

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Gothic.

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

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**London Spiritualist Alliance, Ltd.,**  
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*For further particulars see page 336.*

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted *free* to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted *free* to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

\*.\* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

**D. ROGERS, Hon. Secretary.**

**HENRY WITHALL, Hon. Treasurer.**

*The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1917.*

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## CONTENTS.

Notes by the Way.....	385	Egyptian Religion and the Book	
London Spiritualist Alliance.....	386	of the Dead. Address by Mr.	
Metaphysics and Moonshine .....	386	J. H. Van Stone .....	390
Back to his Old Regiment .....	387	Why we are Immortal .....	391
Mediums and Critics .....	388	Personal Magnetism .....	391
Spiritualism and Religion.....	389	Indwelling Power .....	392
The "Spectator" and Psychical		Sidelights .....	392
Research .....	389		

## NOTES BY THE WAY.

Readers of Goldsmith's "Animated Nature," with the original illustrations, have enjoyed many a hearty laugh over the queer-looking wild animals he describes and the amusing blunders he makes concerning the regions in which they are found. Yet Goldsmith was writing his book so late as 1774, and he was writing of a world in which he lived, relying, of course, for his descriptions of the animated nature of far-off countries on the stories of travellers as recorded in the books which he consulted. Now, if it was possible for Goldsmith and others of his time to go so far astray in writing of the world in which they lived, how much greater is the likelihood of error and illusion in many of the accounts which purport to describe the next world? Fancy and imagination have great scope here, and they need all the time to be carefully checked by reason and experience. LIGHT has several times in the past indicated its attitude on this and other questions which are not yet in a stage to be scientifically verified. We should remember that the Universe is throughout reasonable and orderly, and that there is a continuous and harmonious relation between what we have learned and what we have yet to learn. Some persons, impatient of what they perceive to be unnatural and preposterous descriptions of the next world and its life, sweep them aside and deny that they have any truth whatever. They do not pause to reflect on the possibility of there being a core of reality in the stories. Goldsmith gave us some fantastic animal lore, illustrated by extraordinary-looking creatures. But, as a rule, all the creatures he described had an actual existence. It was merely that he (quite excusably), while correct on the main point, the existence of the animal, blundered in his description of it.

\* \* \*

Discussing this question of the next world lately with a novelist who never disguises his hostility to psychic investigation, we learned that he denied *in toto* all the accounts which represented the next world as a place of substantial and natural things. He scouted the idea of a "materialistic heaven." It transpired that his ideas of the next state related to something so transcendental that it was not in mortal speech to describe it. It was like creation before the Spirit of the Lord moved on the face of the waters—"without form and void." It is wonderful how many persons of the artistic and intellectual classes are of the same opinion. They will admit a life after death, but the moment any definite idea of it is presented, they are ready with the cry of "Materialism!" This is

plainly the outcome of a spurious idealism. We cannot altogether condemn it, for what have we made of the earth? A scene of pain and struggle, every man's hand against his neighbour, the dull conflict of industrialism and commercialism and politics in time of "peace," and a horror of carnage and brutality when the disease comes to the surface in the shape of war. Small wonder that those who mistake the appearance for the reality want to get away from even the echoes of it. When we have learned a few simple lessons (too simple, alas! to be easily understood by those who are always looking to complex systems and philosophies for guidance) we shall find the earth heavenly enough for this life and ask for nothing better than a higher manifestation of its beauties in the life to come.

\* \* \*

We have occasionally referred to the way in which some quite commonplace object or incident of everyday life may be disguised from the ordinary mind by being described in scientific phraseology, or in some form of "occult" jargon apparently designed to confer an air of awe and mystery on something which is neither awful nor mysterious. We take the following as a general illustration from a humorous story in an American journal of engineering. It deals with the case of a young artisan who, growing tired of the incessant bragging in technical terms of some engineering friends, decided to have a mystery of his own, and discoursed of a wonderful new machine on which he was at work, and which he thus described:—

By means of a pedal attachment, a fulcrumed lever converts a vertical reciprocating motion into a circular movement. The principal part of the machine is a huge disc that revolves in a vertical plane. Power is applied through the axis of the disc, and when the speed of the driving arbor is moderate, the periphery of the apparatus is travelling at a high velocity. Work is done on this periphery. Pieces of the hardest steel are by mere impact reduced to any shape the skilful operator desires.

Considerable curiosity was excited until it turned out that the wonderful machine was merely a grindstone described in scientific language!

## THE ABUNDANT RECOMPENSE.

Thousands of souls must leave this prison-house,  
To be exalted to those heavenly fields  
Where songs of triumph, palms of victory,  
Where peace and joy and love and calm content  
Sit singing in the azure clouds, and strew  
Flowers of heaven's growth over the banquet-table.  
Bind ardent hope upon your feet like shoes,  
Put on the robe of preparation!  
The table is prepared in shining heaven,  
The flowers of immortality are blown;  
Let those that fight fight in good steadfastness,  
And those that fall shall rise in victory.

—WILLIAM BLAKE.

## LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

**THURSDAY EVENING, DECEMBER 14th,**

When AN ADDRESS will be given by

HIS EXCELLENCY

**COUNT CHEDO MIYATOVICH**

(Former Serbian Foreign Minister, and Serbian Minister at the Courts of Great Britain, Turkey, and Rumania),

ENTITLED

**"Psychic Science in Serbia."**

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

**MEETINGS AT 110, ST. MARTIN'S LANE, W.C.**

FOR THE STUDY OF PSYCHICAL PHENOMENA.

**CLAIRVOYANT DESCRIPTIONS.**—Tuesday *next*, December 5th, Mrs. Wesley Adams, at 3 p.m. No one will be admitted after that hour. (See notice below.)

**PSYCHIC CLASS.**—Thursday *next*, December 7th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

**INFORMAL GATHERINGS.**—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, December 8th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

**TALKS WITH A SPIRIT CONTROL.**—On Friday *next*, December 8th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

**IMPORTANT NOTICE.**—Admission to the Tuesday Séance is *strictly confined to Members and their personal friends*, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

**Lectures by Mr. W. J. Vanstone, Ph.D.**

December 7th.—The Egyptian Phase of Mediumship.

" 11th.—The Greek Phase.

**Subjects of "Talks with a Spirit Control."**

Dec. 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

## A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 4TH, 1886.)

The Wellington (New Zealand) Association of Spiritualists has over one hundred members. Mr. McLean is the president.

We learn that during the residence of the Swedish Royal Family at the Castle of Drottningholm recently, several remarkable séances were held, the medium being a personal friend of the Queen of Sweden.

Mr. Alfred Russel Wallace, the distinguished naturalist, is now in America lecturing before the Lowell Institute of Boston, and the John Hopkins University of Baltimore.

## METAPHYSICS AND MOONSHINE.

THE VIEWS OF A REALIST.

By N. G. S.

