



**London Spiritualist Alliance, Ltd.,**  
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.O. 1.  
TELEPHONE: MUSEUM 5106.

### MEETINGS IN JUNE.

**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.

**THURSDAY, JUNE 23rd, at 7.30 p.m.**

SPECIAL MEETING in the big Hall, 6, Queen Square, when Mr. H. W. Engholm will deliver an Address on "The Progress of Spiritualism and Psychical Research during the Past Season." Discussion invited.

**FRIDAY, JUNE 24th, 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 Success." 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 NOW 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."

**Marylebone Spiritualist Association, Ltd.,**  
STEINWAY HALL, LOWER SEYMOUR STREET, W.1.

**SUNDAY NEXT, at 6.30 p.m. ... MR. HORACE LEAF.**  
Welcome to all. Admission free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

**The London Spiritual Mission,**  
18, Pembridge Place, Bayswater, W.

**SUNDAY, JUNE 19th.**

At 11 a.m. ... MRS. EDITH MARRIOTT.  
At 6.30 p.m. ... MR. PERCY SCHOLEY.  
Wednesday, June 22nd, 7.30 p.m. ... MR. HORACE LEAF.

**The "W. T. Stead" Library and Bureau,**  
80a, Baker Street, W.

Hours 11 a.m. to 9 p.m. (Closed Saturdays and Sundays.)  
Restaurant 12 noon to 6 p.m. Tuesdays 12 to 9.

Tuesday, June 21st, at 7 ... MRS. STARL WRIGHT.  
Thursday, June 23rd, at 3.30 ... MRS. MARY GORDON.  
Devotional Group, Miss Violet Burton, June 23rd.  
Members Free. Visitors 1s.

### Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, June 19th, at 11 a.m. ... MR. F. J. JONES.  
6.30 p.m. ... MR. H. E. HUNT.  
Wednesday, June 22nd, 3 p.m., Healing Circle. Treatment, 4 to 5,  
MR. & MRS. LEWIS.  
7.30 ... MRS. A. BRITTAIN.

**Brighton Spiritualist Brotherhood,**  
Old Steine Hall, 52a, Old Steine, Brighton.

Sunday, June 19th, and Monday and Tuesday.  
Speaker and Demonstrator—MRS. ALICE JAMRACH.  
Worthing Branch—West Street Hall, Worthing—RACH, MR.  
J. J. GOODWIN.  
Special Baby Morning Service, Sunday, 3 p.m.

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who has had many years' experience in the treatment of Moral, Mental and Nervous Disorders, and Functional Troubles, with and without Hypnosis, offers his services to sufferers. Insomnia, Neurasthenia, Obsession, Depression, Self-conscious Fears, etc., quickly yield to this method of treatment.—4, Manchester Street, W.1. Phones: Mayfair 1396, Croydon 1888. Explanatory brochure post free.

**The British College of Psychic Science,**  
TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709  
Hon. Principal ... J. HEWAT McKENZIE.

Wednesday, June 22nd, at 8 p.m., "Numbers and their Meanings."  
1st Lecture. MR. F. BLIGH BOND.

Talks on "Practical Healing" every Tuesday, at 3 p.m. MR. W. S. HENDRY.

Public Clairvoyance.

Friday, June 17th, at 8 p.m.—MRS. PODMORE.

Tuesday, June 21st, at 3.30 p.m.—MRS. MARRIOTT.

Friday, June 24th, at 8 p.m.—MRS. CANNOCK.

Personal interviews for perplexed and distressed inquirers, Thursdays, 2.30-5.

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### Delphic Club, 22a, Regent Street, S.W.1.

Wednesday, June 29th ... MR. ERIC SINKINSON.  
"That the Constitution of the Atom will explain  
Psychical Phenomena."

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

Sunday, June 19th, 6.30 p.m. ... MRS. HEATH.  
Wednesday, June 22nd, 3 p.m. & 6.30 p.m. ... MRS. ORMEROD.

### SUNDAY AFTERNOON LECTURES

On the "HIGHER ASPECTS OF SPIRITUALISM."

22, Princes Street, Cavendish Square, W. London Academy of Music.

By J. HAROLD CARPENTER.

Sunday, June 19th, at 3.15 p.m., "Spiritualism and Home Life."

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### THE BUDDHIST SOCIETY

Holds Public Meetings every Sunday Evening at 7 p.m. in the  
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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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[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 discarnate. 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.

HOPE, like the gleaming taper's light,  
Adorns and cheers the way;  
And still, as darker grows the night,  
Emits a brighter ray. —GOLDSMITH.

With reference to the recent discussion on ectoplasm and the human aura, a correspondent calls attention to the statement in Acts xix., verses 11 and 12, that "God worked special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." This statement is the subject of reference in a recent pamphlet by Mr. C. W. Stewart, of Cleveland, Ohio, U.S.A. Writing on "The Mediumship of St. Paul," he remarks: "Let all Christians who are disposed to ridicule the healing of disease by spirit power through modern mediums, and especially the carrying of material objects from a medium to the distant sick, note that their shafts of ridicule strike the great apostle to the Gentiles with just the same force as they strike the modern psychic." It is truly said. The things of apostolic times have in the course of ages come to look so remote and mysterious that when they re-appear in the light of common day, as they are now doing, they become an offence to those so wedded to the past that the present seems commonplace and prosaic. And yet the past was once the present, and doubtless regarded by its people very much in the same way.

\* \* \* \*

We are frequently regaled with stories of stupid actions on the part of the less experienced followers of the Spiritual movement. But as error is not without its merits, so there may be a saving grace in stupidity. Yet only when it is stupidity in action. For dull impassive stupidity there is no hope. But for active fighting stupidity there is much to be said. It has courage of a sort, because, being unconscious of its defects, it disregards criticism and goes on fighting when the man of acute sensibilities would consider the possibilities of retreat. It may win battles simply because it is "too stupid to run away," to quote the remark of the French critic concerning the British Army at Waterloo. And there is another virtue in stupidity which was observed by a recent writer on the theme. "The stupidest men are often the most amiable." They are always pleased with themselves and their work, and the blunders which vex the souls

of the judicious never cast any cloud of weakness on their minds. They have often that touch of sympathy which does so much towards the achievement of any purpose. In short, there may be as much to be said against cleverness as against stupidity.

\* \* \* \*

The Romans had a shrewd saying, *Quis custodiet custodes ipsos?* That is to say, custodians are appointed to take charge of a certain matter, but—who is going to take charge of the custodians? In other words, should not some attention be given to the kind of people who set out to test, let us say, psychic photography—why is the medium to be the only person to be under surveillance? Everyone familiar with the delicate nature of psychic phenomena is aware how large a part the sitters play in the matter. But the point comes home to us very directly in a case of which we were recently informed. A certain "investigator," utterly sceptical of the reality of psychic portraiture, visited a medium for this phase of evidence, and to make sure that his own conclusions should be established, took with him a set of plates which he had carefully "faked" beforehand. Fortunately the trick was detected, or we should have had another case of "fraud" which would have been at once gulped down by the unbelievers without hesitation, since they are very much the victims of that bias which they are so quick to detect in the other side.

## HUMAN SURVIVAL.

### A PROPOSED RECORD OF EVIDENTIAL CASES.

Much is now appearing in the Press on the subject of Survival, and many books and articles are offering various and conflicting theories to account for psychic phenomena, the reality of which is now generally accepted.

Some of the writers offer evidence for human survival based on a few cases which they have happily discovered in the course of their own experiments. Others, with less fortunate personal experience, have woven their theories from familiar and classical cases frequently to be met with in the literature of Psychical Research.

In the course of his quest the seeker will meet with a bewildering mass of abnormal incidents which may start him off on many lines of fascinating study, but vital interest remains always with those incidents which point most strongly to evidence for survival.

Of these precious cases the public hear only of the few, for many which are established in private investigation are rarely put on record beyond the immediate circle of family and friends.

The Society for Psychical Research publishes in its "Proceedings" from time to time, psychical experiences of many kinds, but as a society it is not in so favourable a position to specialise in cases establishing the spirit hypothesis as is the London Spiritualist Alliance.

It has been suggested that the Alliance should keep a record of such cases, indexed and suitably classified.

This it has decided to do, and accordingly we invite all those who meet with incidents of the kind to send records of them to Miss Mercy Phillimore, the Librarian of the Alliance, for consideration.

It is essential that the *bona fides* of each case shall be established, and therefore the record should be accompanied by the names, addresses, and signatures of all concerned, to allow of verification.

All names disclosed will be received in strict confidence. Cases which clearly exclude the possible alternative theories of telepathy and subconscious mind, and which may be safely accepted as evidential spirit communications will be published in LIGHT.

"Light" can be obtained at all Bookstalls  
and Newsagents; or by Subscription,  
22/- per annum.

## PRIVATE DOWDING RETURNS.

OUR readers will welcome the appearance of this continuation of communications from Private Dowding, which the recorder, W. T. P., has kindly given us permission to publish. The earlier book of messages, entitled "Private Dowding," takes a high place in the literature of teachings from the Other Side. Reviewing it in the "Weekly Dispatch," Mr. Max Pemberton said, "There is a breadth of vision in it worthy of a great thinker; and a style that stamps it as literature. . . . No messages that I have ever seen are worthy to be named with the masterly prophecies in 'Private Dowding.'" The book, which was first published in August, 1917, rapidly ran through four editions. In an introductory note to the first edition, W. T. P. tells how the communications came to him. On March 12th, 1917, he was walking by the sea, when he felt the presence of someone. He looked round, but no one was in sight. "All that day," he says, "I felt as if someone were following me, trying to reach my thoughts." Suddenly, the inspiration came to him that it was a soldier killed in battle who wanted to communicate. That evening he called on a lady who had clairvoyant powers. He had forgotten about the impressions of the day, until she described a man dressed in khaki, gazing intently in his direction. On reaching home he sat at his writing table and immediately his pen started writing. He says, "The thoughts were not my own, the language was a little unusual. Ideas were mainly conveyed in short simple phrases. It would really seem as if some intelligence outside myself were speaking through my mind and my pen." Thus came the messages from Thomas Dowding, recluse, schoolmaster, and soldier, set down exactly as they were received. The recorder writes, "To me, my communications with Thomas Dowding were so real that he seemed to be in the room sitting at my elbow, prompting my pen. . . . I am satisfied I have been speaking with a soldier who was killed in battle seven months ago." He recognises, however, that he cannot prove the genuineness of the experience to anyone else, the interior worth of the messages themselves must supply their own confirmation. Dowding told W. T. P. on one occasion that this was not his actual earth name. In a note to "Private Dowding," W. T. P. says, "I have not heard again from my friend. He has evidently passed beyond my ken." Happily this has not proved to be the case, as the following record shows:—

H.M.T. INDARRA, MEDITERRANEAN,  
10 a.m., 22/5/19.

