declaration by the Rev. Doctor Leighton Parks, rector of St. Bartholomew's, the most fashionable church in that city, to the effect that he and other divines deny the virgin birth. The air is full of heresy trials, and yet underlying this froth and seeming avoidance of referring to the origin of the great home festival, the true spirit of Christmas is abroad. The Brotherhood of man is a principle which rises to the surface of our everyday exteriors at this season. Our duty to our neighbour is, after all, all that matters. It is the essence of every great religion. Strip the orthodox Christian faith of all its trappings, and there you find the principle that the founder of that faith endeavoured to instil, and is continually striving to instil in the hearts of the people of this planet. If the Spirit of Christmas became our daily companion the Kingdom of Heaven would soon be our dwelling place on earth, and peace and goodwill to all men a daily reality. Let us keep alive the traditions of the past, by all means, providing they show us our bounden duty to our brethren, and thereby make for spirituality within us. But the traditions that make for sect hatred, dissension and religious wars, let us, as Spiritualists, obliterate these things for ever in our recognition of the Fatherhood of God and the Brotherhood of Man. Keep alive for all time the Spirit of Christmas, and try our utmost to follow in the footsteps of our Elder Brother, the observance of Whose natal day stimulates us to emulate His great example and put into practice the one commandment that dispenses all others: "Love one another."

In the last of a series of articles on "After Death," Mr. James Douglas has, according to his statement in the "Sunday Express" last Sunday, found himself face to face with what he calls "an Unfathomable Mystery." Yet he hopes it may yet be solved to his satisfaction by offering the instrument, invented by M. Grassi, called a Cryptograph, to those he calls dead to send him a message in a code that only this machine can decipher. We are not quite sure that our friends on the other side are standing, cap in hand, waiting to be tested by Mr. Douglas, nor are we sure that should by chance someone accept this test challenge beyond the veil that Mr. Douglas will not attempt to explain it away. However, he seems to have put all his eggs into the Cryptograph, for he writes:—

On the other hand, if the Cryptograph test should absolutely fail, mankind would be delivered from the obsession of Spiritualism. It could fall back on the realities of religious experience. It could find rest and consolation in faith. It may be that the order and governance of the universe are based on faith. It may be that life here is wisely and mercifully isolated from life in the other world. That is my provisional hypothesis. I have found nothing during my inquiry which justifies me in abandoning it. Faith holds the field! And the age of faith is at hand.

It may be that Mr. Douglas will sit before his Cryptograph, waiting and waiting for a sign, as the years roll by. In the meantime, the world around him will have proved to its entire satisfaction that communication with those beyond the veil is an accomplished fact, and perchance, when Mr. Douglas himself arrives in the great beyond, he will still sit before the Cryptograph trying and trying to get a coded message through to his comrades on the "Sunday Express." There he will sit for eternity unless he awakens to the fact that the only way to a human consciousness is through contact with the spirit of man.

The "Daily Express," in its issue for December 13th, reports:—

M. Camille Flammarion, the French astronomer, has collected facts which he intends to publish shortly, about 5,600 haunted houses. Some of the houses are in Paris. One of these, in the Rue des Noyers, had to be destroyed as no one could live in it on account of the violence of the noises which occurred every night. In spite of a strict watch by police, the noises continued until the house was pulled down. M. Flammarion describes the strange confusion in a chateau, where every

night a large body was heard, slowly descending the stairs, step by step. Wires were stretched across the stairs, but were not disturbed. No explanation of these phenomena is supplied by the savant, but he says: "We must think that nature, animate and inanimate, is not circumscribed by the visible universe. We who do not yet understand even the nature of man must admit that there may be living beings of a different type and of extremely varied intelligence in the invisible world, as we know there are in the visible world."

Miss Lind-af-Hageby, in the course of an address, given by her in the Torquay Town Hall, on Tuesday of last week, said: "Spiritualism during the last ten years had been concerned with what was called super-physiology. At materialisation séances they had seen a strange vapour come out of the body of such mediums and gradually take the form, perhaps of the head or even of the whole body." She proceeded to describe an experience which she had at such a séance in London twenty-three years ago, when the medium was a man named Williams, who was now dead, and when a circle of friends sat around a table holding hands. "Suddenly there appeared in the middle on the table," she said, "a white light like a luminous mist. It seemed to turn round and round and something was forming within the circle. It was first nebulous and afterwards took before my eyes a solid form. It became clear as the head and shoulders of my brother, who had died a few years before. I saw every pore of the skin, his eyebrows, blue eyes, his nose, and the beard on his chin, looking like he did when I saw him on his death-bed. He talked to me in Swedish, which the rest did not understand, and gave me certain messages which only he could have given, dealing with my future life, and the truth of them has been borne home again and again. Afterward the face all melted away again, and finally there was nothing there."

Mr. A. J. Wood, whose contributions are well-known to our readers, contributes an interesting article in the December issue of "The New Church Herald," a journal devoted principally to the activities of Swedenborgianism. In the course of his article, which is entitled "A Phase of Infant Education in the After Life," Mr. Wood writes:—

How many of my readers are acquainted with what are called the "Vale Owen Messages" I do not know, but those who are, are not unaware that, though there are some things therein a New Churchman does not see eye to eye with, there are, on the other hand, many which he knows are in perfect agreement with Swedenborg's revelations of the After-life. Whether these "Messages" are, as is claimed, veritable, if not verifiable communications from beyond the Veil, we may all agree that they contain much that is true and beautiful; and if all such writings were of like nature, but little exception could be taken to them.

The Rev. Vale Owen's own account of how they came to be written is simple and straightforward enough. They were *not* written automatically; that is to say, his hand was under no outside control; and the words written came, he says, direct from the communicating mind to his own; and often doubts and questions were answered before he could formulate them into words.

However, leaving the question of origin aside, the point I wish to make here is, that they seem to throw some little light upon our present problem; or, at least, lend support to my solution of it. One of the communicators, claiming to be Mr. Vale Owen's own mother, refers to children and their education in the other life, and especially to those who have died in infancy. She says that part of their training, as they grow up, consists in their being taken into those spheres nearer to earth, so that what they have lacked of certain experiences through being cut off so early in their earth-life may be made good. Now this is a strange, not to say curious statement, in view of something Swedenborg says in his "Spiritual Diary," and to which I shall refer in a moment. What this particular training or experience consists of, the communicator does not state; but since it takes place in a spiritual state, and for a spiritual purpose, and is, moreover, a temporary descent from a heavenly one, we may take it, I think, that it consists, in part, of these progressing souls being "let into" those evils which they had received hereditarily, and which had hitherto lain dormant through absence of the necessary stimuli to call them forth. The communicator states further, that only when it is safe for them to go into this lower sphere is it permitted and then under proper guardianship. Now it is rather a remarkable thing that Swedenborg, in his "Spiritual Diary," speaks of this lack of earth experience of infants, and of the necessity for it being made good; for infants, he says, "have not formed any intellectual mind, or any nature through instruction, and this has to be remedied in the other life." Many things, he adds, might be said concerning this matter, "but up to the present time these things are not so fully revealed to me that I can speak of them from experience." (S.D. 168).

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

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

(Continued from page 794.)

THE FIRST MOMENTS OF THE "PASSING," AS IN DROWSY DREAM-CONDITION.

I wrote in the first Message of the first moments of the "passing over" and awakening, as in drowsy dream-condition, indistinct, and disassociated in, dream-substance and texture. And also that to each such soul there comes the gradual awakening, the stimulation of spirit-vision and spirit-hearing, and the spirit-consciousness of perfumes like those of delicate wild-flowers (I cannot express this better to the mortal!); the visualisation of the earth-creations, but of spiritual essence, of mountain and valley, trees and flowers, and swaying grasses over vast extent of spiritual planes. And much more I have told the mortal.

VITAL REALITY OF SPIRIT LIFE.

And all of these are seen here with the spiritual eye, and the sounds reach us through our spiritual hearing. They are real to us. They exist. They reach our spirit-consciousness. They unfold in importance, as we progress. We absorb. We create. We love. We are helpful. We aspire. We are happy in the glory and serenity of celestial happiness. We reach high places and our spiritual arms are ever-reaching. And yet we do not exist in space. Our senses and faculties are spiritualised. The dross has fallen away, and only the pure gold of spirit remains. A grain of mortal sand occupies space, and so also do mortal worlds and world-systems. A grain of spirit-sand exists as spirit-essence, occupies no space; and so neither do the spirit-places in their infinitude of systems. I have explained in this Writing that the future existence of the mortal, after he leaves his mortal-home, is a state of consciousness. But it is one of reality, of pulsating vitality, enveloped in serenity, of seeing and feeling and hearing, intensified and glorified in its possibility and actuality.

"IT WILL BE A PLACE AS REAL TO HIM AS A NEW AND HITHERTO UNKNOWN COUNTRY.

I come to you again to continue this inspirational Writing, which does not come through your consciousness or volition, but only through your actively guided fingers, with me, writing through you in revelation. So as more and more are unfolded to me, will this Message, and the more that may evolve (I do not know whether others may come. I sense this, but I do not know!) be given to the earth-mortal. From what I have written in these letters, immediately preceding this one, the earth-man may know (if he will receive, and throw away, with vigorous will-action, his defined creeds and former beliefs, as one tosses to the winds the torn bits of paper-shreds) the condition and state of these blessed places of celestial life and living. So to the spirit-soul a new and higher spiritual plane, to which he has progressed, will mean a new unfolding spirit-consciousness that will exist to him in reality, sensed and experienced by his mental and emotional ego. It will be a place to him as real as a new and hitherto unknown country, where the earth-man may journey in his earth-life, and where new delights and new interests continually stimulate and unfold. The man of earth, in a strange land, reverts in mind frequently in reminiscence and memory to the place and scenes of earlier happiness, his place of childhood and early home, where first impressions are deeply lined for those first days of careless and receptive life-happiness.

THE "HOMESICKNESS" OF HEAVEN IS FOR THE FUTURE, AND NOT PAST CONDITIONS.

The spirit-soul who has passed from one spirit-plane to another does not crave the existence of his former spirit-plane. He only reaches with his wealth of spirit-aspersion for the still higher places to him of unfolding love. The home-sickness of heaven, for the spirit-soul, is his craving for the state of finality of his highest possibility and highest spiritual plane. He reaches upward and does not look backward to his place of more elementary living.

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He does not forget, however, those spirit-identities that were with him on lower spiritual-planes, and may not yet have passed to his own plane. It may be the especial flower is still but the bud, whose petals are not yet unfolding to the necessary consummation for the plane on which he now is.

"THE SPIRIT-SOUL DOES NOT HAVE 'WINGS.'"

The spirit-soul of highest consummation of any spirit-plane, the one that has reached its culmination of development of this plane and is about to unfold his spiritual wings and enter the higher consciousness of a higher plane, will know all of the inner life of all spirit-creations on that plane he is about to leave. (I use "spiritual wings" as a symbol. The earth-man is wrong! The spirit-soul does not have "wings," as he is depicted in man's earth-art.) We appear, we appear (and I repeat this) in visualisation as we were on the earth-plane. The garment? I hear you ask! It is a spiritual garment of spiritual-essence. Substance does not exist.

THE SPIRIT-SOUL SENSES FUTURE HIGHER CONDITIONS.

To one who is still evolving on the plane which he leaves, as one soon to be clothed in richer apparel, only so much will be revealed as his development will make possible. So what is hidden to a spirit-identity will later be unfolded, first in his progressive and gradual development on his own plane, and sequentially, by a similar process, in his spirit-evolution through many higher planes. I will, however, reiterate this idea: While the positive enlightenment and knowledge of any spirit-soul depends upon his degree of spirit-development, his power of sensing future higher conditions, by what the earth-man may call intuition, is of keen and acute fineness, the earth-trait corresponding to such as a dim reminiscence.

NO RETROGRESSION IN SPIRIT-PLACES.

There is no retrogression in these places. I have told you this. On mortal worlds there is exaltation at one time, and then moments of lassitude and depression and discouragement; like the game the children play, "see-saw," they call it, now up, now down. But here, in the spirit-planes, each moment of consciousness (again I use the earth-term) is in juxtaposition to the next moment of consciousness, which is ever more joyful to us. The growth of the mortal is unevenly seen by him. We, of the spirit-places, realise constantly and unceasingly our progression and accomplishment.

SPIRIT-TASKS NOT GIVEN BY DICTATE.

I hear your question of spirit-tasks and duties! No, these are not given to us as are the earth duties, by dictate. (It is difficult!) The earth-man recognises his own system of action; a system founded on obedience to authority, which evolves from the beginning of early childhood through the systems of education; through the constraint of early professional life or that of affairs, when the youth leaves the playground for the workshop; and so through the anxieties of maturer years of family; and so on to the uncertainties of old age of the mortal man (that time of fearfulness of quagmires, that will engulf him suddenly, although the thoughtless and the prosperous ones are walking nearby along flowered paths!).

THE MORTAL WITH TIME-MEASUREMENT IN HAND.

I will write further of the spirit-conditions of the plane on which I exist, and the further exaltation of the spirit-life in the higher planes. There does not come to spirit-consciousness unrest and the feeling that the duties of action and what leads to progress must be consummated in a given time, as this appears on the earth and other mortal planes. I have said the mortal is constantly waiting and planning and feverishly anxious in action, with the time-measurement in hand, one task following another with eager haste, one task overlapping another, as the pack of cardboards falls and overlaps, each card showing but a part of itself, crowding each other and jostling, and so concealing exact dimension and what may be on their faces.

(To be continued.)

UNCANNY HAPPENINGS IN NEW GUINEA.

A CASE OF HAUNTING.

A correspondent sends us the following extracts from "Some Experiences of a New Guinea Resident Magistrate," by C. A. W. Monckton:—

I was sitting at the table, writing a long dispatch which engaged all my attention; my table was in the middle of the room and on my right and left hand respectively there were two doors, one opening to the front and the other to the back verandah of the house; both doors were closed and fastened with ordinary wooden latches, which could not possibly open of their own accord as a spring might do; the floor of the room in which I was, was made of heavy teak-wood boards, nailed down; the floor of the verandah being constructed of lathes of palms, laced together with native string. As I wrote, I became conscious that both doors were wide open and—hardly thinking what I was doing—got up, closed them both and went on writing; a few minutes later, I heard footsteps upon the coral path leading up to the house; they came across the squeaky palm verandah, my door opened and—as I raised my eyes from my dispatch—the other door opened, and they passed across the verandah and down again on the coral. I paid very little attention to this at first, having my mind full of the subject about which I was writing, but half thought either Poruma or Giorgi, both of whom were in the kitchen, had passed through the room; however, I again rose and absent-mindedly shut both doors for the second time.

Some time later, once again the footsteps came crash, crash, on the coral, squeak, squeak, on the verandah. Again my door opened and the squeak changed to the tramp of booted feet on the boarded floor; as I looked to see who it was, the tramp passed close behind my chair and across the room to the door, which opened. Then again the tramp changed to the squeak, and the squeak to the crash on the coral. I was by this time getting very puzzled, but, after a little thought decided my imagination was playing me tricks, and that I had not really closed the doors when I thought I had. I made certain, however, that I did close them this time, and went on with my work again. Once more the whole thing was repeated, only this time I rose from the table, took my lamp in my hand, and gazed hard at the places on the floor from which the sound came but could see nothing.

Then I went to the verandah and yelled for Giorgi and Poruma. "Who is playing tricks here?" I asked in a rage. Before Poruma could answer, again came the sound of footsteps through my room. "I did not know that you had anyone with you," said Poruma in surprise as he heard the steps. "I have no one with me, but somebody keeps opening my door and walking about," I replied. "I want him caught." "No one would dare come into the Government compound and play tricks on the R.M.," said Poruma, "unless he were mad." I was by this time thoroughly angry. "Giorgi, go to the guard-house, send up the gate-keeper and all the men there; then go to the jail and send Manigugu (the jailer) and all his warders; then send to the 'Siai' [a Government ship in the harbour] for her men; I mean to get to the bottom of all this fooling." The gate-keeper arrived, and swore he had locked the gate at ten o'clock, that no other than Government people had passed through before that hour; that since then, until Giorgi went for him, he had been sitting on his verandah with some friends, and nobody could have passed without his knowledge. Then came the men from the jail and the "Siai," and I told them some scoundrel had been playing tricks upon me and I wanted him caught.

