

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## L.S.A. GARDEN MEETING.

AUGUST 17TH.

See page 249.

## NOTES BY THE WAY.

In the June issue of the "Journal" of the Society for Psychical Research Professor L. P. Jacks has an article on "The Personal Appearance of the Departed as Described by Controls." Professor Jacks finds it a baffling problem. How, for instance, can the departed reproduce their bodily appearance, because "in our earthly life none of us knows, with anything approaching accuracy, how he looks to other people?" There are other difficulties into which the Professor enters with his usual logical force. But we could find an equally difficult problem in psychometry. How is it that on handling some article—a piece of jewellery or wearing apparel—a psychometrist will give faithful pictures of people and places associated with the article handled? We should imagine that the solution of the one problem would throw a good deal of light on the other. As to the theory concerning the process by which a spirit identifies himself by a deliberate presentation of his face and figure "in his habit as he lived," the psychometrical explanation will easily apply." It is probably the same process described in other terms. We have seen identical conclusions reached by means of astrology, palmistry and ordinary reasoning, all confirmatory of each other, just as one person will solve an arithmetical problem by the roundabout elementary method, a second by decimals, a third by algebra—utterly different methods but the same result.

In the current issue of the "Occult Review," Mr. Hereward Carrington has an extremely interesting article on Eusapia Palladino, in the course of which he alludes to her great personal charm. "Although unlettered [she could neither read nor write, save her own name], she possessed a keenness of mind, an alertness, a personal charm and magnetism quite unique." Further, he tells us that her powers, vital in character—she radiated magnetism—were expended during a séance with prodigious rapidity and extraordinary force. He was entirely convinced of the reality of the manifestations, as were many scientific men of European fame. Moreover, he found in her mediumship indications of the agency of independent intelligences. Sometimes the power was weak, and then, rather than send her sitters away, Eusapia would endeavour to "produce" phenomena. She would not admit failure. "She was 'the great Palladino'; she must not fail." That is an oft-told story in connection with mediumship. But we are inclined to add to the explanation, in some cases, the effect on the susceptible mind of the medium of a strongly expectant mental attitude on the part of sitters, and sometimes of the re-

actions arising from hostile and sceptical persons resolved on the discovery of fraud. But there is no doubt that Palladino "helped" the phenomena when they were weak.

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Mr. Hereward Carrington, in the article under notice, makes a distinct point when he writes:—

Those conditions which would normally prevent or hinder the manifestation of physical, mental, or moral force in any other channel, also inhibit its manifestation in so far as psychic manifestations are concerned. The same factors which would prevent a musician from composing a piece of music, or a scientist from writing an article on "Relativity," would also prevent a medium from giving a good séance.

That is well observed. We recall the case of a brilliant musician, a member of a famous musical family, who found himself unable to improvise in the presence of a person whom he strongly disliked. It was an ironical circumstance, by the way, that this gentleman scoffed at the idea of psychical phenomena while exhibiting in his own person one of the peculiarities of mediumship. Mr. Carrington notes that Eusapia was always willing to submit to test conditions, and all those who have made a thorough investigation of the question will agree with him that it is a lamentable thing that Eusapia has passed away without her marvellous phenomena having been accepted by orthodox science, and studied as they deserved to be. Orthodox science, however, will in the end have to eat the leek.

## LONDON SPIRITUALIST ALLIANCE, LTD.

### SUMMER MEETINGS.

On Tuesday week, the 13th inst., clairvoyant descriptions will be given in the hall attached to the rooms of the Alliance, at 3 p.m., followed at 4.30 by answers to questions through the mediumship of Mrs. M. H. Wallis. The meeting for clairvoyance will be confined to members; the other will be open to both Members and Associates, who can also introduce their friends on payment of 1s.

On the afternoon of Saturday week, the 17th inst., by the kind invitation of Mr. and Mrs. Henry Withall, an alfresco meeting will be held in the garden of their residence, "Oakwood," Hendon Avenue, Church End, Finchley, N. Members of the Alliance who desire to be present are asked to send in their names to the secretary as early as possible. Reception at 3.30. Tea (at 4) will be provided, but guests are expected to bring their own more solid refreshments, including, of course, sugar. Trams from Golder's Green Station to the Queen's Head, thence five minutes' walk, *via* Gravel Hill.

"BINDWEED": A TEST MESSAGE.—J.M.D., the correspondent who sent us the messages regarding "Prayer and the National Crisis" (page 221) forwards an interesting test message. She writes: "On March 1st I had a sitting with a friend, M.S.L., to receive messages through the instrumentality of the ouija-board. In the course of the sitting M.S.L. asked a mental question, to which the reply came: 'Get a book called "Bindweed." It will help you to take a broader view of life. Just know that men want help from wives.' I asked if this was a reply to my friend's mental question, and she told me that it did not apply to her question at all. She added, however, 'Curiously enough, it sounds as if it applied to something which has been worrying me very much of late.' Neither of us had previously seen or heard of the book, but on making inquiries we found there was actually a novel of that name. After reading it M.S.L. assured me that it was a direct and absolute solution of the problem that had been troubling her."



## THE GATE OF REMEMBRANCE.

ADDRESS DELIVERED BY MR. F. BLIGH BOND AT THE MEETING HELD AT THE LONDON RESIDENCE OF LORD AND LADY GLENCONNER, ON THURSDAY, JULY 18TH, 1918.

(Continued from page 243.)

### THE APSE.

Looking at the plan of the chapel as found, it will be seen that the deduction of this length of seventy-two feet for Abbot Bere's rectangular chapel leaves a balance of some eighteen feet still unaccounted for, since the script gave us ninety feet for the total length. But we were repeatedly told during the year preceding the excavation of this part that we should find "walls at an angle" associated with the extreme east, and so often was this emphasised that as soon as the first measure of length was verified, I began to attach weight to this statement, and I determined to publish in advance the conclusion I had come to as to the existence of a polygonal apse. This was done by the printing of a conjectural plan in the Christmas number of the "Treasury" [at this point the lecturer directed attention to a diagram exhibited on a blackboard beside him] and the same plan was incorporated in the annual Proceedings of the Somerset Archaeological Society for the current year. Comparing this with what was actually found, it will be seen that there is evidence of two walls, set at an angle, but the east end wall is missing. Consequently my conclusion was open to doubt at the time, and was challenged by one or two architects, or antiquaries, one of whom rather hotly denied that an apse could have ever existed at this point. We have heard more of this gentleman recently in the columns of a Church newspaper, but his criticism has been unconditionally withdrawn by the editor, who has given publicity to the following facts: (1) that the necessary reconstructions have been made with scrupulous fidelity; (2) that two years after the discovery of these foundations a manuscript plan, hitherto entirely unknown, has come to light in a private collection, which not only shows the two inclined walls in their place, but, what is more important still, gives the total length of the chapel as eighty-seven feet, which is exactly right for the interior measure necessary to complete the polygonal apse as drawn. I have ventured to lay stress upon these matters because of the distress and perplexity which might be caused to some, by such attacks on the credibility of the script and the good faith of its sponsors, whereas the work itself, script, transcript, excavation, and reconstruction, though like all human works liable to error, has been carried out on the principle of strict fidelity to truth and with absolute candour, and with the fullest consciousness of the seriousness of the issues at stake.