There was some debatable stuff in "Notes by the Way" in the issue of October 28th. In the first place Mrs. de Morgan was quoted as accounting for the "direct voice" by the "projection of the medium's influence" on the part of the communicating spirit beyond the medium's person, escaping in this way that alien mental colouring which is so fruitful a source of error. What is meant by "influence"? The word conveys a false impression. "It is a little metaphysical" (says the Note), "this idea that the faculties of the medium may be used apart from his organism, but the 'exteriorisation of sensibility' and the phenomena of the double give us some useful hints." It may be admitted that the phenomena of the double give us some useful hints, but they are not, in my opinion, properly described as metaphysical; and to speak of "faculties" as having an independent existence is quite another thing. If we begin to explain the physical by the metaphysical, we shall find ourselves explaining the physical away altogether, and that would not be helpful at all as a means of investigation. I know of no scientific discovery that has resulted from metaphysical speculation. Are we not a little in danger of being caught in the net of our terminological inexactitudes? A word or phrase repeated often enough easily comes to be accepted by those who run as they read, and we find ourselves playing with counters that we take for coins and filling our purses with what look like bank notes but are only, in fact, scraps of paper. Thus we say that spirits travel "with the speed of thought," imagining (because we have heard it so often) that thought travels, that when we think of China or Peru, something has sped instantaneously to those far-distant lands. But the travelling of a spirit (unless space be an illusion) is in a very different mode. Thus, too, we say that "thoughts are things," not taking time to consider that thought is subjective and has no existence apart from the thinker. So also did Mrs. de Morgan project an "influence" from the medium and with it produce a voice. Possibly her intention was to use a non-committal word that meant nothing while seeming to mean much. Let us, then, give it a definite meaning and say that a "substance" is projected from the medium and that this substance reinforces the spirit's vocal organs in such a way that they are enabled to engage the particles of air and persuade them into the condition of audible sound. Let us add that this substance is in such sympathy with the medium's organism and mentality as almost at times to seem to be a filmy reproduction of these—like a print from a negative—like the soul when it leaves the body.

The point is made that with practice the medium's personality fades from the manifestations: but this is what we might expect to happen as the medium or his subliminal representative (by which I mean whatever part of him is projected) grows more passive with training. It may further be noted, as a commentary, that Ensapia Paladino (who was not without opportunities of progression) often gave proofs of a close correspondence between movements of her body and actions at a distance. This "influence," whatever it be, can be weighed, and sometimes robs the medium of a very considerable amount of *avoidupois*. My quarrel is with the confusion of thought that arises from the highly immoral use of terms with a vague and misty outline (like ghosts of words) that mislead us into believing we have a valuable idea when in truth we have nothing but words. What do we mean by the phrase "exteriorisation of sensibility"? Surely we mean the projection of a sensitive substance, through which the Ego receives impressions. This operation was effected by de Rochas in the case of his hypnotic subjects as a stage in the process of expelling the "phantom," or more correctly the two semi-phantoms, one blue and one red, which later united into a single form. It is curious, but not, I think, metaphysical.

Omitting a Note in the issue of LIGHT referred to, we come to Swedenborg's doctrine of Time and Space, whereby we learn that in the spirit world mental states correspond to places and

the progression of these states to times. Hence "thoughts and affections give rise to the appearance of time and space." "All things there appear as if they were in space and succeed one another as if they were in time." The discerning reader will perceive a notable resemblance between that world and this. Here also things (what does Swedenborg mean by "things"?) appear as if they were in space. It would not be going too far to say that they actually are in space. Here also things and mental states succeed one another as if they were in time. In the spirit world they succeed one another but are not in time. I don't wish to be hard on Swedenborg, who is not here to defend himself, but the reader may be invited to fix his attention upon the idea of a world where states of mind and "things" are not simultaneous but follow after one another, not in time but in an "appearance of time" to which thoughts and affections give rise. And since these same thoughts and affections give rise also to the appearance of space, the complete conception of the spirit world is a community of metaphysical Egos endowed with illusory bodies, but entertaining real thoughts and affections which give rise to sensations so exactly resembling those we experience here that they are deluded into the belief that they live among houses and landscapes and other like mundane solidities. This proposition is so extraordinary that I must begin a new paragraph.

You are now to try and imagine how it would work out to be dependent for your surroundings upon the illusion set up by a timeless succession of thoughts and affections. It is obvious that every inhabitant of this spaceless region will have thoughts and affections different from those of everyone else. Each will, therefore, have his own surroundings, his own landscape. If two are in such a state of mind that they seem to be dwelling in the same house, that house will be for ever divided against itself. If anyone permits himself a free and natural succession of thoughts, he will have around him a bewildering chaos of perpetually-shifting scenery.

This doctrine of "states" for places has been taught so persistently as to have come near to establishing itself as a dogma. By no possibility could a community exist where every individual created his own surroundings which, though illusory, are objectively real to him. It would be a community of eremites. For, consider: A. in his dream-home wishes to call on B. in *his*. Walking or flying will not bring him, because it will not take him out of his mental state. Walk he or fly he never so fast or so far, he cannot escape from himself. He can never leave his own domain for another's except in one way—by entering into *rapport* with this other so complete that he takes on the other's mental condition with such entire good-will as to lose, while there, his own individuality. A truly hopeless case. For with the slightest divergence of thought or feeling confusion will begin. Clearly whoso lives in this world of illusion must be either a nonentity or an eremite!

No doubt Swedenborg honestly believed in this spaceless dreamland, but I have a suspicion that when he talked of a succession of states but no time, he meant there were no clocks. Where there is no space, and, therefore, no matter, there can be no time-measures, and where there are no time-measures there can, it must be supposed, be no time, time being, it would seem, in his view not the condition for a succession of events, but a substantial entity with spatial attributes. Once more, by our habit of applying to time the terms of linear measure (to wit, "long" and "short"), we come up against a terminological inexactitude. Fortunately there is a way out of all these difficulties. If "the spatial distinctions in the spirit world appear as real and objective as they do here," why deny their reality? May they not be as real as they seem? If not, if the weavers of subtleties are right, if the two planes—ours and "theirs"—are so totally diverse, then it follows that no traffic can ever be possible between them. The inhabitants of a world of dreams can no more hold converse with those of a world where *realpolitik* prevails, than the birds of the air with the moles in their subterranean dug-outs.

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WHAT men do not understand they condemn, and what they fear they persecute.—"YORICK."

## BACK TO HIS OLD REGIMENT.

A GHOST STORY FROM THE FRONT.

The following narrative, described in the headlines as "a real ghost story of the war," was given in the "Daily Express" of the 21st ult. by "D. L. B.," who states that it is vouched for by several officers and a whole company of men:—

At the beginning of the war a famous regiment left England for France. The colonel of the regiment was a man beloved by all his men, idolised by his young subalterns, and highly thought of by his brigadier. For a year the colonel led his regiment through the campaign in Flanders, until one misty morning a hand grenade deprived him of an arm. The colonel left for England by the first hospital ship, and his regiment, grieving sadly, knew him no more.

The colonel, after a few months, was fitted with an artificial arm, but he was not satisfied. He wanted above all things to get back to his regiment. He moved heaven and earth to get back there with his men, but that, he was informed, was impossible. If he liked, however, he could have the command of a garrison battalion shortly leaving for the Dardanelles. Not being of an idle disposition, he took it, and left one August morning in a crowded transport for the blue skies of the Mediterranean and the horrors of dysentery. All the way out from England the colonel had only one topic of conversation—his regiment. He thought of his new men and cared for them, it is true, but his heart was back in Flanders all the time. Now the officers of that regiment in Flanders knew that their colonel had gone to the Dardanelles, yet one and all they were perfectly certain that sooner or later he would come back to them.

Meanwhile the colonel and his garrison battalion were landed at Lemnos. One of the first to fall ill with dysentery was the colonel. He had sufficient strength to warrant his being taken to a hospital ship, however, and so, for the second time, he returned to England under the Red Cross. The hospital ship docked in England on a Tuesday, and at midday on Wednesday the colonel was carried into the Red Cross train which was leaving for London. He never reached that city, for he died at 12.30, just half an hour after the train had left.

Now the extraordinary part of this story is that at the exact moment that the colonel died on the hospital train a company of his old regiment saw him in their trench in Flanders. There was nothing out of the ordinary happening at the time, and beyond the usual number of exploding shells, the "tick-tack" of a machine gun, and the occasional bursting of a hand grenade, the morning was just as many others had been. The company in question were at their post when the company sergeant-major turned to the company commander: "Beg pardon, sir, here's Colonel — coming round: I didn't know he was back again." The officer looked up. There, standing with his cap just a little on one side, as he always wore it, stood the colonel. His field-boots were caked with mud, and an old pair of binoculars were slung around his neck.