First they searched the house, not a big job, as there were only three rooms, furnished with Spartan simplicity; that being completed, I placed four men with lanterns under the house which was raised on piles four feet from the ground; at the back and sides I stationed others, until it was impossible for a mouse to have entered that house unseen. Then again I searched the house myself; after which Poruma, Giorgi and I shut the doors of my room and sat inside. Exactly the same thing occurred once more; through that line of men came footsteps through my room, in precisely the same manner came the tramp of a heavily booted man, then on to the palm verandah where—in the now brilliant illumination—we could see the depression at the spots from which the sound came, as though a man were stepping there. "Well, what do you make of it?" I asked my men. "No man living could have passed unseen," was the answer; "it's either the spirit of a dead man or a devil." "Spirit of dead man or devil, it's all one to me," I remarked; "if it's taken a fancy to prance through my room, it can do so alone; shift my things off to the Siai for the night."

The following day I sought out Armit. "Do you know anything about spooks?" I asked; "because something of this nature has taken a fancy to Moreton's house." "Moreton once or twice hinted at something of the sort," said Armit, "but he would never speak out; I will come and spend the night with you and we will investigate." Armit came, but nothing out of the ordinary occurred; nor did

I ever hear of it afterwards, and before a year had elapsed the house had been pulled down. When Moreton returned, I related my experience to him, and he then told me that one night, when he was sleeping in his hammock, he was awakened by footsteps such as I have described, and upon his calling angrily to demand who was making the racket, his hammock was violently banged against the wall. "I didn't care to say anything about it," he said, "as I was alone at the time, and didn't want to be laughed at."

I have told this story for what it is worth; I leave my readers who are interested in the occult or psychical research to form what opinion they choose; all I can say is that the story, as I have related it, is absolutely true.

A TIMELY PREMONITION.

We had a fine, clear, starry night and the whole camp of tired men settled down for a comfortable rest. Bushimai slept under my hammock. An hour before dawn I awoke in a jumpy state of nerves and called to Bushimai but got no reply. More and more jumpy I got out of my hammock, buckled on my belts and revolver and, taking my rifle, walked out through the sleeping camp to the sentries; as I did so I met Bushimai walking slowly backwards and forwards with his axe on his shoulder. "Why don't you sleep?" I asked him. "I felt danger in my sleep," he answered. "Did you, too?" "Yes," I replied, "I fear I don't know what." We both walked towards the sentries and met the sergeant. "Sergeant, why are you not asleep?" I asked, "the corporal is in charge of the sentries." "I cannot sleep, Sir," he answered, "I awoke feeling trouble; I should like to turn out the men, but there is no reason." Bushimai, the Sergeant, and I waited until dawn, roosting round a small fire, and watching the different men being relieved by a puzzled corporal; then yawning we went to bed again.

Later, I learnt the Maisina had heard I was camped at the mouth of the Laku a few hours before and had flung three separate bodies of men upon it just before dawn, only to find my expiring fires. Had we been in that camp, I am convinced they would have smashed us, as we should have been taken by surprise. I leave it, however, to the psychologist to say why an attack upon a vacated camp should affect the nerves of men four miles distant, and why it should only affect the nerves of three men out of over one hundred.

HAUNTED HOUSES.

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see; nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.

We have no title deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

These perturbations, this perpetual jar
Of earthly wants and aspirations high,
Come from the influence of an unseen star,
An undiscovered planet in our sky.

And as the moon from some dark gate of cloud
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd
Into the real of mystery and night.—

So from the world of spirits there descends
A bridge of light, connecting it with this.
O'er whose unsteady floor, that sways and bends,
Wander our thoughts above the dark abyss.

—LUNG FELLOW.

"THE ONE WAY."

EXTRACTS FROM A NOTABLE BOOK.

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

"The experience of automatic writing is an absolutely extraordinary one. No one who has been through it can question the certainty of a control outside themselves. Yet I have become convinced that the control (I have to use this term, though I don't like it) never touches the pencil. I feel sure that the contact between the amanuensis and the control can be wholly spiritual, and that though it may be only psychic it is never material."

"One element in automatic writing that is tremendously convincing, to the person who receives it, is the way that the pencil crosses out both verbal mistakes and whole sentences. There are statements in this book that I would not dare make in my own person. Some of these are in complete accordance with my own personal and private belief or interpretation of the truth of God as I understand it, yet I should hesitate a long time before I published them on my own authority. Others are utterly beyond my knowledge, and I have felt great awe and question as I have perceived my hand writing them out, and many times I have feared, lest what I was writing was not true or was touching some profound question, that has long puzzled sages."

"This matter of automatic writing is far older than you suppose; it is no new thing. It probably accounts for much, in fact perhaps for nearly all, of what we call inspired literature."

"The message which comes to you in this book is addressed first and foremost to those, my old pupils and friends, to whom a message from me will come with greater force than if it came without my name attached to it. I therefore begin—I—William James, late professor of psychology at Harvard University, Cambridge, Mass., U.S.A., am sending you this message. While I was on earth—alive, as you call it—I thought that I knew a lot, but now that I have begun to learn a very little I see that I failed to know what is in truth about the most essential thing of all—namely, you cannot prove by your intellect those things which can be proved only by life."

"There is only one way in which it can be done; that is by living it out in your daily life."

"We who have passed through that, which you call death, are ten thousand times more *alive* than we were upon earth; we have all the powers that we then had, intensified, and far greater and more developed powers, of which I will tell you what I can later. But right here and now, let me tell you, that there is a tremendous lot that we can't tell you, because you are wholly incapable of taking it in in your present undeveloped state."

"You think that the Great War was a terrible time. I tell you, it is as nothing, compared to what is coming; and if you won't help us and let us help you, the race will be held back for centuries. Oh, lay aside your prejudices and help us. Men have greatly erred in trying to train the brain to the exclusion of other faculties and you must stop it now."

"The intellect and the instincts; the body, the mind, and the spirit, should each have their due place; whereas, your present-day education overemphasises the intellect. Get back to elemental things; the men in the trenches got back to elemental life, and they at once began to have visions and to see forms about them—and those forms were real—they were there."

"One of the most serious dangers of this time is the demand for scientific proof of spiritual things. My friends, science must have scientific proof, but the things of the spirit must have spiritual proof, and spiritual proof comes only from living the Life, and if you will accept the word of tried scientists in astronomy or any other of the scientific branches, why do you refuse to accept the spiritual dictum of those who are proving the things of the spirit by the Life. Get back to the elements; drop theological discussions and standpoints, and get back to first principles."

"The gist of the whole matter is, that God has already granted unto man all the revelation that is actually necessary for his salvation, but the mass of men, having perverted their freedom and used their free will to follow out their own ways, have blinded themselves and can no longer easily take the leading God has given."

"God will never take away from you His own priceless gift of free will. You must say, 'Father, I have but one, real, enduring, everlasting possession, my free will; it is Thy gift to me, and I will take it and give it back to Thee, and do Thy perfect will which will give me true freedom.'"

"Remember what I was as you knew me on earth, searching afar off for the explanation of the great mysteries, and pay attention to what I say now; live your religion, prove its truth in your everyday life, and don't go theorising about it. It is what you are, not what you think, that counts."

"God made man in His own image. He made him to be His own companion. God would not want a companion who

was unlike Himself, and since He is omnipotent, omnipresent and omniscient, He fills man with His own power and presence and wisdom, always provided that the individual chooses God—lays down his free will and says: 'I have my one God-given eternal possession, my Godlike quality of free will; I lay it down voluntarily to do the Perfect will of God.'"

"Great public meetings for silent prayer are of immense power and importance. Get a thousand or two or three thousand persons together and let them join in silent prayer and you will find great power from God Almighty descending upon you."

"Of course you have to attend to the daily earthly life. The man who is mad to make money lives his daily life with the basic idea of becoming a millionaire, or still better a multimillionaire. I am only asking you to pursue the natural daily duties of your earthly life, with the basic idea of serving God first and last and all the time. I have lived on earth and I know what human life is, and now I am in a more advanced stage and I know what I am talking about. Perhaps you will laugh and say, 'James used to think he knew what he was talking about and evidently he hasn't changed much.' Men don't change much, they develop and evolve here slowly or fast according to their abilities, but chiefly according to the degree of spiritual development that they had obtained before they came here."

"The intellectuals of the world do not know the debt that they owe to the religious teachers and thinkers who have made their religion practical, living out in their daily lives those things which they believe, for they, and they alone, have kept alive the instinctive powers of man among the more highly cultured peoples—and when I say instinctive, don't think I mean emotional. It may include emotion, but is far deeper and greater than mere emotion."

"As I shall try to show you, in the chapter in which I shall deal with the lives of the saints, you have already all the revelation about those spiritual laws which are necessary to your human life on earth. There are greater degrees of spiritual life here and hereafter, but the basic principles—all of which you stand in need—have been given you already, therefore go back to straight old-fashioned, apostolic, Bible Christianity, leave the discussion of theology till you are able to understand what you are talking about."

"This sums up my present position about the revelation of the Bible. I have tried to make it clear, but it is not easy, because we no longer use human language, and it is not easy to be sure of getting the matter through."

"If it is not absolutely correct, remember I too am human, though you are not in the habit of applying that word to those of us who have passed through the change of death. I too am fallible, and whereas I once thought I knew a lot, I now know that I am but the humblest of learners—although teaching is still my work and my purpose is progress."

"What few thinkers have as yet realised, is that the whole human race is one. In our Western minds is deeply ingrained the idea of the Jews as Chosen people of God. When they failed to fulfil their destiny and recognise their Messiah when He came, we feel that we Christians inherited, as it were, their place and became the best beloved of God. In a sense, there is just enough of vital truth in that idea to have helped us to go off at half cock and accept it as the whole truth. Now the fact is, the whole human race is God's creation one and in a sense indivisible. Backward races hold back the whole progress."

"The mind of man is so small that it is absolutely impossible for him to take in more than the merest suggestion of Eternal Truth. But when a man runs across—discovers or learns about—one small aspect of truth he is so overwhelmingly impressed by the inherent power that is latent in all truth, that he with his finite mind feels that he has discovered all truth. You can hold your hand before your eyes and blot out the widest landscape. You only blot it out from yourself, the landscape is still there."

"If I can persuade you to open your eyes to the new aspect of old truths, I think I can show you that there is value in most of the philosophies both of the East and West, but a partial value, a small contribution that each had to make to the whole. Take for instance, Berkeley's philosophy."

"He states that we have no proof of the existence of matter. How does that strike the average man of today, with the materialistic point of view that that only is real which I can touch, handle or prove indisputably?"

"Suppose that we state it something like this. That alone is real which has eternal or enduring existence. Then matter—your chairs and tables, your houses and lands are not real, for you all know that given enough time they will fade away and be gone."

"Here, we have not fleshly bodies yet we feel all our members, just as completely—no, far more completely than you feel yours, and just as you would feel with a fleshly body minus your limbs or some of your vital organs, so is a man here who having indulged in the sins of the flesh has destroyed some vital part of his spiritual body. You make your spiritual bodies by the life you live upon earth."

"Right here, comes in again the old age-long question, if a man has free will how can God know beforehand what man will do? How could God have a plan which man will

fulfil? Simply because man, having been made in the image of God, must in the end fulfil his own destiny and become truly Godlike."

"You want accurate scientific information given you."
"You think that because your scientific way is so good for certain things, that everything comes under that one method of proof. It does not. It is one of the important ways of working out your side of the problem. The place where you err, is that you feel as if all things must be proved by scientific rules. That is simply your limitation and ignorance. Science is one department. It is not the whole thing. At present you cannot subject spiritual laws to accurate scientific tests. Even medicine has never been an absolutely accurate science, because the recuperative power of the human body is a spiritual quality, and you can't estimate it except on spiritual lines and by spiritual laws."

(To be continued.)

WIRELESS INSTALLATIONS FOR THE SICK POOR.

To the Editor of LIGHT.

SIR,—I am pleased to tell you I have been enabled to instal a wireless outfit for Miss Arter, 71, Shelley Road, Boscombe, and by a copy of her letter which I reproduce below you will receive her thanks together with my own for your contribution to this good cause. The total contributions received up-to-date are £5 5s. 6d.; this will pay for the installation and license, and if there is any surplus remaining I shall retain the same towards the licence for 1925.

[Copy of Letter.]

71, Shelley-road,
Boscombe,
Bournemouth.
Sunday, December 9th, 1923.

Dear Mr. Tylar,

I feel I ought to write and thank you and all your kind friends who have subscribed to the wireless and have given me so much pleasure.

It is many, many years since I heard such music and singing as I have been enabled to hear through your kindly thought.

I am a lover of music and singing, and now I can lie on my bed and listen in at comfort.

It is grand to be able to do this, and I can hardly realise it is not a dream.

Then lectures and sermons and chats to the kiddies, whom I have always loved, have opened up new vistas of joy for me.

I really cannot find words to express my gratitude to yourself and your friends who have so enlivened the dull hours of an invalid's confinement.

To fully realise what it means to me, you must try to imagine being confined to one room for 13 years, and having to amuse oneself by reading and sewing, or else lie thinking.

You and your friends will always have my kindest thoughts for what has been done for me.

I remain, dear Mr. Tylar,

Yours respectfully,

S. ARTER.

I, as a Spiritualist, wrote to our newspapers, pointing out what I was doing, and suggested they gave publicity to the scheme, and invited the co-operation of clergy of all denominations to join together, obtain lists of bed-ridden people in various districts and formulate a scheme whereby wireless sets could be installed to such invalids as could not afford to instal their own. Such sets at death to become available to hand over to others on the waiting list. That the scheme should be entirely non-sectarian. The Spiritualistic papers thought well of the suggestion, and gave the matter publicity, and it is to be hoped the suggestion will bear fruit.

There is a real field here for Christian endeavour and great scope for good. Clergymen of all creeds can use Broadcasting for the public good, so let them all join hands to give those the benefit and comfort of "new ears" to the bedridden in their midst.

I would like to state that this initial set has gone to a member of the Roman Catholic Church.

Again thanking you,

I am, yours, etc.,

WILLIAM TYLAR.

(Author of "The Spirit of Irene").

296, Christchurch-road,
Boscombe.

December 15th, 1923.

SOME RECENT BOOKS.

"THE FOUR ELEMENTS," by Eva Martin. Illustrated by Louis Thomson. (The De La More Press, 2s. 6d. net.)

"In this little book everyone will find a suggestive description of the particular element to which he, or she, 'belongs,' for, according to the ancient astrologers, the basis-character and temperament of each individual are determined by the nature of the sign occupied by the Sun on the date of birth." So runs the Prefatory Note, which adds a list of the periods at which the Sun is in each Zodiacal sign. Then follows a picturesque and poetical description of each of the four elements, Earth, Air, Fire and Water, enriched by apposite quotations from great writers. For the imaginative it will doubtless afford suggestions regarding the effects of the spirit of each particular element as manifested in the human soul.

"THE WILL TO PEACE." By Mrs. Rhys Davids, D.Litt., M.A. (T. Fisher Unwin, Ltd., 5s. net.)

This is an eloquent and scholarly treatise on one of the most important subjects in the world, since without the abolition of war it seems plain that the human race is inevitably doomed. That war to-day is an atavism it would require some hardihood to deny. The author finds the solution of the problem in the cultivation of the will—the will of the community as well as that of the individual. And, indeed, when we consider that many wars are the outcome of the will of a few over-mastering the will of the many to whom war is a horror, there seems little doubt that here we have the key of the situation. The book treats the question as mainly a psychological one and, relating to the growth of man—the "real man"—as a spirit; and growth, in its highest meaning, is well described as "man's will coming to be Divine Will."

"MODERN SPIRITUALISM," by W. H. Evans. (British Spiritualists' Lyceum Union, Rochdale, 3s. net.)