### THE CHAPEL OF THE LORETTO.

The conclusion of the volume is devoted to another body of script in which we are presented with the romantic story of Richard Bere's votive offering of a chapel to the honour of Our Lady of Loretto, and a fully detailed description of that chapel, which is stated to have been in the Italian style, the work of an Italian architect whose name is given. As to this story we have as yet practically no data of value, and all that can be gleaned as to the probabilities has been tabled in the end of the book. The site has not been excavated, and perhaps cannot be until after the war. Whether the ultimate results will in any degree justify the statements in the script must be held to be most problematical. If they do, a case will be established for the existence of transcendental powers in the subliminal mind in its capacity for the recovery and transmission of lost knowledge, such as would be beyond cavil.

### JOHANNES BRYANT: CHILD OF NATURE.

The interest of readers and of reviewers has been largely centred in the second part of the book, which I have entitled "The Child of Nature." Here we have, depicted for us in a few light touches, the revelation of a soul, simple and ingenuous, a literary achievement of which neither Mr. Alleyne nor myself would, in our waking consciousness, have been the least capable. In no case have Mr. Alleyne or myself the faintest intimation of the subject of the writing, nor has it been previously present in our minds. The passages betray a complex of influences. At times Johannes is represented as himself the speaker: at other times he is spoken for by others. The story, so quaintly told, of the dormer staircase (p. 96) is a good instance of the first. But it is where Johannes is spoken for that we are able to glean the clearer light on the source of the messages. Here we get into touch with the apparent directive impulse, and in this, I venture to think, lies the real interest and the real value of the whole, for in the true solution of this problem lies the future of our philosophy of the human personality and its survival of bodily death. I will briefly collate the more significant passages, commencing with the opening words of the script (November 7th, 1907):—

"All knowledge is eternal, and is available to mental sympathy."

Then follow at later dates:—

"Out of a thought all things were created, and out of a thought will old-time things renew their being" (p. 102).

"More we will serche in the great army of past things—they are soo hard to find" (p. 89).

"We were mistaken in some things—all men are—but the Thought that made the great church of Glaston was not bounded by the mind, and that Thought must live and prevail" (p. 47).

"I think I am wrong in some things. Other influence cross my own. Those monks are trying to make themselves felt by you both" (p. 37).

"Those others, the great and simple, are passed and gone to other fields, and they remember not save when the love of Johannes compels their mind to some memory before forgotten. Then through his soul do they dimly speak, and Johannes, who understands not, is the link that binds you to them." (p. 23).

"Why cling I to that which is not? It is I, yet it is not I butt parte of me which dwelleth in the past and is bound to that which my carnal soul loved and called 'home' these many years. Yet I, Johannes, am of many partes, and ye better parte doeth other things—Laus, laus, Deo!—only that part which remembreth clingeth like memory to what it seeth yet" (p. 95).

"Wee wold say much, but the weakness here is strength gathered for other duties. All, he cannot do. What wold ye? The stones written in his memory as he knew them? What are real, and what are in his dreame, he knows not" (p. 95).

"He (Johannes) lives yet in the Universal Memory, and speaks and acts through every channel in which the Universal Life flows. Yet, when he is himself, he speaks well, as he was wont, in the rude times that are as yesterday" (p. 97).

"The spirit liveth still, and what we lived for, in new guise we give to you. Grow in the Spirit. We are a symbol of great truths, and ye read the symbol aright. That which we did dreame lives on, and in the Spirit we pass it on to you" (p. 145).

What seems clearly indicated in these passages is the persistence of human ideal and human memory, still individualised, but freed from the separateness of physical conditions; memory, living, sublimated and in a sense unified and harmonised by incorporation in a greater and more universal body of consciousness. It is not like our own, an intellectualised memory, a register of concrete aspects of things or details of daily life, but it contains the potentiality of all, though in a dormant or latent state, and the concrete memories can be reawakened and brought into activity by its power, for the formation of pictures of the past, just as the artist, by recalling the original idea of his inspiration, can reproduce a likeness which has been destroyed.

But these verisimilitudes of physical things can only be brought into actual being through the medium of physical organs, brain and hands of living persons, and can only be expressed in the terms of the physical consciousness of the living medium. Hence all the more conventional or mechanical part of the process, in which I include the language and intellectual expression, must be strictly subject to the laws and limitations of the human organism which is the medium.

The original impulse, the will, the idea, the imaginative and emotional element is spiritual, and comes to us from the eternal source of all idea, but it comes to us coloured with the myriad tints and shadings of bygone experience, the united consciousness of the race as exemplified in individual experience and localised in this old centre of racial thought and ideal, which is Ynyswitrin, Avalon, Glastonbury, in old days regarded and spoken of as our English Jerusalem.

But the crystallisation of these influences into form and language is the work of the humble and imperfect instruments supplied by two living members of the race, whose only qualifications for the task are willingness, receptivity, and, not least, that attitude of mental sympathy which is in very truth the open door to all really spiritual communion.

There is a truth which we must boldly face, and we may face it without fear, if we are fortified by a true understanding of our great future. It is embodied in the words of the Psalmist: "When the breath of man goeth forth, he returneth again to his earth, and then all his thoughts perish." A hard saying, you think? Not so. The passage is liable to a very obvious misunderstanding, through the imperfection of language. What is it that returns again to earth? What are the thoughts that perish? Look at the Greek original, and you will see that these thoughts are the *Logismoi*, the mere brain-workings, its schemes and calculations, the activities of that mechanism which, through the various channels of sense, keeps us in constant touch with, and adaptation to, our earthly environment. But although this external form of thought and memory perishes with the physical brain, and the physical senses, we know well that every one of these temporal actions, reactions, and adjustments goes to build up within our selves a definite and permanent thing which is a body of spiritual memories, and which constitutes the essential and enduring personality. This gradually develops as individual character, and as individual character it is retained and goes to enrich the consciousness of that greater Being of which we are but parts and separated aspects. Even here, though outwardly separated, we can be inwardly as one, through sympathy of thought and feeling; and that dawning consciousness of unity is the greatest of our spiritual treasures, the one pearl of great price, which having found, we gladly surrender all else.



The line of our souls' development follows a great law, proceeding through suffering and isolation, to a perfect end in which all our spiritual needs will be abundantly satisfied, and if we follow the workings of human philosophy, whether religious or political, we shall see the presage of this great fulfilment. For whether we take the individual unit, the religious ideal, the racial ideal, or the working out of the yet greater destinies and ideals of the human race, the same tendency may be perceived, and it is this—the perfecting of the individual in full communion with the whole as a member of the body politic.