The company commander was surprised, and started to walk towards him, when he dropped his stick. He stooped to pick it up, and when he straightened up again the colonel had gone. The officer dived down a communication trench and rushed for company headquarters. "Did you see him?" he queried, breathless. The three subalterns looked up at his question. "See whom? D'you mean the colonel? Yes, we saw him, standing still, looking down the trench just here; we looked at him for fully a minute, and suddenly he *was not there*. Can't make it out at all," said the spokesman: "thought he was in the Dardanelles. Besides, all the men saw him, too, and I don't know whether you noticed it or not—he had *both* his arms."

It was not until the next week's mails arrived in the trenches that the regiment learnt of the colonel's death. They did not even know that he had left the Dardanelles until they read the fatal news.

Over a hundred officers and men saw Colonel — at 12.30 on that Wednesday morning, saw him so plainly, so clearly, that all thought he had come back to the regiment for duty, and he looked so ordinary that it never struck those who saw him that he could be anything but alive.

Explanation? There isn't one. Your crystal-gazer would label it clairvoyance, your telepathist telepathy. What would you have? Over one hundred British Tommies saw the colonel on that Wednesday morning. There it is: believe it or not, as you like.

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By trying to take in the idea of life as a whole we only give ourselves mental indigestion: a day at a time is as much as a man can healthily swallow.—EDNA LYALL.



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## MEDIUMS AND CRITICS.

### A NOTE ON "RAYMOND."

Sir Oliver Lodge's new book has been described as "epoch-making." Whether that be so or not we will not stop to argue; the book is at any rate epoch-marking. There is an aspect in which it may be regarded as a kind of touchstone: it determines the quality of critical intelligence; also it marks the distance we have travelled in a generation. Thirty years ago the volume would have been received with a general fusillade of indignant remonstrance and denunciation. The big watch-dogs of the Press would have bayed their deep disapproval; the smaller ones would have added their shrill yelps to the chorus of condemnation. The tone of the reviews of the book in some of the more important organs of public opinion, however, is eloquent of the change that has come over the educated opinion of the country, and we find temperate, reasoned and even sympathetic verdicts in quarters where of old we had little reason to look for them on such a subject as that of which the book treats.

None the less, here and there (we are speaking now of the journals that count) there is a disappointment. The reviewer shows plainly that he is willing to record an opinion before he has mastered his subject, and sometimes that he has not paid the book the compliment of reading it carefully. He criticises severely the results of sciences of the "public, emotional and exclamatory kind," showing ignorance (for which there is no excuse) of the fact, plainly stated in the book, that these were not the sort of experiments on which the author based his conclusions.

Let us take the case of the "Liverpool Post and Mercury," which, having reviewed the book, finds it important enough to form the theme of a leading article. It commences with some courteous and sympathetic expressions (the boor has died out in the higher walks of criticism since Jeffreys' day) and we are told that—

No writer of our age has been more helpful to persons who cannot climb the ladder of faith to the regions where the immortals dwell than Sir Oliver Lodge.

But while "for the most part" in hearty agreement with "the famous physicist's philosophy of life and death," the writer of the leader falls foul of the evidence on which the author's conclusions are based. There is much in the article which could only have been penned by a writer unfamiliar with his subject, concerning the tricks of mediums.

Old investigators could probably tell the reviewer much more than he knows about trickery and deception (which are not always consciously practised—there is often a psychological element). But they could also tell him that you can no more indict the whole community of mediums, seers and psychics on these grounds than you can condemn the whole trading class on the ground of "tricks of the trade." There are "shady" lawyers, disreputable doctors, sacrilegious priests, but who is foolish enough to condemn a whole profession on such grounds? It is time that the advanced leaders of opinion in the Press and elsewhere should know that psychic faculties, and those of the highest order, are possessed and exercised by people some of them persons of distinction in other walks of life—Literature, Art, and the learned professions. They do not practise their gifts for gain, and seek no notoriety on account of them. Rather they shun publicity, and it is perhaps excusable that the average writer for the Press, never hearing of their existence, should suppose that in reflecting upon "mediums" he is assailing a body of persons of dubious character, the legitimate victims of poverty and persecution.

Sir Oliver Lodge, in a reply to the article under notice, commences with a reference to its "tone of personal friendliness, though of official hostility," a phrase which will appeal to those of us who are on terms of personal friendship with some who criticise our opinions on Spiritualism (and other subjects) in the Press, and we would not have it otherwise. Let our friends speak what is in their minds. A judgment which is biased one way or the other by personal feelings is of little value. The extremest difference of view may divide the minds of men. It need not divide the men themselves. Sir Oliver, referring to his critic's contention that, all mediums being fraudulent, he is entitled to reject all evidence that comes through them, remarks:—

... My assertion is that some mediums are simple, God-fearing people, with a gift which they do not understand, but which they are willing to use in the service of humanity. . . . You will say that this is only assertion. I agree, but then so is it only an assertion to say they are all fraudulent; and I would ask you to realise that it is just remotely possible that you are mistaken in your present view of these phenomena. There may be more reality in them than you are willing to accept.

In another part of his letter, Sir Oliver refers to the critic's "most serious remonstrance" against the "new revelation" (not so very new, by the way)—that is to say, "its horrible and repellent materialism," and he writes:—

As to the argument that the conditions of existence, as represented on the other side of the partition, are not what we would wish for, I fail to recognise the validity of the argument. Some people have, apparently, wished for clouds and harps: others have wished for fire and brimstone—perhaps not for themselves, but for their enemies—but it does not follow that they will get what they want any more than we always get what we want here. And as to an epoch of rest, prolonged beyond a week or two, that may be attractive to old and tired people, but hardly to the young in full vigour of life, who, having sacrificed their lives here in loyal and faithful service, seem likely to wish to continue that service and that activity if they are given opportunity. My assertion that they *are* so continuing is based not upon a desire or a hope, but upon definite statements which are made. It is a matter for careful consideration how much weight to attach to these statements: but it does not seem wise to ignore them altogether on the ground of *a priori* prejudice that they are impossible.

Among these statements, whatever their origin—and I expect the origin varies from time to time—some are certainly ludicrous, or at least humorous, as I have said they are. It would have been quite easy to suppress them; but I thought it fairer not. Having decided to proceed on a "travellers' tale" basis, it is not fair to pick and choose. Moreover, experience has shown—in commenting on the legends of Herodotus, for instance—that critics are not always right in their selection.

The discussion between author and critic in this instance has many points of interest and value. We need only mention one: the temper in which it is conducted—dignity and the restraints of courtesy. The truth wins its way quietly, and if the gradual spread of the knowledge of the spiritual nature of man is, as Emerson said, “such a resumption of power as if a banished King should buy his territories inch by inch, instead of vaulting at once into his throne,” we can at least be thankful that the movement is there. The appearance of “Raymond” marks a definite stage of the process. Even if it be regarded merely as a re-agent on the thought of the time its importance could not easily be exaggerated.

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## SPIRITUALISM AND RELIGION.

BY SIR ARTHUR CONAN DOYLE.

I would desire to thank Mr. Marriott Watson (whose evolution seems to have been very similar to my own) for his letter in *LIGHT* of November 18th last. I am also much strengthened in my position by the general agreement of Sir William Crookes, Sir Oliver Lodge, and Sir William Barrett, who have gone so much more deeply into the subject than I can pretend to have done.

I should like to re-state my views upon the subject of the relation between psychical science and religion, not by way of argument, but to define more clearly my personal outlook. It is obvious that the mere fact of being a psychical student will no more make a man a good man than the study of any other form of science. Therefore to say that psychic science and religion are different things is beyond all contradiction. It is for that reason that in my former article I pleaded for a practical application of the results of psychic science. That is quite another matter, and does most directly impinge upon religious dogma, and, as it seems to me, upon formal religious practice.

