

# Light:

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

"LIGHT MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,069.—VOL. XL.

[Registered as]

SATURDAY, SEPTEMBER 4, 1920.

[a Newspaper.]

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## NOTES BY THE WAY.

In that old-time journal, the "Medium and Day-break," its editor, the late James Burns—whom we well remember—occasionally published an article under the title, "Spiritual Polity," in which he outlined his views on the Spiritualist movement and the measures best fitted to carry it forward. If we were to say anything on that subject to-day it would be largely in the direction of advocating a large and bold outlook, and measures adapted to identify Spiritualism as fully as possible with all the great movements of the time. For we have long felt that the little, narrow, careful and tentative attitude must be outgrown as soon as possible, since ours is too large a truth to be shut into a compartment de-marked from the general life of the community and with its own special code and distinctive vocabulary. It has indeed seemed at times to be in danger of becoming stagnant like a sea-pool carefully cut-off from the tide-water, or (to vary the metaphor) cramped in its growth like a lusty infant able to run alone, but kept by fond and foolish nurses in the swaddling clothes of tender infancy, and fed on pap, when it is able to digest "strong meat."

\* \* \* \*

Spiritualism is still relatively in its infancy, but it is rather past the stage of the "baby in arms." It has, indeed, a tendency to run away from its fond nurses, make new companionships, and depart on adventurous quests of its own. In that way it learns and grows, and unless some of its guardians awaken to a realisation of that fact it may astonish them one of these fine days by running away altogether. For it belongs to the world at large, and not to a little section of it. So many people are Spiritualists who do not call themselves by that name, who wear no badge and subscribe to no particular set of doctrines, that the attempt to maintain Spiritualism as a special cult or a kind of secret society is bound in the end to defeat its own purpose. Such a cult, or society, would conserve something, no doubt, but it would be a very stunted and anæmic something, very different from the progressive Idea, charged with the life and energy of the great world into which disdaining the old fixed boundaries and limits, Spiritualism has now passed to achieve its true destiny.

\* \* \* \*

We have reason to think of the late Lord Roberts with admiration and regard, and it was with no little pleasure that we lighted recently on a passage taken from his autobiography, published, we believe, in 1894, in which he gives an account of a presentiment—one of

several which suggest interposition and guidance from the Unseen. Here is the passage, which refers to an episode that occurred when he was on his way to the Khyber Pass:—

My intention, when I left Kabul, was to ride as far as the Khyber Pass, but suddenly a presentiment, which I have never been able to explain to myself, made me retrace my steps and hurry back towards Kabul—a presentiment of coming trouble which I can only characterise as instinctive.

The feeling was justified when, about half-way between Buthak and Kabul, I was met by Sir Donald Stewart and my Chief of the Staff, who brought me the astounding news of the total defeat by Ayub Khan of Brigadier-General Burrows' brigade at Maiwand, and of Lieutenant-General Primrose, with the remainder of his force, being besieged at Kandahar.

That presentiment led to his memorable march on Kandahar and its relief.

## "A BEAUTIFUL VISION."

By HORACE LEAF.

The following interesting story was published many years ago in an old "English Reader" for school children. It is an excellent example of how ignorance of the possibility of the departed returning to those whom they have left on earth may lead to false conclusions and spoil a beautiful truth:—

"An idiot, who died many years ago at the age of thirty, lost his mother when he was under two years old. His idiocy had been obvious from the earliest time that it could be manifested; and when the eldest sister took the mother's place, the child appeared to find no difference. From the mode of the feeling of the family, the mother was never spoken of, and if she had been, such mention would have been nothing to the idiot son, who comprehended no conversation. He spent his life in scribbling on the slate, and hopping round the playground of the school kept by his brother-in-law, singing after his own fashion. He had one special business besides, and one prodigious pleasure. The business was that of going daily, after breakfast, to speak to the birds in the wood behind the house; and the supreme pleasure was turning the mangle.

"When his last illness—consumption—came upon him at the age of thirty, the sister had been long dead; and there were none of his own family, we believe, living; certainly none had for many years had any intercourse with him. For some days before his death, when he ought to have been in bed, nothing but a too distressing force could keep him from going to the birds. On the last day, when his weakness was extreme, he tried to rise—managed to sit up in bed, and said he must go—the birds would wonder so! The brother-in-law offered to go and explain to the birds; and this must perforce do. The dying man lay with his eyes closed, and breathing his life away in slower and slower gasps, when he suddenly turned his head, looked bright and sensible, and exclaimed in a tone never heard from him before, 'Oh! my mother! how beautiful!' and sank round again—dead."

The author, instead of seeing in this pathetic incident evidence of the overshadowing love of a mother, patiently and carefully guiding the footsteps of her unfortunate child, and joyfully awaiting his arrival in a better world where all his faculties would be entire, sees in it nothing more striking than a "remarkable trait of idiocy," and informs the reader "That there are not a few instances of that action of the brain at the moment before death by which long buried impressions rise again like ghosts or visions." He maintains, however, that we have none so striking as this, from the lapse of time between the mother's death and the son's vision, the unquestionable blank in the intervening years, and the general peculiarity of the case. These are poor substitutes for the fact that his mother was really seen by him at the moment of death.

EXPEDIENCY is man's wisdom—doing right is God's:—  
GEORGE MEREDITH.

## THE POWER OF THE UNSEEN.

## A MOTOR CAR ACCIDENT AND ITS SEQUEL.

By C. G. SANDER.

A few days ago I had a very remarkable demonstration of the power of our invisible helpers, and am able to give the two sides of the picture, both of what happened on the earth plane and of what took place behind the veil.

I was in South Wales and went for an afternoon's spin in a car with a lady and gentleman and their two daughters. The lady drove. The footbrake of the car was not in proper working order, but the defect was not considered serious enough to prevent us having a few miles run. Unfortunately we were misdirected and came upon a mountain road, which was very steep, narrow and rough, in fact unfit for motor traffic. The car is a good climber and slowly negotiated the steep incline, but suddenly the engine commenced to backfire and the car not only stopped but started running backwards. The lady exclaimed: "The brakes won't hold the car." The two girls, who were sitting next to me in the rear, quickly jumped out and I soon followed, although the car was then running backwards fairly fast.

The road was a winding one with a rocky bank on the right and a steep mountain slope on the left, the latter separated only by low bushes. The car rushed down the road and soon went over the bank and, with its two occupants, disappeared in the bushes. The gentleman, being an invalid, could not jump out. At the moment of the car leaving the road I sensed a spirit presence, who said: "All is well." The car came to a sudden stop and rested on top of the bushes and thick bracken. The lady and gentleman were of course greatly scared, and had thought that their end had come. The car was indeed in a perilous position, being practically suspended in mid-air over a steep slope of several hundred feet, being held up only by a few frail bushes.

A few hundred yards down the road there was a troop of fifteen Scouts with their Scout Master. They happened to carry a strong rope. With their cheerful help and that of one or two passing cyclists the car was soon hauled back upon the road. It was found to be absolutely undamaged and without a single scratch. In a few minutes we were on our way home, none the worse for our perilous adventure.

