

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

"That's what comes of pew-opening," a village atheist is said to have remarked on hearing of the death of the aged verger after a long record of service at the parish church. And yet some of the very people who would see the fun of that little story find a pious consolation in ascribing the moral lapses of those who disagree with them in religious doctrine to the particular form of faith followed by the culprits. Even the intense national concentration on the war has not altogether erased this unamiable weakness. There is still a lurking idea that to hold the view that there is a life after death, and that communication between the two states is possible may, in some mysterious way, lead to moral deterioration. There is a type of mind swayed more by emotion than by reason, that, when a Spiritualist is haled into the courts for any offence, which is very rarely, seizes with gusto on the fact to point the moral against Spiritualism. Here and there a journal of the more scurrilous sort takes up the merry tale—"Alleged Forgery (or whatever it may be) on the part of a Spiritualist." Let us have even-handed treatment in these matters, and the next time a Methodist minister or a Salvationist appears in the dock, let us hear the comments, "That's what comes of Methodism!" "There is where Salvationism leads to!" Or rather, do not let us hear such remarks in any connection, because they are stupid and pointless, the outcome of feeble-minded malice, no matter from what quarter they proceed. Indeed, the educated world is growing tired of the silly bigotry which, in the religious newspapers, tells lurid stories of the death-beds of atheists, and, in the free-thought papers, gleefully gibbets evil-living members of religious bodies who chance to fall into the hands of the law: "That is where atheism leads to!" "That is what comes of religion!" "Enough of this foolery!" as a former Prime Minister once exclaimed in the course of a speech in the House of Commons.

* * * *

J. G., who informs us that he is an ardent investigator, but not a believer in Spiritualism, his investigations being wholly on the theoretical side, sets us two problems, which we may give in concise form: (1) Mediums read or see things which exist already in some mind. How are we to tell, then, supposing a medium describes some departed friend, that he has not "visualised a subconscious cerebration"? Then for (2) we get this: "Could a medium name, say, a card unknown to anyone? This should be possible, for spirits could easily inform the medium. . . . Then we should have definite scientific proof of an intelligence independent of ours." J. G.'s ideas of what constitutes proof would be likely to have a severe shock if he ventured into some scientific and philosophical circles we wot of. As to how we can tell that a medium is not "visualising a subconscious cerebration," whatever that may be, it is usually

simple enough. If the spirit is there in his proper person, and is really intelligent, he generally tries to give a proof of his presence and identity. Some time ago we were visited by a lady who is a medium in private life. Playfully challenged by us to give a demonstration of her clairvoyance, she proceeded to describe a near relative of ours who passed on many years ago, and of whom the medium knew nothing. Now that was very good, but it was not crucial, and, as if in reply to our unspoken thought, the medium continued. "This spirit lady wants to give you a proof that she is *really* here. She tells me to tell you—" and then followed a message which could have come only from the spirit herself. Well, that is simple enough. J. G. should supplement his study of theory with a little attention to practice. As to the second question, we cannot see how naming a card unknown to anyone could prove anything except, at most, supernormal faculty on the part of the medium. It is no demonstration of spirit existence—and certainly not of spirit identity.

* * * *

The following passage from Carlyle's essay on "Democracy" (in "Past and Present") might be profitably studied by those who are puzzled or offended by the fact that the ministry of spirits includes those who on earth were Indians, negroes or others of "alien" or "inferior" races:—

Mungo Park, resourceless, had sunk down to die under the negro village tree, a horrible white object in the eyes of all. But in the poor black woman, and her daughter who stood agast at him, whose earthly wealth and funded capital consisted of one small calabash of rice, there lived a heart richer than "Laissez faire": they with a royal munificence boiled their rice for him; they sang all night to him, spinning assiduously on their cotton distaffs as he lay to sleep. "Let us pity the poor white man; no mother has he to fetch him milk, no sister to grind him corn!" Thou poor black noble one—thou *Lady* too; did not a God make thee too; was there not in thee too something of a God!

SECOND SIGHT AND OMENS.

Mr. Morris Hudson (Bathampton) writes:—

As supplementing what you relate about second sight in a recent editorial note, I should like to tell the following well-authenticated experience of an English clergyman, when he was British chaplain in Heidelberg.

It was told me by his son, one of the curates of St. Nicolas, Guildford, about fifteen years ago. He said that his father, noticing the absence of a certain lady member of his congregation from the Sunday services, called upon her on the following Monday to make enquiry. She lived in a suite of rooms on the first floor of a flat, and when he had rung the bell and the street door was opened a black retriever dog ran up the stairs in front of him, and entering the sitting-room ran under the sofa. The lady's daughter met him at the sitting-room door, to whom he said, "I did not know you kept a dog." "We do not," she replied. "But one ran up the steps in front of me and under the sofa." "Whereupon," said my friend the curate, "father knelt down and poked under the sofa with his umbrella, but found that no dog was there." The lady, her daughter said, was confined to bed with a cold, and was not seriously ill; but when her visitor was leaving she said, "Say nothing about having seen a black dog, for we are of an old Highland family, and the black dog shows himself when a death in the family is imminent." The lady died within a fortnight. The chaplain, at the time his son told me the above, was a beneficed clergyman in Nottinghamshire, and his son kindly persuaded his father to write out for me and sign a full description of his weird experience, which I sent to the secretary of the S.P.R., and it is now in the archives of the Society. Had the secretary returned it to me I would have sent you the interesting paper to inspect.

SOCIAL RECONSTRUCTION AND THE LAND.

THE RESTORATION OF MAN'S SPIRITUAL HERITAGE.

The recent address at Sheffield by Dr. Ellis T. Powell on "Psychic Research and Social Reconstruction" lends interest to the following extracts from the synopsis of a lecture delivered by our friend, Mr. Henry Fox, to a society of "Students of Nature" in June last:—

The lecturer laid down the following propositions as a basis for consideration and discussion: That the land is the source of *all* wealth; that wealth is obtained from the land by the following factors: (a) labour; (b) capital; (c) the brains and business capacities of the captains of industry; that wealth is not the same thing as "well-being," and that too much wealth, as well as too little, is absolutely injurious to man's "well-being" (by "well-being" is meant not only the welfare of man's physical body, but the evolution and unfolding of man's higher self, which is the real man who inhabits his temporary body but is indestructible, and is described by our ancestors of Sanscrit days, some ten thousand years ago, as "unborn and perpetual"—see "Bhagavad Gītā"); that "well-being" is the real object of human life, and includes, besides man's bodily necessities, the growth and satisfaction of his higher nature, as a spiritual being (the failure to recognise this is at the root of all the evils of our civilisation; this is the key to the whole position, and carries with it the solution of all the great problems of reconstruction—both in politics, in private life, in social organisation and in the creation and distribution of wealth); that the land question must be approached on this basis; that the possession and control of the land from which all wealth is derived (by which alone man can live on his mother earth) carries with it the possession and the control of the lives and welfare of all the inhabitants of the earth.

