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LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JUNE 11th, 1921

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TELEPHONE: MUSEUM 5106.

MEETINGS IN JUNE.

FRIDAY, JUNE 10th, at 3 p.m.

A Conversational Gathering will be held in the Members' Room at No. 5, Queen Square. To be followed at 4 o'clock by a Trance Address on "Spiritual Values." Medium, Mrs. M. H. Wallis.

THURSDAY, JUNE 16th, at 7.30 p.m.

SPECIAL MEETING in the big Hall, 6, Queen Square, when Mr. G. E. Wright will deliver an Address on "Spiritualism: Some Suggestions for Future Progress."

FRIDAY, JUNE 17th, at 3 p.m.

A Conversational Gathering will be held in the Members' Room at No. 5, Queen Square. To be followed at 4 o'clock by "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

At the Friday meetings, tea and biscuits are provided at 3.30 p.m. at a moderate charge.

L.S.A. FETE AND GARDEN PARTY

will be held on the Afternoon of SATURDAY, JULY 2ND, in the grounds of Rosedene, Christchurch Avenue, Brondesbury Park, N.W., kindly lent by Dr. and Mrs. Ellis T. Powell.

Tickets for this Fete are on sale at the Offices of the L.S.A., price 2/-, which will include Tea and various amusements. The L.S.A. Orchestra will give selections during the afternoon. Full particulars will be found in forthcoming issues of "LIGHT."

Members and Friends.—Please note that the L.S.A. and Library are now in their New quarters, No. 5, Queen Square (next to their late offices).

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SUNDAY, JUNE 12th.

At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... MR. ERNEST MEADS.
Wednesday, June 15th, 7.30 p.m. ... MRS. HADDELEY.

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Thursday, June 16th, at 3.30 ... MRS. PODMORE.
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Sunday, June 12th, at 11 a.m. ... MRS. F. KINGSTONE.
6.30 p.m. ... MRS. JEFFRIES.
Wednesday, June 15th, 3 p.m., Healing Circle. Treatment, 4 to 5.
7.30 ... MR. & MRS. LEWIS.
... MRS. M. CLEMPSON.

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Public Clairvoyance.

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Worthing Spiritualist Mission, St. Dunstan's Hall, Tarring Crossing, W. Worthing.

Sunday, June 12th, 6.30 p.m. ... MRS. OMEROD.
Wednesday, June 15th, 3 p.m. & 6.30 p.m. ... MRS. OLIVER.

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On the "HIGHER ASPECTS OF SPIRITUALISM."

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"Naome" is having an Exhibition of Telepathic Painting on Monday, June 6th, daily, from 11-6 o'clock, until the 20th, at The Studio, "Newplace," 1, Woodchurch Road, West Hampstead (near Abbey Road). Buses 28, 31, 53 and 16. Metro, West Hampstead. Several well-known personages in the psychic world have shown very kind interest and are expected to be present.

By invitation of the "W. T. Stead" Bureau, Dr. Julia Seton, M.D., will speak on "New Thought in Relation to Spiritualism" at Mortimer Hall, Mortimer Street, W., on Wednesday, June 15th, at 8 p.m. Admission free. Silver collection.

R. H. Tifford, of 152, Dalston Lane, London, E.8, urgently requires Situation; will take any position of responsibility; has knowledge of bookkeeping, etc. The advertiser especially appeals to Spiritualists, who may remember his wife, Mrs. Tifford, the medium, who is in distress through his being out of work. Testimonials of the highest character offered.—Reply to above address.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,109.—Vol. XLI. [Registered as]

SATURDAY, JUNE 11, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits incarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Beyond the night no spectro hides,
No thing of pain or terror hides,
So fair it is, uplifted far
Above the mists as some bright star—
That land of loveliness and light
Beyond the Night.

The "Church Times" of the 27th ult., in an article, "Dealers in Magic and Spells," tells us, after some remarks on thrills and prehistoric men, that—

Spiritualists and other traffickers in psychic things have no wish to terrify. Their prosperity depends very much on the extent to which they can subdue the consciences of their clients.

We have pilloried the slander. What shall we say of it? What do the multitudes of decent, law-abiding folk, men and women of all classes of society, some of them brilliant minds serving their day and generation well, yet upholding the scientific truth of a life after death—what do they think of this contemptible and contemptuous allusion? It is perhaps needless to comment upon it. The early Christians were accused of many worse crimes than "subduing the consciences of their clients" (whatever that may mean). So perhaps we should be thankful that the "Church Times" makes no worse indictment. We number amongst our readers and friends many men and women of distinction in Science, Art and Literature, clergymen, medical men and lawyers. To talk of these people as "merchants trading in psychic things" is to show a deficiency of mind that should never be allowed to betray itself in print. But perhaps it is sufficient to gibbet this piece of ecclesiastical boorishness and leave it at that.

Writing to us on the subject of supernormal music, Mrs. L. C. Gilmour, of Brockville, Canada, relates the story of a dying man for whom his family sent to obtain the services of the parish priest. The priest was very ill, but with true heroism rose from his bed to perform the last rites at the bedside of his parish-ner. After so doing the priest collapsed and was put into a bed in the house, expiring shortly afterwards. During his passing the house was filled with music, the effect being so powerful that a Protestant inmate

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of the place was induced to join the Roman communion." Our correspondent is not a member of the Roman Church, and indeed does not believe in it, so her testimony is quite impartial, and of course the theological element does not really come in. To us the story—if it is true, and our correspondent gives the name of her authority—is eloquent of the appreciation of the spiritual world for a good man, to whatever religious community he might belong. Our correspondent adds that beautiful music was heard by the watchers at the bedside of a near relative of her own, and tells also of a haunted house in which mysterious music was frequently heard. No one could ever locate the source. It recalls the mysterious music heard in the strange house described in "John Herring," by the Rev. S. Baring Gould.

* * * *

Several correspondents of late have raised the question of "thought forces" in connection with psychic photography, and we find some of them doubtful how far the "thought form" theory can be employed in explaining photographic results. Of course there is a problem as to the degree in which the thought of incarnate human beings is concerned in the results, but on the other hand the facts in psychic photography amply prove the activity of discarnate agencies. As to the general question it recalls the early stages of the telepathy theory which was indiscriminately employed to explain all cases of psychic communication. It had not dawned on the minds of the theorists that, to take only one aspect of the matter, there might be telepathy from the "dead" as well as from the living. And so it has proved, as the late Professor Hyslop has shown in his books. In psychic photography, likewise, we find ample justification for believing that "thought" is really the process employed in all cases; that, in short, the term "spirits" applies both to people in the flesh and those who have passed out of its limitations. The difference in the powers shown by each is only a matter of degree. Our "thoughtic photography," deliberately induced in photographic experiments, falls short in effectiveness compared with the thought photography as conducted from the spirit side.

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We hope to publish next week the first instalment of a continuation of the messages from Private Dowding, received by W. T. P.

In this series the communicator gives, under the title "Private Dowding Returns," a further account of his experiences, forming a striking sequel to the book, "Private Dowding," which excited so much interest when it first appeared.

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THE OBJECTIVITY AND REALITY OF SPIRIT MANIFESTATION.

By THE REV. CHARLES L. TWEEDALE (Vicar of Weston, Otley).

That materialists should engage in trying to convince the world, like the Sadducees of old, that "there is neither angel nor spirit," and endeavour, as Sir Conan Doyle has wittily put it, "to assert their right to eternal putridity," is not surprising; it is the sort of thing we expect from them; but it is matter for astonishment that among those who profess a belief in spirit existence and human survival, and who have a knowledge of psychic manifestations, there are to be found some who take up the position, and inculcate the idea, that the varied manifestations of spirit personality are non-objective, and that we neither see the actual spirit as an apparition, nor perceive it clairvoyantly, nor touch it in materialisation, nor record its objective appearance by photography, nor hear it talking clairaudiently or in the direct voice. To take up this attitude is not only to ignore the facts observed during the past fifty years, but is also to make the whole subject of spirit existence and manifestation so desperately unreal as to deprive it of all interest for most people. These writers speak of the spiritual body as though the same were an idea or a thought. In fact, they perpetuate the old blunder of the dictionaries, looking upon the spirit body as an "immaterial entity." It is not an immaterial entity. It is as definitely material as the mortal body, but composed of finer and less ponderable material.

It is mere absurdity to say when this finer and more ethereal body makes itself evident in various ways to our grosser material senses by using the grosser matter in our environment, that the spirit is not really present with us at all. As well might one say that the spirit of a man who is incarnate in the mortal body, whose voice we hear and whose grasp we feel, is not really there, but is only manifesting to us through matter, and that we never can and never do see the real man.

The answer to this sort of nonsense is that for all practical purposes of work and social intercourse we do see him. In exactly the same way, when a spirit materialises, talks and walks with the observers, and shows the evidences of identity, we practically do see and hear the spirit personality, and that spirit is truly and objectively present to us, and it is absurd to say otherwise. It will be interesting and instructive to survey the various theories advanced against the objectivity, personality, and identity of spirit manifestations.

MATERIALISATION.

Recently, attempts have been made to show that there is nothing spiritual in the phenomena of materialisation, and that these phenomena have nothing whatsoever to do with any discarnate or ex-carnate spirit, but are all due to the moulding of the plasma or externalised substance by the conscious or unconscious thought of the psychic, that, in a few words, they are materialisation thought forms produced by the action of the mind of the psychic. This theory is termed the ideoplastic theory, and is advanced by certain materialists in the hope of disproving the spiritual. Chief among these is Baron von Schrenck-Notzing, whose remarkable work on Materialisations, containing, as it does, considerable evidence for the action of discarnate entities and in support of human survival, is marred all through by the author's perverse attempts to force the ideoplastic theory to the destruction of the spiritual. It is simply laughable to observe how desperately anxious he is to explain away the inconvenient experiences bearing on human survival and the action of the discarnate, though one must give him the credit of honestly testifying to facts which smash the ideoplastic theory as an explanation of the phenomena. The observation of complete and fully materialised forms of the departed, capable of walking and talking with the observer, and showing full evidences of identity and personality, and of whom the psychic had never heard and could have no knowledge, the said forms sometimes giving forecasts of future events afterwards accurately fulfilled, and of which full and complete phenomena Schrenck-Notzing's book records no experience, blows to atoms the ideoplastic theory as a complete explanation of materialisation, and establishes the spiritual one. The fault and failing of the materialistically-minded men who advance this and similar theories is that they do not take a sufficiently wide view, they do not survey the whole field, but concentrate on one portion of it, and are unwilling to receive or admit anything which does



THE REV. C. I. TWEEDALE,
Vicar of Weston, Yorks.

not accord with their own preconceptions. The ideoplastic theory concedes the point that the mind or spirit of a person can and does control the emission and form of the plasma. Those who deny the spiritual and human survival say that this is due to the action of the mind of the psychic, and not due to the action of controlling discarnate or ex-carnate spirit personalities; but those who have made a deeper study of the facts and taken a wider survey know that this statement only goes part of the way, and is only half the truth, and is not the explanation of the more important phenomena observed, though it may give a clue to the process of spirit control over the plasma, and as referred to the action of the psychic mind or spirit, may explain some of the observed facts, but even when pushed to its limit it merely reveals a detail of the process, and shows that human spirit, when incarnate, has already something of the power over the plasma possessed in greater degree by discarnate or ex-carnate spirits, which, as every man in the mortal

body is a spirit here and now, is exactly what we should expect to find.

That very many materialisations represent the objective presence of discarnate spirit personalities, absolutely other than and distinct from, the personality of the psychic, has been proved to the hilt during the past fifty years.

PSYCHIC PHOTOGRAPHY.

Just as it has become the vogue among certain writers to deny the objective presence of the spirit in materialisation, so there are to be found those who say that all photographs of spirit personalities are non-objective. These persons commit the same error as those mentioned under "Materialisation." They do not take account of the whole field, and of all the facts, and seem to forget that the discarnate spirit operators are no more confined to one process or method than are mortals (incarnate spirits).

The recent discovery that some of the spirit photographs which are obtained in the camera when no "extra" is visible to the naked eye, together with some of those obtained without the lens in a sealed packet of plates, are produced by means of a psychic transparency supernaturally materialised in the camera, dark slide, or sealed packet, and the interesting experiments of Commander Darget, and of Mons. Dardenne, which appear to show that strong concentration of thought, accompanied by personal contact, can produce images on a photographic plate, have caused them to jump to the conclusion that all psychic photos are produced by these means, and that none is an actual photograph of an objectively present spirit personality. This conclusion is erroneous, and careful consideration of the facts shows conclusively that just as mortals can employ different methods of producing a portrait or picture, so likewise can the discarnate or ex-carnate spirit people, and that transparencies and thought impressions are instances of such varied methods which by no means exclude other methods, any more than the photographing of a painting or statue of a man would exclude the possibility of photographing him direct. The psychic transparency theory and the experiments of Darget, Dardenne, Dr. Kotik and Dr. Wilson, while revealing details of the methods by which the psychic results are brought about by psychic or spiritual powers, merely show that the human spirit when incarnate possesses something of those powers which it can more fully exercise when discarnate, or which are possessed by ex-carnate spirits, exactly as telepathy between incarnate spirits (mortals) prepares us to understand telepathy between discarnate, or ex-carnate, spirit and an incarnate spirit, and the receipt from the spirit world of a mental image, message, or train of ideas—the communication being in each case between one spirit and another and by psychic or spiritual processes.

To deal more particularly with the statements of those who maintain that all psychic photographs are thought pictures, or ideographs, produced by the action of the mind of either the psychic or the sitter, this theory is effectually disposed of by the well-known fact that very many of these psychic pictures are representations of deceased persons, and give details, entirely unknown to either the psychic or the sitter and beyond the possibility of their knowledge. This is backed by the equally well-known fact that very often sitters concentrate their minds on certain deceased friends

and relations, hoping to get their pictures, and do not get them, but often get recognised faces and forms of other deceased persons, of whom they were not thinking, while at other times they get faces entirely unknown to them, but which are subsequently recognised by others. Personally, I have tested the matter many times by taking locks of hair and articles belonging to deceased persons, and concentrating my thought upon them intently before and during the taking of the photo. In every case I failed to get the picture of the persons I wanted, but I did get pictures of deceased persons I had not had in mind for a long time, and of whom I was not thinking. I have also got unrecognised pictures of persons entirely strange to me.

