

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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L.S.A. SOCIAL MEETING.

SEPTEMBER 12TH.

See page 274.

NOTES BY THE WAY.

Some correspondents have written us lately debating the question of mistakes in prophecy by astrological and other methods. Since to err is human, mistakes are to be expected in all forms of forecasting future events, and it is fair to say in this connection that prediction by ordinary methods of induction, such as "political foresight," is no more free from errors than the rest. The war has blighted a multitude of reputations quite outside occult circles. "S. F. S.," writing to us on the subject of astrology, says:—

Every horoscope, like every soul, is full of glaring contradictions, and it requires a ripe mind to weigh up all the conflicting evidence and sum up a soul correctly.

Just so. The soul, mind, or character is a fluid and mutable quantity, and we were wondering lately whether some of the results (apparently correct) in character delineation arrived at by utterly conflicting systems in astrology and other occult exercises might not be due to the application to these fluid elements of certain fixed formulæ which compelled them, as it were, to run into rigid moulds. It is not possible, for instance, for a man to have an aquiline nose and a snub nose at the same time, but it is possible for him to be at once cruel and kind, subtle and simple, wise and foolish, according to the variations of his character, and conflicting descriptions of him may be thus reconciled.

As to prediction of the future, we have overwhelming evidence of it. We can speak from much personal experience. But the dangers of trying to demonstrate it are great indeed. Fido and Tray will perform wonderful tricks in the domestic circle, but when they are desired to display their little feats before strangers to confirm our enthusiastic story of their cleverness, we know what usually results! This is a humble illustration of what we mean. All forms of power have to be very much under control before they can be safely demonstrated in public, and some powers of a subtle nature are never under complete control. The great picture, the inspired poem, cannot be produced to order, especially in the presence of a promiscuous gathering. Yet some people will go to a medium for messages or manifestations in much the same way as they would call at the grocer's or the linen draper's for a pound of tea or a yard of ribbon. "It is the public and not the mediums who are most to blame for bad results," said a clairvoyante to us the other day, and we were bound to agree. The world will get all the evidences it needs of psychic and spiritual

powers, whether of spirit communication, clairvoyance, or prophecy, when it is ripe for it, when it deserves it. At present these powers seem to be very much under a higher control than that of spirits in the flesh. The variability and apparent caprice in the manifestations are not all due to the working of impersonal laws. The evidence is strictly "rationed" at present.

Speaking of prevision or prophecy, we have several times disputed the contention that a perfectly fulfilled prediction implies fatalism. There can be no fixed fate unless man is outside law as its puppet and instrument. The human spirit is itself part of the law by which human fate is determined. As to prophecy, we have known examples of predictions absolutely fulfilled, fulfilled almost but not quite exactly, and some only in small part, yet with sufficient distinctiveness to show that the event had actually been foreseen. There is an incalculable factor which can never be got rid of. It is the potency of the individual human spirit principally concerned. It is never absolutely certain beforehand what line the individual will take in any particular matter. We are lately strong enough to upset (within certain limits) all the prophecies that can ever be made about us by the finest seers. As we put it on a previous occasion, we can accurately foresee the fate of a boat on a current drifting towards rapids, but not so accurately when there is a man in it, and still less so when the man is a skilled oarsman. Man is greater than logic and mathematics, and it is fatal to leave him out of account, whether in prophecy or politics. There are grave dangers in treating the soul as a cipher. Psychic investigators need the lesson as much as politicians.

Colonel Baddeley, commenting on a recent Note (page 249), dealing with Professor Jacks' article in the S.P.R. "Journal," points out that the descriptions given by clairvoyants do not always coincide with the visualisation of a person in the mind of the sitter. "The articles shown to the clairvoyant for identification are not always at first recognised by the sitter but are sometimes identified afterwards." Similarly, "in some cases the persons who are described are unknown to the sitter, but are afterwards recognised and identified by referring the question to someone else." And our correspondent points out that Mr. J. Arthur Hill deals with some of these latter cases. This is perfectly true. It is not, as a rule, safe to draw conclusions regarding the question of spirit identity or the evidence for the action of intelligence external to that of the sitters and mediums without a fairly wide experience. We could tell of many cases which could be adequately explained without going outside the mental possibilities of the medium and sitters. Those whose experience is limited to such cases naturally suppose that these possibilities cover the whole ground. We know that they do not. "There are others"—instances absolutely inexplicable except on the hypothesis of independent spirit agency.

BELIEF based upon theory is a lightship on the ocean of Time, which if parted from its moorings by stress of circumstance, may become a lure to destruction; belief based on personal experience is a lighthouse on a rock, able to weather the severest storms, and capable of transmitting reliable signals, for the guidance of ships that pass in the night.—RICHARD REES

COMMUNICATIONS FROM THE UNSEEN.

EXPERIMENTS WITH THE PENDULE.

[The writer of the following notes on the Pendule has furnished us with the full names of the persons referred to and vouches for the accuracy of the statements made. The experiences recorded can hardly be called strictly evidential, but we print them as of interest in connection with the particular form of research employed.]

As a Catholic who has been for many years a reader of *LIGHT*, I wish to record some evidential experiments in psychic science. After reading in the Picton Library, Liverpool, Sir Wm. Barrett's recent book, "On the Threshold of the Unseen," wherein he describes various forms of "auto-scope" as he terms it, I tried the above method, with results which astonished me.

I arranged the alphabet in a circle, as he indicates, and had not been many minutes holding a watch-key suspended by a string, before it began to oscillate to the various letters, spelling out names and eventually messages. I spoke to the various intelligences and in response received particulars with regard to their earth life, which investigation confirmed, thus bringing conviction to my mind.

I here give three instances which I think should convince any unbiassed investigator that the messages we get are really from the incarnate human beings they represent themselves to be. First, my sister, who died nearly thirty years ago, spoke to me requesting me to write to our brother and tell him she was alive. I objected that if I wrote telling him that I had received a message from her he would not believe me. She replied, "Try to convince him." This is only one of many messages I have had from her, which leaves me in no doubt as to her being still alive, with memory, consciousness, and individuality unimpaired. She "died" when only seventeen years of age.

A departed friend of mine, whom I knew for many years, lodged during his life on earth with an old lady, both being dear friends to each other and to me. This gentleman received a considerable legacy which enabled him to live without working. He was very temperate and very religious. These two friends passed away within a short time of each other. One evening, while I was amusing myself with the pendule, the name of the old lady with whom this gentleman resided was spelled out. Said I, "If you are the spirit of A— M—, I always understood you could neither read nor write." I had scarcely uttered the words when the name T— Q— was spelled on the pendule. Now this T— Q— is the gentleman referred to above. I had a long conversation with Q— about his money and other affairs. He told me, for example, of certain money he had given to the church to which he was attached.

Another friend whom I used to meet pretty often suffered with his heart very much, though he was able to attend to his business. I lost sight of him, so he went entirely out of my memory. One evening, to my surprise, his name was spelled out on the pendule. He told me he had passed over two years before of heart-failure. To convince myself I thought I would make enquiries. I remembered he was employed in a warehouse in the city, so went there to inquire, with the result that I learnt he passed away two years before of heart-failure.