The next day I put one of my patients into a deep trance, and with his permission I called my principal guide and asked him to give me an account of our adventure as seen from the spirit-side. He told me that they found that the car was not in a fit condition to travel along the route we intended to take and so they arranged to seize the opportunity to give us an ocular demonstration of what our invisible helpers could do in case of emergency. A great number of spirit-helpers were quickly gathered together and directed by five high spirits, four of whom I know. They were ready waiting and stopped the mad rush of the car, which must have been dashed to pieces had it not been for their timely assistance. The re-assuring voice that I heard as the car ran off the road was that of one of my healing guides, who wanted to keep my nerves steady, and in that he succeeded admirably. My guide also told me that they tried hard to get those present to examine the bushes and to notice that they were too frail either to stop the car or to hold it up. It was a case of sheer levitation. Through the natural boyish excitement of the gallant little band of Scouts and their eagerness to do a kind action, all further telepathic communication between the physical and spiritual worlds, as far as we were concerned, was stopped. Nevertheless, it was only too apparent to all that the escape of the car and its occupants was miraculous.

At the request of my spirit friends I am sending this account to *LIGHT*, and hope that it will give many of its readers additional confidence in the power of our invisible helpers in cases of emergency.

## WHY?

Under the above heading, Mrs. M. E. Cadwallader, Editor of "The Progressive Thinker" (Chicago) writes as follows in the issue of August 7th:—

Why is it that in spite of the growing interest in spiritual phenomena there are not more people of wealth coming forward to help the movement in a practical way? We constantly are hearing of many who are prominent in the walks of life in a business way, having received proof of the continuity of life, yet they are strangely backward in testifying to the fact.

It seems strange that the gospel of Spiritualism, with its message of comfort, should not make such an impress upon those who have received the assurance that their loved ones, whom the world calls dead, do return, that they would be willing to shout it from the housetops.

Be true to your convictions, cost what it may. Spiritualism and its phenomena are God's message to the aching hearts of the world.

By my love and hope I adjure thee: cast not away the hero in thy soul! Hold thy highest hope sacred.—NIETZSCHE.

## THE MISTAKE OF SOLEMNITY.

One of the great services which Spiritualism is rendering to the world is the help it is giving, especially in its more recent literature, to free the cause of religion from the blight of "solemnity," which, a legacy of Puritanism, still broods to some extent over almost every form of worship, from the simplest to the most ornate. It has given an impetus to the re-action against the funeral "trappings of woe" which Dickens attacked long ago in Mr. Mould and his myrmidons, and has even modified the hushed voice and lengthened visage assumed at any mention of "the dead." But it seems, to a comparatively recent enquirer, that the physician has also to heal himself, and that many Spiritualistic services and séances have still upon them this blight, which is responsible for such perverted views of the life beyond, and has turned many—especially of the young—from a subject they associate with all that is dreary and yawn-inspiring.

Surely there is no need for us to be "solemn" about anything. Some occasions constrain us to seriousness and reverence, but is there not always something false in "solemnity"? The very derivation of the word suggests it. Originally, as we know, a solemn act was simply one repeated at stated times, and when we see that this fixed repetition, this establishment of usage, is held to imply an actual sanctity in the act, one is reminded of the pregnant saying of H. G. Wells, lately quoted in *LIGHT*, "organisation is death," and I maintain that an unnecessary—and, indeed, hurtful—solemnity, does creep over forms of worship that would claim, with the aids of music, colour, light and a practical, stirring spirit in the pulpit, to be anything but "dreary."

I do not mean only such solemn stupidity as that of a curate "under" whom I have sat, who announces, "Here—endeth the second—lesson," with a portentous impressiveness as of some weighty message of warning to a heedless world, containing its vital point in the word "second"; but rather what I would call a "habit" of solemnity from which some of the best and cleverest of the ministers of religion seem unable to free themselves. After all, what is there to be so solemn about? They are—or should be—giving us a message of love, and we are not apt to pull long faces over the love we encounter in our daily life. On the contrary there are few topics about which we make more kindly jokes—from the calf-love of the boy and the flapper, to the over-indulgence of the grandparent—and why are we not to welcome with a smile the "goodness" of the greatest love of all? Even the counsels and reproofs of our worldly mentors are more telling if sharp, perhaps even angry, rather than solemn—when some falseness and hypocrisy is at once suspected—and I believe that a little of this sharpness, and even a bit of "temper," from the pulpit would appeal to the human nature of the rebuked much better than the usual method, and even make them fit the cap on to themselves instead of their neighbours.

In actual Spiritualistic séances and services there is no doubt as much variety as in the more orthodox churches and chapels, and the last thing I plead for is frivolity, mere curiosity, and lack of earnestness, but in my (not very long) experience, the most helpful gatherings have been those in which the most cheerful spirit was regnant. I see that Admiral Osborne Moore, in speaking of favourable and unfavourable conditions, says, "Laughter gives the best possible vibrations, and assists the display of phenomena more than other sound. The organ, singing, and the gramophone all are good, but laughter is the best."

In a private and earnest circle, which always opens with a simple prayer, to which I am admitted, the laughter and joking is quite as frequent as it would be in any gathering of friends and acquaintances, and is often started by those on the other side, and I personally have had more convincing and comforting messages in this circle than in any other.

As a contrast, I may mention a Spiritualistic service on which I stumbled by chance. The address was given inspirationally, and nearly reduced me to tears—not so much from the matter as from the manner, which was so much in the Chadband style that one felt the inspirer on the other side must have belonged to that persuasion, and had hardly freed himself yet from the habit of portentous solemnity acquired below. It is fair perhaps to add that the speaker was an "understudy," and that I had gone to hear the man he replaced, so that I was perhaps biased. Making all allowance, however, I contend that this conventional habit does much to hinder and delay the cause—especially with the rising generation, on whom the spread of the movement must so greatly depend.

Birth and life here are as serious as death and life there, but we do not drop the jaw when we refer to them.

A. M. H.

An American edition of the Rev. C. L. Tweedale's well-known book, "Man's Survival After Death," has been issued by Messrs. Dutton and Co., of New York. Mr. Tweedale's vigorous pamphlet, "Present Day Spirit Phenomena and the Churches," is having a remarkable sale, and the fifteenth edition is now in the Press.

## THE LATEST THEORIES ON DREAMS.

By "PAX."

In all ages dreams have played an important part in the life of man. From Indian wigwams, from the palaces of Emperors, down the centuries, stories of dreams having far-reaching consequences have reached us, the heirs of the ages gone before. Seers and prophets, statesmen and kings have profited by "visions of the night," and the greatest tragedy in the world's history, that of Calvary, was checked for a few moments by a dream.

Until the latter part of last century the ruling scientific world disregarded such occurrences as only being some interruption in the material working of the bodily machine. In this century, scientific psychologists in various countries have taken up the subject of dream lucidity, and, as we shall see later on, even a classification of the sleep life has been scientifically drawn up. It is an amazing step in advance, this contribution by well-known professors, German, Dutch, French and English, towards the elucidation of the composite being of man.

Maury was among one of the first of the wise men to write on dreams. In his theory these come entirely from mind impressions, the practical consciousness being quiescent during these "intercérébrale" flights into unknown, and therefore illusive regions. Professor Sigmund Freud, a very "up-to-date" writer, holds that the subconscious part of man is let loose in dreams, and gives expressions therein to its most earnest and secret desires, and these not being restrained by the brain, produce in sleep visions of an erotic nature. This theory, of course, cannot possibly cover the whole phenomena of the dream life, and psychics, however interested they may be in Freud's arguments, cannot agree with him that all dream pictures arise from this cause. An author better known to the British public is Mr. Havelock Ellis, who wrote a work in 1912 entitled "The World of Dreams," and therein he also does not agree with all of Freud's conclusions. He argues that the mystery of the dream state is a deeper one than the mere play-acting of the sub-conscious self. Mr. Havelock Ellis believes, as do psychics, in psychical dissociation, but parts company with them when he claims that even in deep sleep the brain receives impressions from the bodily organs, and that, confusing the dream with the waking life, the dreamer reasons and invents occurrences to blend the two states together.