Mr. Fox went on to show that private property in land has reduced the bulk of earth's inhabitants into more or less subjection (according to the form of Government achieved by the country concerned) to the owners of the land. In all countries it has produced poverty. In England it has produced the poverty of the masses, and the predominance of the classes. The industry of the masses has created the wealth of the classes, and the surplus wealth has produced the capitalist who has hitherto reigned as the master of the whole situation.

The only solution of the poverty question, the lecturer maintained, lies in the resumption by the State of the possession or control of the land. This is already being gradually done by the Agricultural Department of the Board of Trade, through the necessities of this war—which have revealed the fact that the land of England has been so grossly misused by its private owners under the influence of a false agricultural policy, that the whole nation is threatened with starvation, and is actually experiencing a shortage of food, from the most richly endowed land in the world.

After advocating the establishment of a great National Trust under which all land should be held, Mr. Fox pointed out that Germany's great strength and power (so horribly misused by her despotic rulers in this war) is founded mainly on her wonderful agricultural and land system—under which many of her towns are free of rates and taxes, owing to the enjoyment of public land owned and cultivated by the communities concerned. As a contrast to this, in the Styrian Alps we find private property in land, an impoverished population, and an empty country side—reminding us painfully of our own land system.

The terms of this great national trust will develop under the influence of the great principle thus revived from feudal times in the light of more democratic ideas of a just and a righteous forms of civilisation. With new ideas of national "well-being" the nation will be bound together in unity of interests and in the spirit of fairness and goodwill. The time has come, not to dogmatise or draw up elaborate rules now—to regulate the ownership of land—but to replant the seed of our ancient land laws, which shall grow with the growth and advance of the national ideas in modern times of man's unity of life, both here and hereafter; with a higher conception of his "well-being."

The proclamation of a Great National Declaration of Trust will be the signal for the commencement of this co-operative commonwealth.

THE R.A.M.C. BADGE.—We have been asked whether we can furnish any information as to the origin and history of the badge worn by the Royal Army Medical Corps, *viz.*, a serpent coiled round a rod. While unable for the moment to look up any direct authority on the question we may remind inquirers that the serpent, as an emblem of Deity, has at one time or another been an object of worship in almost all parts of the globe, and the fact that the temples of Æsculapius at Alexandria and at Epidauros had each a living serpent, carefully tended by the temple devotees, suggests some association with that attribute of Divine power which is specially connected with the ministry of healing. Such an association is also implied in the Old Testament account of the brazen serpent which Moses lifted up in the wilderness (Numbers xii. 8 and 9). That story is possibly not unconnected with the emblem adopted by the R.A.M.C.

PREDESTINATION: DOES IT EXPLAIN PREVISION?

In these days of war and turmoil one often hears a man say, "Oh, I'm an utter fatalist; it doesn't matter what you do—what will be *will* be." This on the face of it sounds a somewhat terrible belief, but let us examine it more closely and see if it is quite as hopeless—provided it be true—as it appears at first sight.

I believe that every man and woman has a fixed, unalterable destiny which it is impossible to change or circumvent, no matter what he or she does; I mean that it is useless to hope to alter the ultimate result.

When I have suggested this to many people they have exclaimed, "But such a theory is ridiculous, besides being extremely dangerous. If once universally adopted there would be an end of law and order, everyone would do just what he pleased. Besides, a loving God would never allow such a thing. It is monstrous." Let us consider the question in more detail.

Because I consider it useless for a man to hope to alter his destiny I do not mean to imply that I think he should not struggle and wrestle with temptation with all his strength; this I hold to be of the highest importance. I do not believe he will be able to alter the ultimate result but he may overcome much temptation which will strengthen him spiritually to an enormous extent, so that he will be far more advanced in the next state of existence than if he merely allows himself to drift during his life on earth; also I think it possible (though I feel by no means sure of this) that by successfully overcoming temptation he may *postpone* the ultimate result.

According to my idea every one of us has his or her own redemption to work out *alone*, or in other words the more terrible the temptation and our subsequent destiny is here, provided we make a good fight with temptation, the nearer shall we be to obtaining our redemption in our next state of existence.

How does such a theory explain prevision? I suppose there are not many people who have gone at all carefully into the matter who deny that in some cases the future has been revealed or foretold beyond any possibility of doubt. The "Proceedings" of the S.P.R. contain many conclusive proofs of this. The question then arises: How is such a thing scientifically possible? My own belief is that in some incomprehensible way the future does already exist for each one of us. In other words, we all have a fixed destiny—but it has not yet reached us in the ordinary way. Under suitable conditions, however, and through the medium of sensitive persons or mediums it seems to me reasonable to assume that it may be possible for fragments of it to be revealed to us.

Talking of this once with Mr. J. Arthur Hill I was very much impressed with a remark of his, *viz.*, "The thunder and lightning occur at exactly the same instant, but the lightning reaches us several seconds before the thunder because light travels quicker than sound." Surely something of the kind may be the explanation of why the future is veiled from us.

It seems to me that by admitting some such theory of predestination the mystery of prevision is much cleared up; that predestination, which is looked upon as such a cruel and comfortless belief, may, in reality, be for our own spiritual welfare and that, by resisting temptation with all our strength, although we shall not alter our ultimate fate on earth (though possibly we may be able to postpone it) yet in the next state of existence we shall be nearer to being redeemed and consequently "at one" with God.

It would be interesting to have the opinions of some of your readers.

"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:—

| | £ | s. | d. |
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| Mrs. Sellon | 1 | 0 | 0 |
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THE SUGGESTED EMBLEM: AN OFFER.—Mrs. A. Montgomery Irvine, of 115, Ladbroke Grove, London, W., has taken up strongly the idea mooted by Miss Irene Tore Warner (page 257) that the suggested badge or emblem should be in the form of the *ankh*, the old Egyptian symbol of immortality. Mrs. Irvine states that she is making arrangements for the emblem to be carried out in blue enamel set in copper (see advertisement). If she can start with a large number of orders—not less than a hundred—she will be able to supply the badges at 5/6 each; if orders fall short of that number it will of course demonstrate that the idea of an emblem is not sufficiently popular to make worth while the carrying of it out.

DOES THE DEITY EVOLVE?

By MRS. PHILIP CH. DE Crespigny.