I have had many evidential messages from friends who passed away, but I do not wish to make this article a long one.

I suggest to any who may wish to try this method that they keep their minds passive, in no way mentally "helping" the messages, as doing so always leads to their becoming confused and misleading. As the pendule (in this case a watch key) moves to the various letters, if you are in doubt, ask the unseen intelligence which letter is the right one, as the control is sure to put you right, perhaps telling you that another spirit is interrupting by trying to convey a message. Sir Wm. Barrett suggests that these messages are spelled out by unconscious muscular action, but my own careful observation has convinced me that the pendule is pulled to the various letters by the spirit intelligences (I always feel the strain of the unseen force against my fingers). This method, according to my mind, gives the medium better results than when a number of people are together in a room, mentally affecting the medium, while the medium is in turn affecting the control or incarnate spirit. I desire to say in conclusion that when this cruel war is over and peace reigns on earth, millions of intelligent people throughout the world will investigate this mighty problem, establishing proof beyond doubt that mortal man lives again, that he is neither in Hades, nor in any infernal place of punishment, but fairly happy and in no pain. I see the old and absurd religious dogmas swept away, and a new revelation given to mankind, a revelation that will go far indeed to unite all the religious opinions of the world into one great body, praising and adoring the great Spirit from whom we all came.

E. McC.

HE who takes not counsel of the Unseen and Silent, from him will never come real visibility and speech.—CARLYLE.

PLAIN truth will influence half a score men at most in a nation or age, while mystery will lead millions by the nose.—BOLINGBROKE.

THE JAPANESE AND THE SPIRIT WORLD.

The following extract is taken from the "Times" account, furnished by its correspondent in Tokyo, of the Japanese Festival of the Dead, as observed "in city, town and village at various dates throughout the months of July and August." Than this festival nothing is more expressive of the psychology of our Japanese Allies:—

"In Tokyo the dead are welcomed back on the night of July 13th and hold sway over the living until the night of the 15th, when they take their departure. The houses are scrupulously cleaned, as though real guests of flesh and blood of great importance were expected. By the entrance gate or door a bonfire is made of bundles of pith in order that the returning ones may see the light and find the way to the welcome that awaits them within.

"In the tokonoma, or recess, in the chief room of the house flowers are especially arranged, and before the Buddhist family altar is placed a plain wooden stand, made in three steps, covered over by a reed mat, on which are arranged fruit and vegetables, the best the household can produce, offered to the unseen spirits, who may be pleased even though they can no longer partake of them. Every house in Tokyo, great or small, hangs out its paper lantern at night, made of thin, filmy paper, on which artists draw many pleasing figures or landscapes. They are to give a festive touch to the house, that the returning spirit may feel happy and comfortable. Gloom of any kind is banished, and all disagreeable things are put out of sight. The family indulges in a quiet social time, as though the departed ones were present to partake of the pleasure. If there is music, dance, or song, it is to entertain the spirits.

"Great throngs visit the cemeteries, placing flowers before the tombs, and Buddhist priests in brilliant robes may be seen in all parts of the city, passing along the streets to perform services in some home or to take part in a temple ceremony. On the third night after the spirit's visitation a bonfire is again made at the entrance of the house to light the loved one on its return journey, and the big, bustling city of Tokyo settles down again to its ordinary routine."

THE DENIALS OF MRS. EDDY.

We have received two further replies to the letter of Mr. H. Wallace Smith in *LIGHT* of the 17th inst. "Investigator" gives Mrs. Eddy credit for doing a "kindness to feminine weakness (prior to the war) in eliminating that element of fear which enthralled many minds," and also for "setting each of her adherents busy over something, another boon to desultory minds." But these and other matters do not, in the opinion of our correspondent, entitle her to comparison with trained intellects (like those of Sir William Crookes, Sir Oliver Lodge, Sir Arthur Conan Doyle and others) along the line of their own fine specialisations, and her statement, quoted by Mr. Smith, as to "the impossibility of inter-communion between the so-called dead and living" simply shows how far she then placed herself outside the advance of important discovery. "Investigator" regards Mrs. Eddy's "Science and Health" as "a mixture of ignorance in regard to real science and audacity as to soul truths, which is hard to beat":—

"The tilting against 'mortal mind' is alone wearisome; what other gangway to comprehension have we got? Should we use our toes in preference? That mind is capable of error is true; it has to be clarified of that where possible. Then look at her muddling up of the real and the permanent (which latter is what Mrs. Eddy probably meant). Even a pound of sugar or a wheelbarrow is quite real while it lasts! Where is the sense in denying this or any other reality, however transient? As to survival of soul, Mrs. Eddy must be in poor case herself at this moment if she has not already learnt this. . . . Spiritualism has been amply vindicated by lofty researchers, and this world anguish has evidently precipitated some tremendous psychical conditions. It now behoves religionists of every kind not to try and rob quivering humanity of one of its latest demonstrated and most blessed immortal verities, nor with a wealth of ignorance surely discreditable to the twentieth century, to shout 'Devil's work!' like the mediæval sacerdotalists."

"Bidston" suggests that in view of Mrs. Eddy's denial of the possibility of inter-communion between the two states it would be interesting to learn what interpretations Christian Scientists put upon the many instances recorded in the Bible of such inter-communion having taken place. "Do they," she asks, "accept or reject testimony as it suits their own particular views?"

LONDON SPIRITUALIST ALLIANCE, LTD.

On Thursday next, September 5th, 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 following Thursday, September 12th, at 4 p.m., a social meeting will be held in the same hall. Tea, with cake, will be provided. During the afternoon there will be music and a brief trance address by a new medium.

"SPIRITUALISM EXPOSED."

THE MOSAIC LAW STILL BINDING UPON TWENTIETH CENTURY INTELLECTS.

By ELLIS T. POWELL, LL.B., D.Sc.

There was recently put into my hands a brochure entitled "Spiritualism Exposed," by J. B. Horton and Kate Drew. It is a curious production. The writers tell us that the "mind of God" has "been plainly expressed in His Word upon every subject which affects our present and eternal welfare, and this of Spiritism is no exception. The strongest warning against it in all Scripture is in Deut. xviii."

Now there are many subjects which "affect our present and eternal welfare" upon which I doubt if the "mind of God" has been plainly expressed, or expressed at all, in Scripture. For instance, the rate of Income-tax, the future of wireless telegraphy, problems of after-war transport, the question of a thorough reorganisation of the degraded assembly which we know as the House of Commons—all these are subjects vitally affecting our present welfare. But I know of no pronouncement in the Bible with regard to them.

Perhaps, however, Mr. Horton and Miss (or Mrs.) Drew have been more fortunate with regard to Spiritism. Let us see. They begin with verse 9 of the chapter which is their mainstay, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations." Clearly, then, the admonitions were addressed to the marching Israelites, and are directed to certain "abominations" in the countries whither they were going. Then came the familiar prohibitions with references to anyone who uses divination, or who is an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Finally, we are informed by Mr. Horton and Miss (or Mrs.) Drew that "throughout Holy Scripture occult practices are consistently denounced."