I am allowed to return to you at last. Will you bear with me? There are many things I wish to say.

I am now enrolled among those who are attempting to pierce the curtain that separates your world from where we live. This work is being carried on from your side, too. When I spoke to you before I had just arrived here. I was confused, bewildered. I was filled with shame and humiliation, my life on your side had been so useless.

The story of my passing across the barriers must have sounded confused, yet I am told that it has proved useful to many. I am glad if this is so. I have met a soldier recently arrived, who tells me he has read my book! He said it had been sent to him in Mesopotamia, and was read eagerly by many of his pals. When he was dying of fever, feeling that his end was near (he now knows it was the beginning) he determined if life continued to search me out. And we have met!

I will not repeat this soldier's description of his arrival here. In some ways his experiences were similar to my own. I was glad I could help him. It was this soldier who persuaded me to try to speak to you again. His confidence in the value of the previous messages inspired me to search you out once more.

I asked the Messenger if I might try to find you. He told me to follow my own instincts. Then I met your friend J. C. He said he was in touch with you. He brought me to your boat upon the Nile. We met again, and you promised to listen for my message during your voyage from Egypt to England. I am here. J. C. promises to help to keep the "channel" open so that my thoughts may reach you clearly.

He works with a group of officers among those emerging from

### THE MISTS OF EARTH.

I will take up my story from the time I left you. There may be those among your friends to whom the story of my life and training here may prove helpful. I was bitterly disappointed when I could no longer see or speak to you. The mists rose up between us. Now I see how well it was—I was befogged, not fit to speak to you, unlearned and unresigned. Do not be afraid of disappointments. The personal self puts in the sting without which disappointment would not cause depression. When disappointments descend upon you, look up, until your vision clears. Then you will understand and be at peace. The Messenger came for me. He told me he had spoken to you direct, that you had listened to his words. He said my message and his forecasts would be given to your world. I asked him to let me help break down the barriers. He took me to a Hall of Instruction that I had never seen before. The hall was crowded. Those present wished to learn how to return to the realm of mists between the worlds, to help new arrivals and to prepare the way for communion between souls already here and their friends on earth. It will be useful to tell you how we were trained to do this work. I give you my own experience, not because it has special value, but because it is my own. The Messenger led me to the centre of the Hall. There the Teacher stood with pupils sitting around him in ever-widening circles, in Eastern fashion.

The Teacher was dressed in a shining robe of flaming blue. When he spoke, orange and violet rays of light spread from him throughout the Hall. He was an Initiate. I hardly dared to look at him. I bowed my head. He took me by the hand. The Messenger told him of my desire. I was led to a seat in the fourteenth circle, and sat down.

I cannot tell you all that happened, and must leave much to your imagination. Do not be afraid of imagination. Correctly trained it proves a useful servant. I found myself sitting in a row of soldiers who had come over early in the war. They were all strangers to me. Two sitting near me have become my constant companions, and we now work together in the mists.

I will tell you their stories later. I promised them I would. They have been profoundly interested in those first messages I sent you.

I will tell you what we learnt in the Hall of Instruction; how we were prepared for "Active Service" on the "Battle-fields" between the Worlds.

The Teacher "spoke" to us through signs and symbols, by

### PICTURES AND COLOUR RAYS,

and by what seemed like etheric photographs upon a screen. Our training was divided into three parts. It has lasted a long time, and is not yet over, although some among us have already taken up our work.

In the first lessons we were instructed how to discipline our own emotions and desires. This is very difficult. No worker is allowed to return into the mists for service until the emotions have been disciplined. We were instructed on the relation between the Mind and the Will. We were told how to empty ourselves until God's Mind and Will could be reflected through us without thought of self.

It was very difficult for me. It still is. Oh, my friend, I have much to learn—I have gone such a little way since we met last! I am glad to be allowed to speak to you again. Never mind if people tell you that "Private Dowding" has no existence outside your own imagination. It does not matter. The Message matters, fragmentary though it is. Give it and leave the rest. . . . The Teacher showed us his own Mind. It was polished like crystal and reflected many pure rays of Light from the Celestial sphere. He showed us how to empty our minds of useless thoughts, poor ideals, and vain images. He showed us on a screen the mind of a man still living within the fleshly veil. (Screen is the wrong word; it was an oval crystal globe in which we saw the movements of chains of thoughts within the mind.)

This man represented a type. He was a successful merchant full of the desire to make more money, ambitious, without thought for the spiritual wider worlds around him. His mind revolved for us to study.

That trail of thought went on a long way. This man's mental life was made up of almost endless chains of thoughts leading nowhere in particular. His mind was filled with unessentials. He had no time for thoughts beyond those

which revolved continually around himself, his worldly interests and his people. His was not a vicious mind, simply uncontrolled, self-centred, unilluminated. It was shown to us as a common type. The Teacher then showed us a similar mind belonging to a man who had just come across. He was

#### LOST IN THE MISTS.

Some of the senior students among us went out into the mists to help him. He was a wanderer, without home or peace. It was long before the chains could be broken and the man released from the meshes of his mind. Now he is a student here; filled with the desire to make his life of service to his fellow men. By this and similar examples, showing the working of the human mind we were instructed—human will power and its relation to the emotions; the cleansing of the human mind from sensuality; how to reflect within ourselves God's Will, and through that Will (and not our own) to harness and purify the emotional life; all this we learnt gradually. Sometime you shall hear more. It is full of interest. I will return each day while the voyage lasts.

11 a.m., 23/5/19.

Before telling you about the second and third part of our training I should like to talk to you on other matters. About yourself; you have come through the war not unscathed but safe. How wonderfully you have been protected! At one time I expected you over here, but it was a mistake. Then I asked to be allowed to speak with you again. So the War is over! Is it really over? Here, it looks as if the struggle were still continuing; not perhaps on outer battlefields, but in men's hearts and minds. This struggle will go on for a long time. I am told that some of the Messenger's forecasts are coming true; that is most interesting. What absorbs my thoughts is the wonderful development of interest in what you call the Unseen now going on in English-speaking lands on earth. We hope to pierce the veils, to break down useless barriers, but this work needs careful training. I will speak more of this. Balanced minds are so essential. How rarely found! But who am I to speak? I know so little and am still a child! Many warnings have been given us as to the methods of our work, some of these warnings I shall pass over to you. Make them known or the good work will be delayed. These warnings may be voiced by me through you, but they come from my Teacher and the Messenger.

The Messenger has become my Guide; am I not fortunate? He comes to me at times when I am resting. My life is now divided into three parts; one spent in

#### THE HALL OF INSTRUCTION,

another in the Land of the Mists helping to dispel the fog and tumult, and the third in the Gardens of Rest where I have a little house and garden of my own. We construct our own surroundings here by the creative power of our own thoughts. You are doing the same although it is not so apparent to you. I repeat; you construct your own surroundings even in that opaque and circumscribed outer world, by your own thinking. Where do your chains of thought lead? Are they chains holding you down, or are they threads of light leading you upward? I still find myself involved in my own chains; the after effect of my useless life on earth. Take warning from my experiences. When I come again I will tell you more about the school. Good-bye.

9 p.m., 23/5/19.

I will give you an account of the instruction given to us by our Teacher. I cannot remember it all. Some of the thoughts left in my mind as the result of time spent in the Hall of Instruction will leave their trace upon you and through you upon others who may read what you set down. Many of the lessons in Selflessness, Self Control, the relation between Reason and Intuition, between Intellect and Emotion, are lessons which we should have learnt while still on earth. I spoke to you before about the supreme importance of emptying oneself of self in order to reflect the Divine Mind—and this lesson was drilled into us by the Teacher as of immense importance. Only those of us who had achieved some measure of understanding were allowed to leave the Hall of Instruction and spend some time as novices among the workers in the Intermediary Realm. The Teacher often accompanied us on these occasions. He showed how to protect ourselves from turbulent, sensual and fearful thoughts which shot in and out among the Mists.

#### LIKE CRIMSON DARTS.

Until we could protect ourselves from such attacks we were unable to protect others.

The darkness caused by Fear, and Hate, and Lust forms itself into pungent gases (I must use your terms) so that we often nearly lost consciousness. It is difficult to protect oneself against these dense vibratory conditions brought over into the Mist Realm by human souls in torment. The torments suffered by so many result from ignorance, from fear of the passage from one world to the next, also from what I call soullessness. This latter condition is only apparent and does not last for ever. It is seen among those who have lived utterly selfish or evil lives on your earth. I do not wish to dwell upon such conditions. They

are met over here by purgatorial tests which gradually purify and ultimately release the souls in torment. Purgatory, unlike Hell, is a condition to be welcomed, to be bravely faced and lived through. I am beginning to rise above my own Purgatory, otherwise I could be of no real service to others.

The second part of our training was carried on in the Mists which hang over the great River separating your World from ours. All souls must pass through these Mists on leaving their physical form for the last time. Three times I have succumbed to the influence of that dark sphere; my light has become shrouded and my mind darkened. On each occasion two of my fellow-workers carried me into a Hall of Healing, where I slowly recovered consciousness, and was able to return to my own home. Had I been selfless the evil conditions could not have overcome me. We must train ourselves so that Fear and sensual thoughts will find no response within our minds, but fall annihilated by their own inherent lifelessness. Remember that all evil thoughts and forms have no life of their own. They disappear so soon as this truth is recognised and applied. The task of Workers in the Mists is to destroy the (apparent) power of conditions created by

#### DISCORDANT HUMAN THINKING;

to light up the Avenues leading from one World to the Next with the Torches of Love, and Truth, and Wisdom. These Avenues need not be full of sorrow, fear and darkness. They must become illumined by the true Joy of Life and Understanding so that the Sting of Death shall disappear. I have more to tell you about this region. Many still in the flesh are called upon to work there with us during both waking and sleeping hours. I want to impress upon you the importance of such work. Next time I will speak of the third portion of our training.