Early religious systems lay no stress on individual immortality. It is implied, rather than expressed. In the religion of the Hebrews, the Father-God is the ultimate expression, and the race is everything, the individual only standing for the race. So David is Israel, Jacob is Israel, and Abraham is the father of Israel, or the chosen seed. Promises are made to the race. The individual dies and goes to his fathers, and he is content. His heaven is *the bosom of Abraham*—the race-spirit. It is an intuitive faith, not an intellectualised belief at all, but as intuition it is all-sufficing. Then comes the dawn of a new era—the birth of the Logos, bringing with it the conception of individual destiny and personal immortality. And this brings the sword of separateness—the Cross; martyrdom and persecution for religious ideals, the constant warfare of individual opinion. Personal salvation becomes a dominant idea, and in its extreme forms is distorted into something selfish and repellent. But in this dark time the true light shines ever, and in the teachings of Christ is foreshadowed the greater unity into which all souls are to be gathered.

Now all things are tending to the evolution of a third great era, that of the fulfilment of individual and personal destiny in the greater destiny of the race of man.

We turn with instinctive aversion from the coldly impersonal idea of complete absorption into undifferentiated spiritual essence, on the one hand, and equally on the other from the nightmare of loneliness which would be conveyed in the conception of an eternal existence of separated personality. The soul aspires to its true home, realising at last that both these are but single aspects of a truth which in its completeness will give it the satisfaction which it craves, and there will dawn upon its consciousness the blissful knowledge that nothing of its acquired experience and character is to be lost, but all preserved in the Greater Unity, the Soul of Humanity, of which it is a member.

So with the larger complex of human life which we call "nationality." The nations, small and great, are seeking the same end—the preservation of all their choice individual characteristics in a larger bond which will soon be evident as a league of nations, and the religious cults and churches, without obliterating in any degree their characteristic forms of faith and religious customs, will awake to the sublime fact that these may and will harmoniously co-exist in a more comprehensive worship of the God of Truth.

To sum up the argument, let us view the matter on purely general lines, looking at the abstract principles involved and evolving in the soul of man. I must suppose a Spiritual Force as the cause of all things psychical or physical, and I shall not be held unscientific in so doing, because in all our conscious experience Idea and Will precede action and material process.

The story of the creation of Adam is the dramatisation of the first stage in the building of the individual human consciousness, whereby, through the involution of Spirit, man is gifted with his first mental vehicle, that is the vehicle of a purely intuitive apprehension, in perfect instinctive sympathy with his environment. This is then the mind which he shares with Nature, but chiefly with Nature as specialised in his own genus, which is his race-spirit—a spirit at this stage inchoate, intuitive in its response to him, and, like himself, not intellectualised.

But this phase passes. It is largely subconscious, and does not give Man the destined control of Matter, or the sovereignty over the worlds animate and inanimate. This can only come through the exercise of a new faculty, that of freewill in a material environment. So he takes on a new vesture of material intellect, and this is his fall into matter. His new organ of mind is fully responsive to his physical surroundings in which he now realises himself as a separated Entity. From complete unity with his Father-spirit, he gradually descends into the darkness of separated consciousness, bringing pain, toil, and evil. But still the original spiritual source remains within him as an open door, and in his inner self he may retire thither and resume his communion with Nature, and Nature's God, and at rare moments find himself inwardly at one with his race and its memories—a Gate of Remembrance.

Intuition, which is his original sense, has no language save the unexpressed sympathy of thought between kindred souls. Intellect, on the other hand, has definite language, but it is the language of a material environment and can only express spiritual or intuitive truth by means of symbol, and all symbol is liable to error and abuse.

But last comes the evolution of a third mental vehicle, which is the union of Intuition and Intellect, and has the faculties and the powers of both. This, I take it, is the Divine Logos—Reason, and by this power of Intuitive Reason he will ultimately find himself restored to his true spiritual state, now no more a child, but now a conqueror

over Matter and the Lord of all created things. This is the promise and hope of the new era, the era of Man's Redemption and of his Regeneration as a Son of God.

And thus I read the message of the Glastonbury Script.

### "IN OUR STREET."

Miss Peggy Webling has long made her calling and election sure as an accomplished novelist, and her latest book, under the above title (Hutchinson & Co., 6s. net), will be regarded by many of her readers as even beyond the level of ability shown in her previous works. It is full of happy turns of phrase, charming pieces of description, and vivid character drawing. The especial appropriateness of the book for notice here arises from the fact that it touches, or rather plunges, into the psychic realm of things. And as to that, alas! ochone! cheu! ay de mi! and likewise lackaday! The faithful painter who portrayed the face of Oliver Cromwell was scrupulous not to neglect the warts on his masterful countenance. In depicting Spiritualism, Miss Webling seems to have painted the warts almost to the exclusion of everything else. There is a villain, Leo Vakeel, with an overmastering passion for psychical studies; he is a sinister character who subjects his wife, a medium, to an intolerable persecution in quest of the mysteries of the life beyond, and after her death turns his pestilent attentions to a girl of sweet nature but weak character in whom also he has discovered psychic gifts which in Miss Webling's view appear to be associated with a distressing lack of such robust common-sense as is displayed by the hero, Henry Dumaesque, who rescues Lily from the clutches of the psycho-maniac, Vakeel, and who has a lofty contempt for the whole business. One cannot in justice blame him, if the farrago of rascality and tomfoolery satirised with deadly humour by Miss Webling were all that he had by which to form a judgment of the meaning and methods of psychical research. That there are such mediums, such seances and such "researchers" as Miss Webling describes it would be absurd to deny. They exist, as we all know and deplore, but then similar blemishes exist in everything else. Even the Church has its burden of Borgias, its hedge-friars, its spurious relics, its fraudulent miracles, its disreputable priests and its feeble-minded. A visit to Sheffield with Sir Arthur Conan Doyle and Dr. Powell, when the great meetings were held there a few weeks ago, would have formed a healthy corrective to any ideas of Spiritualism as a morbid and uncanny subject. As to the "levitations of Home and the Imperitor band (*sic*) of Mrs. Piper," these things have some little bearing on the subject, true, but they may easily throw a survey of it out of proportion. On page 53 one reads a description of Mr. Bourne's furniture shop:—

"It was already untidy and over-crowded as such shops usually are, with a collection of valuable and worthless objects, oddly jumbled together."

One suspects Miss Webling of having paid a visit to just such a shop. That she has brought away a package selected mainly from the worthless objects may argue either that she was victimised by the dealer or—but it would be impolite to pursue the alternative argument! After this it may sound inconsistent to say that no reasonable follower of Spiritualism and psychic research can feel altogether aggrieved at Miss Webling's manner of dealing with the question. The sort of people and the kind of things she cauterises with such biting wit are well worthy of the treatment. We don't want them "in our street!" The morbid and neurotic belong to depraved and decaying matter, not to Spirit.