Another point to be considered is the fact that many of the psychic figures or "extras" appear upon the plate in a definitely purposeful position or attitude relative to the sitter, often singling out one sitter from a group, or leaning over, or in contact with, a particular person. Sometimes the "extra" is shown with its arms around the sitter's neck or with a hand upon the sitter's shoulder, and the position on the plate or the attitude shown is purposeful and evidently designed. Now I have no hesitation in saying that not one in a hundred sitters, with whom these results have been obtained, has ever tried to picture the plate in the camera in his mind. There is no personal contact with the plate and the fact that the image of the sitter on the plate is both upside down and reversed in the camera, and is also invisible to the sitter, would make it well nigh impossible for the average sitter to convey the impression by thought to a particular area or position on the plate even if he had the ability to do so. I have no hesitation in saying that the vast majority of those sitters who have obtained the evidential results to which I now refer have never even thought of attempting such a thing, but the fact that scores of pictures show these evidential positions and attitudes relative to the sitters, and often to one sitter out of a group, is undeniable, and points strongly to the action of an intelligence wholly independent of and external to the sitter.

These experiences show conclusively that "thought projection" from the incarnate, even if it be conclusively established, is not the explanation of psychic photography in general.

As far as it goes it may serve as a clue to, and to illustrate, one of the processes employed by the spirit people—roughly analogous to the telegraphing of a picture by means of a Selenium screen apparatus—and it may account for some of the results, but obviously it is totally inadequate to explain the greater part, or the more important of the observed facts.

There are undoubtedly cases of spirit photographs in which the spirit or its equivalent manifestation (*vide antea*) is objectively present, which are not produced by the intervention or use of a psychic transparency, and are not the result of thought transference or thought photography from the incarnate. These may be particularised as follows:—

1. Photos of full form materialisations.
2. Those photographs which are obtained in the camera, and at the same time are verified as objective by the external clairvoyance test.
3. Those photographs which show the spirit form with its arms round the neck of the sitter.

Even in those cases where the transparency is employed, and in which the image is not external to the camera, the problem of external objectivity and personality looms up behind in many of them, for they are evidently the work of an intelligence other than and apart from the psychic or sitter, and there can be no intelligence apart from personality and objectivity.

(To be continued.)

WHEN fear creeps in at the front, honesty steals out at the back.—TENNYSON'S "Becket."

DR. ELLIS POWELL'S ACTIVITIES.—In the Town Hall, Portsmouth, on Monday evening, May 30th, under the auspices of the Portsmouth Temple of Spiritualism, and with Sir A. Conan Doyle as chairman, Dr. Ellis T. Powell lectured on "Messages from the Other Side: The Story of Remarkable Personal Experiences." Next day, at the usual weekly luncheon of the Portsmouth Rotary Club, Dr. Powell spoke on "Bureaucracy and Business." On the evening of Thursday, the 2nd inst., at the British American Club, at Oxford, he gave an informal chat on the "Economic Ideals of Canada," incidentally elucidating the psychic aspect of the Kingship. Mr. Edw. S. Mason, of Lincoln College, one of the Rhodes scholars, occupied the chair. Finally, Dr. Powell, with the Vicar of Stratford (the Rev. J. Merrin) in the chair, spoke last Sunday at the weekly meeting of the Men's Institute connected with the Parish Church, Stratford, E., on "Does Spiritualism Support the Christian Belief?" The room was filled with a warmly appreciative audience, which obviously included Churchmen, Spiritualists, and Churchman-Spiritualists as well. On the previous Sunday the same platform had been occupied by Lord Haldane, and next Sunday the speaker will be Mrs. St. Clair Stobart.

AUTOMATIC WRITING AND THE SUBCONSCIOUS MIND.

ADDRESS BY MR. ERNEST HUNT.

Mr. H. Ernest Hunt, at a meeting of the members of the I.S.A. on June 1st, delivered an address on "Some Considerations in Automatic Writing." Mr. H. W. ENGHOLM, in introducing the speaker, said they were always glad to listen to Mr. Hunt because he was so sane a thinker. In automatic writing there was a difficulty in separating the wheat from the chaff. Those on the spirit side must be eternally worried in their efforts to get through some of the great truths they wished to impart, and often be absolutely appalled when they saw what we made of them.

Mr. HUNT said that he was glad to address his hearers on a subject of such wide and general interest. He would begin with a point regarding the psychological processes involved. Their minds were dual in character, conscious and subconscious, and the faculties of these two were entirely distinct. The conscious mind was related to activity and the subconscious mind to passivity. When they stilled the action of the conscious mind the subconscious began to come into action. The conscious mind was active and acquisitive and turned what it had acquired into habits, transferring them to the subconscious which took charge of them without effort on our part. It was only as we could transfer things to the subconscious that we were able to carry on the business of life. The speaker illustrated this by the example of a child's first lisping the words "dada" and "mamma," which were then easily and effortlessly transferred to the subconscious. In this way we worked up to the automatic. With regard to the particular matter they were going to deal with—automatic writing—he would divide his remarks into two main sections, first treating of the manner and the second of the matter of automatic writing. The faculty was very common; many people had it. It was through automatic writing that he first came into touch with Spiritualism. Many years ago at a children's party he watched some of the children using a planchette. To his surprise he found that the writing which came was phrased in adult language, and very bad language. He was led from this to experiment for himself with the planchette. At that time he had read no Spiritualistic books and knew nothing of the subject. From the planchette he came finally to automatic writing with a pencil, and obtained astonishing results. He seemed to get in touch with a wide range of personalities. The script was often written backwards, and then, at a mental request, it would change to normal forward writing. Sometimes it was written backward and upside down at the same time. Mr. Hunt gave particulars of messages received, some correct and some not. After he had read the communications that came through Stainton Moses, which had affixed to them the sign of the cross, his own communications always bore that sign. This was very interesting and significant. Those who were acquainted with the literature of automatic writing were aware of its extraordinary range. Much of it was very fine and much worthless.

A point to be considered was that almost of necessity these scripts were coloured by the minds through which they came, whatever their origin might be. The source of the messages was the crux of the whole question. Whence did they emanate? First he would like to deal with the question of their subconscious origin. Hypnotism showed them that the subconscious mind reasoned deductively, not inductively. If they gave it a specific point it would reason from that. Dr. Bernard Hollander suggested to a hypnotised person to tell what was done on a certain occasion at Richmond. A coherent story followed, but it was all a fabrication, because the subject had not been to Richmond at all. The central point having been given, the subconscious deduced all the details, for it had the power of unlimited fabrication and dramatisation. Many people received messages that were due to this faculty.

Then, as if to emphasise the complexity of the subject, Mr. Hunt related a case within his own experience, where the writing kept repeating "Go to Ham," with the result that the automatist who received the message went there and found his son in compromising circumstances. The youth was shipped abroad and recognised afterwards that he had been saved from a serious indiscretion. Here was a case where the writing was veridical. He thought it was due to one of the faculties of the subconscious mind that people were often told in these scripts that they were going to do very big things for the movement. This idea of ministering to self-importance was a subconscious faculty. They found many people in lunatic asylums who thought themselves kings and emperors. Another trait which in his opinion pointed to subconscious action was the high degree of circumlocution which marked such messages. They rarely got straightforward answers to questions. So he suggested that a large portion of automatic writing came through their subconscious mind, especially when sitting with expectation.

A commonly accepted theory about deceptive messages was that they were due to lying spirits, but when they realised that the subconscious was capable of unlimited fabrication he was sure that a great deal that was attributed to lying spirits could be explained by that source.

There was a significant passage in Ezekiel (xiii. 3), "Woe unto foolish prophets, that follow their own spirit, and see nothing!"

Then there was the question of suggestion. They knew that when a person went to a medium with the intention of finding fraud, that intention might bring about the fulfillment of the sitter's expectation. His thought, impinging on the sensitive mind of the medium, acted as a sort of suggestion which matured and produced the result anticipated. Telepathic impacts were sometimes obtained from persons at a distance. He mentioned, in this connection, the interesting fact that members of the Wimbledon Society testified to having seen him at a séance, although he knew nothing about it. So he thought that automatic writing was in some instances due to telepathic impacts from the living.

Then there were genuine communications from spirits. These were established beyond debate; it was simply a question of the means. Spiritualists ought to be continually in touch with the spirit world. It all depended on their development. The vibrations were always there and were only limited by our power to feel them. Spiritual things were spiritually discerned.

He considered that there were thus four sources to which he would attribute automatic scripts, but the true and the false merged into one another; one could not lay down any hard and fast line between them.

Automatic writing generally meant the stilling of the work of the conscious mind and putting it out of gear. When this occurred the subconscious emerged, and this was an abnormal process. Where the two were working together we were on the high road to genius. When they got the consciousness out of gear and the subconsciousness going off on its own account they had dissociation of the two minds, and permanent dissociation meant that the person had lost his mental balance. He warned people against the daily practice of dissociation. The effects were psychologically bad. This was one of the dangers in automatic writing. He objected to everything that induced negativity. They needed the positive attitude of mind. To that extent he was an enemy to automatic writing. He was also opposed to control, at least for the average person. He thought they would be better occupied in developing themselves. Where they had self-control, sensitiveness, and development together, they got what he called co-operative mediumship, and that was infinitely higher than any mediumship of control. It was one that we could have with profit in our daily lives.

In the ordinary way, for one person to control another was immoral, unless it was done for the benefit of others. To ask spirits for everything was to sap natural judgment and natural forces. If they co-operated with us and inspired and uplifted us, then that was a different matter. He knew there was a large body in the movement working for the mediumship of co-operation. That was what they should work for. (Applause.) In proportion as we spiritualised ourselves, which was the essence and object of our life experience, we began to enter upon our eternal heritage now in this temporary sphere. (Applause.)

After a lively discussion the meeting closed with a hearty vote of thanks to Mr. Hunt for his thoughtful address.

POSITIVE—PASSIVE—NEGATIVE.

SOME REFLECTIONS ON "AUTOMATIC WRITING."

Mr. Ernest Hunt's address on automatic writing, of which a summary is given above, was not only graphic in treatment, but marshalled all the important points of a complicated subject with admirable clearness. It was especially valuable by reason of the attention given to the psychological side of the question—a side very much neglected. This subject cannot be properly dealt with by rule-of-thumb methods.

My own experience long since led me to the conclusion that a vast amount of the eccentric stuff in "automatic writing," misleading and sometimes offensive, was merely the fabrications of the mind of the automatist released from conscious control. There was no question of spirits, tricky or otherwise, in the business. The cartloads of rubbishy stuff thus produced and brought under my attention, become after a time absolutely nauseating, and the fond desire of some of the producers that the rigmarole should be published was a pathetic example of that utter lack of the critical faculty which has been responsible for much of the obloquy attaching to Spiritualism.

THE GRAIN AMONGST THE CHAFF.

I should long since have got thoroughly "fed up" with automatic writing, but for the dazzling exceptions—real and true communications, sanely and sometimes finely expressed and bearing the hall-mark of genuine spirit utterances. There was radium in the pitch-blende. It only needed discrimination. Sometimes it would take the form of messages not only authentic but infinitely helpful, giving facts unknown to the automatist who was occasionally directed to the help of persons in trouble or himself received wise counsel showing clear traces of spiritual guardianship.

We have learned enough to know that control and direction from intelligent agencies "on the other side" usually involve the hypnotic element, and that throws a flood of light on the question. Between the spawnings of the self-hypnotised mind drifting along aimlessly and producing what in some cases is pure essence of Bedlam, and that sane and orderly direction of affairs where there is intelligent co-operation between operator and subject there is a world of difference.

It is as with every other subject—some have the gift and produce good work, others are mere bunglers who have mistaken their vocation. This subject of automatic writing is too serious to be trifled with. It should only be undertaken by those who have a clear, insistent call, and who are not lacking in powers of self-direction and self-criticism.

Mr. Hunt spoke strongly on the question of being "positive," and if he tended to over-emphasise the point, it was doubtless necessary as a countervailing force against excessive negativeness. But to be negative is not the same as being passive, for that is an attitude rather than a constitution of mind. And it belongs more to the positive than the negative types. For negative minds can seldom be quiet; they are incessantly disturbed by the influences which play upon them from without, "blown" about by every wind of doctrine, and driven to and fro like ships without a rudder. Everyone knows that a strong mind is more easily hypnotised than a weak one. That is because the strong mind is gifted with the power of will, and it seems to me that it is *will* that needs cultivation, so that the mind may be positive, passive, or negative at pleasure as the circumstances may require. That is the road to self-mastery, the main purpose of the education of earth. D. G.

THE RATIONALISM OF MR. CLODD.

SOME COMMENTS BY A JOURNALIST.

[These are the impartial views of a well-known writer who, while not accepting Spiritualism, is by no means cordially disposed towards Mr. Clodd's philosophy.]

Mr. Edward Clodd, the famous rationalist, has been talking about Occultism. He is quite sure that it is all nonsense, lock, stock, and barrel: palmistry, telepathy, dowsing, or water divining; everything. It is a very tempting position, this of Mr. Clodd's. But I think it was a pity that the lecturer gave his reasons for disbelieving in these magic arts and faculties.

For example, in speaking of telepathy, Mr. Clodd said that experiences of thought-transference had been recorded, "but experiences could not be put into a crucible or under a microscope." But, surely, there are all sorts of experiences which we cannot help believing. A man is frightened to death, he is overjoyed, he is exalted, he is despairing. These are experiences. They cannot be put into a crucible or under a microscope. Will Mr. Clodd say that, *therefore* they are all stuff and nonsense? The argument is rather rationalist than rational.