If we are taking the communications from beyond seriously, and that is pre-supposed in our argument, then we are checking our religious beliefs from the standpoint of two worlds instead of one. Surely that must greatly strengthen those points which remain firm and modify those upon which a new light is cast from a fresh angle. I am not speaking of the real inner *spirit* of Christianity, which is the highest moral development of which we know, or of which we can conceive, making for gentleness, mercy, unselfishness, and all that is beautiful. No fresh revelation can injure this. Such new lights as come from beyond not only confirm it, but, as it seems to me, greatly strengthen it by simplifying and modifying some other beliefs which have tended to obscure it and to mix it up with doctrines which offend reason and our sense of justice.

The doctrine of nearly all Christian Churches has been that after death the soul lies dormant until the advent at some far future date of a day of doom. After this it is judged upon its deeds in this earthly life, which by that time must be, in retrospect, like a few seconds of time blurred by the passage of countless centuries. It is then either ruined for ever in the most terrible manner, or (with or without a term of probation) it is made happy for ever. That, I think, is a fair statement of the usual Christian dogma, but this is traversed at every point by the facts of Spiritualism. We find ourselves in apparent communication with the dead very shortly after they leave us; they seem to be exactly as they were before we parted, and they assert that judgment is a self-acting thing by which like is brought to

like, and that none are so lost that they will not work their way upwards, however much sin may have retarded their journey. Every intelligent and unprejudiced man, when he has contemplated the doctrine of eternal punishment, has said to himself, “Surely God could not be so cruel. Even I, a poor mortal, would not punish so vindictively one who had wronged me.” This new revelation shows that this reproach was an injustice to the Divinity, whose ways are as merciful as they are wonderful.

Even if there were nothing but this, then Spiritualism must modify not Christianity, but the wrong old-fashioned ideas of what Christianity meant. But there is much more. We cannot accept the opinions of those beyond upon some points and disregard them upon others. If they are agreed upon any proposition it must at least strongly commend itself to us. One message, which I have found to be constant, is that all religions are absolutely equal there, that formal dogma or practice counts for nothing one way or the other, and that the welfare and advancement of the spirit depend entirely upon the degree of refinement and goodness produced by the discipline of earth. This message is too broad to confine itself to Christianity, but extends itself to all creeds or no creeds, so long as an individual result is attained. Many pet texts with which men have belaboured their fellow men are thereby expunged, but surely the general conception is a higher, and, in its essence, a more Christian one than any narrow exclusive view of orthodoxy. Man has made his own difficulties, and all the religious wars, the persecutions, the feuds and the misery have had no relation whatever to true religion or to spiritual progress. The fierce and narrow sectarian who wished to drive his neighbours into what he held to be the path of virtue was in fact simply preparing his own spirit for those lower spheres out of which he will with time and suffering win his way as a kinder and broader soul.

There are many other points, but these two—the sequence of events after death, and the value of special dogma—are enough, as it seems to me, to justify the claim that although Spiritualism is in no way antagonistic to, but, on the contrary, strongly corroborative of, the central Christian idea, it does, as a matter of fact, modify Christian doctrine upon certain very important but not vital points.

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## THE “SPECTATOR” AND PSYCHICAL RESEARCH.

The “Spectator” of the 18th ult. contains not only a sympathetic review of “Raymond, or Life and Death,” but also an article by “Ignotus,” entitled “A Fable for Psychical Investigators,” in which the difficulties of spirit communication are illustrated by an imaginary case of long-distance wireless telephony, to which we may refer again. In the meantime we take the following excerpt from the article:—

Granted that the channels of communication are what they are, granted also that it is impossible to express the unknown in terms of the known, and granted further the imperfect working of the human brain when it is subject to the shock of personal emotion, we must not expect lucidity, but, on the contrary, a somewhat opaque mixture. Whether that mixture is what many people think it is and whether we shall learn to clarify it, or whether it is an illusion of the brain exploited by man's power of self-deception, assisted by baser influences, remains to be seen. But in any case, though there are, of course, certain dangers, it is right and reasonable to investigate the phenomena, or alleged phenomena, as long as they are investigated in a scientific spirit. No one proposes to stop chemical inquiry because foolish people may poison themselves or blow themselves up. Similarly, provided the dangers are understood, psychic investigation ought not to be forbidden or hindered merely because certain psychological and moral risks attach thereto.

## EGYPTIAN RELIGION AND THE BOOK OF THE DEAD.

BY J. H. VAN STONE.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

THE CHAIRMAN, in introducing the lecturer, reminded his hearers that in the early part of the year Mr. Van Stone gave a series of lectures on Egypt in the Rooms of the Alliance. These lectures were so greatly enjoyed that some of those who attended them suggested to him (Mr. Withall) that it would be a good thing to invite the lecturer to address them in the Salon. One reason why he wished Mr. Van Stone to speak on this subject of Egyptian religion was that until a comparatively recent time, when the notion was corrected by further discoveries and the reading of hieroglyphics, the prevalent but quite mistaken idea about the old Egyptians was that while they attained to a considerable degree of civilisation, it was principally on a material plane and was lacking in spirituality. Some twenty-five years ago he was acquainted with one of the best mediums of the nineteenth century, among whose controls were a number of Egyptian priests, and from these he gained quite a different idea of ancient Egypt from that currently accepted. He found that the priesthood represented all the highest intellectual life of the day and that its teaching was not confined to religion but embraced the arts and sciences: further, that the Egyptians were a really cultured people, well versed in the healing arts, practising magnetic healing to a large extent, and far advanced in what we now called "modern Spiritualism": they understood, he believed, more about the future life than we did now. He tried at the time to arrange for a certain Egyptologist he knew to meet this medium, but without success. But these ideas regarding this ancient people he found were now being held by learned men. The Book of the Dead threw a great deal of light on Egyptian beliefs, and they might expect, therefore, to gain much instruction from Mr. Van Stone's lecture.

MR. VAN STONE began by pointing out that interest in Egypt was by no means a thing of modern times. It was felt just as much by the old Greeks and Romans. There was an atmosphere of mystery about Egypt that fascinated the Greeks. Their great philosophers, rulers and scientists received part of their education in Egypt. Continually we found the Greek historian or philosopher saying, "I received such and such from such and such a place" (naming some Egyptian city). But though the Greeks took such an interest in Egyptian thought they did not always understand the Egyptians. The Egyptian priesthood were rather reserved about some of their teachings: the Greeks got many misconceptions as a consequence, and much of the misconception of modern times was due to our obtaining our information through Greek authors. Juvenal and other authors of his time had quite a wrong impression in regard to Egyptian beliefs.

Egypt was a very old country. Its civilisation was known to go back 5000 B.C., but dim echoes had reached us of a mightier civilisation long earlier than that period. That civilisation, of which we knew very little, had given part of its wealth of science and philosophy to the great Cretan civilisation which had been discovered within the last ten or fifteen years, and which was supposed to have been at its height at about 10000 B.C. Coming to about 5000 B.C., we found there was the rise and fall of a series of civilisations—at least three. There was a great civilisation rising to a high stage of culture—the "golden age" of Egypt—and then a period of barbarism. Then came a second civilisation, called the "Middle Empire": then another period of barbarism, on the ruins of which rose a third civilisation, which continued to the reign of Nero. He mentioned this fact to show that in these five thousand years changes would come about. The thought of the people would be affected by outside influences, by contact with the Nubian

and Berber peoples, and in later times with the Greeks. Curiously enough, we even found traces of Buddhist influence. So we had the aboriginal cults overlaid with these various thought-strata.

