

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## L.S.A. SOCIAL MEETING.

On Thursday next, the 12th inst., at 4 p.m., a Social Meeting will be held in the hall attached to the rooms of the Alliance. Tea, with cake, will be provided. During the afternoon there will be music, and a brief address by a new medium.

## NOTES BY THE WAY.

A. M., a Scots correspondent, in the course of a letter dealing with the subject of Highland second sight, tells of a case that came within the experience of her own family. We have no permission to mention the names and places, and therefore withhold them, and such cases are so numerous that the evidential requirements are not coercive—a point which seems to be frequently overlooked by those highly critical minds which seek to treat each fresh case as though it were unprecedented and unique.

My brother (writes our correspondent) had a lease of D —, in the Highlands, a fine place with shootings. During his tenancy the owner, a Mr. C—, died, and a distant cousin, who was sheep-farming in Australia, inherited the property. When the new owner arrived and met my brother, he said he was not surprised to get the news of his relative's death (although he did not know then of any illness), because "the little man in the brown coat" had been seen, the apparition appearing either to him or his sister, I have forgotten which.

We are familiar enough with this type of family ghost. The special interest (for us) of the incident is that here again we have the diminutive spirit—in this case a "little man." We recall another case in a family known to us of the appearance on important occasions of a not remote ancestor, a great-aunt, seen in a dwindled shape—a "wee woman." And the fact provokes speculations as to those peculiarities of clairvoyance which seem either to enlarge or diminish—more frequently the latter—the natural size of the spirit figures it beholds. That in turn brings up the subject of the true nature of fairies. But that, as Kipling remarks, is "another story."

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When in olden times a Scottish mother was told that her sailor son had been taken prisoner by Barbary pirates and carried off chained to another captive, she remarked, after the first burst of grief, "God help the man wha's chained tae oor Davie!" We can find some modern instances to which the story will apply. The materialist, for example, finds himself chained to the Hun, both followers of a philosophy of life at which the world is now agast. We need not multiply examples: the observant can do that for themselves. But this practice of Fate, in its character of Barbary pirate, of chaining together as captives those who are ill at ease in each other's company has no small significance in the economy of life. There are lessons in it, lessons of discipline and tolerance, the rubbing off of rough

edges, and now and again some not unprofitable illustrations of the kind of enforced companionship to which persistence in certain courses of conduct may lead. A while ago some of us listened to an infuriate priest, shaven, ascetic, a shining light of theology, who slandered and reviled Psychic Science and its followers, deeming nothing too infamous to say of the objects of his wrath. He was not alone in his denunciations. We heard a man of bloated face and vicious life saying much the same things, but saying them after the manner of the profane vulgar, and we wondered whether hereafter in the strange providence of life the two might not find themselves bound together by some unholy chain of common hatred. Then it would, indeed, be a case of "God help the man"—one of them at least.

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A man who habitually appeared in public wearing a "shocking bad hat" explained his reason for so doing by saying that it kept away his false friends. It is so with the words Spiritualist and Spiritualism. Between the knaves and the fools of the subject in times past the words got a significance almost as evil as did "Christian" and "Christianity" from the year 35 to 307 A.D. It is not a bad thing for any movement to be under a cloud and unpopular in its early stages. It probes and tries, proves and purges. It tests the merits of a cause and the sincerity of its followers. Thousands would have held by it before the war but for its unsavoury name. To-day tens of thousands are feeling after it, name and all, for in the meantime under the protection of the name, which has kept hordes of shallow and timorous minds at a distance, great work has been done, in the way of verification and discovery. When Sir Oliver Lodge made his now famous pronouncements there was much criticism of his intelligence by persons who did not themselves possess intelligence enough to see that Sir Oliver was simply endorsing after many years' investigation things which had been testified to a thousand times before. He was not the only exponent and protagonist of the subject. To-day the Rip Van Winkles of Science are awakening to the fact that as regards Psychic Science the world is very much altered from what it was "last night"—twenty years ago—when, so far as we are concerned, they appear to have gone to sleep in the Cat-skill Mountains of Materialism.

## LOVE AND THE WAR.

Love causes wars as well as prevents them. It caused this war and also tried to prevent it. Love of Germany by Germany was miscalled patriotism but has turned out to be national egotism. True patriotism is the love of country as part of humanity. What Germans did of wrong was not out of their love for Germany. That was praiseworthy and natural, but they hated that portion of humanity which did not happen to be German. The lesson which will have been learned will be that the patriotism which spurns the conscience of humanity is up against something greater than forces which can be calculated; but how unequal are the Churches to inculcate this view! If Spiritualism is indeed a gate just opening to a new conception of life and the life beyond, it will have concentrated creeds to a few plain facts. Among these are, that an unjust war has a thousand avengers and that a narrow patriotism always will and always must go down before the unanimous will of humanity past and present, a statement which implies that the transition of a soul is not its elimination. Wars are waged by men but the issues of wars are decided by super-men, the instruments of Providence.

E. E. C.

## TELEPATHY AND THE "LAW OF REALITY."

THE VIEWS OF A PHYSICIST.

A physician by profession, I am a physicist; but for the past four decades I have been intensely interested in everything pertaining to psychical science. I feel sure the majority of readers are deeply grateful for the continuous publicity *LIGHT* has given to the views of its many contributors, in the prolonged correspondence on the above absorbing subject.

In *LIGHT* of August 24th I have read, and tried hard to digest the able articles penned by H. W. E. and W. P. B.

I have the impression that the impetus given to the scientific, and psychic, interest in the subject of telepathy is almost synchronous with the development of wireless telegraphy. Long before wireless telegraphy was dreamt of, telepathy, or thought-transference, had its bed-rock in the minds of men, but the *modus operandi* was not seriously discussed until physico-psychists imagined they could discern a similarity of process between the minds of individuals and the etheric current of waves that roll between the twin mechanisms of the wireless apparatus. The analogy at first sight seems feasible, but the physical methods of transmission are in my opinion not comparable. In the case of wireless telegraphy the waves proceeding from the one machine to the other are much more concrete than those which are the emanations from the sensitive mind of one individual to the mind of another.

The concrete wireless waves can percolate through space, and do, dense though the atmosphere be, but the psychic waves, I opine, are much too refined to travel far, through atmospheric space, without definite and permanent interruption. H. W. E., in his various contributions to the subject, gives tangible evidence of his being an intelligent and thoughtful student of the matter, but I fail to recognise the latitude and longitude of his discoveries, in the spiritual planes, by the use of his "psychic telescope." It seems to me that he must have had a polyscopic attachment to that telescope, otherwise he would not have so readily arrived at such dogmatic conclusions. He says on page 267, "I found a law. . . . The law is this 'On the same plane, no thought, desire or character can be hidden.'" Now that is a gigantic assertion, and one calculated to engender a revulsion of feeling in the minds of many thoughtful persons.