This is a useful addition to the books descriptive of the character and scope of Modern Spiritualism, the chapters including a "Historical Survey"; a study of the facts and their meaning; a chapter on the nature of mediumship; a consideration of the question of spirit intelligence and the subliminal consciousness. The final chapter summarises the teachings of Spiritualism. Mr. Evans writes ably and well, and although it is likely that there will be differences of view even amongst Spiritualists regarding some of the ideas he propounds, it is clear that his acquaintance with his subject is both wide and deep. That he writes with knowledge and ability goes without saying, for his writings as an author and contributor to the Spiritualist Press are well-known.

"THE MEANING OF DREAMS," by Dorothy Greside (George Bell and Sons, 2s. 6d. net.)

Its subject being very much "in the air" just now this book makes a timely appearance. It gives a clear and interesting statement of modern ideas and theories concerning dreams, their mystery and meaning. The author covers with much ability a wide range of questions relating to dream-states, such as, dreams produced by the senses, and sleeping consciousness, and dream inspiration and prevision. Several chapters are devoted to the occult and psychic side of the question, and the book is an excellent little compendium of the facts and philosophy of the phenomena of which it treats.

"UNDER THE SOUTHERN CROSS," by Horace Leaf. (Cecil Palmer, 12s. 6d.)

In this book, which has a foreword by Sir Arthur Conan Doyle, Mr. Leaf relates attractively the story of his recent tour in Australia, New Zealand, and Tasmania. Very wisely he does not confine himself to the purely psychic side of his subject, but deals extensively with his impressions and experiences in general. There are some interesting anecdotes and descriptions, and the book has some good photographic reproductions of places and people mentioned in the narrative.

THE MESSAGE OF ANNE SIMON,

AND

THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

To be obtained from STANLEY PHILIPS, Publisher,
45 Broadesbury Road, London, N.W.
Price 9/- per Volume.

Of these Messages the REV. G. VALE OWEN wrote:—
"They should be very helpful to toil-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

RAYS AND REFLECTIONS.

Reviewing is often a weary business, but it has its compensations. One of them comes in the shape of serious books which contrive to be unconsciously funny, the authors belonging to that tribe of dull persons who by reason of their dulness have an exaggerated sense of their own importance.

Years ago I received for notice a little collection of immortal aphorisms—at least, some of them were immortal because they included the sayings of such great minds as Plato, Marcus Aurelius, Shakespeare and Emerson. The collection was made by an American author whom we may call Cyrus B. Gumchewer (as being most unlike his real name), and it read something like this:—

"What I must do is all that concerns me, not what the people think," said Emerson.

"It is every man's duty to make himself profitable to mankind," said Seneca.

John Milton prayed:—

"What in me is dark,
Illumine! What is low raise and support!"

"When you are in doubt, stop right there," says Cyrus B. Gumchewer.

In this collection of great sayings, Mr. Gumchewer came in at intervals, with the same effect as if a passage in the music of a great orchestra were punctuated by the beating of a tea-tray. But the good man was doubtless quite unconscious of his bathos. He meant well, but he brought himself into the argument—a great mistake.

I have been reading of a book which deals with popular fallacies. I have not read it, and cannot therefore say whether it includes two popular fallacies which I noted recently.

The first is a seasonable item. It relates to the birth of Jesus Christ, of Whom I sometimes read or hear that He was "born in a manger." He wasn't. He was "laid in a manger" after his birth, which might happen to any child. It is a small point, but worth remembering.

The other popular error relates to the boomerang, and is fostered by many allusions tending to convey the idea that the boomerang returns to hit the man who throws it, the fact being that it comes back to him in order that he may throw it again.

However, it is with these, as with the better-known fallacy about the ostrich hiding its head in the sand and imagining itself to be invisible (which no ostrich was ever so foolish as to do)—they do not greatly matter. When people use them we know what they really mean. And that is the chief end of all conversation.

D. G.

A LEGEND OF THE WAR.

Mr. Wake Cook writes:—

Here is a pretty little story which is well worth a corner in *Light*. It is roughly translated from a book entitled "La Haye d' autrefois et pendant la Guerre," by Madame E. Melvill de Carnbee, and is as follows:—

Just before the "great push," General Foch had his headquarters in a convent, and had given strict orders that he was not to be disturbed. Studying the road map for the great forward movement, there were two roads to one vital point. After some deliberation, he marked one with a red pencil; and on looking up, to his surprise and annoyance, he saw a nun looking gravely at him. Without speaking, she advanced, took the pencil, marked the other road, and disappeared. Going, indignantly, to remonstrate with the Lady Superior for allowing his strict orders to be disobeyed, she was greatly surprised, and asked him to go into the Refectory with her and point out the offending Nun.

Foch looked steadily at them, but the offender was not there. Then, looking at a picture on the wall, he said, "That is the one." The Lady Superior said, "That is impossible, she has been dead three years, we regard her as a Saint!"

Her road was followed, and was a factor in the great success.

Mr. Wake Cook adds that the authoress, who is Dutch-American, says she believes it to be absolutely true. We can only say that we have heard more than one version of this story, in which for Marshal Foch's name other names are substituted. We have not heard whether Foch has himself made any statement regarding the episode.

More about BABERS METHOD of SHOE fitting

BABERS recognise that the foot, regarded as a member to be fitted, is essentially a thing divided into two parts by a hinge which operates at the ball of the foot. As a result they measure the foot, not from heel to toe, but from heel to ball, and fit that part of the foot behind the hinge or ball closely, so as to give support where support is needed. At the same time, however, they allow the toes and toe joints in front of the hinge or ball complete freedom, not so



much fitting this part as guarding it. The common practice is to treat the foot as a whole, measuring it from heel to toe, with the almost invariable result that the shoes fitted are too short—the natural hinge of the shoe (*i.e.*, the widest part) not coinciding with the hinge of the foot, but falling short of it, as indicated in diagram "B." This misfitting—which is almost universal—means that the arch of

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

When fitted by Babers method, the natural hinge of the shoe coincides with the hinge of the foot, and the foot is supported under the arch where support is needed. (See Diagram "A.")

Babers fitted shoes do not need "breaking in"—they fit the foot, and for that reason are comfortable from the moment they are put on and for the same reason maintain their original smart shape and appearance during the whole of their useful life.

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

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

PSYCHIC POWERS AND SPIRIT AGENCY.

A question frequently raised of late concerns the extent to which spirits are active in connection with certain forms of psychic faculty—clairvoyance, prevision, psychometry and the like. Our own attitude is that as man is himself a spirit it is but natural that he should possess and occasionally exercise those powers which it is the fashion to attribute entirely to discarnate spirits. But on this question we may well quote a great spiritual philosopher, A. J. Davis, who tells us, amongst other things, that a person whose mind is in the Spiritual condition is capable, without any aid from persons in the spirit world, of penetrating deeply into the constitution of Nature by means of his own clairvoyant powers:—

"Sciences and philosophies; things real and things imagined . . . human-beings in the temporal body and those in the immortal organisation—all are in the grasp of the vision of the illuminated, and to a certain extent they are comprehensible. Hence the mind that receives no direct influx from the Spiritual world is nevertheless capable while in the Spiritual state of investigating a wide field of thought and of giving utterance to many valuable and superconscious thoughts."

Doubtless these powers are often exercised on smaller themes, and it is a mistake therefore to attribute all displays of psychic faculty to spirit agency and direction, although these are often present in ways not easily perceptible.

A CANADIAN HEALER.

Much has been written of Brother André, known as the "Miracle Man of Montreal," but his fame has not penetrated much beyond the Dominion. He is a French

Canadian, born in humble circumstances but early showing a deeply religious spirit and a desire to work for human good. His real name is Alfred Bessette, but he became Brother André when at about the age of twenty-five he joined the Congregation of the Holy Cross. This was in 1870, so that he is now well advanced in years. He soon gained a reputation for piety and good works, and this gradually extended when it was discovered that his prayers not only benefited those in mental distress but brought physical healing also. Soon the sick and afflicted came in flocks to gain help from the Miracle Man, and many wonderful cures were recorded. Of course enemies sprang up—they always do—and attempts were made to stop the work. But Brother André held on, and his supporters erected a little chapel in which he could meet those who needed his services. The tale of his life is not only inspiring but instructive, especially where it relates to his faith when in face of enemies and poverty, he trusted that the means would always be found to carry on his work and never once was his faith disappointed. He lived to be blessed by the Pope and approved by his Archbishop, a fact which in its way reflects credit on their discernment.

"THE RIDDLE OF LANGUAGE."

While it is true that, as with the mystical meaning of numbers, a great deal of misdirected ingenuity can be spent on the origins of words and their relation to one another, yet it is the fact that many words found amongst different nations, widely separated, do interlink with one another in a very curious way. As Dr. Samuel Johnson once remarked, it seems most unlikely that the modern word "journal" should be derived from the Latin word *dies* (a day), yet, as he said, "nothing is more certain." Mr. Harold Bayley, in his "Lost Language of Symbolism," points to the example of the archer's *bow*. In early drawings it was designed like the horns of an ox, bull or buffalo, and so we get examples of this origin in various languages, and in different forms. The Gaelic *bo* and our own word *bovine* (to take but two instances out of many) both indicate horned cattle. "Bow," in the sense of an arch or bend, is linked with the idea of the curved horns of cattle. It suggests a kind of picture-language like the Chinese. But there are so many works on this subject of languages and their origins, that it is only necessary here to make it clear that in its study of nursery rhymes, such a book as "The Fabric of Thought," to which some allusions have appeared in *LIGHT*, is not so absurd as might at first appear.

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ANSWERS TO CORRESPONDENTS.

E. WINTER.—We have your letter. Any charge of "fraud" in the matter we should attach to people who invent and spread lying rumours. The good faith of the persons in question is well-established.

C. SUTHERLAND.—We have your long letter and respect your sincerity, but the argument seems to us to have little importance. It seems rather a matter for breadth of mind. If the Saint in question were living on earth to-day and the authorities placed at his disposal a carriage and pair, or even a Rolls-Royce car, he might be well advised to use it for speed and comfort on his journeys. At any rate, whether he did so or not, we should not regard it as any business of ours either to commend him or condemn him. Your complaint reminds us that the late General Booth was taken to task by some narrow-minded people for daring to travel in a first-class railway carriage.

HELEN GREGG.—We are obliged for your letter. The accumulating testimony is very interesting. At the same time we think it better to wait for greater developments on the physical side of things before writing much of the preparations which are being carried out for more definite communication.

SPIRITUALISM IN AUSTRALIA.

Spiritualism in Australia has been associated in a somewhat romantic way with important personalities. It is not generally known that the late Mr. Alfred Deakin, one of the most popular Premiers of Australia, was once a spirit-medium who developed his remarkable oratorical powers on the Spiritualistic platform.

Another notability was Mr. Milner Stephens, Chief Justice of South Australia. He is said to have given up his judicial career to practise magnetic and spiritual healing, and is regarded as one of the most remarkable magnetic healers the country has ever had. Under his treatment cripples threw away their crutches and walked off public platforms cured, most of Mr. Stephens' healing being done publicly without even a collection being asked for. The following account, illustrating his remarkable gift, is taken from the Sydney "Herald":—

The Duke of Manchester has attended one of Mr. Milner Stephens' séances. He saw some deaf patients operated upon, and having been deaf in one ear for many years, his Grace determined to personally test the efficacy of Mr. Stephens' treatment, the patients having declared that they were cured. Mr. Stephens breathed into the Duke's ear, and, after a short treatment, his Grace could hear with the ear for the first time for many years. A watch was placed to his ear, and he said he could hear the ticking for the first time for twelve years.

Mr. Stephens made hundreds of cures, crowds of sick people flocking to his séances for the purpose.
—From "Under the Southern Cross," by HORACE LEAF.

NEW PUBLICATIONS RECEIVED.

"The Six Steps in Mental Mastery." By Henry Harrison Brown. L. N. Fowler and Co. (1s. 6d. net.)
"The Meaning of Dreams." Dorothy Grenside. G. Bell and Sons, Ltd. (2s. 6d. net.)

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, December 23rd, 11.15, open circle; 2.45, Lyceum; 6.30, service. Monday and Wednesday, no meetings.

Croydon.—Harewood Hall, 96, High-street.—December 23rd, 11, Mr. Percy Scholey; 6.30, Mr. Geo. Prior.

Brighton.—Mighell-street Hall.—December 23rd, 11 and 6.30, service; 3, Lyceum. Wednesday, no service.

Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—December 23rd, 11, open service; 6.30, Christmas service. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—December 23rd, 7, Mr. H. W. Engholm. December 27th, 8, Mdme. Mervale Collins.

Shepherd's Bush.—73, Becklow-road.—December 23rd, 11, public circle; 7, Mr. H. Clark. December 25th, 11, public circle. Thursday, December 27th, 8, public meeting.

Peckham.—Lausanne-road.—December 23rd, 7, local speakers. Thursday, no meeting.

Boves Park.—Shaftesbury Hall, adjoining Boves Park Station (down side).—Sunday, December 23rd, 11, Mr. Stuart Burton; 7, Mr. T. E. Austin; opening of Lyceum at 3 p.m.

Worthing Spiritualist Church, Ann-street.—December 23rd, 11 and 6.30, Miss Thompson. Thursday, December 27th, 6.30, Miss Scroggins and Mrs. Trehet.

Central.—144, High Holborn.—December 21st, 7.30, open circle. December 28th, 7, to be announced.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, December 23rd, 6.30, Mr. H. Carpenter. Wednesday, no meeting.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. December 23rd, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR JANUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Jan. 2	7.30	Coventry	Baths Assembly Hall	C. Hutchinson, Benwell Villa, Bray's Lane, Coventry
" 3	8	Birmingham	Town Hall	Richmond Hope, 664, Corporation Street, Birmingham
" 4	8	Wolverhampton.	Baths Assembly Hall	Charles Marston, N.P.B. Chambers, Wolverhampton.
" 6	8	Stourbridge	Town Hall	W. Jones, J. P., Uplands, Stourbridge.
" 9	8	Bristol	Colston Hall	
" 10	8	Crewe	Town Hall	H. Walker, 26, Stamford Avenue, Crewe.
" 11	8	Shrewsbury	Music Hall	Miss Crippin, 24, Victoria Street, Shrewsbury.
" 13	11 a.m. 6.30	Walsall	Temperance Hall	Mrs. Brown, Hyde'sville, Foden Road, Walsall.
" 14	7.30	Burton	Town Hall	G. Knight, 146, Derby Street, Burton.
" 15	7.30	Derby	Central Hall	W. Fell, 208, London Road, Derby.
" 16	7.30	Mansfield	Y.M.C.A. Hall	H. Orchard, 24, Clerkson Street, Mansfield.
" 17	8	Leicester	Rechabite Hall, Dover St.	C. J. Warren, 119, Wilberforce Road, Leicester.
" 18	7.30	Nottingham	Circus Street Hall	J. F. Hewes, Cavlands, Chestnut Grove, Nottingham
" 21	8	Sheffield	T. S. Rooms	Mrs. Chappell 64, Bromwich Road, Woodseats, Sheffield.
" 22	8	Sheffield	Comrades Hall, Townhead Street	J. J. Brookes, Slate Street, Heeley Bank, Sheffield.
" 23	7.30	Rotherham	Town Hall Assembly Rooms	G. Bower, Carlton Villa, Station Road, Rotherham.
" 24	7.30	Congleton	Town Hall	Mrs. Beardmore, Dane House, Congleton.
" 25	8	Hanley	Victoria Hall	Mrs. E. Urion, 116, Lord Street, Etruria, Staffs.