In the phraseology of to-day it was perhaps "asking for trouble" to invite the criticism of the author of "I Heard a Voice"! But it would seem the crux of the argument on the evolution of the Deity lies in the admission that human consciousness—the ego—is a part of the consciousness of God; and I still ask—if not, of what is it a part? To maintain that the Deity created "something out of nothing, and not merely out of parts of Himself" is to impose limitations, to deny his immanence, to fence Him in with boundaries outside of which must lie the "nothing" upon which He drew for creation. With my poor command of language it is difficult to express it clearly, but I think the author of "I Heard a Voice" will understand what I mean. To say that we are not of the consciousness of God, but beyond, outside it, throws—to my mind—the whole conception of the universe into a disjointed chaos.

As for the pyramids of Egypt "developing sparks of divinity" physical science has lately admitted "sentience" in all forms of matter, an embryonic form of consciousness, as evidenced in the response to outside influences—in the response of the mineral to heat and cold, and, in a more advanced stage of evolution, of the vegetable kingdom to the warmth of the sun, or the devastating effects of cold and damp; the response that will cause the sunflower to turn its face sunward, of the sensitive plant that shrivels at a touch.

If we admit the infinity of God, so beautifully treated in Mr. Fielding-Ould's letter, to suppose something—even though it be "nothing"—outside Him and not of Him, is surely a contradiction! And if we be a part of His consciousness, for what are we here except for the benefit of all creation—which is God?

The author of "I Heard a Voice" will, I think, find the theory of the evolution of the Deity dealt with in Bergson's "L'Évolution Créatrice" written about ten years ago, in which he advocates the idea that duration is in itself the creator—a hypothesis that personally does not appeal to me.

By QUESTOR VITE.

May I be permitted to contribute a few words on the interesting problem raised on page 291?

If it be admitted that we are all finite units of the Infinite Self, remaining inseparably related and comprised in that one Unity (though in appearance having separate self-existence), then it follows that as we recognise that the units evolve and become, the Unity in which these are comprised and of which they constitute integral fractions, must therefore also become.

The inference is then drawn by the writer that "if God had been evolving for an indefinite period, He must millions of years ago have been as low as a cabbage and could not have possessed such an astounding power of evolution." Does not this apparent difficulty arise from the fact that the writer's argument is based on phenomena pertaining to the world of effects while his deduction drawn is made to apply to the cause-world, i.e., to the principle of self-conscious determination, or to the Infinite-Self?

This difficulty may be surmounted if the problem is considered to pertain to that of becoming, which comprises both involution and evolution, and if it be admitted that there can be no phenomena without antecedent determinations by self-conscious intelligence as their precondition. If that is admitted then the Infinite-Self is the precondition and determining cause of the phenomenal universe (possibly acting through mediate links in a chain of transcendent self-conscious relays).

Then "why should Deity evolve," asks the querist, "when the Infinite is assumed to possess unlimited power"?

Because self-consciousness cannot be static. It has been defined as thought in action. Self-consciousness implies thinking; thinking implies distinguishing, i.e., the establishing of differences; of variety held in unity. Consequently self-conscious being inevitably entails becoming.

It is apparently in order to multiply variety (i.e., for experience) that the Infinite-Self particularises Him-Herself into an indefinite variety of conditions, all this manifoldness being held in His-Her one identity.

Each of these unit-selves, while being limited in faculties in this external state of being, ultimately in rising into higher, inner modes of being, comes to share in an associative mode of consciousness, and becomes "made in our image," or made in the image of the Father-Mother.

The whole process entails a perpetual accession and augmentation of experience, in which we units share, but which is all held in the one identity of the Infinite-Self, who gives Himself away to find Himself again, with enlarged experience.

The process entails the descent of the unit-selves into incarnation into matter and a pilgrimage here along a stony and thorny path. But on the return circuit, we rise into inner, higher modes of being, and ultimately become "made in the image of the Father" and "at one with Osiris" (while retaining our individuality).

VERIFYING A PSYCHIC MESSAGE.

The following letter which reached us in June last from H. R. F., a military correspondent at Tidworth, would have appeared before but was unfortunately mislaid. However as the story he tells does not suffer by the delay we give it here without committing ourselves to any verdict on its quality as evidence:—

A remarkable proof of the truth of survival of personality and intelligence has occurred to me. For some time I have had little informal meetings on Sunday and Wednesday evenings in my quarters here. On one occasion the spirit of a girl who gave the name of M— R— came, and after some conversation through the agency of the tilting table, I asked her if there was any friend she would like me to write to. She hesitated at first but eventually gave me the name of a person living at an address in London unknown to any of the four sitters. I wrote to a friend to call and find out if such a person existed, and she found that the spirit's message was quite true. I accordingly wrote to the person in question and received a rather impertinent answer, but one which proved that the spirit was correct in the statement made. How was it possible, if communication with spirits is not a fact, for four men in Tidworth to receive the name, description and correct address of a person whom none of the sitters had ever known or heard of? I should like one of the sceptics to give me an answer.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 22ND, 1888.)

This is what the "Scientific American" regards as the true value of a proven Spiritualism: "Now these things seem to justify us in recurring to the subject of Spiritualism . . . and to point out some of the things which science has to do with. . . . In the first place, then, we find no words wherewith adequately to express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousandfold to be fitted to such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre to the glory of the nineteenth century. Its discoverer will have no rival in renown. . . . For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realisation of the *elixir vite*, the philosopher's stone, and perpetual motion, is of less importance to mankind than the verification of Spiritualism."—From "Jottings."

THE WAR IN PROPHECY.

Signora Fillippini, writing from Italy, refers to a statement in the leader (p. 220) in which we expressed the view that there is a real prophetic faculty even where the affairs of nations are concerned. Our correspondent, who has been reading an Italian work, "Parlando coi Morti" ("Speaking with the Dead") by Vincenzo Cavalli, transcribes from it two passages which she thinks will be of interest to our readers. We omit the Italian versions, and give simply the translations. They are communications received by automatic writing and are referred to in a preface to the book by Signor F. Zingaropoli, a friend of the author.

"Resurrection is preceded by death—that is, resurrection cannot take place until after death. Yes, it is necessary that society should putrefy so as to be able to re-arise. But, it being necessary that the underlying life shall continue, already the seeds of the resurrection are deposited, and we are the workers attached to the sowings of God." (p. 56.)

"Blood I see on the earth: a sea of blood and darkness in the heavens: it shall be a great battle with the final triumph. Let us rejoice in God, brothers." (p. 129.)