Personally, I cannot entertain the idea, which is given as axiomatic. On that point I am at one with W. B. P. who on p. 268 asserts that such a condition "appears to threaten the sovereignty of personality—even of the individual."

I do not hesitate to accept H. W. E.'s trite phrase, "the Law of Reality," but I cannot subscribe to his enlarged interpretation of the claim. That it is possible for certain spirits on planes higher than that of the earth to discern the thoughts and desires of mortals I do not doubt; and as we ascend in the spiritual spheres that power, I believe, becomes intensified; but when we come down to the earth and are told by H. W. E. that "the spirit of Brown knows of Smith's thought the moment it exists, one is tempted to ask the question, How do you know? The answer might be: "The Law of Reality!" If the Law of Reality is such an operative and definite force on earth, why is it that so many persons who might be considered to be as nearly as possible on the same plane, know really so little of each other's true character? I am glad that H. W. E.'s discovery has brought him so much pleasure, but I cannot truthfully say his code of psychic axioms affords me much satisfaction. I do however hope he may continue his psychic investigations, as I am confident he is likely to benefit your readers by riper thoughts in days to come.

Now, as to the prevalent belief with regard to telepathy—that it is possible, and fairly frequently experienced, that one mind can under favourable conditions impart its thoughts to another mind—I venture to give a contrary and (might I say?) a new, opinion, or at least one that I am not aware has been expressed in your columns.

Most Spiritualists agree that mortals have spirit guides, be they bright or otherwise. They, being in a higher condition, and for the most part being frequently in company with their charges, know when, say, "Smith has a thought which he desires Brown to know" (to use H. W. E.'s illustration). I affirm that it is possible for Smith's guide to know that concrete thought; and further, it is possible for that guide immediately to communicate the thought to the guide of Brown.

It is then quite possible for Brown's guide, by impression or inspiration, to communicate the desired thought to Brown. If these possibilities can be admitted, then I submit that the *modus operandi* there employed conveys to my mind at least a reasonable solution of much of the telepathy that experiment has shown to be existent. Moreover, most Spiritualists believe in the actuality of communion with the discarnate. I claim, therefore, that their testimony on a subject of such psychic importance ought to be admissible.

I affirm that I have had incontrovertible testimony to the modes employed for the so-called telepathic phenomena from the highest of the spheres, and have been assured that, except in very rare instances, the transference of thoughts

from one individual to another is directly due to discarnate spirit aid.

I am satisfied with the evidence I have obtained, and am confident that investigations from the physico-psychist basis, rather than from the psycho-physical, will always give negative results.

J. W. M.

## THE FOURTH DIMENSION.

By V. C. DESERTIS.

From time to time there appear in *LIGHT* references to the fourth dimension of space; and various books have been written to make this idea conceivable. But as the conception is mathematical, depending on the ascending "powers" of  $f(x)$ , there is no warrant for limiting our notions to the fourth power, we must admit the possibility of the  $n$ th dimension—at which the brain, worried by the fourth—simply collapses!

I venture to present to readers of *LIGHT* a concept which I have found useful in giving some sort of adumbration of the state of being which is, apparently, our next step forward out of our present state.

"Space" is a negative idea—pure space, is mere emptiness. Now our measurements of length, breadth, and height are originally measurements of material things. Even volume is an imaginary emptiness.

If, however, we refer the "dimensions" to substance instead of to space, we arrive at some interesting speculations. The point, line, and plane have no existence except as limits to substance; lines end in points, planes end in lines, and solids end in planes—but none of these limits are parts of the solids; we perceive only its boundaries.

With the "solid" we enter upon the world which is, to our senses, the "real" world. Size has nothing to do with the question. The first solid is the atom. This is now conceived of as a sphere of positive electricity with negative electrons a thousand times smaller revolving around it with planetary speeds. The thermo-dynamic theory of gases as elastic molecules perpetually colliding, shows that the inter-spaces between molecules at normal temperature and pressure are greater by several hundred times than the molecules themselves; the penetrability of gases depends on this fact. Even in liquids the molecules are not in complete contact one with another, though the atoms composing the molecules are chemically united.

If by any means the electrons can be separated from the atoms, we pass at once into the "etherial" or fourth dimensional conditions. May not the ether which fills all Space and permeates all Matter, whether gaseous, liquid, or solid, be the fourth dimension of substance—that which sub-stands or underlies all that is evident to our senses? And may not the so-called "astral" body be of organised ether, just as our bodies are of organised matter?

Would not this throw some light on three facts, viz.: 1. That closed doors and walls are no barriers to the disembodied soul; 2. That every cell of organised matter has a psychic nucleus from which it takes its form; and, 3. That many revelations have described the process of "death" as the withdrawal of this cell-soul from each particle of the bodily form?

And as all material substance, living or dead, is interpenetrated by the etherial (? fourth dimensional) substance, and all the phenomena of life (cell-growth) are directed by an interior intelligence, would not that intelligence, interior to the cell-soul, be a fifth dimension?

By parity of reasoning, as Energy is interior to Matter, may not Intelligence (shown by the very existence of physical laws) be interior to Energy, Creative Power to Intelligence, and Divine Love interior to that?

And is not this the easiest way of representing to ourselves the imagery of the Seven Spirits of God? It is of course agreed that such a view is not absolute, but merely relative to our present organisation.

"THE SORCERER," by Gregory Saben (John Richmond, Conduit-street, W., 6s. net), relates how a villain, of charming manners and address, compasses his wife's death by compelling her repeatedly to leave her body and take long and very unpleasant journeys "in the astral," and how he afterwards endeavours, by hypnotic influence, to ensnare a young girl, in which attempt he is defeated by the opposing influence, sometimes unconsciously exerted, of the clergyman hero. The heroine is attractively portrayed, and we get an impression of well-meaning sincerity in connection with the telling of the story, but the story itself is just such a crude and unreal piece of work and betrays just such ignorance of the subject with which it deals as one would expect when the events are ushered in by the solemn statement that "it was a summer's night starlit by the Only God's will," and when the author begins his (or her) second chapter with the sage reflection that "it has been decreed by a greater than Caesar that no monarch, scientist, or other man, however high and mighty, may buy, sell, or interfere with the solar system in any degree whatever." The anticipations aroused by these lofty flights of fine writing are fully realised.

## ANSWERS TO QUESTIONS:

(Continued from page 279.)