And then, again, Mr. Clodd asks why Generals did not make use of telepathy during the war, if there be such a thing as telepathy at all. This will never do. Supposing a man were to say: "You tell me there is a thing called poetry, that it is very beautiful, and that Sir Walter Scott and Lord Byron and Tom Moore and Lord Tennyson made a great deal of money by it. If so, why are there any poor people? Why don't they all write poetry and make a great deal of money by it?" Or: "If there is such a thing as golf, if it isn't mere chance and coincidence in which a hard ball and a small hole are concerned; how is it that Tolley didn't play golf to any purpose the other day?" Really, Mr. Clodd; this is not scientific reasoning. If there be such a thing as thought transference it is, doubtless, a rare faculty, not within the control of those who occasionally exercise it: it is even rarer and less within control than first-rate poetry or first-rate golf.

As to palmistry, the alleged art of divining by the lines in the hand, our rationalist says that these lines are produced by the action of the muscles. Likely enough, but how does that fact, if it be a fact, disprove the validity of the palmist's art? You may say that a telegram is produced by a man in a Post Office making marks with a pencil on thin paper, and what then? These lines of the hand are, admittedly, distinctive and peculiar; so much so that men have swung for the lines on their finger-tips. A certain action of the muscles produces certain lines; but what produces that particular and peculiar action of the muscles? We merely postpone the puzzle; we do not solve it.

Are these the best arguments that rationalism can bring against occultism? If so, it seems to me that we steady-going people who try to use our common-sense instead of meddling with the dubious and more than dubious arts of the diviner had better shut our ears when Mr. Clodd speaks—or we shall end by becoming firm believers in magic. I hope I shall never be seen scrabbling with my umbrella in the dust of Fleet-street, casting the geomantic points and erecting the figure of the twelve Houses of the Heavens—to decide whether I shall take an omnibus or go by the Underground.

ARTHUR MACHEN.

HOW PROMISES ARE KEPT IN BOTH WORLDS.

By F. E. LEANING.

(Continued from page 362.)

When psychic science came to its birth in the course of last century, it was natural that the purely personal objects of the older compact-makers should give way to wider aims and more definitely experimental methods. The increase of mediumship led to abuses, and the question of identity rose into much greater importance. As we know, it exercised the minds of Stainton Moses and of W. T. Stead, who severally took great pains to devise methods of reaching certainty. The former has given us the result of his sifting and testing of data in "Spirit Identity," but there were no compact cases among them. Long, slow, and of indefinite fulfilment as such must be, Stead nevertheless felt that it would be more conclusive, and hit upon the idea of agreeing on a sign to be produced through a medium by whichever of the two first passed on. The unexpectedly sudden death of the lady brought this about satisfactorily, through the mediumship of Miss Rowan Vincent, in spite of the fact that a number of other clairvoyants had previously failed, and that it was her own first attempt at writing automatically. The full account may be read in Miss E. K. Bates' "Seen and Unseen" (ch. xi.), and further particulars are given in the Preface to Stead's "After Death," pp. xx-xxiv.

SEALED ENVELOPES.

A test that made a stronger appeal to F. W. H. Myers, however, was that of the writing of a letter, the contents of which should be known to no one, and the divulgence of which, therefore, would be a final and combined proof of the survival and the identity of the writer. Just such a test letter had been successfully made use of in the interesting case which Myers relates in his "Human Personality" as that of "Cousin Benja" (Vol. II., p. 183). Here a letter had been written and an object concealed, and both were correctly made known after death. As it is of the essence of real proof that wherever cause and effect are concerned, the one will produce the other as often as required, this seemed an excellent opportunity for its application, and Myers accordingly wrote his sealed letter, and recommended the wide adoption of such a practice. As is well known, it was a complete failure, the most unfortunate part about it being that as the causes which vitiate this test were not nearly so well understood as the mere fact of its being a failure, the impression was produced that an actual disproof of survival had taken place. Some have even based their total rejection of all evidence on this single negative instance.

We know now that there is no finality about it. The possibilities of natural clairvoyance could be used to invalidate any such test, but as in this case the letter was kept in the rooms of the S.P.R., and not submitted to contact or close proximity, which is the usual condition of exercising this kind of clairvoyance, it can be put on one side. Failure of conscious memory is also a cause which is not unknown in the discarnate condition, in spite of the remarkable way in which minutiae are often recalled to the minds of the living. The intricacies of mediumship form a field of complexity which was less explored twenty years ago than now; but in addition to all this, a striking proof was obtained a few years later of the part which telepathy plays in destroying the "sealed envelope" test. Another member of the S.P.R., Mr. Piddington, also prepared a secret letter, and deposited it with all due precautions, only to discover that it was made the subject of an elaborate cross-correspondence among some half-dozen automatists during his life-time and without his knowledge. Whether we look upon this as a signal instance of telepathy at an almost inconceivable stretch, or as—what it claimed to be—a well-organised lesson from the S.P.R. group in the Unseen, it showed conclusively that no proof of anyone's identity as a communicator could be established in this way. Since then sealed letter tests have been heard less of, for since the contents of any man's mind are not the absolutely enclosed preserve that they were supposed to be, but are consciously or unconsciously shared by those who are *en rapport* with him, there are no final secrets anywhere.

THE WILL AND THE DEED.

An interesting group of instances, which may be called first-cousin to those of compacts, is related by the common principle of response to an obligation, or the carrying out

of an intention, which is frustrated by physical death. A favourite story of the kind is that of the Lieutenant who promised to deliver a letter at a house in Portsmouth, and was accidentally drowned with it on him, but who contrived to turn up, dripping, on the following morning, and keep his word. It is to be regretted that under the pressure of persistent enquiry this pathetic piece of heroism could never be established as having actually happened; but this has been the fate of one or two other widely quoted psychic stories.

But genuine examples of this engagement-keeping kind do exist. One of these, quoted by *LIGHT* from local papers at the time, and afterwards fully corroborated and embodied in the S.P.R. "Proceedings" (Vol. VIII., p. 214), is that of Mr. Edwin Russell, the very conscientious member of a choir, who was seen at the house or the choir-master, music-roll in hand, about three hours after his death from apoplexy. It was in the middle of the afternoon, and the visitor was so close that his host had already stretched out his hand in the usual way, when the figure became invisible. Mr. Reeves, the percipient, received such a shock that he was found sitting on the stairs in his shirt-sleeves, "showing signs of great fright and confusion," and was sick for days afterwards.

As regards such violent effects on the living, Bezuél (see De Boismont's "Hallucinations," p. 293) repeatedly fainted away, and in the intervals his mind became "more disordered than it had been before," because, he said in reply to questions, "I have seen that which I thought I should never see." The persistent efforts of his drowned friend in appearing to him caused him to get his head fixed in the rungs of the ladder he was on, and to make him suspected of not being sober. But the effect of seeing the compact-keeper is sometimes in the sharpest possible contrast to this. When Lord Lyttelton, just after dying at Pit Place, Epsom, drew the curtains and looked in on Peter Andrews, he was greeted with a flying slipper and the remark, "Oh, are you there, you dog!" Under similar circumstances a young officer named Creigh, supposing that his friend Lieut. Liston was in his bedroom for the purpose of a practical joke, merely swore at him, and told him to be off. But Liston, with 220 others, had gone down in a transport, lost between Bermuda and Halifax.

Both of these were pact-keepers proper, but there is a story of an English officer in Canada who had made an engagement for a dance with a lady whom he admired, and who had bestowed on him a rose, as the winner of a race on the previous day. As she stood in the ball-room, complaining of his non-appearance, he entered, looked steadily and silently at her, and passed on, but neither she nor the gentlemen with her could find any further trace of him. On the following morning his body was found in the river, still wearing the rose, and the stopped watch showed the time of the tragedy to have been that of the vision.

THE UNPAID DEBT.

It is true that we can take nothing with us when we leave this world, but we have not quite done with money for all that. The moral values attaching to its use pursue us, and are binding still, nor should we be confused by worldly standards into thinking that a small sum can be despised and an estate be held worth respect, in the world of true values. Nothing that touches our moral obligations is trivial there. The principle is illustrated by the story, sometimes sneered at, but resting on good authority, of Mrs. Maloy and her debt to her grocer of three and tenpence. This poor woman was unable before her death to settle the matter—she was only a washerwoman. The neighbour whom she contrived to impress took her trouble to a Catholic priest recently come to the neighbourhood (probably because her own Presbyterian minister would not believe) and with some trouble he was able to verify the fact of the debt, though the grocer himself had to consult his books. The details of this case were given by Father McKay in a letter to the Countess of Shrewsbury, and were accepted by Dr. Binnis, Dale Owen, and Myers, successively. It is significant that the knowledge was not in the possession of anyone living except the grocer, who had forgotten it, and it is difficult to see how any but one explanation is quite strong enough to bear all the weight that this case puts upon it. Lombroso also gives a case, taken from English sources, where the exact sum of a certain balance was

stated to persons ignorant of all the circumstances, and only able to corroborate through the information supplied. The last instance, taken from Miss Middleton, if it does not bring us to the payment of the uttermost farthing, brings us to the smallest sum yet met with in this connection. It is that of a boy who kept back the sixpence given him for the collection on the last Sunday of his life. Some weeks later, the house being let furnished to a stranger, she saw, but of course did not recognise, the child standing crying by the drawing-room table. The money was found in a china ornament on it, and on being put to its proper use, the little ghost was absolved. He had confessed his fault to his mother, but had not told her where the coin was. Here, again, was a fact unknown to anyone living; and the incident, therefore, apart from its moral significance, has a value as bearing on the evidence for survival, and not lending itself readily to any other explanation.

Instances in which the discarnate come back to enforce claims on the living rather than to fulfil their own; will be dealt with in a succeeding article.

AN ANTIDOTE AGAINST WITCHCRAFT.

HOW SCIENCE CAN COUNTERACT SUPERSTITION.

Our friend Mr. B. M. Godsal sends us the following interesting cases of the effects of superstitious faith in malicious spells and black magic. As we read it we recalled the statement of an advanced spirit who, in reply to a question on the subject, said "Magic" is simply the scientific application of psychological principles."

A MAORI VICTIM.

The other day, when re-reading "The Magic Staff," I was reminded by the account of A. J. Davis's successful treatment of a bewitched woman of a similar occurrence that came to my knowledge while living in New Zealand. A comparison of the two stories might perhaps be of general interest, and the tragical conclusion of the one serves to emphasize the spiritual insight displayed by Mr. Davis in the other.

Back in 1881, when in Auckland, N.Z., I was told by friends who had formerly lived in the interior of the island, of a sad experience they had once had when their Maori servant, a strong, healthy young woman, fell a victim to the native "tapu"—a mystic influence intensely real in those days, though it is now regarded by Maoris and "Pakehas" alike as a vain superstition.

According to my friends' story they noticed that their Maori servant, after returning from a week's holiday with her people at the native "pah," appeared listless and out of her usual good spirits. When questioned, she announced that she was "tapooed" and must die. She then related how one day she and another young woman had gone into the bush to pick berries, and at noon had made a fire on a big flat stone that lay conveniently under the shade of a tall rata, where they sat and drank their tea. In the evening, as they were recounting every little incident of the day—in the manner usual with the natives—they spoke of their having lighted a fire on the flat stone, whereupon the other woman cried out in horror, "The stone is tapu! It is the headstone of a chief!" And they wailed a "tangi" over the two who knew that they were doomed to die.

THE INFLUENCE OF "TAPU."

Here it might be well to explain that the Maoris have, or rather had, many degrees of tapu. Everything touched by a chief or priest became more or less infected, but the most powerful tapu of all was that which emanated from the head of a chief. So real in former days was this belief, that one has heard of a Maori chief, after entertainment at the house of a settler, dashing his cup to pieces on the floor, lest someone might happen to drink out of it!

Thus it will readily be seen that for simple "wahinas" to drink tea boiled on a stone that lay over the head of a chief could be nothing less than fatal. And so it proved. My friends, who were kind and sensible people, did everything they could think of to persuade the girl, of whom they were very fond, that her fears were groundless and absurd. They even sent her down to the coast, hoping that the sea air and the change of surroundings and the absence of her tribe would enable her to shake off the belief that was killing her. But it was all of no avail; in a short time she returned home to die.

In all the years that I have remembered this undoubtedly true story, never until reading "The Magic Staff" has it occurred to me that my friends might have saved the Maori girl if they had but understood the underlying cause that brought about her death.

BEWITCHED BY AN ENEMY.

Let us see how the wisdom of A. J. Davis solved a similar problem, and found the way to "minister to a mind diseased" by applying a true remedy that went to the root of the trouble. We read (page 460) that one day Mr. Davis was accosted by an elderly woman, poorly clad, who asked, "Be you a master of the Black Arts? 'Cause I'm a dyin' daily—dyin' by inches—'cause I've been bewitched by an enemy." It appeared that she had been subjected to a terrifying

curse, conveyed in an anonymous letter, which had so worked on her feelings that for six weeks she had barely been able to work or to eat, until she felt that her end was approaching.

Davis makes a shrewd diagnosis of the case, which I will quote in full because it applies with equal justice to the case of the Maori girl. We read: "Now, I had resolved to do this woman good. I appreciated her weakness of mind, her belief in witchcraft, and her total ignorance of the fact that she was merely psychologised by Fear. Logic, persuasion, philosophy, religion, none of them was the remedy; nothing but a psychological power more positive, applied without explanation, would cure and save her. Of this I was morally certain."

He then proceeded to apply the "psychological power" by means of a little manipulation of the letter, crossing the face of it with his pencil, and breathing on it, and calling attention to the fact that it was now rendered innocuous. And he added some instructions as to diet couched in sufficiently enigmatical language, and concluded with the warning, "Remember, never tell a human being that I have given you these directions." A necessary proviso, this last, to protect her from counteracting influences—recalling Jesus' injunction "See that thou tell no man."