THE LATE MRS. MACBETH BAIN.—The interment of the remains of the late Mrs. Macbeth Bain took place on Monday the 9th inst. The funeral was preceded by a deeply impressive service at the residence, 72, Clifton Hill, St. John's Wood, conducted by Mr. James Macbeth Bain, with whom in his bereavement widespread sympathy is felt, although it is gratefully acknowledged by him and the many friends of Mr. and Mrs. Macbeth Bain that the transition was in the deepest sense a blessed release. Many tributes of love and esteem were paid to the memory of the departed lady, and her life of service, her unvarying kindness, and her cheerfulness and fortitude during years of painful illness will long be remembered. At the graveside Mr. Bain delivered a brief but touching address expressive of the deep consolation which abides with those who have realised the true nature of death as but a transition from one stage of existence to a larger and better one. Amongst those who attended the rites were Mrs. Duncan, Miss Leith, Messrs. William Hendry, William Thomson and B. D. Godfrey, and the editor of LIGHT. Mr. Bain begs friends to excuse him replying to their kind letters of sympathy as he has received many more than he can possibly acknowledge.

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MORE ABOUT THE GLASTONBURY MESSAGES.

We have received a pamphlet, "Psychism, Glastonbury, and 'The Month,'" by Paul Hookham (Blackwell, Oxford, 1s. 6d. net). It is an able piece of writing, inspired apparently by a desire to answer some criticism by the Catholic magazine, "The Month." The writer of that criticism must have been captious indeed when even the attribution by Mr. Bond of his Glastonbury Messages to Cosmic Memory (instead of spirits) excited his theological resentment. Clearly some theologians will not be content until they have got rid of spirit altogether, whether in individual or cosmic form. "Whom the gods would destroy they first make mad."

Mr. Hookham is more judicial, but even his treatment of the matter leaves something to be desired. He commences with the observation, "We do not seem to have any word except 'Spiritualism,' which is question-begging and misleading, to define the mental and objective phenomena to which the terms 'psychic' and 'psychical' refer." Well, the question of terms bothers all of us who desire to be reasonably precise in our statements. But why is it more question-begging to assume the existence of spirits than to assume their non-existence? For that is what it comes to. The man who disputed the existence of giraffes, it will be remembered, ultimately saw one, and remarked that he still disbelieved in it. Had he been a logician—of a certain type—he would doubtless have accused the giraffe of begging the question. This, however, is very much by the way.

Mr. Hookham, however, has arrived at some conclusions in regard to "Occultism":—

So far as facts are concerned, in spite of all difficulties, perplexities and prejudices, they are practically substantiated. There are certain manifestations of activity, both objective and subjective, which transcend the experience of normal life.

This is definite enough. But immediately following come the words: "They do occur, but, humanly speaking, we know nothing whatever of their causes, ordered conditions, or meaning." No? And who are "we"? Mr. Hookham and those who think with him, presumably. Somebody wrote about Spiritualism as a begging of the question. If by "we" Mr. Hookham means everybody, this is a fair example of the *petitio principii*.

We owe Mr. Hookham gratitude for having put into a concise form Mr. Bligh Bond's assumptions arising out of his experiences of automatism.

These assumptions are:—

1. That the entities speaking or writing through mediums are not necessarily individuals at all.
2. That they are figments proceeding from the minds of the so-called mediums—mere figured vehicles through which the intelligence comes.
3. That this intelligence also proceeds from the mind of the medium, or at least from its participation in the universal memory.
4. That the intelligence emanates from his supraliminal and subliminal consciousness in co-operative activity.
5. That the subliminal consciousness can, under certain conditions, be brought into relation with a universal consciousness, a kind of *memoria mundi*, and tap therefrom the sources of illimitable knowledge.

Without dealing specifically with these points, let us consider the matter from a purely human point of view, using a homely illustration. Jones, a man living in a remote village, finding the telephone (at that time newly invented) at his disposal, communicates some startling intelligence to Smith, a friend in London, who, not having heard of him for many years, has, in common with other friends of Jones, supposed him to be dead. Smith is partly

deaf and a little bewildered. Moreover, he has a reputation for being rather dreamy and imaginative. By consequence his story of his communication with Jones is received with incredulity. There is no lack of arguments: nobody knows (at that time) very much about the telephone. The chances are against Jones having the use of one, or, indeed, knowing how to use it; Smith is a trifle deaf, and may have heard some confused sounds and translated them into words. This is the more likely, because he is an imaginative person. Indeed, he may have dreamed the whole thing. Again, some of the statements alleged to have been made by Jones were already known to Smith, thus Jones said it was a fine day. Yes, but Smith knew it was a fine day. That clearly came out of Smith's own mind. And so we could carry the parable on as a satire on the methods of some of our psychical researchers, and as a reduction of the matter to plain, cold common sense, stripped of all sophistical refinements, academic subtleties, ambiguities, half-lights and artistic nuances, all tainted and tinctured with fear.

When one of our greatest modern writers asserted that mediæval theology had tremendously deflected the course of clear natural thinking, he said something the truth of which is painfully illustrated in this subject of psychical research. See how they are "put off" by the word "spirits." We should be quite content if the terms were transposed, and we spoke of discarnate beings as "men" and of incarnate ones as "spirits." The terms would be equally accurate. It is allowable for an incarnate spirit to be unbalanced, imaginative, eccentric, puzzle-headed, forgetful, drowsy, pedantic, or frolicsome, but directly a discarnate human being exhibits any of these very human peculiarities, then we have to turn on a whole battery of professors and metaphysicians to explain the phenomenon with a profusion of highly technical language, and in the end the simple truth is so obscured as to be almost unrecognisable.

L.S.A. SOCIAL MEETING.

The afternoon of Thursday, the 12th inst., was marked by the holding of a very pleasant, though not very largely attended, social gathering in the hall attached to the rooms of the Alliance. After tea Mr. H. Withall, acting president, in bidding the company a cordial welcome, took advantage of the occasion to explain some of the steps on which the Council of the Alliance had resolved in order to meet the increasing expenses connected with its work. Hitherto country members had had books sent them free, a concession which involved the Society in a very heavy outlay for postage. In future they would be asked to pay in advance a uniform charge of 6d. per parcel. It had also been resolved to elect no more associates but to accept in their place, and for the same subscription, library subscribers, who would be entitled to one book at a time from the library but to no further privileges. The Council could not curtail the privileges of existing associates, but Mr. Withall appealed to all of them who were able to do so to become members, and thus enable the Society to carry on its work more efficiently.