## THE PROBLEM OF PROPHECY.

The next question dealt with the subject of prevision, and the possibility or otherwise of future events being fixed and determined. The control replied that the conditions of life were more subtle on the spiritual side than on this, so far as earthly consciousness was concerned. "Man is a spiritual being, living, to a certain extent, in both worlds at once." Sometimes activity on the spiritual side preceded activity on the physical side, and the events that took place on earth had been led up to by certain preparations on the inner side of life. In such cases events could be predicted with accuracy by those actually aware of the processes at work, or those of clear understanding and with a measure of intuition who chanced to come into interior touch with the activities concerned. Sometimes a prediction came in the form of a warning against certain actions. Every act had its consequences, and the results of a certain line of conduct could be accurately forecasted even by those with no gift of prophecy. But those cases in which supernatural prescience was concerned—as in the case of prophetic messages—were the result of discernment in the realm of spiritual activity. It was true that many prophecies were given which were not realised on this side, but many others were fulfilled in a way that gave clear evidence of the reality of the prophetic faculty.

## PERSONATION IN AUTOMATIC WRITING.

Dealing with an inquiry concerning the prevention of personation, the control said that a great safeguard was to be found in an earnest desire for the truth, and for the clear expression of personal identity on the part of the communicating spirit. Most people who were making their first attempts at what was termed automatic writing recognised that they were in touch with various individuals from the spirit side, and that one of these assumed guidance and became, so to speak, "the master of the ceremonies." And certainly, if rapport could be clearly established there would be definite results and distinct evidence of identity—but sometimes what was called automatic writing was not automatic writing at all. It was then that mischief crept in. Some people were so sensitive to the thoughts of others that these thoughts came into their minds and were translated by them into the action of the hand in writing, and in some cases, too, these thoughts from external sources became associated with messages actually from the spirit side. The results were consequently confused and unsatisfactory. The mind of the automatic writer, too, was sometimes a factor in the messages. Some persons were so anxious to prove themselves the favoured mediums of some exalted spirit that they became the ready prey of vagrant thoughts and influences, and the results were often lamentable. Such persons made lofty claims but presented nothing to support their pretensions, and their vaulting ambition over-leaped itself.

A valuable hint to automatic writers was contained in the control's advice that such persons while engaged in automatic writing should read or divert their thoughts in other directions from the work in hand. This would go far to secure them from the admixture in their writings of their own personal ideas, while leaving their hands free for the transmission of the "automatic" message. Many of the best results had been attained in this way. Incidentally, too, it afforded evidence of the automatic nature of the writing. This, coupled with a desire for truth and the disposition carefully to test the evidences afforded by the writing given and to reject or to lay aside for further consideration all that did not at once commend itself to their intelligence, would ensure the best results.

## TESTING SPIRIT MANIFESTATIONS.

A notable piece of advice was that which was given to an inquirer whose question related to a nocturnal vision of a powerful light "shining on what seemed like a piece of white brocade." The control was inclined to adopt the view that it was an attempt by a spirit to make an appearance, but he counselled the inquirer to see if a further manifestation could not be elicited. The inquirer should address the supposed visitant and ask that the appearance should be repeated. This request should be made by word of mouth because the spoken word was generally more forceful than the thought in such cases—for a thought when spoken aloud became more positive, clear and definite and it carried more weight than the unspoken desire. If the spirit could thus be induced to repeat the effort the evidence would, of course, be strengthened and further developments might be gained.

## INSANITY.

Dealing with another question, as to whether the condition of insanity persisted after death, the control said that it depended on the nature of the infirmity. If the condition was due to some physical peculiarity which interfered with the normal action of the brain, the separation from physical limitations at death would necessarily mean that the mentality would thereafter have unfettered action; but where what was termed insanity was due to conscious sinful action on the part of the person concerned, then the condition might persist for some time after the "passing on" of the

spirit. The insane person would have to be awakened to a consciousness of his wrong-doing and its effects on his moral and spiritual welfare, and to learn how to work out his own salvation in the light of his new life and experiences. The insanity resulting from physical causes, on the other hand, was almost immediately outgrown with the removal of the imperfect physical environment.

## SPIRIT KNOWLEDGE OF EARTHLY CONDITIONS.

To a question as to whether our spirit friends can see us in the flesh and observe our circumstances, the control replied that much depended on their ability to approach us. By this he did not mean to imply their actual return to earth but their ability to enter into sympathetic association with us. Some spirits could only discern the earth-conditions of their friends through association with them on the mental plane. Thus if a spirit could gain close approach to a friend in the flesh in this sense he could, to a considerable extent, enter into a knowledge and appreciation of the physical circumstances of that friend and follow his earthly career, and might even be able also by such means to observe the life of others in earthly conditions. But this question of approach was a difficult one and largely accounted for the limitations of spirit intercourse with those on earth. Some spirits could only get into partial sympathy with their earthly friends, and their advice and influence were thus often modified by the thought and bias of those with whom they sought to communicate, while others were able to establish direct relations with earth conditions in a more independent fashion and, if they were wise, their advice was more valuable, because less likely to be affected by the minds of earth dwellers. Generally speaking, however, cases of entirely close and intimate association of spirits with their friends on earth were rare. Those ignorant of the subtle and delicate conditions of spirit influence and control seemed to think that almost any spirit ought to be able to control a medium. It was usually found, however, that the control and guidance of a medium were limited to two or three spirits who only by long training and familiarity with the instrument they employed were able to use it effectively.

The control concluded this final answer by an eloquent plea for self-reliance on the part of mediums and Spiritualists generally, charging them: not to rely on the spirit world to do their work, but only to help them to do it better. Thus the world at large might be improved and the power of God manifested more and more through His ministering spirits. Then, keeping bright and burnished the links in the grand chain of life entrusted to our care, when death came we could each say, "I did my best while on earth, knowing that no more could be asked of me, and trusting in God that He would do the rest."

## RENUNCIATION.

"In Light and Darkness—Hope" is the title of a small volume of verse by Miss Irene Toye Warner, F.R.A.S. Hope for the future and a faith amounting to assurance in the Divine governance of events are the keynotes of these simple poems, and the little work is therefore especially suitable as a giftbook for the bereaved. But to our mind the strongest piece of writing in it is that which takes the form of a reply to an Indian sage who teaches that to attain perfection man must renounce as vanity all the innocent joys attached to his present stage of existence. We cannot forbear quoting some of the lines:—

"Renounce!" Ah yes, the wrongs and sins of life;  
All petty meanness, all unrighteous strife,  
All envy, hatred, malice, and the rest  
That clog the soul on its eternal quest—  
All these are vanity and death indeed,  
Renouncing them the soul shall thus be freed.  
But see that thou despise not the sweet Earth,  
She who has cradled thee and given thee birth;  
She who has strewn thy pathway thick with flowers,  
And sent thee sunny days and cooling showers;  
She on whom Time can no dark shadow cast,  
Who shall rise young and beautiful at last!  
Neither "renounce" the instincts God has given  
Which, used aright, can make this life as heaven;  
Can flood the heart with rapture, lips with praise,  
And bring thee starlit nights and glorious days!  
Would the Great Actor put Love in thy heart  
If but "renunciation" were thy part?  
Knows He not better than thy human creed  
The means by which thy soul from sin is freed?  
If He would give thee love of wife and child,  
Durst thou fling back His gift as if defiled?  
What use an endless life, unfading youth,  
And constant struggle in the quest of Truth,  
If pure Love's happiness away is cast?  
Can all thy knowledge recompense at last?  
Canst thou be perfect—perfect, body, soul—  
If thou but count that knowledge is the whole . . . ?  
Nay! But I know the whole is more than this  
And my soul pants for a more perfect bliss!  
Love is the whole, the perfect end and aim,  
And God Himself can have no greater name!