This, of course, is true of the sleeping state when the "ego" is not allowed by his mutable bodily-covering to soar higher into the upper world, but is chained like Prometheus to his rock with links that may permit him to wander among the confused hordes of his similarly afflicted fellow-men.

That talented writer and speaker, Professor Van Eeden, says of this hypothesis of Mr. Ellis: "It does not by any means cover all the facts. I would even go so far as to say that it holds good in only a few exceptional cases. It is utterly inadequate to account in particular for those cases which I record as being the most important and interesting." The Professor parts company with his contemporary fellow-scientists by maintaining the entire apartness of the psychical elements that help to compose our being. Such words, he says, as "internal" used to denote the inner sensations of the bodily organs are of course translated as "external" by the psychic part of us. This false usage of the word "internal," he holds, comes from the materialism of the first half of the nineteenth century, when all students of psychological science were taught to look upon the body of man as his whole being—that in fact we "live and move and have our being" in three dimensions only. Metaphor, he also claims to have been disregarded as a means whereby psychical facts could be expressed; and now we must learn to restate in terms no longer purely physical the experiences of our inner states of being.

In the dream state, Van Eeden maintains, the outer organic symptoms "are transformed into symbols, i.e., into purely psychical phenomena," and to this all dwellers on the threshold of the spiritual domain must agree. How often, when we have not been well, the bite of a dream-serpent has awakened us to the pain of neuralgia, etc., or we are swimming in very cold waters, and awake to find that a catarrh of some sort has finally broken out in our bodies! Again, in prophetic dreams, we often miss their meaning, hidden as it is in a symbolic form. The dreams of Pharaoh and Nebuchadnezzar and their interpretations by Joseph and Daniel illustrate this type of dream, with its inner meaning. Jane Eyre's dream, before coming sorrow, of a crying child in her arms, has been paralleled in the experience of the writer and of many others.

In the dream state Van Eeden works systematically, and has actually for seventeen years made a study of himself, even using alarm clocks to wake him up at varying hours, viz., early or late in the night, and early in the morning! Thus he has tabulated his dreams under nine heads, stating whether they occurred early or late in the night or morning, and his condition of health and mind at the time. The conclusions he has arrived at are very interesting. He is convinced that all outer and inner bodily sensations, as conscious ones, cease in the dream life, and that as our five

senses never express themselves then, all such experiences are conveyed to us in a different language. Van Eeden agrees still further with psychics, that when the bodily inner and outer sensations (those of the internal organs or of the skin and bones) are perceived in dreams, then "there is not complete sleep or dream and every abnormal perception that occurs may be called a 'waking hallucination.'" In a word, as psychics hold, our bodily telephone and telegraph cease to work in real sleep, because our spirits are then far away from the mists of earth and are in the rarefied atmosphere of the ideal, in the outer court of their real Home. I quote the learned Professor's own words: "The dream is a more or less complete reintegration of the psyche—the reintegration in a different sphere, in a psychical not spatial mode of existence. This reintegration may go so far as to effect full recollection of day life, reflection and voluntary action on reflection."

We owe a great debt of gratitude to Professor Van Eeden for his well-arranged chart of his own dreams. Space fails for speaking on each of its nine divisions, but it throws much light especially on the symbolic and lucid dreams. The Professor even goes so far as to speak of a class of the former as "demoniacal," and is not afraid of the laughter and derision this old fashioned term may occasion. He speaks of the "impression of being inverted, or arranged by intelligent beings of a low moral order," that these dreams produce. Freud was the first to use the expression of "symbolism" in dreams, but, as Van Eeden says truly, "the word 'subconscious' indicating a thinking entity, is just as unscientific, just as mysterious, just as occult as the word 'demon.'"

As regards the "lucid dream," he has observed three hundred and fifty-two cases in fourteen years, and gives its description with great precision as "a state of perfect awareness" in which the sleeper knows he is asleep, has a perfect mastery over himself, can act, talk, and even shout, and retains thereof a nearly complete recollection in his waking life! In this state the Professor has had conversations with dead friends and relations, in one of which a warning of a loss of much money was given him by a brother-in-law, who said that the Professor's "guiding spirit" had informed him. All came true, although at the time of the dream the victim was not even in possession of the very large sum lost—a loss which entailed financial ruin.

Psychics may find much matter for interest in Professor Van Eeden's power in "lucid dreams" of calling to him the spirits of the dead, who have spoken afterwards to mediums and mentioned the Professor's name in regard to his interview with them during sleep. Once when he made a mistake in the name called, that of Mrs. Thompson's "control" Nelly, the latter told her medium of the mistake. These "lucid dreams" are often symbolic, as the writer well knows, and often they are not *real* dreams but waking visions, when the body is conscious of all things, but the soul form is detached. As Van Eeden observes, such dreams help immensely the vitality of body, mind and spirit; "this dream life," he says, "has saved me from loss of nervous or mental equilibrium in periods of terrible strain. . . . I ascribe my freshness after severe labour and difficulties to a great extent to the relaxing and refreshing effect of these lucid dreams." Truly, the coming union of scientific and religious thought is within measurable distance, and, as Sir Oliver Lodge observes, psychology will be the band uniting the two great factors, both born from out the Cosmic Consciousness. Let me conclude in Van Eeden's own words. "I have a rational certainty of immortality; I know that I shall be my own self, my memory is indestructible; but the tremendous question is, what am I to expect? How will it be?"

Compare this sentence with the conclusions of the greatest of the early Christian psychologists, St. Paul!

## THE L.S.A. MEMORIAL ENDOWMENT AND SUSTENTATION FUND.

The Council of the L.S.A. acknowledges with thanks the receipt of the following subscriptions to the above joint fund:—

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THE RACE OF SCEPTICS.—We meet often enough, men who are incapable of being convinced in spite of the most evident proofs—excellent fellows in other respects, educated, agreeable, philanthropic, but whose spiritual eyes are so constructed that they cannot see right in front of them (huntsmen tell us the eyes of a hare are like this). . . . It is not their fault. Not only do they not want to recognize the sun in the meridian, but they are unable to. . . . Carl du Prel tells (in "La Magie, Science Naturelle," part II., p. 327) of a preacher who pronounced from the pulpit these astonishing words: "I shall only believe in a hypnotic suggestion when I have seen it, and I shall never see it, as I make it a rule never to take part in that kind of experiment." What logic! What magnificent reasoning! "Eyes are useless to a blind brain," says an Arabian proverb. CAMILLE FLAMMARION in "La Revue Spirite," August, 1920.



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### THE FOUNDATION FACT: SOME REFLECTIONS.

We observed at the recent Lambeth Conference that some of the prelates were disposed to find a consoling explanation of Spiritualism in the idea that it was really a protest against the Materialism of the age. That to Spiritualism as a movement this explanation applies to some extent, we readily admit. No doubt, part of its rise and spread was actually due to its coming as a necessary corrective to a Materialism which was being carried to excess. The Universe is full of such adjustments.

But to regard Spiritualism *solely* as a protest against Materialism would be gravely to misunderstand its place and purpose. Nor does it stand in need of any such explanation offered as a kind of excuse for it. It needs no excuse or palliation. Let us once more briefly define our own attitude to our subject.

We would say to the world at large:—"The first purpose of Spiritualism is to proclaim to humanity the discovery that it is possible scientifically and practically to demonstrate a life after death as a fact in Nature. As the outcome of natural law it is as impersonal and impartial as gravitation, which operates quite regardless of either creed or character. Whether a man be good or bad, Christian or atheist, the result of slipping down a precipice will be exactly the same. And so it is equally with the question of life after death. The man lives again whoever and whatever he may be."