Are they? In Genesis xiv. 5 is an allusion to the cup used by Joseph for divination purposes. But not one word of denunciation appears in my edition of the Bible. In I. Samuel ix. we have divination by no less a person than Samuel, who was paid for his occult services. But Samuel is not denounced. In Ezekiel iii. is the story of levitation by spirit forces. But it appears to have taken place with the direct assent and participation of God. Perhaps this is the reason why He did not "denounce" it. In II. Chronicles xxi. 12, is the record of automatic writing received from Elijah after his death, and actually purporting to be a message from God himself! At any rate it is recorded as such, without a word to suggest that it was bogus, or a trace of the denunciation which, according to Mr. Horton and his lady collaborator, consistently accompanies any allusion in the Bible to the operation of occult forces. But without extending this survey of familiar ground, I may close with a reminder that the great Spiritist episode known as the Transfiguration was the subject of a direct, emphatic, and unqualified divine encomium (Matt. xvii. 5) and that there is not a vestige of denunciation in the narrative; while upon the truth of another Spiritist manifestation—the Resurrection—the whole fabric of Christianity rests, and has been rendered more unassailable than ever by the "Spiritism" which Mr. Horton and his lady friend profess to "expose."

The truth is that Mr. Horton and his collaborator do not themselves believe in the obligatory character of the law of Moses upon twentieth century people. At least I doubt if Mr. Horton considers circumcision to be a rite to which all Englishmen must submit. He probably wears "union" garments in defiance of Deuteronomy xxii. 11, which prohibits them; and, conversely, he doubtless neglects to adorn his coat and trousers with fringes, though Deuteronomy xxii. 12 expressly enacts that he shall do so. If he holds Sunday sacred, in preference to Saturday, he sets at naught the Mosaic fourth commandment. As he is an Englishman, there is at least a presumption that he relishes a rasher of bacon for his breakfast, even though he repudiates the authority of Deuteronomy xiv. 8 in permitting himself this indulgence. And quite possibly he would not refuse juggled hare, though the previous verse rules it out of the dietary of any person who believes that the provisions of the Mosaic law with regard to Spiritism are still binding upon us. For no man can pick and choose among the Mosaic precepts. Apart from those which enunciate great ethical principles obligatory for all time, he must either accept them all or concede to others the same liberty of moral discrimination which he exercises on his own account.

When Sidney Smith once heard two contentious women shouting at each other from their respective houses on opposite sides of the street, "They will never agree," said he, "they argue from different premises." One may probably say the same of the Spiritualists and Mr. Horton. They also argue from different premises. Mr Horton would rivet upon the human mind for all time the statutes of an ancient legislator, although they were obviously applicable, in a very large measure, only to the time, place and the circumstances of their enactment. On the other hand, the Spiritualist affirms that the human mind does not, and cannot, stand still, and that whatsoever truths it can discover it is entitled to add to the harvest of its tireless scrutiny of the phenomena by which it is surrounded. The two views represent two types of intellect whose outlook and methods are essentially irreconcilable.

"THE DANGERS OF SPIRITUALISM."

A CRITICISM.

Miss Irene Toye Warner writes:—

Under the above title an anonymous author, who simply calls himself "A member of the Society for Psychical Research," gives accounts of some remarkable psychic phenomena. In his eagerness to prevent nervous people investigating for themselves he somewhat contradicts himself! On page 38 he quotes the case of "P. F.," an exceptionally mediumistic young man who, he gives us to understand, was damaged physically and morally by obtaining messages through planchette, etc., during his summer holiday. Now though we are expressly informed that "P. F." had never before investigated psychic phenomena for himself the communicating intelligence spelt out that he had influenced him for *two years previously*! Hence I maintain that it was not "P. F.'s" investigations that damaged him at all, but his previous ignorance of the fact that he was being influenced during those two preceding years! If he had never used the planchette he would have been just as subject to spirit influence but would have been ignorant of it and therefore unable to protect himself. To some people undoubtedly there are dangers in any branch of scientific investigation, but ignorance is no protection from the evil people of this world or the next. In "P. F.'s" case he positively benefited by his experiments because through them he learned the cause of his trouble and was able to conquer it. Also such remarkable sensitives are extremely rare, and when discovered should be most carefully guarded from evil.

The book should act as a grave warning not of the "dangers of Spiritualism" but of the dangers of leading an evil life by which evil spirits are attracted to the person, for "like attracts like"; and also of the dangers of trusting an anonymous author who either ignorantly or wilfully misrepresents the whole subject of Spiritualism.

I wonder *why* so many of our opponents write only under a *nom-de-plume*.

THE EVOLVING DEITY.

The author of "I Heard a Voice" objects to Dr. Ellis Powell's contention that the Deity Himself evolves with His creation. This contention is not new, and surely it is self-evident that in the evolution of the lesser the evolution of the greater must be involved? Every ego incarnated being a spark, a drop, an atom, call it what you will, of the Divine consciousness must of necessity contain all the potentialities of divinity. If, as some would have it, the ego is not a part of God, of what is it a part? Of what can anything be a part except of God, be it through an act of creation, thought, or an effort of Divine will? In whatever form the first differentiation took place, the generated must be of the substance of the Generator. The fragments of Divine consciousness put down into matter, and subservient to laws instituted by His own will, gain experience which He as merely undifferentiated consciousness could never gain. Those fragments enriched by the lessons and opportunities of evolution through impact with dense matter, individualised, although still part of the all-pervading whole, will, it seems reasonable to suppose, eventually return to their Source, no unprofitable servants, but adding to the storehouse of experience of the Deity Himself.

Each one of us, each atom of the matter surrounding us being manifestations in diverse forms of God's consciousness, must surely in the evolution of the part, argue the evolution of the whole?

ROSE CH. DE CRESPIGNY.

SPIRITUALISM IN NEWPORT.—G. M., writing from Newport (Mon.) gives us the following information concerning the movement there: "We have two Spiritualistic Societies, as well as a Theosophical Lodge here. The 'Central' Society (with which I am most closely associated) was formed some three months ago. It has a good room in the principal street and holds meetings every Sunday (twice) and every Monday and Thursday. We are commencing a Children's Lyceum, Sick Visiting Committee, Occult Study Class, Self-Development Group, etc., and look forward to a successful winter."

THE WEARING OF AN EMBLEM.—A. V. H. strongly supports K. K.'s suggestion that Spiritualists should adopt some symbol or emblem of their faith. She writes: "It is surely obvious that if people—not necessarily *strangers*—recognise kindred souls in others, much valuable time, otherwise lost in desultory chat, might be gained for helpful conversation on matters of the keenest interest to both. I would only make the amendment that the *colours* of the emblem adopted be in accordance with the special form of mysticism the wearer is most interested in, as blue (enamel) for Theosophy; green for Psychology, red for Spiritism, etc. These things would be understood of the initiated only, and would enhance one's interest in the wearer. The suggestion that the design should be a replica of some ancient Egyptian (or Chaldean) symbol is good—a presentment of Ra (for instance) in golden rays, set in a circle of colour."