A feature of the meeting was a remarkable inspirational address given through the mediumship of Miss Marguerite Hopkins. The control purported to be a high priest of the Temple of Karnak during the reign of Thothmes I. He described the daily routine of his office, and among other interesting details mentioned that the priestly robes were made of linen woven in factories belonging to the brotherhood and from flax grown on their own lands. The priesthood was, in fact, self-supporting. Mediumship was cultivated amongst them, a distinctive feature being the training of the spirit of the medium to obtain complete control of the body and thus to obviate the possibility of the body becoming subject to some undesirable influences. Spirit communion was not confined to the priesthood. Every household had its chamber of communion. Even during the hours of sleep and on the other side, the brotherhood continued its joint service of ministry and education. One branch of its work was the arranging and interpreting the old legends. Different high priests accepted different interpretations as suited the occasion. The peasantry took these legends literally and hence arose many absurd misconceptions. The priests knew better, but new thoughts had to be fitted into the old forms. They also studied and practised astrology.

In the course of the afternoon Mr. H. M. Field played three beautiful pianoforte compositions—"Consolation," by Liszt; "The Magic Fire Scene" from Wagner's "Walküre" arranged by Brassin, and "The Spring Song" from Wagner's "Flying Dutchman," arranged by Liszt.

TELEPATHY AND "THE LAW OF REALITY."

"If a man affronts you, do not accept his opinion or think just as he would have you do. No, look upon things as *reality* present them."
—MARCUS AURELIUS.

In the issue of *LIGHT* of September 7th, J. W. M. has credited me with being an intelligent and thoughtful student of psychic matters, but he says he fails to recognise the latitude and longitude of my discoveries. He remarks on my statement "I found a Law—the Law is this, 'On the same plane no thought, desire, or character can be hidden.'" He tells me I am dogmatic and that this is a gigantic assertion and one calculated to engender a revulsion of feeling in the minds of many thoughtful persons. Again J. W. M. states he is at one with W. B. P., who in the issue of *LIGHT* of August 24th asserts that such a condition appears to threaten the sovereignty of personality—even of the individual.

I am grateful to both these contributors for the straightforward and carefully considered opinions they give of the "axiomatic" statement I made in my brief paper. I am to blame, I feel sure, that they did not at once see eye to eye with me, for the reason I only gave the sum total of my investigations and forgot that everyone may not have travelled on the same road as I have.

With the permission of the editor of *LIGHT* may I enlarge a little on the subject of "The Law of Reality" and give a few reasons for justifying my making such definite statements? Man is a spirit; each individual spirit is governed by spiritual laws, unalterable, universal, and eternal. That spirit abides for a time in a body, a natural body, governed by natural and spiritual laws. If man was not a spirit but a being governed entirely by natural laws, he could not be immortal. Let me give some concrete instances of the operation of spiritual laws on man when he is free of the natural body and the natural laws governing it. These statements I have taken from authenticated writings that have come to us from those dwelling on the other side of the veil, and show at once that these persons are now outside the control of natural laws but governed by the spiritual Law of Reality.

"The Law of Association in spirit life is based upon community of feeling, interest, affection, and spiritual love. Each individual lives in the sphere he makes for himself—the realm of his thoughts and purposes, his loves and desires."
—"Death and the Beyond." (WALLIS.)

"In the spirit world like draws to like by a universal law, and those of entirely opposite natures repel each other so entirely that they can never mingle nor even touch the circle in which each dwells."
—"A Wanderer in Spirit Lands."

"In all respects man in the spirit world is free to work on to his ideal, to do good or to do evil, to win a blessing or a curse. Such as he is, such will be his surroundings, and the sphere for which he is fitted must ever be the highest to which he can attain till his own efforts fit him to become a dweller in one higher. Thus the good need no protection against the evil in the spirit world, their own different states place an insurmountable barrier between them. Those above can always descend at will to visit or help those below them, but between them and the lower spirits there is a great gulf fixed which the lower ones cannot pass."
—"A Wanderer in Spirit Lands."

"We have wonderful surprises here. We see men as they are. Not of course all men always. But when the wrappings are off we see the nature of the Soul, and the factor that decides is the character."
—"Letters from Julia."

It is very clearly put in the above four extracts that a law is in operation and that when a man is free of the natural body he must realise what he is. That is the Law of Reality. Then again this is our position, in relation to each other, in the spirit world as stated by the dwellers there:—

"Each spirit sees other spirits according as their thoughts are."
—"Life Beyond the Grave."

"It is also whimsical to us to see him still clinging to his old pride when we know all about him, and his past and present status, which latter is rather low."
—VALE OWEN.

"Not only is the past life laid bare to himself, but it is patent to his friends."
—"Life Beyond the Grave."

"The most extraordinary thing which came to my knowledge when I passed over was the difference between the apparent man and the real self."

"When the body is cast off, the real state of the case is visible. Then it is for the first time that we are seen as we really are."
—"Letters from Julia."

Even in the matter of clothing our characters are disclosed to those about us:—

"Clothes, with us, are not worn to protect a physical body from cold and heat, but as a symbol of the spiritual condition of the wearer. Thus, clothes in the spirit world serve the double capacity of clothing the spirit body and indicating the spiritual state of the person wearing them."
—"Life Beyond the Grave."

"Since everyone in the spiritual world has garments according to his intelligence, that is according to the truths from which intelligence is derived, it follows that those who

are in the Hells, being destitute of truth, appear indeed clothed, but in ragged, squalid, and filthy garments, each according to his insanity; nor can they wear any other."
—"Heaven and Hell." (SWEDENBORG.)

I find the "Law of Reality" permeates through and through every sentence that has come to us from the other side by automatic writings. Here are three very significant statements:—

"I have found a reality which I never dreamed of—a reality which simply astonishes and overcomes me."
—"Realities of the Future Life."

"The body you now wear and the trees and rivers and other things of material substance, which you call real, are not so enduring, nor so real, as their counterparts in these spheres."
—VALE OWEN.

"The spirit world is real."
—"Death's Chiefest Surprise." (WALLIS.)

When once the "Law of Reality" comes into operation, we as free spirits are fully conscious and at last quite awake, and that is without question the meaning of the term "The Judgment":—

"There is not need for the process of a court of justice as you understand it on earth. The Soul is the arbiter of its own destiny; its own judge."
—"Spirit Teachings."

"His earthly life with its sins and successes, its sorrows and triumphs, its pains and pleasures, its limitations and its unfoldings, has made him what he is; well equipped and ready, or ignorant and unready, for the new conditions of his individual life, and his future experiences will teach him to realise that he has made his own Hell or Heaven, as the case may be."
—"Death and the Beyond." (WALLIS.)

"It (the Soul) sees clearly here the inevitable results of its past life."
—"Messages from Meslom."