HOW THE CHARM WORKED.

The way in which the charm worked is told when, about a year later, the woman again met Mr. Davis, and whispered, "May the Lord reward you, sir." "What you told me to do was my cure. Oh, sir, I knowed you was master of the Black Arts!"

If my New Zealand friends had made use of "a psychological power, applied without explanation," in all probability the Maori girl would have been saved. It might have been necessary to employ a certain amount of jugglery and ceremonial hocus pocus, and perhaps to have suborned a native tohunga (priest) to take a part in the performance. For there are times when it seems necessary to use a lie to drive the opposite lie out of the human system.

Not but what tapu was a very real fact to the Maori, as long as his own faith invested it with substance and potency. In a progressive world it is to be expected that many things true for a primitive tribe will be untrue for a people more advanced. Just as with ourselves, the truths of yesterday cast their "tapus" over the unthinking multitude, while the advanced truths of to-day will hardly prevail until they have become the half-truths of to-morrow.

SPIRITUAL SCIENCE.

By A. L. BEGGIE.

One meets some active minds, working in science, business and society, who profess to be open-minded and demand to have the truths of spiritual science explained to them (in about thirty minutes); then they will decide if our truths are correct.

They fail to understand that each individual must gain his own proof of the truth of man's spiritual nature; and that it takes much study and time: for either man is a mere physical animal, whose life ends at death, or he is a spirit and his life continues after he has cast off his physical envelope: each individual must either study to know the purpose of his life or must rely on the opinion of some teacher and stake his future on this opinion being correct.

We now understand more of the immutable cosmic laws, as, for instance, those that rule chemistry, electricity, ether and spirit life; five hundred years ago these laws acted as immutably as they do now, but man was more ignorant, and had not harnessed these forces to make them work for him, as he now does with electricity, wireless telegraphy, etc. This surely is evidence that we should use our intelligence and every possible method, that will teach us a little more of the system of cosmic law that rules our life, so that we can act more in accord with that law and thus get the best out of our present life and improve the conditions of our future.

Much has been taught about the nature of the spirit when in its physical shell, and also of its conditions after death, the result being that there are many religions, subdivided up into various sects, all having a certain amount of truth in them, which satisfies those who believe in their teachings.

The chief purpose of spiritual science is to show that each individual can obtain satisfactory evidence that life continues after death, and that when an individual is thus convinced his actions will prove him a better citizen, willing and anxious to aid his fellow men to progress towards "at-one-ment" with light, justice and truth, in short, towards the Deity, Who is the source of his spiritual being.

THE MAN AND THE DOG.—Man, said Maeterlinck, is the god of the dog. It is well observed. But we have never found that dogs fight over the respective merits of their various gods—they are not advanced enough to construct theologies—and their faithfulness to their human deities is a wonder and delight, as well as a moral lesson, to many of us.

"THE HIGHLANDS OF HEAVEN."

NOTES ON CERTAIN PROBLEMS RAISED BY THE VALE OWEN SCRIPT.

By F. BLIGH BOND.

ABSORPTION OF THE DIVINE ENERGY IN MATTER.

On pp. 48-49 of "The Highlands of Heaven" will be found a curious and noteworthy statement which seems to imply that the Divine Wisdom, radiating outwards into the Cosmos, becomes attenuated or diluted in its power progressively as it enters the more material spheres. It is not suggested that this energy is lost, and, of course, such an admission would be subversive. But that it is weakened in its direct operation is to be inferred. The script says it is "refracted." A reasonable interpretation of the problem would seem to be this: that the Divine energy is used in the transmutation of material or semi-material forces, and the rendering of these by slow degrees into harmonious co-operation with the great scheme of an ultimately perfect Universe. In this process of transmutation the radiant spiritual force is absorbed, and the strength of the materialised energies may for a time overwhelm the spirit, converting its pure vibrations to an enforced servitude to matter. This, for a while, may give a further vitality to the powers of opposition and produce a temporary spiritual defeat. The responsibility of Man for the care of the spiritual powers which are so freely bestowed upon him by the All-Father is, therefore, great indeed, and he will be called upon to render an account of all the spiritual force which he has engulfed and degraded. This teaching comes out clearly in the as yet unpublished portions of the script received through Mr. John Alleyne.

In both series of writings the doctrine of perfectibility through the gradual interpenetration of Spirit into the material spheres, and the consequent raising of the status of Man and all created things to an ever higher and more glorious platform of life, seems clear enough. This doctrine of the Involution of Spirit is the necessary counterpart of the now well-understood doctrine of Evolution. Evolution from the physical, through the purified media of the emotional and mental nature, can only be effected by the power of an indwelling and ever-active spiritual force, which force involves itself without ceasing in matter, and can express itself through the will and intelligence of Man.

RELATION OF THE SPHERES.

The Script always figures the more spiritual planes as elevated regions, the more earthly ones as lowlands, and the most unspiritual as abysses. All such imagery is chosen as being the only sort of symbol which is in any way adapted to human comprehension, or capable of conveying definite images to the human mind. It must always be unfair to criticise such writings without a constant recognition of this fact. The truth, however, is admitted that in a sense every sphere is but a different mode of realization, from the most dim and clouded to the most pure and transcendent, of an omnipresent manifestation of the One Life in its innumerable aspects. And Man is the witness of a process whereby the Creator is, by æonial stages, reconciling all to Himself. So on p. 51 we find it stated that as we ascend into the higher spheres we find the things we have known as belonging to our own environment in the lower spheres beginning to assume other aspects. "They are transformed to the vision and transubstantiated to the sense of inward perception, and yet are related to those things which obtain in the sphere of Matter" (p. 52), "There is response between the spirit and the spirit's environment, and that response is so accurate and perpetual and sustained as to constitute a permanent state of life."

This responsiveness grows with the growth of the spirit's inward power, and so the range of perceptive faculty increases. As a result, it is said, for example, that the gamut of the colour-sensibility is so increased that altogether new colours are appreciated in addition to those we know here. This is readily conceivable, since we already know that the sensibility to colour varies already to a great extent in different individuals, and in some, one, or even two, of the primary sensations is missing. But Colour, like Music, is what it is only by virtue of ratio or proportion subsisting between its elements. The addition of new proportionals must so alter the fundamental aspect of colours now known to us, by establishing new relationships, that it would be true to say that these will themselves be transmuted. If we narrow down our scale of colour by wearing coloured glasses which cut off, say, all the red rays, the colours remaining cease after a short while to retain their familiar aspect, and take on a new one decreed by the relationship that remains, which is a simpler one. Our physical colour-scale is comprised within the limits of a proportional vibration of Three to Five, roughly an equivalent to the musical Sixth in the major scale.

The intimacy of relations, even of contact, between spheres far removed in their mode of manifestation, is well put in a passage on p. 86, where it is said that "The whole economy of the Creator through its manifold spheres of light is unified in action and correlated, so that no part is there, but it is influenced by all those other parts, and what you do on earth not only is registered in the heavens, but has effect on our minds and thoughts, and so on our lives." Hence it is impressed upon us that we have to be very careful of our thoughts and our doings in the world, since they are of import not only to those we see and touch around us here, but also to those around us unseen and untouched by us, but who see and touch us constantly and often.

Telepathy, the "wireless" of the human soul and intelligence, is now a well-established fact, and one admitted even by conservative thinkers in science as well as religious leaders. But though well established, its scope is not at all realised, nor has its recognition become habitual. Were it so, and were we able at this time to grasp in its fulness the scope and meaning of this great fact of nature, we should stand appalled at our awful responsibility for affecting the minds and thoughts of others by the dynamic activity of our own thoughts and emotions, and their radiant power not limited by space.

COLOURS OF THE GATES OF ZABDIEL'S CITY.

The gates and walls are described on page 77 as shining with four colours: these being silver, blue, red, and violet. Here we have a replica of the four symbolic colours of the Veil of the Tabernacle (Exod. xxvi., 31) namely, "blue, purple, scarlet, and fine linen." The hangings of the doors were similar.

LOVE AND ITS OPPOSITE.

On pp. 72 *et seq* the Script declares that it is the Love of God which energises through all that is: and its working is everywhere manifest. Without this constant influx of power no thing in the universe would stand, but would fall into decay and dissolution. The opposite of Love is Dissolution: because that comes of the cessation of the exertion to love.

This is, of course, profoundly true, and both psychical and physical science tend to affirm it. The more we probe the constitution of the atoms of matter, the more are we driven to the conviction of a motive force proceeding from the infinitesimal to the aggregate as the sole agent of manifestation. And physical forces are in their turn typical of the life-forces, and of those which are in the domain of will.

"Hatred," says the Script, "is also of the opposite, and yet not the essence of it: because hatred of one person is often a mistaken method of expressing love to another." It is, of course, a truism that the warmest hatreds and the most fiery indignation are often proportionate to the strength of love or personal interest subsisting between individuals. There is nothing of indifference about such sentiments. But a cold hatred is a denial of love, and with this the intention of the passage is obviously not concerned. Such a hatred partakes only of dissolution and is destructive merely.

The Script usefully points out that what is true of persons is also true of doctrines. Many express their devotion to one cause by their hatred of another. This is foolish and faulty, but not altogether of evil. Perhaps it may be regarded as a part of the struggle of man to define that which he conceives to be good and true; and the appearance of hatred implies fear of its opposite. But it is always a difficult matter to love the individual whilst hating his opinions, and to achieve the repudiation of error in a friend without any degree of alienation, or growth of indifference.

(To be continued.)

THE NATURE OF THE AURA. G. F., a French correspondent, referring to a recent reference in *LIGHT* to the term "aura," writes: "In my opinion, it is not the Latin word for 'air.' The Latin for 'air' is *aër*, and it is most probable that aura is an abbreviation for *aureola*, which really means golden, of golden hue. *Aureola* and halo are of course synonymous." We thank our correspondent for a useful statement. But we were quite aware that *aër* is the usual Latin form for air. *Aura* applies more to air in motion, as in the case of a breeze, and was correctly used. Its possible relation to *aureolus* (golden) is an interesting speculation.

LIGHT,

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A BRIGHTER ABODE.

KEEPING PACE WITH THE TIMES.

Rather more than three years ago the "L.S.A." and LIGHT were compelled to quit their old quarters at 110, St. Martin's-lane, the premises being wanted for a firm of Government bankers. We had not much time to look about us, for the house famine had begun. At one time it looked as though we should be left homeless, so difficult was it to secure any offices in a central position. But a curious chain of events—a positive romance in itself—which began long before we had any notion that our little home was to be broken up, led to our securing a temporary abode in three rooms, with a hall attached, at No. 6, Queen Square. But we had grown and were growing apace, and the accommodation was severely limited; in time the shackles became thoroughly irksome. We were all jostled together and the work had to be done in circumstances that were at times almost distracting. The tide of public life flowed through our little inlet continually and sometimes threatened to submerge us altogether.

We had many reasons to long for the establishment of the great house, worthily furnished and staffed, which we had long foreseen would be ultimately necessary to cope with the work. We are moving towards that ideal by gradual stages. The first stage was begun last week, and we now occupy a large portion of the house next door to our old offices. At last we have "elbow room," new furniture and fittings and all the latest conveniences of official life. We have even comfort, howbeit we never quite aspired to that—we were never Sybarites, but although we endured a "hugger-mugger" style of life, we did not like it.

And now here we are—with a comfortable library, an official room for small gatherings, editorial rooms, a room for the Book Department, a room for correspondence, store rooms, and much handsome furniture. Even the garden is "furnished"—with vines and fig-trees! We look out upon it and see an emblem of that region of life in which we are working—it is still very much in need of cultivation. To the particular fairy (who does not look at all like an elf) who played the greatest part in the change we can say with Prospero:—

"Ariel, thy task exactly is performed—
But there's more work!"

More work, indeed—oceans of it! Here is a world crying out for our message, and if a spiritual undertaking like this were carried on by the methods of politics or commerce we should command a whole Imperial Institute, with a small army of officials. But be sure that if we got to that stage the spiritual essence—the "bouquet and ichor of Eternity"—would have gone out of us, and somewhere a struggling handful of elect souls would be keeping the sacred fire alive elsewhere, in some obscure nook, for it is always a "guarded flame."

Diogenes lived in a tub, and Daniel and his companions flourished better on pulse than on the King's

meats. But that was a very long time ago. New times demand new methods. The steam plough is not so picturesque as its ancient fore-runner, but it does vastly more work, and without it a hungry world could hardly be fed. We must keep pace with the times.

The people want Light in every sense. They want to know that they are companioned by the unseen hosts of the World Unseen, that there is a great cloud of witnesses of their sorrows and privations, and that there are many unseen helpers, who could help them better if they were only permitted. They want to know that there is a life beyond, and to have evidence of it. It is a natural demand, for how can we "prove all things" unless the means of proof are available? Only to the few is given the vision that convinces, only to the few are granted those spiritual intuitions that convey the knowledge that all is well.

We are on the verge of a new era; the old order is in the melting pot. The signs are all about us. How the world will make the perilous passage depends not entirely on Providence. It depends much on all the true men and women who, obeying the call to high service, come to the aid of the work. It will survive, come what may; but we desire that it shall do more, that it shall flourish apace under human care as something to be handed on to the new generation, to grow more and more and take its full part in the up-building of the Coming Race.

L.S.A. GARDEN PARTY.

We have been asked to call the attention of all members of the L.S.A. and their friends to this fixture, arranged for Saturday afternoon, July 2nd. The beautiful grounds of "Rosedene," the home of Dr. and Mrs. Ellis T. Powell, kindly lent by them for this occasion, will be the scene of the Fête now being organised. Tickets, the price of which is two shillings each, are now on sale. Those wishing to be present should make early application to the Secretary of the L.S.A., stating how many tickets they require. We understand that children, providing they are accompanied by parents or friends, are admitted free, and special arrangements are being made to give the youngsters a very happy time. We are informed that apart from the L.S.A. Orchestra, many amusements will be provided, including palmistry, the ancient game of Dog and Duck, competitions, raffles, and a display of conjuring by one of the greatest conjurers of the day. We hope to give particulars of other arrangements next week. Full directions are printed on every ticket, showing how to reach "Rosedene," Christchurch Avenue, which is a few minutes' walk from Kilburn and Brondesbury Station, Metropolitan Railway, Baker-street Line.