(To be continued.)

#### PSYCHIC PAINTINGS BY MRS. PRYCE-JONES.

An exhibition of psychic pictures "done under soul possession" by Mrs. Pryce-Jones (Rex Haida) was opened this week at the Chelsea Gallery, 91, Kings-road, Chelsea, and will continue until July 2nd. All who are interested in this form of psychic development will do well to see this most interesting collection comprising some fifty odd pictures.

Mrs. Pryce-Jones lost her son Rex in the Battle of the Somme in November, 1916, and soon after the boy appeared to her and told her to get pencil and paper, and write. She did so, and thus began a series of wonderful communications that proved to her entire satisfaction that it was really her son who was influencing her. Later on she was led to paint, though she has no gift in this direction. She says, "In doing my pictures I am always being impressed with the idea or thought that I see nothing but white paper, and, if I obey, everything goes well. When things go wrong it is because I take a hand in affairs, confuse my artists, and spoil the picture."

She adds: "Faith in my son and the artists he brings is all that is required, and yet it is one of the hardest things to learn, just to shut out self completely and entirely and hand over the reins of one's will to another more competent to control. Thus it will be seen that my pictures are not visualised, and that I have no idea what the next may be or how it may develop. My hand is simply used just as an artist would use his brush."

The exhibits include pastels, water colours, oils and pencil drawings, and there are many beautiful colour schemes. A feature of the pictures is their symbolism. Fortunately an excellent catalogue which has been prepared gives a good deal of explanation. Much interest will be excited by a pencil drawing of the Czar of Russia and his family. It was drawn upside down, the figures being brought out by erasing the background with a piece of indiarubber pointed like a pencil.

#### A VISION.

The tortured ways with thickets set  
Shall lead to open spaces yet.  
And all the hardships of thy lot  
In flowery meads shall be forgot

For He who knows thy hidden stress  
Hurts but awhile the more to bless,  
And thy frail soul misunderstood,  
Shall yet proclaim that God is good.

—VEITCHLING.

OBITUARY.—Spiritualism in Brighton has lost an earnest supporter in the transition of Mrs. Elam, a lady who has been associated with the cause for many years, has acted as hostess for mediums visiting the town, and was a member of the newly formed Psychic Centre. The funeral took place at the Brighton Cemetery on the 8th inst. in the presence of a large number of friends, and an impressive memorial service was conducted last Sunday at the Old Steine Hall by Mr. J. J. Goodwin, the leader of the Brighton Spiritualist Brotherhood.



## ECTOPLASMS.

By LIEUTENANT-COLONEL E. R. JOHNSON, I.M.S. (RETIRED).

It may seem a presumption on my part to write on the subject of ectoplasms, for I have never seen an undoubted example of this phenomenon; but I have witnessed a good many materialisations and most of the common happenings of the séance room. In addition to this I have studied psychic photography, as exhibited by many photographers, each one of whom seems to produce phenomena usually characteristic of himself or more probably of his unseen helpers.

I cannot help thinking that most of us are trying to get at the root of things by concentration on one small branch of a subject and leaving out its relation to other phenomena which are allied to it. We want someone to synthesise our knowledge and also use deductive methods. Evidently there is an analogy and relation between the production of ectoplasm and one of the stages of a psychic photograph. This will be referred to later on. Another analogy is suggested by a subject which has been named "The Mechanism of Life," by Dr. Stéphane Leduc, in a book of that name, of which there is a good English translation.\* This work has attracted little attention in England, and yet it seems to illuminate the mystery of ectoplasm very considerably. To those who have not seen the book I may say that, from what are called inorganic chemicals, in solution, Dr. Leduc was able to produce interesting and beautiful forms imitating or mimicking structures such as well-formed cells, leaves, flowers, fungi, corals and even free-swimming forms reminiscent of worms, crustaceans, etc. Some of these showed that they could repair themselves, or be repaired, after an injury; but they were always short-lived and did not seem to have any reproductive powers. The illustrations in the book are good and numerous, and they almost seem to suggest that Dr. Leduc must himself have had some psychic power; but his book is that of a careful modern scientist and he would, I am sure, have scorned the idea.

Needless to say, that an attempt to link up the subject of materialisations in the séance room with psychic photography and the mechanism of life would be too vast an undertaking for a short article and to make it of value it would have to be freely illustrated.

A good many photographs, taken by the late Mr. Bournsell in my presence, are evidently closely related to materialisations. They show the extrusion of cloud-like matter, casting a definite shadow, and issuing from the sitter, which I regard as analogous to ectoplasm and having the same relation to it as vapour in a cloud has to ice. I have seen a photograph of this cloud-like substance in which the particles were plainly to be seen condensing into small globules. Leduc's book illustrates the same phenomenon.

We may also find in recapitulation another key to unlock the mystery of ectoplasmic forms, for, in the making of man, embryology plainly shows that the earliest recognisable form, protoplasm, consists of a few common chemical elements. It is apparently structureless and unorganised, and may be taken to represent the mineral kingdom of Nature. In this, cells soon appear and the vegetable kingdom begins to take charge. The cells then group themselves into structures of greater complexity closely resembling familiar vegetable forms, and so on to the animal and human kingdoms.

A scientific friend has kindly given me a micro-photograph, which illustrates very perfectly the vegetable stage of ectoplasm. The original negative, a small portion of which has been greatly enlarged, was obtained without the use of a camera by holding a sensitive plate or film between his hands for a short time. It looks like a number of long strap-shaped leaves of different sizes resembling the leaves of a submarine plant known as sea-grass (*Zostera marina*).

Embryology is a subject with which we are not all familiar and many do not know that the man-to-be passes through a stage when he has gills at the sides of his neck, like those seen on a primitive type of fish, such as the shark; while later on he resembles a four legged mammal with a conspicuous tail. This is recapitulation, and even after his birth he runs through certain stages of his ancient history, which can be traced right through the "seven ages of man"; or at all events up to the seventh, when, so far as his form is concerned, his cycle of physical plane existence declines, his pilgrimage is over and he reverts to the dust and ashes of the mineral kingdom.

Let me not be misunderstood. It is the *form* side and not the *life* side I have been considering. These are two entirely different lines of evolution but running together concurrently. Tennyson, the poet and occultist, admirably condensed this idea when he wrote:—

"The Lord let the house of a brute to the soul of a man,  
And the man said, 'Am I your debtor?'  
And the Lord—'Not yet, but make it as clean as you can  
And then I will let you a better.'"

I suggest from analogy that ectoplasm is just one stage which we glimpse when a materialisation is building up. Of course ectoplasm or anything recognisable by our five senses is not the first stage of a creation or of a materialisation. Whether ectoplasm is more related to the mineral or to the

vegetable kingdom in structure has still to be discovered, but it seems highly probable that in a materialisation of any kind there is a rapid but evanescent recapitulation of some part of the great evolutionary scheme. Early steps in the same process are described and illustrated in Dr. Leduc's book and something of the same kind occurs in the making of a psychic photograph.

There must be many stages before the mineral or protoplasmic form is reached; such as the idea and the thought-form; but these are on planes of nature we cannot investigate directly (at present) and we have to use imagination and analogy and possibly intuition and inspiration. Doubtless these do not bring us proofs, but we may comfort ourselves with the knowledge that nothing that is made or created in heaven above or on the earth below can have come into existence, from the making of a universe to a battleship or a teaspoon, without the use of imagination by some intelligent being or beings.

## FLOWERS IN THE BEYOND.

Mrs. E. A. Leale (North Parade, Bath) writes that since her son passed on she has experienced a sense of his continued nearness to her, as well as receiving communications from him. She had one such experience on the morning of her birthday in July last year. Waking in the dim light of early dawn she was aware of a presence close beside her bed, and heard her boy's voice say, "Mother, I have brought you a birthday gift." She looked, and there on the small table by the bedside lay two roses—one pure white, the other a deep crimson. He told her they were sent her as tokens of the Master's love. The red rose was the symbol of His sacrifice for sin, the white of the robe of purity he would have her wear. "Mother, keep your robe unspotted of the world." The daylight flooded the room as her senses became fully aroused to her material surroundings. Again she looked at the table. The roses had disappeared, but their message remained.

Among the communications from her son, which Mr. Leale has sent us, and in which he describes the employments in which he is engaged, and the scenery of the sphere in which he lives we find special reference to the beauty and fragrance of the flowers and the spiritual influence which they exhale. He describes himself as sitting, on one occasion, with a friend on a hillside under the shade of a noble tree, and observing that all around grew a little flower which yielded so sweet a fragrance that the air seemed heavy with its perfume. Plucking one of the blossoms, his friend said:—

"You see this flower, small, of a delicate hue, and so fragile that it droops at a touch, yet possessing such power that though we were some distance away from the spot on which it grew it could yet make us sensible of its sweetness. Is it not so with some whom the Lord loves upon the earth? You will see men pass by the little wayside flower or it may even trample upon it as they walk across the soil on which it grows. These will spend vast sums of money upon gorgeous blooms, which give out no fragrance because their high cultivation has killed any sweetness they may have possessed. It is so with human lives. There are those simple, sweet natured souls who live so near to Christ that they expand in His love and light, and who, though often neglected and trampled upon, shed fragrance all about life's pathway; and there are the gorgeous blooms before whose beauty and wealth the world is ever bowing down. Our Lord loves the lowly in heart, and here upon these hills you will ever see the simple flower, full of fragrance."

## THEOSOPHY AND REINCARNATION.

Mrs. Besant reprints in the May "Theosophist," with some slight amendment, the address on "Neutrality in the Theosophical Society," which she gave in October, 1919, before the London Federation, and in which, while stating her firm conviction in the truth of reincarnation, she gives her reasons why she is not willing that the Society should teach that doctrine. To her the great value of the Society lies in the fact that the people who come to it are those who are in search for truth, and the seeker for truth does not need that somebody else shall try to press it upon him. He has to find it out for himself, and no one else can find it for him. Also for the Society's own sake it is important that it should be neutral.