The book can be had for 1s., or, gilt edged, 1s. 6d., from the author, "Ardagh," Horfield Common West, Bristol.

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### PERSONAL AND IMPERSONAL.

Mr. Bligh Bond's recent lecture on "The Gate of Remembrance" naturally led to a great deal of controversy, although but little of it appeared in the pages of *LIGHT*. For it seemed to us, rightly or wrongly, that as regarded his theory of the origin of the communications, there was something to be said on each side of the question—that the opposing ideas were not mutually exclusive, and that we were witnessing in each party to the dispute, the tendency to rely on one of "a pair of opposites."

We have just received a letter from a gallant officer serving abroad, who offers some comments on the subject. He writes:—

I have read Mr. Bligh Bond's lecture as reported in *LIGHT*, but I absolutely fail to understand what he means by a cosmic reservoir of memories detached from any personal intelligence, but accessible to the mysterious powers of the "subliminal mind." I cannot picture to myself a detached "memory," nor visualise the process by which the "subliminal mind" can select those elements only which are pertinent to a particular subject. If the theory were not held by persons of such learning and intelligence I should be inclined to call it grotesque.

That gives in a few graphic words the position of those who may be called the "realists," and who form the great bulk of psychical students. They are the practical men who, surveying simple facts, draw common-sense inferences from them. Very naturally, they are inclined to resent the efforts of those who would swamp the Particular by calling in the Universal, and who say there can be no separate units because everything is a Unity. It is a very old dispute, and has gone on through the ages, taking forms corresponding with the thought of each particular age in which it has emerged. To the Greek philosopher the spirit who controlled, inspired, or communicated was not a discarnate human being, but a God. The invisible world to the Greek was a Theocracy. In modern days we see a crude vestige of the idea in the minds of devout but uncultured people. All those benevolent interpositions which we ascribe to discarnate human agency, they put down to the direct action of Deity. A man is saved from death or disaster by a mysterious voice, a vision, a warning dream, or some similar premonition. He is adjured to be grateful for the evidence of Divine care: it was God, he is told, who saved him. A glance at some of the testimonials to patent medicines shows us the same idea in a painfully grotesque form, and we learn how Jobson's Cure-All was the agent, under Divine Providence, which effected the complete recovery of X Y Z from a distressing malady. We may smile at these things, and yet we know they cannot be wholly untrue. They are simply truth out of perspective. If we hold by Divine guidance of the Universe, then even the smallest things cannot be wholly detached from the idea of such guidance.

It is much the same with the question of the particular power at work in spirit communications. The whole Universe is, in a sense, concerned in such communications. The whole Universe speaks and acts in every individual soul. But that fact does not wipe the individual soul altogether out of account, except for those who, it may be, have been so long contemplating the Immensities that they have lost the sense of proportion, or who find something undignified and incongruous in the association of simple human interests and affections with the affairs of the Unseen World. We understood and sympathised with Mr. Bligh Bond's plea, in the discussion that followed the lecture, that he desired to protest against the egotistic tendencies of Spiritualistic practices. But "there is always a something," as the old lady observed. Abuses exist in every institution. Chapel-goers are occasionally driven to atheism by the con-

templation of the tendencies to bigotry and narrow-mindedness which are supposed to come of devout piety. The rationalist has been known to make his protest against the cold and sterile negations of rationalism by adopting a religion—for him a desperate expedient.

These tendencies remind us of the attitude of a class of persons for whom many years ago someone coined the name "Blue Domers." These people wanted to get away from stuffy conventicles and narrow modes of piety. They wanted to worship under the "blue dome of heaven." Well, that is an excellent thing—in fine weather! But there are certain seasons of the year when it is better to be in the shelter of a roof and four walls, however sordid and in-commodious.

When we are weary of the trivialities and futilities that beset the human and personal side of things, it is, of course, a delightful change to take refuge in Universal aspects. But not all the time. Man is at once a personal being and a Universal one. He cannot live completely on one side or the other of his nature.

That seems to be a solution of this question of Universal Intelligence *versus* Individual Intelligence. The two ideas may seem to be contradictory. They are not. They represent the truth that is made complete by a union of opposites. The Universalist in psychical inquiry has his truth, but it is usually out of focus. The Individualist or Realist is nearer to the centre, and, indeed, is only wrong in denying the validity of the Universal view when it is urged in its proper place. There is doubtless a Universal Memory or storehouse of memories. The human mind is one of its cells, but it is still a human mind. In studying the question, we have only to take both aspects into account and give them their due value, and the problem is a problem no longer. Of course, there remains the question as to the precise way in which individuality and personality express themselves in super-terrestrial grades. That is a question on which none of us can pronounce definitely. Indeed, it seems highly probable that it is a question never to be solved by purely intellectual modes of reasoning. It is one of the revelations for which we must wait until we have shuffled off this mortal coil. And even then it is highly unlikely that we shall realise it immediately. Nature does not move by sudden leaps. There is an infinite number of steps between the Relative and the Absolute.

### A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 8TH, 1888.)

Mr. Gerald Massey has re-written his work on "Shakespeare and the Sonnets," with much new matter. It will be published at once by Kegan Paul, Trench & Co.

If we are not to believe the evidence of our senses, what becomes of Dr. Carpenter's elaborate "revelations" of the microscope? There you see green vegetables running about like wild animals, poking their noses into everything (*Volvox* and *Vorticella*). Then you see a veritable animal (animalcule) turning itself *outside-in* (*Hydra* and *Amoeba*) and many other things impossible to believe because you know they are contrary to the laws of Nature. Whoever saw a tree walking, or a horse turning itself outside-in like a stocking? Therefore, the microscope is a dangerous delusion, absurd on the face of it because common-sense is the only standard of reason. It is an optical delusion caused by imagination partly and greatly mixed up with fraud and hallucination on the part of those who by excess of science have gone beyond the bounds of plain reason. They think they see what they do not see; and we all know how such delusions have spread in all ages. If these wonders are true why can't they show them *without* the microscope? . . . They say they want certain "conditions" of glasses and lenses, and also a very peculiar "condition" of light. It must be upon the object itself and nowhere else, and also it must be modified to a nicety, or else it won't show the wonders they so vainly imagine. Of course what won't stand the full blaze of day must be a humbug. The fools say this wonderful "new world" opened up by the microscope is open to everyone that likes to investigate it. But who would encourage such nonsense? . . . They go so far as to say that they can see an animal with a good beating heart, moving about by its wheels (*Rotifer*). The Bible speaks of *treading* the earth but says nothing of *wheels* in animated nature—therefore the whole thing is not only a pernicious delusion but is contrary to revelation.