"TRAVELLER'S JOY."

"[There is sorrow, heartbreak, famine, ruin. But the great gay souls of humanity see beyond them and smile.—
"Spiritualism: Its Ideas and Ideals."]

Who says the world is drear?

My feet spring lightly from the feathery grass,
I crush blue harebells as I gaily pass—
World, you are very dear!

Who says that grief is gall?

'Tis Love's own links that make all spirits kin,
The sinless clasp the tainted hand of sin—
Love hides behind it all!

Who says that death is pain?

Gaze at the sun when wrapped in evening's cloud,
As in the glory of a purple shroud—
So soon to rise again.

Who says that Life is grey?

First the green sprout, the blade, and then the ear,
God's golden garner growing year by year;
Harvest is on the way!

E. P. PRENTICE.

ERRATUM.—The letters after Dr. Scott Battams' name in the heading to his article in last week's LIGHT (p. 366) should be M.R.C.S., not F.R.C.S.

SELF DEVELOPMENT.—Mr. H. Ernest Hunt will deliver the first of a course of five lectures on this subject, of which he is so capable an exponent, on Thursday next, the 16th inst., at the Marylebone Music Studios, Room 2, 72-74, High Street, Marylebone.

FROM THE LIGHTHOUSE WINDOW.

Our new home at No. 5, Queen Square is gradually getting in order after a fierce onslaught by carpenters, painters, and electricians. On Friday of last week Mrs. Wallis's meeting was held in the drawing-room, constituting the first gathering in the new premises.

The "Daily Mail" notes that Sir Oliver Lodge's prediction that the recent magnetic storm would recur in a milder form in three weeks' time has been realised.

Sir A. Conan Doyle, in the extracts published in the "Weekly Dispatch" from his forthcoming book, "Wanderings of a Spiritualist," mentions that he is continually aware of direct spirit intervention in his own life. One instance given is the dreaming of the name of the ship which was to take him and his family to Australia. Rising in the middle of the night he wrote down the word "Naldera," though the actual name was "Naldera." Sir Arthur says: "I had never heard that such a ship existed, nor did I know that the name signified a ship until I visited the P. and O. office, when they told me that we should go by the Osterly, while I, seeing the 'Naldera' upon the list, thought, 'No, that will be our ship.' So it proved, through no action of our own, and thereby we were saved from quarantine and all manner of annoyance."

Sir Arthur adds this further instance, which occurred at his first photographic lecture at Adelaide, saying that never before had he experienced such direct visible intervention. He writes: "I had shown a slide the effect of which depends upon a single spirit face appearing amid a crowd of other faces. The slide was damp, and as photos under these circumstances always clear from the edges when placed in the lantern, the whole centre was so thickly fogged that I was compelled to admit that I could not myself see, the spirit face. Suddenly, as I turned away, rather abashed by my failure, I heard cries of 'There it is!' and, looking up again I saw the single face shining out from the general darkness with so bright and vivid an effect that I never doubted for a moment that the operator was playing a spot light upon it, my wife sharing my impression."

The next morning the operator, who was not a Spiritualist, came to him in great excitement to say that a palpable miracle had been wrought, for in his experience of thirty years he had never known a photo to dry from the centre as this one had done, instead of from the edges. He made several experiments to see if the result could be repeated, but failed to achieve the same effect. He had not, as Sir Arthur supposed, done anything to illumine the face in the centre of the slide.

Boston (U.S.A.) is said to be interested in the occult powers of Thelma Wells, the seven-year-old daughter of a barber. She has been investigated by Governor Cox, Harvard professors, and many others, according to the Boston correspondent of the Central News.

Blindfolded with her back to the wall, the little girl is said to read sentences and numbers rapidly as they are written, and to give all the well-known manifestations of mind readers and mediums. According to her father, he discovered her powers while writing a letter. The girl was in the room, and he heard her repeating the words he had just written. Words that she does not even know she can read as they are written.

The Vienna correspondent of the "Daily Chronicle" (June 4th) records some further particulars about Dr. Thoma and the detection of crime by the aid of a medium, already referred to by us (p. 333). From data furnished by one of Dr. Thoma's mediums, Fraulein Megalis, the police are investigating supposed clues to a recent crime committed in one of Austria's large industrial centres. An interesting statement is that a second medium was employed, and that she corroborated the information supplied by the first medium.

Dr. Ellis Powell, in the course of an article in the "National News," gives an admirable Book Test from his own experience. He had proposed visiting Glastonbury, but hesitated to go on account of the coal strike. In a reassuring message on this point from his daughter on the Other Side he had added, "Why not consult Tennyson, page 144?" He did so, and found no light on the problem. Dr. Powell says: "For some minutes I was perplexed. Then, looking up at the bookshelves again it struck me that near the 'Tennyson' was the 'Victorian Anthology,' into which the young lady might have dived in mistake for Tennyson. If she had found Tennyson poems there, she might have

thought it was entirely a Tennyson book. She would, of course, have searched in my library, because she would be in her own home surroundings. Then I took the volume down, opened it at page 144, and instantly found the clue in the last four lines on the page—

'I am going a long way
With these thou seest—if indeed I go—
(For all my mind is clouded with a doubt)
To the island-valley of Avilion.'

When it is added that Avilion is the ancient name for Glastonbury, the whole episode becomes quite clear. It is really a very pretty incident, of definite evidential value."

Dr. Powell, in speaking of the fact that in the intimacy of the family circle one is continually made aware of the nearness of our departed dear ones, remarks that in giving examples of this it is necessary to lift the veil that covers the sanctities of private life. He, however, considers it well worth while to do so if thereby a single soul is encouraged to seek these never-failing sources of consolation and hope. In the "Weekly Dispatch," Sir Arthur Conan Doyle strikes a true note in reference to this point, when he says, "It is hard to talk of such intimate matters, but they were not given to me for my private comfort alone, but for that of humanity."

A discussion on the investigation of psychic phenomena took place in the General Assembly of the Church of Scotland on the report of the Special Committee appointed at last Assembly to deal with the subject, and it was resolved by a majority that the Committee should continue their investigations.

Professor Kay (St. Andrew's), in the course of the discussion, said that for the last two or three generations the main quest of Western intellectual activity had been physical. The effect of that absorption and these achievements in the region of physical science had been 'rational' to obliterate what the ancients meant by the word "soul." A great deal of the current interest in these curious and subtle matters was due to a rediscovery of the human soul. The monkey and the molecule were very interesting; but the soul of man was even more worthy of the attention of the Church and of mankind in general. Other people were being constrained by the noblest of motives to study these things. Although the Church might ignore investigations in geology, or, say, wireless telegraphy, this region was so cognate to the dominating interests of the Church that it would be inhospitable on their part to condemn all these things unheard, and refuse to hear any evidence about them.

In reply to a leading article in its columns the "Scotsman" publishes a letter from the Editor of LIGHT, in which he says: "As a newspaper man of over thirty years' experience of and in the subjects grouped variously under the head of 'Spiritualism,' I could say very much on the question by way of commentary on the views expressed in that article. But life is short, and I confine myself to two propositions: (1) Spiritualism is like everything else in this imperfect world, it has a good side and a bad one. It can be wisely used or foolishly abused. (2) Whether the good or the evil in it predominate, it is still a matter entirely within the province of the human mind to investigate fearlessly and impartially. Whether for religion or for science, 'there is no darkness but ignorance.'"

In the story of the "Mediumship of Horace Leaf" in the "Psychic Gazette," there is related an account of a séance with Miss Goligher at Dr. Crawford's house in Belfast. Mr. Leaf says: "Among other things we had seen a table levitated and held in the air for four minutes by my watch, and in a good light, when no human hands were near it. We had tried to depress the suspended table, without effect; then, when it turned itself over with its face on the floor, our united efforts had been unable to lift it off the ground." And Mr. McCabe would explain such levitations by the action of Miss Goligher's toe!

Mr. Leaf also furnishes an excellent example of "cross-references." Through Mrs. Annie Brittain, at Hanley, he received a message purporting to come from Mr. E. W. Wallis, a former Editor of LIGHT. Two days later at his home in London he received a letter from Admiral Osborne Moore, at Southsea, conveying a message for Mr. Leaf obtained there from Mr. Wallis, through the mediumship of Mrs. Harris. It was identical with that supplied by Mrs. Brittain. To an outsider that, as the French say, leads one furiously to think.

At the May Conference of the Yorkshire District Council of the Spiritualists' National Union, held at Bradford on May 29th, it was announced that there were 2,163 Spiritualists in the Yorkshire Union, on the basis of fees paid, and that the membership was increasing.

WHAT WAS CHRIST'S LANGUAGE!

ARAMAIC, GREEK, OR — ?

By MAJOR R. A. MARRIOTT, D.S.O.

I have for long been aware of the interesting fact that the sayings of Our Lord, which required interpretation in the Gospels as well as many other words in the Biblical records, are modern Egyptian Arabic pure and simple; and show in a startling manner the unchangeableness of the unchanging East. I have always felt that to ascribe this language to Aramaic or Syriac was only a confession of ignorance of its true source. Taking the New Testament first, our Lord, in healing the blind man, used the word *Ephphatha*, which if pronounced *Eftah* is the ordinary imperative of the verb-root *fatah* = "he opened." In the Arabic translation of the New Testament this is interpreted as *yinfatah*, i.e., "Let it be opened," but it is quite probable the simple imperative "open!" was used, since Syrians, for whom it was translated, do not use the Egyptian words for "open" and "shut," commonly employed in Egypt.

Talitha cumi. *Cumi* or *goomi* is the feminine form of the imperative *Goom* = "Get up!" *Cumi* is spelt not with a *c*, but with the *qaf*, which in Egypt (not in Cairo) has the sound of a hard *g*.

For *talitha* I do not know any modern form, but search into various dialects would probably reveal the existence of a similar word. Peoples in the East would be likely to use various synonyms for a maiden, where all women are regarded as under a veil.

Perhaps in the all-significant words of Christ when on the Cross, one is able to trace in the clearest manner the ancient tongue, brought by the Israelites from their sojourn in Egypt. *Eli* would be understood as "My God," but *Elahi* would be the modern form. *Lama*, why? is understood wherever Arabic is spoken. *Sabachtani* would be understood, if properly pronounced, as *sabagtani*, = "hast thou left me behind?" *Sabaq* is the verb-root of "to leave behind in a race" in Egyptian, and this word is used in the testament referred to, when "the

other disciple did outrun Peter." The same testament interprets it as *taraktani*, *tarak* being the modern word for "to forsake."

Aceldama: here the Arabic words *hâkel*, a "field" and *dâm* "blood" are easily recognisable. *Hâkel* is used for "field" in Malta, but not ordinarily in Egyptian dialect.

Corban is the same word as used every day in Syria, recognisable in 'arbôn, the hard *c* (*qaf*) being omitted, and means "a pledge" or money deposited to bind an agreement.

The Old Testament provides many examples such as *Mizraim*. The modern Egyptians call themselves *Misraeen*. Perhaps the most surprising fact is to find the marginal word for "Bow the knee" (Gen. xli. 43) is *Abrech*, which is the same word as is habitually used for making camels kneel down, in Egypt.

A further instance appears in Daniel. The handwriting on the wall—how hard, I used to think it, to believe in that hand!—when read into modern Arabic would become *Mena! Mena! Tuql! Ef 'farsieen!* = "Take warning! Beware! It has been weighed! The Persians!" Probably Daniel alone of all the astrologers, would be able to read the language, which was the adopted tongue of his race.

Hebrew and Arabic have many points of resemblance, but it seems to me to be a permissible assumption as a base of enquiry to suppose that the Israelites brought the language of the subject race in Egypt with them into Palestine.

* * Dr. Ellis T. Powell asks us to mention the fact that his article on page 345, in which he alluded to the probable use by our Lord of an Egyptian dialect of Arabic, was written after he had been shown the above communication from Major Marriott, and that he would have acknowledged the source of his information had he not been under the impression that the original was private. —EDITOR.

FATHER IGNATIUS: A RELIGIOUS MYSTIC.

A CHARACTER STUDY.

By W. GEORGE WHEELER.

Joseph Leycester Lyne—more popularly known as Father Ignatius—stands out among the remarkable personalities of modern life. One of the best loved and best hated of men, he lived in a period of great souls; round about that time were Gladstone and Bright, Beecher and Stopford Brooke; Burne-Jones and Irving; Browning and Tennyson; Farrar and Spurgeon; Darwin and Herbert Spencer—these and a hundred others—but for extremists in free-thought and religion none so remarkable as Bradlaugh and Ignatius.

Lycester Lyne possessed great oratorical gifts and a highly strung, nervous temperament. His photograph in young manhood shows a face peculiarly psychic; mystic eyes, a high forehead, and classic features. His biography, written by the Baroness de Bertouch, was produced in his lifetime, and the facts or records verified by himself. It is a book of dreams and visions, miracles and wonders, extraordinary experiences and events. Eccentric, yet mentally sound, and possessed of a high degree of refinement, culture, and education, this man was a religious mystic. Through him were worked miracles; he was a healer of wounds; he cast out devils; his blessing or his curse counted for much. A Londoner by birth, he had yet Italian blood in his veins. This may account for the use he made of dramatic gesture in his oratory. A great actor said of him: "What hands. If we actors only had hands like that!"

He manifested the elocutionary art at an extremely early age. His play was preaching; he was a child orator. In later years Gladstone and Bradlaugh gave him a high place in this respect. In London, where the writer heard him, he was a striking personality, though comparatively a small man, and attracted the real crowds which, in childhood, he had playfully imagined. He had a great love of music, and often led the singing at his own services.