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

THE CHURCH OF THE SPIRIT, CROYDON.—A very pleasant little ceremony took place in the above church on Saturday evening, December 15th, when Mr. and Mrs. Percy Scholey were presented with a very handsome canteen of cutlery by the members in recognition of their services to the cause of Spiritualism in Croydon. The presentation was made by the Secretary, Mr. C. Leslie Brown, who, in his speech, referred to the untiring efforts of Mr. and Mrs. Scholey to uphold the high ideals of that which meant so much to them, and said that at no time had those ideals been lost sight of. Mr. George Lingwood, Secretary of the Social Committee, also paid high tribute to the unselfish labours of their minister and his wife. Upon rising to reply, Mr. Scholey spoke of the absolute surprise it had been to him and his wife to be asked to come and receive this very beautiful testimonial. During the twelve years or more he had laboured for Spiritualism in Croydon, the thought of reward, in any shape or form, had never entered his mind. Knowing the glory of that great gospel for which he stood, he always realised they could not give it too beautiful a setting. The gift would always remind him of the thoughts of love which prompted the giving of it. Mrs. Scholey, too, spoke of the great joy this token of appreciation had given her, and how it would always stand to remind them of the many true friends, whose friendship helped to make life more pleasant. The love and harmony existing amongst the members of the Church were sufficient reward for their labours. The presentation took place at a sale of useful and fancy articles, and a social, which, owing to the splendid work of all concerned, was a great success, the result being the adding of a very substantial sum to the Church Funds.

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THE LIBRARY and OFFICES will be closed from Friday evening, December 21st, until the morning of Thursday, December 27th.

THE SPRING SESSION, of which full particulars will be announced early in the New Year, will commence on January 24th, 1924, with a *Conversazione*.

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SUNDAY, DECEMBER 30th.

At 11.0 a.m. ... MR. P. E. BEARD.
At 8.30 p.m. ... MR. ERNEST HUNT.
Wednesday, January 2nd, 7.30 p.m. ... MR. G. PRIOR.

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Sunday, December 30th 11.0 a.m. ... MRS. B. STOCKWELL, Sr.
8.30 p.m. ... DR. W. J. VANSTONE.
Wednesday, Jan. 2nd, 7.30 p.m. ... PUBLIC MEETING.
Healing, Tuesdays, 7 p.m., Wednesdays, 3 p.m.

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Sunday, Dec. 30, 11 a.m. ... MR. A. PUNTER.
" " 7 p.m. ...
" " 3 p.m. Lyceum, ... Watch-night Social and Dance.
Monday, Dec. 31, 7 p.m. ... SERVICE.
Wed., Jan. 2, 8 p.m. ... SERVICE.
Sunday, Jan. 6, 11 a.m. ...
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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

FAITH is no sun of summer tide,
Only the pale, calm light,
That when the Autumn clouds divide
Hangs in the watchet height,
O lamp, wherewith we may abide
The coming of the night!
—JOHN PAYNE.

WITH PAGAN ROOTS.

It has been often pointed out by minds of a revolutionary type that Jesus was not born in December—that the shepherds would not have been watching their flocks by night in the winter. The old Puritans belonged to this disagreeable class of persons, and in 1644, when the question was very much under discussion, they tried by Act of Parliament to abolish the festival of December 25th and to have the feast held in September or October, as being more correct. We are glad they did not succeed. These mechanical forms of precision are not in the spiritual order; the soul instinctively rebels against them. So the Church ingeniously associated the birth of Jesus with a great event in the life of Nature—the winter solstice—and converted a Pagan festival into a Christian one, and so gave a new meaning and a higher significance to what are called the Solar myths. The Pagan roots sent up a spiritual blossom and fruitage.

MYTHS AND MYSTICISM.

Those who study these myths with some knowledge of their interior meaning can read without dismay the destructive criticism of those who deride the Christian religion as being based upon and explained by the folklore and astrology of the ancients. They perceive that there are depths of truth and meaning in these things such as the literalists and dry-as-dust philosophers have never even suspected. Instead of being reduced in value and importance by being traced to its sources in ancient mysticism, the Christian idea becomes tremendously enlarged, and from being local and historical becomes transformed into something cosmic and

universal. The symbol must always be greater than the written word, and the external aspects of life can only very faintly and imperfectly mirror the inner realities. The more we observe the effects of destructive criticism, whether upon the Christmas festival or any other subject, the more convinced we are that it is never to be feared. The truths of life are invulnerable to its attacks, and all it can do is the very useful work of destroying the mesh of fables and superstitions with which those truths are encumbered.

"THE FLYING YEARS."

"Alas, for the flying years!" sang the Roman poet wistfully. The brevity of life and its insecurity have always had a kind of pathetic fascination for the finer spirits of the world. These sad reflections, as Virgil said, are the "tears of things." Nothing lofty, beautiful, spiritual, in poetry, philosophy or art, but has felt the sweet sadness of the mystery of life's vanishings. Even one of the earliest Christians, while still immersed in the sunshine of the first Christian's hope, sighed over the spectacle. Life, he said, was but as a vapour which appeared for a little while, and then vanished away. It was only true in a sense. Religion, Art, Poetry, Philosophy do not end on this minor key when they are true. They finish on a note of triumph. They see that the vanishing values are the false values; that only as veil after veil is removed can the eternal splendours—the abiding things—become manifest. We are told that over the doorway of a cathedral in Italy there are three inscriptions on three arches. On one appears a wreath of roses with the words, "All that delights is but for a moment"; on another is a cross, and this: "All that disturbs is but for a moment." On the central arch appears the greatest of the mottoes: "Only that matters which is Eternal." That would be a good motto for the coming year.

A VISION OF THE FUTURE.—The creative life upon this planet is as active to-day as it was when the very first forms of individual life were projected. Thousands of years will come and go, living soul-entities will take to themselves the garments of flesh, and lay them aside. The capacities of the earth for the evolution of new combinations of matter are by no means exhausted—on the contrary, as the centuries roll on, and all the children of this planet are gradually being lifted towards a higher state of spirituality, the earth will become receptive to finer spiritual forces, which will act upon matter in ways hitherto unknown, and produce forms better fitted to realise the last attainments of the great and real struggle for life. Electric forces, magnetic forces, the subtle elements of nerve energy, all that the most advanced among men now regard as the expression of the most mysterious kinds of force, will be gross and heavy compared with the greater and more subtle forces which will be brought to influence the planet in the future.—From "From Soul to Soul," by L. L. H.

PRAYER FOR THE NEW YEAR.

Another year is dawning while I pray;
And since those thoughts which words could ne'er express
Find utterance in prayer, so thus to-day,
God heareth as I ask that He would bless
Thee richly as He comprehends thy need.

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FAIRY LAND AND FAIRY LORE.

THE PRETTY PROBLEM OF ELFIN LEGEND.

BY F. E. LEANING.

"When I was immature and wee,
Folks told me on the square,
That every flower is a fairy's bower,
Which one might find could one but see
A fairy anywhere."

All who are widely-read enough to recognise the quaint little dream-poem quoted above will remember the sad and cynical lines with which it ends; how the dreamer in later life discovers that what really haunts the flowers is "the microbite that takes delight" to lurk under the petals. It is the fate of too many to find that truth is not poetry, after all. But unhappy is the person who has never at any time believed in the poetry of fairy-life, or stolen into the garden to have a quiet look when no one else was about. Many of us can remember the solemn delight with which we pored over a picture in our "Little Folks," of the West Country shoemaker and his wife peeping through the kitchen door, and watching the industrious little pixies; or perhaps of that winged Kobold, with spidery legs and a most malicious grin, who has just tumbled a boulder down on two frightened miners, in Pepper's "Playbook of Science."

The modern child, brought up to know of few mysteries and no secrets in Nature, much more rapidly loses any faith in them that it may have been allowed to possess, and regards with mixed feelings the grown-ups, few and far between, who have the courage to profess belief in fairies. Some say they believe because they have seen them for themselves. As all the world knows, when Sir Arthur Conan Doyle risked waking the laughter of the world and published in the "Strand Magazine" his articles on the evidence for fairies, many other people wrote and gave their witness to similar facts. They were fully-grown, responsible, sane persons, no more anxious than the rest of us to seem ridiculous, or worse: and as there seemed no inherent reason in the nature of things why they should not be believed on a matter of their personal experience, many were largely convinced of the truth of their narratives.

One of the striking things about the whole matter is that the seeing of fairies is not a symptom of the patients in asylums, and another is the number of men who have seen them. Out of the thirty witnesses in "The Coming of the Fairies," nearly half are men, and there are very few children. It is the same in the literature of older times. Waldron, the authority on Manx fairies, brings forward several men's experiences on that enchanted isle; one of the authors of "Lancashire Folk-lore" tells of a relative of his own crossing Mellor Moor one summer evening. He saw a dwarf man "attired in full hunting costume, with top-boots and spurs, a green jacket, red hairy cap and a thick hunting-whip in his hand. He ran briskly along the moor for a considerable distance, when, leaping over a low stone wall, he darted down a steep declivity, and was lost to sight."

It has been objected that fairies are not of a uniform size or colouring, and that the discrepancies between different accounts go a long way towards suggesting that individual fancy has more to do with their appearance than anything else. In short, that they are creatures "of imagination all compact." Baring-Gould gets rid of his own crowd of brown dwarfs, and his wife's little green man sitting in the privet hedge, by saying that nurses had told them what to expect, and that the little man standing among the pea-sticks seen by Master Baring-Gould one summer morning, was the result of illustrations in Grimm. But the hunting dwarf on the Lancashire moor cannot be explained away very well in this way. The green jacket and red cap are correct for a well-known type of fairy-dress. The poet probably added the "white owl's feather" for the sake of the verse, for it is not found in the actual wardrobe of the little people. There is a variety in their clothing as in their types; the mere number is not in itself an argument against their existence, for Darwin has brought together authorities who give our own race a range of as many as sixty-three varieties. Among us there are also pygmies and giants, various coloured skins, every kind of garment, and none, the love of sunshine and of gaiety, and in fact everything but wings in common with the elfin race.

The difficulty that arises with the open-minded enquirer is of a different nature from these. It is grievous to have to exchange one's fairy for a "microbite," but at a certain point that seems to become necessary. A single little green man, playing hide-and-seek among the poppies, or swinging on a wild iris leaf, is in place; or, if games are

afoot on a quiet croquet-lawn, and the hoop makes a performing bar, there is a natural setting for the gay little creatures. But when you find them away from the green-wood and the moor, from the mountain-side and the beck—in houses, in bedrooms, and in sick chambers—what are fairies doing there? Hallucinations! say the wise. Very well then; we have one series of reports from people who are awake, sound in body and mind, and very often (almost always, in fact) out of doors; and then we have another series closely resembling them in size, form, actions, and colouring, our only reason for discounting which being that the observer is indoors and sick. He is weary with travel, or convalescent, or inclined to drink too much, or for some reason under a doctor's care. What he sees is looked upon as a symptom accompanying illness, and because it accompanies it is supposed to be produced by it. It is instructive that recently some medical men have noticed the symptom without any accompanying disease.

But we will take a little series, of such dwarfs as were seen by Baring-Gould when sitting beside his father, who was driving over the plains round Montpellier. They were running beside the horses, legions of them; "some sat laughing on the pole, some were scrambling up the harness to get on the backs of the horses." As soon as the little boy mentioned this, he was promptly relegated to the inside of the carriage, when, little by little, the host of imps diminished in number till, like the Ten Little Niggers, "there were none." But the actions of these gnomes were quite natural. Compare this with the experience related by Dr. Boris Sidis of a gentleman who, "when he travelled in a car, could see little men with benevolent faces, and for some religious reason he regarded them as saints who came to his help. He could see them splitting the rocks and disappearing there, or sometimes the rocks split open and the saintly little men came to the surface." Now this man had nothing the matter with him physically, except that he was ultra-sensitive to draughts and pressure on the skin; but the little men who split rocks are not as natural as those who climbed on the horses, though they are seen as in the outer world still. We are one step removed towards delusion here. Take, thirdly, the description given by Mr. Alfred Maury, also travelling by diligence from France into Switzerland. On the second day, after many hours of continuous journeying, he seemed to see a crowd of little persons in bright crimson, chattering and moving continually, mingled with the noise of the horses and the talk of the postillions. This went on for a quarter of an hour at a time, and occurred more than once, but on reaching Belfort his head was throbbing and his face flushed. He was also all his life accustomed to see visions whenever he closed his eyes, though he always found a physical reason for them. Evidently here we are still further from reality, for it is not clear that the glowing red dwarfs were seen as on the road itself.

But whether the observer is moving or at rest, constant activity seems the rule for the fairy world. Dancing is the chief occupation; but while out-of-doors fairies dance for their own pleasure, those seen within doors apparently dance or march for that of the spectator. People do not always appreciate this. Dr. McNish tells us of an unmannerly gentleman in Glasgow who was favoured by a dancing band of little figures, "neatly dressed in pea-green jackets, and knee-breeches of the same colour," who performed on his table one evening as he sat alone. Striking his fist on it he exclaimed, with violence, "Get about your business, you little impertinent rascals! What the — are you doing here?" Whereupon they instantly vanished, and were never seen again; and no wonder! Ladies know better how to receive them. When Mrs. Violet Tweedale was sleeping alone in a foreign hotel, she was awakened by screams of glee, thin laughter, pattering feet and little thuds. Sitting up and turning on the light she discovered about a dozen ape-headed little forms, playing leap-frog round the room. She forgot to be afraid, "they were so amazingly grotesque, and they were so thoroughly happy, and all the while they kept up that shrill, high-pitched note of intense enjoyment." The light disturbed them, however, for they gradually faded and blurred, and one by one went out like sparks. These little ape-gnomes were brown, one supposes, like those seen by Mr. Tom Tyrell with "fairly large heads and standing-up ears" in the woods. Real Pucks, in fact.

The most sober fairy-vision that ever cheered a sick-room was a procession of tiny men with fair hair, and bright, cheery little faces, who marched steadily across the upper part of the wall opposite the bed. "They were dressed all alike in vivid green short-clothes, with long straight waistcoats and deep cuffs." They walked two and two, each

couple carrying a coffin between them covered with crimson cloth, and having pick-axes over their shoulders, and whenever the patient counted them they courteously stood still, resuming the march when she desisted. The coffins, like the splitting of the rocks, seem here to bring in a symbolic note quite out of keeping with the naturalistic idea of the fairy; but Blake is reported to have said that he witnessed a fairy funeral in his own garden once, carried out by chanting grasshoppers. The fact is, poetry will break in, in this subject; poets have never been able to keep their hands off it, from the beginning, and it makes it hard work to disentangle the imaginative element from what it feeds on!

If in this last example we attribute the whole thing (which occurred many times, and after the recovery of the patient) to hallucination, we still have the perplexing cousinship to the out-of-door fairy, in the green dress and the rosy little faces and fair hair, and even the red is brought in. This is the most frequent combination in the British Isles, which we meet with. Even a child of three, lost for a whole day in Islay, said, when he was found in the evening, "But it's that little man in the red cap who took me, and I want a whistle like his." The father could see no one, but made the boy a whistle, "an' he played airs on it, a lot o' different airs, an' him only three."

The most puzzling and fascinating of all fairy visits are the processional. Sir Arthur Conan Doyle has demurred to the presence of fairy horsemen, because, as he says, where are we to end? Apparently some of us must end "right here," as the Americans say, not only with horses but many other things. In two instances tiny horses have formed part of the play presented, one regrets to say, to those not very worthy of it, being victims of alcohol. The first had a ledge running round his room, bordering a deep frieze, and on this appeared about a hundred little men and women, in vari-coloured clothes. They were about six inches high, and "certain of them were mounted on small bay-coloured horses, proportionate in size." The second mention occurs in a general description by E. Kraepelin, the psychiatrist, of the "long and wide processions of bedizened people," generals, horsemen, smiling girls, and so on. "In all this filing past there is a great agitation. The little men sneak under the furniture, climb on ladders, the military gallop to an assault . . . quite small sweeps come out of the stove door; one of them makes the patient sneeze."

A third instance, the best of all, has been given in an English medical publication. It was that of an old lady, perfectly sound mentally and only kept in her room by the infirmities of age, who saw around her a busy miniature scene, in which there were not only little horses, but little drays with loads of timber and stone, which the little men were using on a building. This would appear even more entertaining than the sight of that "innumerable quantitie of pigmies" which, Aubrey tells us, "annoyed our curate, Mr. Hart, coming over the downes," or of those "six persons of small stature" who came over the hedge and frightened Anne Jefferies in her garden arbour. As to what any or all of them really are, that is another matter; or it may be, several. There are always opinions enough to go round, and usually to cancel out, more or less. Truth may lie with them all, according to the circumstances. But whether we consider them to be superstitions, or Lepidoptera, or hallucinations, or elementals, or just simply Fairies, we shall all agree that they are to literature and humanity much what flowers are to the world: we could ill spare them!