Nevertheless, as has been said before in these pages, the real novel of Spiritualism has yet to be written. It must be a book that will deal with the lights as well as the shadows of the subject, and by a writer competent to probe through the make-belief, the illusion, the verbiage, and the fustian to the golden realities. These have been discovered by many more seekers than the world wots of, and as the days go on they will become increasingly manifest.

### "LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge with thanks 10s. 6d. from Mr. S. Harold Haynes.

"THE GREAT HEREAFTER," by Arthur J. Loseby, is the principal poem in a little paper-covered book of blank verse to which it gives its title. The writer, who has a faculty for expressing his ideas in smooth rhythmical language, conceives himself as awaking on the other side with normal senses, unlimited in scope, and possessing also other senses, the nature of which he cannot convey to "understandings limited in Time." Under these conditions he is able not only to regulate at will the range and intensity of his vision and to describe vividly scenes and incidents in other worlds and in long past ages, but also to discern the very mind in Nature and the history of each human soul he meets. He awakes to the fact, indeed, that he is dwelling in the Palace of Truth, where only truth can enter, for as the thoughts of each soul are open to every other soul, disguise is impossible. The book is published by A. H. Stockwell, 29, Ludgate Hill, E.C., at 1s. net.



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### THE WHY AND THE WHEREFORE.

We have all heard the story of the inquisitive child who on being informed by its father that an animal grazing in a meadow was a cow promptly inquired, "Why is it a cow?" Time and again after stating some fact of personal experience in our psychical investigations have we had hurled at us a question as to *why* the fact was as stated. Sometimes the inquirer has been quite indignant about it, and we have had either to plead that *we* were not responsible, we did not make it so, or to fall back on a counter-question as to why our interlocutor had been brought into existence. Certainly it was not to ask silly questions or to dispute the passage of a fact which did not fall into line with his prejudices.

Why are we here at all? is a question that has been in the minds of thinkers almost since the beginning of thought. There is some sense in that question. The catechism gives us an answer framed in the best manner of scholastic Theology; Philosophy has also its reply—a better one as we consider, for it is more reasonable to presume that the existence of Humanity is a mode of expression of Divine Creative Power than that human beings were brought into life to "praise and glorify" the Author of their being. As to Science it has no answer so far as we have observed. It is content simply to register the fact, when it is wise, and, when it is foolish, to proceed to the conclusion that the fact has no particular significance. Nowadays it is rarely so foolish, for modern thought, after an immense churning up of theories and an intolerable multitude of words, is beginning to run itself clear by a method of classification. It is gradually being understood that the function of our new Science which we call Psychic—for want of a better word—is to register and investigate facts and not account for them. If it is heckled by the callow critic it can easily retort upon his question why there is a spiritual world with the inquiry, "Why is there a physical world?" One is not more wonderful or inexplicable than the other. The whys and wherefores of things of course really come within the province of the philosopher, the accuracy of whose answer depends upon his efficiency as a reasoner.

We have our facts. They are accepted by all who have examined them fully and fairly. Concerning the interpretation—the why and the wherefore—there are a diversity of theories and much confused talk of cosmic memories, subconscious mind, and "exteriorisation of the double," to account for phenomena whether mental or physical. The fact that such theories do not cover the ground is the result of the theorists having neglected as a preliminary to cover the ground for themselves.

The man who has explored this life thoroughly will not be at great difficulties in solving at least some of the problems of the next on purely human lines, for in essence the whole question is a human one rather than a religious, a scientific, or a philosophical proposition. These are but sections of the question, all included in a comprehensive human survey. Let us take as illustration a few of the crude, almost pathetically simple, questions we hear at times and deal with them on these lines.

Why do some spirits manifest and not others?

REPLY: For the same reasons that some of your friends visit or write to you and others don't—either from disinclination, or, more generally, inability to find time or opportunity.

Why do some spirit communications give clear messages and others confused and unintelligible ones?

REPLY: Go over your experiences with those who communicate with you on the telephone, some of whom are

expert in using it, while others are fumbling and incompetent, inaudible, or unintelligible.

Why do some spirits give such contradictory accounts of their life in the next world?

REPLY: There are two answers to this question. The first is that your friend in Montreal will describe his life in a quite different way from the other friend who lives, say, in Sierra Leone. The second is that no two people see anything in exactly the same way. Compare, for example, Mark Twain's description of his visit to the Holy Land with that of some devout Bibliolater. But all spirits agree on the main facts. The difference is only in details.

Why do all your psychic phenomena have to be produced in the dark?

REPLY: They don't; only some of them. But to go back to our argument from the life of this world, we suggest an explanation in the fact that a seed requires darkness to germinate, but the plant grows in the light when it is strong enough to bear it.

How is it that a spirit can materialise in a séance-room?

REPLY (by way of counter-question): How is it that a spirit can materialise in this world—as an infant in its mother's womb?

There, we have taken a few examples at random. We could have set down a hundred and answered them on the same lines. For, as we have said several times before, the key to the problems of the life immediately succeeding this is to be found in the life here. For every question unanswerable as to spirit-life, we can ask another equally unanswerable regarding the life of earth. If an indignant objector at this point exclaims that he has experience of a physical life but no experience of a spiritual one, we may either reply, sorrowfully, with the question, "Why not?" or, ironically, with the celebrated observation of the old college professor—that none of us knows everything, not even the youngest of us.

### A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 11TH, 1888.)

Will our existing faith ever gain power to grapple with this vast duty that is now so ill discharged? The verdict of history is against the hope, unless as in olden time it be purified and revived as Judaism was: unless it be adapted more to modern wants, its claims re-stated in terms of modern thought: unless in fine, we get demonstration in place of belief and hope, a proof of the immortality of the race, a belief in which its noblest sons are losing if they have not lost it already: a union of religion and science, of man's aspirations with a revelation of God's answer to his cry.

—Notes by the Way ["M.A. (Oxon)" is here commenting on a sermon by the Archbishop of York on "the terrible problem of the poor."]—

Testimony of Lord Amberley to the value of our evidence. *Valeat quantum.* His lordship at any rate knew something of the value of the evidence on the other side: "Not only is the testimony offered by Spiritualists immeasurably stronger both in kind and in amount than that on which the orthodox miracles repose, but it conforms far more closely to scientific conditions, being offered in order to prove, not exceptional prodigies wrought by exceptional men in opposition to the laws of Nature, but phenomena of everyday occurrence, subject to their own laws, which, if not fully ascertained, are no less constant than those of the material world."

—From "Jottings."

THE L.S.A. MEMORIAL ENDOWMENT FUND.—The L.S.A. Council and LIGHT acknowledge the following donation with thanks:—A. G. HOSEASON, £10 10s.