Lyne held many views in common with the Roman Catholics, yet he was not a Catholic. At the age of twenty-five he was known as Brother Ignatius, and established the revised order of Benedictines. He took life vows as superior of his own monastery; he and his followers established themselves at Norwich, living in poverty. His life hereafter was beset with danger; a plot was formed to burn him, his monastic

home was mobbed, but his courage, his humour, his wonderful personality proved his salvation.

Lyne recognised a mighty supernatural force within, yet beyond himself, and this force or personality compelled him to speak and act in an apparently supernatural manner. Here are two or three instances from the work of the Baroness de Bertouch:—

Lyne had been to a printer's warehouse respecting some literary work, and was returning. An inner voice stopped him, and commanded him to go back. He obeyed. At the warehouse he found a man in a sort of fit, and a number of men holding him down. Lyne approached and inquired; then, in the name of his Master Jesus Christ, commanded the evil spirit to depart from the man. The sufferer became quiet, was restored, and the fits to which he had been subject did not return.

On board a vessel Lyne was awakened from his sleep at midnight by an inner warning of danger. Rising from his bed he perceived, in the dim light, a gentlemanly Britisher who shared his cabin about to commit suicide with a razor. Lyne quietly approached, removed the razor from the man's hand, and placed therein a crucifix. He calmed the sufferer and got him to bed. This man had returned from India after a severe attack of sunstroke, and had since been subject to fits of mania. He afterwards said: "I owe my life to you, reverend Father."

Lyne was in his study, letter writing. An inner voice commanded him to go down instantly to the chapel. He obeyed, and found the chapel on fire. There was no help at hand, and the mystic voice bade him "go forward and make the sign of the cross." In blind obedience he passed into the midst of the flames, which sank and died out before him. He was unhurt.

The natural and the supernatural cannot be separated in human life. They are linked each to the other, and are in some way interwoven. Lyne was wonderfully used—he cultivated, consciously or unconsciously, the psychic within himself. This all may do in a more or less degree.

Lyne was a brave man. He had courage, energy, and wit; these, conjoined to his spirituality, made him fearless, causing him to laugh at danger and rise above circumstances. Among other illustrations of this quality, the Baroness gives the following:—

When he was lecturing to the merchant princes of the City of London, the thoroughfares were blocked by some sixty thousand people. After the discourse, Lyne was seized by the police, shut in a church vestry, and strictly guarded.

He tried for hours to secure his liberty, and at last succeeded. An enormous mass of people awaited him. His daring saved him—he nodded and laughed, and managed to get into his cab, only just escaping a large flint hurled at his devoted head.

Charles Bradlaugh, noblest of freethinkers, and a splendid specimen of manhood, was, during the life of Ignatius, in the fulness of his power. His lectures were attended by thousands at the Hall of Science. Lyne offered to address Bradlaugh's people, and the offer was accepted. The subject was "Jesus Christ the Central Figure of History." The lecture was masterly and delivered without notes. Bradlaugh fully appreciated his eloquence, and, of course, made a great speech in reply. These two men, strangely different, appreciated the sterling worth each of the other.

Lyne's keen insight and his wonderful knowledge of men helped him much. He was a musician; but he also well understood that mysterious instrument, the human mind. His brain was extremely active, and his soul always open toward heaven. He was an idealist and a Spiritualist in the noblest sense of the words.

FORECASTING THE FUTURE.

The claim to forecast "the happenings of the next twenty-five years" which is made by Mr. R. K. Arnaud in "The Near Future" (Robert Banks and Son, 6/- net), rests (1) on the writer's interpretation of the Book of Daniel; (2) on an assumed complete parallelism between the events subsequent to the partition of Alexander's empire, as being a typical prophecy; (3) on the supposed predictive character of certain measurements of the Cheops pyramid; and (4) on the British-Israel theory. But as this book is only one out of a whole library that has been written round these prophecies, and as such interpretations continue to appear, and have much influence on some minds, it seems worth while to analyse the premises on which they rest. These are, (a) that the Book of Daniel is authentic Scripture; (b) that the chronology unfolded has a real basis; and (c) that the predictions bear out the year-day interpretation of the predictions.

As to (a) scholarly evidence is quite conclusive that whatever older work may possibly be incorporated in the book as it stands, that book is a product of the second century B.C., subsequent to Antiochus Epiphanes' persecutions. It is not placed among the prophets in the Hebrew Bible, but among the miscellaneous writings of the third section, which had not the force of the Law, or of the Prophets. It is subsequent to the rest of the Canon. As to (b) the question really turns on whether the main periods mentioned—1,260 and 2,300 "days"—are really astronomical cycles, and stand for years.

A cycle is a period at whose expiration the sun, moon, and earth stand in the same relative positions. The length of the mean solar year is 365 days, 5 hours, 48 minutes, 46 seconds of mean solar time. The period of revolution of the moon is 29 days, 12 hours, 44 minutes, 2.8 seconds. The two, therefore, only come into the same relative positions at long intervals, though they approximate every nineteen years. A Swiss astronomer, M. de Cheseaux, is said to have discovered in 1704 A.D. that the 1,260 years of Daniel is a soli-lunar cycle, "after which the sun and moon return, within less than half a degree, to the same point on the ecliptic precisely, and that within an hour of each other." As to the 2,300 years, he says: "By the aid of the astronomical tables I examined this latter, and found that at the end of 2,300 Gregorian years, minus six hours, fourteen seconds, the sun and moon return to within half a degree of the place from which they started, and that an hour later the sun has reached its exact starting point on the ecliptic."

It is claimed that these cycles, and the difference between them of 1,040 years, are the most accurate soli-lunar cycles known. It is claimed that they have been tested and that the last-named fits recorded eclipses. It is stated that these astronomical calculations were submitted to Messrs. Mairan and Cassini, of the Royal Academy of Sciences (Paris) "neither of whom called in question the correctness of his results." M. Mairan is said to have remarked with regard to M. de Cheseaux's essay, that "it was impossible to doubt the facts and discoveries it contained; but that he could not conceive how or why they had come to be embodied so distinctly in the Holy Scriptures." (Grattan Guinness, "The Approaching End of the Age," published in 1879).

Now, if these periods, dependent on the determination of the true length of the solar year by the best modern instruments, are really such cycles as they are claimed to be, that is a fact of very considerable weight. Are they so, or are they not so? It would be really worth while for some competent astronomer to answer the question, which is one of fact.

As to (c) the question is too large to enter upon here. The chief point to remark is that in the book quoted above, published in 1879, the years 1919 and 1923 were named as crucial years in the development of the New Era.

S. DE B.

RAYS AND REFLECTIONS.

In the May number of "Discovery" appears a full illustrated account of the Optophone, that marvellous instrument by which the blind are enabled to read. As the instrument traverses a line of print, each letter produces in the telephone-receiver a series of musical notes forming tunes or musical motifs. The Optophone was invented in 1912 by Dr. E. E. Fournier d'Albe, whose name is well-known in scientific psychical research circles.

It is with "psychic paintings," as with "psychic writings"; some of them have no appearance of being anything but the weird art of the subconscious mind, out of which something can generally be made, as in the case of the painter who allowed his children to daub paints over a canvas at their own sweet will and then out of the mixture of colours produced a striking picture. But I have seen some psychic pictures that were really fine art, conveying messages by a wonderful symbolism, and sometimes containing remarkable scenic effects. Here, as elsewhere, it was occasionally apparent that the inspiration had temporarily failed, and then the results were incongruous.

The Bishop of Southwark is naturally annoyed that after preaching a sermon criticising Spiritualism, a London paper, whose reporter apparently misunderstood the Bishop, headed the account it gave, "Bishop Supports Spiritualism." This was too bad, for the Bishop received letters of congratulation from Spiritualists complimenting him (one letter covered forty-nine pages!) and letters from anti-Spiritualists who abused the Bishop as an apostate and so forth. Well, there are Bishops who look benevolently upon Spiritualism, because they understand it, and if they hold their peace on the matter, it is hardly to be wondered at sometimes. Even the twopenny post, it seems, does not suffice to quench the efforts of letter writers who, like another class of persons mentioned in Proverbs, "must be meddling."

The idea that the whole Universe is pervaded with mind is not new, but the French scientist Goupil put it in a striking way when he said, "Take a handful of the ocean and you have water. Take a handful of the atmosphere and you have air. Take a handful of space and you have mind."

There is a conversation in Mr. S. R. Crockett's novel, "A Tatter of Scarlet," which recalls a recent discussion in *Light*. Saunders McKie, the Scots servant of Dr. Cawdor, the old scholar, expresses his surprise to hear his master talking in Arabic to a guest. To him it is an outlandish language. Angus Cawdor, the doctor's son, explains that in all probability Jesus of Nazareth and his disciples spoke a dialect of it [i.e. Aramaic], whereupon the old servant rejoins, "Maybe, but I think none the mair of them for a caper like that, and I have aye been informed by them that kens a deal mair than you, Maister Angus, that when the disceeples spak' or wrote they set their tongues to the Greek, which is a decent, responsible dead language and well thoct o' amang learned folks, or they would never spend sae mickle time learning it to the puir divinity laddies at the college."

I am never averse from meeting people who are at deadly feud with Spiritualism. They are often unconsciously funny, and sometimes one learns something, for the man who only knows his own side of a question knows little even of that. A friend of mine of impish mind, while he rather despises the subject, says that he has a sneaking fondness for it, for he gains intense amusement by observing the antics of the people whom it exasperates, and who attack it with fury.

Sometimes the attacks come in the form of abusive letters. One gentleman sent me a tirade extending over many pages. Receiving no reply, he sent a longer and even more violent letter. This being ignored, he fired off another yet more purple and apoplectic. And so it went on, until one day to my astonishment I received from him a quite kind and congratulatory epistle. His fury had apparently worked itself out, for the time at least, unlike that of the woman in the old story, who having abused her husband vehemently for an hour, he remaining quite silent and unperturbed, at last exclaimed, "You monster! Say something, or I shall burst!"

LUCIUS.

Do you know you are building your Heaven?
As you travel along life's way?
Each thought is a nail that is driven
In a structure which cannot decay;
And some day your home will be given
To you as you build it to-day.

—S.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 369.)

We intended this week to commence our summing-up of this case, but as we continue to receive so many letters giving various aspects of different sittings held with the Gaulton family we are postponing this and any judgment on the case until next week. We have a great deal of data now before us—quite sufficient to arrive at some very definite conclusions respecting Mr. Gaulton's mediumship. Being now in possession of all the necessary facts relating to his career in spiritualistic circles and otherwise, we will not trouble readers any further; at the same time we desire to thank all our correspondents for valuable communications and the help they have given us in our endeavour to arrive at a satisfactory solution of this complicated matter.

The first letter we give is from Mr. W. Moon, the President of the Hastings and St. Leonards Christian Spiritualists' Society. We are indebted to him for the photographs

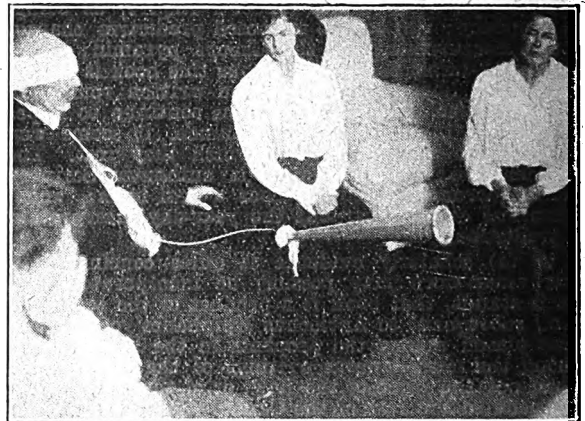
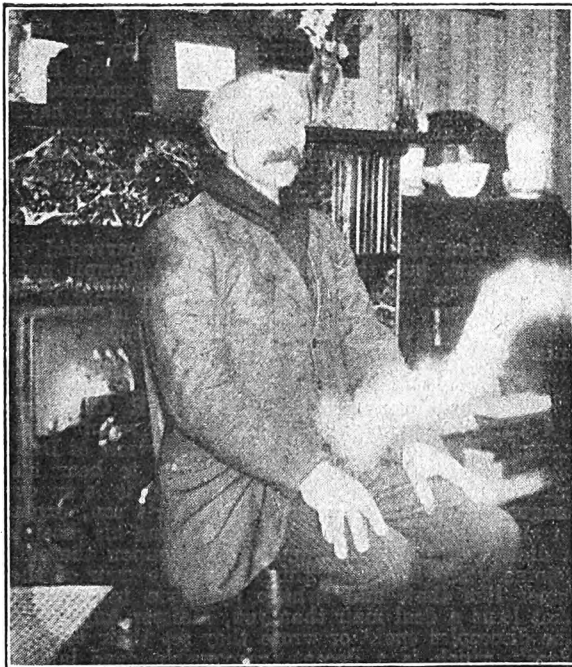
mediumship of this character is far too great for them to grasp or appreciate in the early stages of investigation.

I sincerely hope you will favour me with space in your next issue for this letter in full, also the photographs.

From FREDERICK R. WARD, Hon. Sec., Hastings and St. Leonards Christian Spiritualists' Society:—

In reference to the controversy appearing in your journal as to the mediumship of Mr. Gaulton, I feel it my duty to state my personal experiences as I have sat with Mr. Gaulton ten times in the circles before he became a resident in Hastings, and the first few sittings after he had come here. I then discontinued sitting, as I had received a message through Mrs. Mary Gordon that it was bad for me at that time to sit in any type of physical séance. I must say that there was a distinct difference in the type of phenomena produced before and after the Gaultons had become residents here, as in the first circles perfume was circulated

PHOTOGRAPHS OF MUNNINGS SUPPLIED BY MR. MOON.