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ORDER AND DIRECTION.

One of our earliest observations regarding intercourse with the next state was the great overruling intelligence which governed the communications. We found that the limits against which so many struggle vainly were the result of order and direction. We could know so much: the rest was withheld until we were ripe for it. The forces adverse to progress had their fixed bounds beyond which they could set no foot, strove they never so furiously. The vision of a realm of anarchy in which "adversaries" ran riot and were kept painfully in check by the desperate exertions of the armies of Truth never held for long a place in our thoughts. We saw that all were in the control of universal laws, calm but irresistible—laws that turned even the tragedies and disasters to their own great purposes; we saw that the souls who worked in harmony with those laws were carried forward securely as on a mighty tide; while those who, through folly, ignorance, or deliberate obstinacy sought to obstruct them, were equally carried along, but with struggle and agitation, all futile and wasteful.

It was no matter of complacent optimism. Studying carefully and closely the movements and counter-movements, we found the evidences of intelligent direction everywhere apparent. Here and there, sometimes from the most unlikely quarters, the men and women who could best carry out the designs of the master minds behind the scenes were selected and answered the call. To the narrow and partial vision, it seemed sometimes as though disastrous mistakes were being made, but the larger view made the method and meaning clear. Will and choice were allowed their play, but they were never permitted to defeat the Purpose, of which the great Psychic Upheaval, as it has been termed, is now an important part, but only a part. For the converging point of the great forces now in operation is not the Psychic, but the Spiritual. All this tremendous attrition of the gross matter of life which is now taking place has a deep significance, and we look easily beyond the crop of little follies and mischiefs it involves. They are small when compared with the multitude of new lights and avenues of hope, courage and consolation which are the result of the progress of life towards those psychic levels in which its good and evil things become so strangely intensified. When compared with the greater purpose, they are trivial indeed.

Around us are sounds of omen. Things are quaking, rending and crashing; but it is only the baser structures which are suffering, those which have served their turn and by reason of age and decay only obstruct the building of new and nobler fabrics. We may possess our souls in patience, and wait, not supinely, the coming of the new era.

That new era will bring with it many things that will more than repay the period of trial and calamity through which we are now passing. One of those things, the greatest of all, that for which we work, will be assuredly the solution of the great problem of the ages, not for a few but for all:—

The delusion of death shall pass

The delusion of mounded earth, the apparent withdrawal.

When that idea has taken its true place in the mind of humanity, its reactions will be colossal. The world will be made anew, and the devils of materialism, war, and all the soulless struggle for fleshly life and the means of fleshly life, will have been finally cast out. The spirit of the race will have risen out of the mud and slime of things for good and all.

THEY say miracles are past and we have our philosophical persons to make modern and familiar things supernatural and causeless.—SHAKESPEARE.

SELF-CONSCIOUSNESS AND INTROSPECTION.

BY QUÆSTOR VITÆ.*

Whatever we believe is based on our thinking and is supposed to be the result of knowledge, which must be the result of thinking. It is therefore most important that we should analyse the process of thinking and come to understand what is involved therein. The following notes are an exposition of what may be discovered by such analysis, supplemented by inference, deduction and analogy, which pertain also to thinking. It will be found that it is possible to formulate a rational theory of man's relation to the Universal and of the relation of the Universal or Infinite to man, which is coherent and free from contradiction.

Self-consciousness is the knowledge that the mind has of itself. It is the faculty we have of knowing that we know and of reflecting on the process of knowing. It is the faculty we have of distinguishing ourselves from otherness and of identifying ourselves with the Universal Self.

Self-consciousness could not exist without the not-self. Without the not-self the self would disappear, as self-consciousness always implies consciousness of something else than self, in relation to each other.

The analysis of the process of knowing shows that it carries self-reference. It comprises three elements: the knower, knowing, and the object known, i.e., otherness or not-self.

The presence of the knower or self, is the precondition of knowing, or of experience. Apart from the presence of the knower, no knowing is possible. But this knower ever recedes before the regarding mind, or transcends knowing. It cannot be made an object of knowledge.

We are therefore led to conclude that as it is present in every finite knower, as the basis of his being, while it cannot be known to them, that this knower is the Infinite Self knowing through every finite self, but ever transcending them all; it is the "Immanence of God in man." The finite knower or self may thus identify himself with the Infinite Self. He may apprehend this unity, but he cannot comprehend it, because the Infinite Self or knower, while present in the finite knower, cannot be made into an object of knowledge. It ever transcends cognition and recedes before introspection.

Our process of knowing otherness proceeds outwards, from centre to circumference, and not conversely. We cannot look inwards or within. Even in reflection the mind cannot transcend its own contents. It may make these into subjective objects and contemplate them. But it cannot turn inwards and cognise "that which knows" within it. We can only look outwards, into the field of distinctions (otherness). We cannot look inwards and cognise the relation or process that unites us in one unity. Consequently while we finite selves are objects of knowledge to the Infinite Self or knower, present within us, the Infinite can never become an object of knowledge to us finite selves.

Knowing implies distinguishing, that is the establishing of differences. We finite selves hold a manifold of different experiences in our one identity. So must the Infinite Self hold the manifold of all finite selves, with all their experiences, in His one identity. It is impossible to know, that is to experience, without establishing distinctions. Distinctions imply differences, which cannot exist in the Absolute. This is evidently why the Infinite Self determines Himself into finite selves—in order to experience. Otherwise the Infinite could not know Himself. It is evident consequently that "being-becoming" is for experience.

Finite selves are both masculine and feminine. The Infinite Self is present as the knower within all finite selves. It follows consequently that the Infinite Self must be both masculine and feminine, that is not Father only, but Mother also, theological teachings notwithstanding.

As the Infinite Self is present in every finite self, it follows that it is the will of the Infinite that manifests itself and reacts through all its units. As the finite cannot encompass or circumscribe the Infinite, it follows that man cannot obstruct or prevent or limit or transcend the expression of the Infinite Will manifesting itself through him. Man's cognition cannot even ingress into the presence of "that which knows" within his own self and know the knower. He cannot get behind "a felt background, a whole of feeling, given without relation." Only the Infinite can be self-determining. All finite selves are determined by the Infinite Self who acts through them and in determining them, determines itself. We realise that we finite-selves have a distinct personal existence. We distinguish ourselves from each other and know by inference that we each hold a manifold of experience in identity. The appearance is that we have each a separate self-existence. But that is only an appearance, pertaining to the physical plane of being, in which we can only look outwards and not inwards. We have seen on the other hand that we are all finite expressions or units of the one Infinite Self, who is the sole

* It is many years since "Quæstor Vitæ" contributed to our columns. Old readers of *LIGHT* who recall his singularly able articles on the deeper issues of our subject will unite with us in welcoming his reappearance.—Ed.

Reality of our being, apart from whose immanence within us, we could have no being.