SELF-NUTRITION AND REST POWER.—In an article on "India's Magic Weapons" by Mr. Edmund Russell in the current issue of the "Occult Review" he refers to the power of self-putrification—"the power of instantaneous and spontaneous assimilation of the essentials of life from the atmosphere"—and also to the "rest power" of being able to repose or sleep at any time in any conditions. As examples of the latter power he cites Napoleon, Sarah Bernhardt and Queen Alexandra. We could mention other persons less famous who possess this coveted gift, and at least one who acquired to a considerable degree the power of drawing nourishment from the air. Somehow such powers, when one comes into actual contact with them, seem less wonderful than when described, and only their possessors fully realise the greatness of the gifts.



## THE MOST BEAUTIFUL THING IN THE WORLD.

Purposeful work, the work which the hands do on a plan that the head knows and keeps in view, originates in the individual's idea-world or soul. What happens when there is no longer a nervous system supported in terrestrial existence by the envelope flesh and blood? How, in short, does the soul live, how does it carry out its plans, when there is no mechanism to animate the lifeless hands, when the bodily apparatus for will-fulfilment is decomposed? Old men who have worn out instead of rusted out, like the great Gladstone, are wonderful mentally, right up to a short space before "crossing the bar." To a limited vision it seems bad planning in the universe that the human instrument, like an electric accumulator, should work the best just before it collapses. Wondering at the great Architect's faulty plans has been due to a misconception of those plans. Probably many a watchdog objects to his kennel and prefers the hearthrug, but his cogitative faculty may in his less disgruntled moods see some design in the arrangement. All he does know is that he is fulfilling a law—of obedience. The gap between omniscience and human knowledge is infinitely greater than that between man and his faithful companion, so that it is no derogation to human dignity to be obedient.

Spiritualists believe that a man who dies full of years and hard work for his fellows will live more actively, with wider scope and greater powers of helping, when in the normally invisible world. Of this world of power man only gets glimpses though spiritually he is actually living in it.

Mr. Matter-of-Fact, an excellent man, is as useful as British oak, hard iron and other rigid materials. His great virtue is his inertia. He it is who guarantees that progress shall be very real before he can be shifted by it. This stubbornness is peculiarly British, and is both handicapping and standing us in good stead to-day. If you ask Mr. Matter-of-Fact about a designer who constructed an organism to work best just before it disrupted, he would not approve the design. If you suggested that an able but aged man kept up his activities after death, and that life had been an apprenticeship for a new job, he would reply, "Yes, that's what the parsons say, but I have made my money by making sure of my facts, and I am not sure that what the parsons say is correct."

The type of Spiritualist who may be classed as a scientific religionist should be able to explain. If a man's soul lose power over the hands because it leaves the body, what instrument can it possibly make use of to perform useful work? It may not occur to all that one soul can use the hands which are connected, not with itself, but with another being. Mr. Matter-of-Fact can only say the thing is impossible by ignoring the facts he loves so well.

A case occurred the day before these words were written which will show that the ideas existing in one soul do get into another somehow without the help of language and do cause the body in which soul No. 2 resides to do certain things of which the consciousness is unaware, but which simply happen by soul-communion. A lady was singing that well-known tone poem "A Song of Araby," and immediately afterwards an irrelevant male voice chimed in with the exultant strains of "John Brown's Body." Later in the day the songstress, still bent on singing her ditty, did so in the presence of a lady friend. What was her surprise when her friend struck up with "John Brown's Body," the sequel known to subconsciousness faithfully conveyed to and performed by the friend whose mind was in tune with hers.

Scientific Spiritualists collect thousands of well-authenticated instances of telepathy, some of them much more striking than the above. If Swedenborg and the Prayer Book of the Church of England are correct as to "communion," such transference of ideas need not be confined to the ranks of the living. The idea conveyed may not always be specific. The active capacity for happiness may be explained by Providence, whereby love is proved eternal and death an illusion.

No loved ones at all are contained by graves or the sea. Neither the grave nor the sea is big enough to hold infinity. Love is the face looking upon which the human family see they are part of infinity. It bridges gulfs, causes presence, is a bond, not a mere hope, joining us for ever with the loved ones. The Churches' work is to cause people to believe this, not because they say so, but because it is a hard fact, if indeed that can be called by so harsh a name which is the most beautiful thing in the world.

E. E. C.

No man ever struggled to retain power over a mixed multitude without suffering vitiation: his standard must be their lower needs, and not his own best thought.—  
GEORGE ELIOT.

## THE PLACE OF PSYCHIC RESEARCH IN SOCIAL RECONSTRUCTION.

DR. ELLIS T. POWELL'S ADDRESS AT SHEFFIELD.

(Continued from page 247.)

### THE PASSING OF MATERIALISM.

This heaven of the changed outlook is already at work, and you have set it working, though I doubt perhaps if many of you have observed and apprehended the meaning of the phenomena. Do you recall how the social reformers of thirty or forty years ago were saturated with materialism? In their anxiety to divert men from their subservience, whether of mind or body, to tradition and convention, they endeavoured to sweep away all belief in a future life. They tried to persuade man that when he was dead he was done for, and that his best creed was "Eat and drink, for tomorrow we die." They urged this creed in no debased or degraded sense, for many of them—Charles Bradlaugh, for instance—were men of the highest standards, whose devotion would have done credit to a mediæval saint. But how fast that view is vanishing! How true it is, as Dr. Haldane says, that "the materialism of the nineteenth century has been nothing but an insignificant eddy in the stream of human progress!" The life illuminated by no higher motive than the satisfaction of physical needs—the policy that would have endowed us with well-fed bodies and with stunted, sickly, starven souls—who among the thoughtful men and women seeks it nowadays? We have changed the idea of success in life into that of success in living, both here and hereafter. We have scrapped the treatment of man merely as a living organism, by recognising that the man as a person is much more than the man as an organism—how much more, then, if his personality is deathless!

### PSYCHIC FUNCTION OF EDUCATION

Conversely, education of the best type must strengthen the cause of psychic research. It is a mere scientific proposition. Education of the right type, directed to culture and not to mere pedantry, brings a wider interest, a more sympathetic outlook, a more mellowed temperament, a higher rate of spiritual vibrations. These in turn produce a keener susceptibility to influences from the other side of life, an enhanced capacity to comprehend their teachings, an augmented eagerness to be a co-operator in the fulfilment of their schemes. The triangle is simple, but a whole science can be built around it. Even so, around a conviction of the immortality of spirit does a complete intellectual revolution group itself, created and sustained by that dominant central fact. We want that addition to our equipment for the great era that is before us. As the problems which confront humanity go on increasing in number and complexity, even so must man become a more and more doughty wrestler with them. His inspiration is for the future to be constantly reinvigorated from the other side—not unconsciously or capriciously, but by means of a regular communion based upon recognised scientific laws.

