

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Under the title "A Thought Reader Explains" the "Times Literary Supplement" of the 8th inst. deals faithfully with Mr. Stuart Cumberland's latest book, "That Other World." After remarking that Mr. Cumberland is constrained to classify all psychic phenomena as either natural or supernatural, the natural being that which can be brought about by known causes, physical or mental, and the supernatural that which does not exist, the reviewer observes ironically:—

This is a comfortable arrangement, and Mr. Cumberland's is just the book for a comfortable sceptic, but it inevitably leaves something out—it leaves out any natural phenomena in the psychical region which—like many phenomena in the physical—are still unexplained, and require careful and level-headed investigation.

Later the reviewer remarks:—

Since it [the book] is distinctly a popular rather than a scientific work, we cannot expect that it should deal completely with the more difficult problems of psychical research. But it is a somewhat misleading simplification to leave the real problems entirely without mention, to dismiss telepathy, for example, without touching upon the apparent experimental successes that are on record, as in Mr. Baggally's little book "Telepathy." We might also mention such outstanding phenomena as cross correspondences, and the physico-psychical "substance" that Dr. Crawford has subjected to careful and objective experiment.

We are glad to see, in the above instance, another confirmation of the fact that Dr. Crawford's experiments and results are becoming widely known amongst those whose opinions on psychical research are of any consequence. It becomes increasingly clear by a study of all the recent effusions, in book form or otherwise, from our critics, that not one of them can be said to know what he is talking about. Even the writer in the "Times Literary Supplement"—which cannot be accused of any partiality in the matter—is struck by Mr. Stuart Cumberland's "bare, unargued statement" that telepathy "does not and cannot take place." He is clearly amused to find that Mr. Cumberland, after experimenting with a man who could read names that had been written on slips of paper, the slips having been crumpled into pellets, "decided that the trick was done by reading the movements of the top of the pencil, from a distance." The reviewer remarks that "the answer in this instance seems to be worse than the riddle." He appears to be surprised that Mr. Cumberland treats his own theory of pencil-top reading as a satisfactory solution, and actually makes it a "touchstone for other cases." We are not at all surprised. These little exhibitions of defective reasoning power are quite common amongst our critics, who with unconscious humour deplore the credulity of other people.

As regards this ability to read words inscribed on slips of paper rolled into pellets, we have personally investigated the matter with a man of remarkable gifts in this direction. There was no question of "pencil-top reading" in this case, for we wrote the sentences, selecting purposely little-known quotations and phrases, while the psychic was outside the room and some distance away from it. All the words were read correctly. The writer of the review under notice tells us that he satisfied himself that it is not possible to read writing by merely watching the top of a pencil in the hands of a person writing at a distance from the observer, even when the pencil is sharpened at both ends. It is really funny that the author of so absurd a suggestion should claim the gratitude of psychical researchers for "weeding the cause of its palpable impostures." Yet that is the attitude Mr. Cumberland takes up, not a little to the surprise of his reviewer in the "Literary Supplement," who observes that the "weeding" has been done many times before (and not least efficiently by the research workers themselves), a point well taken. An idea strikes us. Why not have called the book "Myths, by Weeder"? The similarity of the title to that of one of the best known novels of the last century would have been an advertisement in itself. We observe that Mr. Grant Richards in his advertisement of the book quotes with gusto a reference in the "Liverpool Post" to "Spiritualistic Huns." This is delightful, considering that the Huns—especially the Prussian variety—were the bitterest enemies of Spiritualism in Europe, being themselves steeped in a materialism of which the whole world has grown sick. The conclusion is rather obvious. We need not labour it, even to the extent of saying, of the Hun and the "anti-Spiritualist," *Par nobile fratrum*.

Miss H. A. Dallas writes:—

Whilst having a table sitting with two friends recently (an experience which on this occasion bore strong evidence of real communication) a pause ensued in the tilts, and during this pause our conversation drifted somewhat; it occurred to me that our minds were getting too much distracted.

Then the tilts began again and spelled out: "Y [why] gone?" This very unexpected remark seems to show very clearly that, when thought ceases to centre on the communication, to those who are, so to speak, "holding the line" at the other end—on the other side—the receiver on this side seems to be "gone," the contact is broken. We quickly renewed it again and communications continued.

Another instructive lesson which recent experience has impressed on me is this. It is a great mistake if a name or word seems unintelligible, or difficult to place, to suggest another which we think that the communicator may mean. On two occasions, lately, when to my knowledge this has been done, the correction has been accepted, apparently by tilted signs, but the original word was afterwards discovered to be significant and the correction a mistake. When such mistakes are suggested and urged the result is confusion, and the communicator's efforts are stultified.

We can confirm Miss Dallas's observations regarding the unwisdom of making suggestions. Where the power at work is strong, it is true that mistaken suggestions are over-ridden and the correct words insisted upon, but more often the circumstances are such that, as our correspondent remarks, confusion is introduced into the conditions, which are always subtle.

THERE are in life two elements, one transitory and progressive, the other comparatively, if not absolutely, non-progressive and eternal, and the soul of man is chiefly concerned with the second.—PROFESSOR GILBERT MURRAY.

WORRY: ITS CAUSE AND CURE.

THE MESSAGE OF MENTAL SCIENCE.

By J. CHILLINGHAM DUNN (Yokohama).

The amount of quite unnecessary suffering to which vast numbers of people are daily condemning themselves is really amazing when the matter is subjected to a discriminative analysis. The particular kind of suffering I have in mind is that which arises from two main causes. The first one is the permitting of the mind to dwell upon and repeat in recollection the details of some uncomfortable experience which has happened in the past. The second is the permitting of the mind to formulate, anticipate, and dwell upon similar uncomfortable things that may happen in the future. At the expenditure of a comparatively small amount of effort of will, it is possible to avoid a tremendous proportion of the worries and discomforts arising from these specified causes.

Let us see whether it is not possible to cut away, with the sword of psychological analysis, the thongs whereby we bind ourselves to avoidable trouble almost as though it were our dearest possession. In an enormous proportion of cases, what happens? The mind thinks a thought. If it is a thought of something pleasant, the emotional nature responds with a feeling which can be put in the category of what is on the side of happiness. If the mind had not formulated the thought, the emotional nature would have had nothing to which it could respond. Similarly, if the mind had formulated a thought of something unpleasant, the emotional nature would have responded with a feeling which could be placed in the category of what is on the side of unhappiness. Again, in this case also, had the mind not provided the stimulus of the unpleasant thought, the emotional nature would have had nothing to stimulate it to action. The emergency exit of escape from a vast number of those feelings, therefore, which are on the side of unhappiness is simply this: do not let the mind think the thoughts which cause the emotional nature to react with a feeling of unhappiness, apprehension, gloom, annoyance, or whatever it may be. A very simple panacea, this, but extraordinarily little used. The utilisation of this remedy is dependent on the recognition of one very important fact. I was interested to see in reading the last chapter of Arnold Bennett's "Mental Efficiency," by the way, that the recognition of this particular fact has come to him and he attributes a great deal of the satisfaction he derives from life to this discovery, which each man can make for himself, and has been known for ages, the more esoteric writings of India and other countries containing much reference to it. It is this: there is in man a consciousness which is greater than the mind, the ordinary reasoning, image-making mind, which can command and control the mind. What makes control of the mental activities difficult at first is that for years and years nearly everyone has let it run pretty well as it pleases, identifying themselves too much with it and failing to recognise that they are greater than it and that it should be their servant, much in the same way as the hand, feet, fingers, and so on. The mere fact of being able to stop the mind running along one train of thought and deliberately switching it on to another really proves that there is a greater consciousness which can do the switching.