MEDIUMS AND MEDIUMSHIP.

The medium is a mesmeric sensitive, and as such is amenable to every dominant influence brought to bear on him. He is the receptacle of the several positive influences of the circle. If there be present a positive mind filled with doubt, it reacts on the medium. If there be a scoffing, jeering spirit amongst those present, it cuts into him like a knife. If an over-clever person thinks he has detected or suspected fraud, that suspicion bites into the medium and "the iron enters into his soul"—precious *rusty* iron it is, too! If vice be present, it reacts on him. If fraud suggests itself, he feels it. He is the "wash-pot" into which the collective feelings and sentiments of the circle are collected. And more than this. He is the link between them and the spirits that their mental states attract. The communications are pretty sure to be the representations of the mental state of the sitters: unless indeed a powerful controlling spirit is charged to protect and neutralise adverse influence. On the medium first of all devolves the effect of the conditions under which the sitting is held. If the minds be harmonious and the intentions pure, he is calm and passive and a fit vehicle for corresponding influences. If suspicion and evil tempers are predominant, he is influenced in corresponding ways.

When will investigators learn the simple truth? A medium is a mesmeric sensitive controlled by spirits unembodied. These spirits are, in the vast majority of cases, attracted by the circle; and in order to elevate and purify our communications we must exercise supervision over those

whom we admit to our circle. A medium should be dealt with in the same way as an astronomer would deal with one of his most delicate instruments. He should be isolated from the rude contact of others, seeing that he absorbs their influence, and becomes charged with their active thoughts. He should be protected from anything that can upset the delicate equilibrium which can alone make him a serviceable vehicle for communications. He should even be guarded from mixing with other people, seeing that each human being is surrounded with his own atmosphere, and that the medium, by virtue of his sensitiveness, readily enters into the sphere of those with whom he comes in contact. He should be isolated; kept from the possibility of being dominated by any earthly influence; trained in habits of temperance, sobriety, and chastity; placed outside of the range of vulgar temptation, and kept "unspotted from the world."

I think I hear the laugh that greets this statement. A medium is a charlatan, an impostor, who produces one's grandmother for five shillings, a noxious and "elusive wild beast," to be crushed and trampled out! Yes. I am aware of it. *Hinc illa lacryma.* It is for this reason that our circles are crowded with phenomena at best equivocal, too often apparently or really fraudulent. It is for this reason that we have such cause to blush for the puerilities and imbecilities, the frauds and tricks that are perpetually being brought to light. The most delicate of all conditions, the most obscure of all subjects, the most fugitive of all phenomena are dealt with on principles that may do for blasting rock or clearing virgin forests, but which defeat their object when applied to cases where precise knowledge and delicate care are the first requisites. The best results will always be obtained in harmonious family circles where jealousy, mistrust, and the grosser passions find no place. It would seem as if these spiritual plagues take form and shape in some open circles: as if the mental obliquity of some of the sitters caused equivocal phenomena. This is a wide question. Before we can hope to obtain results at all commensurate with what is possible, we must learn somewhat of the nature of mediumship and of the conditions under which it may be profitably exercised.

—From "The Higher Aspects of Spiritualism," by M. A. (Oxon).

THE TRUE MEANING OF "SUGGESTION."

No one could claim that the term "suggestion" in its current psychological service, is of felicitous application. Its right of way is so generally unquestioned, however, that any objection to it would be relegated to the obnoxious "counsel of perfection" regions. It is the more interesting to note how the word is used by distinguished thinkers of varied orders. As a highly spiritual churchwoman, a true modern mystic outside the pale of personal psychic phenomenalism, Evelyn Underhill describes suggestion "in conformity with current psychological doctrine," as "the process by which an idea enters the deeper and unconscious levels and there becomes fruitful." In relation to the interests of religion she writes:—

Suggestion is usually said to be of two kinds. The first is hetero-suggestion, in which the self-realising idea is received either wittingly or unwittingly from the outer world. During the whole of our conscious lives for good or evil we are at the mercy of such hetero-suggestions, which are being made to us at every moment by our environment; and they form a dominant factor in corporate religious exercises. The second type is auto-suggestion. In this, by means of the conscious mind, an idea is implanted in the unconscious and there left to mature. Thus do willingly accepted beliefs, religious, social, or scientific, gradually and silently permeate the whole being and show their results in character. A little reflection shows, however, that these two forms of suggestion shade into one another; and that no hetero-suggestion, however impressively given, becomes active in us until we have in some sort accepted it and transformed it into an auto-suggestion.

As a rule, remarks this fine exemplar of religious clear-consciousness, men take little trouble to sort out the incoming suggestions: "They allow uncriticised beliefs and prejudices, the ideas of hatred, anxiety or ill-health, free entrance. They fail to seize and affirm the ideas of power, renovation, joy. They would be more careful did they grasp more fully the immense and often enduring effect of these suggestions; the extent in which the fundamental, unreasoning deeps are plastic to ideas."

Thoughts hardly to be packed
 Into a narrow act,
 Fancies that broke through language and escaped;
 All I could never be
 All, men ignored in me,
 This, I was worth to God whose wheel the pitcher shaped.
 —BROWNING.

NOTABLE EVENTS IN 1923. AS RECORDED IN "LIGHT."

JANUARY.

Sir Arthur Conan Doyle on January 11th (who was accompanied by Lady Doyle) addressed the London Spiritualist Alliance on Psychic Photography.

The Rev. G. Vale Owen, accompanied by his daughter, sailed on January 12th from Southampton on the Cunard liner "Antonia" for New York, to give a series of lectures in the United States.

The Manchester Propaganda Committee announced a series of meetings once a month for the next four months, the speakers being Mr. Geo. F. Berry, Mr. Ernest Oaten, Mr. Cuming Walters, and the Duchess of Hamilton.

On January 17th and 18th the case of Hummeltenburg, Beatty v. the London Spiritualist Alliance was heard before Mr. Justice Russell in the Chancery Division of the Royal Law Courts, London. Judgment was delivered on January 26th, when Mr. Justice Russell held that the bequest was not a valid charitable bequest. The amount bequeathed to the L.S.A. was £3,000, and was to form the nucleus of a fund for the purpose of establishing a college for the training of mediums, preference being given to healing mediums.

The Austrian medium, Frau Silbert, this month concluded a series of remarkable sittings for physical phenomena at the British College of Psychic Science.

Dr. Frank Ballard delivered an address this month before the Birmingham and Midland Society for Psychical Research on "The Scientific and Religious Value of Psychical Research." The lecturer said "there was no reason whatever why the Christian faith should refuse such proofs afforded by the phenomena associated with Spiritualism."

On January 28th the Spiritualists' National Union held a propaganda meeting in Belfast when notable Spiritualists addressed a crowded meeting in the Ulster Hall.

Mrs. Cora L. V. Richmond, a well-known pioneer of Spiritualism, passed away on January 3rd in her eighty-third year at Rogers Park, Chicago, U.S.A.

FEBRUARY.

At the annual general meeting of the Society for Psychical Research, London, at the conclusion of the formal business Sir Arthur Conan Doyle moved the following resolution in reference to the recent Price-Hope case: "That this meeting regrets the action of the responsible officers of this Society in regard to the recent case of psychic photography as being in conflict with the principles of justice and with the procedure proper to a scientific body."

Some two hundred persons assembled on February 3rd at 26, Holland-street, Glasgow, to take part in the ceremony of cutting the first sod for the erection of a hall for the Glasgow Association of Spiritualists.

On February 6th, Mr. Peter Galloway, President of the Glasgow Association of Spiritualists, passed away in his seventieth year.

Mr. and Mrs. Horace Leaf arrived from their Australian Tour, having been away from England nearly twelve months. During his tour he covered over 35,000 miles, and often addressed as many as ten meetings a week.

On Wednesday, 21st, Sir Oliver Lodge delivered from the pulpit of St. Alban's Church, Wood-street, London, a notable address on Psychical Research.

A statement made by Sir Edward Marshall-Hall, K.C., in his preface to Miss Kate Wingfield's book, "Guidance From Beyond," to the effect that he was convinced of spirit communication, created widespread interest amongst all classes.

MARCH.

On Sunday, the 4th, the Duchess of Hamilton and Brandon delivered an address on Spiritualism at the Ardwick Picture Theatre, Manchester, to an audience numbering 2,100; many were unable to obtain admittance. Miss Lind-a-Hageby occupied the chair.

Psychic photography occupied a prominent place among the exhibits at the Annual Photographic Fair, held at the Holland Park Hall, London. A wonderful collection of spirit photographs, enlarged to life size, were loaned by Mr. George Garscadden, of Glasgow, and other exhibits included collections from the British College of Psychic Science and the Society for the Study of Supernormal Pictures. Mr. Stanley Bulford's collection was also included. The photographs created much discussion and were viewed by thousands of persons to the exhibition.

Mr. Evan Powell, the well known Welsh medium, concluded his visit to the British College of Psychic Science this month.

Mr. Malcolm Bird, the Associate Editor of the "Scientific American," at the invitation of Sir Arthur Conan Doyle, paid a visit to London to investigate psychic phenomena, and after a short stay, during which he had sittings with many well known mediums, he visited the Continent, and as a result of his observations published a series of articles in his journal dealing with his experiences.

On March 28th, Sir Arthur Conan Doyle, accompanied by Lady Doyle and family, sailed from Southampton for New York to commence a second lecture tour on Spiritualism in the United States.

APRIL.

An article by Mr. H. W. Engholm entitled "What is a Spiritualist?" appearing in the issue of LIGHT for April 7th started a controversy on the question, Spiritualism and Christianity, which continued unabated for some months, and created widespread interest, the Rev. Walter Wynn contributing many letters on the subject, and other well-known writers and Spiritualists added their quota to the discussion.

The untimely passing of Lord Carnarvon, almost at the moment of his great discovery in the Valley of the Kings in Egypt, was an event to be regretted by many Psychical Researchers, as the late Peer showed great interest in these matters and was an occasional visitor to the offices of LIGHT.

The "Daily Mail," in its issue of April 9th, reported the disclosure of the identity of "Mrs. King," the medium occasionally referred to in the publications of the S.P.R. It transpired that this medium was none other than Mrs. Alfred Lyttelton, widow of the Hon. Alfred Lyttelton.

M. Flammarion, the distinguished French astronomer, elected President of the Society for Psychical Research for the ensuing year.

After a record of over fifty years devoted to the cause of Spiritualism, Mr. James Coates (in his eightieth year) was entertained at a reception held in the rooms of the London Spiritualist Alliance on his retirement from active work in the cause he had with much self-sacrifice and devotion nobly upheld.

The passing of Major R. E. E. Spencer, of Walbottle Hall, Northumberland, after a serious illness, was a great loss to Psychical Research. He was for many years a member of the S.P.R., and a keen and valuable investigator into the problems of spirit photography.

Another well known and valued Psychical Researcher passed on this month in Colonel C. E. Baddeley, C.B., C.M.G. His writings, which were familiar to our readers, appeared under the pseudonym, "C. E. B. (Col)."

MAY.

Lady Doyle broadcasted a lecture by radio in New York to over 800,000 people. It was reported that her address was heard as far distant as Northern Canada.

The Very Reverend Frederick Edwards, late Dean of St. Paul's Cathedral, Detroit, U.S.A., was elected President of the American S.P.R.

The Annual May Meetings of the London District Council of the Spiritualists' National Union, Ltd. were held at South Place, Institute on May 17th, Mr. Richard Boddington, the President of the London District Council, presiding. On the occasion of the morning session, Mr. Percy Street, of Reading, delivered a notable address on "The Seven Principles."

On Tuesday evening, May 29th, the Rev. G. Vale Owen and his daughter arrived in London from New York after a successful lecture tour of many of the large American cities.

An exhibition tour of the Garscadden collection of spirit photographs was inaugurated at Invicta Hall, Crescent-road, Woolwich, the headquarters of the Woolwich and Plumstead Spiritualist Society. Mr. H. W. Engholm opened the Exhibition, and the photographs, of which the collection comprised over ninety, were exhibited subsequently week by week in different districts and towns up to the end of the year.

At the Annual Conference of the British Spiritualists' Lyceum Union, held on May 19th and 20th in Liverpool, it was reported that there is now a total of 14,012 Lyceumists and twenty-four new Lyceums opened for the year just closed. Mr. G. A. Mack, of Runcorn, was elected President for 1923-1924.

JUNE.

M. Camille Flammarion's Presidential Address was read by Sir William Barrett, F.R.S., at a meeting of the Society for Psychical Research held at the Steinway Hall, London.

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on June 26th. In the course of his address, M. Flammarion stated that "as to telepathy, this occurred between the living and the dead, as it did between those who were living."

The opening ceremony in connection with the James Robertson Memorial Hall, the new home of the Glasgow Association of Spiritualists, took place on Saturday, 23rd. Mr. John M. Stewart, Acting President, presided. The hall measures about sixty-four feet by forty feet, the cost being about £2,000.

The publication of Professor Richet's new work, "Thirty Years of Psychical Research," received considerable attention from the public Press.

JULY.

The twenty-first annual general meeting of the Spiritualists' National Union was held in the Rectory Hall, Gateshead-on-Tyne, on July 7th. Mrs. Jessie Greenwood, J.P., was elected President for 1923-24. On the following day an evening meeting was held at the Town Hall, Newcastle-on-Tyne, when the speaker was Mr. W. G. Hibbins, A.M.Inst.C.E.

The dedication service of the new Spiritualist Church at Westcliff-on-Sea, Essex, took place on July 4th. Mr. Richard Boddington presided, the speakers being Mrs. Cannock and Mr. Percy Street.

On Saturday, July 7th, the members of the Birmingham and Midland S.P.R. were the guests of the President, Mr. and Mrs. J. Howard Kirk, at a garden party held at the Grange, Shirley, Warwickshire.

The London "Daily Express" created considerable interest in drawing attention to the appearance of the face of a man which appeared on the wall of Christ Church Cathedral, Oxford. The features of the face were stated to be very like those of the late Dean Liddell.

A rally of London Lyceumists was held on July 15th at the Battersea Town Hall, London, which was remarkable for the size of the gathering and the talent shown by the children. Mr. Mack, President of the B.S.L.U., Mr. Alfred Kitson, founder of the Lyceum movement in Great Britain, and Mr. H. W. Engholm were amongst the speakers.

AUGUST.

Mrs. Hester Travers Smith, the author of "Voices from the Void," contributed an article to the "Occult Review" for this month which contained selections of messages received by her by automatic writing and which were signed "Oscar Wilde." The article and messages, which were of a remarkable character, created world-wide interest.

Mr. H. Dennis Bradley, the well known author, made a public statement to the effect that he is convinced that he has spoken to his dead sister.

On August 29th, at St. Leonards-on-Sea, Sussex, the Rev. G. Vale Owen opened his extensive lecture tour of the British Isles under the direction of Mr. Albert J. Stuart, of Southport, Lancs. This tour will terminate in the spring of 1924.

Sir Arthur Conan Doyle, Lady Doyle, and family, arrived in London from New York on the 18th inst. Sir Arthur's lecture tour in the United States proved a great success, and in the course of his tour he addressed many large gatherings in Canada.

The International Psychical Research Congress was held this year at Warsaw, and opened on August 28th.

The International Spiritualist Congress was held at Liege on the 26th, 27th and 28th. Amongst those attending the Congress were Sir Arthur Conan Doyle (who was accompanied by Lady Doyle), Messrs. George Berry, Ernest Oaten, Alfred Kitson, David Gow, John Lewis, E. P. Hewitt, K.C., Vout Peters, Mrs. Jessie Greenwood, and Miss F. R. Scatterd, Mr. James Boyd (of California) was also present.