### LIGHT FROM OTHER WORLDS.

Our British science has been enriched from other lands. I believe it is now to be enriched from other worlds, and that there are many among my hearers who shall not taste of death till they have seen the influx pouring in. We shall, as I believe, no longer depend upon merely intermittent aid from the higher spheres, coming to us through great initiates like Moses and Buddha, or through occasional celestial visitants like Jesus Christ. We shall ourselves stand at the well-springs, drawing the invigoration and the consolation directly from their sacred sources. We have been told from the other side that the great protagonists of the universe make their plans hundreds and thousands of years ahead. Thus far, we have been only the instruments of their realisation; but with ever closer and more intimate contact between the two worlds there will tend to be more and more intelligent co-operation. Christ foreshadowed it when he said, "Henceforth I call you not servants, but friends, for the servant knoweth not what his lord doeth"—but we shall know, and the knowledge will enhance the closeness of communion. What we give in sympathy with those enfranchised spirits they will return sevenfold in new enlightenment for ours. Do you suppose that an advanced social system, such as we know exists on the other planes, has nothing to teach us in the reconstruction of our own society?

### THE FRATERNITY OF WORLDS AND AGES.

What has been the most potent influence in the development of our national character in the centuries that are past? Surely in earlier times the infusion of other races, and in later periods the world-wide contact with other racial ideals, or forms of human progress. The Creator abhors duplicates. Why? Because Difference is the great mainspring of advance. As iron sharpeneth iron, even so a man sharpeneth the countenance of his friend. Mind sharpens mind, because of the friction, the inter-play, the mutual attrition of the weak parts, the mutual invigoration of the strong, the mutual assimilation of truth. Why should the process stop at the frontiers of the terrestrial globe, or at intercourse between peoples who live in the same era? If we could be



brought for a year into intimate contact with the Englishmen of Elizabeth's day, with the Italians of Dante's age, with the Greeks of the era of Pericles, how immensely both sides would benefit from the association! And if that companionship included beings from other planets, as well as individualities native to the interstellar spaces, the fruitful factor of Difference would work with potency multiplied a thousandfold. "This also," says Newman Smyth, "may prove to be the method which an unerring Wisdom has devised to render heaven itself an ever new and interesting companionship, by gathering together generations so differently born, and educated in times and seasons so various, that they shall have ever fresh attraction and charm for one another in the one final society. By this variety of its preparation, the everlasting life itself may be prevented from lapsing into perpetual sameness and monotony."

The key of human progress is the sharpening of mind upon mind, of nation upon nation—why not age upon age, of world upon world, of universe upon universe? For ages the supreme religious jurisdiction was held by one whom they called pontifex—the prototype of the Roman Pontiff—and the pontifex is only the bridge-builder. Your psychic scientist is pontifex on a larger scale—the builder of bridges from world to world and from age to age. He is the pontifex maximus of the coming time, the bridge-builder of the era of social reconstruction.

#### THE EVOLVING DEITY.

Follow me in one last plunge into this ocean of anticipation and hope. You must by now have seen that I have led you into an impasse from which there is but one escape. If being is ever evolving upwards, what of Him who sits upon the Throne of the ages, guiding and energising all? Does He, too, evolve? He must, or else the ages of eternal evolution would ultimately, by raising man to equivalence with his Creator, deprive the universe of leadership. Perfection is finality, and finality is death. But, says Mr. Hobhouse, in a splendid sentence which, when I first read it, seemed to illuminate the whole universe like a mighty search-light, "the Purpose operating in evolution is itself not fully defined from the beginning, but susceptible of development." What a magnificent suggestiveness is there! What an inspiration for every man and woman who labours in whatever sphere, at the great work of social reconstruction! That conception of the great Protagonist of the universe seems to me to be the only one which meets the intellectual needs of the hour. We can no longer affirm that God is Almighty in the sense in which our forefathers supposed. If He were, His toleration of the gigantic evils of the world would be an insoluble enigma. But the entire aspect changes if we contemplate these evils as relics—dying relics—of conditions out of which man and his unseen Leader and Champion have gradually risen. Every peak that is attained shows higher peaks away ahead, and thrusts into deeper remoteness the things that are behind. But what has hitherto been the supreme obstacle to the most intimate and effective co-operation between man on this plane and the Protagonist of the Universe, with his angel armies, or the other side? Surely the fact that they have worked on different planes—one carnate, the other discarnate. Co-operation has been as difficult for them as it would be for a lion and a whale, inhabiting different elements. They have, so to speak, marched on either side of the great river of Death, which has always prevented the effective amalgamation of the hosts. But if that dividing stream became practically non-existent, as a result of permanent and unbroken communion between this life and the planes beyond, then indeed are the possibilities of co-operation between us and the great Contriver infinite beyond all possibilities of imagination. And that is what the new revelation may well mean—the reduction to a mere triviality of the barrier between the planes of existence, so that we shall pass from one to the other as easily and as cheerfully as in normal circumstances we go from London to Liverpool—

As when one layeth  
His worn-out robes away,  
And, taking new ones, saith,  
"These will I wear to-day,"  
So putteth by the spirit  
Lightly its garb of flesh  
And passeth to inherit  
A residence afresh.

#### PSYCHIC RESEARCH AND THE WAR.

Consider the western world, on the verge of the year 2000, in readiness for the new revelation, in expectation of its advent, almost hearing the fluttering wings of the angelic messengers. But there was an obstacle—the existence of the final relics of barbarism, the last survivals of the ape and tiger in Western Europe; and we, with all our shortcomings and imperfections, were called to aid the Supreme Strategist in the colossal task of clearing these enemies from the path of His messengers. We were selected to be His auxiliaries. His co-operators. We were to learn that upon our efficiency as an Imperial people, upon our pertinacity, our constancy, our devotion, our self-sacrifice, depended the future of civilisation, aye, the whole terrestrial destiny of humanity. And so it was that we entered upon the most tremendous conflict in all history, destined to be the prelude to the most far-reaching of all social reconstructions.

It is true that by a perversion and distortion of intellect

which savour of the fantastic and the grotesque, we are assured by a few misguided thinkers that our share in the war is a punishment for sin, a mark of God's displeasure with our national failings. To me there is something abhorrent, aye, almost repulsive, in such ideas. Put it in the human light for a moment. You are about to undertake a task of difficulty and danger, a task that will require courage and constancy, patience and pertinacity, for its accomplishment. You go to a friend and invite his aid. You make perfectly clear to him how great will be the demand upon him and upon his capacity of rising to the height of any emergency. Your friend allies himself with you, and you go forth on the great adventure. Would you not be amazed to hear that your request to your friend was interpreted as a slur upon his courage, as a snub to his constancy, as evidence that you held a low estimate of his intrepidity—in a word, as proof that you thought him a poor, weak, flabby, and invertebrate creature? I should think you would. If you, or any sane man or woman, heard such arguments, you would be inclined to ask the reasoner what particular lunatic asylum he had just escaped from. So far from our share in the war being a punishment for national sin, I affirm that it is the most superb compliment ever paid to a great nation, the sublimest encomium that ever descended from the unimaginable brightness upon the reverently uplifted head of an aspiring people.