This is, of course, rather elementary to anyone who has studied the question. To the man who has not—and he may be very learned—it has to be put thus simply that he may get at once at the core of the matter.

Even in this simple form, divorced from such larger considerations as the presence and companionship with humanity of spiritual beings—the "great cloud of witnesses"—it is the most important fact before the world to-day. The discovery of the fact was in itself quite sufficient to explain the Spiritualist movement without the theory that Spiritualism arose merely as a protest against Materialism. Harvey's discovery of the circulation of the blood was not a reaction against the physiological ignorance of his time, although it certainly led to revolutionary changes in the science of the human body. Just so the discovery of man's survival of death as a matter of natural law, is destined to effect immense changes in the whole human outlook on life. Indeed, it has long been bringing these changes about, working sometimes below the surface, and affecting by subtle influences many minds that are physically quite out of touch with the oratory and literature by which the facts of Spiritualism are usually disseminated.

Human survival is a fact in Nature—that, then, is how we would commence our description of the message of Spiritualism for the uninitiated. We might begin by the affirmation, no less true, that the whole Universe is an expression of Spirit, but that is a revelation later in order. It is easily said, but it needs the mind and outlook of an Archangel to make it wholly intelligible and real. To-day is a time for the prose rather than the poetry of life. We have been told a wearisome number of times that the vision of clairvoyance is not the Beatific Vision, that human survival is not immortality, that the Psychic is not the Spiritual. But did anyone of responsible authority ever assert that they were? One may be pardonably sarcastic when presented with solemn platitudes of this kind. They may be necessary as warnings to the ignorant not to mistake

the lesser light for the greater one, but offered as arguments against the smaller thing, they are apt to become irritating. They are advanced at times with a certain superciliousness which rather reminds us of the contempt of the youthful scholar who has passed out of the infant class for those who are still in that elementary stage of education. As he gets older he will become wiser, and not deride "pothooks and hangers" because they are not the higher mathematics.

We have sometimes thought that this lofty attitude on the part of theological critics is a legacy from the time when it was considered pious to despise the material world and all that belongs to it. That attitude is a little out of date. If there is nothing divine in the natural order then we may look in vain for evidence of Divinity anywhere.

### TIME: ITS INSIGNIFICANCE.

By THE AUTHOR OF "SO SAITH THE SPIRIT."

To all who believe in eternity, *time* must be a serious puzzle. On earth, no doubt, time is marked clearly enough; for change and decay affect all we see. It is this element of change that leads us to magnify the importance of the passing of time.

Let twenty years—a mere drop in the ocean of time—clapse, and what a change is seen! Old friends gone, and those who still remain altered almost beyond recognition; youth changed to middle life, middle life advanced to old age; brown hair turned to grey, grey to white, and our favourite domestic pets no longer with us. Change of a corresponding nature, although generally not so marked, will be conspicuous in what is called inanimate nature—buildings out of repair and falling into decay; clothes, furniture, books, and all we see wearing out. These visible results of the passing of years make time a very real thing to us; but take away the element of change and time would be of small account.

In the life that follows the life on earth the changes so conspicuous as the work of time are absent; there is no wearing out, no decay. It should be observed that in the after-life each individual possesses a spirit body, an almost exact counterpart of the earth body at its best, and that the spirit body, although not visible to our eyes, is as real and substantial to the beings of the spirit world as our earth bodies are to us here. As soon as any purgatorial punishment is over, and even before if the punishment be but light, a person can select his own period of life for the future existence. Each one is allowed, moreover, to have his appearance altered from what it was, even at its best, on earth; but so strong and so universal is the desire to retain one's individuality that few wish their appearance to be altered in its chief characteristics. Who would like to be so altered as to be unrecognisable by his closest friends of earth? A man whose appearance is completely altered would, indeed, be unrecognisable even to himself. In the spirit life, however, whilst retaining in the main the earth appearance, blemishes and disfigurements will be removed and, if desired, small modifications in feature and form improving the general appearance will be made.

Practically all persons in the spirit world would wish, very naturally, to be young; women, it appears, generally select some age between twenty and twenty-five, and men some age between twenty and thirty. The age selected will be not merely that of the appearance, but will be also that of the feelings and tastes; a youthful body will be accompanied by the energy of spirit, the love of games and mirth, parties and other innocent pleasures, especially enjoyable—or which used to be especially enjoyable—to the young. Whatever age is selected will be retained, unless and until there is a desire—which seldom happens—to change it. Accordingly, a person who far back in the years of time left this earth, and after passing over selected an age—say twenty-five—will in appearance, feelings, and all other essentials remain of that age, although centuries may have passed by.

Under such conditions, what matters the passage of time? It is important to bear in mind, however, and is indeed a remarkable and most interesting fact, that although the feelings and tastes remain young, the mind is continuously improved by the rich store of experiences ever increasingly acquired in spirit realms, added to those obtained before passing from the earth life.

When it is once realised that the rust and decay so visible to us here are characteristic of, and confined to earth conditions, and are quite unknown in spirit realms—that the worn-out earth body, which crumbles to dust, is there replaced by a spirit body free from the imperfections of earth, a body of which there is no wearing out or decay, our whole outlook on existence is completely changed, and undue importance is no longer given to the lapse of time.

Our deeds still travel with us from afar,  
And what we have been makes us what we are.

—GEORGE ELIOT.

## FROM THE LIGHTHOUSE WINDOW.

At a meeting of the Council of the L.S.A. on August 26th, Mr. Henry Withall (acting president), tendered his resignation as a member of the Council, together with the offices he has up to the present filled. General regret was expressed, and acceptance of the resignation was postponed for three months.

Mr. Horace Leaf left London for Denmark on Saturday, August 28th, on a lecture and demonstration tour. He delivers his first lecture in Copenhagen on September 1st, and will continue his meetings every evening, except Saturdays, until September 20th.

Mr. Leaf will give his two famous lectures on "Materialisation" and "The Wonders of Psychic Science." Danish papers to hand show that Spiritualists there are eagerly looking forward to Mr. Leaf's visit.

In the optimism of our belief in the power of suggestion, we give the following letter. It was received on Monday morning last, and served to lighten the "off" feeling which, according to our scientists, characterises the opening day of the working week. Our correspondent writes:—"I see that postage for newspapers and magazines is going up, so I hasten to send you ninepence in stamps for the extra eighteen weeks of the year." With the increase of such examples of practical Spiritualism all things are possible.

Mr. Ernest Hunt is to deliver a course of five lectures on "Mental Training and Nerve Control" at 72-74, High-street, Marylebone. The first lecture will be given on Wednesday, September 8th. Mr. Hunt's many admirers will not need to be reminded of the interesting nature of these lectures, but to others we may say that Mr. Hunt deals in a convincing way with a subject of which he has made a deep study. Details of the lectures will be found in our advertising columns.

Sir A. Conan Doyle has the fourth instalment of his series, "The Uncharted Coast," in the "Strand Magazine" (August). He entitles it "An Old Story Re-told," and it is devoted to the history of the Fox girls, and the events at Hydesville in 1848. Narrated in Sir Arthur's vivid and convincing language, the dramatic story of the rise of modern Spiritualism makes excellent reading, and will in this form reach a very wide audience.

Miss Felicia Scatcherd's lantern lecture on Spirit Photography on Sunday last at the King's Palace Picture Theatre, Wimbledon, was a splendid success. Many exceedingly interesting pictures were exhibited to the large audience, and the lecturer's remarks and explanations threw much light on the interesting subject of psychic photography.