From a letter quoted in

"Notes by the Way" by "M.A. (Oxon)."



## SELF-CONSCIOUSNESS AND INTROSPECTION.

BY QUÆSTOR VITÆ.

(Continued from page 277.)

As to the inequalities of faculties, mental and physical, of heredity, temperament and of social position, into which finite-selves are determined by the Infinite Self and born on this earth, reconciliation of the apparent injustice thus entailed is to be found in the ancient theory, recently revived by Kidd, that man is a microcosm and an epitome of the macrocosm.

If it be admitted that man is a finite expression of the Infinite Self, manifesting itself and "becoming," then man is a representation in a subordinate mode and in an external plane of being, of the Infinite Self. If so then man must be a key by which to interpret the law of the Universal Self, or universal law.

Man is a composite unity, made up of millions of atoms, which all find their being in contributing to the general good and common aim of the corporate unity: man, in which they "live and move and have their being." They are born within that unity, perform an indefinite variety of functions, die and are replaced by others which come into being in him, under the action of the process of the Infinite Self immanent within him. They perform their functions automatically, without knowing that they are working for the common corporate good. They know nothing of the higher purpose towards which they contribute by living their own lives in him and which purpose is a closed book to them. But if we could imagine a man in whose organism every atom was a self-conscious unit, then they would all realise the higher purpose they were fulfilling in living their own lives within the unity of that organism, or corporate unity. Furthermore, they would all share consciously in the experience of that corporate unity by knowledge of the achievements realised in the "becoming" and accomplishing of that corporate unity. An atom which had had to live its life in the relatively undignified and limited functions of the foot or the liver, &c., and whose life had been far less interesting than that of the atoms making up the eyes or the thinking portion of the brain, would then find its compensation when it came to share in the experience of the whole unity or entity and realise thus the end that had been accomplished, to which end it had unknowingly contributed its quota. According to this theory, the functions of the organs of the body find their parallel in the social functions of different classes of workers in the body-politic, or economic, i.e., the nation or State taken as a unity.

The interpretation of the law of the Universal, as illustrated to us in the microcosm as above referred to, leads one to presume that in the course of our circuit of becoming we shall after transmutations accompanying death and perhaps subsequent changes, with transference into other higher and more ethereal modes of being, enter into and form unit-parts of a higher self, in whose corporate being we shall, while retaining our individual self-consciousness, share in the consciousness and experience of that higher-unity, which will still be a unit of the Universal, but very different from us, or from anything we can conceive of as a parallel to the body-politic here. The finite selves whose functions here have been of a lowly order will then nevertheless share in the consciousness and experience of that higher unity and find their compensation and reconciliation for the apparent inequalities endured in this plane of being.

They may then also realise the purpose they were determined here to accomplish in the composite unity, in which we are units, which purpose at present is incomprehensible to us. Their cycle of becoming from their mediate source of origin as entities, to their return to that source, may then become known to them.

The cells constituting the external plane of our body and its physical organs do not think. They only feel, or rather they transmit sensations to the brain where these are recorded as feelings. Our thinking is done through the association-neurones in the highest centre of our microcosmic body, in the brain. These exchange their contents of experience freely in reflection. It is legitimate to infer by analogy therefore that in the highest centre of our macrocosmic system, the mode of being may carry associative consciousness, as compared with that on this external plane where experience is restricted to the mode known in personal being.

It will be seen from the above that man in his present macrocosmic stage of becoming occupies a position parallel to that of his own physical cells, in relation to his microcosmic being. But when by transmutation he rises inwards in the cycle of his macrocosmic becoming, he comes to occupy a position parallel to that of the thinking neurones of his brain, in relation to his own microcosmic being. We know that the degree or mode of consciousness pertaining to these two states in our own organism is very different indeed. It follows concomitantly that the mode of consciousness pertaining to the central macrocosmic state of being must be vastly superior to our present degree or mode of consciousness.

The highest centre of our particular cosmic universe is evidently the solar. Judging by analogy this must have a spiritual mode and plane of being, as well as a physical one,

but not necessarily within the physical, as in man—no more so than the spiritual plane (called astral) pertaining to the earth state can be within it, but rather surrounding it. Man's brain is central in function though not in locality, in his organism. The solar sphere is central both in locality and function in the macrocosm, receiving from its antecedent source and giving out to us. This solar sphere must be united with its antecedent source by a vital process, which may be compared to an umbilical cord, similarly as we are to it.

It must not be forgotten that all finite selves are units of the Infinite Self, and in determining these units into apparently unfavourable conditions here, it is really the Infinite Self who is determining itself into these functions. We as units share in the consciousness of the experiences so entailed, but the Reality of our being is that of the Infinite Self immanent within us. Consequently the Infinite Self suffers all our disabilities and disappointments and imperfections and failures and sorrows, due to the impediments and imperfections entailed upon us by the stage of cosmic evolution to which matter, in which we have to incarnate, has evolved. The consecutive incarnations of generations after generations through the æons of time, and the contact of spirit with matter thus entailed, gradually permeate matter and raise it in its stage or condition, thus making more perfect expressions gradually possible, which process we call evolution, while ignoring involution which is its determining cause, communicated through the antecedent vital-process referred to above, connecting us with our transcendent source, whence we were particularised as unit-selves or atoms of the Universal Self and determined into the process of becoming, and to which source we return ultimately, transmuted into a higher mode of being, with extended perception and associative consciousness.

Man has through the ages made many gods for himself, whom to worship and to whom to appeal for comfort and consolation. He has always placed these external to himself. He will, however, come to learn that God is not so far away in space as he had imagined, but is actually within himself and speaks in the "still small voice" of conscience, when we turn inwards and listen and when we strive to live in unison with His laws.

### A BOON FOR THE BLIND.

THE EAR AS SUBSTITUTE FOR THE EYE.

We take the following from the "Daily Chronicle" of 28th ulto. It will possess an added interest for those readers who know that Dr. Fournier d'Albe is the author of "New Light on Immortality" and "Two New Worlds," and has more than once lectured before the members of the L.S.A.:—

An instrument, called the Optophone, has been invented by Dr. E. E. Fournier d'Albe to enable blind people to read ordinary print by the transmission of the letter values into sound. It owes its existence, indirectly, to the fact that one day about forty-five years ago, an unsatisfactory feature was noticed in the working of the Transatlantic cable station at Valentia, off the coast of Ireland.

The trouble was found to lie in the silenium used at the station, and this led to the discovery that silenium responds in a certain way when exposed to light. Working from this fact Dr. Fournier d'Albe has produced his Optophone.