#### THE DEEPENING OF FAITH THE STIMULUS OF HOPE.

Is the harvest of reconstruction, inspired and uplifted by the results of psychic research, to be the crown of the gigantic effort, by us and our allies, in the cause of world-justice and world-righteousness? We have been tried, even as silver is tried, seven times in the fire; and we have stood the test. We have proved ourselves worthy of initiation into the deeper mysteries. The time is ripe for an advance along the whole line of civilisation, for reconstruction from top to bottom. Those who died to bring it about will help in its consummation. Humanity only waits the Pentecost that brings the authoritative command, and every analogy, every precedent, every anticipation, every achievement is pregnant with suggestion that it will not have to wait long.

Even the notes of preparation, of patience and of sacrifice, which are sounding all around us, seem to blend and harmonise with the psychic expectancy that thrills our spirits—the searchlights, the vigilance, the deepening sense of personal and social responsibility, the solemn recognition of some mighty finger writing our destiny upon a scroll, already blazoned with the fiat of Eternal Law, and above all the realisation that a sacred fire which only flickered on our national altars three years ago is now bright with tongues of vigorous flame, a signal and a beacon to all mankind. How close is the analogy between the venturesome spirits of humanity, launching out into the great depths of unknown planes by means of hitherto almost untried faculties, and the searchlights of the ships belonging to the sleepless navy which guards our shores from the last relics of savagery in Western Europe—

And in the land they guard so well  
Is there no silent watch to keep?  
An age is dying: and the bell  
Rings midnight on a vaster deep,  
But over all its waves once more  
The searchlights move from shore to shore.

Not far, not far into the night  
These level swords of light can pierce,  
Yet for her faith does England fight,  
Her faith in this our universe,  
BELIEVING TRUTH, AND JUSTICE, DRAW  
FROM FOUNTS OF UNIVERSAL LAW.

So shall a Power above the State,  
The unconquerable Power, return,  
The spirit fires that make her great  
Once more upon her altar burn,  
And she redeemed, and healed, and whole,  
Shall move towards the Eternal Goal.\*

THE REASONING POWERS OF THE LOWER ANIMALS.—Commenting on Miss Margaret Conant's criticism (p. 231) of the claim that the Elberfeld horses were educated (he assumed that her reference was to the Elberfeld horses, though she merely wrote of "some horses" whose owners made that claim), Miss E. K. Bates points out that the facts relating to these animals were testified to by Mr. Maeterlinck, and that it would be foolish to dismiss as "absurd" the careful investigations of a man of his standing. Perhaps, Miss Bates remarks, it is only his theories about the facts which Miss Conant considers absurd. As to these, Miss Bates does not recall that the Belgian author insisted upon the power of reasoning developed in the animals by their teacher, but he suggested that they possessed a sub-conscious area, which (being hitherto virgin soil) would probably act more freely and powerfully than the human subconsciousness.

\* The lines are part of a poem by Alfred Noyes, published in the "Times."



## CRYSTAL GAZING AND CLAIRAUDIENCE,

In the June issue of the *Journal of the Society for Psychical Research* is an account of some crystal visions related by Mrs. Salis to Sir William Barrett and by him furnished to the *Journal*.

The first case relates to the vision of Miss Taylor, a friend of Mrs. Salis, who states that Miss Taylor always regretted not being able to hear what the "vision people" were saying. Accordingly Mrs. Salis suggested that clairaudience might be induced by holding a shell to the ear, and thus relates what followed:—

"The first vision was the sitting room in the house of a Mr. T. B. known to Miss Taylor. He was there with his brother and sister-in-law, and the room was minutely described. It was evening and the gas lighted, and she saw the door open and a man come in. At this moment I said, 'Place the shell to your ear.' She did so, and to her delight she heard the new-comer exclaim, 'There is good news to-night; we have taken another village.' They then proceeded to talk about Mr. T. B. being called up, and what arrangements he would make. Afterwards a maid came in with a tray of sandwiches and whisky and soda, and the vision then faded.

"Four days after, Miss Taylor went to see the B.'s and said, 'I can tell you what you were doing on Saturday evening,' and to their great astonishment did so, every detail being correct. I may add that the expression, 'We have taken another village,' appeared as a headline in the evening paper, but neither I nor Miss Taylor had seen it. I have never seen the B.'s, nor the house in question.

"This was in the early spring of 1917."

To Mrs. Salis's account is appended a signed statement from the crystal gazer. Unfortunately Mr. and Mrs. B., the people described, cannot be induced to sign a statement.

In the second case Miss Taylor, looking in the crystal, had a vision of Mrs. Salis's son, Geoffrey, an officer in the Canadian Forestry Corps. Again to quote Mrs. Salis's account:—

"[She] saw Geoffrey sitting in a small room. It was very simply furnished, but there were a couple of armchairs, and some prints on the walls, and a bright fire was burning. G. was alone, and was reading a paper by the light of a lamp placed on a table by him. I asked about the situation of the house, and she said it appeared to have many trees near it, but it was quite dark outside. (It was just as if she went outside to look!) After a moment or two, she saw G. get up, put down the paper and take up a book. He then opened the door turned out the lamp and went out, leaving the room in darkness.

"I wrote at once to my son and received a reply that all was correct. At the time I had no idea what kind of a building he was sleeping in nor where it was placed, but thought it belonged to Lord Tankerville."

The time of the vision was 9.45 p.m. on Tuesday, February 12th, 1918. To the account is appended a note by Mr. Geoffrey Salis testifying to the accuracy of the vision.

Those familiar with the writings of Miss X. (Miss Goodrich-Freer) will recall her remarkable experiences in crystal gazing many years ago and the fact that she also induced clairaudience by means of a sea-shell held to the ear.

## THE ETERNAL HOPE.

I am a man who looks now towards the end of life; fifty-one years have I scratched off from my calendar, another slips by, and I cannot tell how many more of the sparse remainder of possible years are really mine. I live in days of hardship and privation, when it seems more natural to feel ill than well; without holidays or rest or peace; friends and the sons of my friends have been killed; death seems to be feeling always now for those whom I most love; the newspapers that come in to my house tell mostly of blood and disaster, of drowning and slaughterings, of cruelties and base intrigues. Yet never have I been so sure that there is a divinity in man, and that a great order of human life, a reign of justice and world-wide happiness, of plenty, power, hope, and gigantic creative effort, lies close at hand. Even now we have the science and the ability available for a universal welfare, though it is scattered about the world like a handful of money dropped by a child; even now there exists all the knowledge that is needed to make mankind universally free and human life sweet and noble. We need but the faith for it, and it is at hand; we need but the courage to lay our hands upon it and in a little space of years it can be ours.