SEPTEMBER.

On Saturday, the 8th, in the presence of a large gathering, the new church of St. Luke's, Queen's-road, Forest Hill, London, was dedicated to Christian Spiritualism. The resident minister, the Rev. J. W. Potter, officiated at the service.

Mr. Robert Blatchford, writing in the "Illustrated Sunday Herald" and the "Sunday Chronicle" for September 30th, in the course of an article that created widespread interest, stated, "My dead wife talks to me." Mr. Blatchford in this article described a sitting he had with Mrs. Osborne Leonard when, as he stated, his dead wife controlled the medium. Mr. Blatchford's declaration has had far-reaching effects.

OCTOBER.

This month opened with a controversy between Mr. Harry Price and Dr. Geley over the mediumship of Jean Guzik, the Polish medium.

Sir Edward Marshall-Hall, K.C., presided at a public meeting organised by the Bournemouth Spiritualist Society on the 26th, when the Duchess of Hamilton delivered an address on Spiritualism.

Miss Winifred Graham, the well-known novelist, made a public declaration in an article in the "Illustrated Sunday Herald" of the 14th, in the course of which she stated that she had received many messages from her father by automatic writing since his passing in 1922.*

In the issue of LIGHT for the 27th, M. Maeterlinck contributed a letter in which he stated: "I have declared more than once in my works that I am convinced that the dead survive and cannot perish."

Miss Mercy Phillimore, Librarian to the L.S.A., was appointed General Secretary to that Society.

NOVEMBER.

The remarkable play, "Outward Bound," by Mr. Sutton Vane, opened at the Garrick Theatre, London, dealing with after-death experiences in a most daring and original manner and creating great interest.

On Armistice Day, Sunday, 11th, a great rally of Spiritualists was held at noon at the Queen's Hall, London. Over one thousand persons failed to gain admission. Amongst those present were some five hundred Lyceumists, the majority of whom were children, Sir Arthur Conan Doyle presided, the speakers being the Rev. G. Vale Owen, Dr. Abraham Wallace, Messrs. Ernest Oaten, Richard Boddington, and H. W. Engholm. Mrs. Deane, the medium for psychic photography, with her daughter Violet, were successful in obtaining two remarkable results in psychic photography by exposing a plate each in their cameras in Whitehall near the Cenotaph during the two minutes' silence. Miss Estelle Stead and Miss F. R. Scatterd supervised the proceedings and developed the plates. Mrs. Deane's plate contained over fifty spirit faces, Miss Deane's plate showed some eighteen.

Sir Arthur Conan Doyle presided on the night of the 19th at a dinner at the Authors' Club, at which the principal guest was Sir William Barrett, who delivered an important address on Psychical Research.

DECEMBER.

Nothing of any particular note occurred this month, but mention may be made of an announcement in the "Sunday Express" of December 2nd to the effect that Mrs. Travers Smith is receiving by automatic writing a play purporting to come from Oscar Wilde. The play, which is a comedy, and is said to be in true Wildean style, is entitled "The Extraordinary Play."

Certain articles written by Mr. Sydney Moseley appeared in "John Bull" this month, and were of a mixed character dealing with Spiritualism in general. Somewhat sensational in character, these articles provided a large public with many facts as well as journalistic fancies.

Mr. James Douglas, who had been writing a series of articles in the "Sunday Express" on "After Death," in his concluding article found himself still facing an "unfathomable mystery," as he calls the quest of human survival after death. He intends experimenting with a machine called a cryptograph, hoping to get coded messages from the dead.

"THE ONE WAY."

EXTRACTS FROM A NOTABLE BOOK.

We have received permission to reproduce a portion of that much-discussed book, "The One Way," by Jane Revere Burke, which claims to be a communication from the late Professor James. We accordingly present a further excerpt continued from page 813.

"God put you in your world. He knows you have to work for food and raiment, but you don't have to do dishonest things in order to make extra money, so that you can buy finer clothes and houses and lands than your neighbours. You want to give your children advantages. By all means, but make sure that you give them real and enduring advantages. Roughly speaking, in one hundred years every soul now on earth will be here with us, and they will leave their earthly possessions behind and stand bare of all surroundings and will only possess what they are. You know that. Why do you, so many of you, ignore it? The first shall be last and the last first. It may be that the most despised of earth's creatures, one who had no chance to learn anything but evil, yet who had a little spark of love in his heart and made this choice for God and goodness at some time that was the determining chance of his life, will take precedence of men who have done many good acts yet whose first purpose was material advantages, not God's service. You can't deceive God and you can't deceive your own soul. If you, with honesty, look deep into your own heart you know whether you stand for God."

"(It seems to me that the thing that stands in the way of so many people is that they doubt an existence after death, or if they believe in it, it is so vague as to be negligible.)"

"Yes, that is the reason that we are being permitted to use this means of communication—because the love of the Father is so great that He permits us to meet the true and great desire of this time to bridge the chasm. It is not the only way, as you know from personal experience, but it is the only way that certain spiritually undeveloped people can get it, and it is permitted now. The thought messages are the best way. That is the reason why you are to make every effort to consciously learn how to receive and send them."

(To be continued.)

LIGHT,

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THE PARTING YEAR.

"The year is dying—let him die." The sentiment sounds a little harsh and ungrateful. He may have left us with memories in which the sad things far outnumber the happy ones. But we know that in course of time only the pleasant and joyous events will remain vital and vivid in our minds, for these alone belong to Life and Reality.

Every year leaves with us a sheaf of work accomplished, a record of progression. The sheaf may be sometimes small and poor, but it is always there, at the end of the period, to be added to the harvest of life. The Universe moves constantly forward, and always conserves its gains.

Looking at the career of our great Idea during the year 1923, we have every reason for satisfaction and gratitude. Progress is cumulative, and each successive year seems to us to represent in itself as much in the way of achievement as some five, ten or twenty years of the past.

We can compare in memory 1923 with 1883, and note the tremendous difference—it is almost the difference between black and white. We still have to wrestle with opposing forces—but what a change! The things whispered in those days are now spoken boldly in the Press; they are the topics of every-day talk, and the eager subject of inquiry by thousands.

Who would have dreamed of great meetings in the Albert Hall or the Queen's Hall in those times—of overflowing audiences in great meeting places all over the country to hear the message of Spiritualism? The subject which once was tabooed on the score that discussion of it in any periodical would probably destroy the journal's circulation, is now pursued as a matter on which the public seek to be informed. The faith that made its followers pariahs amongst their fellows, to be suspected of insanity, is now growing so strong that hardly a voice is raised in derision, and all but the most foolhardy amongst its enemies preserve a discreet silence or diplomatically disguise their hostility.

So much we observe, even on a casual survey of the surface aspects. Below and beneath we are conscious of a great wave of impulsion, the infilling of a Spiritual Power, which in days to come will make its presence terrifically felt.

But there must always be ebb and flow—the oncoming and the receding wave, for that is the way of Nature. There will come the "dull-over and die-down" of the present wave, but it will only be the prelude to one greater and stronger, marking a further advance on this "shore of Time."

We are grateful and satisfied for 1923. Its record has been a splendid one. It has come to off-set and compensate the political and social miseries of the time. We look forward to 1924 with hope and confidence, willing to face its worst as well as to enjoy its best, willing to meet with temporal Triumph or temporal

Disaster, and "treat those two impostors just the same"—assured that only the Spiritual is permanent, and only the Real remains.

TO OUR CORRESPONDENTS AND FRIENDS.

This Christmas has brought us such a torrent of letters, many of them in connection with the "Spirit of Christmas Fund," that we are quite unable to deal with them by replying to each individually. We regret this the more as so many of them make complimentary references to LIGHT and give us cordial expressions of goodwill. We will therefore ask our correspondents to regard this as a general reply; and we assure each and all that we heartily reciprocate their good wishes and wish them every blessing for the New Year.

THE REV. GEORGE VALE OWEN: A TRIBUTE.

A. A. S., a parishioner of Orford, writes:—

I live in Orford and attend the church the Rev. G. Vale Owen built and loved. Nobody knows better than the parishioners of Orford what a good man our late Vicar is. In our quiet little village we often think and talk over the many wonderful things that have happened and many a tear is shed still, when we realise what a friend we have lost. Old and young alike had their share of sorrow in the parting. The children adored him; I was only eight or nine years old when I knew him first, and even then it was an absolute delight to me to meet him anywhere.

Can anyone wonder that we loved him and longed for him to stay with us? But we realise that our loss is the world's gain, and much as we would give anything to have him back again, we are consoled by knowing that others may now share the joy we had for so long.

THE SPIRIT OF CHRISTMAS FUND, 1923.

We acknowledge, with gratitude, the following further donations:—

Roberts, S., £2 2s.; "Mary Kathleen," £25; E. E. Green, £2 2s.; H. Fisher, 5s.; Rose Goodwin, 5s.; A. S. W., 5s.; J. T. M., 10s.; E. M. Loughlin, 10s.; "A Sympathiser," 5s.; "Anti-Creed," 10s.; S. M. Threlfall, 5s.; E. Gray, 10s.; Anonymous (D. and M.), £5; "Ealing," 2s. 6d.; "Veritas Prevalebit," 10s.; M. P., 5s.; C. D. Cooke, 5s.; "Finchley," 10s.; "Gerson," 10s.; F. S. White, £3; A. R. Grice, 2s.; K. (in spirit), 10s.; Mrs. Heloise Wellesley, 10s.; Mrs. Arthur Robinson, 10s.; "A Mother," 5s.; G. Sanders, 10s.; A. M. Spencer, £1 1s.; W. L. Hodge, 10s. 6d.; H. H. M., 10s.; R. T. Redlin, 5s.; E. Pilleau, 7s. 6d.; E. M. Bowyer, £1; W. H. Peregrine, 2s. 6d.; M. Amber, £3; T. D., 2s. 6d.; Miss Wing, 10s.; P. L. Holdsworth, 10s.; M. E. J., 5s.; Mrs. N. A. Golding, 2s. 6d.; K. M. B., £1; J. T. W., 2s. 6d.; "Aylesbury," 5s.; Miss Ford (Proceeds of Bags and Purses sold), 8s. 8d.; Mary Badcock, £1; "A Friend," £5; "A Grateful Reader of LIGHT," 10s.; "In Memory, L. T.," 2s. 6d.; W. R. W., 10s.; A. E. I. Iles, 10s.; Col. Pilleau, £1; Miss Violet Greame, £1; F. T. H., 5s.; Anon. (E.), 10s.; T. F. Talbot, 10s.; I. E. Stansfeld, £2; Mrs. L. Raymond, 5s.; Miss Elizabeth Talbot, £10; D. E. Grinling, £1 1s.; "A Private Circle," £1; R. W. B., £1; X. Y. Z., 10s.; "Jennie and Eric," £1; Lady Grey, £5; E. M. B., £5; E. M. Heath, 5s.; "Berks," 10s.; F. H. Loftus, 9s.; "Amateur Sociologist," 10s.; F. G. B., 10s.; H. Blackwell, £1 1s.; H. Perkin, £1; E. J. White, 5s.; Birmingham and Midland S.P.R., £1 1s.; A. H. Brazier, 5s.; Mrs. Snelling, 10s.; F. Stringer, 2s. 6d.; "E. A.," 2s. 6d.; E. F. Fenwick, 10s.; A. E. Boothroyd, £1; Grace Grinling, £1; Major R. A. Marriott, £1; Mrs. J. Paton, 10s.; T. Mitchell, 10s. 6d.; E. W. Lancaster, £2 2s.; A. A. C., 10s.; E. J. Arthur, 10s. These sums, added to the amount previously acknowledged, make a total of £296 19s. 2d.

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

MAGIC.

If you've nothing to give in a needy land
Instead of a gift you may give your hand,
And with it, a wish, or a gracious thought,
For out of such things are wonders wrought.
There's nothing of cabalistic skill
To match the magic of Faith and Will—
A touch, a breath, a word, a look,
May yield us more than the Wizard's book.
They hold enchantments and spells of power,
They are Love's pure essence and Wisdom's flower.
At their slightest gesture, their lightest word,
All things around them are strangely stirred,
For all that the heart of Love would do
The Will of the wise shall carry through.

D. G.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

On Friday, December 21st, the Rev. G. Vale Owen returned to London on the termination of his Scottish lecture tour. Next year he commences a lecture tour of the Midland towns, starting at Coventry on January 2nd. In the course of his address in the Music Hall, Aberdeen, on December 17th, Mr. Vale Owen, speaking of Spiritualism, said: "That cult was not yet considered and accepted as respectable, so that they were just in time, and only just in time, to be among the pioneers of a movement which was going to be world-wide. (Applause.) In a few years it would be too late, but now they were just in time, and that was the glory of it."

The coming year will see great activity in all departments of Psychical Research, and the leaders of the Spiritualist movement have arranged extensive programmes. Early in the year a series of Sunday morning services will be held at the large Queen's Hall, London, when Sir Arthur Conan Doyle, with a number of well-known clergymen and prominent speakers, will conduct services for propagating the religious side of Spiritualism.

As the British Empire Exhibition, to be held at Wembley, will be the magnet that will attract the world and his wife, it is expected that many well-known Spiritualists from overseas will be in London next year. In fact, London will undoubtedly be the centre of great activity in Spiritualism, and mass meetings of welcome are already being discussed and planned.

Many new Spiritualist churches have come into being, and special efforts will be made to obtain funds for the erection of suitable buildings, both for these, as well as for many of the older societies, whose membership has so increased that their present premises are quite inadequate to cater for the large congregations that often cannot be accommodated in the meeting places now available.

Mr. Sydney Moseley, in the issue of "John Bull" dated December 22nd, tells the story of a sitting he had with a private family, a member of which is a medium. In view of the Christmas season, Mr. Moseley, as he puts it, dropped his sceptical attitude when attending this séance. He writes:—

Christmas among the spirits must surely have a tremendous appeal to those who believe in the continuation of life after death; and even to those who cannot bring themselves to believe, the seasonable spirit of toleration would be able to give a crumb of comfort in the thought that after all, the seemingly impossible may possess a germ of truth! It was in this tranquil state of mind that I approached some friends of mine who permit no one but members of the family to attend their séances. They refused at first. "You will come with your worldly critical attitude and spoil everything," said the lady of the party. "I promise I will come in a spirit of all humility," I assured her. "I will leave my professional air at home. Furthermore, I promise to believe before I come—although," I added, "I am bound to return to a severely critical attitude in due course." My friends failed to see how I could believe just for one sitting, but at any rate all the difficulties were surmounted, and I was invited to the next séance.

The medium, so Mr. Moseley writes, was first controlled by a dweller on the other side who was said to have been a preacher in earth life. After listening to a short discourse from this control, Mr. Moseley expressed a wish to hear how those on the other side spend Christmas. Immediately the entranced medium (who, by the way, was a young man) spoke in the quiet, cultured voice of a woman, and said:—

"Our writing friend wishes to know how we on this plane spend Christmas. I shall tell him what he wishes to know. Christmas to us, my friends, means as much to those who have passed over as it does to those of you on earth. Its beauty, its spiritual significance, its teachings affect us as it does you. Do not imagine, my friend, that the celebration of Christmas is meant for mankind on earth only. In every plane Christmas Day brings the tears and the joys. Have no fear that we no longer know the emotions that we knew on earth. Tears we have, although they are usually tears of joy.

"Then are the celebrations on your plane the same as they are on ours?" I asked.

"Except this," was the immediate response, "On such a soul-stirring occasion as Christmas Day the spiritual conditions on earth are so beautifully peaceful that hosts of us are attracted from our own circles, or groups, to yours on earth. If you will but call us, we shall come." "On these occasions when the whole world is at prayer—as it was on Armistice Day—we are brought into contact with you in numbers that would amaze. At Christmas, unknown to many thousands of you, we shall be with our beloved ones on earth. We shall sit with you

at the feast, we shall pray with you in the twilight of your homes or at church. Those of you who blithely masquerade as Santa Claus little know that a real Spiritual Father Christmas, the sort of angel dreamed of by the children, is in reality in every home, leaving as gifts tender kisses and beatific thoughts of loving kindness. You have no idea what great happiness it is to us at such times."