The method employed is to throw intermittent light of five different "frequencies" on the type of an ordinary book or newspaper. The book lies face downwards over the instrument. The reflected light is received on a silenium tablet, which transmits to a telephone a set of sounds corresponding to the varying shapes of the letters.

### BLIND GIRL'S TEST.

A "Daily Chronicle" representative witnessed an interesting experiment at the British Scientific Products Exhibition, at King's College yesterday. A blind girl, Miss Mary Jameson, who has acquired this new alphabet of sound, submitted to a test, and read a portion of Dante's "Inferno."

In conversation Miss Jameson mentioned that it had taken her ninety hours to familiarise herself with the series of tiny sounds, almost like the dots and dashes of the Morse system, into which the alphabet of ordinary people has been translated. During the test the rate of reading was about one word a minute. But Miss Jameson said she was able to read the sounds more quickly when her attention was not diverted by the presence of a number of listening people, and the rate is increased with each attempt.

### OF NATIONAL IMPORTANCE.

THE EXEMPTION OF A HEALER.

From the "Evening Standard" of the 27th ult. we take the following:—

John Roberts, of Egremont, who described himself as a healer of chronic diseases, was granted final exemption till October 31st by the Wallasey Tribunal yesterday. Roberts is forty-four and Grade I. He claimed to be doing national work, as he had been preparing men who would not otherwise have been in the Army, or even able to walk about. Roberts claims the power of healing second to none in the country.

## THE EVIDENCE FOR SPIRIT-COMMUNICATION.

It is doubtless the case that many persons find themselves unable to accept the spiritistic theory because they regard it as not being conclusively proved and demonstrated. Such a mental attitude, however, appears to betray an ignorance of the conditions which govern the attainment of human knowledge, and the principles which should guide mankind in the quest of truth. Few of the most momentous of human beliefs admit of such indisputable proof, which appertains only to mathematics and the exact sciences. It may be mentioned, incidentally, that the achievements of human reason have only been rendered possible by a preceding faith in the power of such reason, since a purely agnostic attitude with regard thereto would have resulted only in mental apathy and inertia.

The believer in Christian orthodoxy formulates conclusions based on what he regards as certain facts of history and tradition. He would, however, be the first to admit that his beliefs cannot be conclusively proved in the manner that Euclid proves one of his Theorems; otherwise scepticism and agnosticism could not exist. The great preacher, F. W. Robertson, of Brighton, once said: "I cannot prove the being of a God; if, by proof, I mean that addressed to the Understanding. If I said I could, I should be guilty of the vilest Rationalism. . . . I will undertake to convict a man of idiocy if he cannot see the proof that the three angles of a triangle are equal to two right angles. I will undertake to prove him fit for a lunatic asylum if he refuses to receive the evidence that the earth goes round the sun. But if I place before a man an argument resting on miracles or on prophecy, or the proof from design, or any of the proofs addressed to the understanding, he may be neither an idiot nor insane, and yet unable to feel its force."

In like manner, if we exclude mathematics and the exact sciences, many of what are regarded as the high truths of Science do not admit of such conclusive proof. The "doctrine of evolution," which is now accepted by most men of science, has never been conclusively demonstrated, but is of the nature of a cogent theory, based upon certain facts of observation and research. The distinguished psychologist and metaphysician, Dr. Ladd, has pointed out that while the doctrine of evolution is accepted by most scientific men, there are no less than two hundred different theories of its *modus operandi*. This shows, incidentally, that it may be quite rational to believe in the existence of a cosmic process, without being able to explain its mode of action. If this were not so, we should have to deny the existence of gravitation, since no man of science has yet discovered *why* it happens.

Similarly, many of the most important beliefs of everyday life do not admit of conclusive proof. However ardent his own belief therein might be, a man could not conclusively demonstrate either the honour of his wife or the integrity of his friend to anyone who might choose to deny one or the other.

Based as it is on such a mass of evidence of the highest quality, the belief in spirit-communication cannot, therefore, be properly made the subject of reproach because it may not be capable of conclusive scientific proof and demonstration. Whether true or otherwise, it can at least be shown to occupy a position as intellectually defensible as many of the beliefs of theological and scientific orthodoxy, involving neither credulity on the one hand, nor defective logic on the other.

E. W. DUXBURY.

## "LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge with thanks the following:—

	£	s.	d.
Mrs. Hugh Fitton	...	...	1 0 0
Sir Egerton Coghill, Bt.	...	...	0 19 0
C. C.	...	...	0 9 0

**CAMOUFLAGE OF CHARACTER.**—To consider a woman religious because she carries a prayer-book is as erroneous as to imagine a man wealthy because he flourishes a cheque book—both accounts are probably overdrawn.—RICHARD REES.

**THE WEARING OF AN EMBLEM.**—K. K., writing again on the subject of an emblem, contends that whatever is chosen should be of general application and not limited to readers of *LIGHT*. Our suggestion in the latter direction was due to a desire to give the idea definiteness. Our experience is that the only way in which a particular method can be made of universal application is to make it compulsory—which is clearly out of the question in this case, where any particular design chosen is sure to be distasteful to some persons and uniformity cannot be gained, and again there are many sectional differences. Nevertheless the adoption of some particular device by a small group might spread as a "fashion." If all Spiritualists belonged to one great society like, for instance, the Freemasons, their emblem might become a standard one. At present we see no such prospect. K. K. suggests that the old emblem to which we referred might be revived. We will make inquiries as to what it was and return to the subject later.

## GOD AND MAN.

A SOLDIER'S VIEWS.

[Having within the last few months received two letters, dealing with the question of Divine omnipotence, from men on active service (in two different parts of the world); I think that it may be of interest to both my correspondents and to other men who are thinking along the same lines if (with the writer's permission) I publish parts of one of these epistles. The war raises the question of the meaning and purpose of "evil" in an acute form. In superficial minds it takes shape in the crude question: "Why does not God stop the war?" But deeper minds are learning to face the problem more profoundly, and to find in its depths light and inspiration and the stimulation of purpose. These are not idle philosophic speculations which are exercising our fighting men in intervals between active duties—and even during the performance of these duties—they are vital questions, practical questions to which their present experiences are teaching them to find answers.—H. A. DALLAS.]

I wonder how far it is of any use to speculate concerning these great questions of God, Existence, Spirit, Origin, and Future. I rather forget what I actually said in my last letter, but I think I suggested a descent from an all-pervading Divine Spirit, which is God—a Spirit which is immanent and omnipresent, yet intelligent and personal and conscious, and possessing of necessity all the qualities of the creatures of its creation and far more—a descent through successive condensations, of which energy, ether, electricity and matter represent four milestones as it were (or four beacons between which there are countless milestones is perhaps a better way of putting it), each stage of which retains its connection and communion and intimate relation with the originating Spirit. One quality which I hesitate to attribute to God is complete omniscience. Omniscience may be complete in one sense, that of reaching far beyond the points on which it may not exist. This seems a paradox, but I will explain.