"Man takes with him all his memory, and there is nothing, however carefully concealed in the world, which is not made manifest after death, and this in the presence of many."
—SWEDENBORG.

There is something very definite and axiomatic about the above statements, all of which are in perfect harmony one with another. The New Testament also reveals in the following passages the inevitable "Law of Reality." St. Paul writes:—

"For now we see in a mirror darkly; but then face to face; now I know in part; but then shall I know even as also I have been known."
—1 Cor. chap. xiii. 12.

"For who among men knoweth the things of a man, save the spirit of the man, which is in him?"
—1 Cor., c. ii., v. 11.

I also give Jesus Christ on the same law:—

"Fear not therefore; for there is nothing covered that shall not be revealed; and hid that shall not be known."
—St. Matthew, c. x., v. 26.

My contention and conviction is that man the spirit is governed by the Law of Reality even when he is in a natural body. And his spirit is directly associated, even during this earth life, with his proper plane or sphere according to the status of his spiritual condition. The spiritual Law of Reality cannot be inoperative on a spirit because it is for the time being manifesting itself in a natural body. But this natural body and its mechanism does not always readily respond to the spirit that dwells within it, for natural laws are also in operation, and that is why Smith and Brown, though each knows all about the other spiritually, providing they are on the same plane, are never, "naturally," fully conscious of this knowledge. I know it is hard for even thoughtful persons to accept these facts while they still dwell in a natural body, but I fear it is undoubtedly true that on the same spiritual plane no thought, desire, nor character, can be hidden. And though, while here, we can by means of our natural body, practise every form of disguise, yet once we are free of the natural conditions of the earth, we shall inevitably find ourselves in the stern grip of the Law of Reality. At that moment our true progress will begin. Not till then shall we begin to mount the ladder of truth that will enable us eventually to reach the heights where dwells the Great Reality of all things. There we shall find that the true sovereignty of personality is in the character we have built up during our ascent from the depths of fallacy to the foot of the Throne of God, who is Truth, and Love fully realised.

H. W. E.

FALSE SHAME.—I have had to train many nurses, and I have learned by experience that the daughter of a duchess will not scruple to turn up her dress and scrub a floor, whereas one who has come from the servant class often considers such work to be beneath her. I understand it now. There is an aristocracy of blood which draws men nearer to the divine. The daughter of a duchess would, like a humble follower of the divine, dignify what she touched, but the daughter of the tradesman dare not soil her hands for fear she might be taken for a servant!—and that *would* be a disgrace! And yet in all the Churches they read that he who wants to be the greatest must be willing to be the least, and that the great title of honour which the Master took was that of servant of all.—"Myrrh and Amaranth," by DR. JOSIAH OLDFIELD.

INNER VISION AND THE LIFE BEYOND.

BY IRENE TOYE WARNER, F.R.A.S.

Is there anywhere a more dramatic account of clairvoyant vision than that of the "young man" in II. Kings, ch. 6, v. 15-18? "And the Lord opened the eyes of the young man, and he saw . . ."

The young man's eyes were opened—he was not taken up into any of the heavens, nor levitated to some new and wonderful country! He had the same outward appearance, he trod the same spot of earth and breathed the same air—nothing had changed from what it had always been and always would be, but another power was given him, an extension of his earthly sight—he "saw," and immediately everything assumed a deeper, truer aspect. The space around him which he had believed empty was full "of horses and chariots of fire round about Elisha"; the feeble defenders of Dothan who were opposed to the might of the enemy did not fight alone but had the help of an innumerable host: "they that be with us are more than they that be with them" said the clairvoyant Elisha to his frightened servant.

And the unseen helpers were no angels with wings; the horses and chariots were probably just such as the young man had known and seen driven by his countrymen. These were seen also by Elisha on the "death" of Elijah, when he exclaimed, "The chariots of Israel and the horsemen thereof!"—just their own fallen comrades still helping them on to victory and welcoming the spirit of the prophet when his time to cast off the garment of flesh had come.

This extension of vision did not cease in Bible days, it is given to many here and now, and the fallen on many a battlefield have been seen still living and helping as of old. Clairvoyant vision is probably the beginning of a great extension of our normal powers and faculties.

Why seek to imagine that after death we shall go to some far distant and unfamiliar place or state? Have we exhausted *this* world's wonders yet? Is there not enough glory and beauty to employ us for many ages to come without a chance of learning *all* there is to know of this most complex and marvellous earth! No! I think rather we must expect an extension of *powers* rather than a change of natural environment. Think what a new world we should enjoy if our ears were but tuned to catch the innumerable sounds in Nature which now must forever escape us? If we could only *hear* the sap rising in the trees in spring! If we could hear the flower-bulbs forcing their way towards the surface after the frosts of winter! If we could *distinguish* the various songs of the insect world and not merely hear them as one jumble of sounds having no meaning to our ears! If we knew the purport of the birds' songs!

Then if our sight were extended both telescopically and microscopically, and we could behold things invisible to our normal vision by reason of their remoteness or because of their minuteness! If we could see the marvellous formations of the animal, vegetable, and mineral worlds, and the distant glories of the stellar universe! If!—but we could go on indefinitely and enter on the domain of the "fourth dimension" and still not exhaust the possibilities that may be opened out to us by the extension of our normal senses!

Many of us go through life without ever having even conceived the most commonplace beauties of the world around us—"we have shut our eyes" lest we should see! Of what benefit would it be to translate us just as we are to the "heavenly Jerusalem" with streets of gold and gates of pearl? We should see no more than the precious metal as we know it here and the "pearly gates" after all would be but superior prison doors! To the man who all his earthly life has never seen the beauty evident in a "common" sunset, of what use is it to blind his eyes by the light unapproachable of the Son of God?

Surely we are too ambitious when we calmly contemplate taking part in the life of the "heavenly city" before we are awake to the beauties of the earthly!

"And the Lord opened the eyes of the young man, and he saw . . ." There we have the solution to many of life's problems—it is not life that is dull, it is *we* who are dull; it is not life that is incomplete or trivial or superficial, it is *we* who are blind and deaf and without understanding! If there is one prayer above all others we should pray it is "God open mine eyes"!

AN UNLUCKY FIND.—E. P. P. narrates the following odd experience: "Late in the winter I picked up, while walking, a left-hand black glove of excellent quality. I decided to substitute it for one I had lost, and accordingly wore it daily. From that time everything went absolutely wrong, and as a rule I am a fairly lucky individual. My troubles were ended one dark night when, turning the corner of a road, a soldier on his bicycle, forgetting to ring his bell, upset both himself and me. My arm was rather badly grazed. In the encounter the glove, the diabolical one, that I was wearing got lost, and my luck has returned. What was the matter with the glove?" Seriously, we cannot say. If a really malevolent glove, it was singularly short-sighted in bringing about its own loss. May it not be—we trust our correspondent will not dismiss the idea as too frivolous—that it was only animated by a kindly desire to impart a little variety into the too even tenor of E. P. P.'s life, and having done so, purposely quitted her possession—in which case it was not as black as it looked?