As stated by Mr. Moon, these photographs of Munnings were taken at a Test Séance. Ectoplasm appears to be exuding from Munnings. In the small picture the Trumpet is apparently held in suspense by a Plasmic Rod.

given above. These are untouched reproductions direct from the photographs sent to us last Monday by Mr. Moon, and as will be seen from his letter he vouches for their authenticity. We have no details from the president of the Hastings and St. Leonards C.S.S. as to the conditions of the test séance he refers to, and can only take his word for it that the photographs are genuine in every way. For our own part we are unable to vouch for them.

Letter from Mr. Moon, President of the Hastings and St. Leonards Christian Spiritualists' Society:—

As president of the Hastings and St. Leonards Christian Spiritualists' Society, and having spent nearly thirty years in the investigation of Spiritualism, during which time I have had the opportunity of attending séances of every description, I feel I should be doing a gross injustice to Mr. Gaulton if I did not avail myself of the opportunity you have given to the public to send you a letter testifying to the genuineness of his direct voice mediumship, which you kindly offer to publish in your valuable paper, *LIGHT*. I have had the privilege of attending six of these séances with Mr. Gaulton, each of about three hours' duration, and in every case the evidence to me, and to others who were present and who had had experience in this phase of mediumship, was overwhelming. I have great pleasure in enclosing two photographs of Mr. Munnings, etc., taken during a test séance by the kind permission of his guide.

I would like to say that in my opinion it would have been much better if some of your correspondents, who admit they have only had a very short experience of these matters, had suspended their judgment before rushing into print, as

during the whole of the séance and many "lights" manifested, while in the later séances perfume was never manifested more than three times, and lights not at all. While in the first, materialised instruments were supposed to play through the trumpet, this type of phenomena never appeared in the later séances, though I have not now sat for two months or more, so I can say nothing as to the present phenomena.

Mrs. Wells gratuitously offered accommodation to the Gaultons on several occasions. I, in the first place, bringing them there. At the first circle elsewhere the lady objected to any more being held as a manifesting relation showed himself somewhat colour blind in complimenting her as to her appearance in the circle in a pink blouse, which, unfortunately, she had changed to one of a different colour just before the sitting. Mr. Stead, on one occasion, showed his good taste in sending Mr. and Mrs. and Miss Gaulton to Mrs. Wells, where they stayed to hold circles. Three times I had the pleasure of talking to a well-known cricketer (I am very interested in the game), who stated he was helping a Sussex batsman, though one of his own county was included in the side (South v. North); this gentleman is still helping his own side, I have found out lately, by acting as secretary for that club. Of course, this could be explained in the theory of impersonation, but I give it as it occurred. As to the finding of the scented rag, which Mrs. Wells mentions in her letter, I must say that I was present at the finding of this. I had seen Mr. and Mrs. Gaulton off, and had returned in order to help Mrs. Wells put her room straight, which had been prepared under Mr. Gaulton's directions, so was present at the discovery of a piece of rag

profusely impregnated with the perfume that had been circulated the evening before. Mrs. Wells had mentioned how Mr. Gaulton had returned on three occasions to the séance room ostensibly to find a box of matches, and the rag was found under his chair. I must say that during the séance the previous evening a lady was taken ill, nearly fainting, and very strong perfumes were manifested. Whether this piece of cloth was materialised and soaked in perfume as a revivifier I cannot say. I have nearly always been seated beside Mr. Gaulton, and have heard the trumpet the other side of the circle, when, I am certain, Mr. Gaulton did not leave his chair, or, at least, his coat sleeves did not. The trumpet, illuminated on the inside only, I have seen float down to me from a fair altitude, touch me, and hang before the other sitters.

The personalities manifesting certainly seem of "many diverse and strange" characters, as Mr. Gladstone will follow an East-end bartender, who will be cheerfully followed by Stinie Morrison, and then perhaps a slightly illiterate King Edward will honour the small company with a very tasteful pro-monarchical speech, whilst the sitters lustily roar the National Anthem. Professor Huxley, who seems to have had a sad lapse from intellectuality, will follow, and then John King, with a voice like a Billingsgate fish-vendor.

I have spoken to a cousin, a chief steward on the "Titanic," whom Mr. Gaulton knew about; and my grandfather.

In every circle except one, Mr. W. T. Stead has spent a jocular quarter of an hour or so, acknowledging himself as Mr. Gaulton's control; and Sims Reeves, whose repertoire now seems confined to the Nunc Dimittis, sings in a baritone. The only suggestion that I can make is that Mr. Gaulton should be given another chance to demonstrate his mediumistic gifts. I would have much pleasure in arranging a circle to sitters who are open-mindedly unbiassed, and only searching for the real truth, at which a representative or expert from your journal could be present to see that everything is done in strict fairness to the medium, as well as precluding any possible chance of fraudulent phenomena being produced, a full report of the happenings to appear in your esteemed journal. I also suggest that Mr. Gaulton should sit without his wife and family.

I am sure if Mr. Gaulton's mediumship is what he claims it to be, he will only too readily assent to this.

I should have mentioned that in every circle I have attended, and, as far as I know, every circle held in Hastings, no test conditions have been carried out. No search or blackening of the trumpet, and never joining of hands.

I only hope you will consider my suggestion of a further test séance, as I should be the very first to shake Mr. Gaulton by the hand could it be proved that genuine phenomena could be produced in his presence. I must state that this letter is entirely on my own initiative, as there is much diversity of opinion in this Society on the subject.

From Mr. HENRY BEVIS, 8, The Croft, Hastings:—

You invite correspondence re the Munnings-Gaulton case. I attended one trumpet séance last September at the house of Mr. Wells, 114, Milward Road. I am keenly and critically interested in Spiritualism. I may say I was disappointed in the spirit voices that purported to come and speak to us through the trumpet. We had much about the same characters that you had at your test séance, but to my mind nothing evidential. We had Mr. Stead, and as I had heard him speak when on the earth, he was not up to his standard of speech. Mr. and Mrs. Gaulton said they saw lights in the room, but I could not see them; there were breezes, and what appeared to be strange at the time was a strong smell of scent that was wafted about the room twice. A friend in the circle thought it was Indian scent. A question was asked "where" the scent came from, the answer was "it" was stewed out of the medium's body. I thought that very strange. The day after the sitting, I was at Mr. Wells's to talk over the sitting, when they told me they had discovered a piece of rag strongly impregnated with the scent we had smelt the night before, and also showed me the rag, which I asked them to keep; it has since been destroyed. The odour still remains in the box in which the rag was kept for anyone to smell if they care to do so. The discovery of the rag made me begin to doubt, and I have not attended any more séance meetings since. I may say it was not a free sitting. I paid 5/-. I would like to suggest that the Hastings Spiritualist Society ask Mr. Gaulton to give a test sitting, and the members to be chosen from the Society, and Mrs. and Miss Gaulton not to be present.

EXTRACTS FROM LETTERS.

Miss N. TURNER, 42, Warrior Square, St. Leonards-on-Sea: "My firm belief is that Mr. Gaulton will be thoroughly vindicated. Let Truth prevail."

Mrs. ANNIE JOHNSON (one of the Founders of the Hastings Christian Spiritualist Society), 7, Saxon Road, Clive Vale, Hastings: "I have much pleasure in writing you to the effect that I have had more than ample proof of the genuineness of Mr. Gaulton's claim to mediumship. . . . I personally consider that Mr. Gaulton and his family are doing splendid work in this town in bringing home to many the knowledge of the continuity of life, and I, therefore, deem it a privilege to put forth my testimony in his favour."

Mrs. MARIE WINSTANLEY SHADWELL, Sea View, 3, Polham Crescent, Hastings: "It is my firm conviction, for what it is worth, that the Medium Mr. Munnings (Gaulton) is one of the most remarkable mediums in England, or out of it."

(To be continued.)

SIDERIC PENDULUM MESSAGES.

By "PAX."

From November 5th, 1920, to the present time I have had some thirty sittings with the Sideric Pendulum, and am convinced of the evidential nature of the majority of the spelled-out sentences, and of their eighteen communicators, many of whom have only once spoken. As I cannot move the pendulum (my ring), a friend is the earthly operator, and the alphabet is confused, and placed round a cross. I will now point out two outstanding facts that I have observed, as they may be of use to readers of *LIGHT*.

First, I notice that neither positively nor subconsciously do we affect the highest of the communicators, and that the last condition of mind does not affect the least advanced of them. As examples of both of these, I would mention that on the morning of December 5th I was so much distressed by the conditions around me that I felt certain that unseen spirits would also agree with me. That night the sideric pendulum swung at once and rapidly to "Conditions should not hinder your service." Question: "Which service?" Answer: "Church service." "When did this happen?" "This morning." "How could this be avoided?" "Common sense must be used." "Who is speaking, friend?" A name was given in reply. I then said something to explain my position in the morning, but promptly and severely the reply came, "You were irritated," and I felt how wrong both my practical and subconscious selves had been. A light was thrown on the real values of the high spheres.

A second point: More than once, with strangers just as usual, "No" is written, or "Too busy, strangers just us. Others must be helped also." In answer to a second appeal came: "We have told you," and the ring on these occasions was placed on the cross in the midst of the alphabet, with the operator's arm laid across it. On another occasion when I asked a question about a rather contradictory second message (from another well-known communicator) the answer came very quickly, "You must not think us infallible," and "you must choose."

At another time when the ring only swung violently over the table in circles, and back and forward for twenty-five minutes, I tried to bar its passage first with one hand then with both, and felt my palms magnetized very strongly. At the same time the ring was deflected, so as not to touch them. At last, getting impatient, I asked that if no message was coming, it would stop, as our time and theirs was being wasted. Then, the ring descended, and spelt out, "Do you think we have no jokes here? Cross; going now." As I knew a child had been playing thus I asked if a boy (unknown to me), who had come several times, had answered, and was told "No"; and after two names had been spelled out, not in connection with the message, "Good night" was given.

Finally, we are so often told by our detractors that spirit messages are so laudatory that they induce conceit in the receiver of them, but this example of admonition, I think, disposes of the last, as regards my communicators. I had clairvoyantly sensed a spirit who said he was dead. Having written to relations to find out the truth of this, I was told he was alive, and well. Before the answer arrived, one night I was told by the pendulum to write to this relation (both Christian and surname spelled out), and when I answered that I had done so, was told to write again. This I did, and on the occasion of my relation's answer I asked if any one through the pendulum would tell me why I had been mistaken as regards the appearance? Had he been asleep, as he was not ill? Answer: "Imagination." "Whose—his or mine?" "Yours. You believe too easily." "I am so sorry, but I 'tested.'" "Balance needed." "May I know your name?" "No. Leave this alone for a few days."

I think no one can say that this is not conducive towards crushing self-conceit. The operator often reads during the sittings, and I never give out the sentences until the ring falls on the cross, and frequently the sentences are so long that I imagine they are nonsense until I partition out the words with difficulty. We never ask anyone to speak, nor do we urge the communicator to go on. I tried one book test, and I thought it was they who had failed, but found that it was I who was wrong, and since then I am allowed no more.

PLANCHETTE ENQUIRIES.

All those who have recently written to us enquiring the price of Planchettes in consequence of Dr. Ellis Powell's reference in the "National News," will be replied to in due course by John Jaques and Son, Ltd., of 20 and 21, Kirby Street, Hatton Garden, London, E.C.1, who are acting for us in this matter, and to whom all communications respecting Planchettes should in future be addressed.

"TRUTH" AND "CREDULITY."

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

"I have misused the King's Press damnably."

—SIR JOHN FALSTAFF.

It is interesting to note that "Truth" still persists in the childish policy of attributing "credulity" to the late Dr. Crawford, and to Sir Arthur Conan Doyle. Nothing is more common in human nature than the proneness to find in others those qualities which are predominant in ourselves. And from one point of view the editor of "Truth" should be an authority on the characteristic under notice. *Cuique in arte sua credendum est*—every man has a right to be heard on matters in which he has specialised. Very obvious to readers of *LIGHT* is the child-like belief displayed by the editor of "Truth" in the *bona fides* of the unconscionable Mr. Bush. Mr. Bush has exhibited every characteristic which "Truth" is supposed to despise, yet he is welcomed with open arms. One of the most popular features of the paper in its palmy days was the "Pillory," in which the editor was wont to place those magistrates whose decisions met with his august disapproval. It must be admitted that his judgments in that somewhat far-off era were not universally wrong. But never did bumpkin on country bench more flagrantly abuse his powers than does the present editor in his dealing with Mr. Hope. A poacher accused of killing a pheasant would, even fifty years ago, have received juster treatment from nine out of ten country magistrates than does Mr. Hope from our Justice Shallow. They might have been slipshod in their ideas of evidence, but they would not have convicted without any evidence at all. They would have shown pretty plain disgust at a witness who shamelessly confessed to an act of perjury. And even the tenth would have been able to distinguish between the prisoner in the dock, and a witness for the prosecution. It is Mr. Bush, not Mr. Hope, who was on his trial.

There is not a particle of evidence against Mr. Hope that he has committed any fraud whatever. On the other hand, Mr. Bush is convicted, on his own confession, of at least two gross acts of deception which render him unfit to associate with honourable men.

There is a certain quaintness in the fact that "Truth" should find an ally in one who unblushingly proclaims himself proficient in lying and the use of false pretences. Some interesting questions might be raised. Does "Truth" sanction lying as a universal rule, or only when used as a weapon against Spiritualism? Why should it be legitimate to obtain a sitting with Mr. Hope on false pretences while it would be immoral to obtain a shilling by the same methods? In what way does Mr. Bush's procedure differ from that of men who are sent to hard labour for forgery?