Now for a few illustrations as to "side-stepping" trouble. Suppose somebody said something unpleasant to you the day before yesterday. Every time the mind dwells on the remark, the emotional nature responds with a feeling of annoyance, in the case of perhaps nine people out of ten. Do not permit the mind to think of the incident, and then the emotional nature is given no stimulant, and the discomfort is avoided. Or again, suppose you made a fool of yourself yesterday, and there is nothing you can do either to alter or remedy matters. Every time the mind thinks of the occurrence, you feel like kicking yourself, in other words the emotional nature responds to the incident which the mind is recollecting by providing a reaction in the shape of a feeling of chagrin, or what not. Well, one can easily supply oneself with a daily allowance of discomfort by letting the mind think of the affair every morning, or one can save oneself the annoyance by simply refusing to let the mind indulge the recollection the very first time it tries to do so. This practice is also of great efficacy in cases of stage fright. An actor standing in the wings may cause himself a lot of totally unnecessary trouble by letting his mind imagine such contingencies as sudden loss of memory, failure of another actor to answer his cue, or a score of other disagreeable possibilities. Doing this will not help one particle if any of the things apprehended occur, and by refusing to let the mind call up these pictures, the actor is not only saving himself a great deal of uncalled for and uncomfortable inward feeling but actually reducing the chances of any disaster really happening.

Again, you are going to have a tooth pulled. Allowing the mind to vividly picture the dentist's office beforehand, and to formulate a number of mental images appertaining to the operation, is not going to help the tooth-pulling one jot when the actual moment comes, and will provide several hours of unpleasant emotional experience which could be avoided by refusing to allow the mind to picture any details of the occurrence at all.

This practice of declining to let the mind think of something that causes an unhappy feeling to arise is, of course, only recommended in such cases as when no good can be achieved by continuing to let the mind so think. To stop thinking about a thing when every step has not been taken to remedy a mistake or when there is any possibility of doing some good by not dismissing the subject, would involve callousness, and callousness is a thing very much indeed to be avoided. The panacea here put forward is for that large proportion of human suffering which is entirely unnecessary, and when the mind's activities are adding to the sum total of human misery with no prospect of contributing anything to its alleviation.

THE DEATHLESS DEAD.

FOR THE HEROES OF LONDON CITY.

We take the following passages from an inspiring article by Dr. Ellis T. Powell in the City newspaper of which he is editor. It is entitled "This for Remembrance," and deals with the solemn rites of commemoration by the City of London on the fourth anniversary of the war for those who have fallen in battle:—

"In our gratitude, our admiration, our resolve that these sacrifices shall not have been made in vain, we are assuredly right. But we are just as certainly wrong in vaguely contemplating these departed lives as if they were activities suddenly and fatally stilled, forces crushed into eternal impotence, energies for ever and ever annulled. In the very fact of their response to England's call they evinced the pulsations of a life that was of no common type. They knew, and they have demonstrated for us all, that

"Not to drift idly like the cockle sailor
Whose pearly shallop dances on the blue,
Fanned by soft airs and basking in brief sun,
But to steer onward to some purposed haven
And make new waves with motion of our own,
That is to live.

"But we owe it to their memory, and to our faith in the advancing conquests of science, that we should abandon an attitude of dumb and nebulous sorrow, which would only be justifiable if these splendid energies had been demonstrably extinguished. It is not so. Conquering and to conquer, the Maid of France rides on through other worlds than ours. Even so do the City's heroes still share in the Great Evolution, though on another plane of life. To suppose for one instant that these shining spirits are no longer conscious of, or concerned with, our righteous cause, is not only a negation of faith, but by now a negation of science. There is not one consciousness which has failed to survive, not a single life that has lacked perpetuation on a higher level of existence. When all our thoughts are turned to these heroic souls, do not let it be with dark and unrelieved despair, or with mere wistful and grateful remembrance."

Referring to St. Paul's "magnificent argument for the survival of personality" (I. Corinthians xv.) Dr. Powell proceeded:—

"Let us recollect that we are listening to a piece of reasoning that is as scientifically sound as a proposition in Euclid, and as worthy of the fullest intellectual acceptance. Thus fortified, not only we of the City, but the whole Mother-Empire, shall better offer our tribute of remembrance and affection—

"Mother, with unbowed head
Hear thou across the sea
The greetings of the dead,
The dead who died for thee.
Greet them again with tender words and grave
For, saving thee, themselves they could not save.

To keep the house unharmed
Their fathers built so fair,
Deeming endurance armed
Better than brute despair.
They found the secret of the word that saith:
'Service is sweet, for all true life is death.'

So greet thou well thy dead
Across the trackless sea,
And be thou comforted
Because they died for thee.
Far off they served, but now their deed is done
For evermore their life and thine are one."

It is certain my conviction gains infinitely the moment another soul will believe in it.—NOVALIS.

FROM AN ANCIENT SAGE.—It is perfectly evident to me that, to see clearly, we must detach ourselves from the body, and perceive by the soul alone. Not whilst we live, but when we die, will that wisdom which we desire and love be first revealed to us; it must be then or never that we shall attain to true understanding and knowledge, since by means of the body we never can. But if during life we would make the nearest approaches possible to its possession, it must be by divorcing ourselves as much as in us lies from the flesh and its nature.—SOCRATES.

TELEPATHY AND THE LAW OF REALITY.

[In the course of the recent discussion on "Telepathy, its Nature and Future Possibilities," we printed a contribution (p. 211) from H. W. E., a London journalist, who has made a long study of psychical science. We recently received from him a letter in which he briefly outlined what he terms the "Law of Reality." It struck us as containing some highly suggestive ideas, and, as opening another phase of the subject, we print it, although it was not written with an eye to publication.]

Having read the recent contributions in *LIGHT* on the subject of Telepathy, I have been deeply interested. I cannot find, however, that any contributor has offered a solution to the problem, yet in the majority of cases the writers admit the proven existence of this means of communication between human beings, and, on certain occasions, between discarnate and incarnate intelligences. I wish to take the opportunity at this stage of the discussion of telling you how I feel upon the subject.