When we came to consider the religious conceptions of the Egyptians, the first thing we noticed was the great number of their gods—roughly four hundred and thirty-eight. The chief ones were spoken of as local deities. For Egypt was not a unity—there was an Egypt of the north and an Egypt of the south. Each city, beside, had its own deities. In later times the local deities became fused. But with all this fused polytheism on the surface, there was (we found from Egyptian writings) an underlying monotheism. This monotheism, as Plutarch mentioned and great scholars had remarked, became expanded into polytheism by a personification of the Divine attributes and powers. The great Egyptologist, Brugsch, made a collection of texts which describe the Deity. Mr. Van Stone read some of these to give his hearers an idea of the highest form of Egyptian religious thought:—

God is one and alone, none other existeth with Him. God is the One, the One who hath made all things.

God is a spirit, a hidden spirit, the Spirit of spirits, the great Spirit of the Egyptians.

He is from the beginning. He hath existed from of old, and was when nothing else had being.

He is the eternal and infinite and endureth for ever.

He is the Hidden Being, and no man hath known His form.

No man hath been able to seek out His likeness. His name is a mystery. His names are innumerable.

God Himself is existence, He liveth in all things and upon all things.

The heavens rest upon His head and the earth supporteth His feet. Heaven hideth His spirit, the earth hideth His form, and the underworld shutteth up the mystery of Him within it.

God is merciful unto those who reverence Him, and He heareth him that calleth upon Him. He heareth the cry of him that is bound in fetters, He judgeth between the mighty and the weak.

Next we found that in the external religion there were three or four great cults. We had the Supreme Being worshipped under the form of the sun—Ra. Ra was the visible sun. Associated with this Ra-worship we had a trinity. The sun was spoken of under three names according to its position in the heavens. It was Khepera in the morning, Ra at midday, Tmu at sunset. These were three great manifestations of the sun, and around each there clustered an enormous number of symbolic ideas of great complexity, beauty and interest. Another of the great cults which revealed Ra at different periods was that of Amen—a word which meant "the hidden one." This was the worship of the Deity in His unmanifested state, as the One who could not be figured—an unanthropomorphic idea.

At one period during the dominance of the Amen cult there arose a king who tried to bring into power a system of abstract theism. He put forth what was known as the Aten heresy, which substituted for all the curious symbolic forms simply the worship of the sun disc. For a time his heresy was supreme, but the priesthood after his death very soon regained their supremacy and the old form of worship was restored.

(To be Continued.)

MR. E. WAKE COOK, well known not only as artist and author, but as an exponent of the higher teachings of Spiritualism, has contributed to recent issues of the "Evening News" some valuable articles on the food question. The first, which appeared on the 28th ult., showed how a drastic reduction of the amount of food ordinarily consumed would mean not only an immense economy but a great improvement in the national health.

ON Tuesday next, the 5th inst., at 3 p.m., in the Pump Room at Tunbridge Wells, Mrs. Mary Davies will give a lecture entitled "A Message of Comfort to the Bereaved." Music by Mr. W. Steff Langston. Mr. H. G. Beard will preside (in the absence of Sir A. Conan Doyle). Admission free, but a collection will be taken. The main expense will be borne by a lady who is stated to have received very convincing proof of human survival in the case of her departed husband, a distinguished scientist.



## WHY WE ARE IMMORTAL.

THE DEAD WHO LIVE.

By E. E. CAMPION.

The creeds of humanity generally concur in stating that human beings are immortal, that death is only an apparent end, that life is a span between two eternities, that the soul lives for ever: but such matters are generally the subject of faith rather than of thought. The purpose of this article is to explain from a materialistic standpoint why we are immortal, or, at all events, to show the physical possibility of immortality.

The standpoint of physical science is understood by all, it is that from which material progress emanates, it is the reverse of visionary. Its history began with Socrates, whose frame of mind was one of questioning. If one is persistent enough in questioning, one will get answers and eventually the correct one. Questioning is not inconsistent with theorising. If you do not form tentative theories you have no direction for your questions. Dalton's atomic theory, the sweeping generalisations of Copernicus, the illuminative speculation of a Charles Darwin, are all instances of observed facts leading the mind along speculative paths. The theory once formed can be tested and re-tested so that it may be amended or abandoned. The present writer submits a theory, which is not in reality quite so crude as the bare outline of it in a short article might lead the reader to suppose.

It seems that the starting point in finding an answer to the question, "Why are we immortal?" should be a concrete conception of the human soul. The body itself is immortal in a roundabout way, for, as Maeterlinck poetically hints, it lives again in flowers. But it has lost its identity. The human soul after death cannot lose its identity because it is only a human soul by reason of its identity. It may be illumined, added to, have transcendental powers, but unless it can retain its identity it cannot be said in itself to be immortal. It is generally recognised that the soul is but an aggregate of thoughts. Each man who is born is endowed with a soul by virtue of heredity. He adds to the stock of ideas, and through his life history not only adds new ideas, but revivifies old ones—thus coming, through the process of experience, into the birthright of inherited faculty.

Thought is a mode of motion, like steam and electricity. The crudity of this notion may be matter for philosophers to smile at, but truth does appear strange at first. The efficiency of the war "tanks" was not, however, impaired by the laughter which their appearance caused. If we wish to know the general character of the soul as an aggregate of thoughts, we must examine the individual thought in its simple form. Having ascertained what a thought actually is, we may proceed to the probable character of the soul. We are thinking all our waking hours, and we think many thousand times per diem as we are consciously adapting ourselves to our environment.

The genesis of a thought—quite a simple thought—is best examined in the case of a child who receives an impression which is to last that child throughout his entire life as one of his thoughts, as part of his soul. The child, we will say, is a town-bred urchin, and is taken into the country. He gets up early in the morning and walks in a rose garden. That rose garden he will remember at odd intervals throughout his life. He will not remember it arbitrarily, but because he is reminded. Reminders of a thought hidden in the subconsciousness must be part of the thought system of which the memorised thought forms a part. Ideas do not exist as separate and isolated memories, but as systems, just as there are not separate planets, but only solar systems of which planets form a part.

If the child grow up and fall in love he may think of the rose garden. As a matter of experience he does. Why? Plato would have told us, perhaps, that beauty exists as a thought-form and that the principle of beauty, being incorporated in diverse things, was yet a separate entity. A more modern explanation might be that ideas arrange and re-arrange themselves in the mind according to various classifications. If you think of one thing which is beautiful, the mind is led into a realm in

which all things are beautiful because consciousness is put into communication with a particular idea-system which coheres because its constituent ideas are combined by a common principle.

Ideas associate themselves into more or less permanent systems, the total of these systems is the individual man's soul. If you speak of a man's soul, you speak of the totality of his life's experience and the totality of all the life experiences in his descent. The inherited ideas need not be clear-cut and jussive, as in the case of animals' instinctive ideas, because the human soul is more mobile and rational than that of a lower creature. But the effect of all previous lives is seen in the individual human life from embryo to old age. A man's self is thus essentially not his head and his body and his limbs. These are only an earthly terminal to his aetherial self, composed of ideas, thoughts, experiences in spiritual form. When death occurs, all that happens is that the terminal of the man's soul which binds it to an earthly experience—source of its growth and expansion—is removed. That is, the thread of life, the material and corruptible, is snapped: the man himself becomes immaterial and incorruptible—his eternal self.

His soul still exists with its enrichment of terrestrial experience and affections. Swedenborg held that the thoughts of angels can mix themselves with the thoughts of men. This would explain inspiration, genius, and the firm conviction held by numerous people, and perhaps underlying the ancestor worship of Japan, that the dead are alive, concern themselves still with mundane affairs, and become ministers of God's Providence.

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## PERSONAL MAGNETISM.

NOTES FROM FRANCE.

The "Psychic Magazine" (Paris) contains a *résumé* of the lecture given on September 17th by M. Henri Durville on the subject of "Personal Magnetism." Before commencing the lecturer paid a tribute to his colleagues who had fallen on the field of honour, namely, Fernand Girod, editor of numerous works on magnetism, photography of human aura, &c., who had gained the Croix de Guerre, Legion of Honour, and the Russian Cross of St. Anne; Nicolas Benoit, founder of the Scouts of France, and who wrote under the pseudonym of "Victor Morgany," killed at the head of his marines; and André Herbert, professor of the Ecole Pratique de Magnétisme, and collaborator with M. Durville in the "Psychic Magazine."