"Suppose we should, as a Society, teach authoritatively the doctrine of reincarnation, make reincarnation a dogma of the Society. We should get plenty of people coming from the East, because they already believe it. On the other hand, we should keep away many in the West, because they do not like it, and would almost always reject it the first time they hear it. But we do not want to keep them out of the Society; we want them to come in and study, and think, and argue for themselves, and not take second-hand arguments. The promise of that time which shall come in the future, when no man shall teach his brother, for all shall be taught of God, the Inner God—that seems to me a far greater ideal than the ideal of a Society bound down by acceptance of certain doctrines as known at a particular time. It will grow with the growth of thought, and will never be out of date."

\* "The Mechanism of Life." (William Heinemann, London.)

## THE W. T. STEAD MESSAGES IN THE "WEEKLY DISPATCH."

ADDRESS BY MISS ESTELLE STEAD.

The abiding interest felt in the work and personality of W. T. Stead was abundantly shown in the size and enthusiasm of the gathering of members and friends of the I.S.A. in the large hall at 6, Queen Square, on Thursday, June 9th, when (to use the chairman's felicitous phrase), "the honoured daughter of an honoured man" delivered an address on "My Father's Messages in the 'Weekly Dispatch.'"

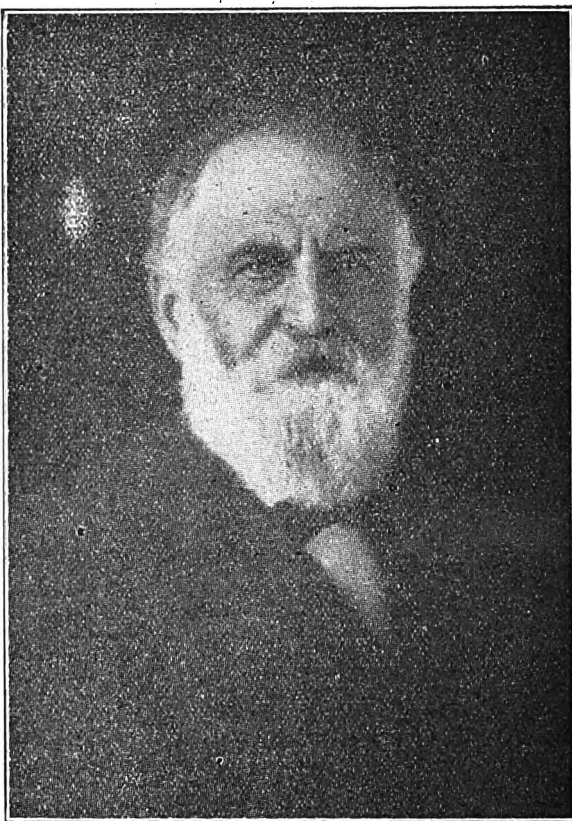
Mr. H. W. ENGHOLM, who presided, said that he had

had translated from the French. It did not take long for the Editor of the "Weekly Dispatch" and himself, with the aid of Miss Stead, to decide that they were the messages they wanted to follow those of Mr. Vale Owen. Now they were going to have the great privilege of hearing from Mr. Stead's daughter her own personal impressions and experiences regarding the communications.

Miss STEAD, who was received with applause, said she thought it might be of interest to them to hear the story



Miss Estelle Stead.



The Late W. T. Stead.

### THE HONOURED DAUGHTER OF AN HONOURED MAN.

never met Mr. Stead in this world, but in many of his (the speaker's) labours during the last five years he had been in touch with him. It was during the first week of the publication of the Vale Owen Script in the "Weekly Dispatch," when he was down at Orford Vicarage, that he had a sitting with Mr. and Mrs. Vale Owen at which a message from Mr. Stead was received through the planchette. It opened in a characteristically bright, breezy way with the words: "Right-welcome are you, Engholm." He had carried that cheery message about with him ever since. From that day he knew that W. T. Stead had been with them "right through." In the book, "Letters From the Other Side," which consisted of messages now known to be from Archdeacon Wilberforce, the communicator stated that he did not often see Mr. Stead, but when they did meet it was a soul feast, and went on to describe Mr. Stead as engaged in work which was having a tremendous effect on this side. Regarding the Stead messages in the "Weekly Dispatch," Mr. Engholm said they came along at a psychological moment. The Vale Owen messages were nearing their end and there was nothing to follow. They had a number of manuscripts, but none which they thought suitable, and they were nearly in despair when they received a visit from a young Dane bringing these wonderful messages which he

of these messages, and of how she first came to know that her father was concerned in getting them through. In the autumn of 1913, when in America, she passed through a trying time owing to the mistaken kindness of people. She was shown many messages purporting to come from her father, a large proportion of which she felt sure were not his. In a talk she had with him on the matter he said, in his generous way, that she must not think unkindly of these people. The guides of mediums were very anxious to get messages from him. If he was speaking anywhere they would get something of what he said, but there would be very little of him in it by the time it got through, after the colouring of the medium. He said, however, that he was attached to a medium in France and that she would hear more about the messages he would give there. He said she was not to trouble about it then, but just to make a note of it. She returned to England, and with the outbreak of the war the matter almost passed from her mind. In 1918 she received a communication from her father saying that he wished her to publish a book shortly. She was then heavily pressed with the editing of the "Review of Reviews" and other work, but her father reassured her by saying that he would provide all the material. She heard nothing more until the beginning of this year, when the

Editor of the "Weekly Dispatch" rang her up to say that he had had brought to him messages purporting to be from her father, and wished for her opinion of them. He informed her that they had come through a French medium, and this recalled to her what her father had previously said. The messages were brought to her, and when she read them she at once felt that they were from her father. That evening she went to a direct voice séance with Mrs. Osborne Leonard. Her father spoke to her, and, without her saying anything, he mentioned the messages. He said, "I know all about them. You must take into consideration that they have come through a French medium and are coloured to a certain extent by this channel."

Madame Juliette Hyver, through whom the messages came, had been mediumistic from childhood, but was not a professional medium. The messages through her were inspirational, not automatic. Miss Stead said that her father had been introduced to Madame Hyver by a friend on the Other Side soon after he passed over in 1912. He told her that he would like to dictate to her twelve messages on how seriously to occupy herself with practical Spiritualism.

Alluding to the fact that her father stated that he was working in conjunction with a group of spirits, and that sometimes the medium was inspired by himself and sometimes by others in the group, Miss Stead remarked that some of the messages made her exclaim "That's father!" while others did not appeal to her in the same way.

In response to Madame Hyver's request for a proof of identity Mr. Stead advised her to ask M. Victor, who translated the messages into English, to go to some medium in England and proof would be given to him. He visited Mr. A. Vout Peters and Mr. Vango and received so many wonderful personal evidences that he felt convinced.

Then there came the question, if all the messages were not absolutely inspired by Mr. Stead, why was his signature affixed to them? He explained that though it was the messages themselves which really counted, a signature did make a difference. People who read them must have something to attract them. They knew his name in connection with Spiritualism and other matters, so it was decided that his name should be put to the messages. Miss Stead had submitted the messages to Miss Scatterd and Mr. David Gow and they endorsed her opinion of their genuineness.

After Miss Stead had commented on some of the ideas in the messages which she regarded as specially characteristic of her father, she quoted Dr. Ellis Powell's opinion regarding them. Referring to the manner in which Mr. Stead dealt with the various aspects of mediumship, he said, "The emphasis laid upon these arguments is worthy of the fearless journalist whose opinions they represent. If he did not retain his fearlessness and his love of truth one might perhaps have expected him to hush up some of the darker aspects of psychic investigation in order to present it in an aspect of unbroken radiance. But he is too honest and too scientifically candid to do anything of the kind, and his honesty and candour add immensely to the value of what he has written."

Dr. Powell also expressed the view that the ideal of Spiritualistic demeanour was never more nobly enunciated than in the last of the messages published. In that message Mr. Stead said: "If Spiritualism makes a man better, more charitable and more tolerant, and gives him a wider comprehension of his duties, then he may truly say that he is learning his lesson, but if it leaves him sectarian, egotistic and presumptuous, then you may be sure he understands Spiritualism no more than a bigot understands Christianity."

With these words, so full of meaning and purpose, Miss Stead closed her interesting address.

THE CHAIRMAN said that to have heard Miss Stead vouch for her father's messages as she had done endeared those messages to them all. To him they presented one of the greatest text-books of Spiritualism.

MISS SCATTERD expressed her agreement with the Chairman's view of the value of the messages. She had been struck by meeting with phrases and turns of expression in them which she knew to be identical with those used by Mr. Stead. Taking all the circumstances into consideration the veridical character of the messages was astonishing.

DR. ABRAHAM WALLACE said that he had listened to Miss Stead's remarks with the keenest interest and pleasure. Mr. Stead was one of those who had benefited in a marked degree by practical Spiritualism. He asked them to join with him in thanking Miss Stead for her illuminating address. (Applause.)

MISS STEAD, in acknowledging the vote of thanks, said that the book containing her father's messages would be issued by the Stead Publishing House, together with a selection of opinions on the messages from leading people in the Spiritualist cause, in about three weeks' time.

MASONIC LEGENDS.—Mr. Dudley Wright has compiled an interesting story of the early days of Masonry in his book, "Masonic Legends and Traditions" (William Rider and Son, Ltd., 5/- net). He points out that it is impossible in many cases, in the absence of documentary evidence, to say where legend ends and history begins. He thus only lays claim to the pioneer work of collecting from all available sources the various stories in connection with the Craft throughout the ages.

## THE POWER OF FAITH.

(EXTRACT FROM AN ADDRESS DELIVERED BY MR. ERNEST MEADS AT THE STEAD BUREAU ON FRIDAY, JUNE 3RD, 1921.)

I once took a clergyman friend with me to visit Mr. Boursnell, the photographic medium. During our conversation, spiritual healing was referred to, and the clergyman remarked: "I am well acquainted with it; it is practised in the Church to this day—I speak from experience." I also know that savages perform seeming miracles of healing by the use of the black art." Immediately a medium, a member of our little circle, became entranced and said, "Brother, I am grieved to hear you say that. Your heart is in advance of your head. How can that which is beneficial, as healing the sick certainly is, be achieved by the black art? There can be no blackness or evil in a faith which has for its object the good of one's fellow-man. Be not narrow in your view, brother; the Holy Spirit everywhere and at all times responds to true faith and love."

How exquisitely is this lesson taught to all men by the vision of Peter, who, being a Jew, had inherited much of the narrowness of his countrymen; yet who, standing in the presence of the Roman centurion, Cornelius, could say from his heart: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted of Him."