Mr. Moseley concludes his article in the following words: "The warm fire in the drowsy room and the soothing story I had heard acted as a semi soporific. It was, however, true enough in so far as this wonderful conversation had been carried on between me and the now awakening medium. Whatever it be, it gave me a strange feeling of Christmas cheer."

Dr. T. W. Mitchell, speaking recently on "Psychology and Psychical Research" in the Hall of Christ Church, Oxford, dealing with the qualification necessary to those who were making a study of physical phenomena, said:—

The chief qualification necessary in the investigator of the physical phenomena of Spiritualism was ability to detect fraud and to avoid being made the victim of illusion. He must be proof against "suggestion"—so far as that was possible in any human being; he must be well acquainted with the devices of conjuring; and above all he must be capable of continuous observation without becoming fatigued or allowing his attention to flag. If a professional psychologist should himself undertake to investigate the supernormal manifestations occurring at a mediumistic séance, there were certain conditions he must be willing to observe. He might be entirely sceptical, but he must not show his scepticism; he might deprecate the absence of adequate illumination, but he must very often accept it; he might be scornful of all "stage properties"—the "cabinet," the "circle," the tambourines, or what not, but he must often acquiesce in what might appear to him to be puerile inanities. Whether these things were merely the result of mediumistic tradition or the subterfuges of fraudulent mediums, or necessary conditions for the production of genuine phenomena, might not always be easy to determine; but it was quite likely that, if a medium were capable of producing any manifestations of truly supernormal powers, these might only reveal themselves when the conditions were such as to satisfy the beliefs which the medium had come to entertain regarding their importance. It was mere presumption to declare that if the phenomena were not fraudulent they ought to be possible in bright light as well as in semi-darkness. We knew far too little about such occurrences to be dogmatic on this or any other matter connected with them.

A report from the Paris correspondent of the "Daily Mail" appeared in that journal on December 21st to the effect that the medium Guzik, to whom references have appeared in LIGHT recently, has been caught by a group of five French scientists using his arms and leg to emulate psychic phenomena. The report states:—

Five French scientists, including M. Langevin, professor of physiology at the College of France, and M. Rabaud, professor of biology at the Sorbonne University, Paris, who have been conducting a series of experiments into the alleged psychic powers of the well-known medium Guzik, have issued a report, according to which all the phenomena of levitation (lifting) produced by Guzik were done by movements of the medium's legs and arms. The scientists conducted a number of experiments under different conditions, and they state in the report, which is published this morning in the "Matin," that when a certain amount of liberty was left to Guzik, the phenomena were produced. The observers were tapped on the shoulder and body, and heavy objects, such as tables and chairs, were moved. In each case one of the professors was able under the same conditions to reproduce the same phenomena, but when steps were taken to secure a scientific and automatic control of the medium's limbs there were no psychic manifestations of any kind. The medium, the investigators declare, produced his efforts by using his elbow to tap the observers, and, by swinging one of his legs, he was able to displace objects.

Without any other data than the above report it is of course impossible to conclude definitely that this is another case of fraudulent mediumship. We hope to give more detailed particulars in the near future.

The Rev. F. C. Spurr (Birmingham), President of the National Free Church Council, preaching at the Mount Pleasant Baptist Church, Swansea, on December 13th, said: "If anything was going to lift up the world it would be a change of spirit. The greatest power which they possessed was the power of spirit. Spirit can communicate with spirit direct over vast distances without any visible intermediary at all. Telepathy is an established fact for more than 30 years, and I have been collecting evidence, and I have a record of more than 10,000 cases."

CAMEOS OF SPIRITUAL LIFE*

FROM THE LATER MESSAGE OF ANNE SIMON.

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

(Continued from page 810.)

MORTAL DISCIPLINE.

In all of these stages of mortal existence there exists authority to direct, to suggest, to command, even from those higher in control. There is individual freedom, which is curtailed if the ambition for freedom be too great. And so tasks are imposed, but their development must always yield to the experience of those of higher authority. Only the artist swaggers through life with disdain as his walking stick! Yes, you are right! There is some discipline necessary, even here; but the genius in art is a genius before he cries his first baby earth-cry. For the seeds of genius blossom with the child, while resting in the mother-body. The genius of earth has no superior in other earth-men, therefore, he, least of all, recognises authority. But by the usual mortal of earth, over-authority is accepted, sometimes and frequently with readiness because it minimizes responsibility, and permits ingenuity and originality to slumber.

And let the earth mortal mark here what is written. What exists as development in higher mortal worlds than the earth-man knows, and what is told him here as first knowledge of such existence, is a sure indication of such further sequential development on the spiritual planes, when he has finished his mortal existence. No, do not write more this evening! It is better so.

EARTH-TIME.

Earth-time! It hangs over the head of the man of earth like an impending danger, a continuous menace. He fears its mortal significance. For the future is dim and unreal to him, and his fear encircles frequently each earth-moment, as it does away in distant echo. The tick of the earth-clock brings little joy to most earth-men. Its strokes are like the descending sword of the ready executioner, impersonal, official, indifferent. And so the earth-man frequently tries to "kill time" (as he kills other things that oppose him, or are uncongenial to him) through his moments of play and work; to "kill time" through his forgetfulness of his existence. But occasionally it may greet him as an unwelcome spectre. And again he rushes madly into activity so that he may forget! Mortal time! An enigmatical wrapping that encircles his earth-life, an enfolding that he would wish to tear apart and discover the inner meaning and significance of his present living and future existence! Its burden is still a heavy weight, which he drags wearily along, ever looking backward with questioning glance! The enigma of time!

"MOMENT! THERE IS NO SUCH TIME-CONSCIOUSNESS HERE."

Earth-time is the goad and whip that lashes the mortal in his anxiety and eagerness for earth-success. But here, in the spiritual planes, this does not exist. Each moment is the happiness; each spirit-task (only an earth-word! The earth-task is often approached with distaste and effort, and the will flagellated to act. Love and celestial aspiration are our active, yet gentle and serene stimulation. The mortal may sense such differences of stimulation, if he will arouse his imagination) is the moment of his all-happiness. It is as if he could know no higher happiness. This is his moment's realisation (Moment! There is no such time-consciousness here!), though he senses the larger happiness of the future, as he realises the height of such immediate happiness and serene enjoyment. It is difficult for the mortal to understand, as I explained, the celestial joy of the moment, and yet the hovering wings of a larger happiness of the future ever near. So our spirit-creations evolve in serenity. On the lower planes this serenity comes to spirit-souls, as something for itself, just as the personal love and personal tenderness seem similar elements of celestial stimulation.

THE MORTAL, AN ENSHROUDED EGO.

In the individual of earth an individualism exists that is peculiarly personal, an enshrouded ego that persistently hides for, and exists for itself, just as a shy flower, bending from a luxuriant bank over a water-brook, will see but its

own mirrored face. As it looks downward, it sees its own flower-essence. As the mortal looks inward also, there is ever his sheltered inner self in isolation that exists but for his deeper moments of introspection and thought; a shrine in an empty church, with him an off-lonely worshipper! So mortals, in seeming fraternity of earth-brotherhood, repress and keep hidden, each one, a golden light that burns but brightly for himself, if he will find it.

"NO ISOLATION IN THESE CELESTIAL PLACES."

To the spirit of light this understanding of his inner essence has become unfolded. It is God's law that spirit-personality shall so unfold, and, as he knows himself, so does he share the treasures of his spirit-heart. Isolation and loneliness are burdens of mortal-life. The mortal seeks his meaning and destiny in loneliness. There is no isolation in these celestial places. It is changed to the celestial happiness. The clouds and doubts that surrounded the mortal, probing for the meaning and trend of his own existence, have vanished. A golden key has opened the individual, secret shrine for each spirit-soul. And he has found love there, a love that must be shared by the many, and is willingly so given. So will the mortal of more advanced worlds gradually come to the recognition of the idea that the inner love of each mortal will fuse the elements of individualism into the higher harmony and oneness of all creation.

THE CLOSER AFFILIATION ON HIGHER SPIRIT-PLANES.

As the spirit-soul advances through progressive planes, the spirit-ego is ever stimulated more and more by the higher love. What he was on the lower spiritual planes, he is no more. I have told you of the transition-states between the spirit planes, when the spirit of these places rests, so he may absorb and become prepared for the next higher plane. And may the mortal of earth remember that such a state of transition occurs not only to the soul of mortal-man, that has "passed over," but each created thing, which has left mortal places and is now with us, becomes impregnated with the higher love at this time, preparatory for its entrance into a higher plane.

And as love is ever increasing in its illumination and power on the higher planes, so the companionship of all spirit-creation will become, as it reaches the higher places, bound in affiliation so much closer, as even those spirit-souls on lower planes do not understand, though they sense it with what may be termed, for better mortal expression, spirit-intuition. As the mortal cannot understand the spirit-affiliation of even the lower spiritual planes, so neither will the spirit-souls of the lower spirit-planes understand the celestial bond of fellowship and unity of the higher spirit-planes.

TRUTH IN MORTAL PLACES.

Truth, in its higher significance, rarely exists on the earth-plane. It is a golden globule-symbol, but so often with dark spots and tainted streaks running through a beautiful surface-texture, which represents, for one reason or another, a pernicious secretiveness of part of truth, or a presentation of its part, made attractive and tinted with fictitious deceptive colours, that leads like the will-o'-the-wisp to dark morasses and treacherous swamps and black forbidding waters, where the one led will flounder in distress and doubt, partially submerged and looking in vain for the keen arrow of fact and exactness that leaves the bow, cleaves the air, and reaches its mark so that all may see in the clear light its place of incisive entrance now its resting place.

"WE DO NOT THINK 'TRUTH' HERE AS DO THE MORTALS ON MORTAL PLANES."

In these places of ours, I have told you, there are no secret thoughts and secret places, no hiding places of darkness. As we are of light and radiance-essence, so is our consciousness one of directness. There are no pitiless truths here. Our spiritual essence is the essence of truth as it is of love. God's laws and system of spiritual places are one of directness. There is no transgression here of spirit-law. The divine and encircling element of love makes this impossible. Truth ever exists here, and as the truths of spirit-places are our stimulation, so do we ever welcome these,

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intertwined as they are by the celestial love. It is difficult to write to you of truth as it exists here. The divine love could not be other than the divine truth. We do not think "truth" here as do the mortals on mortal planes. Its opposite is not in spirit-consciousness. Its element is absorbed in that of love.

THE POWER-ELEMENT OF CELESTIAL UNITY.

I have told you of the greater stimulation that comes to the spirit-souls, when they are encircled in a higher unity in the higher planes of the spirit-realms, a stimulation that they are prepared to receive as an inclusive unity, but might not be able to accept as an individual spiritual-entity of those higher places. The embracing oneness of many spirit-identities is as a shield or protection for over-stimulation to any spirit-soul. A similar, diluted condition, to a degree of infinity in its weakness, may be experienced in the strengthened power of the earth-man through organisation and co-operation with others. I cannot otherwise describe this to the mortal. Such spirit-souls of these advanced planes feel the glorious power of these advanced places, and experience in their consciousness the spirit-glow of spirit-joy and happiness from such realisation of a spirit-surety, that will carry them ever nearer to the great source of the Father's love.

CHASTITY WILL EVOLVE TO THE MORTAL.

Here there is the vast difference between mortal conditions and those of celestial places. I have told you impurity does not enter the spirit-planes. The physical craving is alone for mortal worlds and places an element that is meant to be conquered, and that is given as the antagonist of will. There will be the ever-constant combat between these adversaries. I have told you, chastity will evolve to the mortal; but the play of will, stimulated by the recognition of necessity to gain ascendancy over an element, destructive, and that draws in its vortex of catastrophe all other virtues, will triumphantly conquer the cravings of appetite.

THE CELESTIAL FLORESCENCE OF HUMAN TRAITS.

I have told you only through the portals be white and radiant will God enter the human heart. In the celestial places the nearness of divine love would make the existence of this trait, of which I have spoken, impossible. In celestial places other human traits, including those I have mentioned, are in a condition of radiant florescence (no language!). So again may the earth-man realise that heaven begins in mortal places. The stimulation of spirit-activities on the higher planes, then, is enhanced. There is no earth-word for the superlative quality of this word. All phraseology of ecstatic increase is not understood by the mortal. I am limited, for I must communicate in language understandable to mortals. These same words of glorification, if used to mortals of higher world progress, betake upon themselves a radiant significance which does not come to earth-consciousness.

MORTAL WORLDS AND CELESTIAL PLACES ARE LOVINGLY BOUND.

What the spirit-sight visualises in the higher spirit-planes is in infinite degree more stimulative than on mortal planes. I have explained the stimulation of line and colour and mass, and even diminution of line and colour, and how these enter the mortal consciousness and stimulate by further creativeness and outward expression. And I have told you that mortal worlds and celestial places are lovingly bound first, as places of early existence, discipline and appreciation, reaching to the higher places of fulfilment.

MAN'S APPRECIATION OF THE VIRTUES NOT INSTINCTIVE.

The spirit-emanations, as I have told you in the first Message, stimulate not only the beauty-appreciation, which is such an important factor in mortal-creativity, as it is in spirit-creativity, but as I have also told you in the first Message they make the mortal aware of the spirit-code of virtues and the necessity for following these. Man thinks that this is the result of instinctive feeling in his nature. It is not so. It is from the continuous emanation-stream of virtue power that ever surrounds him, so that his consciousness is ever permeated through its constancy and determination to function in the human soul.

(To be continued.)

HONOUR.

Seal on the hearts of the strong,
Guardian thou of the brave,
To serve the arm in the pressing throng,
To cheer the dark of the grave,
Far from the heather hills,
Far from the misty sea,
Little it asks where a man may fall
If he falls with his heart on Thee.

THE RESOURCES OF CLAIRVOYANCE.

Professor William James relates, in the "Proceedings of the American S.P.R.," an account of the discovery of the body of a drowned person under circumstances which render it a remarkable instance of clairvoyant power. The case was fully investigated at the time, and the depositions of the witnesses were taken.

On October 31st, 1898, a young woman named Huse left her home at 6 a.m., and went on to a long wooden bridge at Enfield, N.H., after which she was not seen again. On the night of November 2nd, Mrs. Titus, of Lebanon, a village about four and a half miles from Enfield, had a dream or vision in which she saw the girl step out on to a jutting beam, slip, and fall backwards, sliding in underneath the timberwork of the bridge. She said that the girl's body would be found lying head in, and with only one of her "rubbers" (golosbes) projecting from the timberwork.

Mrs. Titus went the next day to the bridge, where she pointed out the spot where the body would be found. A diver, who had been at work during the two previous days, said that he had searched there. Mrs. Titus said, "Yes, you searched there, and there" (indicating certain spots), "but you did not search there, and if you go down you will find only the rubber of her shoe projecting from the timberwork." The diver went down; presently the girl's bonnet rose to the surface, and shortly afterwards the diver came up bringing the body. He then said: "I did not look in this place yesterday as the brush and debris were so thick that I could not see; in fact, all I could feel of the body was the rubber projecting from the timberwork." Full corroboration of the occurrence is given by the witnesses, including the diver. It is further stated by Mr. Titus that on the day previous to the accident his wife had said to him: "Something awful is going to happen; I cannot tell you now what it is, but can later on"; and that on the 31st, about 6.40 a.m., she said, "That has happened."

The most striking fact in this incident is that the position of the body was located by Mrs. Titus "to an inch," as the diver remarked. The place was too dark for it to be seen, because the crib-work of the bridge cuts off the light, and the body had got jammed in a vertical position in a hole in the crib-work, with nothing but the projecting shoe to indicate where it was. The diver stated that when he made the discovery he was more "afraid of the woman on the bridge" (Mrs. Titus), than of the body in the water, because he could not imagine how she should come from miles away and pick out the precise spot at which he was to search. Mrs. Titus was at home when the accident happened and had not been near the bridge for several years.

A STORY OF ABRAHAM LINCOLN.