After emphasising the supreme importance of the advice contained in the ancient Greek inscription, "Man, know thyself," the lecturer proceeds with a few simple explanations and analogies, presumably with a view to assisting his audience to follow the advice mentioned.

He compares the human body to a factory for manufacturing energy, the governor of the factory being the conscious nervous system and the assistant-governor the subconscious nervous system. The brain (or governor) gives orders, while the subconsciousness (or assistant) sees that the machinery is constantly at work, even while the principal is sleeping. Carrying the analogy still further, M. Durville likens the system of a man who is "run down" to a factory controlled by an irresponsible assistant, acting without the superior direction of the principal, and shows how this leads to lack of nervous control, making the subject a prey to fears, nervousness, loss of memory, &c. He describes the condition of those persons who lack self-mastery, their unreasoning fear of appearing in public, and the close connection that exists between mental and bodily ailments. (I may here remark in passing that this part of the subject has been similarly dealt with by Mr. E. Hunt in his admirable book on "Nerve Control.")

In the course of the lecture, M. Durville describes an instrument invented by Dr. d'Allonnes, by which the working of the subconsciousness can be detected. It consists of a rotating cylinder, on the surface of which are marked the letters of the alphabet (or figures from one to ten). Connected to this is an indiarubber bulb and tube (after the manner of a scent-spray), which is so arranged that the slightest pressure on the

bulb causes a mark to be made on the cylinder. The subject of the experiment holds the bulb, and is asked to think of a letter of the alphabet or a number: the cylinder is revolved, and a second person pronounces the name of each letter, or figure, as it appears. It is usually found that the subject has unconsciously squeezed the bulb on hearing the letter or figure of which he is thinking, thereby marking the cylinder and disclosing what he had in mind.

The "Magazine" also refers to a sculpture on the portal of Metz Cathedral, representing the German Kaiser (with upturned moustaches) as the prophet Daniel. He holds a parchment in his hand and points to the text. It begins "The tree that thou sawest, &c." Now this is the prophecy that Daniel made to King Nebuchadnezzar (Dan. iv., 20 *et seq.*). One wonders if it is significant.

D. N. G.

### SIDELIGHTS.

In an account of the prosecution of a woman charged with telling fortunes, it was stated that at the time of her arrest "she was on her way to a church bazaar, where she was advertised to appear as a clairvoyante."

M. Henri Durville, director of "Psychic Magazine" and "Journal du Magnetisme," whose work as an exponent of massage and magnetism is becoming widely known, was recently married to Mlle. Le Bouteiller. Our hearty congratulations to the couple.

Did the Red Lady of the Hapsburgs give warning of the death of the Emperor Francis Joseph? asks an evening paper, which adds that the famous family ghost of the Imperial House of Austria is traditionally affirmed to be the shade of a noble lady who suffered grievous wrongs at the hands of bygone Hapsburgs and to appear whenever one of the family is about to die.

"Hinduism: the World Ideal," by Harendranath Maitra (Cecil Palmer and Hayward, 2s. 6d. *net*), gives us a valuable insight into the mind of India. Mr. G. K. Chesterton, in his preface to the book, warmly commends it, and certainly it is an illuminating essay on Hinduism, its customs and its points of view, by one who, as Mr. Chesterton remarks, "knows his own country as an Englishman or an American cannot."

We are glad to hear from Mrs. J. L. Farrell, of Rosebery-avenue, Cambridge, Cape Province (South Africa), that the "Circle of Light" in East London, C.P., whose needs as regards books for the library were voiced in our columns some time ago, started on a wider career last August as a properly organised society with a membership of over forty, under the title of "The East London Spiritual and Psychical Research Society." The officers work gratuitously, and all the meetings are free, the society being supported entirely by members' subscriptions and the library by voluntary contributions. Public meetings are held monthly, but will be held more frequently as membership increases.

### THE ASSASSINATION OF SPENCER PERCEVAL.

Referring to the allusion in *LIGHT* of the 25th ult. (p. 384) to the vision of Mr. Williams, Mr. F. C. Constable (of Wick Court, Bristol), writes:—

John Williams' dream was on the 2nd or 3rd May, 1812, the murder took place on the evening of the 11th May. (*Cf.* "Proceedings," S.P.R., Vol. V., p. 321.)

Andrew Lang unearthed the fact that the murder was reported in a village near Annan the day *before* the murder: this goes to corroborate John Williams' own account, which is extant. ("Proceedings," S.P.R., Vol. XIII, p. 617.)

The evidence, I think, is too strong for rejection. If trustworthy, it establishes a remarkable instance of prevision. Williams felt a *strong desire* to go to London to give warning, but was prevented by his friends.

SELF-TORTURED.—A Japanese parable tells of a man who is cruelly tortured by a demon. The man cannot understand the injustice of his frightful punishment because he feels he has never done anything to merit it. The demon replies, "Thou hast created me and fashioned me to be such as I am. My nature is such as thou hast given me. Blame, then, thyself for thy suffering." We ourselves fashion from our thought our worst enemies—the hideous demons of fear, of worry, of unhappiness in some form—which torture us and frequently wreck our lives. —ORISON SWETT MARDEN.

### INDWELLING POWER.

In "Vitalism," by Paul Tyner (L. N. Fowler & Co., 2s. 6d. *net*), the central thought we find to be "Realisation." The author insists on the reality of that indwelling power of co-operation with the Spirit, which, from the standpoint of New Thought, is the basic principle of our being. We are urged to free ourselves from the illusions and trammels of the senses in order that we may come into a more intimate relation with reality. Thought is regarded as the connecting link between being and becoming. Assertion and affirmation are the means whereby we can link ourselves to that Infinite Energy which is not of ourselves but of the Spirit. To realise this power and to trust it is to apprehend life in a new aspect; to go forward in the way that leads from sickness to health, from impotence to power, from bondage to freedom. An alluring prospect! But while we readily admit the renewing and regenerative possibilities of suggestive thought, we are regretfully aware that it is not given to everyone to attain to that glowing sense of "oneness" and "wholeness" which is such an essential feature of the New Thought teaching. The book is the outcome of lectures delivered to students in America and England, and it is stated that the truth of the principles laid down has been abundantly demonstrated in the course of an extensive healing practice.

A. B.

### LETTERS TO THE EDITOR.

#### "Our Duty to Ghosts."

SIR,—Your contributor "D. R.," who criticises, on page 371, Mrs. A. Gibson's efforts to help those "under guard," as the Greek has it, also writes as "one who knows," although, like others, he has much to learn. Suppose Mrs. Gibson's work costs much, to what better use could she put her money than in helping others? John Howard and others did not count the cost of their work.

I do not know whether "D. R." believes the records of the Gospel which tell us that there are men in prison in the other life and that our Lord preached the good news of repentance and forgiveness of sins to them. Are we not to follow His example as far as we can, if the power is given to us?

"D. R." says "there is nothing more dangerous than to live in a world of imaginary good deeds." Wherein lies the danger? Has the war taught us to avoid danger in helping others?

"D. R." should know that we have not all reached the height of being able to do without "narrow theology" and prayer to which he has attained, and that stale gibes at another's religion are not argument.