The Editor of the "Occult Review" writing of the late Mr. Walter Winans, who was a frequent contributor, says, "Mr. Winans was of an essentially sympathetic temperament, and his affection for his horses was undoubtedly reciprocated by the animals themselves. This mutual sympathy was possibly part of the secret of Mr. Winans' racing successes."

Mrs. Gladys Davies, the well-known psychic from South Africa, visited a London newspaper office two months ago in company with a representative of LIGHT. While there she was introduced to the Editor, with whom she had a few words. On leaving, she expressed to our representative an impression she had received of an outbreak of fire in the building. This warning was communicated to the Editor, who received it with some scepticism. Last week, however, the Editor informed us that a fire had occurred recently in one of the rooms. It was detected in time, and no great damage was done.

Coincidence, of course, will be the explanation of those who resolutely oppose any other theory than the obvious one. The drawback to this is that the coincidences are so numerous and so well authenticated. For instance, there is the case related by Mr. Edmund Dawson Rogers, which also happens to concern a newspaper establishment.

Mr. Rogers, who was at the time manager of the National Press Agency, had a visit from a medium who, in the course of conversation, received an impression that something was wrong with one of the printing machines, though he could give no particulars. Mr. Rogers visited the machine room to investigate, but it was not until after

a long and close examination that the medium's warning was found to have been justified. It was discovered that, unknown to the printers, a portion of one of the printing machines had become so worn that it was in imminent danger of collapse. Had this happened the damage would have been extensive. This case is a little more difficult for the lovers of coincidence to explain.

At the British Association at Cardiff last week, Dr. E. Prideau, of Cambridge, discussed the psychologist's attitude towards telepathy. We may be doing the lecturer an injustice in basing a judgment of his remarks on the summary published in the daily Press. It is charitable to think that he has been imperfectly reported, for his utterances display a singular want of knowledge.

Dr. Prideau said that telepathy, in his opinion, could be explained by suggestion operating on a subconscious mind. He added that it was not yet realised that most of the phenomena which had been investigated by the Psychological Research Society could be explained in the light of modern knowledge.

The Doctor did not say how, and, therefore, such facile *obiter dicta* may be disregarded. Besides, any theory that does not pretend to explain *all* the facts cannot be considered satisfactory.

We find an example of Dr. Prideau's rash statements in the assertion that "The impartiality which scientific research demanded was not obtainable in psychical research, which was interwoven with religious beliefs, desire for life after death, and superstition." This will furnish quaint matter for reflection for members of the S.P.R., who pride themselves on their freedom from such (to them) hampering attitudes of mind. And what application have such remarks to the experiments of Sir William Crookes? The facts have only to be stated, and they carry a refutation.

Another sapient opinion of this woefully out-of-date authority was to the effect that "the movements of the table were due to unconscious muscular pressure on the part of the sitters." What of the table floating in the air without contact?

Mr. Horatio Bottomley, in the "Sunday Pictorial" (August 22nd), commenting on the broader attitude shown by the Bishops at the recent Lambeth Conference, writes, "It is not so very long ago since a great Church dignitary, introduced to a leading Nonconformist minister at dinner, greeted him with the remark, 'I am pleased to meet you, sir, as a gentleman, if not as a minister of religion'—to which came the crushing and obvious retort, 'And I am pleased, sir, to meet *you* as a minister of religion, if not as a gentleman.' It is this kind of unchristian spirit which the proceedings at the recent Conference will do much to destroy—wherefore, hats off to the Bishops."

The Rev. A. V. Magee, in a letter in the "Daily Mail" (August 26th), restates his already familiar attitude towards Spiritualism, but he speaks in a much more temperate spirit than of yore. Let us admit, once for all, he urges, that we can get in touch with the dead, because no one who has ever studied the question really doubts this. He writes, "I have had numerous communications from those who have received messages from beyond, many of them at solemn and sacred moments. Some are in constant communication with the departed."

Mr. Magee contends that the real issue concerns the best means of communication, and adds, "Hitherto, Spiritualists have failed to convince us that the séance and planchette are either safe or certain methods of approaching the dead." The answer to this is that no one can be convinced on this point without weighing the results obtained after an extended experience, and we have no evidence that Mr. Magee has ever done this.

Mr. Magee says finally, "In prayer and communion the Church gets into 'touch with the dead' every day, and she has had visions and voices from the Unseen which cannot be denied." And to give the sting in the tail, he winds up, in his familiar strain, with a reference to the "grave peril both to reason and health" of the Spiritualist methods.

As it is the holiday season, perhaps we may be forgiven the light-hearted suggestion that a team of Spiritualists of twenty years standing might be willing to engage in athletic contest any clerical team of corresponding age. On Mr. Magee's hypothesis this should be an impossible feat.

## THE COMING REIGN OF SPIRITUAL LAW.

WOMAN'S PLACE IN THE NEW ERA.

By B. M. GODSAL (San Diego, Cal.).

In "Current Opinion" some time ago I read that Prof. E. G. Conklin, biologist, at Princeton, writes in "Natural History" that man has already reached the highest possible development of his intellectual and rational power. He says, "It is doubtful whether the brain of man could undergo much further differentiation without introducing disharmonies within the organism or with the environment"; and he adds, "since the beginnings of human records there does not appear to have been any appreciable growth of the brain in size or complexity . . . and since the ancient Greeks there has been no appreciable increase in the intellectual capacity of man."

This theory, that the human intellect has reached its culmination, is entirely in accordance with the trend of spirit teachings that have been received during many years. Thus a fairly well known spirit philosophy may be recalled which held that the evolution of life upon earth falls naturally into three great periods—the physical, the intellectual, and the spiritual. The first period culminated in the production of animals possessing huge bulk and small intelligence. The second period, during which intellect gained the mastery over brute strength, has now culminated in men of great intellect who lack spiritual perception—intellectual monsters, such as have recently been employing every means at the disposal of science to enslave and destroy mankind. And now, after much travail, the third period is coming into being, with the recognition that "Man is a Spirit."

It is to be expected that during this final period spirituality will establish control over intellect—just as intellect had previously subjugated physical force. Afterwards, spirituality will reign supreme in her world—the soul of each individual man—with intellect as her master workman, and physical strength her indispensable drudge. And we learn from the same spiritual source that these three conditions of life have always co-existed, though in unbalanced proportions. For it is given out as a universal law that "whatever principles are acting in any one place at any time, are in action everywhere at all times." And in the process of development each principle, or state of being, arrives at perfection in its regular order. Thus human society, when its development is at last complete, will have arrived through successive stages of growth, at the goal of perfection—a mode of progress with which we may find many analogies in the life history of each individual creature.

And here we may ask why it is that an analogy between something that is but vaguely apprehended and another thing that is more familiar to us is so satisfying to the mind. Do analogies reveal an essential resemblance, or are they merely illustrative like allegories? The general law enunciated above seems to explain how it is that the discovery of a true analogy, by revealing the similarity of two things in their relations, is a step towards the full realisation of the fundamental truth that the Universe is a living Entity, every fractional part of which exhibits in some degree the active principles contained in the whole—though not necessarily in their just and balanced proportions.

Therefore, evidence tending to show that the principles involved in any working hypothesis are identical with the principles known to be in action in some better understood fraction of the universe goes to prove that what was assumed has a real existence in the unity of all things.

But how can it be imagined that intellect—so cunning, and powerful, and selfish—will ever be brought to confess allegiance to Spirituality—own sister to Beauty, "whose action is no stronger than a flower"? Though Nature's methods are not to be anticipated, still her ways are always consistent, and one might imagine a similar question having been asked at the end of the first great period—as to how intellect, then so puny, could ever become a match for the brute strength which at that time ruled its world.