Some recent allusions to Abraham Lincoln and Spiritualism make appropriate the account of him given by a Mrs. Boyce in 1895, when, as an old lady of eighty-four, she related some of her reminiscences of the great President to a San Francisco newspaper, in the course of which she is quoted as saying:—

I believe in fate. It was not fated for me to marry Lincoln. He was an honest young man, but I did not love him. Why? I don't know, but I do know this, love is a thing that you can't force. In the first place he was homely, very awkward, and very superstitious. He was a Spiritualist, and believed in dreams. He often told me his dreams were prophetic, I did not like this very well. He used to talk of the stars a great deal, and he seemed to me a very queer fellow. I remember an incident that occurred at a party one night, where a dozen young folks were trying to tell their fortunes with the aid of a common doorknob and a Bible. Mr. Lincoln was always interested in such things, and at once wanted to know all about the game, so somebody explained it. It was this: The key was placed on a verse of an open Bible, and when questions were asked the key was supposed to turn by supernatural power. I remember Lincoln asked: "Will Susie marry a man whose name begins with L?" and the key did not move. Then he asked: "Will she marry a man whose name begins with B?" and the key whirled. I have often thought that a strange thing. I was then going with a young man named Brooks, but did not then dream of Mr. Boyce as my husband.

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RAYS AND REFLECTIONS.

A lady correspondent is troubled over the question of Animal Survival, of which we have given so much in *LIGHT* of late that one is beginning to grow a little weary of it, especially as the answers given offend different people in different ways as coming into conflict with their own opinions regarding the nature of life after death.

The lady referred to writes that she has always "felt and hoped that the animals we loved here would meet us again on the other side." That certainly is a hope I can respect and encourage, for I believe it to be a fact. But she has met friends who do not agree with her in this or in her repugnance to taking the life of any animal. One of these people said, "what would you do then in a country where there are wild animals and snakes, etc., also, why do you kill cows and sheep?" As I am quite certain that the lady never kills cows and sheep, the reflection conveyed in the last part of the question is clearly unwarranted. And as to the wild animals, snakes, etc., the answers seem to be simple enough. As they rarely attack human beings unless provoked, humane people would leave them alone to enjoy life as part of the community of Nature, and only kill them when compelled to do so.

Whether the killing of animals for human food is justifiable or not, I would prefer to leave aside, as it is one in which there would be a great conflict of opinions. That it is not the ideal way of living, I readily admit—it is one of the imperfections of an imperfect world, to be gradually outgrown with many other barbaric customs, at present unavoidable. One could make quite a long list of things in our civilisation which we do and suffer. They are objectionable, but they are also inevitable in our present stage of life as undeveloped spirits.

I think it was Mr. W. B. Yeats, the Irish poet, who said that we can do almost what we will if we do it gaily. Certain it is that Life and the powers of life are always on the side of the light-hearted. Matter is dense, slow, heavy-footed; Spirit is light, swift, and nimble. This can be no mere fancy. How often is it illustrated in séance, where a dull, heavy, mental atmosphere damps down the possibilities of communication, while a cheerfulness of mood liberates the finer forces and makes the conditions favourable for psychic happenings.

A contributor to *LIGHT*, who is also an acute observer of the times, calls attention to the fact that the most Noble Order of the Crusaders have chosen the Unknown Warrior as their principal knight and Supreme Head, and points out in contrast the scorn that was heaped upon the late Mr. W. T. Stead for making Julia Ames President, in spirit life, of Julia's Bureau. The point is well taken, for while the Unknown Warrior is doubtless regarded as being amongst the unreturning dead, and his headship of the order as symbolical, Julia Ames was a living figure exercising direction and leadership in the group associated with her Bureau.

A correspondent remarks that while some people never seem to suffer remorse for any evil deeds they have done, being apparently quite conscienceless, others are apt to grieve quite needlessly over venial faults or fancied faults in themselves. Yes, it is certainly true; life is a very complex matter. Some people are insensitive and others over-sensitive. But we must not take earth life as our sole standard in these matters. It is at best a brief business and a prefatory stage to a life in which adjustments and compensations of all kinds will be made. The callous will develop sensitiveness in due time and respond, doubtless with pain, to spiritual laws and forces which at present do not affect them, and the over-sensitive will attain balance of mind and find a sphere of existence in which their sensitivities will not be jarred as they are apt to be in these discordant surroundings. Moreover, it will be found, I think, that it is better to be over-sensitive and suffer than to be comfortably case-hardened and unaffected by the evils of life.

D. G.

THE BUTTERFLY.

Child of the Sun, pursue thy rapturous flight,
Mingling with her thou lovest, in fields of light;
And where the flowers of Paradise unfold,
Quaff fragrant nectar from their cups of gold,
There shall thy wings, rich as an evening sky,
Expand and shut with silent ecstasy.
Yet wert thou once a worm, a thing that crept
On the base earth, then wrought a tomb and slept.
And such is man; soon from his cell of clay
To burst a seraph in the blaze of day.

—ROBERTS.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable. We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return. We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—As we deal, on this page, only with questions of general interest the answers given are not addressed to individual inquirers, but correspondents who put such questions to us should nevertheless look in these columns for the answers. If, however, the inquiry is of a purely personal character, or one of minor importance, a reply should be found in the "Answers to Correspondents." Matters of wide interest, arising out of questions put to us, are occasionally dealt with in the leading article or "Notes by the Way."

PSYCHICAL PHENOMENA—CAUSES AND EFFECTS.

It is rather an absurd idea that any given effect must always proceed from one particular cause. That idea is at the root of many so-called explanations of supernormal, or supposed supernormal phenomena. We know very few effects which cannot be either imitated or produced by different causes. In the instance of spirit communication it is evident that this rule equally applies. Information can be obtained by surreptitious means by a dishonest medium and then retailed to the sitter. Again, the medium may obtain the information by telepathy or the operation of what is known as the subconscious powers of the mind, but none of these things rule out real spirit communication, as every experienced Spiritualist is well aware. So, while we deprecate the class of minds described by Sir William Barrett as "wholesale believers," we also condemn the wholesale attribution by sceptics to some particular cause of all classes of manifestation. The fault, however, is not confined to sceptics; the uncritical type of Spiritualist, having once received a genuine spirit communication, is much given to attribute spirit agency to everything which he cannot otherwise explain. The whole subject is too complex to be dealt with in the absence of very full and detailed knowledge of all the possibilities. Nor is it a matter that can always be settled by intellectual processes. There are people sufficiently sensitive to know intuitively when they are getting real communications or when the results are spurious or simply a mixture of real and spurious. The last-named results are not uncommon and occasion much bewilderment and perplexity amongst those who cannot see their way clearly through the question.

SPIRIT PERFUMES.

The production of scents—usually odours of flowers—is a fairly well-known phenomenon in connection with spirit manifestations, although it is not common. It will be remembered that the mediumship of the late "M. A. (Oxon.)" included some striking instances of the production of scents. We have had experience of several cases, as, for example, in a public hall in which the clairvoyant described a spirit visitor as carrying a large bouquet of spring flowers. We and several people near us detected the scent before the description was given. This is one instance out of several which have come within our knowledge. Swedenborg has something to say on the subject, for in his "Spiritual Diary" he writes:—

"It has sometimes happened that spirits have produced odours just as if the objects of the odours had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discoursing of flowers and lilies, they produced a very perceptible odour of flowers and lilies, as to which, however, it is only necessary to notice the fact."

PROOFS—SINGLE AND COLLECTIVE.

We are quite in agreement with the statement that one fully proven example of spirit communication is sufficient basis for the whole doctrine; that one proof of the survival of a human soul beyond the change of death proves the survival of all. But such examples are rare—we mean as to the completeness of the proof. Over every case, however striking, there rages a controversy of a partisan character, for all the world like a dispute between two conflicting sects or political parties, each more anxious for the welfare of its own side than for the vindication of the truth of the matter. So we prefer to take the whole range of phenomena, physical and mental, finding enough material in all of them to prove the case ten thousand times over. Very naturally the opponents and critics of Spiritualism prefer to take isolated cases and treat each as if it were the sole basis of the whole matter. We are content to leave them to amuse themselves in this fashion, and to keep our attention fixed on main issues. Spiritualists who allow themselves to be drawn into these futile controversies over sectional matters are not wise but will doubtless learn wisdom by experience.

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A SENSIBLE SPIRITUALISM.

There is a reasonable Spiritualism firmly established in the order of Nature, and outworking logically in the procession of intelligence. There is an unreasonable Spiritualism, grotesque, outlandish, unrelated to orderly thinking, and consequently repellent to the healthy mind. It is the product of a morbid psychology and sloppy emotionalism. The frank recognition of this fact is the first step towards bringing it under control. So far, in the Providence of life, it has worked its own cure and been defeated by its own excesses. To-day the advance of intelligence and understanding enables us to grapple with it deliberately with a view to extirpating it altogether, prevention being better than cure. When it is finally expunged, the reasonable, sensible Spiritualism will have more room to grow and to fulfil the great part now assigned to it in the evolution of the humanity of the future. All the mistakes and tragedies of the past had their root, not in any evil principle in Nature, but in human stupidity, ignorance and misdirection. To the extent to which we can destroy these things, and by destroying them clear away the phantasms, illusions, and delusions—to that extent is our advance made possible, whether as mortals or spirits. It is for human intelligence to co-operate with Universal Intelligence. Let us walk seeing our way clearly before us. The light will banish all the wriggling and writhing shapes that make the gloom hideous, and it will save us many a sore tumble. We have no fondness for the company of owls and bats however mysterious and romantic the impression they create, and we have not the slightest respect for any prejudices they may feel against a general illumination of the landscape, whether it be by the sun or such torches as we may provide until its rising.

—From "Spiritualism: Its Ideas and Ideals,"
by DAVID GOW.

NEW PUBLICATIONS RECEIVED.

"Spiritual Healing." By the Rev. Harold Anson, M.A., Chairman of the Guild of Health (London). University of London Press, Ltd. (3s. 6d. net.)

"Sri Krishna: The Saviours of Humanity." By Professor T. L. Vaswani. Ganesh and Co., Madras. (1 rupee.)

"The Book of Formation, or Sepher Yetziviah" (translated and annotated by Knut Stenring), with a translation by A. E. Waite. William Rider and Sons. (6s. net.)

"Music and Listeners." By Sybil Marguerite Warner. Published by Service Magazine and Publications (price 2/-).

"The House of the Treasure." By Marian Holmes. Published by International Fellowship in Arts and Crafts (price 1/6).

"The Mahatma Letters to A. P. Sinnett. From The Mahatmas, M. and K. H." Transcribed and Compiled by A. T. Barker. T. Fisher Unwin, Ltd. (21/- net).

"Royal Magazine." January.

TAKING Sacraments may strengthen faith, but the one who finds in quietness and confidence his strength is the recipient of an abiding vision.—E. P. PRENTICE.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, December 30th, 11.15, open circle; 2.45, Lyceum; 6.30, service.

Croydon.—Harewood Hall, 96, High-street.—December 30th, 11 and 6.30, Mr. Percy Scholey.

Brighton.—Mighell-street Hall.—December 30th, 11 and 6.30, service; 3, Lyceum. Wednesday, 8, service.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—December 30th, 11 and 6.30, service. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—December 30th, 7, Mr. H. Carpenter. January 3rd, 8, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—December 30th, 11, public circle; 7, service. December 31st, 11, watch night service. Thursday, January 3rd, 8, public service.

Peckham.—Lausanne-road.—December 30th, 7, Mrs. Neville. Thursday, 8.15, Mrs. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, December 30th, 11, Rev. J. M. Matthias; 3, Lyceum; 7, Mrs. E. Edey.

Worthing Spiritualist Church, Ann-street.—December 30th, 11 and 6.30, Mr. Spencer. Thursday, January 3rd, 6.30, Mrs. Paulet.

Central.—144, High Holborn.—December 28th, 7.30, meeting. December 30th, 7, to be announced.

St. Paul's Christian Spiritualist Mission.—Station Subway, Norwood Junction, S.E.—Sunday, December 30th, 6.30, Mr. Abethell. Wednesday, 8, service.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. December 30th, 6.30, service and address.

THE REV. G. VALE OWEN LECTURES.

ITINERARY FOR JANUARY.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Jan. 2	7.30	Coventry	Baths Assembly Hall	C. Hutchinson, Benwell Villa, Bray's Lane, Coventry
" 3	8	Birmingham	Town Hall	Richmond Hope, 664, Corporation Street, Birmingham.
" 4	8	Wolverhampton.	Baths Assembly Hall	Charles Marston, N.P.E. Chambers, Wolverhampton.
" 6	8	Stourbridge	Town Hall	W. Jones, J.P., Uplands, Stourbridge.
" 9	8	Bristol	Colston Hall	
" 10	8	Crewe	Town Hall	H. Walker, 26, Stamford Avenue, Crewe.
" 11	8	Shrewsbury	Music Hall	Miss Crippin, 24, Victoria Street, Shrewsbury.
" 13	11 a.m. 6.30	Walsall	Temperance Hall	Mrs. Brown, Hydesville, Foden Road, Walsall.
" 14	7.30	Burton	Town Hall	G. Knight, 146, Derby Street, Burton.
" 15	7.30	Derby	Central Hall	W. Fell, 208, London Road, Derby.
" 16	7.30	Mansfield	Y.M.C.A. Hall	H. Orchard, 24, Clerkson Street, Mansfield.
" 17	8	Leicester	Rechabite Hall, Dover St.	C. J. Warren, 119, Wilberforce Road, Leicester.
" 18	7.30	Nottingham	Circus Street Hall	J. F. Hewes, Cavellands, Chestnut Grove, Nottingham.
" 21	8	Sheffield	T. S. Rooms	Mrs. Chappell, 64, Bromwich Road, Woodseats, Sheffield.
" 22	8	Sheffield	Comrades Hall, Townhead Street	J. J. Brookes, Slate Street, Heeley Bank, Sheffield.
" 23	7.30	Rotherham	Town Hall Assembly Rooms	G. Bower, Carlton Villas, Station Road, Rotherham.
" 24	7.30	Congleton	Town Hall	Mrs. Beardmore, Dane House, Congleton.
" 25	8	Hanley	Victoria Hall	Mrs. E. Urion, 116, Lord Street, Etruria, Staffs.

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

ANSWERS TO CORRESPONDENTS.

C. W. NEWCOURT.—We have read your letter with interest, and quite agree with your sentiments. Charity, it has been said, begins at home, and the same may well apply to bestowing charity on another country at the expense of one's own. There is still room for Dickens' satire on the lady who neglected her own home and family in order to help the natives of Borrioboola-gha.

TOWARDS WORLD-PEACE.

"For a generation the prophets of 'Humanity' proclaimed that war was the worst of evils, but that Humanity was grown too wise and good to experience it ever again. Since the 4th of August, 1914, these blind guides have been running about like ants whose ant-hill has been overturned, devising new paradises for the same fools. They have blessed this war as an ennobling ordeal, certain to regenerate Humanity. In spite of that comforting doctrine, they have found a preventive of all future war in a League of Nations controlled by diplomatists and lawyers and politicians, each acting in the interest of his own nation, while each nation is still burning with ambition and rivalry and revenge. Meanwhile the Peace Treaty has left half the world at strife; and human nature is in many respects the worse for its ordeal, and the League of Nations looks too much like the fulfilment of another warning of Carlyle: 'Vulpine knowingness sits at its hopeless problem: given a world of knaves, to educe an honesty from their united action.' And the prophet of Humanity goes on taking the gate-money.

"Such an organisation, as I see it, will begin with the establishment of peace among men of goodwill; for if the peacemakers are not agreed among themselves, how shall they reconcile the hostile nations? It will need an international status, on international territory, where it can set up a world-university, with a world-language, for the creation of a world literature. It will be a church for prophets instead of priests, an asylum for artists, a citadel of truth, a Garden City of the Soul; an experiment, however halting, in the search for that Celestial City that was seen descending out of Heaven from God."—ALLEN UPWARD (in "Spiritualism, Its Present-day Meaning." A Symposium. Edited by Huntley Carter).

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