The natural expression of faith is prayer, with its cravings for an ideal of some sort—desires towards attainment of that ideal are part of our very nature; and these desires, taking shape in the mind, constitute prayer.

The difference between good prayers and bad lies in the motives and in the conception of the Being to whom we pray. Many a man would start back in horror if his real prayers—his innate desires—took a definite form and he could see the kind of spirits who responded to them.

It is because of the power behind it that faith is so potent a factor in the development and application of the laws of the Spirit. Faith, working in harmony with the law of affinity which gives it direction, draws to our side wise and pure spirits, whilst feeble faith, not reaching out firmly towards any object, places a certain amount of force at the disposal of any wandering or idle denizen of the invisible world.

True Spiritualists, having faith in their own integrity and in the power of response from their unseen friends; have experiences which the ignorant consider improbable or impossible. To those of us who would fain tread the Christian path, looking to Him for the bestowal of the Holy Spirit to Him Who was the perfect ideal and complete attainment of human possibility and the expression of the perfect, all-patient, all-forgiving love of the Father to us—strong, vigorous, vital faith is to-day essential as at the most important epochs in history, for we are on the eve of great things. The dawn of a new and glorious day is breaking—a day in which personal sight and knowledge shall be restored to the Church, its true priests and its faithful followers—that sight and knowledge which was bestowed upon the saints of old. It was the secret of their devotion and strength in times of persecution, and the reason of their indifference to the things of the material world, for they saw and knew Him.

Science is a good thing, with a lesson to teach. Learn it well. But recognise its limitation, which is intellect. After and beyond this limit comes the sphere of Faith; there the human spirit, being at home, can work untrammelled. It is there alone that the spirit can achieve those heights which ever evade the intellectualist.

Thus do the faithful receive instruction and wisdom and thus may it be with us if we will use that power of faith which is ours if we will but take it.

## THE L.S.A. GARDEN PARTY.

TICKETS IN GREAT DEMAND.

There is every indication that the L.S.A. Garden Party, to be held in the beautiful grounds of "Rosedene," so kindly lent for the purpose by Dr. and Mrs. Ellis T. Powell, will bring together one of the most representative gatherings in the history of the L.S.A.

The Secretary has asked us to urge all those who desire tickets to make application as soon as possible, as Saturday, July 2nd, which is the date of the function, will soon be with us, and as the price of the tickets include tea and light refreshments, it is very necessary in these days for those organising this fête to know how many are to be catered for.

We hear that a large marquee is to be erected in the grounds, and also many small tents which are to provide attractions that will make the afternoon pass quickly and pleasantly.

There is every hope that Mr. Jeffrey, of Glasgow, will be present to give one of his famous demonstrations of wizardry.

Apart from the entertainments and amusements that will be provided, the grounds of "Rosedene," situated at the top of Christchurch Avenue, Broudesbury Park, are looking their loveliest, and so extensive are they that all the members of the L.S.A. can easily be accommodated.



# "THE HIGHLANDS OF HEAVEN."

## NOTES ON CERTAIN PROBLEMS RAISED BY THE VALE OWEN SCRIPT.

By F. BLIGH BOND.

(Continued from page 379.)

### RECURRING SCIENCE.

The interest of this section (pp. 80-81) lies in its suggestion of a working knowledge of Nature's latent forces and their subservience to the spirit of Man, as accounting for the legendary marvels and magical powers of antiquity. "There was a time," says the Script, "when science did not mean what it means to men to-day: when there was a soul in science, and the outer manifestation in matter was of secondary interest. Thus it was with alchemy, astrology, and even engineering." "It was known in those days that the world was ruled from many spheres and ministered to by countless hosts of servants acting freely of their own will but within certain strait limits laid down by those of greater power and higher authority. And men in those days studied to find out the different grades . . . of those spiritual workers and the manner of their service in the different departments of nature and of human life. . . . And they found out a considerable number of facts and classified them. But inasmuch as these facts, laws, and conditions were not of the earth-sphere but of the spiritual, they were fain to express them in a language apart from common use." "When another generation grew up whose energies were directed in other ways, these, not considering well what manner of knowledge was contained in the lore of their ancestors, said the language was allegorical or symbolic; and thus doing, they also made the facts themselves assume a shadowy form, until at last there was little of reality left."

We can apply this with great force to ourselves as a generation imbued for centuries in a mode of thought so materialistic in its trend that all the old gods, heroes, and nature-spirits have ceased to represent real powers of nature, and have become nothing to us but myth and allegory. It is our conceit that we have built up an edifice of knowledge greater than anything possessed by our remote forefathers. We rejoice in a science which can control natural forces by the application of methods derived from intellectual principles alone, and from the study of phenomena and the laws deduced therefrom. In this we have unconsciously been led by a governing impulse, irresistible in its nature, which has for the time held us blindly to the trend of the universal thought. And side by side with this, Nature herself hardens in her aspect to a merely material semblance. It is a great mystery. Yet we have, it seems, passed the turning point, and this generation are already witnesses of the return of the soul of science to inhabit its body of activity. From the chrysalis of physical science will emerge the Psyche of a thousand beautiful freedoms, and the dry bones of religion will once again be animated by the breath of spiritual life, and arise new and vigorous.

The phenomena of the séance-room have this value, that they explain for us the possibility of truth underlying some of the old legends hitherto deemed fantastic, such as the removal by occult agencies of heavy weights and the transportation of solid objects. We may see by this means that the piling of cyclopean masonry is in reality no greater marvel than the suspension of a heavy table—it is but a question of the degree, the scale on which the phenomenon takes place. And we recall what Jesus said about the power of Faith—that if we were possessed of that power we could say to this mountain "Be thou removed, and be thou cast into the sea"—and it would be done. And with the return of Faith, which is the return of the evidence of things unseen and the power to grasp them, we shall yet be privileged to see the Master's words fulfilled. And even greater things shall we do in His Name.

Much of the ancient wisdom, it is said, was hidden and handed down in the guise of folly, when the wise ones foresaw the coming of the dark ages, and knew that the pearls of wisdom might no longer be preserved in their pure state for the profane to behold. Thus they say was the *Tarot*, with its emblematical keys of creation, delivered to the ignorant and foolish for use as a vehicle of divination, and so revered and preserved, even though from superstitious motives, lest it might be ultimately lost. So with the fairy lore and the romance of the troubadour. In these, it may be, many priceless jewels of ancient wisdom are enshrined, and it is for us to-day to take the material end of the clue they offer, and, working backward ever in the light of our spiritual reason, discover at last for ourselves and for the world the realities of their hidden significance.

### OUR SPIRITUAL ENVIRONMENT.

The section (p. 88 *seq.*) which describes the states in which the spirit may dwell, recalls very strongly the doctrines of Swedenberg concerning Heaven and Hell. Light and darkness are states of the spirit. When a soul in darkness cries for light, this means that that soul is ready for entry into a higher environment. The progress is not sudden from darkness to light, as too full a light would be torture to the unprepared soul, and blindness would result. So each one finds his way to that region which is fitted to his condition, and in which the environment is in harmony with his own stage of development. The world may be a paradise to the worldly, and at the same time a purgatory to the unworldly soul. Each one chooses his companions wittingly or unwittingly (p. 100). Like attracts like (p. 103), and forces unseen mingle with our own endeavours, whether we will or not. That is to say, we cannot be alone or act alone, but must act, and will, and contrive in partnership with these unseen forces of personality, and must make our selection of them with care, for which purpose prayer and a right life are the only guarantees. Jesus Christ came into the world to show the unity of the spiritual and material kingdoms, and that they were but two phases of the one great Kingdom. This is the one great motive throughout His teaching, and for this it was that His enemies put Him to death. And to-day there remains but too much of their sentiment both in the Church and in the world outside. And until men of the present day realise that those who are coming to earth on an enterprise of love are angels and fellow-members of the same Kingdom of the Father, we shall not make much advance in the discerning between the light and the darkness (p. 119).

### TRANSMUTATION OF THE DIVINE ENERGY.

It is stated (p. 124; see also pp. 48, 49) that by the operation of the spiritual will, changes can be brought about in the quality of the motions of matter by a process of transmutation, and from this change of movement follows necessarily "a change of result." This is accomplished gradually under the auspices of higher powers, and not only are the actions of men dealt with, but the course of Nature in all its parts. It is by this application of spiritual force that the worlds are developeed and enabled to produce vegetable and animal life. Life, then, is due to the operation of spiritual laws acting on matter, and not to a mechanical outcome of its own interactions. But Matter itself is the result of the transmutation of spiritual vibrations into those of the grosser sort, so that it is true to say that matter is vibration, and the resultant of vibrations of a quality more refined. Hence the dissolution of the fleshly body will leave us in possession of a body of vibrations more enduring because they are those which gave life to the material, and are nearer to the energising Will which brought it into existence. This body of ethereal matter will serve us for a while, and will then be transmuted into one still more permanent, and of quality more sublime.

Exactly the same teaching is found in the script of John Alleyne, where the doctrine of the transmutation of Matter to a higher mode of vibration in which it will be gifted with an increase of stability is plainly affirmed. In this condition, Matter, hitherto inert and refractory to the will of Man, will become plastic and obedient to his spiritual control, and will eventually take on a form of intelligence which will render it his faithful and all-capable servant. This state of spiritualised matter is called the Middle Kingdom of Matter and Spirit, and it is synonymous with the New Earth and New Heavens of the Christian promise.

On p. 134 of the Script it is again affirmed that the body we now wear, and the trees and rivers, etc., which we call real, are not so enduring nor so real as their counterparts in the spheres. For there is found the energy which comes to our systems, and is as the electric dynamo to the single lamp as to its power and intensity. "When, therefore, men think of us as whiffs of smoke, and of our environment as drifting shadows, let them pause and ask if there is any sound reason to bottom their view."

WHEN the time arrives for a new evolution, to misunderstand the signs is dangerous. For a grub not to become a butterfly when its hour is at hand would mean death; it must then be either a butterfly or a dead grub. —DR. I. K. FUNK.

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## A COUNSEL OF QUIETNESS.

Whoso lives quietly in his own will, like a child in the womb, and lets himself be led and guided by that inner principle from which he is sprung, is the noblest and richest on earth.

—JACOB BOHME.

So long as a man trusts himself to the current of Circumstance, reaching out for and rejecting nothing that comes his way, no harm can overtake him. It is the contriver, the schemer, who is caught by the law, and never the philosopher.