I have often expressed to you my opinion that a very simple explanation awaits all of us regarding what we now call the mystery of the unseen and the problems of psychic and spiritual matters. I fear the majority of us are too prone to keep to what we call the tenets of science, working always from the material plane in our endeavour to reach the spiritual.

In connection with my recent thoughts on Telepathy, I started my reasoning by a mental review of spiritual laws and not material ones on the subject of communication. I found that the spiritual condition was a condition of reality. I found a law exists as to communication between one spirit and another when once the spirit is free of the mortal body. The law is this: *On the same plane, no thought, desire, or character can be hidden.* Stern reality rules. I call this law, the Law of Reality. It is just this law that makes all the difference for a spirit, between his existence in the flesh body and his life in the soul body. This law extends throughout the whole spiritual universe; it emanates from God, the Great Reality, or Fountain of Truth. The spirits, on whatever plane, can only know the reality of their surroundings and fellow spirits on that plane; they also know the reality of all planes below theirs, but not above. This applies to every plane, even to the highest. For that reason messengers and teachers are sent from the next plane to the one below it to instruct and guide; and by the same law, a messenger from the Christ sphere can come to the lowest plane to teach, comfort and guide, though those to whom he comes, cannot know his thoughts by the Law of Reality as they know the thoughts of those on their own plane. When, however, that law becomes operative so that the spirit on the lower plane realises the condition, thoughts, &c., of the spirit of the higher plane, then that spirit will by the Law of Reality, become at once of the higher plane and dwell therein. Now the relation of the Law of Reality to Telepathy is in this way: Spiritual laws are the same on all planes. Because a spirit is bound for a short spell of life to flesh body, it does not mean that spiritual laws do not control him. Nothing can escape from the laws of the upreme. That is an axiom. A spirit while yet in the flesh at the same time an inhabitant of the plane corresponding to its development and condition. In this world we have a saying: "Birds of a feather flock together." In the realms of Reality we would say: "Spirits of the same soul body flock together." Let us now take two spirits living in the flesh. One is known on this earth plane as Smith and the other Brown; both are very much alike in habits, inclinations and desires—in fact they are on the same plane. Now nothing that Brown does or a single thought of his is unknown to the spirit of Smith, and *vice versa*. Distance and time are nothing to these two spirits; they are entirely revealed to each other by the Law of Reality, but the spirits of these two men have, while in the flesh, other laws and conditions to contend with. The freedom of the spiritual planes does not exist in the material order. The spirit of Smith has a thought which he desires Brown to know. The spirit of Brown knows of Smith's thought the moment it exists; then a struggle takes place with Brown's spirit to get this thought into his material condition. The thought has to pass his subconscious mind and penetrate his lower consciousness, and so reach his mortal brain mechanism, otherwise he could not appreciate the thought, nor could he give it expression in material terms. At times, Brown is in a condition when his spirit is in perfect correspondence with his mortal brain. He seems to get things in a flash. He seems to read the thoughts of Smith. He, while at a distance from Smith, has been known to hear his voice, and even see him. Brown calls this telepathy, but it is really the Law of Reality in operation on his mortal senses. Now the great problem concerning Telepathy that has to be solved is not by experimenting in the direction of proving the existence of communication between mind and mind independently of the recognised channels of sense, as Mr. F. W. H. Myers puts it, but how we can best keep a channel clear through our material mechanism for the Law of Reality to be in perfect correspondence with our earth condition. I would like you to apply this Law of Reality in many directions. I think you will find many simple explanations for much of the phenomena that has puzzled us.

This law, like the law of Compensation and the law of Gravity, extends to all living things, be they human beings or not. Telepathy, as we know, is proved in animal as well as in human life.

I hope to have a further opportunity of giving you some cases dealing with mediumship, showing the application of this law. For the moment, I feel very much like an astronomer who has just discovered a new planet. True, the planet was there all the time, and the discovery of it does not affect it in any way. I have, as it were, been searching the spiritual planes with my psychic telescope, and found something that has always existed. Others may also know of it, but the fact has only just dawned on my consciousness, and I am experiencing all the delight and pleasure that the awakening to a truth can give me

H. W. E.

THE WIDENING OF THOUGHT.

PSYCHIC SCIENCE AND ITS INFLUENCE ON NATURAL PHILOSOPHY.

By C. V. W. TARR (B.E.F., France).

A recent article in *LIGHT* by an ornithologist postulating the existence of a telepathic sense in migratory birds, is highly suggestive of the direction the thought of the time may take in other branches of scientific exploration. It is much easier for the student of psychical research, who is endowed with a quality of intuitive thinking, to perceive the great co-ordinating psychic and spiritual principles underlying the physical and natural sciences, Art and Religion and Literature, than it is to give them form and expression in the language best suited to any one of these great human activities. It is a matter of some surprise that the recognition by men of science of the revolutionary influence of psychic laws and facts on the foundations of the sciences has not resulted in attempts to restate their attitude to the whole of the problems of all the sciences. Psychic science reveals the limitations of the purely scientific view of Nature, and shows how it is surrounded by the penumbra of its own world of the laws and facts of psyche. It at once reveals the incompleteness, the "halfness," so to speak, of the knowledge of Nature given to us by the physical and natural sciences, and extends their domain for observation and experiment. If the ornithologist and the entomologist are driven in the direction of psychic modes of sensing to explain the marvellous instinctive acts of birds and insects, what possibilities are opened up of a revolution in scientific thought, when the reality of the psychic world and psychic humanity is generally recognised by men of science! Take the three great divisions of scientific knowledge—Physics, Biology, and Psychology. It is inconceivable that pioneer investigators into what we may term the "physics" of mediumistic physical phenomena should not realise the bearing of their discoveries in this realm on their theory of the origin and nature of matter; that those biologists who are believers in the reality of the unseen world and its human inhabitants who have gained the victory over physical death should not realise that these facts must widen the horizon of biological thought to include parallel psychical processes of Nature, in the evolution of the world and man; and, finally, that the psychologist, discovering at last the basis of all sensation, physical or psychical, and all mental processes in the spiritual realm, will not abandon altogether his purely mechanistic conceptions of human psychology.

There is no science, no department of human knowledge and experience which can escape the searchlight of the great philosophical principle of Spiritualism. It is for men of science themselves to apply this principle and bring about that change in the inner world of ideas which will make the higher view of human life and evolution integral with the world's educational systems. It may well be that at present the truth of cosmic and human evolution is only dimly discerned. But it is the privilege of psychic science to bring about the widening of the horizons of human knowledge and to make possible a spiritual attitude towards the infinite universe.

THE SYMBOL: ANOTHER SUGGESTION.—Mrs. B. Robertson (Ellarona, Hayling Island) welcomes the idea of a badge or emblem to be worn by all who have gained knowledge of spirit communion. She suggests that the design should take the form of a hand bearing a flaming torch. This would represent *LIGHT* and the light-bearers. It would also convey another idea very near to our hearts, something closely related to the torch—we mean a "link." Linking up is almost as important as lighting up. Mrs. Robertson refers to the torches which were used in the Greek foot races, and passed from one runner to the other as each finished his course.