I am one of a small band who do their utmost to help those "in prison" in the other life, and not without success, as we know.—Yours, &c.,

H. SEVERNE.

D. R. writes:—

If the editor had not kindly permitted me to see Mr. Severne's letter before publishing it, I should have thought it impossible for anyone who read my brief article and took the least pains to follow the meaning of what he read, to pervert that meaning so completely. I protested particularly against two positive statements of Mrs. Gibson's—first, that spirits of people who died of the plague were fated to be earthbound for two hundred and fifty years, for apparently no other reason than that their transition was a sudden one; and, secondly, that the former adherents of a narrow theology were still hanging around our churches and churchyards waiting for the last judgment and the final resurrection. It to this simple protest, the grounds for which are surely not difficult to apprehend, Mr. Severne, by some strange misreading or exercise of imagination, imports disbelief in the New Testament (*not* Gospel) record regarding spirits in prison, assumed ability to do without prayer, and indulgence in "stale gibes at another's religion"! How he does it I cannot imagine—any more than I can aid him to see the difference between danger to life or limb incurred in helping others and the danger to spiritual stamina in living in a world of imaginary good deeds when there are plenty of openings for real and unmistakable service in the visible and tangible world in which our present lot is cast.

THE series of papers "Rachel Comforted: the Story of a Mother and Child" have been temporarily suspended, partly owing to the illness of the author and partly to the tremendous pressure on our space, but we hope to resume their publication in an early issue.

## The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bonafides of advertisers, the proprietors of **LIGHT** do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told . . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

**Mr. J. J. Vango (Trance), Magnetic Healer** and Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

**Ronald Brailey.** 11 to 6. Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 Bus for St. Mark's-road.

**Mrs. Lee, 69, Wiltshire-road, Brixton, S.W.** Telephone: "Brixton 949."

**Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.**—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

**Miss Chapin (Blind) (of New York).** Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

**Mrs. Annetta Banbury.** Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2529 Willesden.

**Mrs. Lamb Fernie** holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street). Phone: Park 5098, or letters to 40, Bedford-gardens, W.

**Mrs. Mary Davies, Lecturer, and Authoress of** "My Psychic Recollections," gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

**Mrs. Wesley Adams (Trance), 191, Strand** (near Law Courts). Interviews daily by appointment. Phone: City 945.

**Horace Leaf.** Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and bus service.

**Mrs. Mary Gordon.** Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

**Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street).** Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

**Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W.** Bus 2: Victoria Rd. to street. Public séances: Sundays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at seance fees. No Sunday service December 10th and 24th.

**Clare O. Hadley.** Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

**Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch).** Telephone: 1143 Paddington.

**Mrs. Beaumont-Sigall.** Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

**Miss Davidson, 61, Edgware-road, Marble Arch, W.** Hours: Daily, 2 to 4.30; fee 2s. Saturdays by appointment. Spiritual healing. Vibro and Electric treatments where desirable. Patients treated at own homes if necessary; fees, 2s. 6d. and 5s. Consultation free. Soldiers suffering from eye or ear troubles treated free.

**Mrs. Clara Irwin (Trance).** Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). On parle Français.

**Marcia Rae, 3, Adam-street, Portman-square, W.** Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; Lecturer.

**Mrs. Florence Sutton.** Séances, Mondays at 3, Fridays at 8. Private sittings daily. Short readings, 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

**Mrs. McAlister (Psychic).** Private consultations daily. Hours, 1 to 8. (Ladies only.) Fee from 2s. 6d.—147, Edgware-road, Hyde Park, W. Phone: 2918 Padd.

**Miss Vera Ricardo** continues her talks on the inner life by appointment only, as she is going to do war work.—13, Crawford Mansions, Bryanston-square, W. (five minutes Edgware-road or Marble Arch).

**Mrs. Annie Brittain** may be consulted daily. Hours: 10 to 7; Saturdays, 10 to 1. Appointments may be made by letter, or Telephone No. Park 3256. Séance: Mondays, at 3 o'clock, 2s.—50, Westbourne Park-road, Bayswater, W. (2 minutes Royal Oak Station, or Whiteley's).

**Mr. A. Vout Peters** now in London. Appointments can be made by letter only addressed to c/o 16, Tavistock-square, W.C.

**Mrs. Frost M. Frontel.** Readings Daily. Hours 11 to 8 p.m. 30 years' experience.—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good bus service passes end of road.

**Lionel White.** Daily, 11 to 6. Séances: Tuesday, at 3 and 8, 2s.; Saturday, 8, Sunday, 3 and 7, 1s. Tuition in Psychic Development. Private or class Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

**Mrs. Mary Inkpen (Trained Nurse and Psychic)** gives sittings daily from 11 to 8. "Lessons in Spiritual Development," Saturdays, by appointment only.—72, Bath-row, Edgbaston, Birmingham (opposite Queen's Hospital).

## Healers.

**Mr. A. Rex, Magnetic Healer.** Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24A and B. Telephone: Gerrard 7361. (See Page 135, **LIGHT**, March 21st, 1914.)

**Mrs. Rose Stanesby, Spiritual Healer and Teacher** (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

**Visiting Masseuse; fully certificated; Swedish** methods: magnetic healing: excellent testimonials: ladies and children only; fees mutually arranged: speaks French and Spanish.—Mrs. Ernest, 1, Worfield-street, Battersea Park, S.W. Telephone: 2024 Battersea.

**Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C.** Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

**Hypnotic Suggestion** is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has wide experience and considerable success in treating Neurasthenia, &c., by curative suggestion, offers his services to sufferers from above-named troubles. Interesting explanatory booklet post free.—93, Regent-street, W.; also 56 and 58, High-street, Croydon.

A mother writes: "Miss G. has benefited very much by your treatments. The last absent one for peace was very helpful." A father writes: "Thank you for the skilful treatment you have given my son. He has ceased stammering, and his nervous troubles have completely vanished."

**Mr. Percy R. Street,**  
MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

Hours for Consultation and Treatment, 10 a.m. to 5 p.m. (By appointment.)

For the convenience of patients, Lift, use of Telephone, Writing and Rest Room.

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See next page.

## SOCIETY WORK ON SUNDAY, NOV. 26th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Davies gave an excellent address on "Immortality" and successful clairvoyant descriptions. Mr. W. T. Cooper presided.—At 77, *New Oxford-street, W.C.*, on Monday, the 20th ult., Mrs. Wesley Adams gave very successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, *Pembridge Place, Bayswater, W.*—Mr. J. J. Morse gave trance address at both services. Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Fine inspirational addresses by Mrs. Fairclough-Smith: Morning subject, "The Company of Heaven"; evening, "Good and Evil." Sunday next: Morning, service for our fallen heroes; evening, Mrs. Fairclough-Smith.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).**—Interesting address through Mdme. de Beaurepaire. For prospective announcements see front page.—R.A.B.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Usual services. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. F. Sutton. Tuesday, 8, developing circle. Thursday, 8.15, psychometry.—N. B.

**WOOLWICH AND PLUMSTEAD.**—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. E. Neville, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Podmore, address and clairvoyance.

**STRATFORD.**—**IDMISTON-ROAD, FOREST LANE.**—Mr. Olman Todd gave address on "Love's Pilgrimage to Paradise." Sunday next, at 6.30, Mrs. A. Boddington. Thursday, at 8, church workers. 10th, Mrs. Cannock. Lyceum every Sunday at 3.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, usual circle; evening, address by Mr. H. E. Redman on "Realisation." Clairvoyance by Mrs. Chapman. Sunday next, 11.15 a.m., answers to questions; 6.30 p.m., Mrs. Brownjohn. Friday, at 8, inquirers' meeting.—F. C. E. D.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Powerful address on "A Bankrupt Church," by Mr. R. Boddington. Sunday next, at 11, service and circle; at 6.30 p.m., Mrs. Alice Jamrach. Gifts of flowers gratefully received and conveyed to Soldiers' Hospital Ward.

**BRIXTON.**—143A, **STOCKWELL PARK-ROAD, S.W.**—Mr. George Prior gave an inspiring address on "A Mission and a Message." Sunday next, 3 p.m., Lyceum; 6.30, Mr. P. Scholey, address. All circles as usual. December 9th, 6.30 p.m., social evening. 10th, Mr. Sarfas.—H. W. N.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, open circle; evening, Mrs. M. Maunder. 29th, Mrs. Moore. Saturday, December 2nd, 7 p.m., Mr. Harold Carpenter. Sunday, 11.15 a.m., Mrs. E. Brookman; vocalist, Miss Bolton; 6.30, Mrs. E. Neville; inquirers invited.—J. S.