—RUDYARD KIPLING.

We see in the two aphorisms quoted above a striking example of the way in which the same idea can be expressed by two different minds. There is a world of difference between the form given to it by the old-time religious mystic and by the modern writer brilliantly intellectual and observant. Yet for all the wide difference of standpoint the underlying thought is clearly the same.

Is the idea a true one? We think so, although it is not true for those who have not yet grown to it. But it is none the less excellent counsel for those who can receive it, even though to most of them it will have to remain as an ideal after which to strive in a "madly-jangled" state of humanity.

As it is a spiritual admonition, more than a mere principle of worldly-wisdom, we give prior place to the form in which it is set out by the unlearned mystic, for the tranquillity he describes must come first to the spirit before it can enter the mind and express itself in the daily life. We think that with Böhme it had behind it a truth which he had himself lived and experienced; it came from something deeper than observation.

Alas! it is but the few on the whirling wheel of existence who are able to "enjoy the repose of the centre." For the most of us our tranquillity is an outward one—a mask that conceals the storm and struggle within. So much of self-control we have won—but only so much. The change has begun at the circumference, but not at the centre. Within we are still at the mercy of fate and circumstance. The sepulchre has been "whited," but it is still a sepulchre.

The call is to "repent" which, as Dr. Ellis Powell has told us, really means to change one's mind or one's point of view. The new order of life which is thrusting through the wreck and chaos of the old order to-day is helping us. It is pushing us back on the centre, forcing us irresistibly to the pristine and essential things. If the process is a painful one, it is only because we resist it. If we give way and co-operate with it intelligently it will be painless and pleasant, for it will mark our obedience to the laws of Life. To go with the stream is usually regarded as a sign of idleness or weakness. It depends on the kind of stream. We may find it our duty to strive against the current of worldly circumstance, but in the spiritual order the rule is reversed. There we may go with the tide, having only to steer our course wisely, the whole power of the Universe doing all the rest for us. So only may we attain tranquillity of spirit—the one form of peace that has no perils and that never tends to inaction and decay.

## IDEALS IN WORK AND WORSHIP.

Occupying the Rev. Walter Wynn's pulpit on Sunday last at Chesham, Dr. Ellis Powell spoke from Exodus xxxv., 1, "Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman shalt thou make them." Thus (he said) was it enacted that a race with comparatively hazy ideas about personal immortality should be provided with beauty and colour while it was engaged in worship, so that the spirit might be soothed and elevated by the æsthetic inspiration of the surroundings. But we, with our scientific knowledge of the fact of survival, ought to go much further than that. We ought to surround not only our worship, but our domestic and social and civic life with the loftiest ideals expressible in beauty and colour: and for that purpose the routine physical work of the world should be placed more and more upon the shoulders of the great natural forces, so that man should have greater leisure for the development of his spirit and the creation of a beautiful environment, from which the hurry and the worry had been entirely eliminated. It was a mistake to allow our faith in the survival of the spirit to concentrate our thought and effort on the world to come. We were spirits here and now, and we ought, by the ruthless eradication of political corruption and greed, to realise the ideal that man should not live by bread alone, but by every word that proceeded out of the mouth of God—that is to say, by a wider and deeper understanding of the divine policy in its application to the affairs of this planet. The blue and the purple and the scarlet and the cherubim could only be produced by the cunning workman if he had time and opportunity to use the craftsman's skill, and certainly not in a state of affairs when the price of every article of food was doubled by unnecessary taxation. That which was economically wrong could never be spiritually right, and the more men knew about the survival of their spirits, in a state largely conditioned by the use they had made of their life on earth, the more resolute should they be that the terrestrial career should have its course amid the most inspiring surroundings.

## FAIRY PHOTOGRAPHS.

To the Editor of LIGHT.

SIR,—In a recent article Mr. Patrick declares that the photographs of fairies, published in the "Strand," are clumsy fakes. These photos have been enlarged and also examined in the negatives by some of the most competent professional photographers in England, who could find no flaw. Mr. Patrick has not even asked to see the negatives, although Mr. Gardner has held them at the disposal of any inquirer. His criticism is therefore worthless save as a monumental example of the irresponsibility and slovenly looseness with which he and his colleague Mr. Whately Smith have approached an important subject.—Yours &c.,

A. CONAN DOYLE.

Windlesham, Crowborough.

## THE BUSH-WOOD CASE.

Although we have practically closed the discussion of this case, we admit the following letter from Mr. F. W. FitzSimons, F.L.S., F.R.S.A., of Port Elizabeth, Cape Colony, in view of his testimony and his distance from England:—

I have read with interest the Bush-Hope controversy. I am particularly interested because I obtained some "extras" at Crewe under conditions precluding all possibility of fraud. Two friends were equally successful. Three of the extras were identified. Hope did not know we were coming. We simply rushed him into the business without notice of any kind.

Bush publicly makes serious accusations against Hope of fraud and trickery. Bush claims the extra is that of a relative of his who is still living. The simplest explanation which presents itself to me is that Bush prepared the extra himself, and introduced it into the packet of plates he took to Crewe. The motives which might impel Bush to resort to such trickery would be several.

(1) Notoriety.

(2) Having persuaded himself that Spirit photography is humbug and fraud, he considered he was doing a great public service in overthrowing Hope, whose genuineness and honesty has been vouched for by men and women of the finest intellect for the past twenty years. He probably considered the means justified the end.

(3) Bush has much to gain materially. He writes pamphlets and booklets against Spiritualism for money; and he has patented a certain instrument which he sells for a guinea. In consequence of the Hope exposure he has been advertised throughout the United Kingdom and elsewhere more effectively than if he had spent £100,000 or more in advertisements.

## FROM THE LIGHTHOUSE WINDOW.

We learn that Mrs. Etta Wriedt has arrived in London, and will remain here for the next three months. Letters may be addressed to this office.

Those who are interested in the description of a séance with Miss Ada Bessinet recently given in *LIGHT* will find full details of wonderful sittings with her in Admiral Osborne Moore's book, "Glimpses of the Next State." Dr. Hyslop also refers to her in his book, "Contact with the Other World," where she is disguised under the pseudonym of Miss Anna Burton.

The "Natal Mercury" (May 16th) contains a report of a lecture by the Rev. Walter Wynn on "Is Spiritualism of God or the Devil?" It was delivered in the local Town Hall before a large audience. At the outset Mr. Wynn explained that no money from his South African tour would go into his own pocket. It would go straight to London to help the Poor Children's Guild, and he had asked the chairman, Mr. McLarty, to take charge of the proceeds, and forward them.

Mr. Wynn, in the course of his remarks, said that a great Spiritualistic movement was spreading throughout England and the British Isles, and they were on the eve of the greatest discovery ever known to mankind, which would make the Bible and Jesus Christ far more real to the world.

Mr. H. J. Osborne and his wife (Mrs. Jennie Walker) have just completed a successful six months' lecturing tour in Ontario, and are visiting Western Canada before returning to England in the autumn.

Sir Arthur Conan Doyle addressed a crowded audience on Sunday, June 5th, at the Portland Hall, Southsea, and his discourse was followed with intense interest. He conveyed the greetings of Spiritualists in Australia where, he said, large numbers were interested in the subject, but where there were also an enormous number around the gateway of the fold. The present was the day of small things, but those who knew and had foresight realised that the movement of Spiritualism had not only come to stay, but had come to conquer.

The New York correspondent of the "Daily Express" writes: "Sir Oliver Lodge's prediction that the day is coming when man will discover how to use atomic energy (the tremendous force which is locked up in the particles of all substances), and thus secure possession of an inexhaustible source of power, is attracting the attention of imaginative writers throughout America. Nothing that H. G. Wells put into his earlier books surpasses in detail the prophecies being hazarded as to what will happen to the world when atomic energy passes under the control of the human race." We are told that pages are being printed by the newspapers showing the capacity of a pin-point of atomic energy to lift a New York skyscraper, and revealing other potential feats which leave the reader gasping.

Sir A. Conan Doyle, continuing his reminiscences in the "Weekly Dispatch," describes how in Melbourne he went by tram car to one of his meetings, and on asking the conductor to be put down at the hall, that official, unaware of his identity, said, "It's no use, Sir, it's jam full an hour ago."

Miss Scatcherd is continually surprising those who know her by her versatility and resource, and Sir Arthur records an instance. Mr. Thomas Ryan, an Australian legislator, who presided at a luncheon given to Sir Arthur and Lady Doyle by the British Empire League, said "He had no particular psychic knowledge, but he was deeply impressed by an experience in London in the presence of that remarkable little lady Miss Scatcherd."

Mr. Ryan, continuing, said that he wanted some evidence before he could accept psychic philosophy, upon which Miss Scatcherd said: "There is a spirit beside you now. He conveys to me that his name is Roberts. He says he is worried in his mind because the home which you prepared for the widow has not been legally made over to her." All this applied to a matter in Adelaide. In that city, according to Mr. Ryan, a séance was held that night, Mr. Victor Cromer being the medium, at which a message came through from Roberts saying that he was now easy in his mind, as he had managed to convey his trouble to Mr. Ryan, who could set it right.

We congratulate the Spiritualist Union of South Africa on its new organ, "The South African Spiritualist," the first issue of which has just reached us. The Editor, Mr.

W. Round Saunderson, in a leading article devoted to "Our Mission and Policy," says: "During the past two or three years Spiritualism has made such vast strides in South Africa that a regular publication devoted to the cause has become an absolute necessity." In particular, it will prove a boon to those living in remote parts of the country. The paper is well printed and full of interesting news. The Editor's address is P.O. Box 6379, Johannesburg.

We note in the pages of our Johannesburg contemporary a warning to the public to refrain from consulting mediums who do not hold the certificate of the Spiritualist Union of South Africa, and thus safeguard themselves against charlatans and mere fortune-tellers "who trade upon the name of Spiritualism, and whom we intend to lose no opportunity of exposing."

After the committee of the Basingstoke Mechanics' Institute had refused the offer of Mr. W. Andrews to provide for the reading room each week copies of *LIGHT* and the "Two Worlds," that gentleman, we learn from the "Two Worlds," appealed to the annual meeting, with the result that the committee's decision was reversed.