A MESSAGE TO A NATION.

A. L. (Isleworth) informs us that on Whit Monday he was sitting in the hope of obtaining, by automatic writing, a message from his late father. Instead he received a communication which he rightly thinks is of more than passing interest. It is addressed to "Germania" and purports to be given by "Victor." We give the following passages:

"I write this epistle that ye may realise ere it be too late, how great a people ye have been, and how small a nation ye are like to become, if so be that ye fail to consider without delay your present unrighteous position. Think how sad is your plight, and how sinful, and that by reason of the subjugation of your mind and will to complete domination by the few men—no more than two score and five—who have drawn ye down from your high estate and have cast ye—an empire of eighty million souls—into a hell of torture, disgrace and despair.

"How long, how long will ye be content with this nightmare of death and hell? How long ere ye awake to a consciousness of the hopelessness of the state into which ye have been led by your overlords?

"Look ye well into the faces of your innocent children, for already the sins of the fathers fall upon them, and for their sakes awake.

"Think of your sons, fathers, and brothers whose warm blood drenches the soil of Europe and to-day cries up for vengeance against your unrighteous rulers.

"Their victories are as a moth-fretted garment, and shall disappear as pebbles that are cast upon the bosom of the deep. Your Warlord shall lay violent hand upon himself, and shall thus fall into the dust of earth, and his house shall perish at the hands of your sons and daughters. They think to escape by their subtleties, but judgment shall as swiftly overtake them as the lightning that flashes across the eastern sky.

"Awake, awake, Germania, in the name of the Christ, ere the avenging sword shall devour ye and your children, and ye be for ever accursed amongst the children of men.

"Work out your salvation whilst it is called to-day, for night cometh suddenly upon ye; dark indeed shall it be to ye, for your unborn generation shall arise and call ye accursed.

"But if ye shall repent quickly, and do that which is just and good, in the sight of all men, then shall the day star of your deliverance arise after a little while with forgiveness and peace and sure healing, for your many sins shall be forgiven, and ye shall save your souls yet as by the fires that ye have kindled.

"Germania, awake then from your dream of death and ye shall yet have part in the resurrected earth.

"EYES OF YOUTH."

"Eyes of Youth," by Max Marcin and Charles Guernon, now being performed at the St. James's Theatre, is a novel and striking play. We may briefly summarise the story. Gina Ashling, learning from her father that the family fortunes are tottering, is faced with four possible courses of action. She can follow the advice of one of her suitors and take a temporary situation as a teacher in a school, of the managing committee of which he is a member; she can accept the proposal of a smooth-tongued Italian impresario, who is much struck with the beauty of her voice, that she should go to Europe under his charge to be trained for an operatic career; she can marry at once a man of wealth and position for whom she does not care; or she can be true to the promptings of her heart and give her hand to a young fellow whose only wealth lies, for the time being, in his character and abilities. At this crisis an Indian Yogi (very impressively played by Mr. Ian Robertson) arrives on the scene and discovering her perplexity, places in her hands a crystal in which she sees in succession the inevitable consequences which will follow the adoption of either of the first three courses. Needless to say she adopts the last. In so far as the play may be taken as suggesting that it would be a good thing if in all times of perplexity we could see beforehand what will be the issue of any decision at which we may arrive, we beg leave to doubt the moral, and we think it a mistake in the closing scene that Gina should be made to ask, and should obtain, permission to keep the crystal. She ought to have been contented with the lessons she had already learned through its instrumentality. But the part affords Miss Gertrude Elliott scope for some wonderful acting, and the play is decidedly interesting. It is provocative of questions, and many dramatic stories provoke no questions.

We have received a copy of Mr. F. C. Constable's new book, "Telergy (the Communion of Saints)," an able study of telepathy and allied phenomena. It is, in effect, a synopsis of Mr. Constable's larger work, "Personality and Telepathy," published in 1911, and enforces the conclusion in that work that telepathy demonstrates the reality of a spiritual self in man. A further notice of the book will appear shortly. It is published by Kegan Paul (3s. 6d. net).

LETTERS TO THE EDITOR.

Mrs. Baker Eddy and Spiritualism.

SIR.—Mr. Tennant in his letter in last week's *LIGHT* has tried to instruct me in the teachings of Mrs. Eddy, for which I thank him, but he most adroitly avoids any attempt to deal with the subject at issue. Your space is too valuable at present to answer his letter in detail, but if the Christian Science Council would manifest a liberal spirit and open the columns of any of their publications to a presentation of the subject, I might be disposed to deal with all the aspects of the communication from my point of view.

The statement made from p. 275 of the text book is that "The starting point of divine science is that God, Spirit, is all-in-all, and that there is no other might nor mind," but in the next paragraph, with a glaring inconsistency, Mr. Tennant states, without however recognising, or at least without admitting any duality, that there is a something which is not in that "all-in-all," in fact that there is another mind called "mortal or carnal mind."

This is, I presume, in the Christian Scientists' exact science or philosophy, the equivalent of the ordinary Christian's devil in the theological scheme of the orthodox churches. By the way, what is Mr. Tennant's definition of an "exact science"?

Mr. Tennant quibbles about the term Spiritualism being a misnomer. Give the movement called "modern Spiritualism" any name he chooses; it is in reality the only "ism" which has attempted to demonstrate by evidence, and not merely by assertion, as the Christian Scientists and the Churches do, the persistence of the spiritual ego after the dissolution of the physical body—its mortal temple of which Paul speaks in I. Cor. vi., 19: "Know ye not that your body is the temple of the Holy Spirit in you which ye have of God?"

Until Mr. Tennant learns something of the wonderful transfiguring phenomena of the present day, of levitations, of telepathic communications and other supernormal facts of which he certainly shows much ignorance, we as students of the problems of psychical science will continue our investigations and record our results as did Paul in his day, who had communion with Jesus after his *rising out of death* (the true translation) when, as Saul the sensitive, he heard the voice which said to him, "I am Jesus whom thou persecutest."

Spiritualists are giving to many stricken souls in these sad days the consolation arising from a demonstration of communion with their loved ones who have gone before, with those who, having been sacrificed in this awful war, can give proof of their continued existence beyond the veil.—
Yours, &c.,
TRUTH SEEKER.