Possibly it is woman who will redeem the world, by reason of her more intimate association with spirit forces. When the day of spiritual ascendancy is fully come, and the *ultima ratio* of things is spiritual instead of physical, woman will have come into her own. For while it seems true that man has developed the more powerful intellect—owing, perhaps, to his greater command of physical movement—still it is not less true that woman has attained a higher degree of that interior motion which finds expression as spirituality. Without a doubt she has suffered greatly, and felt intensely. Perhaps it is the pains and joys and cares of motherhood that have sufficed to stimulate her inmost nature to a higher degree of refinement and spirituality. Women have ever been more deeply religious than men in spite of the fact that man-made religions have treated them with scant respect. And to-day—given a fair field and no favour—they seem to be ousting men from their time-honoured position as makers of religious systems and cults.

Spiritualism, alone amongst religions, recognises no sex in its founders, who are "as the angels of God"; and

among its mortal exponents and protagonists both sexes are about equally represented. What better evidence could we have that Spiritualism is the one natural human religion, and therefore of God, than that both sexes are essential to its perfect practice? Without women it would die of inanition, and without men it would lack stability, and run riot; it cannot be said that the one contributes more than the other.

It is the glory of Spiritualism that both men and women can find scope within its expansive range for the enjoyment of their especial gifts and natural proclivities. At "the Call" of our Faith, woman's reply is to "follow the Gleam," with clairvoyant vision, along the straight path of religion and mysticism; and man, according to his bent, "answers the call" to service, in the domain of objective fact and natural law.

## "THE MUMMY OF ILL-LUCK."

The reference in last week's *LIGHT* (p. 279) to the photographing of the mummy case or sarcophagus in the British Museum is very interesting. Personally, I know nothing of the photo mentioned, save what I have read; but I was in correspondence some years ago—about 1910 or 1911, I think—with a gentleman who photographed the sarcophagus, or case, in the British Museum. He was of the opinion that the face shown in the photo differed somewhat from the naked eye view of the features shown upon the lid. These photos were reproduced with a full account of the matter in the columns of the "English Mechanic." A search through the volumes from 1909—1912 at some public library will find them.

Personally, I think the practice of removing the mortal remains from the tomb in the manner which is done so frequently and by way of possessing the body as a thing to exhibit, most repugnant, and one can quite understand the spirit's resentment at such a proceeding. The desecration of a tomb is a thing which people always fiercely resent and oppose in the case of the mortal remains of their own "dead," while in this earth life, and is a feeling very likely indeed to persist in the next. Such removal of the mortal remains is most reprehensible and ought to be discontinued.

CHARLES L. TWEEDALE.

## THE "SIDERIC PENDULUM" AND PLUMMET SPELLINGS.

To the Editor of *LIGHT*.

SIR,—An ideal circle for receiving the plummet phenomena is one of three and a-half inches in diameter, the exact size of the Greek circle on animal vellum inscribed with Greek alphabet, date circa 1574, found in Oxfordshire in March, 1915, and reported in *LIGHT* for July 10th, 1915 (page 333). The alphabet should be marked in printed characters (not script) on the circumference of the circle, the characters being of a size that will bring Z only one letter's space from A, the first letter. The plummet, a weight of two drams, preferably pear-shaped (a small stone or signet ring would serve) should be attached to eight inches of fine fishing line, or small twine. Let the experimenter make a knot at the other end, and hold this knot firmly between finger and thumb. He must not pass the string over the thumb. He ought, if possible, to have a reliable friend to take down the letters as he dictates them—one in three seconds is the usual speed. If he has to take down his own script, the plummet can be laid down every few words, if necessary. But intervals of four or five hours may elapse, and the "message" be completed even when the first part has not been read. Such completion has occurred after a lapse of even two or three days.

The plummet is not active with everyone, but neither is planchette nor ouija board. I know a boy of fifteen, however, who receives by plummet and planchette corresponding spellings. I have collected many scripts since April, 1912, and get almost daily spellings of my own—predictions, portents, political spellings and other things grave and gay. After eight years of research, I listen not to the arrogant assertions of others. Some falsehoods come through the plummet, but this for special reasons, I imagine; I have met many plummet mediums of ages varying from twelve to twenty; also university men and two county magistrates.

Greek will come in English characters, Latin, French and a little German, even through mediums who cannot translate what they receive. I have a good collection of spellings with a Greek circle. Cross-correspondence is much in evidence. I will answer anyone on addressed "reply" postcards.—Yours &c.,

FRANCIS NAISH, M.A., T.C.D.

36, Woodriffe-road,  
Leytonstone, E.11.

WITHOUT death, which is our churchyard, crêpe-like word for change, for growth, there could be no prolongation of that which we call life; never say of me that I am dead.—BROWNING.



THE SIMPLE FACT.

"The Problems of Mediumship," by Alessandro Zymonidas (Kegan Paul), 7/6.  
"The Monad," by C. W. Leadbeater, Theosophical Publishing House, 2/6.

These two books both deal with the development and essence of mediumship. They illustrate in a striking manner the complexities which confront the student of psychic matters. The author of the former is given as a Venetian Jew (it is curious how Semitism crops up so often), and he warns us that ancient Oriental writers and those who follow them "incorporate with the truth certain very dangerous psychic teachings, false doctrines and distortions of the truth, together with formulas for the development of psychic powers that are altogether misleading and evil in their effects; derived not from the Divine Inspirer of truth but from dangerous and deceiving spirits."

He asserts that "certain of these very dangerous errors are incorporated in the teachings of all the old 'mystery' religions, and are being reproduced to-day by the Oriental teachers, and by those who seek their knowledge among the archives of the occultisms of the semi-scientific, non-religious associations of the western psychics of the past eras."

Along with many curious and ingenious speculations based on Kabalistic and Christian symbolism this writer warns those who are seeking artificially to develop occult powers, of the great risks they may be running, and especially of the illusions to which those who follow "the Masters" are liable.

"The Monad," on the contrary, is a series of Theosophical essays in which the teaching of "the Masters" is placed before the public by Mr. C. W. Leadbeater, who speaks "not only as a Theosophist but as a bishop of the Christian church" (p. 95), a claim we find difficult to understand.

That the two books are dead contrary one to the other is obvious, and while the latter speaks of the physical body, the astral body, the mental body, and the causal body (pp. 14-15) of man, of not only four but six "dimensions" and four etheric subdivisions of matter (p.29); the former reverts to the "four elements," declaring water and air to belong to the astral and earth and fire to the physical realm. They are, however, alike in this--that they make little or no use of modern physical or biologic science.

It is no wonder that some Spiritualists, reading this kind of literature, become hopelessly bogged in opposing statements thrust upon them with pontifical assurance and authority. To such we would commend two very simple tests--the one scientific and the other religious. Those who seek to develop mediumship artificially should ask themselves what is their purpose in so doing. If it is sincere and unbiassed search for truth, and such search does not involve the neglect of human duties and disregard of modern science, there is little or no danger; but if the endeavour is made for vanity, self-exaltation or for profit, there is much. The religious test is whether the aim is the service of mankind or the service of self; the one leads to development and to truth, the other to degeneracy and illusion. The two sides of this touchstone will distinguish gold from the base metal which counterfeits it.

V. C. D.

PSYCHIC PHOTOGRAPHY: "FAKE" METHODS.

Mr. J. Arthur Hill writes:-

It seems to be generally believed that "spirit photographs" can be faked by painting a figure on the background in a solution of sulphate of quinine. "When this dries," says Mr. Hereward Carrington, in his useful book, "The Physical Phenomena of Spiritualism" (p. 217), "it will be quite invisible to the naked eye. When the photograph is taken, however, it will appear quite plainly on the plate."