THE ETERNAL RIDDLE.—Miss E. P. Prentice writes, in reference to the leader entitled "The Why and the Wherefore" (p. 252): "Perhaps it may interest you to know (dealing with the query, 'Why are we here?') that when I was a child and attending a Bible class, and the teacher asked why we were here, I said 'Because God felt lonely.' Now I am older I regard life as God's riddle for man's solution, the limitation of infinity for a purpose; but, as you say in your article, we are spiritual ignoramuses and at best can only surmise."

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THE USES OF CRITICISM.

A daily paper, observant of the signs of the times, remarked the other morning on the great growth of Spiritualism and the number of influential persons who have joined the ranks of its followers. We have the best reason for knowing how our movement grows in strength and numbers, and yet we still hear of cases of bitter persecution of Spiritualists, and attempts to injure them in "mind, body or estate." There are fortunately not many such instances but the means employed by the persecutors, who are usually moved by what is called zeal for religion (!), are sometimes very malignant.

Now all experience shows that the worst extremes of malevolence in religious matters are never directed against falsities. The most devilish engines of torture have always been reserved for saints and martyrs. It is not necessary to slander and revile anything which is purely absurd and visionary. We do not take swords against bubbles. When we see one of the parties to a controversy lose his temper and attempt to pervert the arguments of his opponents, we are fairly safe in concluding that he is beginning to be doubtful about his own side of the question, and afraid of the truth on the other side. We have seen the matter illustrated time and again in psychical science, when a sceptical observer has begun with a disdainful smile, and has ended in a burst of hectoring abuse. If he had continued to smile disdainfully, the protagonist of the facts of psychical research might well have lamented his failure to make an impression. But the wrath of the unbeliever re-assured him. He knew he had something real and vital, something worth fighting for, and something his opponent thought worth fighting against, tooth and nail. A fallacy can be soon laughed out of countenance, but a fact, however feeble and ungainly at first sight, is as impervious to ridicule as an ironclad to a fusillade of pea-shooters. It is necessary, when Truth arrives, to call up all the forces of reaction—horse, foot and artillery. If She comes into court all the best talent at the Bar must be engaged on the other side, the Press must be "nobbled," and popular sentiment inflamed against her. As for her supporters, if they cannot be answered they can at least be boycotted or locked up.

It has always been so, but so it will not always be. Humanity has learned some bitter lessons of late, and the persecution of those who teach unwelcome truths survives only in a few dark corners and amongst minds of an order which is rapidly passing away. (It is strange, by the way, that the idea of a life after death should be an unwelcome truth anywhere.) All the same, we must distinguish between persecution and slander and genuine censure, even when it is intemperate and hasty.

We have sometimes in the past had to listen to complaints from those of certain religious persuasions concerning the accusations made against them by hostile critics. And our reply (we hope it consoled them) has usually been in substance this: So far as the reproaches addressed to you have been sober and temperate, so far they have probably been provoked by your shortcomings; so far as they have been malicious, they have in all likelihood been excited by your virtues. Examine yourselves in the light of the sober and reasoned criticism, but take the unjust and vindictive attacks as tributes to the truth of your case.

We apply the same reasoning to our own movement. We are content that such errors and fallacies as may disfigure it shall be stripped off by means of just criticism, however painful. The truth will not suffer. It will only shine the brighter as the result.

TELEPATHY.

The contribution of H. W. E. to the discussion on telepathy recalls to mind some original remarks by Lotze upon the scientific problem of "action at a distance." Whilst leaders of science were discussing whether such action is possible—one set averring that the Newtonian discoveries were a systematic demonstration in the affirmative, another asserting that (known or unknown to us) there must be something connecting bodies distant from one another, this medium of motion nullifying the concept of action at a distance—in his "Metaphysic" Lotze said: "Whether it is allowable to speak of forces which take effect from a distance, or whether those are not right who regard the possibility of anything acting where it is not as inconceivable, it seems to me that *motion* can only be an effect of forces acting at a distance; to speak of action when the elements are in close contact I regard as a contradiction."

Apparently the scientists of those days did not think of analysing for themselves the concept *distance*, accepting or rejecting the Kantian metaphysic of space without due investigation of it.

The question of physical action at a distance and the problem of telepathy are so related that illumination of one may to some degree light up the other.

H. W. E. says: "Each human spirit knows all about every other human spirit with which it comes in contact. Camouflage is not possible on spirit planes."

Now it is quite natural, and legitimate, for the ordinary man to rejoin: "How do you know that?"

The essential data would be more than welcome to him. The careful reader is in a difficulty from which he has the right to be relieved, when he reads: "If I wish to convey a thought, sign or symbol, to you, my spirit telepaths that thought to my brain. My physical condition becomes aware of it. But your spirit knows of it at the moment my spirit thinks of it."

In the first sentence spirit is a possession of the "I"—my spirit; likewise in the third sentence, as regards the second person. What then is the "I," and what is the relation of it to "its spirit"?

In the middle sentence a physical condition is said to become aware of something; but whilst awareness is always conditional, no condition can ever become aware of anything.

That is not captious criticism: it is a suggestion that H. W. E. should revise the expression of his thought, for the benefit of others, if not for its own clarity.

As regards camouflage, which is essentially *disguise*, like *deceit* it has to be distinguished from mere concealment. Appearance and reality, as we too well know, in mundane social life are not uncommonly diverse as they are on the battlefield. There is a strong consensus of seership representation that this is different in the spiritual world, appearance and reality there coinciding in a natural unity. Persons in that state are seen for what they are, and make no pretence of being otherwise, since the impossibility of deceit is a simple fact of the common consciousness. Whether this is a general truth only, allowing exception, is not here in question. But H. W. E. in effect asserts that spirits can have no reservation from one another. This seems somewhat inhuman. It appears to threaten the sovereignty of personality—even of the individual. The ordinary human attitude to such doctrine is perhaps fairly well expressed by J. B. Yeats in his "Essays," just published: "No one should be able to read another's secret except the mother who bore him, and sometimes a sweetheart."

To reply that there are no personal secrets to read in the spiritual world would be a doubtful closure. How menacing to many minds would existence in such a world thus appear?

One's recourse in this dilemma is to test rival seers by the synoptic reason.

The great seer of the nineteenth century, greatest of authentic history, in his "Stellar Key" tells us that earth-experiences of spirits are treasured up in memory, and revived "with an appearance of newness that makes it both interesting and instructive." Disagreeable memories, he says, are deposited in the depths of individual memories, concealed from the view of others. Very human, surely, and wholly reasonable.