At a recent meeting of the Council of the Glasgow Society for Psychical Research, Professor W. Macneille Dixon, who presided, intimated that arrangements had been made for a lecture being given under the auspices of the society by Sir Oliver Lodge early in October. It was agreed that the Lecture Committee should arrange for a course of lectures next session by authorities on psychic subjects. A sub-committee has been appointed to conduct certain branches of research work, and arrangements made for carrying this out. It was reported that there had been a satisfactory increase in the membership.

Miss Lind-af-Hageby, who is well known to our readers as a brilliant speaker and writer, has other sides to her activities. For instance, her heart is centred in the work of the Sanatorium Beausoleil in the South of France, of which she is Superintendent. Here, with the assistance of the Save the Children Fund, little mites, reduced to pathetic wrecks by the ravages of war, are tenderly restored to health.

We note an excellent article by Miss Lind in the "Daily Graphic," entitled "Why Women Will Make Good Barristers." In an introductory note the journal gives particulars of that remarkable occasion in the Law Courts when Miss Lind conducted her own defence, her address to the jury occupying over nine hours. The presiding judge said, "Miss Lind has cross-examined as well as any counsel at the Bar could have done. Her final speech was a very fine one. She is a woman of marvellous power."

At the head of a column of Church Notes in the "Yorkshire Observer" is a paragraph commenting on the financial success of Sir A. Conan Doyle's Australian campaign, and on the report in a church paper of Sir Arthur's unvarying courtesy to opponents, "his attitude in this respect being in favourable contrast with not a few of those who broke lances with him." The writer, presumably a clergyman, seems to have been impressed, and he gives expression to a broad view such as we would like to see more often.

He says: "All this goes to prove that whatever we may think of Spiritualism it is the essence of stupidity to imagine that we are going to dispose of it by laughing at it or by dubbing it nonsense. On the contrary, we want to examine it reverently, discreetly, advisedly, soberly and in the fear of God. It is simply pitiable to hear the way this great matter is treated in some Christian pulpits, showing usually an abysmal ignorance on the part of the preacher, who, with cheap humour, thinks he has settled the matter for ever. Surely the correct attitude towards it is that of the agnostic, who neither affirms nor denies, but waits to see."

"The Londoner," recently devoting one of his delightful causeries to "Divination by the Cup," concluded with this passage: "This divining by the cup was old wisdom before ever a pound of tea was weighed in England. For thousands of years the seers and prophetesses have been peering into the cup. The silver cup found in Benjamin's sack was my lord Joseph's cup, 'in which my lord drinketh and whereby he divineth.' Now, I think, this divination is harmless magic for simple old women, to whom nothing better than a cup of tea comes from the banquet of life. They drink their tea and are comforted. If in the dregs of that comfortable drink they can see promise of good fortune I would not have any wise person disturb their ancient faith. I hope that their old eyes behold the Jug and the Sun and the Sailing Ship, all of them happy omens in the tea-leaves."

## THE OBJECTIVITY AND REALITY OF SPIRIT MANIFESTATION.

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

(Continued from page 375.)

### APPARITIONS.

Of the objectivity of these, there are many proofs on record:—

1. Some have been seen to open doors and pass into a room, leaving the door open.

2. Others have been seen to move objects, or felt to touch the observers, while in many cases the sound of their voices, and of their footfalls, and the rustle of their garments have been distinctly heard.

3. They have been often observed by several persons at the same time. Sometimes the observers have viewed the apparition from different angles, one seeing the figure "full face," the other "en profile," showing three dimensional qualities and definite objectivity.

4. They have been observed to cast a strong shadow exactly like a mortal.

5. They have been known to give information previously unknown to the observers, and afterwards verified, and to foretell events which have come to pass, indicating personality and objectivity.

Instances of nearly all the above have been witnessed in my own house, as will be found recorded in my work, "Man's Survival After Death."

### CLAIRVOYANCE.

That the figures seen clairvoyantly are frequently objective and external to the observer is easily proved by the test which I have devised, and which I mentioned in these columns some time ago. The test is a simple one. Let the clairvoyant cover the eyes with the hand, or close the eyes. If the figure is thereby shut out and ceases to be visible, this is proof positive that the figure is external to the observer, and has objectivity of some sort, and is not an image or impression formed within the eye of the observer. This objective clairvoyance very frequently happens. I have observed it, and put it to the test scores of times in my own house during the past few months, and many instances are on record elsewhere. If, on the contrary, the closed eyelids, or the intervening hand, makes no difference to the visibility of the figure, and it still continues to be seen, this shows conclusively that the "vision" is due to an image projected into the brain or upon the retina, and is internal, and is not objectively exterior to the observer.

These cases may be due to the materialisation of a transparency within the eye, or the projection of a luminous picture into the eye, in a similar way to the frequent materialisation of a transparency in the camera, camera slide, or sealed packet of plates, which is experienced in psychic photography.

In those cases of psychic photographs in which the figure is seen by internal clairvoyance and photographed at the same time, the transparency, or its equivalent, is being materialised or used both in the camera and within the eye of the clairvoyant, and the figure is not objective; but in those cases when the figure is seen by external clairvoyance and at the same time recorded by the camera, the figure is external both to the eye of the clairvoyant and the lens of the camera, and evidently has objectivity, the degree of which will depend on how far the process of materialisation has been carried by the manifesting spirit presence.

### CLAIRAUDIENCE AND THE DIRECT VOICE.

A similar test to that I have devised for clairvoyance can be applied to clairaudience and cases of the direct voice. If, on stopping the ears thoroughly with the lower part of the palms of the hands, the voice still continues to be heard, it shows that the auditory nerve is being excited from within and not by sound waves passing through the external air. If, on the contrary, the stopping of the ears prevents the voice being heard it shows that the sound is proceeding from outside the person hearing it, thus proving that the manifestation is external and of an objective nature.

It is impossible for anyone impartially to survey the whole field and weigh up the whole evidence without being convinced of the existence of the spirit world and of the survival of human personality, and of the fact that spiritual beings are objective entities and capable of a material and objective manifestation to mortals. Such has ever been the opinion of mankind, founded on experience, all down the ages. It forms the basis of all revealed religion, and of the supernatural experiences recorded in the Old and New Testaments.

Those who are labouring to destroy all belief in the Spirit World and in human survival either by trying to persuade their fellows that all psychic manifestations are mere externalisations of latent human forces, or by other means and arguments, must ever be regarded as the greatest enemies of mankind. Their hateful propaganda, pushed to its logical conclusion, robs individual man of his future, and spells the death of hope. Short of this hateful and repulsive anti-spiritual and materialistic teaching, than which no greater danger could threaten the human race, I can con-

ceive of nothing more disastrous to the cause of spiritual truth than that the idea should become prevalent that all spirit manifestations are non-objective, and that a spirit cannot see or hear us save through the eyes, or ears, or the psychic, or that a spirit cannot ever really and objectively manifest to us; that we do not ever really see spiritual presences, do not ever really hear them, do not ever really photograph them, do not ever really touch them; and that when materialised, as the Christ was, in actual presentation of the earthly form and identity, they are not really there; but that all these varied manifestations are only projections from some immaterial, intangible, inaudible, invisible, entity; living somewhere, somehow—no one knows where or how—at a vast distance away from the observer or percipient. One cannot live on negations, and this sort of thing not only does not fit the facts, but it spells for the average man or woman the death of all real interest in the spirit world or in spiritual things.

Weston Vicarage.

May 14th, 1921.

## PROBLEMS OF MEDIUMSHIP.

MUNNINGS-GAULTON CASE.

C. E. B. (Col.) writes:—

I must begin, as I did in my letter regarding Mr. Whately Smith and psychic photography, by remarking that opinions are not of much value unless they are backed up by knowledge and experience. So, in this case, it is difficult to gauge the value of the opinions published unless one knows the exact conditions under which each séance was held, and until one knows that those testifying to the genuineness of the phenomena were reasonably critical observers, and also competent ones, aware of the methods by which fraudulent phenomena could be produced, and with sufficient skill to detect them should they occur. For is it, or is it not, a fact that this medium Munnings was, at a séance not very long ago, caught red-handed in the perpetration of deliberate fraud, and that not by a circle of sceptical researchers who might have imposed harsh and inhibitory conditions, but by a circle of Spiritualists of whom a member was a well-known and highly respected Spiritualist possessing himself great mediumistic powers?

If such is the case, then surely Munnings must be regarded at least as "suspect," and the standard of evidence required to establish the genuineness of his phenomena must be much more stringent than if we were dealing with an honourable and upright man.

I would here differentiate sharply between spontaneous fraud occurring during a séance and deliberate fraud planned and prepared beforehand. Eusapia Palladino, when the power was weak, would undoubtedly attempt to move objects by normal means, but she would at the same time loudly protest that the sitters should have "controlled" her better; it is possible that, in a semi-trance, and possessed by the wish to produce phenomena, she could not help her action; but this is a very different thing from procuring and smuggling in "apports," or false beards, masks and drapery.

It has been stated that Spiritualists should not join the "wolves" in hunting down our mediums. Agreed, but I protest energetically when it comes to the appearance even of countenancing mediums who have been detected in the perpetration of cold-blooded and peculiarly heartless fraud, taking advantage, for the sake of a little money, of the most sacred and tender feelings of others.

Are the leaders of Spiritualism prepared to take the responsibility of misleading those simple and single-hearted people who do not possess the critical judgment to distinguish between the true and the false?

If it be considered that in spite of occasional fraud such mediums do produce genuine phenomena, let them be investigated scientifically by experienced and competent observers in the interests of knowledge and science, but not used in any other way. For if the phenomena are found to be genuine, it may be that they are produced by some abnormal yet natural powers inherent in the medium and directed by his subconscious mind, or spirit, but if they are directed by discarnate intelligences then surely those intelligences cannot but be of a low moral order with whom ordinary people had better have as little to do as possible.

Spiritualism has now attracted the attention of many able men, and I understand that it is the desire of the leaders to spread the knowledge of and belief in it; any tampering with the strictest standards of truth, integrity and critical judgment can but cover the whole movement with unmerited derision and contempt.

### "LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount previously acknowledged	...	...	189 14 5
Mrs. Jacob	...	...	0 18 0
	£190	12	5



## A REMARKABLE DREAM.

Dr. Lindsay Johnson writes:—

I have extracted the following anecdote from Princess Catherine Radziwill's book, entitled "My Recollections," published by Sir Isaac Pitman and Sons, 1906, which, I think, will interest you, and is worth reproducing. It will be found on page 15.