Take the Divine purpose for humanity as existing in this world. Grant that this purpose is the ultimate perfection of the individual. . . . Now omniscience may be complete in relation to the knowledge that this purpose, being *willed*, will be ultimately attained; but the question of *when*, in any one individual, it will be attained, may not lie within Divine knowledge. Personally I think it cannot, for these reasons.

Let us limit the perfection determined for man (for ease of consideration) to moral perfection. This must mean a perfect moral character: absolutely unselfish, absolutely pure, absolutely loving, absolutely self-controlled, absolutely wise and able to resist every temptation to evil that any condition under which we could exist might be able to produce. Now the doctrine that God must know at what time an individual could reach this stage would involve His determination by will of that time. This, to my mind, involves of necessity Divine interference with Divinely ordained free-will. In a word it is predestination. To take a simple illustration. I am tempted to shirk some irksome duty. I balance to and fro between inclination and conscience. That is one of the small crises in my spiritual career. The Divine purpose is that I, in the end, become perfect in this respect—that is to say, never hesitate to perform an irksome duty. If on this occasion I yield and fail to perform it, I have by so much postponed the fulfilment of the Divine purpose; in the reverse case I have by so much accelerated the same. But if it is pre-ordained that I should do either the one or the other there can be no act of free-will and if I do not act rightly I cannot be blamed.

Really this point may be of much less importance than we are apt to suppose. Time being infinite, time becomes of no moment, in a certain sense—of no moment to God, I mean. The importance we attach to time may confuse the issue in philosophical speculation, but is a necessary limitation to our human mind, for if we once knew that time was of no moment we might always choose the immediately pleasant path, thinking that we would "reform some day." We do that more than enough as it is!

More strong is the argument against what we call omnipotence. With God all things are *not* possible; in other words entire omnipotence is impossible. When God chose to formulate in the human mind certain mathematical rules He could not make self-destructive or contradictory rules, that is the real reason why  $2 \times 2$  cannot both be 4 and 15. In fact the limitation of omnipotence in God is really that the only thing impossible to God is to contradict Himself or deliberately work against His own purposes. If the Divine purpose be the successful victory by man over temptation He could not attain it by any other means than by a world in which sin was possible. If a father wanted his boy to resist the temptation to steal things good to eat he could only do so by allowing him free access to them.

What we call evil is the yielding to temptations which God has deliberately surrounded us with in order that we may learn, however gradually, to resist them. If the object of our existence is the gradual attainment of perfection of character, by struggle against temptation to defilement of character, then the temptation must be available or the object could not be attained.

NEXT week we hope to publish an interesting and important article from the pen of Sir Oliver Lodge.

## THE CAUSE IN CANADA.

ADDRESS BY DR. JOHN S. KING.

Mr. James Poole, of Toronto, Canada, sends us a very full report of a striking address given on July 28th last by the veteran Dr. John S. King (President of the Canadian S.P.R.), whom he describes as "Canada's pioneer psychical researcher," on the occasion of the opening and dedication of the first Spiritualist church in Toronto, known (after the illustrious Emma Hardinge Britten) as the "Britten Memorial Church." We give a few condensed quotations:—

"We are at the dawn of an awakened mind regarding life and death, liberty and true democracy, and, let us hope, at the entrance upon a new era for mankind, when peace on earth and goodwill among men will surely prevail. . . . Spiritualism is rapidly attracting the attention of the thinkers of the world. Its phenomena have established conviction. Many of the greatest scientists living have tested them, and an army of psychical researchers is proving and declaring that communication between earth and spirit-realms does exist, that spirits do return to earth and commune with their loved ones; while angel guides, aiders and teachers directly from the spirit spheres, find ways of informing the people of earth of the truth regarding the future of mankind.

"When orthodox clergymen who have never investigated spirit return and communion nor discerned the signs of the times speak from their pulpits and caution their people to shun Spiritualism and its teaching and to avoid communicating with Spiritualists, they gravely advise the members of their flock that it is the work of the devil and his attendant evil spirits. I have spent twenty-five years as a psychical researcher, and have during that time—which followed my investigation for five years of hypnotism and the operation of both the objective and the subjective portions of the mind—conducted numerous investigations of spiritual phenomena under extreme and continued test conditions, but in all the years of my varied experiences with scores of spirits I never once either received or heard one single suggestion or insinuation which could be construed as of evil tendency, while I have secured the strongest possible evidence of human personality of my loved ones and friends sufficient to withstand any or all criticism. The time for the publication of much of my evidence draws nigh."

Dr. King went on to allude to some of the material which he purposed including in his forthcoming work, "The Dawn of the Awakened Mind," on which he has long been busy and which will be devoted to Spiritualism in its various phases and phenomena. After referring to the principles held in common by all Spiritualists—their belief in an Infinite Intelligence finding expression in all the phenomena of Nature, physical and spiritual, and their affirmation of the moral responsibility of the individual—he added:—

"I may say to you, friends, who are adherents of Spiritualism, as well as to you who are its avowed opponents, that Spiritualism is a manifestation of a scientifically established truth, with many interesting phases and phenomena, but without a fixed creed, ritual, or dogma, and uninfluenced by myths. It embraces science, philosophy and phenomena, together producing a religion which in the new era will transfigure existing creeds into one grand and satisfying union of earth's peoples, when true democracy will exist and the brotherhood of man will be cemented by love, and the strongest motive prevailing will be for a perfection in the operation of the Golden Rule. Spiritualism will then become the herald of a New Heaven and a new Faith."

## THE GOLDEN ROD.

Along the roadside, like the flowers of gold  
The tawny Incas for their garden wrought,  
Heavy with sunshine droops the golden-rod.—WHITTIER.

The dying of the summer brings thoughts of sadness to some, and to them the golden rod comes like a prophet of sorrow. How like man! In the midst of glowing fields, under the bright sun of midsummer, he reaches forth to picture to himself the decline of the season, which is yet afar off, and permits it to mar his pleasure in the present hour. Just as if there were in any season anything but the hope of better things!

As in every experience of life, there is only the pledge of the higher end and greater attainment to which it leads. How ungraciously most of us, as children, face the daily tasks of school life. The grind of arithmetic, the drudgery of spelling and penmanship, are deemed hardships, and become hated work. Yet how utterly lost we would be without them in the larger life of the world, how we should condemn our parents did they fail to hold us to these unwelcome tasks, when we once had reached the estate of manhood and womanhood! Indeed, every civilising influence has been met in the same way by mankind.