In conversation spirits appeal to each other by a natural process of thought-radiation, we are told, or mirroring through the eyes—verbal expression superseded. One must judge for oneself whether, even as a conception only, this is either more or less natural and probable than an accession through death to a sudden reciprocal relative omniscience.

It is to be observed, however, that in the seer's revelations we have to consider something more than a conception—more than a dialectical conclusion. For it is as alleged spiritual fact, as actual spirit-experience, that these statements of the great modern seer must be treated.

He explains how inhabitants of the spiritual world seemingly hear each other converse, although conversation is not vocal, "owing to a previous knowledge of sound by which words are distinguished and their meaning apprehended." This is intelligible according to known laws of continuity, association, and race-heredity.

Reverting to the concept of *distance*, which is integral to a philosophical and scientific understanding of telepathy, the following excerpt from "Views of our Heavenly Home" is suggestive: "In a certain sense there is no more distance between a man's spirit and the earth than there is between

his spiritual body (now elemental) and the suprasolar sphere to which he personally ascends after death."

Preliminary to a proper study of telepathy it would be well to inquire in what respect and to what degree our current concepts of space, sense, spirit, and psychic relation to these are in need of revision as elements of this difficult problem.

W. B. P.

[The contribution to which W. B. P. refers appeared on p. 211. We print elsewhere another communication from H. W. E. identifying the problem of Telepathy with that of Reality.—Ed.]

DOES THE DEITY EVOLVE WITH HIS CREATION?

The author of "I Heard a Voice" writes:—

Comparatively few of your readers can have had the advantage of being present when Dr. Ellis Powell delivered his address at Sheffield, and your thoughtfulness in setting it out in full in the last three issues of LIGHT will be generally appreciated. It was clearly a most interesting address, as well as being very lucid, well thought-out and instructive.

Whilst saying this with all sincerity, I may, nevertheless, observe that there is a good deal in Dr. Ellis Powell's address with which I disagree deeply. On the present occasion I will only touch upon one of these matters—that of the "Evolving Deity." The suggestion that the God we worship is, like mankind, in a state of constant evolution will come, I think, as a shock to most of your readers.

Dr. Ellis Powell rests this (to me) novel theory mainly upon the contention that unless it were true "the ages of eternal evolution would, by raising man to equivalence with his Creator, deprive the universe of leadership." Whether, after countless ages, man will ever become equal to God in goodness, it is unnecessary to consider. But to imagine that unless God Himself evolves man could ever become on an equality with Him, so as to "deprive the universe of leadership," is surely an entire misunderstanding of the position.

Goodness consists in trying to do God's will; and God is Himself the source of all goodness and of all power. Spirits on very high planes possess great powers, as many persons who have studied Spiritualism have learned. But such powers are only delegated to them by God, and held entirely at His will and pleasure, as they themselves would be the first to admit. And, however high they may go, such spirits can never possess any powers excepting those which God may think fit to confer upon them, and of which He can at any moment deprive them. In short, sons of men are at most God's creatures, and cannot become, even after countless ages of evolution, more than very humble servants of the Great Deity. Accordingly, no question of "equivalence with the Creator" can possibly arise.

How humble a position, according to the theory above referred to, the Deity may once have held, it is difficult to realise; but it will be observed that Dr. Ellis Powell speaks of the evils of the world as "relics of conditions out of which man and his unseen Leader and Champion have gradually risen."

Consistently with this theory, Dr. Ellis Powell contends that God is not "Almighty in the sense in which our forefathers supposed," as otherwise "His toleration of the gigantic evils of the world would be an insoluble enigma." To adopt this attitude is, I suggest, to set up our very limited reasoning against the intellect of the Creator of the universe.

It is not want of power that prevents God doing away with evil; but it appears to be part of the Divine scheme, so far as we can perceive it, to turn those who are evil-disposed to goodness by a gradual process of conversion, the free will being allowed to operate. It is generally accepted that the God of Righteousness is more powerful than the God of Evil. If, therefore, it were merely a question of power, evil could be quickly overcome, and indeed, could have been overcome long ago.

But under the Divine scheme, all mankind, and all beings on other worlds—including even the great enemy of Right, Satan himself—will eventually be brought to a state of goodness, and evil will wholly disappear.

THE LUMINOSITY OF FLOWERS.

P. H. writes:—

In the "Times Literary Supplement" of the 25th ult. Sir Ray Lankester, writing from Bournemouth, remarks on the apparent "glow" or effulgence of scattered purple rhododendrons in flower. Sir Ray tells us he observed this glow when the sun was low, and the foliage sunk in gloom, and asks if photometric methods might not reveal a larger amount of reflected light from the blossoms than from other objects in the scene.

This is an interesting reflection. Possibly flowers have an "aura." The fact is perhaps capable of proof were suitable optical means taken to impress the "aura" on a photographic plate.

To impress the "aura" of a flower in bloom, the plant in its pot would require enclosure in a dark box. Experimentation may show that the petals of the red poppy give no impression on the sensitive plate whereas the contrary is the case with those of the rhododendron or other purple or violet flower.

MIND, INTUITION, AND INFINITY.

In Notes by the Way (p. 257) there is given a statement by Mr. Mead to the following effect: "It always happens that when logic hounds on one of any pair of opposites to an extreme, reason, which bides in the centre, incontinently convicts the intellect of contradiction and it has shamefacedly to recall its dogs to heel."

This statement manifests profound truth and I now refer to it because in the same issue of LIGHT Mr. Crom. H. Warren gives a definite example of its truth; he relies on one of a pair of opposites.

Mr. Warren says all effects spring from a cause and that we can designate God as the initial cause. But he also says that for God time and space are non-existent.

In the first place, I would note that cause (and effect) are functions of time and space, so that for anyone for whom time and space are not existent cause (and effect) are non-existent. Mr. Warren should have said that God transcends time and space.

But the main objection to Mr. Warren's statement is to be found in the truth disclosed by Mr. Mead.

The term "cause" is meaningless unless the term "effect" is also in the mind and the term "effect" is meaningless unless the term "cause" is also in the mind. But for thought, apart from reason in transcendence of thought, cause and effect are two opposites. If, then, we make God the initial cause we are relying on one of two opposites, and are landed in a morass of thought, as Mr. Mead points out.

Reason, transcending understanding, obliges us to give to God transcendence of cause and effect. And time and space? If non-existent for God, cause and effect not only become also non-existent but there is a definite breach between God and man. For man is a subject of time and space.

We must give to God transcendence of cause and effect and in the same way we must give Him transcendence of time and space. The term I myself use for this transcendence is "the accomplished in the accomplishing." The term was, I believe, first used by Mr. C. C. Massey.

The term does not mean the accomplished and the accomplishing. It means something which transcends our understanding, which transcends both the accomplished and the accomplishing.

In the work I have lately completed I try to show how all theories of monism, dualism, solipsism, epiphenomenalism, &c., fail, because each one of them relies for its ultimate on one of two opposites in thought.