I have always had my doubts about this, and could never come across anyone who had done it. Recently I made the experiment myself, painting a design on various materials, and photographing them under the best possible conditions. Not a trace of the quinine sulphate design appears on either print or negative. It is, of course, well known that a solution of quinine sulphate has the property of greatly lengthening the spectrum when brushed over the violet and ultra-violet end, and perhaps this experiment of Stokes and others has somehow led to the myth. But the circumstances of Stokes' experiments are not those of the studio, and my results seem to indicate that an invisible quinine sulphate design or figure is not photographable. However, I have not tried all possible materials and colours as backgrounds, and if any reader has had different results I should like to hear.

I hold no brief for spirit photography, and am wishful merely to settle this one point. If I am right, it would seem that one fraudulent method which has been widely quoted as possible and practised, is in fact impossible. Of

course, there are many other fake-methods; I can produce very pleasing pseudo-spirit-photographs myself. I express no opinion as to whether the genuine article is ever obtained. There is no theoretical reason for disbelief; it is a matter to be settled by the evidence.

HOW A MISSING ADDRESS WAS OBTAINED.

We are often asked what is the practical use to us in our every-day life of communications from the spirit world. We answer, perhaps, that the loving messages from our dear ones hearten us to go cheerfully on our way; that the knowledge of the frequent presence of those we look up to raises the whole standard of life and conduct.

But sometimes our friends on the other side give us help in direct fashion. Here is an instance from my own experience.

My son, aged just twenty, was killed in the summer of 1918. When I had found out that I could get into touch with him he gave me various directions about the disposal of his personal possessions; his War Bonds and his two motor cycles. I did not know much about these things; but his father was able to act upon his instructions and all proved correct.

A motor bicycle he bought while at Chatham, had been left in the care of a sergeant of the R.E. We instructed the sergeant to sell this. Soon afterwards my son informed me (through the alphabet and pointer), that "I am going to please father by making a bike-hirer buy my bike." Three days after this message a letter came from the sergeant's wife to say the bicycle had been sold to a cycle agent, and the notes in payment were enclosed.

But this is by the way. I wished to send photographs of my son to one or two of his friends as he had asked me to do, naming them.

All were on active service at the time, but as I had heard from them I was able to write to enquire whether they would like photographs sent. One friend, named by him, Lieutenant C., had only sent a Christmas card. He did not know of my son's death, and as I did not know his home address my letter, addressed somewhat vaguely, came back, "not known." I was disappointed and laid the letter aside.

A few weeks after this I went for the first time to a medium, Mrs. S. After some quite good descriptions she said my son was holding out an open book, and was very anxious for me to notice it. She said the book had a crest or coat of arms on the cover, and inside, where he held it open, it was much underlined. She laid great stress on the underlining, and volunteered that she "supposed it was a book of poetry."

My son was not fond of poetry, so would have had no favourite passages to mark. I was sure Mrs. S. was guessing, so put the whole incident down to imagination on her part.

I may say here that I am of a sceptical nature, and am in the habit of putting down to the subconscious mind a good deal of the writing I get, as also the utterances of mediums.

On looking through my son's books I found two with school coat of arms on the cover--one a school prize, the other an empty leather-bound notebook--so I dismissed the matter from my mind. A week later my husband asked me if I should like to look over a big parcel in his locked-up desk. He had made a bundle of the letters and papers belonging to our boy when they came back from France nine months previously and had put them away until I should feel able to look over them.

As soon as I opened the parcel I saw a leather-bound notebook with the school coat of arms on the cover. Inside, it was filled with addresses arranged alphabetically. Under each address on the page was a strong line. I at once looked for Lieutenant C.'s address. It was on a well-filled page with four other addresses, and under each address a thick line. Holding the book at a little distance the impression of under-lining was most marked.

I at once forwarded my letter to my son's friend, and received a most delightful, sympathetic reply reminding me of the five years Lieutenant C. and my son had been in the same house at school together. A friendship was renewed which would otherwise have lapsed altogether.

M. L. C.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £-----, to be applied to the purposes of that Society; and I direct that the said sum shall be paid, free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

ALL things are possible to him who believes; they are less difficult to him who hopes; they are easy to him who loves; and simple to any who do all three.--BROTHER LAWRENCE.

## BOOK TESTS: WHAT IS THEIR SIGNIFICANCE?

By H. A. DALLAS.

The remarkable development which has lately been brought before our notice under the title "Book Tests," certainly merits our careful attention. As evidence of intelligent and purposeful action, which excludes telepathy from the incarnate, it rivals—and perhaps surpasses—in importance anything which has yet been produced. But is this its sole significance? Has it not a further value for those who have already reached the conviction that these and other experiences afford satisfactory proof of the mental activity of those who have passed out of the flesh? The significance of "Book Tests" from the point of view of the seeker for evidence of survival is admirably summed up in the article by Rev. C. Drayton Thomas in the paragraph headed "*Cogito, Ergo Sum*," (LIGHT, March 13th, 1920.)

These were the words to which he was directed by his father. "Shelf below the top, ninth book from the left; on page 24, about half-way down, are a few words suggesting something he hopes you think about his talks with you in these sittings." Page 24 introduced a new chapter, and only commenced half-way down. Its first words were, "*Cogito, ergo sum*; it is necessary that I who think should be somewhat. In other words, thought is inconceivable without a thinker; the existence of my thought is inconceivable without the existence of myself to think it."

These Book Tests show an active, intelligent mind, planning and directing; and in various ways the mind was characteristic of his father. Other Book Tests given to other persons (notably the one given in detail in a book entitled "The Verdict—?" by Tertium Quid) evince the same intelligent operation, and are characteristic of the various persons claiming to communicate.

As evidences, these facts are so strong that one wonders how anyone can resist the conclusion to which they point.

But they have, I think, a further value. In spite of the convictions which we may hold firmly, the death of an intimate friend makes a break in intercourse which we cannot but feel, especially when they have shared our interests, enjoyed the same books, and interchanged thoughts with us, and we long for some means of personal intercourse not contingent on the presence of a medium.

It seems to me that in these new developments our unseen friends are indicating to us a method of intercourse which may develop yet further, and may prove to be a source of happiness and mutual communion.

For many years past I have occasionally used this method of intercourse. When some special need has arisen for consolation, or help, I have been "told" in moments of stillness to look in a particular book, the page being sometimes clearly indicated to me. Sometimes it has been a book I had not looked at for months or years, and on one occasion I had to search in order to find it. At other times I have just opened it without being given the page, and in every case with no conscious knowledge of what the page contained. Not once or twice, but repeatedly, I have found something there so *exactly* suited to my need that I could not doubt that I had been directed by some intelligent mind; and I have had my own personal reasons for concluding from whom these directions proceeded.

I am, of course, quite aware that for a critical inquirer the relation of these experiences can have no evidential value. I am not claiming for them such a quality; I merely refer to my own personal experiences because the *evidential Book Tests* have confirmed for me the conviction that we may have personal intercourse with our intimate friends by means of books, when we cannot get it through highly developed psychic faculties. Of course, we must be on our guard against becoming fanciful; we must not rashly use this method to determine our course, when we have to make decisions in which our own judgment should be the main factor.

But when we are oppressed, or sad, or fearful, or in a questioning, doubting mood, it may be an immense cheer to let some trusted friend in the unseen impress our minds to turn to some printed page and to find there the responsive or stimulating thought which that friend and comrade wishes us to take home to our hearts. I have ventured to say I have been "told" to do this; my reason for using that term is that the impression seems to me to justify it. If I get a clear impression to open a particular book and then to look at a page, the figures of which are dropped into my mind, and if I did not know what I should find there, and I find some passage precisely meeting my need, am I not justified in assuming that I have been "told" to do this?