Now that the Artful Dodger is encouraged to take part in Psychical Research Mr. Hope must really be less confiding and generous in his reception of strangers. He is far too careless. My own experience of him is proof of the fact. I wrote to him, not from my Vicarage, but from London, where I happened to be staying at the time. I gave him no clue to my identity, or even my profession, and signed my letter simply E. G. Roberts, about as ordinary a signature as can be imagined. He gave me an appointment by return of post. I expected to be asked for an introduction. My friend and I travelled down and reached his rooms an hour before the time. Mrs. Buxton showed us in, gave us two large albums of psychic photos to look through, and left us in undisturbed possession of them while she went about her duties! What an opportunity for a fraud! We could have cut out one of the photos, and the theft would not have been detected until we had gone. Or with a little of the right kind of skill we could have copied the print and the trick would never have been detected at all. Then we could have executed an artistic forgery at our leisure, and a confederate could have palmed it off on the much too confiding Hope. Thus we should have "exposed Spirit Photography," our praise would have been in all the Churches, and our names immortalised in the columns of "Truth." Mr. Hope must certainly take better care of his collection of photos, and as Psychical Research appears to be attracting quite a new class of investigator, he would do well, on the advent of an enquiring stranger, to lock up the spoons.

Between "Scrutator" (the spokesman of "Truth") and the men he criticises there is of necessity a profound antagonism. They are as the poles asunder. To the former "Truth" is a term which has been emptied of any real meaning: very commonly it denotes, as in the instance under consideration, the biased opinion of an incompetent individual, hastily formed, and based upon misinformation. "Scrutator" is as misleading a name as applied to him who assumes it, as "Truth" is to the paper for which he writes. "Scrutator" does not examine the facts on which he pronounces an opinion, and he would not understand them if he did. To do so is the task of such men as Dr. Coates or Mr. Barlow, who possess special gifts and are willing to spend the leisure of a lifetime in the study of a special subject. To "Scrutator" and his kind, as to Mr. Montague Tigg in "Martin Chuzzlewit," Truth is but a

"Sunday School expression." To W. J. Crawford it was the pearl of great price which he must purchase though at the sacrifice of all that he had, including life itself. To Arthur Conan Doyle it is an infinitely sacred trust committed to his charge for the benefit of mankind, and he feels that it is woe to him if he does not his duty thereby. What is there in common between such opponents?

"Truth" would do well to leave psychical matters to men of understanding, and confine its energies to affairs within the intellectual range of the ordinary jurymen. These are its proper province, and even here it has failed to act up to the standard it once set up, and still professes to maintain. The exercise of a very small amount of common sense would have prevented it from lending its countenance to absolutely transparent humbug, as it has done in years gone by, and in the present instance. Mr. Bush is cunning in the line he has chosen to adopt, but he is no genius; his motives are obvious, and his procedure such as any sneaking schoolboy might readily have devised. He would hardly have imposed on any common-sense sergeant of police, but he has fairly diddled our clever "Scrutator," who is much too sharp to accept the testimony of a Crookes. A yokel with the hay-seed still in his hair (this expression is strictly figurative) has made a laughing-stock of the Intelligence Department of the omniscient "Truth."

In view of the "impenetrable stupidity" which "Truth" has displayed in its treatment of the case I had better make it perfectly clear that I adopt Mr. Barlow's view of the skotograph, and consider it to be a genuine production in which the personality of Mr. Bush has played an important part. In this way I account for the reproduction of his peculiar diction. But this is an aspect of the case which can be adequately treated only by such men as Dr. Coates or Mr. Barlow himself. My object has been to take the theory of fraud and carry it to its logical conclusion step by step. The result takes me beyond the necessities of the case, for Mr. Bush is amply condemned by the confessions contained in his own pamphlet. There is no need to add fresh perfume to this very remarkable violet.

I do not wish to attribute untruthfulness in a conventional sense to the worthy members of the Society Press. But they simply do not understand what truth means to a Crawford and his like. The following apologue, which I owe in its idea to Dr. Samuel Johnson, may illustrate my meaning. Dr. Johnson compared a certain friend of his own to a stray dog which has found its way into a butcher's shop. It does not walk round, and make a careful selection among the pieces of meat, but snatches up one at random and tears off at full speed down the street. In this way, according to the Doctor, his friend attained his opinions. I will carry the teaching of the parable a little further. The dog bolts out of the butcher's shop because he knows he has no right to be there at all. "Scrutator" and his comrades are equally out of place in any sphere where patient investigation and exact thought are indispensable, so they snatch at the first opinion that lies to hand, and dash off to offer it to the world. In no other way could the public be provided with the feast of flapdoodle which is so dear to its silly soul.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

PRAYERS BY SPIRITS.

Q. asks: "Can you tell me where I can read prayers communicated by spirits through mediums?" Back files of *LIGHT* will supply my correspondent with many examples, and I can refer him to "Spirit Teachings," by Stainton Moses, where there are several from "Imperator." A number of invocations given through the mediumship of Mrs. J. H. Conant will be found in her Biography by Allen Putnam, and elsewhere in Spiritualistic literature many may be read.

SPIRIT DRAWINGS.

In reply to "Quex," who seeks to know something of the history of Spirit Drawings, which, he rightly says, are coming into prominence, I may say that accounts of them figure largely in Spiritualistic literature. In Mrs. Newton Crosland's little book, "Light in the Valley," published in the 'fifties, for instance, he will find a good deal about the subject, with coloured examples. Mrs. Crosland says, "I have seen such drawings in course of execution more times than I can remember." It is not generally known that Mumler, who was the first to produce psychic photographs, also, in the 'sixties, produced symbolical spirit drawings. A description of these will be found in "Psychic Studies," by Albert Morton, a book in the Library of the L.S.A. Miss Georgiana Houghton, too, was famous for her spirit drawings. She, on one occasion, sent some of these drawings to the Royal Academy for exhibition, but they were naturally rejected. Miss Houghton was the author of "Evenings at Home in Spiritual Séance," and other works.

REINCARNATION AND OLD MEMORIES.

G. K. E.—You say that, on visiting a place for the first time, you often feel that it is in some mysterious way familiar to you—that you have seen it before. There is more than one explanation of this, which does not at all involve the idea of reincarnation. There seems to be very good evidence of what is called travelling clairvoyance being the true explanation of many of these cases. A large number of people have these experiences, and it is well to exhaust all the explanations nearest to hand before calling in the idea of re-embodiment to account for them. More than one case has come to light of some person claiming to have lived centuries ago in some particular city because on his arrival it appeared to him to be familiar, the answer being that in the intervening time the place had altered beyond all recognition by any person who had lived there in ancient days. As to the general question of reincarnation, it is a prickly subject, many of its followers feeling personally hurt if its truth is challenged in any way. All that can be said is that,

as a fact, there is no satisfactory evidence for it. That is to say, it cannot be proved by any logical method. Like many truths relating to the spiritual order of things, it can neither be proved nor disproved. Some people assert that they know it is true. Very good. Then it is true for them, but if it is not truth of fact then it is quite useless to think of settling it by argument or demonstration; and those who do not accept it must hold their judgment in suspense.

A COSMIC RESERVOIR OF MEMORIES.

Mrs. AMY STEVENSON writes: "I notice that one explanation of apparently evidential automatic writing is that there exists 'a cosmic reservoir of memories' to which the 'subliminal' of the medium has access. Is there any evidence of the existence of such a 'reservoir'?" None whatever, apart from the minds and memories of human beings, whether carnate or discarnate, which might be described collectively as a "reservoir." As Dr. Hyslop put it, the idea of a "stream of memories" is only another way of looking at the facts of human consciousness. Abolish the idea of the continuity of human consciousness, and what becomes of your "reservoir"? The very acceptance of such an idea (if it were possible) in itself breaks down the materialistic idea of life. Quite apart from this there is overwhelming evidence of mind action continuing after the departure of an individual from the physical body, which by people unable to think clearly is supposed to mark the end of his career.

DOUBTS OF A BEGINNER.

B. H. (Kent) writes: "I may tell you that for the first time I and my husband sat at the table last night. My mother had promised to come to me if I sat at home. We had not sat more than five minutes when she came with two other friends. . . . I can assure you it has made me feel my little home is more sanctified, if I may use that word, now I have proved that I can talk with her." Then comes a spasm of doubt, and my correspondent continues: "But is it so? It seems too good to be true. Are we not mistaken, and is it right? Are we keeping her near the earth plane when she continually comes to me? I feel I want to have a talk with someone who really thoroughly understands the subject." This state of mind is quite natural. In investigations of such a kind it is far better to be doubtful than too credulous. After all, it is a matter of strictly weighing the evidence. As to the bogey of keeping dear ones near the earth plane, Lady Glenconner aptly summed up the situation in her book, "The Earthen Vessel," when she said that we could not speak of bringing back those who had never gone from us.

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PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

C. E. B. (Colonel) writes:—

In an argument opinions are interesting, but they are not of much value unless they are backed by experience and knowledge. In this case I, for one, and probably many of your readers, would in all sincerity like to know what experience and knowledge Mr. Whately Smith has of "spirit photography."

On how many occasions, with the Crewe Circle, with Mrs. Deane, or with Vearncombe, has he been present as sitter or as "control"? (I do not by this term wish to confuse Mr. Whately Smith with Feda, a different kind of "control"!)!

Mr. Whately Smith puts forward four contentions, with the first two of which I am disposed to agree on general terms.

But the first one is put rather subtly, and with reference to it I would prefer only to ask whether he can bring forward a single case of a well-known "spirit" photographer having been indubitably caught in the act of faking a "spirit" picture. I rule out the Bush case, as well as apparent fraud suspected on account of the appearance of double exposure.

As regards the second contention, it is unfortunately true that many persons have but poor powers of visualising, but the objection should not be pressed too far. Many of the "extras" are as clear as photographs obtained normally, although the face may be closely surrounded by the "cotton wool" clouds; would Mr. Whately Smith contend that it is impossible to recognise the photograph of a friend in, say, fancy dress?

With regard to the third contention, what strikes me most is the extreme honesty and humility of the sceptical Psychical Researcher. He is so overwhelmed by the sense of his own incompetency as a critical observer that he is unable to give any weight to the observations of others, even though they be expert photographers, and skilled amateur conjurers (such as Mr. Jeffrey, of Glasgow).

His humility is such that he is not ready to give any very clear and convincing account of how the photographs are faked, but he is apt to attribute to such humble and somewhat ignorant people as Hope and Mrs. Deane, the conjuring knowledge of a Maskelyne and some of the scientific knowledge of a Rutherford. According to him, they can freely substitute plates under one's very nose and cart about X-ray apparatus even into a private house or into the British College of Psychic Science without detection.

I was told by an eminent Psychical Researcher that the medium had insisted on following him into the dark room, and that he suspected substitution of plates. It is not quite clear how substitution of plates during development would help to bring an "extra" on an already exposed plate on which the sitter appeared; perhaps he meant that one of the plates on which he had been photographed was "spirited" away under his nose, an extra printed on it, and the plate slipped back again. Is this sceptical credulity, or humility carried to excess?

Mr. Whately Smith's fourth contention is that conditions that truly exclude all the possibilities of trickery are never allowed.

This may be true, but it does not carry us very far until Mr. Whately Smith has stated exactly what the conditions are that would satisfy him. They could then be examined as to their feasibility. Some of the conditions might be impossible, of the same order as demanding that a photograph should be developed in bright light and not in a suspicious "dark room." It may, for instance, be a "condition" that a supernormal photograph be obtained with the Crewe Circle in the absence of both mediums!

I even heard a rumour that it was supposed that everyone who sold plates in Crewe was in league with the Crewe Circle and sold packets of plates with "extras" already provided on them. This goes perilously near libel, or worse, but the idea is even more absurd than the idea of the famous "Mediums' Guild" and cannot be taken seriously; it is evidently a "leg pull."

The "Two Worlds," in some remarks on this subject, as dealt with in *LIGHT*, remarks that the article in the "Psychic Research Quarterly" is valuable "chiefly from its tabulation of fraudulent methods of production, thereby enabling the investigator to take necessary precautions." It notes that the writers of the article "appear to have had no more personal experience of the subject than the average schoolboy." The "fraud-proof" conditions, as laid down by Mr. Whately Smith, have, as the journal points out, been adopted and psychic results obtained, and yet Mr. Whately Smith's conditions do not strike the "Two Worlds" as being actually fraud proof! The trained investigators in this subject have perhaps more *nous* than Mr. Whately Smith and his collaborator, Mr. Vincent Patrick, give them credit for. The "Two Worlds" observes that the work of the late Mr. Traill Taylor in the subject is ignored by the "Psychic Research Quarterly." We who remember Mr. Traill Taylor, one of the greatest authorities in practical photography in his day, and one who, being convinced of

the reality of the psychic results, suffered for his testimony to the unpopular truth, can well appreciate the point.

Referring to Mr. Patrick's opinion as to the effects which a "spirit photograph" ought to show, the "Two Worlds" is aptly reminded of the ancient objections to the rotundity of the earth, i.e., that if the earth were round the inhabitants on the under side would fall off. The question, of course, is really what *does* happen and not what, in the opinion of the objectors, *ought* to happen. But one does not despair of Mr. Whately Smith and Mr. Patrick, who show many of the qualities of good investigators. But it is well in any treatise on any subject that the treatment shall be co-extensive with the theme. D. G.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Times Hall, Limes Grove*.—6.30, Mrs. M. H. Wallis.

Croydon.—*Harewood Hall, 96, High-street*.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. H. E. Hunt.

Battersea.—840, Wandsworth-road, *Lavender Hill*.—11.15, circle service; 6.30, Mr. A. Lamsley. Thursday, 8.15, Mrs. Peeling.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Sturdy. Thursday, 8, Mrs. Kemp.

Holloway.—*Grovedale Hall, Grovedale-road (near High-gate Tube Station)*.—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. Leslie Curnow; 3, Lyceum; 7, Mrs. Annie Boddington. Wednesday, 8, Mrs. E. Neville. Thursday, 8, Mrs. E. Marriott, special night of clairvoyance, proceeds for building fund.

Brighton.—*Athenæum Hall*.—11.15 and 7, Mrs. Clare O. Hadley; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. J. Cramp.

Sutton.—*Co-operative Hall, Benhill-street*.—6.30, Mrs. Podmore, address and clairvoyance.

Peckham.—*Lausanne-road*.—7, Mr. A. T. Connor. Thursday, 8.15, Mrs. Imison.

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