F. C. CONSTABLE, M.A.

DR. POWELL'S ADDRESS AT SHEFFIELD.

In this address it seems to me that we may all find a great inspiration towards practical social reform. It is simply magnificent. Hitherto the materialistic conception of the State—dating from the days of Aristotle, has dominated Europe. To-day we have a modern Plato inspired by the ideals of Christianity, preaching "an assured personal immortality in place of philosophic scepticism." "Now we say that the State exists to foster the body, soul and spirit of the individual man and woman."

The whole origin of this present war is at bottom nothing but a contest in human thought between the ideal of Aristotle and the ideal of Plato. The German civilisation is built upon the theory that man is made for the State. We have a very forcible illustration of the utter fallacy of this doctrine in the present struggle for human freedom, and we see how it leads to "a savage tyranny built upon slavery." Dr. Ellis Powell is an apostle of our new civilisation, which is founded on the profoundest truth of human nature, namely, that the State (like the Sabbath) is made for man—not man for the State.

This being so, I would venture to suggest to Dr. Powell that he should give a great "lead" to our thoughts and actions in attacking the problem of the land because this question of the land and the inherent right of the people to the soil on which they live and move and have their physical being lies at the bottom of our present and of our future civilisation. It lies at the bottom of our national poverty as well as of our (so called) wealth; of our ignorance of great ideals as well as of our social plague spots. A reform of our land tenure is the foundation of our hopes for the future; because a nation can never escape from its servitude to mammon until it owns its only source of all wealth, for the uplifting of the whole nation and not for the personal aggrandisement of a select few. In short, a nation cannot own itself or its own soul till it owns its own land. I hope, therefore, that Dr. Powell will pursue his great thoughts to their legitimate conclusions. He perhaps might be able to spell "Revolution" without the "R."

HENRY FOX.

2, Whitehall Court, S.W.

The latest of the publications of the S.N.U. is "Parables" by Agnes E. Hands. They are wise little stories told in a picturesque and yet artless way that can hardly fail to please readers who love similitudes. "The Lotus and the Rose" is one of the best of the parables. The book is published by the Spiritualists' National Union, Ltd., 30, Glen Terrace, Clover Hill, 7d. post free.

PREDICTING THE FUTURE: ITS PHILOSOPHICAL SIDE.

By W. R. MATTERSON.

There is little doubt that recent advances into the realm of prophecy have been somewhat discouraging to the ordinary observer, viewed in the light of the inconclusive results which have attended the prophets' endeavours to materialise the shadows. Nevertheless, all who have any understanding of the difficulties and limitations of prediction will find little to lessen their faith in this direction; on the contrary there is an inducement to seek for a better understanding of the laws in operation.

The power of prophecy is operative only on a certain plane removed from us by the limitations which a lack of true understanding imposes. If the whole consciousness of humanity could be raised to this high standard of spiritual power the meaning of the word would at once lose its significance, as a mystery only remains such while it is still unexplained.

Provision, while it is interpreted as the power of foretelling the future upon the physical plane, becomes but a modified form of ceremonial magic by virtue of the fact that both depend upon the generation of a greater measure of power or spiritual capacity than is ordinarily at our command. This is more easily comprehended when we consider that a prediction is valued according to the magnitude of its application, and that, whatever means is used, it appears to bear fruit relative to the intensity of the demands made upon that deep plane of being that lies behind personality.

The essential factor that gives validity to prediction is that of the means whereby it is accomplished, and while the means in some instances deals with seeming absurd trivialities (sand and tea leaves, for instance) they may have the same effect as more dignified and complex methods of divination. But none the less they depend upon the susceptibility of the personality as to how far they will be effective. It is a question of the capacity of the seer to draw power from within. The "Wheel of Pythagoras" furnishes us with a striking example of the demands made upon the higher self through the medium of unconscious cerebration or muscular action in the act of determining the initial number as the key to the question involved. This illustrates the dependence upon a common principle which underlies all forms of prediction, a principle over which there is no conscious control, yet while there is dependence upon an external object to reveal something hitherto hidden, the formula has no intrinsic significance as a revealer of hidden things but depends entirely upon the state of receptivity induced.

At our present stage of human evolution, the ability to predict truly is exactly equal to the prevailing conception of truth itself; nevertheless, however limited in this direction we may feel, the value of attempted prophecy should not be depreciated because of its departure from strict actuality but should be regarded on its merits as an impetus to spiritual unfoldment. The investigating mind finds its true conviction of reality in even the slightest proof that predictions do sometimes come true, and, moreover, that this proof has probably helped more to cross the bridge of doubt than any other, as is seen in the growing interest in Spiritualism, for while a man may change his conviction many times under orthodoxy, once he has crossed the Rubicon which separates faith from knowledge he rarely returns.

AN OMEN OF THE AIR?

More than once of late people have been startled by a sound as of thunder, or of some great explosion, the meaning of which has remained a mystery, although the subject of comment in the Press. A recent occurrence of this kind sent our minds back to some notes in the "Daily News" in April last, which, dealing with one of these peculiar sounds heard in that month, recalls the fact that about noon on the day on which England declared war there was heard above London a "violent explosion, short and sharp, like a great gun going off." The writer of the notes continues:—

"Coming on that date, there was some excuse for imaginative folk regarding it as an expression of the wrath of God at the wickedness into which Germany had dragged the world. It was exactly similar to Thursday night's clap in its violence and brevity; it came with Great Britain's formal entry into the war; and it was heard again when the great German attack on the British which was intended to seal the German triumph had exhibited definite signs of failure. Of course, there is 'nothing in it,' still . . ."

The Eternal is hidden from those who would make it a private possession of their own.

SPIRIT INTERCOURSE.—The thing itself is neither divine nor diabolic; it is an instrument, a means, an open door through which in the past have come both good and evil, but there is some evidence that beyond the door are now assembled a great company of enlightened spirits who are bound together by a noble and unselfish resolve to raise and bless mankind. "Is Spiritualism of the Devil?" by the Rev. F. FIELDING-GOULD, M.A.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

AN EVIDENTIAL CASE.

"From the dishonesty that suppresses facts, from the cowardice that will not utter them, from the dogmatism that cannot see them, good Lord deliver us."

The above quotation is the recantation of a former materialist, and it has moved me to write a short account of an experience I had some months ago.

A friend of mine asked me, at very short notice, to take the place of one unable to attend and join a party going to a séance, the medium being the well-known direct voice medium, Mrs. Susanna Harris.