It is so ordained that we can only look outwards into the world of distinctions. We cannot look inwards and cognise the process by which we are held in relation in a higher unity. But we must infer that such a process exists, by which we are held in inseparable relation with the higher unity from which we were determined or were particularised as unit-atoms of the Universal Self, to be projected outwards into incarnation in physical birth. This connecting process of determination by which we remain related to and in that higher unity, must remain permanent. It cannot cease at determination into particularisation, or the Infinite would cease to be Infinite. It would become circumscribed and limited. It must be by action through that vital-precedential process that the Infinite Self builds up our organisms in the uterus of the human mother, for the unit-atoms or finite-selves incarnating in matter. It must be through that vital process that the organism continues to be built up after birth and during growth: also that new cells are born in the organisms during life, as the old ones die off. That connecting process must continue throughout the cycle of individual becoming, in their descent to incarnation in this plane and determining, guiding, and directing the unit-atoms or finite-selves in their transmutations and transference from our external mode and plane of being, to the next higher or inner one, in the cycle of their becoming, from the (relative) beginning to the (relative) end, till they return to their mediate source, made "in our image" as Genesis says.

Probably these transmutations may be accompanied by an extension of our mode of perception, enabling us perhaps to share in the experience and knowledge of that higher unity, which though transcendent in relation to us here, must still be a unit of the Universal, but in higher mode. Our sense apparatus of perception is only attuned to perceptions of the physical universe. The process relating us with our transcendent source, whence we were projected as unit-atoms, is not physical. It must be of a more etherial order and might be termed psychic for convenience for it transcends our sense perceptions.

The Transcendentalists maintain that self-consciousness *per se* is the basis of our being. But observation shows us that thinking never occurs apart from life. So the Infinite Self must be self-conscious-life and be both masculine and feminine, or Father-Mother; thought representing the masculine aspect and life the feminine. The fact that such a process of transmutation most probably occurs in macrocosmic becoming, leads one to infer from the law of the Universal being also the Universal law, that some similar process may occur in regard to atoms in our microcosmic organisms, into which process the old alchemists may have had some insight. Hence perhaps the saying of the old Hermetic writer, "Man know thyself, and thou shalt know all things." However, we have seen that man cannot know his self, as that is the Infinite Self immanent within him. The microcosmic parallel to this macrocosmic vital-process, relating us with our antecedent source, is apparently presented in the cerebro-spinal nervous system in man, which connects and relates the cells in his organism with their centre of being and of determination, i.e., his brain, this process being both efferent and afferent. In accord with the macrocosmic process, the cells know nothing of the self in whose organism they live, while the self knows and suffers from their pains or disorders and determines them in appearance, as this process is really that of the Infinite Self immanent in man's selfhood.

(To be continued.)

THE BRAHAN SEER: SOME OTHER PREDICTIONS.

BY THE REV. STANLEY GORDON.

The predictions of the Brahan Seer, alluded to in a former article, give only a faint impression of the gift with which this marvellous man was endowed. He was never more than a workman on the Brahan estate, and his predictions pertain mainly to the destiny of the leading families residing in the neighbourhood. But he saw far into the future, and it is only during the last century that the full significance of many of these predictions has been realised.

That many of them existed before the fulfilment there is no doubt. Many men in recent years have testified that predictions which were in circulation during their boyhood were fulfilled during their lifetime. Whether this is true of all the predictions we cannot tell.

But the gift of prevision both on the part of the Brahan Seer and of others in the Highlands, which has been abundantly authenticated, raises a question of great importance. It is the attitude of the public mind towards prophecy. Many who will accept the prophecies contained in Scripture as worthy of credence will refuse to listen for a moment to the statement that men and women in modern days possess this gift of prophecy. They seem to think that the manifestations of the Divine were curtailed off by the formation of the canon of Scripture. It is this that perplexes the scientific mind. If God could speak through men and women two thousand years ago, why should He not speak through them to-day? If prophecy was possible two thousand years ago, why should it not be possible now? The

predictions of the Brahan Seer are the proof that a man lived in Ross-shire who *did* see into the future, and many others have possessed the same gift in a more limited degree. Theologians tell us that God is the same yesterday, to-day, and for ever. He changeth not. Spiritualists maintain that, granted the conditions, similar gifts to those recorded in the Scriptures may be bestowed on men and women in this age, and that wonders may occur which prove that there is an occult power which has never been adequately fathomed, and which is alike the explanation of much that we read of in the Bible and of much that still perplexes us in our modern life. I have drawn attention to the prophecies of the Brahan Seer because in themselves they are remarkable, and because their full significance is only beginning to be justly estimated. His end was tragic, tragic to a degree. He incurred the displeasure of Lady Seaforth and was condemned to be burned to death in a tar barrel near to Fort George Ferry in the Black Isle. It is stated by Mr. Mackay that this was done with the full approval of the church authorities. Possibly, but the primary cause was Lady Seaforth's anger. Mr. Andrew Lang objects that

MR. J. ARTHUR HILL.



We present our readers this week with a portrait of one of the keenest and most painstaking students of our subject. Mr. J. Arthur Hill is the author of "Psychical Investigations," "Man is a Spirit," and other valuable books. He has also completed the MS. of a volume to be called "Spiritualism: Its History, Phenomena, and Doctrine," which will be published by Messrs. Cassell in the autumn. This new work aims at giving the outside inquirer as much information as can be readably put into one volume of reasonable size, while also interesting those already acquainted with the subject by the author's comments based on his own investigations. He devotes some chapters to materialistic and Roman Catholic objections, and his keen logical faculty and frankness of speech have here free play.

no record of the event is to be found in church records. But this objection has no weight. There are few church records that go as far back as the middle of the seventeenth century. That period was very unsettled in Scotland. It was only after the revolution of 1680 that church records began to be regularly kept, and in many parishes the record begins at a much later date. Besides, according to the testimony, which the church authorities may have approved, it was really Lady Seaforth who caused the Seer to be burned. He shared the fate of so many who have chosen to be faithful to truth instead of considering their own personal safety. He was a martyr, and that may be one reason why in the glens and wilds of Ross-shire the Brahan Seer still lives and his prophecies are quoted, and a new light comes into the eyes of the Highland people when they speak of him.

LET us give a sense of life wherever we go, and life itself will pour freely into and from us.—HELEN M. BOULNOIS in "The Healing Power."

A MAN may be aware of his want of almost everything but common sense. Why? Because he needs common sense to discern his want of it. It is this which gives us impregnable dogmatists and infallible critics.—DR. JOHN KER.

THE COMPENSATIONS OF DEATH.

We take the following extract from a recent sermon by the Rev. J. Tyssul Davis, B.A., given at the Theistic Church, Essex Hall, Essex-street, Strand:—

A life without the gross body but in still more subtle bodies, a life where desire for a long period survives but gradually weakens, a life where intellect and imagination have freer and wider scope than when trammelled by a slow-travelling brain, a life where physical gravitation and the impenetrability of dense matter and the weight of the years are transcended; a life in which many forms of service closed to us here, are opened; a life in which mind may act directly on mind, and spirit find affinities with spirit no longer separated by prejudices of sect, of race, of language; such a life ought not to awake anticipations of dread or misgiving.

At worst, the life to come will be hampered by taking ourselves with us. And if we have been engrossed by material and selfish concerns here, the first phase of post-mortem existence may prove somewhat tame. Like Achilles who told Odysseus in Hades that he would rather serve as a hireling among the incarnate than reign a king among the disembodied. On the other hand, Raymond Lodge declares that though when he first went over he thought it unjust that young men should be cut off in their prime, after

he had been there long enough to appreciate the possibilities of his new existence, nothing whatever would induce him to return to earthly existence. A host of psychics have declared that the return to earth-consciousness is a change from beauty to ugliness, from light to darkness.

We need not strain our powers of credence so far. We need assume no more than modern psychology deduces from study of psychical research, that the waking life is only a portion of a more comprehensive consciousness, a profounder faculty, which for the most part remains potential so far as regards the life on earth, but may be liberated in full activity by the change we call death.

If only a portion of man can come through the narrow channel of the brain, who dares deny that liberation from the body means expansion of consciousness, and extension of faculty? We ought to know more of what life will mean beyond the veil before bemoaning the fate of a friend who has made the transition, deeming it "sad" or "tragic" and referring to him as "poor fellow." He may at that very moment be laughing heartily at our lugubrious comments, and saying to his friends: "Poor dears, if they only knew!"

For to the tadpoles the disappearance out of the water into a world unknown, of an elder brother who has turned his swimming tail into leaping legs must appear a tragedy. And the caterpillars who see a comrade wind himself round with a chrysalid shroud and sink into a sleep that ends caterpillar existence must feel a tragedy is enacted; and yet that shroud of death is the way to liberty for the winged butterfly and to the joy of honeyed hours amid the sun-kissed flowers. Maybe our busy life on this solid earth is just the grub stage to the life of larger freedom hereafter.

That is one of the things to remember when we are deeply distressed at what seems an irreparable disaster of our day—the wholesale destruction of the young manhood of so many lands. There is no word to be said in palliation of the colossal crime which has caused this holocaust of precious lives. But if there is a soul of goodness in things evil, there must be something enduringly priceless to be extracted from this disaster, both for the world and for the victims of heartless tyranny.

The portrait of Mr. J. Arthur Hill on p. 277 is reproduced from a block kindly lent by the Rev. Walter Wynn, editor of "The Young Man and Woman."

The twenty-sixth Annual Convention of the American National Spiritualists' Association is announced to be held on October 8th to 12th in the Planters' Hotel, St. Louis, Miss., U.S.A., under the chairmanship of the president, Mr. George B. Warne. Among the matters to be discussed will be "The Place and Power of the Progressive Lyceum," the question whether the Association should approve of the licensing of mediums by Municipalities or States, and "The Necessity for and Protection of Ordinations."

THOUGHTS SEEN IN FLOWERS.

My sister A— has a large and lovely garden to which she devotes much time and care. The enjoyment she reaps in return she shares with others, and those others are not confined to friends who can invite her to see their gardens in return. Groups of poor women, of young working girls, and even children may be sometimes seen sitting in the arbours or under the giant oaks, or wandering by the flower-beds or lingering on the rustic bridge to look down at the water-lilies in the miniature lake. The gentle E—, who long had shared her home but had, after much patient suffering, passed out of her earthly ken, used often in the old days to help A— tend her flowers. One late summer afternoon, sitting in the verandah before which stretched the long expanse of green lawn, checkered with alternate light and shade, A— and I had been reading together from the teachings of the Chinese sage Lao-tse how that all love is one—the love of friends, the instinctive mutual attraction between young people, the love of husband and wife, and the love of Nature, its trees and flowers and clouds and blue sky—and how it is all included in that one indwelling and all-filling Presence which he calls "Tao" and we by the dear name Jesus taught us, the name of "Our Father." After a while A— said, "This has recalled to my mind what E— wrote not long ago about thoughts seen in the flowers." And thereupon she fetched from within the house and handed to me a little book containing messages which had come to her through her own hand when sitting alone. Turning the pages I soon came on the following:—

"I am making my garden look so beautiful, all with flowers which have a meaning to me. How can I make you understand this? My dear A—, how hard you work to make your flowers happy, so that they grow and look up at you with bright faces. I work too, but with loving thoughts. Oh, I do not know what to say to make you see what I mean. My thoughts about God, and Life, and Love are all shown in the faces of the flowers, and I recognise as I look at them that they are part of myself. Also, I see and recognise something more than this, for I see, too, thoughts of other and higher spirits, and can learn in this way and make some of their thoughts my own. All I have tried to express is poorly given, I am afraid, but I do not feel that I have the language to tell what I would. You may see in my words, perhaps, more than I feel I have told. I hope you do."

My sister and I, though we do not quite know what the flowers on the "other side" are like, think that even with the lovely blossoms of our earth we can realise something of E—'s meaning. Happily it is only our better thoughts that we can read in the flowers. In "their eyes of light and beauty," as Oliver Wendell Holmes calls them, we shall never discover any reflection of the sordid and mean. To mean and sordid natures they are closed books. Till our Peter Bells awaken to the spiritual element in their own lives, the most beautiful rose in A—'s garden can be to them nothing more than a rose, and the primrose only a yellow primrose, "nothing more."

DROOP.

THE MAINTENANCE OF "LIGHT."

The number of people who during the last few years have benefited by the advice, introductions and other forms of personal service afforded by LIGHT must now run into hundreds. The journal is passing through a season of exceptional stress, an ordeal which has wiped out of existence a multitude of other newspapers and magazines. We hope that those who are able to do so will assist us with the funds for the maintenance of LIGHT, and that the good word of those who are unable to help in any other way will be uttered on our behalf. In saying this we desire to acknowledge gratefully the gifts and services we have received, and are still receiving from those who appreciate the work of the journal, and are desirous to strengthen our hands. The cost of the paper alone on which LIGHT is printed amounted in 1916 to £241. For the present year the amount we have expended is considerably over £600 for a smaller issue.

"THE NEW REVELATION."—"Aberdeen writes us: I respectfully submit that Miss Dallas is right, and "Bidston" is wrong, and I feel almost certain that Sir A. Conan Doyle would not resent Miss Dallas' criticism; in fact I think he might even agree that "righteous anger" are better chosen words than "lost his temper." The question of whether Jesus is God is beside the point in my humble opinion, and the introduction of the Church of England's teachings has nothing to do with the case. Right-thinking people are at least prepared to admit, even making due allowance for Bible inconsistencies and errors, that in Jesus was manifested one of the highest spiritual forms of human attainment, if not the highest, and surely, therefore, it is not out of place to use the word "reverent" in speaking of him. Christ never "lost his temper" but his "righteous anger" flashed forth when occasion demanded and is that part of him which to many makes complete "the perfect man."

ANSWERS TO QUESTIONS.

The following answers to questions from the audience were given by the controls of Mrs. M. H. Wallis at a meeting held at Cavendish Rooms some years ago. They are as valid to-day as when they were spoken, and as they may be of use to inquirers we reproduce them.

SPIRIT PHOTOGRAPHY.