Is it a wonder, then, that the yet greater experiences of the larger school life, the discipline and the training for the life of spirit, the growing pains which ripen us into the manhood of the Christ should evoke protests and find us unwilling scholars, while yet the larger meaning of it all remains unrevealed to the unenlightened human sense? How trust and obedience must go hand in hand, while we learn to know that it is the Father who directs and the Father who holds us to these tasks, until we learn to know, and knowing, to yearn

for the lessons that shall send us up from grade to grade, in the Science of Spirit! It is thus we have to learn that as seasons come and go and each in turn leads to better things, so as experiences come and go, they must inevitably lead to that growth which shall explain the whys and wherefores of every burden we have borne, of every apparent untoward experience, of every road we have travelled, however aimless the march seemed before.

And when we reach that estate of understanding, we shall find that if we had had the marking out of the paths and the mapping out of our pilgrimage, we should have been ardent petitioners at the Throne of Wisdom and Goodness for just the experiences we have undergone, and there would never have been an instant's unhappiness in the passing through the deep waters.

—"The Church Invisible."

## L.S.A. LIBRARY: BOOKS WANTED.

The following books are amongst important works which have disappeared from our bookshelves—mainly, we imagine, as a result of borrowers failing to return them. May we ask for the return of these or that those who possess copies will offer them to us either as donations or, if need be, at a price, in order that we may complete the Library? A further list will appear next week:—

"Affinities" (2 vols.), Mrs Campbell Praed; "Apparitions and Thought-Transference," Frank Podmore, M.A.; "Astrology and Occult Sciences," E. Sibley, M.D.; "Beginnings of Seership," Vincent Turvey; "Bhagavad Gita," translated by Annie Besant; "Car of Phœbus," R. J. Lees; "Conquest of Death," Helen Wilmans; "Column of Dust," Evelyn Underhill; "Descent of Man," vol. 2., Charles Darwin; Epistles of Swami Vivekananda; "Everybody's Astrology (No. 1, Astrological Manual), Alan Leo; "Faust" (Goethe) translated by Sir Theodore Martin; "Golden Thoughts from the Spiritual Guide of Miguel Molinos the Quietist," with preface by J. H. Shorthouse; "Gospel of the Holy Twelve," A Disciple of the Master; "Herbal Simples," W. T. Fernie, M.D.; "Human Immortality: Two Supposed Objections," Prof. Wm. James; "Human Personality" (Abridged Edition), F. W. H. Myers; "Hypnotism," A. Moll; "Incidents in My Life" (1st Series), D. D. Home; "Initiation and its Results," Rudolf Steiner; "Kernel and the Husk," author of "Philocristus"; "Koot Hoomi Unveiled," Arthur Lillie; "Life and Work of Cora L. V. Richmond," Harrison D. Barrett; "Light on the Path," Mabel Collins; "My Life," Alfred Russel Wallace; "Mesmerism, Spiritualism, Witchcraft and Miracle," Allen Palmer; "Man Limitless," Floyd B. Wilson; "Magnetic and Botanic Family Physician," David Younger; "Matter, Ether and Motion," A. E. Dolbear; "Monk of Ilanthyony," Baroness De Bertouche; "No Breakfast Plan," E. H. Dewey, M.D.; "Numbers, their Magic and Mystery," Dr. Isidore Kozminsky; "On the Threshold of a New World of Thought," W. F. Barrett, F.R.S.; "Philosophy of Spiritual Inter-course," A. Jackson Davis; "Practical Instructions in Animal Magnetism," translated from the French by J. P. F. Deleuze; "Principles of Psychology," vol. I., Prof. Wm. James; "Report on Mrs. Piper," Richard Hodgson; "Review of Beecher's Report Concerning Spiritual Manifestations," S. B. Brittan; "Revelation, Mythology, Correspondences," J. J. Garth Wilkinson; "Soul of Things," W. and E. M. F. Denton; S. P. R. Journal, Vol. IV.; "Science and a Future Life," James H. Hyslop; "Seeing the Invisible," and "Self Reliance," James Coates; "Spiritual Science," Sir Wm. Earnshaw Cooper; "Theosophist," Vols. 11 and 12; "Universal Spiritualism," W. J. Colville; "World Mystery," Four Essays, G. R. S. Mead.

We should be grateful to any friend who could present us with copies of "The Present Age and Inner Life" and other works of Andrew Jackson Davis.

## SPIRITUALISTS AND LEGAL AND SOCIAL REFORM.

Mr. F. J. Symes (24, Manor Lane, Lee, S.E.) submits the following ideas for our readers' consideration:—

"Most people will admit that our position under the law at the present time is not an enviable one, and by no means just. It therefore behoves Spiritualists, no matter to what political party they belong, to write to their particular candidates to Parliament and ascertain which of them is prepared to raise the question of the repeal of the Witchcraft Act and to vote and work for only that one who is in favour of its repeal. This is a matter that should be taken up immediately by the London Spiritualist Alliance and the Spiritualists' National Union, as no doubt we shall have an election upon us before the end of the year or early in the new year.

"After doing our best to improve our position so that we can hold our meetings without interference it should be incumbent upon all good Spiritualists to give some thought to the question of social reform and the improvement of the lot of our fellows here and now, so that they may have more leisure for mental and physical improvement.

"We shall, I am sure, have no reason to fear a well educated democracy but every reason to welcome it. We should then be doing something to introduce a kingdom of heaven here, whilst at the same time giving some thought to the life to come. Perhaps it could be arranged to use the Witchcraft Fund as a Parliamentary fund."



## 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. Ernest Hunt. September 15th, Mr. Tolman Todd.

*The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11, Miss Violet Burton; 6.30, Mr. W. H. Wiffen. Wednesday, September 11th, 7.30 p.m., Mr. Horace Leaf.

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

*Lewisham.*—*The Priory, High-street.*—7, Mr. E. Meads.

*Woolwich & Plumstead.*—*Perseverance Hall, Villas-rd., Plumstead.*—3, Lyceum; 7, Mr. Miller, address.

*Kingston-on-Thames, Bishop's Hall.*—6.30, address by Mr. Vanstone.

*Reading.*—*Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, Mrs. M. H. Wallis.

*Camberwell.*—*Masonic Hall.*—11, church service; 6.30, Mrs. Mary Gordon, address and clairvoyance. 15th, 6.30, Mrs. Annie Boddington.

*Battersea.*—45, *St. John's Hill, Clapham Junction.*—11.15, circle; 6.30, Mr. Horace Leaf. 12th, 8.15, Miss Conroy, M.A., lantern lecture, "Symbols of Deity."

*Brighton.*—*Windsor Hall, Windsor-street.*—11.15 and 7, Mrs. Alice Jamrach, addresses and clairvoyance; 3.15, Lyceum. Monday, at 8, healing circle. Wednesday, at 8, public meeting, Miss Fawcett.

*Brighton Spiritualist Brotherhood.*—*Old Steine Hall.*—11.30 and 7, addresses, Mr. J. J. Goodwin; clairvoyance, Mrs. Bioletti. Thursday, 7.45, Mr. Maskell. Tuesday, Wednesday and Thursday, Mrs. Johnson, trumpet séances. Lyceum every Sunday at 3 p.m.

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