Mrs. Harris had been delayed and arrived very late at the house where the séance was to be held. I was not introduced to her and had never seen her before that I know of, and she did not know my name. The sitting began almost at once and, after some other people had been addressed by their friends and by the control, Harmony, the latter said to me, "There is a man to see you who has had his head cut off and his body all cut to little pieces." I did not remember knowing anyone answering to this description, and said, "Is it Simpson?" (Lieut. Simpson was an officer of my regiment in India whose head had been cut off at a Durbar on the Assam Frontier some thirty years ago). The answer was, "No; perhaps you will know him as he wears epaulettes or something on his shoulders." I then recognised the characteristic uniform of the Legion of Frontiersmen, who wear steel chain epaulettes, and I said, "Is it Dartnell?" Dartnell was at the time of his death a sergeant or lieutenant in the 25th Battalion, Frontiersmen, R.F., a battalion which I had helped to raise. When in action against the Germans in 1915 in East Africa it suffered a temporary reverse. Dartnell, though wounded, refused to be taken back into safety, saying he would stay behind and help the other wounded left on the field. He was captured and murdered by the German black troops, with a refined cruelty that had better be left undescribed. Dartnell was afterwards posthumously gazetted a V.C.

My personal connection with him was very slight, for I had never met him that I know of, but his portrait taken from the "Daily Mirror" of December 24th, 1915, was hung up in my Legion Headquarters office, and I had also promoted him to the rank of Legion-Lieutenant, posthumously.

At the séance he gave me a full account of his death and being tortured, and ended up by saying he had never uttered a cry or a groan.

Maybe, nay, I feel sure, that this brave soldier is now getting a recompense for his gallant deed and terrible death.

I may add that the control said that Lieutenant Simpson did come when I mentioned his name, but finding he was not the person wanted had gone away again. I wish he had waited so that I might have had a few words with an old friend and heard his voice again.

E. R. JOHNSON, Lieut.-Colonel.
I.M.S. (Retired).

ANSWERS TO CORRESPONDENTS.

HENRY.—It was a "composite" character, a "mingled yarn" of fact and fancy. The "Angelical Doctor" was Thomas Aquinas; the "Subtle Doctor," Duns Scotus.

NORTHUMBRIAN.—Amongst our contributors are several artisans (real "working men") whose articles are welcomed and frequently printed. This democratic arrogance and exclusiveness of yours hardly warrants a charge of "caste prejudice." May not the "caste prejudice" really be on the side of those who refuse to recognise the peer as a man and a brother? "The rank is but the guinea's stamp, the man's the gowd for a' that."

O. M.—Thank you. No, not the same branch of the family. Our recollections go back easily to the time when you wrote and you are still "freshly remembered."

E. BLAIR.—We have initialled the prediction and filed it.
F. BARLOW.—Thank you. We have sent your letter to S. de B.

MR. ARTHUR LOVELL, the well-known Health Culture Specialist, being desirous of convincing the War Office authorities of the value of his ideas, has arranged for a body of Scouts from the Holborn district to demonstrate the results of a course of health culture under his tuition. For this purpose, the Scouts attended on Wednesday, July 24th, at 94, Park-street, Grosvenor Square, where they were put through a very careful and minute examination by two medical representatives from the War Office, who took full particulars of the condition of each boy's heart, lungs, pulse, spine, &c. On the following Friday the first class was held, when the boys were instructed by Mr. Lovell in breathing and poise, two of the main points in his scheme of health culture. After a series of these classes, the boys will again be examined by the medical representatives, who will then report to the War Office upon the difference in the condition of the boys shown to have taken place between the occasions of the first and second examinations. "The Trail."

"The Doris Case of Multiple Personality." By W. F. PRINCE. ("Proceedings of the American Society of Psychological Research," Vol. IX.)

THE CHANGING WORLD ORDER.

With the colossal tragedy of the war as a mighty background there is coming into existence a great era of changes. Changes are everywhere—some only showing in faint beginnings, others coming clearly into the light with signs of their order and purpose; but greatest change of all—the dawning recognition of newer worlds and other orders of humanity, linked by our own by ties of love and fellowship and service. Slowly the lines of knowledge and discovery converge, the streams of the newer life flowing into human thought meet and merge into each other. Here one thinker announces the existence of intelligence throughout all life, elsewhere others affirm an increasing faith in the existence of a beneficent purpose in Nature, or proclaim a spiritual reality at the heart of the idea of God as a Father and a Friend, while everywhere a growing multitude testify to the reality of powers in mankind which link it to a world beyond, making possible the blending of the two worlds in co-operation for the welfare and upliftment of the undeveloped inhabitants of both. The revelations come in ways strange and not always attractive, as well as in beautiful and inspiring forms. But the same Spirit is at work through all, and at each successive manifestation penetrates deeper into the crust of external life. The unity and the purpose are apparent. The ideas of a Universe everywhere full of intelligent purpose, of a great Beneficence behind all, of God as a Spirit with whom man may co-operate, of an Unseen World from which the advance guard of humanity signal their greetings and messages to the rear-guard still on the dusty road of the earth—there is an identical meaning behind them all. They all point the same way—to the rising of the life here to higher planes of perception, to the coming of a newer outlook on life and a clearer understanding of its divinity, and of the beauty that lurks at the heart of every one of its deep mysteries. We are beginning to read the riddle of the “unintelligible world” in the light of the new revelations which are coming upon us. The possession, and the knowledge, of spiritual gifts spreads and multiplies often in strange and secret ways, and every advance in understanding of their true nature reacts on the life of to-day, yielding sudden clues to its problems, and starting new trains of thought in the minds of the thinkers, in quest of the Great Secret.

Changes—the old growths shrivel and crack and fall away; the new forms emerge, proving the life behind them unconquerable and inexhaustible. At every fresh ascent the way of life becomes clearer, its operations swifter and more subtle, while all that would harass and oppose it is outpaced and finally left behind. Changes—and every one at last for the better.

D. G.

L.S.A. GARDEN PARTY.

The second of the L.S.A. summer garden parties took place on the afternoon of Saturday last at the home of Mr. and Mrs. Henry Withall, “Oakwood,” Church End, Finchley. The company numbered about fifty, and that number would doubtless have been much greater but for the fact that the weather, though apparently in not quite so vindictive a mood as on the occasion of the visit to Dr. Powell's on the 13th ult., maintained a sullen and gloomy demeanour with an occasional inclination to tearfulness. However, the guests did not allow themselves to be unduly depressed by the absence of outer sunshine. They took the advice which their host gave them in his few words of welcome and availed themselves of the opportunity afforded of improving one another's acquaintance and thus promoting that mutual harmony and co-operation which in these days of darkness and trial are so especially needed. Mr. W. J. Vanstone, being called upon to speak, found his parable ready to hand in the rustling leaves of the oak trees near at hand, reminding us that as the tree stretched its roots deep and wide, dissolving and incorporating into itself the virtue of the soil, and making even the strength of the flint its own, and as every leaf drew in through a hundred mouths the light and air of heaven, so our lives, if they were to be strong and beautiful, must be sustained by and firmly rooted in the eternal truth, and must absorb through every pore of their being the harmony and beauty of God's universe. Then deserting the garden for the drawing-room we exchanged a feast of the eye for one of the ear—listening to a delightful pianoforte recital by Mr. Wiseman (three exquisite compositions by Chopin and two by Scarlatti and some very charming improvisations of his own), also to a few clever dramatic recitations by Mr. Ernest Meads. Altogether a very enjoyable afternoon.