To an inquiry as to the opinion of the controls of Mrs. Wallis on this vexed question, the reply was decisively in favour of the reality of the phenomenon: "If our opinion is sought in regard to its possibility and actuality, we must decidedly claim that it is a fact. If our opinion be asked in regard to the varied phases of expression which have been made or noted, we can only say that where opportunity has not been ours for personal observation we can scarcely claim definite knowledge, but we *do* declare that it is possible, under suitable conditions, for spirit people to demonstrate their presence in the way referred to; and some of the most valuable evidence in regard to spirit return and spirit identity has been gained in this way."

The reply concluded with a warning to experimenters in spirit photography against permitting the results they gained to be presented to the world until the evidence of genuineness was absolutely clear and definite.

CREEDS IN SPIRIT LIFE.

Do people when they have "passed over" "still belong to their different creeds" if they have not been convinced of spirit return? Such was the tenor of the second question, and the speaker, in reply, drily commented on the suggestion that people could "belong to" a creed. It was rather a question of the degree of belief held by the individual in a given set of doctrines, than of the power of a creed to hold the individual in its grasp. Certain persons held certain tenets, either through lack of keenness of mental vision or because they had formed the habit of assenting to given propositions about which they had never troubled to think. After passing into the next world they might (and sometimes did) remain for a time mentally unawakened and continue to hold their old theological views. But when the individual who passed on was of an inquiring and truth-loving disposition, he rapidly outgrew his creed so far as it did not conform to the truths which he learned as the result of his changed conditions. It was not a question of creed alone. It was rather a question of the degree of truth expressed by the creed. So far as the particular doctrines held on earth were antagonistic to the facts of spirit existence the mind which held fallacious doctrines must sooner or later grow to a larger knowledge and relinquish them. As to the truth embodied in a creed the experience of the arisen spirit would end, of course, to deepen and enlarge his perception of it. In some cases (the speaker added) a spirit so unprogressed as to cling to its old beliefs in spite of the contradictions they presented to the facts of spirit existence, found consolation in the idea that the doctrines held might yet be realised—it was (such a spirit would argue) merely a question of waiting. But in the end the inevitable growth and progress of spirit life brought enlightenment and the fallacious ideas were discarded.

CLAIRAUDIENCE, THE REAL AND THE IMAGINARY.

To the next question, "Is it true that one can hear certain voices directing one to do certain things?" the control replied that the inquiry led to a consideration of psychic susceptibility, also to the imaginative powers of the mind. Most of us were conscious at times that when considering the pros and cons of a question it was as if opposite sides were being taken, so much so as to give us an impression of an entity outside of ourselves taking up a different position to that which we held. We in fact held a kind of debate with ourselves. This was due to what had been called "dual consciousness," which was simply an indication of the different sides of the character in each individual. Then there were degrees of psychic sensitiveness, whereby the individual was brought into touch with the thoughts of others, and not necessarily those who had passed from earth, and it seemed as though an inner voice was heard. Again, there was the faculty which brought the individual into relationship with spirit influence so that he could receive guidance and instruction from the other world, either by impression or by actual hearing. All these possibilities had to be carefully considered in determining the matter. It was wise, therefore, for the individual who believed himself to be in clairaudient communication with the spiritual world to endeavour to gain clear evidence of the fact. He should carefully discriminate between the three sources of ideas—his own mind, the thought of the people around him operating on his mind, and the influx of ideas actually communicated from the spirit side of life. As regards the latter, he could call for evidence, and if instructions were expressed or guidance offered, there should be some clear indication of their spirit origin. Even when that was gained, the question of the reliability of the spirit mentor had to be considered.

There were people in this world whose advice one would not take, and the mere fact of their transition to the world beyond did not endow them with sudden wisdom. "And," the speaker added, "we certainly protest against rendering oneself a puppet to be guided and influenced by outside agencies as though one had no mind of one's own. If the guidance offered is sound and true, the spirit will usually give clear and definite evidence of the fact, and those who accept the guidance will be benefited; but we hold very strongly that every man should strive to do his best, and not rely entirely on the good offices of others, whether in or out of the physical body. The wiser spirit people do not ask you to follow blindly but give you a reason for any steps they recommend you to take. The 'voices' may be listened to and their advice followed if they are proved to be reliable, but until they have been proved there should be great care."

DEPARTING SPIRITS SEEN CLAIRVOYANTLY.

Dealing with this subject, the control said that it had frequently been the privilege of clairvoyants to see a spirit form leaving the body at death. In fact, it was often easier for the spirit form to be seen in such circumstances than for it to be observed if it returned to the physical world at a later stage. At the moment of the withdrawal of the spirit body the physical forces were not entirely broken away from, and something of their condition still remained; consequently there was a greater degree of visibility, physically and psychically speaking. Dealing generally with the question of clairvoyance the speaker stated that in the majority of instances the spirit people who returned were described by clairvoyants as presenting the appearance that belonged to them in the physical world—but even then, if the conditions were not suitable, the clairvoyant would receive only a distorted and an imperfect presentation. The atmosphere of the earth was often fog-like to a returning spirit, and the clairvoyant had to do the best he could to see through this pervading mist; but there were clairvoyants of a rare kind who could see into the spirit side of life and see the people there in their spiritual conditions.

(To be continued.)

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 1ST, 1888.)

The Madrid correspondent of the "Daily Chronicle" has telegraphed to his paper a notification of the forthcoming Congress of Spiritualists at Barcelona. . . . The Congress will meet on September 6th, and is projected in connection with the Exhibition in that town. The Paris Congress, as intended, will assemble in the autumn of next year.—From "Notes" by "M.A. (Oxon.)."

The many friends of Colonel H. S. Olcott will be glad to learn that official business of the Theosophical Society has brought him on a flying visit to Europe after four years' absence in India. He will return to Madras in a few weeks.

LIFE'S UNBROKEN SEQUENCE.

Referring to the article, "Father John on the Battle-field" (p. 263) a correspondent sends the following as affording a good parallel to the experience of the officer in Father John's narrative, who "was unconscious of his new life":—

"At a recent sitting a young friend, an officer who was killed in France a short time ago, came to me, and on my asking if he was happy, he said, 'Rather. I fought on for two days before I grasped the fact that I was bullet-proof. Life here is splendid; I would not be back if you gave me the chance. I sing at work now; I lead over the parapet still; I saved old H— two bullets last night.' This is one of the many proofs I have had from our dear ones on the other side that there is no death."

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us the following statement of the above fund to the end of July: Amount brought forward, £977 2s. 4½d.; per Midland D.U. (Coventry Progressive Society 15s., John-street Society, Wandsworth, 14s.), £1 9s.; Erdington Spiritual Church, 11s. 6d.; Saltley Spiritual Church, 2s. 8d.; Mrs. Leopold Hirsch, London, £1 1s.; Mr. Libson, New Zealand, 10s.; per South Wales D.U. (Ystrad, per Mr. W. D. Jones 16s., Treherbert, per Mr. Pugh, 30s.), £2 6s.; Wigan Spiritual Society (Miners' Hall), £1 18s.; St. Helens Spiritual Society, £3 2s. 1d.; Southampton Spiritual Church (per Miss Pilbrow, Mrs. Long, and Mrs. Baker), £1 0s. 11d.; Chesterfield Spiritual Alliance, £1 5s.; Nelson Spiritual Society, £2 5s. 6d.; Runcorn Spiritual Society, £1; Universal Spiritual Church, Bristol, £5; Mr. Berry, Worcester, 5s. Total, £998 19s. 0½d.