"During the Polish campaign (the mutiny of 1830) a curious adventure befell my father, which perhaps will interest all lovers of the supernatural. In order to make people understand it, I must say that one of my ancestors, the same one who was seized and thrown into captivity by the great Catherine, had died and been buried in a little town in the Kingdom of Poland, called Chelm. The condition of the country was so troubled at the time that it was not possible to convey the body to the family burial ground. Now, on the eve of the battle of Grochow, one of the important engagements of the war, my father was asleep in his tent, and dreamed that he saw an old man, whom he recognised, from the pictures he had seen, to be his grandfather, enter his tent. He noticed that he wore the old Polish dress, with yellow boots worn out at the toes. The ghost, if one may call it by that name, sat down beside his bed, and told him he was his ancestor and that the vault in which he was buried had that very night been broken open by the mutineers, and his body taken out of his coffin and put against the wall. He added that my father was to go to Chelm and bring it to the family grave to be reburied there, and also to erect two crosses in memory of the event, one in the park, and another in a spot which he carefully indicated at the turning of the high road leading to the house on the family property. He added that my father would be wounded the next day. Well, the next day the battle took place, and my father was shot in the leg. He was ill for a long time, and, it must be owned, forgot all about his dream. More than ten years later he happened to be at Chelm with the Emperor for some manoeuvres, and curiosity led him into the church. It had been closed ever since the mutiny, but my father insisted upon the vault being opened for him, and when he entered it he saw his grandfather's body standing erect against the wall, in the very dress and the same worn-out boots he had seen him in on the night of his dream. He had the body removed, and buried it on his estate, and the two crosses stand to this day as a commemoration of an event which, to say the very least, must be called singular."

## THE BARBARIC FALLACY.

When Mr. Edward Clodd, at the close of the first chapter of his "Spiritualism Among Civilised and Savage Races" (A. and C. Black, 5/- net)—a chapter which is itself an essay in the art of prejudicing a case in advance—tells us that "a subject which has received the sanction of distinguished men is one that merits careful investigation, and must, therefore, be treated with calmness and not levity," adding that it is in this spirit that he invites his readers' attention to the evidence he is about to submit, we know pretty well what to expect. We think of the quartette in one of Gilbert and Sullivan's operas in which the characters profess their resolve to consider a perplexing problem with "quiet, calm deliberation," as a preliminary to working themselves into a frenzy of passionate resentment and jealousy. What is the evidence that we are asked to regard (with calmness) as satisfactorily disposing of the conclusions arrived at after careful experiment and observation by the distinguished men to whom the author refers? Merely that similar phenomena to those of Modern Spiritualism have been known among savage as well as among civilised races, and that they have drawn a similar inference from them—viz., the fact of the near presence of an invisible world inhabited by discarnate beings, able under certain circumstances, to communicate with spirits still in the flesh. That savages believe this is apparently sufficient proof that it is not true, whatever the result of modern investigation may be. Mr. Lawrence does not tell us that he has made any personal investigation himself. He does not even mention his own beliefs nor his grounds for holding them. We are left to infer them by the ridicule he pours on the notion of the existence of spirits other than those in material bodies, and by the contrast he draws between the spiritland of the Spiritualist and "the Christian's" conception of Heaven and Hell, not as surrounding the present material world, but as far away. By "Christian" he clearly means the particular kind of Christian who believes as he believes. The animus of the man is evident throughout his work.

Admitting that Mr. Elliott O. Donnell is a disbeliever in and denouncer of Spiritualism, he cannot keep from repeatedly dragging in that gentleman's extraordinary stories and statements, with other matter that has no necessary connection with our subject, to prejudice his readers against it. However, the book can do little, if any, harm. It is much more likely to make its readers conclude that there must be something in the facts and beliefs it ridicules than to have the opposite effect.

## RAYS AND REFLECTIONS.

Mr. B. M. Godsall, an old and valued contributor to *LIGHT*, sends me a cutting from a California journal in which he has called attention to the fact that Andrew Jackson Davis, the seer, in 1872 prophesied the advent of automobiles. In his book, "Penetralia," Davis told his readers to expect "carriages and travelling saloons on the country roads, sans horses, sans steam, sans every visible motive power—moving with greater speed and more safety than at present."

Davis even described the kind of propulsive power to be utilised. It was "a beautiful and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels." He also forecast aerial navigation, the chief necessity for which, he said, would be "the application of the contemplated superior motive power. This power will come." Many years before this he had foreseen the advent of the electric light. He was indeed a great seer, confirming by the accuracy of these small predictions, his larger visions of the coming world-order and his descriptions of the conditions of spirit life.

Someone has sent me a psychic romance, which begins by stating that the sun was setting in the west. This is followed by a note of exclamation; but the statement does not strike me as surprising. If the sun had been setting in the east or the north, that would have been really astonishing, and worth even two notes of exclamation.

I remember some years ago having to read a bulky manuscript given by "automatic writing," which contained some very surprising information purporting to come from "ancient spirits." One of these communicators stated that in his day the sun was where the moon now is, and the moon on the further side of it. Even the authority of an "ancient spirit" did not commend this very revolutionary astronomy. It reminded me of the schoolboy who said that a solar eclipse happened when the moon came between the sun and the earth; which is correct. He was then asked to explain an eclipse of the moon, which he stated was due to the sun getting between the moon and the earth! After which, no doubt, the cane came between the schoolmaster and his pupil.

Mr. Arthur Machen, who contributed the article on "The Rationalism of Mr. Edward Clodd" to *LIGHT* last week, is best known to the public in connection with "The Angels of Mons," which excited so much controversy in the early days of the war. He is also the author of several novels in which the mystical element is strong. Dr. Clifford once expressed the view that Mr. Machen is one of the finest of English stylists. His name is likely to become prominent now in quite another way, for to him is due the revival (or discovery) of the game of "Dog and Duck," a ball game in which he and his friends take immense interest.

"The Londoner," in the "Evening News," lately wrote in delightful fashion of the birth of Venizelos, the Greek patriot. He was a fourth son, his three brothers dying before his birth in Crete. That the child might escape the fate of his brothers, his mother left her house and lay in a stable, and the new-born child was carried out and left on the dry leaves by the roadside. Then, as though he were a foundling, he was picked up by friends, and carried to the house of his parents.

"That," writes "The Londoner," "is a tale which would be understood in every corner of the world where men and women follow the old ways and live by the old rules." And he tells how the babies of many races have been saved from the evil fates by just such a charm. "It was grey and ancient magic that saved the fourth son. Yet lucky stars must have shone upon that baby; I guess the parents forgot a part of the charm. They gave the baby a fine name, Eleutherios, 'the Deliverer.'" That, according to "The Londoner," might have been unlucky. "The child to be saved from the demons should have a poor name." But Eleutherios Venizelos grew up to be a Prime Minister, and one with more rational doctrine of the part played by spirits in human affairs than the ideas entertained by his parents.

"John o' London's Weekly" has compiled the names of "forty Immortals" elected by its readers in connection with a proposed British Academy of Letters. Amongst the distinguished names are three which should have special interest to readers of *LIGHT*. They are the Right Hon. A. J. Balfour, Sir Arthur Conan Doyle, and Mr. W. B. Yeats.

An American humorist has been "explaining" the Einstein theory. Here are some of his points: "Wink your eye; the wink goes but the eye remains." "Close your hand; You have a fist. Open it: Fist gone." "Look and you see something. Close your eyes, and all is dark." "Blow out a light, and it's gone. Where? Ah! that's it."

LYCtus.



## CRITICISM RATIONAL AND IRRATIONAL.

By GEORGE E. WRIGHT.

The phenomena which form the subject matter of psychical research fall into two classes.

First, those which hypothecate extra-terrene influence—the great subject of communication with the departed. Here the issue is clear; if there is sufficient evidence—and others, beside definite Spiritualists, would say that the present evidence is sufficient—that communications are received, by the hand or voice of sensitives, which cannot be explained by normally acquired information, by telepathy *inter vivos*, or by chance coincidence, we are, in our present state of knowledge, driven to the conclusion that they must have an extra-terrene origin.

Second comes the class of phenomena which, even if their occurrence is a definitely proved fact—and many beside Spiritualists consider that, for some of them, at least, the evidence is now sufficient—do not necessarily require any spiritistic hypothesis to explain them. In this latter group of phenomena (for which I have elsewhere suggested the generic and non-committal term, "para-psychic") we are able to separate the facts from the interpretation of the facts. Thus a student of the evidence, such as the writer, may accept the genuineness of the "materialisation phenomena" recorded by Dr. Schrenck-Notzing without accepting his "ideoplastic" explanation of them; or may accept the reality of the psychodynamic phenomena observed by the late Dr. Crawford without subscribing to the belief that they were due to the action of disincarnate operators.

To many readers this attitude will appear unduly cautious. I think, however, that it will not be considered illogical. For example, Mr. De Brath (*LIGHT*, January 1st, 1921, p. 7), speaks of "the catena . . . of evidence that proceeds from physical phenomena to prove that man is a spirit here and now." But he will not, I feel sure, deny the value of an investigation which concentrates on the material and workmanship of the chain, and excludes from its present inquiry its points of support, or the load which it is capable of sustaining.

Human nature being what it is, it is perhaps too much to expect that many men should be prepared to consider the evidence for communication with the departed, without being considerably influenced in their conclusion by *a priori* beliefs, whether theological or materialistic.

When, however, we come to the criticism of para-psychic phenomena the critic has before him simple questions of fact, such as:—

Is a table lifted without muscular or mechanical means, or is it not?

Have impressions been produced in a sealed packet of photographic plates, or have they not?

Have materialisation appearances been genuinely produced, or have they not?

It should not be too much to expect that the critic should answer these questions fairly. That he should not confound the phenomena and their explanations, nor allow his bias against the spiritistic explanation thereof to affect his judgment as to the evidence for the alleged facts.

Unfortunately this expectation is far from being realised. Thus in regard to Dr. Crawford's work readers of *LIGHT* will remember a small pamphlet, which was almost entirely devoted to pouring ridicule on Dr. Crawford's hypothesis of spirit operators. This pamphlet was hailed by a distinguished physician as being a complete exposure of Dr. