

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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In view of the pressure on our space it is found necessary this week to omit the usual "Notes by the Way."

A NOTE ON ONE PORTION OF THE BOOK "IMMORTALITY."

BY SIR OLIVER LODGE.

A book containing some excellent writing and sane thinking appeared in 1917 with the title "Immortality," and with the sub-title "An Essay in Discovery Co-ordinating Scientific, Psychological and Biblical Research." On the whole the essays in this book are much to be commended, especially, in my judgment, those by Dr. Hadfield and Canon Streeter. The chapter by the last named, on the "Resurrection of the Dead," leaves little to be desired as a statement of reasoned expectation from a religious point of view, and is in fair harmony with recent investigations in science.

The weakest part of the book is the treatment accorded to the results of psychical research, for though not altogether unfriendly it is inadequately informed, and therefore rather stands out in contrast to the more learned articles on the other main themes. The subject is incidentally referred to once or twice by the editor, but is more fully dealt with in an article by Miss Dougall, author of an excellent novel called "Beggars All," and other books.

It may be useful if I indicate in some detail the general impression produced on a student by what must be stigmatised as a too ready and credulous pandering to orthodoxy.

Miss Dougall is not completely ignorant of the subject, as so many critics are; she has a superficial acquaintance with it, but on the strength of that she puts forth her own opinions as if they were of equal value with those of people who have given many years to the study.

It is rather as if a person who had looked at Saturn through a telescope several times should say, "I do not accept the view of Clerk Maxwell, although no doubt he is eminent as a mathematician, that the rings consist of an immense number of small separate bodies flying in independent orbits. I see clearly that they are solid rings, and I consider that his argument as to the instability of solid rings is quite unnecessary and rather absurd."

Or as if a person living in the time of Harvey, and who had seen several people bleed, should say, "It is quite obvious that blood permeates every tissue of the body, and is stagnant therein, and I see no reason whatever to suppose that it is continually circulating in an energetic and meaningless manner."

Another objection I find is that she is quite willing to accept second-hand information, or statements apparently without confirmatory record, if they fit in with her prejudices: e.g. (p. 250), "I believe the story, told me recently by a friend, to be true as I give it, although," etc.; and on p. 268 this second-hand story is spoken of as "true," while some first-hand S.P.R. evidence is called "fantastic."

She is also disposed to jump to easy and comprehensive

conclusions (p. 256), ("From visits of my own to mediums and from what others tell me, I have formed the opinion that," etc., etc.); while on pp. 252, 3, the rejection of Mr. J. Arthur Hill's expert opinion about a certain incident is far too facile.

She uses freely the word "obviously" (pp. 252, 3, 4, 5); and makes an unconfirmed statement of supposed fact (p. 267) about a child opening a Bible at random and putting its finger on a needed text; adding the singular statement that "there is a body of experience affording evidence of such a faculty"!

Another not unusual feature, which can hardly be called a peculiarity, is that she despises the evidence that is actually got, and thinks that other evidence would be much better, though I feel sure she would find reason for discounting that also if it once suffered under the disability of being actually obtained. For instance, on p. 270 a piece of evidence testified to by Sir W. Barrett, which will be seen to be rather specially good if the original account be referred to, is dismissed as "flippant." And on p. 271 a very excellent classical problem is discounted because, in her opinion, "many incidents in classic lore" would have been "more appropriate to such an occasion."

Indeed, earlier on p. 271 she shows that she has no idea of what constitutes real evidence, thinking that emotional and feeling messages would be better than mere reminiscences; whereas from the strictly evidential point of view such messages are nearly useless.

A strange objection which she adduces on p. 273 is that if these communications are true we shall have to reconsider our views about verbal inspiration; the argument apparently being that because we have recently learnt to reject that idea therefore anything which may tend to restore it to favour is unlikely to be true.

On p. 278 she makes an instructive mistake, disliking or distrusting apparitions that can be recognised or identified, and thinking that strangers ought to be as accessible telepathically as are friends and relations—a fundamental and important, though normal error, which it may be worth while to elucidate:—

As a rule it appears that telepathy is rendered easier by some sympathetic connection between agent and percipient. It is probable that if our normal intercourse with other human beings were regulated and limited by anything akin to telepathy, instead of being gradually enlarged in a miscellaneous manner by bodily impressions received through our sense organs, we should not be aware of "strangers in the street." The perception of strangers through mere bodily proximity, whatever disadvantages may attach to it, is at least an opportunity for making friends; and among friends very slight physical indications may serve to convey a thought. In the extreme case of telepathy none are required. Whereas if a person went through life without making friends, even of the mammon of unrighteousness, he would, on arriving at a discarnate condition, presumably be aware of no one, and hence feel lonely to an intolerable degree; an idea utilised in that rather remarkable tale, "Cecilia de Noel."

If ideas of this kind can be admitted, even hypothetically, it becomes reasonable to suppose that a telepathic impression of sufficient vividness to produce what is called an "apparition" would most likely be of some person with whom the percipient has had friendly relations, and be accordingly recognisable; and an objection to the evidence on the ground of identification of the apparition is unreasonable.

On p. 290 Miss Dougall ridicules the idea of a table being able to convey any emotion; evidently thinking that this is beyond the power of a piece of matter, but forgetting that a pencil which writes is also a piece of matter, and that our bodies themselves are in the same predicament—yet these are certainly able to convey both intelligence and emotion.

Besides, it is a question of *fact* whether a piece of wood is able to convey the impression of, say, seriousness or affection. I state as a matter of fact that under control it does. Miss Dougall, on *a priori* grounds, denies the possibility. In other words, she will not accept a statement of fact if it runs counter to preconceived ideas; and yet while she strains at this gnat she swallows the camel that the spirit of Raymond was really present and able to come into personal touch with his family.

This will serve as a sort of summary of the tendency, among even friendly critics, to discard or reject or disbelieve testimony concerning matters of fact whenever these seem to them unlikely or contrary to ordinary notions. It really means that their own ideas are the test of truth, and that they will not open their minds to new facts.

Then again, reverting once more to the rather common objection to classical and other proofs, on the ground of the kind of subject chosen—it is clear that many critics do not understand the problem which has to be faced by those on the other side. They first of all have to act on matter, so as to make some impression upon us, in order to convey anything intelligent at all. That is their first difficulty, and it is clearly a great one. It might have turned out an insuperable one; it might have been impossible to affect matter when we have lost our bodies, which are made of matter; but it turns out to be feasible, through the aid and intervention of other people's bodies. Without an organism of some kind communication does appear to be impossible, save perhaps to some much higher power; but *with* an organism it is possible—as we know by daily experience—and those who have studied psychic research have discovered that the organism employed need not be the person's own.

The next thing which those on the other side have to convey is proof of identity. Occasionally personal touches may give this feeling, even in emotional messages; but intelligent and scholarly proof is also feasible to people with sufficient knowledge, and this kind of proof has been rather specially cultivated by deceased members of the S.P.R.

Take the Philoxenus case, for instance, commonly known as "the Ear of Dionysius." I can imagine Verrall and Butcher putting their heads together to concoct a problem out of the very slightly known author Philoxenus (of whom only a few lines are extant, though a general notion of his work has been gained from references in Athenæus) in such a way as to connect in unmistakable fashion the one ear of Dionysius, the tyrant of Sicily, with the one eye of the Cyclops, Polyphemus.

This problem they would wish to put in a form that could be given through a perfectly non-classical though cultivated lady who had the power of automatic writing well developed, and in such a way that the connection intended could not be regarded as satisfactorily elucidated unless the very obscure author Philoxenus was, so to speak, disinterred; whereas when that author was thought of, the connection would be clearly detected and the problem solved.

If we may dramatise the probable happenings in connection with the setting of this problem, on the survival hypothesis, we may assume that A. W. Verrall would point out that what they had to do was to bring in the ideas of—Dithyrambic poetry, Sicily, Syracuse, the quarries of Dionysius, Polyphemus and Ulysses, Acis and Galatea, the jealousy motive, and some other things such as Satire and Music. On speaking to S. H. Butcher about this, Butcher would say that Philoxenus was mentioned in the second section of Aristotle's *Poetics* in connection with his poem, "The Cyclops." To which Verrall would reply, "Oh very well, let us bring that in too." So the problem is made up and given piecemeal by reference to all these things, without the clue, to see if we can solve it. We do not; so after a year and a half the clue *Philoxenus* is given; and after a little study everything becomes clear. They then wish us to realise that the whole treatment was characteristic both of A. W. Verrall and of S. H. Butcher—which, in the judgment of those who knew them well, is true.

It is worth while for serious students to read carefully Mr. Gerald Balfour's interesting paper, on this Ear of Dionysius problem, in the Part of the "Proceedings of the S.P.R." issued in December 1917. They will then see that incidentally, through an entirely unclassical medium, reference is made to Cythera, obscure reference to a poem by Theocritus, and still more obscure to the Plutus of Aristophanes; Aristotle's "Poetics" are referred to; and knowledge is shown that the story of Polyphemus, who eats six of the companions of Odysseus in a cave, immediately follows the story of the Lotus Eaters in the *Odyssey*. Moreover plenty of personal allusions are interpolated, all of which tend to show, and clearly did show, that Verrall and Butcher were to be taken as the authors of the whole problem, probably assisted by Edmund Gurney in the act of getting it through.

To Gurney I attribute the supplementary reference, received about the same time through another and independent automatist Mrs. King, to Handel's treatment of the story of Acis and Galatea—a story which is an essential feature in the main problem. This last episode, as a musical theme, is more or less within the knowledge of most educated ladies, but the other matters are decidedly not within an ordinary person's scope.

The legend now disinterred on the strength of these

communications, which was previously unknown to most of us, is that Philoxenus of Cythera, a dithyrambic poet at one time in the court of Dionysius of Syracuse, aroused the jealousy of the tyrant in connection with one of his female musicians, and was accordingly imprisoned in the quarries. While there he lampooned his oppressor, in a satirical poem called "The Cyclops," by likening him to Polyphemus in love with the nymph Galatea, and himself to Odysseus, who took a formidable revenge upon the Cyclops; though Acis the lover of Galatea was admittedly hurt and even killed by a rock hurled by the one-eyed Polyphemus. This satire is written in the one-eared quarry of Dionysius; the mediæval legend of the listening cavern of that tyrant being well known to all visitors of the Latomia in the neighbourhood of Syracuse. The merest relic of this Cyclops poem of Philoxenus is extant (three or four lines only), and it is accordingly unfamiliar and unknown to the large majority even of scholars; though, when specially hunted up, the information here briefly summarised is accessible enough. But though it is accessible, it would be a great mistake to suppose that a non-scholarly person, on the strength of this raw material, could construct a coherent series of series which could run the gauntlet of scholarly criticism and contain nothing indicative of ignorance or confusion; or rather, I would say, nothing indicative of ignorance, and with only the simple confusions caused by the difficulty of getting the items through an organism associated with an unscholarly mind.

This is by no means the only problem of the kind that has been set by Dr. Verrall, though it is a striking one; a previous problem, about the Baptism of Statius, recorded in a previous number of the "Proceedings, S.P.R.", is perhaps equally good.

To say that better and more suitable pieces of classic lore might have been chosen, is to speak foolishly. They are very much the kind of thing that Verrall would have chosen—as those who knew him best will, I think, most readily admit.

Other excellent classical references have been given by "Myers" in answer to a simple question about Lethe; but at present the attitude of good people to sound and careful and crucial evidence leaves much to be desired.

THE POETS AND SPIRITUAL SCIENCE.

Readers of *LIGHT* may like to take note of the following quotations from the poets which I lately met with. The first is from Dryden:—

"I come, kind gentlemen, strange news to tell ye—
I am the ghost of poor departed Nelly.
Sweet ladies, be not frightened—I'll be civil—
I'm what I was, a little harmless devil,
For, after death, we sprites have just such natures
We had, for all the world, when human creatures."

"I'm what I was!" That declaration shows that the poets know more about these things than some of the clergy. Again, listen to this, spoken by Ariel in his oration to the elves—as described in the second canto of Pope's "Rape of the Lock":—

"Ye know the spheres, and various tasks assigned
By laws eternal to th' aerial kind;
Some in the fields of purest ether play,
And bask and whiten in the blaze of day
Some, less refin'd, beneath the moon's pale light
Pursue the stars that shoot athwart the night."

Others on earth o'er human race preside,
Watch all their ways and all their actions guide."

I like the way in which the poet recognises the various grades of spirit activity, hinting in a poem of playful fancy at truths since confirmed by psychic science.

PAMELA GLENCONNER.

A CONFIRMATION OF "RACHEL'S" MESSAGES.—J. C. T. writes that the communications recorded under the heading of "Rachel Comforted" in our issue of March 30th, as having been received by a mother from a child whom she thought she had lost, resemble in a remarkable way the messages she has herself received by clairaudience from her own son who passed away fourteen years ago as the result of an accident in the football field. Her boy has often told her about his surroundings, the house in which he lives, his furniture, the athletic games and exercises in which he takes part, and the pleasant parties to which he is invited and those which he gives to his friends in return. Possessing a pleasant baritone voice he often sings for them, "to the accompaniment of a piano—not a harp!" One of them visits him in an electric brougham! Her son is now a teacher of architecture, and has in his house a large classroom in which he lectures to students. She adds that she has clairvoyantly seen him and the scenery in which he lives; that he wears much the same kind of clothes that he did here, and that his world possesses the same natural features as this—ranges of mountains, green valleys, trees, and many strange and beautiful flowers. J. C. T. hopes that "Rachel" will give our readers further news of "Sunny."

DOES THE DEITY EVOLVE?

BY THE AUTHOR OF "I HEARD A VOICE."

I had no intention of entering into a correspondence upon this subject, but Mrs. de Crespigny's letter in your issue of August 31st appears to call for some comment.

Mrs. de Crespigny says the contention that "the Deity Himself evolves with His creation" is not new. This may be so. I only said it was new to me. She then proceeds: "Surely it is self-evident that in the evolution of the lesser the evolution of the greater must be involved," and asks, "Of what can anything be a part except of God?" . . . The generated must be of the same substance as the generator." And apparently, according to Mrs. de Crespigny, everything "must contain all the potentialities of divinity."

It must be obvious, however, that if it is once assumed that there is a Deity with unlimited power, the whole of Mrs. de Crespigny's argument falls to the ground. Such a being could create something out of nothing, and not merely out of parts of Himself; although, with our very limited knowledge we do not understand *how* this can be done. So also, an almighty Deity could create something out of Himself—a spark, a drop, an atom of the Divine consciousness," to use the phrase of Mrs. de Crespigny—and nevertheless give it attributes entirely different from those possessed by Himself. God—*all-good and all-powerful*, and therefore incapable of improvement Himself—might confer on the subject of His creation, the power of improving, or "evolving" in one or more respects, and either indefinitely, or for a limited period and in a defined manner, as He might think fit.

This view would appear to be in agreement with one passage in Mrs. de Crespigny's letter, where she states that "The fragments of Divine consciousness, put down into matter," are "*subservient to laws instituted by His own will*." But how is this consistent with the previous statement in her letter that "in the evolution of the lesser the evolution of the greater *must* be involved," or with the assertion that "every ego . . . *must of necessity* contain all the potentialities of divinity"? If either of these last two assertions were true, the created atom would *not* be "subservient to laws instituted by God's own will," but would be subject to laws outside His will, and by which His will would be circumscribed and controlled.

It will be observed that in some respects Mrs. de Crespigny appears to regard the thing created as having advantages over its creator; for she states that the generated fragments "gain experience which He" (*i.e.*, God, referred to by Mrs. de Crespigny as "merely undifferentiated consciousness"), "could never gain." How these different statements are to be reconciled it is difficult to see.

Further, if God is evolving, and has been evolving for an indefinite period, of what nature is it suggested He was a long distance back? Presumably, according to this theory, He must at one time have been very far from God-like; and must, indeed, millions of years ago, have been as low as, say, a cabbage. Would Mrs. de Crespigny explain how it is that anything so low could have possessed such an astounding power of evolution, and by whom such a power was conferred?

Moreover, there having been, according to the evolving Deity theory, a time when there was no being we could call God, is it Mrs. de Crespigny's view that the wonderful scheme of the universe—or even of that small fraction of it with which we are acquainted—was the result of accident? If not, it must have come into existence under the directing will of God. From one sentence in her letter Mrs. de Crespigny would appear to regard the universe as the work of God; for she speaks of the "Deity Himself evolving *with His creation*." But if the Deity was formerly far from God-like, how could He have created the universe? Again, if everything must be "a part of God"—a sort of fragment chipped off—and must contain "all the potentialities of divinity," how are these ideas to be applied to inanimate matter? How long, for example, is it likely to be before, say, the Pyramids of Egypt begin to show signs of evolution, or to develop sparks of divinity?

BY THE REV. F. FIELDING-OULD, M.A.

The theory implied in the above question seems, from the Church's point of view, to involve a fundamental heresy. It implies *change* in God, that He is becoming something which he is not at present, that He will attain a fullness of perfection which He does not yet possess. "I change not," "The same yesterday, to-day, and for ever." The teaching of the Church is and has always been that God is Infinite, *i.e.*, without limit of any kind except that which is imposed upon Him by His own character. Mercy and love may be our poor minds be thought to check action, but where these are fundamental attributes there is no contrary impulse to bridle. God is boundless in every direction: His love, for instance, cannot be measured, there is not a fixed and exhaustible quantity of it, so His power and knowledge are endless and incapable of increase.

Creation is the manifestation of God, the showing of Himself in some of His infinite aspects and countless activities. The blade of grass shows forth something which God is in Himself; much more the soul of man, growing and

evolving, exhibits progressively more and more of God. And of all the myriad spirits no two reflect quite the same and identical ray of God's glory. The one Divine Spirit is in all, but from every note He strikes a different tone vibrates. St. Francis kneeling in the dust and kissing the leper's feet, George Fox walking barefoot through Lichfield, the American leaping from the smoking trench with a yell of defiance are each manifesting something of the excellence of God's character. They are not mutually exclusive any more than are C and A flat; they form a chord of harmony and the whole universe is a stupendous oratorio of praise to the Creator. The highest angel, penetrating deeper and deeper into unspeakable mysteries, progressively arrayed in more subtle and exquisite light, gathering within his ever expanding consciousness the riches of knowledge and experience, such an one may continue to hasten forward through the ages of eternity along that path which he has followed for many millions of years, yet will he never absorb into himself anything appreciable of the Infinity of God—as any number of centuries cannot be measured against eternity so no finite attainment, be it never so stupendous and comprehensive, can compare itself with Infinity.

Think what an Infinite consciousness means even with regard to this one little world. God sees, is aware of, understands—gives, as we say, His attention to—the thoughts of every man, woman and child, the play of sunshine on every leaf of every tree and every tiniest insect with its little struggles for existence; the smallest fish in the fathomless depths of the sea cannot dart for a moment out of His field of vision. If we think of this consciousness extended to realms compared with which our world is a speck of dust in a sunbeam, we may get some idea of one of the more obvious aspects of Infinity.

"LIGHT" SUSTENTATION FUND 1918.

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

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D. M. C.	5	5	0
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WHAT IS NEEDED IN THEOLOGY.—The need of the hour is for men who will match the courage and sacrifice of the soldier by similar courage and similar sacrifice in the realm of theology! Such courage may take a man out of his sectarian compound, but it will lift the souls of men out of the present slough of despond. Despite our deluge of printed appeals, our legions of preachers, our millions of pounds spent in making religion palatable and attractive, Tommy Atkins seems to have made up his mind to blaze his own pathway to heaven. He will do it in the future more than he is doing it now. The hope for religion is big—the hope for the present religious machinery is small.—DR. A. IRVINE in "God and Tommy Atkins."

DEDICATED to "all whose hearts are sad at the seeming loss of dear ones," Lida A. Churchill's little book, "The Truth about our Dead, told by Those who Know" (L. N. Fowler & Co., 1s. 3d. net) takes its readers metaphorically by the hand and leads them by pleasant and easy stages along the road the author has herself travelled in arriving at a conviction of the truth of Spiritualism. She states the case for that conviction very clearly and cogently—much more so in our view than she does for her belief in reincarnation. The stories which, towards the close of the book, she quotes in support of the reincarnation theory are, if well founded—and of that we have no proof—easily capable, we think, of another and more natural explanation.

DECEASE OF MRS. MACBETH BAIN.—We have to record the decease of Mrs. James Macbeth Bain, which took place on Wednesday the 4th inst. at her home at Clifton Hill, St. John's Wood, N.W. It was really a happy release, for Mrs. Bain had been bedridden over seven years, enduring great pain, which she bore with the most extraordinary fortitude and patience. Her husband writes that she passed away very peacefully, and adds: "What I have taught all these years is now to me the one great source of comfort, for I do know the truth of what I have taught and lived for." To the older generation of our readers Mrs. Bain will be remembered by reason of her remarkable gifts as a healer and the many surprising cures which she wrought when, as Miss Peel, she was at the zenith of her powers. Her work was all done privately, but she nevertheless acquired a high reputation and had many distinguished people as patients.

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COMMON-SENSE SPIRITUALISM.

THE ATTITUDE OF "M.A. (Oxon.)."

Under this title, *LIGHT* of September 22nd, 1888, gave an account, copied from the "Pall Mall Gazette," of a séance held at Carlyle's old home, at which Mrs. Fox Jencken was the medium. The account covers some four columns, and deals with messages purporting to come from Carlyle and Lord Beaconsfield, and other notable names are mentioned. Just how far it is to be accepted as a true account of what occurred we are unable to say: the things described are certainly grotesque enough. We are more interested in the leading article by "M.A. (Oxon.)," in which, in the next issue of *LIGHT*, he commented upon it. It is an admirable illustration of the attitude of the Rev. William Stainton Moses to those dubious and perplexing matters which have done so much to hamper our subject.

"M.A. (Oxon.);" commences by remarking that it was thought well to reprint the account of the séance partly because "that amusing production seemed to us to carry with it a moral, and chiefly because we desired to point that moral for the benefit of our readers." And he points out that "the days are gone by when Spiritualists of repute, with a care for their reputation, can afford to let themselves be represented without protest on this wise before a public that knows very little of what Spiritualism really means."

He proceeds:—

We have no hesitation in expressing our opinion that any Spiritualism which is fitly represented by this obviously fair and candid record of a séance, as it struck its uninstructed reporter, is beneath contempt. It would be better that the whole business should be done with, if this is its best or even its average outcome. That it is not an even moderately representative picture of such Spiritualism as sane persons value goes almost without saying. Unfortunately the uninstructed public gets its impressions of Spiritualism from such records as this, from the exposures of cheating pretenders, and from the stray records of the police courts.

After some further remarks in the same vigorous style, "M.A. (Oxon.);" proceeds:—

We do not consider that any such outcome of Spiritualism, if it be true as we believe it to be false, is anything to be proud of. We go further and say that, in our judgment, it is something to be ashamed of. We have had a great deal too much of this rubbish, which if it could be proven to be a communication from the world of spirit, is none the less cumbersome and worthless on this earth. It has been too easily assumed that any message from the beyond is worth listening to. In one sense no doubt it is; for the idlest utterance from the land that is said to be silent is of infinite significance. But it is significant for other reasons than any intrinsic merit that may attach to the meaning of what is so said. It is the fact of a voice sounding in that wilderness, and not the message which it conveys, that is of primary and principal significance.

There is "no doubt as to the possibility of communion between the world of spirit and the world of matter." There is no doubt either that "the identity of communicating spirits has been proven in certain cases by a chain of evidence strong enough to hang a man." It is certain that "spirits do systematically guide, instruct and direct some men and educate them with a definite purpose and end in view." But "we are not excused by virtue of our belief from a careful scrutiny of evidence and a weighing of the intrinsic value of such utterances as purport to come from the world of spirit."

Having thus made his own position clear, "M.A. (Oxon.);" proceeds to a keen analysis of the "messages" said to have been received at this particular séance:—

Let common sense in its own proper domain judge these messages from the *outré-tombe*. Only picture Carlyle coming back to talk rubbish of this sort: "My friend, I rejoice to meet you. I have all that I longed for. Why do you not converse with your own loved ones and have faith,

that they may draw near enough to enter into your sphere. T. CARLYLE." Was there ever a man whom Carlyle could conceivably have told that he "rejoiced to meet" him? Would he ever have advised anyone to "converse with your own loved ones," or even to "have faith that they may draw near enough to enter into your sphere"? Language altogether fails to express one's sense of incongruity. Carlyle, grim, gruff, and by no means disposed to cant, talking of "loved ones" and "sphere" and "rejoicing to meet" anyone! On the face of it absurd.

Then, referring to the fact that the "Pall Mall Gazette" interviewer receives a message from Carlyle to the effect that he will be successful, and that "a great surprise" is coming for him in a few days, which will lead the way for him "to great events," "M.A. (Oxon.);" reflects satirically:—

As if this were not enough, we have this self-contained cynic [Carlyle] interesting himself, in the most fatuous fashion, in the future of the "Pall Mall" interviewer. . . . What an insult to the old lion who never concerned himself about such small deer. . . . *Solvuntur risu tabulae*; more especially when Disraeli comes on the scene and describes himself as "an old Jew." And the portentous mission that brought the great Earl back to the house of the man who described him, when alive, as a "damnable Jew, a man who has brought more shame and disgrace upon this country than any other man in the whole course of history" (needless to say we do not quote the opinion with any idea of approval or the reverse) was the terrible task of telling the "Pall Mall" reporter that he would "have an offer. You will soon be called from London on important business." Is it necessary to formulate the conclusion that any person with fair sense must form as to this twaddle? If any critic, grounding his opinion of Spiritualism on this specimen, chooses to describe it as mere nonsense, in itself contemptible, and in its outcome mischievous, we shall not be disposed to contradict him.

This is very plain language. It represents the standard of unflinching frankness which we are endeavouring to maintain. Spiritualism has suffered terribly at the hands of those without critical judgment or the education and experience that are so necessary an ingredient in discriminating between what is reasonable and what is improbable and even ridiculous.