Since these striking "Book Tests" prove that our mental communion with them gives them access to our minds, and also that they have knowledge of the books to which we have access, it is quite likely that they will utilise this means of intercourse more and more.

But every privilege is liable to be misused; if we use this as a sort of idle way of escaping the trouble of exercising our own judgments, or if we become fanciful and imagine we are getting impressions when we are only exercising our own fancies, our wise friends will cease to use this method of intercourse. Reality, *reality*, is essential.

When the need is real, and the purpose real, and the heart and mind are really trying to be open to receive, then they can talk to us, and the intercourse will be helpful to both. I suppose two conditions are essential if this kind of intercourse is to be real.

One condition is a quiet mind. It is in moments of stillness that we can receive impressions—not necessarily empty-mindedness—the mind need not be a blank, but the surface must be quiet, not distracted by a variety of half-formed ideas.

And the other condition is harmony, sympathy with the mind whence the impression proceeds. We cannot receive from all and sundry, we must be attuned.

This is so obvious that it need hardly be stated, and yet, perhaps, we do not always realise that, as Miss Lilian Whiting has so well said, it rests largely with *ourselves*, with our thought direction and sympathetic attitude whether death cuts us off from intercourse, or whether it does not.

"It rests with us quite as much as with them. We can bridge over silence and separation if we will."

## SOLUTIONS THAT DO NOT SOLVE.

The Rev. E. Ebrard Rees, author of "Spiritualism: A Criticism and Suggested Solution" (J. Looker, The Wessex Press, Poole, 2/6 net), is fully convinced of the phenomena of Spiritualism, but will not have the Spiritualistic explanation at any cost. He declares that he has studied the subject with unbiassed mind, but the perusal of a very few pages of his book reveals the fact that he is swayed by his theological preconceptions, to which he thinks—and I hope he is right—the majority of Spiritualists are opposed. Personally, I could not reverence such a Deity as he portrays, and there is consolation in the fact that if I am to suffer for it I shall suffer in good company. He has two explanations for the phenomena—or some of them—viz., telepathy from the living, and the suggestion that "there are no spirits, but some forces over which we have as yet no control," and that there may be "a continent, or universe of thought-waves, or electrical oceans which are approaching the world for the first time." "Telepathy from the living"—that is to say that our subconscious minds have unsuspected access to almost infinite stores of facts with which we have never had acquaintance through normal channels, and employ them in lying messages purporting to come from the spirits of the departed. "Forces" and "thought-waves"—that is to say, forces which are not attributes or possessions of anybody or any thing; and thoughts floating about aimlessly, divorced from thinkers. What people will anybody, but divorced from thinkers. What people will imagine to escape from the natural explanation! It is true we have what is called thought-photography, but surely this is not the photographing of thought itself, but of certain effects on the ether produced by mental action. A photograph of a black eye is not a photograph of the force that produced it, and does not imply that that existed of itself separate from any agent. Once accept these ideas, and there is hardly anything that they cannot be called upon to explain; all evidence of the supernatural, however apparently convincing, is at once ruled out of court. But such far-fetched solutions make a much greater strain on our credulity than the belief that the phenomena are what they purport to be.

R. D.

## BALLAD OF THE BETTER COUNTRY.

We who have seen some sea-girt isle  
Bloom like a flower at break of day,  
Or heather, mile on purple mile,  
Or gardens prunkt in rich array;  
We who the soul's clear call obey.  
Beauty-lovers—though earth may keep  
Wonder and splendour, we make our way  
To lands beyond the Valley of Sleep.

With senses keen and rapt the while,  
On its borders we nightly stray,  
And make of its people dim espial  
And hear, though vaguely, the words they say,  
No elfin regions of sprite and fay  
Are theirs; life still runs calm and deep,  
And men and women still work and play  
In lands beyond the Valley of Sleep.

No wasted meadows, no smoky pile  
Of murky dwellings where men decay,  
Nothing that may the air defile;  
But hill and valley and woodland way,  
And odours sweeter than new-mown hay,  
With lawns where musical fountains leap,  
And colours beyond the Violet Ray—  
The lands beyond the Valley of Sleep!

## ENVOI.

Lord of that worldous realm, we pray,  
As the long, dark vigil of earth we keep,  
Send us visions while here we stay  
From lands beyond the Valley of Sleep!

D. G.

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.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Ernest Hunt. September 12th, Mrs. M. H. Wallis.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Percy Beard; 6.30, Mr. Percy Scholey. Wednesday, Sept. 8th, 7.30: Mr. Staveley Bulford. Friday, Sept. 10th, 7.30, Mrs. Jennie Walker.

Church of the Spirit, Windsor-road, Denmark Hill.—11, Mrs. E. M. Ball; 6.30, Mr. Huxley.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. George Prior.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Haddesley. Thursday, 8, Mrs. Brown.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Ernest Meads.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Wellbelove; 6.30, Mr. H. Leaf.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. M. H. Wallis.

Peckham.—Lausanne-road.—7, Mrs E. Neville. Thursday, 8.15, Mrs. Mary Crowder.

London Central Spiritualist Society, Furnival Hall, 3, Furnival-street, Holborn.—Friday, 3rd, 7, Mrs. Jennie Walker, floral spirit messages. 10th, Rev. Beatrice Mytton.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, Circle Service. 6.30, Mrs. Millard. 9th, 8.15, Rev. Beatrice Mytton, of Chicago.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle: 3 and 7, Mr. Richards and committee meeting. Thursday, 8, Mr. Symons.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. J. F. Jones: 6.30, Mr. Ernest Meads (at King's Picture Theatre, see special announcement). Wednesday, 8th, 7.30, Mrs. E. Neville. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), the picnic to Elstree by motor bus, leaving Grovedale Hall 1.30; 6/6, drive and tea (inclusive). Sunday, 11, Mr. Ernest Meads: 7, Mr. Percy Smyth. Wednesday, 8th, Mr. and Mrs. E. J. Pulham.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. A. de Beatrepaire, trance addresses: 3, Lyceum. Wednesday, 8, Mr. F. Curry.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30, healing service; 7, address and clairvoyance. Mrs. Orłowski. Monday and Tuesday, Mrs. Orłowski. Thursday, questions and clairvoyance.

Mrs. GLADYS DAVIES, from Johannesburg, has been speaking and giving clairvoyant demonstrations during the past week at the London Spiritual Mission, Pembridge-place.

Mr. ARTHUR LAMSLEY, formerly of Portsmouth, has received from the Exponents Committee of the S.N.U. their honorary diploma, in recognition of his thirteen years' work in the Spiritualistic field.

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*Brixton, 143a, Stockwell Park Road ... ..		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ... ..	11.0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlam Hall, Earlam Grove ... ..		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amhurst Road ... ..		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ... ..		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ... ..		6-30
Lewisham, Limes Hall, Limes Grove ... ..		6-30
*Little Ilford, Third Avenue Corner, Church Road ... ..		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W. ... ..	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ... ..	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street, W.1. ... ..		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
Plaistow, Spiritualists' Hall, Braemar Road...		6.30
*Plumstead, Invicta Hall, Crescent Road ... ..		7-0
Richmond, The Free Church, Ormond-road (opposite Richmond Bridge) ... ..		7-0
*Stratford, Idmiston Road, Forest Lane ... ..		7-0
*Tottenham, "The Chestnuts," 684, High Road ... ..		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road ... ..	11-15	7-0
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