SIR.—Mr. Charles W. J. Tennant's reply to "Truth Seeker" seems to me to be no answer at all in the way of explanation. My difficulty with regard to the theory or philosophy of Christian Science has always been this: Who, or what is appealed to by Mrs. Eddy and her disciples? If, as Christian Science teaches, there is only one Creator, and all that proceeds from that Creator is, like Himself, absolutely perfect, what does Mr. Tennant mean when he uses the expression: "The gaining of spiritual understanding"? For, according to Christian Science teaching, there is no one in need of help or enlightenment of any kind! In speaking of Jesus Christ, Mr. Tennant writes: "He began at a very early age to overcome the belief of materiality." Well, if He had anything to overcome He must have been an imperfect being, not like God at all.—
Yours, &c.,
EDWARD A. SUTTON,
Eastbourne.

OWING to the unsatisfactory state of his health the Editor is compelled to go out of town for a few days. Letters requiring his personal attention will (unless urgent) be held over until his return.

"THE SPIRITUAL IDEALS OF INDIA."—It will be noted with interest that Mr. Edmund Russell, the distinguished American speaker and writer on mystical and occult lore, is announced to deliver, in connection with the Church of Higher Mysticism, a series of eight lectures on "The Spiritual Ideals of India," at the London Academy of Music, 22, Princes-street, Cavendish-square, W. 1, beginning on Sunday evening, the 29th inst. A full list of the titles of his addresses is given on the last page.

TELEPATHY.—Miss Irene Toye Warner (Bristol) writes: "Whilst heartily agreeing with the conclusions of 'J. W. M.' (p. 282) that most 'transference of thoughts from one individual to another is directly due to discarnate spirit aid' I do not think this excludes the other theory, that telepathy acts between mind and mind without discarnate help. We must remember that we also are spirits here and now, and I believe it possible for one incarnate spirit to convey thoughts directly to another if both are sufficiently in rapport and other conditions are favourable. Perhaps the phenomenon is related to that of 'travelling clairvoyance.' I have been successful as a recipient in two or three simple telepathic experiments in which I feel sure no discarnate aid was given—of course there are many other cases which the discarnate spirit-theory will best explain. I believe there is a good test case given in 'Raymond,' and it should be possible to experiment along these lines."

THE THEOSOPHICAL POINT OF VIEW.

Theosophists were not altogether happy in the attitude they took up some years ago towards Spiritualism. Finding that they were, as some of them now admit, misled, they have modified their views in accordance with the facts, and we gladly recognise the frankness and sincerity with which the change was made. It has led to a greater harmony than prevailed in earlier days when there were violent controversies, which we are glad now to forget. Nevertheless there are still divergences of view, and we give space to the following remarks by S. F. S., a lady correspondent, who deals with some current discussions in *LIGHT* from the Theosophical standpoint:—

"The controversies which have raged round Mr. Bligh Bond's recent lecture and Dr. Ellis Powell's remarks on the evolution of the Godhead are very easily explained in the light of Theosophy. The officer who questions the 'cosmic reservoir' theory would probably accept the existence of the akâshic records without demur. All occult students admit that thoughts are things and that nothing tangible or intangible has ever yet been destroyed, transmutation and not destruction being the law of life. In that case is it grotesque to suppose that every detail of life and thought is photographed for ever in the ether? How can psychometry be explained on any other hypothesis?"

"Had any advanced student been present at Mr. Bligh Bond's lecture he would have explained that the *occultist* alone can reach these akâshic records unaided. It necessitates the power of functioning consciously in bodies far higher than the astral, the only one known to the psychic or Spiritualist. Mediumship is a step backwards in evolution, since it necessitates control. It was the common heritage of the Fourth Atlantean Race, and is purposely in temporary abeyance now to enable the Fifth Race to develop its keynote which is reason, mind or will-power. Those who can function consciously night and day on astral, mental and cosmic levels *without* being controlled from the other side are occultists, men who have forged ahead of their race and are already leading what will prove to be the normal life for the entire Sixth Race. The psychic functions through the sympathetic nervous system and the solar plexus—the occultist uses the cerebro-spinal system and the pineal gland, the organ of the coming Sixth Sense, for his work. The latter necessitates great force of character and will-power; the other mere receptivity and passivity. To call the astral body we all step into, not only at death but every time we fall asleep or take an anæsthetic, a 'spiritual' body is to deny all the amazing facts connected with our evolution."

"As to the other question: 'Does the Godhead evolve?' everything depends on what we mean by the word God. If we mean the Logos of a solar system, we have St. Paul's word for it that He *does*. By the time the man in the street has reached the 'fulness of the stature of the Christ' we may assume that He in His turn has become a Logos, the personal God of Christianity, of whom there are as many as there are suns in the firmament. Who and what the great unknown and unknowable God at the back of all the Logi can be, the first Great Cause, the original Creator of all that is, whether manifest or unmanifest, is a question no finite mind can answer."

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Horace Leaf. September 29th, Mrs. Mary Davies.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. G. R. Symons; 6.30, Mrs. Mary Gordon. Wednesday, September 25th, 7.30 p.m., Mr. Paul Tyner.

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

Lewisham.—The Priory, High-street.—7, Miss McCreadie.

Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr. H. E. Hunt.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, Mr. H. Wright, address and clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—Harvest Thanksgiving Services. 11.30 and 6.45, Rev. Susanna Harris.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. P. Scholing, addresses; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mrs. Curry.

Camberwell.—Masonic Hall.—11, Mr. H. Leaf; 6.30, Mrs. Beaumont Sigall, addresses and clairvoyance. 29th, 6.30, Mr. R. Boddington.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mr. T. O. Todd, "Many Mansions: Plea for a broader Spiritual Vision."

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle, Mr. Macbeth Bain; 7, address. Monday, members' Social. Tuesday and Thursday 7.45, inquirers. Tuesday, 3, ladies' working party. Lyceum every Sunday at 3. Visitors always welcome.

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Sunday Evening, September 29th (6.30 p.m.)—

The Occult Vibration of India. The Story of King Harischandra

Wednesday Evening, October 2nd (7.30 p.m.)—

Great Women of Indian History. Ideals and Home Life.

Sunday Evening, October 6th (6.30 p.m.)—

Buddha "The Light of Asia." Personal Reminiscences of Sir

Wednesday Evening, October 9th (7.30 p.m.)—

Tagore's Conception of the Soul. Valmiki's Heron.

Wednesday Evening, October 16th (7.30 p.m.)—

Karma—Joga. "The Journey to Heaven."

Sunday Evening, October 20th (6.30 p.m.)—

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Wednesday Evening, October 23rd (7.30 p.m.)—

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