In one of his "Notes by the Way" in the issue of September 15th, 1888, we observe the following—a further revelation of the mind of our distinguished predecessor:—

The popular idea amongst Spiritualists seems to be that death leaves a man just what he was in life on earth, minus a body, which being of the earth earthy is naturally left off when the earth is done with. On what ground does any such belief rest? Is it not mere haphazard guess that has, by a slovenly and loose process of thought, rushed to that conclusion? And do not some observed facts point to the conclusion that what we are apt to call "dissolution" is not such a simple matter as most Spiritualists suppose? I do not now seek to formulate any definitions, nor do I express any personal opinion. But I will go so far as to say that abstract speculations as to reincarnation, which possess a fascination for readers of *LIGHT* that is inscrutable to me, might well give place to some correspondence interpretative of the facts that we too readily assume to be quite simple. Perhaps the contradictoriness and silliness of messages . . . may be explained by the fact that such messages do not after all come from the pretended source. Possibly they are the product of the collective silliness and frivolity of an ill-assorted circle. Perhaps when a man dies he is not the simple entity that Spiritualists think he is. Perhaps we may learn so to constitute our circles as to eliminate the element of human error, and really to get, as some of us have got, true messages from the beyond.

There is material for question and reflection in these words of "M.A. (Oxon.);" and we shall give them further consideration.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. and *LIGHT* gratefully acknowledge the following handsome donation:—

	£	s.	d.
D. M. C. (in memory of Lieut. I. M. C.)	...	105	0 0

SPEAKING at a City men's prayer meeting in the Mansion House to-day, Sir Joseph Compton-Rickett, M.P., said he knew of people who had received messages by instant thought transference from friends ten thousand miles away, and Sir Oliver Lodge had said that this undoubtedly could be done. It was probable that something not yet discovered enabled project his thought in prayer to the other STANDARD of the 5th inst.

THOUGHT A MODE OF MOTION.

By E. E. CAMPION.

We are most of us ignorant of even the most used implements of our daily life. Not all men can explain the action of a watch or a telephone. Fewer still can explain the apparatus we think with. Some try to do so, and in following their example I sit at the feet of the wise. One can use positive terms, the language of dogmatism, without trying to lay down the law in matters where law is not yet ascertained, much less codified.

Thought is an emanation, notably of man. Its source of energy is the sun. Trace what becomes of a few of the myriad beams of light. Some come through your window "conducted" and almost unimpeded by the glass. They strike upon the objects in the room. Among other objects illuminated is a chair. You know this because you can see the chair by the modified light "reflected" from its surface—happy phrase, so understandable and yet so obscure—a common phenomenon, but requiring more than a text-book to explain it. It is "reflected" and photographs itself on the retina. It there excites certain nerve processes and "we see"—another happy phrase. We close our eyes, or travel a mile or a thousand miles away from the chair, and we can, if we wish, still see—in our memory—not the chair but the idea. So that seeing was not a purely physical process after all, but somewhat of a soul activity, since something has been created which endures though the article which it commemorates be destroyed or not seen again. Did the person create the idea or was the act of creation performed by the light? The gentleman who coined the "key" phrase "thoughts are things" struck a sound truth. How then was this thing, this idea, made? It could not have been made without the light, without the chair or without the animal or human being who saw. Leave one of the three factors out and there is no idea.

Now let us enter boldly the field of speculation where fine flowers and luxuriant weeds grow indiscriminately, until the scythe of exact knowledge gets busy. Enter the field and suppose that when the vibrations of light played upon that chair like waves of water upon a solid rock they could not wholly penetrate it but were for the most part cast back into the etheric sea, some of them being collected by the eye and focussed upon the retina where they set up nervous action. What is nervous action? What is sight? We are still in the field of speculation, and, by virtue of the licence allowed to those who admit they are walking there, I will tell you what happens.

The human nervous system is specialised in such a manner that it can have decided effects upon the surrounding ether. Under proper stimulation of any of the sense organs it causes currents of energy to flow in a circular path around the body. Thus under the stimulus of light upon the retina it is efficient to set up circular currents in the ether which enclose within their circumference the apparatus which forms them. The supposition is rendered less fanciful if we remind the properly sceptical reader that the lines of electrical force circulating in the windings of a dynamo generator are the physical analogue of these thought forces.

The generation of them is not instantaneous. If it were we could see many more things in a second than the ten or sixteen, or whatever the number is, for each individual. The person who looks at that chair and generates thought forces from its light-reflecting surface must look at it for an appreciable fraction of a second or he will see nothing but a blur. All the time he is exercising his power of vision what he is sub-consciously doing is to generate these circular etheric currents which is the first step towards idea formation.

These currents have two movements, one, as in an electrical circuit; the other being that the circuit itself rotates around its own diameter, in the same way as the windings of an armature. If electricity flows through wires an arrangement of this sort throws off lines of force which can be taken up and used by other wires wound round the poles of a magnet. Returning then to our human armature let us consider the thought forces circulating and rotating around it. As they do so they send forth energy along a path determined by a localised conductivity of the ether, constituting a "wire" between each of us and every particle of matter of which we become visually conscious. This assertion implies not only a theory of vision but a theory of telepathy and brings the other abstractions into a less rarefied region. If it is not the actual truth it is an aid to presenting the impalpable in more material dress. The notion that the body is clothed with a series of ether "ions" will not be repellent to those who can clairvoyantly see the aura they exhibit to sensitives.

But why should not the energy thrown off from the thought circuits dissipate itself and diminish in potency as the square of the distance? It does not as a fact, nor does electricity conveyed through a wire. The scientist who conceived of psychic rods may perhaps pardon an extension of the rod theory to cover conducting rods or paths in the ether created by impulse from the thought circuits at the human terminal co-ordinating with the minute circuits constituted by the revolving electrons of matter visualised at the other terminal. Thus a bond of conductivity between the observer and the object or touch or get stimulus from through any medium, the stimulus may come from any of

his pre-existing ideas, *i.e.*, matter raised to a higher power, and where the atom is expressed in thought energy rather than in the "ions" of physical science. Ideas are material in so far as they have properties of matter such as affinity, cohesion, and in that they are compounded ultimately of forces.

This leads to the consideration that it is theoretically as simple to see telepathically as physically, the phenomenon being rarer because the conditions are rarer. We are all attuned to matter except the colour blind who are less exactly attuned. Visible matter is visible because our senses have had to learn to get into rapport with it by slow evolutionary steps. A necessity of existence is an appreciation of physical environment. The need has made the function, and the function the organ.