**RICHMOND.**—14, **PARKSHOT, OPPOSITE THE PUBLIC BATHS.**—Mr. H. Boddington gave a highly appreciated address. Sunday next, 7 p.m., Mrs. Annie Boddington. Wednesday, 7.30, in Queen's Cinema, near Fire Station, Mr. H. Leaf, on "The Place of Spiritualism in Modern Thought."—A. J. M.

**MANOR PARK, E.**—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, healing service; evening, address by Mr. B. W. Stevenson. Miss F. Shead sang two solos. Sunday next, 11, spiritual healing service; 3, Lyceum; 6.30, Mr. George Prior. 7th, at 8, Mrs. Miles Ord. 8th, at 8, members' circle.

**BRIGHTON SPIRITUAL MISSION.**—1, **UPPER NORTH-STREET** (close to Clock Tower).—Mr. Spencer (of Birmingham) gave very excellent addresses and descriptions. Sunday next, at 11 a.m. and 7 p.m., Mrs. I. Walker, addresses and clairvoyance. Sale of Work will be held on Monday, Tuesday and Wednesday, opening at 3 p.m.—R. G.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Addresses by Mrs. Jamrach: evening subject, "The Birth of the Christ in Jesus." Sunday next, 11.15 and 7, Mr. Vout Peters. 3 p.m., Lyceum. Tuesdays, 3 and 8, circles for clairvoyance. Thursdays at 8, public circle.—M. E. L.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, uplifting address by Mrs. Mary Gordon, and clairvoyance; evening, inspiring address by Mrs. Brownjohn, and clairvoyance. Sunday next, 11 a.m., address by Mr. Brown; Mrs. E. M. Ball, personal messages; 6.30 p.m., address by Mr. H. E. Hunt.

**HACKNEY.**—240A, **AMHURST-ROAD, N.E.**—Morning, Mr. Dougall presided; evening, address and excellent descriptions by Mrs. Sutton. Sunday next, 11.15 a.m., Mr. May; 6.30 p.m., Mr. G. R. Symons. Circles: Monday, 8 p.m., Mrs. Brookman; Tuesday, 7.15, and Thursday, 7.15 (members only), Mrs. Brichard.—N. R.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. Cowlam conducted; evening, address and clairvoyance by Mrs. A. Boddington. 23rd, Mrs. Turner read a paper and Mr. C. J. Williams gave descriptions. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Cannock. 7th inst., 8.15, Mrs. Mary Gordon. 10th, 7, Mr. G. Taylor Gwinn.—T. G. B.

**BRISTOL.**—**SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.**—Excellent addresses by Mrs. Baxter on subjects chosen by the audience; clairvoyance by Mrs. Baxter and Mrs. Williams. Sunday next, at 11 a.m. and 6.30 p.m. Monday, 3 p.m., ladies' guild. Tuesday, 7.45 p.m., developing class. Wednesday, 7.30, service.—A. R.

**TOTTENHAM.**—684, **HIGH-ROAD.**—Afternoon, Lyceum; evening, Mrs. Mary Gordon gave an address and descriptions.

**NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Mr. Walter Howell gave addresses, morning and evening.—H. E.

**KINGSTON-ON-THAMES.**—**BISHOP'S HALL, THAMES-STREET.**—Address by Mr. King.—M. W.

**PAIGINTON.**—**MASONIC HALL, COURTLAND-ROAD.**—Inspiring address by Mr. Marshall.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Addresses and clairvoyance by Mr. H. Mundy, of Bournemouth.

**PORTSMOUTH.**—54, **COMMERCIAL-ROAD.**—Mrs. J. Mitchell gave a very inspiring address.—A. K. M.

**READING.**—**SPIRITUAL MISSION, 16, BLAgrave-STREET.**—Mrs. M. H. Wallis gave addresses and clairvoyant descriptions.

**EXETER.**—**MARLBOROUGH HALL.**—Services conducted by Mrs. Letheren and Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

**EXETER.**—**MARKET HALL, FORE-STREET.**—Afternoon and evening, addresses and clairvoyance by Miss M. M. Mills, of Torquay.—H. G.

**TORQUAY.**—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.**—Inspirational address by Mr. E. Rugg-Williams, who also gave auric readings.—R. T.

**MANOR PARK, E.**—**THIRD AVENUE CHURCH-ROAD.**—Afternoon, Lyceum; evening, address and descriptions by Mrs. Podmore.—E. M.

**FOREST GATE, E.**—**EARLHAM HALL, EARLHAM GROVE.**—Meeting conducted by Miss Shead. Address and clairvoyance by Mrs. Marriott.—F. S.

**STONEHOUSE, PLYMOUTH.**—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Arnold, address by Mr. Webb. Clairvoyance by Mr. Denner, solo by Mrs. Pearce.—E. E.

**BOURNEMOUTH.**—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Morning, Mr. I. W. Cox; evening, Mr. D. Hartley; clairvoyant descriptions by Mr. Martin.—D. H.

**FULHAM.**—12, **LETTICE-STREET.**—Alderman D. J. Davis gave an address and answered questions. Mr. Wilkens addressed the Liberty Group.—V. M. S.

**PORTSMOUTH.**—311, **SOMERS-ROAD, SOUTHSEA.**—Morning, circle, conducted by Mr. Blake; evening, Mr. Blake gave an address and descriptions.—P.

**BRISTOL.**—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning, usual service; evening, inspirational address and clairvoyance by Mr. Price. Other usual meetings.—W. G.

**SOUTHPORT.**—**HAWKSHEAD HALL.**—Mrs. Collier gave addresses and descriptions. The president (Mr. Beardsworth) commented on Sir Oliver Lodge's recent lecture, "Across the Veil."—B.

**SOUTHEND.**—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. A. Punter gave an excellent address and remarkably successful descriptions; beautiful solo by Miss Thorne, of Ealing.—W. P. C.

**PORTSMOUTH TEMPLE.**—**VICTORIA-ROAD, SOUTH.**—Mr. Horace Leaf gave helpful inspirational addresses and striking clairvoyant descriptions. 20th, dramatic recital by Mr. Edmund Spencer. 21st, 22nd, 23rd, and 24th, public meetings and circles conducted by Mr. Spencer with excellent results.

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MISS I. E. TOYE WARNER, F.R.A.S., of Ardagh, Horfield Common, Bristol, writes that on receipt of the addresses of any of our readers in Bristol who can spare back numbers of LIGHT and any other literature relating to Spiritualism, she would gladly and thankfully collect such gifts and send them to the front, as she knows many soldiers in France who are interested in the subject.

THE CHINESE PHASE OF MEDIUMSHIP.—In his seventh lecture on "Phases of Mediumship," given in the rooms of the Alliance on the 16th ult., Mr. W. J. Vanstone dealt with the Chinese phase, as exemplified in the three great religious or spiritual philosophies of China—Confucianism, Taoism, and Buddhism, particularly of the first two. The period 600 to 500 B.C. was remarkable for the appearance of five great religious teachers—Zoroaster in Persia, Pythagoras in Greece, Confucius and Lao-tsze in China, and Buddha in India. The word "Confucius" was derived from the teacher's family name "K'ung," with the addition of the title "fu-tsze"—"philosopher." His philosophy was essentially ethical, ritualistic, moral. That of Lao-tsze, the founder of Taoism (*Tau*—"the way"), was transcendental and metaphysical. Both elements were needed for harmony of character. In Confucianism we had strength, dignity, intellect, in Taoism spiritual intuition, the union of heaven with earth.

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