It may be mentioned that, as Mr. Wiseman gave in music his impression of the magnificent sunset of the preceding Wednesday, a sensitive present, watching his hands, saw over the keyboard a reproduction of the marvellous colours which had inspired the artist.

D. R.

HE who merely sticks to the assertion that a story is, and must be, false, and that all who believe it are fools, will be more likely to get fame and followers—at all events will risk less in the attempt than if he undertook to explain and reason and commit himself to statements respecting facts or opinions.—DR. MAITLAND.

LETTERS TO THE EDITOR.

The Return of Mrs. Baker Eddy.

SIR,—It should be remembered in reading H. Wallace Smith's letter in *LIGHT* of August 17th that this individual is an assistant in the office in London of the Christian Science propagandist section, and is no doubt paid to support the views of the present Council of the Society, who seem not to have any regard for the great law of human progress recognised by all truth-loving students, nor able to appreciate at its true value any new fact in psychic science, or any of the cognate sciences. They are still under the domination of recognised authority, forgetting even the admission made by Mrs. Eddy in her “Miscellaneous Writings,” p. 359, that “material organisation is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted,” and further, that “Growth is restricted by forcing humanity out of the proper channels of development, or by holding it in fetters.”

Statements such as those made in H. Wallace Smith's letter show that many Christian Scientists under “material organisation” are still in fetters to the letter of the teaching of a wonderful personality. They fail to appreciate the spirit of the teacher at its true value.

I should like to remind such Christian Scientists that the Text Book is based on the life and teaching of Christ Jesus, the Way-shower. I have no doubt Mrs. Eddy has learned much since passing to the larger consciousness in the life beyond. Apparently she failed to realise in her earth life that “the so-called dead and the living” can continue together, even if they are “in separate states of existence, or consciousness.”

The truth of such claims is borne out by the investigations of Modern Spiritualism in which for several years some of the best minds of our generation have been engaged. These results of modern psychical research have made plain many of the obscure and almost unbelievable occurrences in the apostolic records. Following in the footsteps of the prophet of Nazareth, it seems quite reasonable for Mrs. Eddy, when she is able to get proper conditions for manifestation, to return to enlighten her students who still, in face of the wonderful results of modern investigation, hold to the absurd claims—made by her in her ignorance of psychic science—contained in the chapter entitled “Christian Science versus Spiritualism.”

Did Mrs. Eddy forget that Jesus appeared to Saul on the way to Damascus, saying, “I am Jesus whom thou persecutest”? Moreover, have her followers still to learn that the history of Jesus is full of Spiritualistic manifestations which our psychic science of to-day makes plain? Thus in Mark xvi. 12, “After that he appeared in another form unto two of them as they walked, &c.” The only explanation of this appearing is made intelligible by our knowledge of imperfectly developed materialisations, as noted by many competent observers at the present day, so that an entity appears as if it were another form to that in which it was previously seen.

I appreciate as much as any orthodox Christian Scientist the value of the spirit of Mrs. Eddy's teaching, but as regards such claims of infallibility as are made by some of her worshippers, she, I am sure, would be the last to support their fulsome adoration, and I can readily believe that the appearances through the Los Angeles psychic may have been genuine manifestations and not “palpable fabrications.”—Yours &c.,

“TRUTH-SEEKER.”

A GENERATION AGO.

(FROM “*LIGHT*” OF AUGUST 25TH, 1888.)

We are authorised to announce the marriage of Mr. Laurence Oliphant with Miss Rosamund Dale Owen, daughter of the late Robert Dale Owen, sometime American Minister at the Court of Naples, whose works are amongst the best known and most interesting in the literature of Spiritualism. The present Mrs. Oliphant is herself favourably known, both in America and in this country. She is a granddaughter of Robert Owen, the celebrated Socialist author.

One chapter in D. D. Home's autobiography relates to Sir David Brewster and Lord Brougham. It was after a sitting with Home that Sir D. Brewster made use of the expression, “This upsets the philosophy of fifty years,” and Lord Brougham expressed his willingness to put off every engagement for further investigation.

—From “Notes by the Way” by “M.A. (Oxon).”

MR. F. C. CONSTABLE questions the truth of the idea in a quotation we made from George Eliot (p. 253), viz.: “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.” Were Howard, William Morris, Lord Shaftesbury and many others who retained such power, vitiated? asks our correspondent. We suggest that the essence of the question lies in the struggle to retain power. That is the method of the demagogue and the party politician. The great men Mr. Constable mentions fought for ideas but not for personal domination.

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. M. H. Wallis. September 1st, Mr. A. Vout Peters.

The London Spiritualist Mission, 15, Pembroke-place, W. 2.—11, Mr. Paul Tyner; 6.30, Mr. G. Prior. Wednesday, August 28th, 7.30 p.m., Mrs. A. Jamrach.

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

Lewisham.—The Priory, High-street.—7, Mr. G. R. Symons.

Woodwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—8, Lyceum; 7, Mrs. Marriott, address and clairvoyance.

Camberwell.—Masonic Hall.—Addresses: 11, Mrs. Thomson; 6.30, Mr. Huxley. September 1st, 6.30, Mr. Nickels, of Luton.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Clempson, address and clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30, paper from Mr. P. R. Street, "Being with God"; 6.45, Mr. John Jackson, "The Story of Spiritualism."

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mr. A. Vout Peters, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquirers, questions and clairvoyance. Lyceum every Sunday at 8.

Brighton.—Windor Hall, Windor-street.—11.15 and 7, addresses by Miss V. Burton, descriptions by Mrs. Curry; 3.15, Lyceum. Monday, at 8, healing class. Wednesday, at 8, public meeting, Mrs. Lane.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

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

SUNDAY EVENING NEXT, at 6.30 p.m., Mrs. M. H. Wallis. September 1st, 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 SPIRITUALIST MISSION,

13, Pembroke Place, Bayswater, W.

SUNDAY, AUGUST 26th.

At 11 a.m. ... MR. PAUL TYNER.
At 6.30 p.m. ... MR. G. PRIOR.

WEDNESDAY, AUGUST 28th, at 7.30 p.m.,
MRS. A. JAMRACH.

THE CHURCH OF HIGHER MYSTICISM.

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

MEETINGS CLOSED.

RE-OPEN SUNDAY, SEPTEMBER 1st.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, AUGUST 26th.

Evening, 6.30, Service ... MR. J. MACBETH BAIN.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30 (Doors Closed at 7.30), Open Circle, MRS. D. S. BUSH.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c., free by post from the author, Rosent House, Regent-street, London, W. 1, and Croydon.

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