A man looking at the evening sky with all its pageantry of cloud and colour will have need of a huge armoury of etheric conducting rods for the multiple bond between him and the skyscape. To which it may be added that he only clearly sees part of the sky at one time and that the supply of energy or light is quite equal to energising the objective ends of the rods, all of which, according to the optical range of the eye, can be focussed upon the retina. The energy can be focussed which flows first from the object and then back again from the eye to the object.

Objections to the theory founded on the ascertained properties of light may be modified by the fact that the energy from the sun has not been finally analysed.

ILLUSION AND REALITY.

A REVERIE.

By F. TAYLOR.

A lone hillside in the Pennine Range overlooking a valley rather sparsely wooded, but yet delightful to the eye because seen under a blaze of sunshine, and in the spring-time of the year. The fields are newly clothed in their garb of green, spotted here and there with the golden dandelion and the white, meek-eyed daisy. The wild moorland calls to my spirit from out of the distance, the solemn moorland, the "vacant wine-red moor." Dear old hills of home! how often your altars have accepted my sacrifice and borne aloft my prayers! Over the heights winds the high road, till lost in the distant gray. What a picture! The thought startles me. Are these hills around me, this green valley beneath me, the blue heavens above me, only a picture? My sense perceptions tell me they are real, and on that plane of thought I must accept the verdict, that I must live in Nature according to her laws and trust her report. So far so good. But I am constantly reminded of another life above this weary kingdom of time, a life not limited by conditions of space and time.

I smile at my child playing with his toys, but to some more highly developed soul, some radiant being seeing with "larger, other eyes than ours"—I also am but a child playing with toys. I muse upon this fact and come to the conclusion that the good, all-wise Father of us all has a deep purpose in all this. The toys are a bait to lead us on to desire better, more lasting possessions, and so to bring out the best that is in us. The seer tells me that "life is a succession of lessons which must be lived to be understood. All is riddle, and the key to a riddle is another riddle. There are as many pillows of illusion as flakes in a snow-storm. We wake from one dream into another." Viewed from the ideal and transcendental standpoint, what is this sense life of ours but a picture and an illusion? Even the solid-seeming town in which I live, with its mills and workshops, its trams, its busy people hurrying to and fro, what is it all but a fleeting vision? We give our life of sense the name of reality, but look a little deeper and what does it all mean? We are skimming through space at the rate of more than 66,000 miles in an hour on a ball, journeying along with other spheres. We are born, we die, we appear, we disappear, towns rise up as if by magic—then, presto! they fall into ruin and the wind moans over the place where they once stood.

"Time, like an ever rolling stream,
Bears all its sons away.
They fly forgotten as a dream
Dies at the opening day."

In the light of communion between incarnate and discarnate beings these lines of Isaac Watts seem a little out of date, but on the plane of the sense life they still contain a truth. In such a life as this, with its chaotic jumble of opposing trivialities, its multitudinous details and constant friction, we eagerly grope for something enduring; everything seems to be slipping through our fingers however desperate our clutch on it. Where shall we find reality? The answer to that question is all-important. Once our inner eye is firmly fixed on the sublime moral order of the universe, once we behold by spiritual discernment the Eternal Law that rules all things, we pass out of the kingdom of illusions, for we have reached that which is above Nature, and never after can we be deceived by the evanescent shows of life. We shall find instead our unspeakable comfort in resting with quiet confidence on that deeper life which subsists beneath our human condition, a life boundless and infinite.

This is the true home of our souls, the life of the "Ever Blessed One," the life of the Eternal God. Let us not, then, look for reality in the passing show of Nature, but rather transcend it, pierce it with the inner eye of the spirit, view it as an effect, the kinema picture of the Eternal Mind. To attain unto this vision is the secret of the Mystic and the Spiritual Philosopher. It is the highest wisdom of all, "the kingly art of the science of the soul," the unifying of the soul with God. Here we find the "peace of God that passeth all understanding."

To see the sun sink in a sea of fire, to note the changing hues of the dying day, to hear the sighing of the night-wind and watch the evening shadows stealing over land and sky, all this has been very beautiful. But deeper and more beautiful still is the soul's communion with God. At such a time one is made sensible that this life of sense is but an evanescent show, a life that only touches the outer fringe of reality. When the soul touches God we find the centre, and in the perfect satisfaction of this experience we realise the infinite, we are lifted out of these sickly bodies and "mingle with the stream Divine." Illusions vanish, but the Eternal Reality abides:

O God within my breast,
Almighty, ever present Deity!
Life that in me has rest,
As I—undying life—have power in Thee,
Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

LIGHT AND ITS INFLUENCE ON LIFE

HINTS FROM THE VEGETABLE WORLD.

We take the following extracts from an article by Mr. E. Kay Robinson entitled "The Trend of New Thought," in the August issue of "The Meaning of Life," the little monthly magazine of which he is the editor. It has a distinct bearing on subjects occasionally discussed in *LIGHT*, and we are interested to observe that the work of Professor Bickerton is mentioned in connection with the inquiry.

After referring to the fact that he had attended a country meeting of the Geological Physics Society where he had a welcome opportunity of observing the work done by three independent thinkers of note whose conclusions harmonise with the meaning of life, as interpreted in his journal, Mr. Kay Robinson writes:—

"The three thinkers were Professor Bickerton, President of the R.A.S., the well-known astronomer whose forty-year-old views as to the origin of temporary stars was only adopted by official astronomical authorities in connection with the recently discovered new star; Dr. Benjamin Moore, President of the G.P.S., who is engaged upon original research into plant-growth without the supposedly necessary addition of combined nitrogen; and Colonel H. E. Rawson, C.B., R.E., who has done remarkable work in illustration of the action of sunlight in the evolution of form and colour. The first-named of these made a few remarks upon the connection between misunderstood science and the present war, and I was glad to note that the conclusions were identical with those which have been expressed in this leaflet, namely that the cause of the war was the crude Darwinism of the Germans, who supposed that, by making themselves the strongest in the Darwinian 'struggle for existence' they would have control of human evolution, ignoring the fact that the supposed struggle was only a consequence and not the cause of the creative strength of Life.

"The contributions of the other two thinkers referred to lay in the direction of discovery of the real means by which the creative strength of Life operates on earth. Dr. Moore's special effort is being made, by the experimental culture of Algae, etc., in carrying our knowledge of the beginning of life in this planet a long step further back toward the beginning. At present science admits no stepping-stone between the organic and the inorganic, insisting upon the necessity of the addition of combined nitrogen to factors of inorganic matter to render even the humblest plant-growth possible. This is not the place for any details of Dr. Moore's scientific experiments: but the conclusion to which they seem to lead, namely, that solar energy is the only factor needed to enable organic life to commence its progressive evolution, has the greatest interest for us who believe that the earth derived the beginning of its life from its parent the sun, in the same way as the moon, the offspring of the earth, is now deriving its incipient life from the latter.