—From "In the Fourth Year," by H. G. WELLS.

We learn of the opening of a hall for the meetings of a flourishing little society in Newport, Mon., of which we hope to publish further details.

JOHN BUGHT was one of D. D. Home's sitters. He told Dr. Peebles that "he could attribute the manifestations to no cause except the one alleged, that of intelligent, disembodied spirits. But," he added, "I do not say that this is so, but if it be true, it is the strongest tangible proof we have of immortality."

## THE PSYCHICAL LIFE: AN INGENUOUS BOOK.

So convinced is Mrs. A. M. Küller, the author of "The Diary of the Science of Life" (Kegan Paul, 12s. 6d. net) of the grave importance of the revelations of which she believes herself to have been the recipient and of the philosophy of life which they embody that she insists very seriously in the preface on the Diary being read "carefully and right through, ere one allows *Self* [italics and with a capital S] to give judgment thereon." We must under such conditions refrain from pronouncing any verdict, though we suspect that if the lady had made a great effort to do so she could have condensed her Science into five pages instead of over five hundred. We learn from the same preface that her visions and other experiences, which appear to have brought her much joy and satisfaction, date from seventeen years ago, when she commenced the practice of sitting regularly three times a week with her husband, as a result of which "I became so inspirational that I was active in two spheres at the same time." So in the Diary references to household duties and other mundane affairs are mingled with metaphysical reflections and psychic experiences. If the kettle boils over, the unequal fight that ensues between the water atoms and the heat of the stove speaks to her of the continuous struggle of "the full conscious, the Eternal, and the unconscious, the changeable," and of the assured victory of the former; if she attends the opera the spirit of Wagner or Mozart makes his presence known to her, expresses pleasure at her appreciation of his work, or has something to say about the inspiration under which it was composed. We sympathise fully with the true womanly instinct which prompts her denunciations of every form of cruelty, and might perhaps appreciate her metaphysical ideas if she could have conveyed them in less cloudy phraseology and better English. Some words she employs in senses entirely foreign to those which the dictionary attaches to them. She is also under the grievously mistaken impression that the inspirational verse with which the book abounds is poetry. Whatever else it may be, it isn't that. We were more interested in certain naturally told incidents of her childhood and in the account of how she and her husband (both of German birth, though strongly British in sympathies) paid a visit to their native country just before the war broke out, their disagreeable experience of Prussian officialdom, and the difficulty they had in getting away.

## THE PROBLEM OF SPACE.

Mr. W. H. Robinson (Newcastle) writes expressing his high appreciation of Dr. Ellis T. Powell's address at Sheffield. As regards Dr. Powell's mathematical and spatial allusions, Mr. Robinson points out the necessity of uniting both the intellectual and the intuitive methods. Books have been written attempting to prove theological doctrines by mathematical calculations—many dust-covered volumes attest the fact. Their authors failed by reason of their inability to realise the place of vision and inspiration in religious problems. Mr. Robinson, whose long letter we have to summarise very closely, proceeds to tell us that his unseen friends inform him that mathematical calculations are inapplicable in dealing with other-world conditions, since "each soul creates its own space—infinite and boundless." This is not very clear, and we prefer Dr. Powell's more definite methods, which do not at all exclude the existence of those infinities in which terms become meaningless and reason has no foothold. We recall the case of the ecstatic Transcendental orator who proclaimed that there was no such thing as space, and then, taking a false step, fell off the platform, between which and the floor there was "space" enough to give him a hard lesson on the hopelessness of disputing facts.

SALISBURY.—It is required to make up a small circle in this town for serious communications. Kindly address E. F. Post Office, Salisbury.

"THE BOOK OF STRANGE LOVES," by Regina M. Bloch (London, John Richmond, 5s. net), is a collection of romances based on old-world stories, and of peculiar interest to those who like mediæval romance. The skilful pen of the writer carries one right back into the middle ages, with their atmosphere of high adventure and chivalry. Voluptuous, yet not coarse, is the love which these stories portray, and in every instance the work is done with such a combination of strength and subtlety that long after the book has been read and laid aside the reader continues under its spell.

DOCTRINE AND TRUTH: A SIMILE.—Doctrine to religion bears the same relationship as the shell to the nut. The protective shield may be necessary during the stage of nurture, but in due time both shell and kernel fall to the ground, where the decay of the outer covering furnishes the opportunity for the development of the life within. A like operation must be the precedent to growth on a higher plane. The germ of religion, when cramped by doctrine, is incapable of expansion, and what under propitious circumstances should be the nucleus of ever-increasing circles of life, becomes a prey to theological weevils who convert it into dust.—RICHARD REES.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*Steinway Hall, Lower Seymour-street, W. 1.*—6.30 p.m., Mrs. E. A. Cannock. August 18th, Mr. A. Vout Peters.

*The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11, Miss Violet Burton; 6.30, Mr. Percy E. Beard. Wednesday, August 14th, 7.30 p.m., Mr. A. Punter.

*Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.*—11 and 6.30, services.

*Reading.*—*Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, addresses by Mrs. Jennie Walker.—T. W. L.

*Camberwell.*—*Masonic Hall.*—11, church service; 6.30, Mr. G. T. Brown. 18th, 6.30, Mrs. Cannock.—F. J. B.

*Holloway.*—*Grovedale Hall (near Highgate Tube Station).*—11.15 a.m., Mr. and Mrs. S. W. Jones; 3 p.m., Lyceum; 7 p.m., Mrs. Podmore, address and clairvoyance.

*Brighton Spiritualist Brotherhood.*—*Old Steine Hall.*—11.30 and 7 p.m., and Monday, 7.45, addresses and clairvoyance. Tuesday, 7.45, Thursday, 7.45, inquirers' questions and clairvoyance. Lyceum every Sunday at 3.

*Brighton.*—*Windsor Hall, Windsor-street.*—11.15, address and descriptions by Mrs. Curry; 3.15, Lyceum; 7, address, Mr. Everett, descriptions, Mrs. Curry. Wednesday, at 8, public meeting, Mr. Hoskins.

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M. Mrs. E. A. Cannock. August 18th, Mr. A. Vout Peters.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

## THE LONDON SPIRITUAL MISSION,

13, Pembroke Place, Bayswater, W.

SUNDAY, AUGUST 11th.

At 11 a.m. ... MISS VIOLET BURTON.

At 6.30 p.m. ... MR. PERCY E. BEARD.

WEDNESDAY, AUGUST 14th, AT 7.30 P.M.,  
MR. A. PUNTER.

## THE CHURCH OF HIGHER MYSTICISM,

22, PRINCES STREET, CAVENTISH SQUARE, W. 1.

MEETINGS CLOSED.

RE-OPEN SUNDAY, SEPTEMBER 1st.

## WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, AUGUST 11th.

Evening, 6.30, Service ... MR. A. MASKELL.

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