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There were people in this world whose advice one would not take, and the mere fact of their transition to the world beyond did not endow them with sudden wisdom. "And," the speaker added, "we certainly protest against rendering oneself a puppet to be guided and influenced by outside agencies as though one had no mind of one's own. If the guidance offered is sound and true, the spirit will usually give clear and definite evidence of the fact, and those who accept the guidance will be benefited; but we hold very strongly that every man should strive to do his best, and not rely entirely on the good offices of others, whether in or out of the physical body. The wiser spirit people do not ask you to follow blindly but give you a reason for any steps they recommend you to take. The 'voices' may be listened to and their advice followed if they are proved to be reliable, but until they have been proved there should be great care."

DEPARTING SPIRITS SEEN CLAIRVOYANTLY.

Dealing with this subject, the control said that it had frequently been the privilege of clairvoyants to see a spirit form leaving the body at death. In fact, it was often easier for the spirit form to be seen in such circumstances than for it to be observed if it returned to the physical world at a later stage. At the moment of the withdrawal of the spirit body the physical forces were not entirely broken away from, and something of their condition still remained; consequently there was a greater degree of visibility, physically and psychically speaking. Dealing generally with the question of clairvoyance the speaker stated that in the majority of instances the spirit people who returned were described by clairvoyants as presenting the appearance that belonged to them in the physical world—but even then, if the conditions were not suitable, the clairvoyant would receive only a distorted and an imperfect presentation. The atmosphere of the earth was often fog-like to a returning spirit, and the clairvoyant had to do the best he could to see through this pervading mist; but there were clairvoyants of a rare kind who could see into the spirit side of life and see the people there in their spiritual conditions.

(To be continued.)

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 1ST, 1888.)

The Madrid correspondent of the "Daily Chronicle" has telegraphed to his paper a notification of the forthcoming Congress of Spiritualists at Barcelona. . . . The Congress will meet on September 6th, and is projected in connection with the Exhibition in that town. The Paris Congress, as intended, will assemble in the autumn of next year.—From "Notes" by "M.A. (Oxon)."

The many friends of Colonel H. S. Olcott will be glad to learn that official business of the Theosophical Society has brought him on a flying visit to Europe after four years' absence in India. He will return to Madras in a few weeks.

LIFE'S UNBROKEN SEQUENCE.

Referring to the article, "Father John on the Battlefield" (p. 263) a correspondent sends the following as affording a good parallel to the experience of the officer in Father John's narrative, who "was unconscious of his new life":—

"At a recent sitting a young friend, an officer who was killed in France a short time ago, came to me, and on my asking if he was happy, he said, 'Rather. I fought on for two days before I grasped the fact that I was bullet-proof. Life here is splendid; I would not be back if you gave me the chance. I sing at work now; I lead over the parapet still; I saved old H—two bullets last night.' This is one of the many proofs I have had from our dear ones on the other side that there is no death."

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us the following statement of the above fund to the end of July: Amount brought forward, £977 2s. 4½d.; per Midland D.U. (Coventry Progressive Society 15s., John-street Society, Wandsworth, 14s.), £1 9s.; Erdington Spiritual Church, 11s. 6d.; Saltley Spiritual Church, 2s. 8d.; Mrs. Leopold Hirsch, London, £1 1s.; Mr. Libson, New Zealand, 10s.; per South Wales D.U. (Ystrad), per Mr. W. D. Jones 16s., Treherbert, per Mr. Pugh, 30s., £2 6s.; Wigan Spiritual Society (Miners' Hall), £1 18s.; St. Helens Spiritual Society, £3 2s. 1d.; Southampton Spiritual Church (per Miss Pilbrow, Mrs. Long, and Mrs. Baker), £1 0s. 11d.; Chesterfield Spiritual Alliance, £1 5s.; Nelson Spiritual Society, £2 5s. 6d.; Runcorn Spiritual Society, £1; Universal Spiritual Church, Bristol, £5; Mr. Berry, Worcester, 5s. Total, £998 19s. 0½d.

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., Mr. A. Vout Peters. September 8th, Mr. Ernest Hunt.
The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mrs. Mary Davies; 6.30, Mr. E. W. Beard. Wednesday, September 4th, 7.30 p.m., Mr. Thomas Ella.
Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.
Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Neville, address and clairvoyance.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mrs. Fielder. September 5th, 8.15, Mrs. George.
Camberwell.—Masonic Hall.—11, church circle; 6.30, Mr. Nickels, of Luton. September 8th, 6.30, Mrs. Mary Gordon.
Reading.—Spiritual Mission, 16, Blagrove-street.—Addresses by Mr. Punter, of Luton.
Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, Mr. Jones, address and clairvoyance.
Lewisham.—The Priory, High-street.—7, Mrs. M. Q. Gordon. (In addition to the announced speaker last Sunday, the Rev. Susanna Harris paid a very welcome visit.)
Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15, open circle, Mrs. Marson, of Manchester; 3, Lyceum; 7, Mr. A. Punter. Wednesday, Mrs. A. Jamrach.
Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, addresses by Mr. T. O. Todd; 3.15, Lyceum. Monday, at 8, healing circle. Wednesday, at 8, public meeting, Mr. Cager.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—Lyceum anniversary. 11.30, healing circle, Mr. Macbeth Bain, healing songs by Lyceum; 6.30, children's songs, recitations, &c.; 7, service of song, "A Spirit's Return." Monday, 7, entertainment of wounded soldiers by the Lyceum. Tuesday and Thursday, 7.45.

THE MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
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 SUNDAY EVENING NEXT, AT 6.30 P.M. Mr. A. Vout Peters.
 September 8th, Mr. Ernest Hunt.

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THE LONDON SPIRITUAL MISSION,
 13, Pembroke Place, Bayswater, W

SUNDAY, SEPTEMBER 1st.

At 11 a.m. MRS. MARY DAVIES.
 At 6.30 p.m. MR. E. W. BEARD.

WEDNESDAY, SEPTEMBER 4th, AT 7.30 P.M.,
 MR. THOMAS ELLA.

THE CHURCH OF HIGHER MYSTICISM,
 22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, SEPTEMBER 1st.

11 a.m., Service for Our Fallen Heroes.
 6.30 p.m., Mrs. Fairclough Smith, "Self Mastery."
 Healing Service after the Evening Meeting.

WIMBLEDON SPIRITUALIST MISSION,
 Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, SEPTEMBER 1st.

Evening, 6.30, Service MISS VIOLET BURTON.
 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), Public Circle, MRS. RATTY.

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 " 8—The Weeping Christ. | " 22—The Reigning Christ.
 Morning Speaker MRS. MARY DAVIES.

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THURSDAY, SEPTEMBER 5 3.30 P.M.
 MISS MCCREADIE.

TUESDAY, SEPTEMBER 10 7 P.M.
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