FLOWER COLOURS CHANGED BY REGULATING LIGHT.

"It is towards the same conclusion that Colonel Rawson's remarkable experiments, totally different as they were in origin, are directly leading. Their origin was as follows. In the garden of a hotel in South Africa he had noticed that a considerable slice of the ornamental edging of a large flower-bed was dead; and on his questioning the proprietor as to the cause, he was told that the edging plant always died there, although it had been renewed four times. Colonel

Rawson set himself to discover the natural conditions which made this particular strip of soil fatal to the plant, and at last he found that it coincided exactly with the space covered by the shadow of Table Mountain, behind which the sun rose, at a certain hour every morning. This led him to make experiments with other plants, chiefly the common nasturtium (*Tropaeolum majus*), as to the effect of depriving them of sunlight during the same hour of the morning subsequently during other hours of the day. The result shown in the pressed specimens exhibited by Colonel Rawson was nothing short of amazing. Every shade of colour in the plant's natural range from lemon yellow or orange to a rich or deep purple in the flowers, and from white to deep green in the leaves, was at his command according to the restrictions imposed upon the plant's ration of daily sunlight. By the same arbitrary means he also found himself able to produce double flowers from single, to multiply the number of flowers produced from a single joint, and even to produce ribbon (fasciated) growth at will. He could also multiply the number of spurs on a flower and change the shape of the petals; but perhaps the most interesting of all the experiments were those carried out with the Flame-flowered Nasturtium (*Tropaeolum speciosum*) which has lobed leaves. By administering different doses of shade he could so alter its number of lobes on the leaves that in the case of a single long shoot, by changing the treatment as the shoot grew upwards, he could divide it into, say, six-inch lengths, each of which bore a different kind of leaf, entire, three-lobed, five-lobed, etc., as the whim occurred to him. Another very remarkable illustration came from the clinging virginian creepers (*Ampelopsis veitchii*), which showed that the familiar phenomenon of the reddening of the leaves was prematurely induced by methodical deprivation of sunlight.

"Now Colonel Rawson, as a scientific researcher for truth, would probably be the last to claim that his experiments have finally demonstrated more than the influence of sunlight upon form and colour; but we cannot help seeing what a flood of light they seem to throw upon the origin of species. Colour or variegation by itself is not often indeed regarded as a character of specific importance; and double flowers or ribbon-growths of plants are properly considered to be mere 'freaks,' although to have done no more than illuminate the hitherto obscure causes of such abnormalities would be a great work: but the numbers of flowers produced from a single node of a plant or the shapes of the leaves are often accepted as adequate distinctions of 'species,' and it seems to me that Colonel Rawson's experiments tend to show how such 'species' may have originated."

After some further comments on the influence of light on plant life, Mr. Robinson proceeds:—

"There are several of the largest botanical problems—such as the origins of the characteristic shapes of the leaves of climbing plants, which may depend chiefly upon perpendicular midday light, and the red and yellow 'autumn tints' of leaves, possibly caused by sunlight shortening in duration, lessening in strength and lowering in angle—to which Colonel Rawson seems to have given us a generous clue; but the chief value of his work at the present moment seems to be its support of the basic idea that solar energy is the creator of all vital activity on earth. And this links up his work not only with Dr. Moore's, but also with Professor Bickerton's; for it indicates what the commanding factor really may be in the evolution which misguided Germany aspired to control by mere proficiency in one of its incidental processes—the struggle for existence. Germany, in fact, may be said to have tried to enforce her claim to a commanding 'place in the sun' by the characteristic Teuton ineptitude of leaving out the sun altogether, in the same way that they propose to govern all humanity by abandoning all humanity."

ANGELS are considered "exploded superstitions," but professional explosions in class rooms explode nothing. Saint George for England, Saint Denis for France, may be myths, but they are dynamic myths which fire the imagination of a whole people in a time of trouble and sacrifice.—C. JINARAJADASA.

EVERYTHING which exists in the other life is not, as some suppose, empty and void, but is the substantial itself, because it is the origin of all that is substantial in Nature. There the substantial is living on a most pure ethereal principle, which is formed by the Lord into things of this kind, so wonderful that they can scarcely be described. It is enough that I have seen them, and that often; I have been there; I have spoken with them, and they have said that those things were real, while the things on earth were not, being comparatively dead, and such they despise.—SWEDENBORG'S "SPIRITUAL DIARY."

TOMMY ATKINS AND HIS TEACHERS.—I have heard a preacher abuse Tommy in language that would make Billingsgate blush. I have heard another warn him of a hell that yawned in front of him. I have seen an exhorter work himself into tears over the impending doom of two hundred men who were going to the front the next day, and I have seen those same men march out of the meeting as unmoved spiritually as if they had been listening to a lecture on the atomic theory. Was it because they didn't care? No. Was it because they didn't believe what they heard? Not entirely. It was because they had a different and a better conception of God than the preacher had.—"God and Tommy Atkins," by ALEXANDER IRVINE.

LETTERS TO THE EDITOR.

The Teachings of Mrs. Baker Eddy.

Sir,—"Truth Seeker," writing in your issue of the 24th inst., evidently does not understand that Christian Science is an exact science. To comprehend its teaching one must understand the basis on which it is founded. Mrs. Eddy writes on page 275 of "Science and Health, with Key to the Scriptures": "The starting point of divine science is that God, Spirit, is All-in-all, and that there is no other might nor Mind—that God is Love, and therefore He is divine Principle." Since God is Spirit the manifestation or expression of God must be spiritual, for like produces like throughout the entire round of existence. God's manifestation, image or likeness is, of course, a permanent, eternal condition, the same yesterday, to-day, and forever, for the simple reason that God is infinite, eternal, perfect, immutable, and immortal.

Now comes the question, but what of mortality? Christian Science teaches that mortality is the manifestation or expression of mortal or carnal mind (enmity against God) which is a counterfeit of the Divine Mind, or God. There never was, and there never will be, anything spiritual about mortality. Mortality is temporal, finite and material. Immortality is eternal, infinite and spiritual. Mortality is a false sense of that which is immortal and eternal, therefore the salvation of humanity must of necessity be brought about by the gaining of spiritual understanding, which alone reveals the eternal facts of being.

The eternal spiritual facts of being are true and omnipresent now and always. They are not affected or touched by the conditions of mortality. The knowledge of this enabled Jesus to say: "Before Abraham was I am"; and, "Now, O Father, glorify thou me . . . with the glory which I had with Thee before the world was." From this we see that if ever man is to be immortal he must be immortal now for immortality is not a condition that has a beginning as regards time. The simple fact that 2×2 equals 4 is an illustration of that which is eternal. It never began with time. It always was and it always will be, and so it is with every immortal fact.

Christ Jesus understood the spiritual and eternal facts of being so thoroughly as to enable him to be transfigured, to walk on the water, to raise the dead and to say, "Destroy this temple (body) and in three days I will raise it." He began at a very early age to overcome the belief of materiality; in fact he scientifically put off the flesh in thirty-three years. His life was a constant demonstration of spirituality overcoming the flesh and finally rising above mortal comprehension, but the Christ (his spiritual immortal selfhood) remained an omnipresent fact throughout the universe, for did he not say, "Lo, I am with you alway, even unto the end of the world"?

Spiritualism, from a Christian Science point of view, is a misnomer, for there is nothing really spiritual about it, as Mrs. Eddy says on page 81 of "Science and Health, with Key to the Scriptures": "At the very best, and on its own theories, Spiritualism can only prove that certain individuals have a continued existence after death and maintain their affiliation with mortal flesh; but this fact affords no certainty of everlasting life." There is nothing spiritual about the belief or the phenomenon, if it were possible that one mortal after death communicates with other mortals who have not died. Such a belief is on the same level as that of telepathy or any other phase of the human mind, and never reaches the realm of true spirituality or immortality.

Through spiritual understanding alone can mortality be put off either here or hereafter. Certainly not through the "last enemy to be destroyed," namely death, can this be done. When mortals awake, through the spiritual understanding to be derived from the study of Christian Science, they will discern that mortality is merely a false sense of existence and not the reality of being. They will understand also the injunction of St. Paul, "Awake thou that sleepest and arise from the dead (carnal mind) and Christ (the spiritual idea) will give thee light."—Yours, &c.,

CHARLES W. J. TENNANT.

Talbot House, Arundel-street, Strand, W.C.2.

August 30th, 1918.

ANSWERS TO CORRESPONDENTS.

HEVANEL.—Thank you. It is a curious effect, but may be quite accidental. Have you called the attention of the editor of the "Pictorial" to it?

G. M.—"The world is still deceived with ornament." But there is no merit in allowing Truth to go in rags if it is in our power to provide her with suitable apparel.

INVESTIGATOR.—Scientific evidence of human survival is a sufficiently important matter to keep any reasonable person occupied. The rage for tacking on to it other questions, more or less speculative and often quite irrelevant, does not appeal to us.

"A GENERATION AGO."—This feature is omitted this week in view of the quotation in the leading article on p. 292.

L.S.A. LIBRARY: BOOKS WANTED.

Besides the books mentioned last week (p. 287) the following works are also missing from the Library, and we should be very glad of their return:—

"Ardath," Marie Corelli; "Animal Magnetism," W. Gregory, M.D.; "Child's Story of Atlantis," William Kingsland; "Discovered Country," Carlyle Petersilea; "Essence of the Universe," Edwin Lucas; "Force of Mind, Mental Factor in Medicine," A. T. Schofield, M.D.; "Gift of Understanding," Prentice Mulford; "Heights of Himalay," A. Van Der Naillen; "Horoscope, in Detail," and "Horoscope, Progressed," Alan Leo; "How to Control Circumstances," Ursula N. Gesterfeld; "Introduction to Astrology and Grammar," William Lilly; "Influence of the Zodiac upon Human Life," Eleanor Kirk; "Living by the Spirit," H. W. Dresser; "Lessons in Mediumship," M. Theresa Allen, M.D.; "Martian, The," G. Du Maurier; "Matter, Force and Spirit," Anon.; "Mental Medicine," Oliver Huckel; "Man, Whence, How and Whither," Annie Besant; "Marguerite Hunter," communicated through Lizzie S. Bangs; "Necromancers," R. H. Benson; "Osteopathy, Massage and Manual Therapeutics"; "Perfect Whole," H. W. Dresser; "Power of Gems and Charms," G. H. Bratley; "Power of Will Through Direct Mental Culture," Frank C. Haddock; "Practical Methods of Self-Development," Elizabeth Towne; "Problems of the Spiritual," Rev. Arthur Chambers; "Predictions Realised in Modern Times," Horace Welby; "Rationale of Astrology," A. H. Barley; "Secret of Mental Magic," W. W. Atkinson; "Study in Consciousness," Annie Besant; "Some Glimpses of Occultism," C. W. Leadbeater; "Soul on Fire," Florence Marryat; "Steps in Spiritual Growth," Archdeacon Wilberforce; "Superhuman Men in History and in Religion," Annie Besant; "Spirit and Matter Before the Bar of Science," J. W. Heysinger; "Temporal Power," Marie Corelli; "Thought Force in Business," W. W. Atkinson; "Traditional Aspects of Hell," James Mew; "Trilby," G. Du Maurier; "What Converted Me to Spiritualism," B. F. Austin, B.M.; "White Cross Library," Vols. 1 and 3, Prentice Mulford; "World Mystery, The," 4 essays, G. R. S. Mead.

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. T. Olman Todd. September 22nd, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Miss McCreadie; 6.30, Dr. W. J. Vanstone. Wednesday, September 18th, 7.30 p.m., Mr. E. H. Peckham.

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

Lewisham.—The Priory, High-street.—7, Mrs. J. Rolleston.

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

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

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. H. Ernest Hunt.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Annie Boddington. 22nd, Mr. H. Leaf and Mrs. Beaumont Sigall.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. P. Symth. 19th, 8.15, Mr. and Mrs. Brownjohn.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, open circle, Mr. and Mrs. A. W. Jones; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, Mrs. M. Clempson.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. A. Punter, addresses and clairvoyance; 3.15, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting, Mr. Everitt.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, addresses and clairvoyance, Mr. A. Maskell. Tuesday, 7.45, Thursday 7.45, Questions and clairvoyance; visitors welcome all meetings. Lyceum every Sunday at 3 p.m.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions: Mrs. Cranstoun, 10s; A. Friend, £1; Mr. A. Bryson, £2.

THE individual soul is to the whole world of spirits as the atom is to the Universe of matter; all are the same in essence, all connected, yet each is distinct.—"Life in the Physical and Spiritual Worlds" by REV. W. HENDY COCK.

MINERALOGY OF CHARACTER.—As the markings of a block of porphyry add to its beauty without detracting from its solidity so the rock of common-sense is none the less reliable for being streaked with a vein of humour.—RICHARD REES.

BOOKS FOR SALE

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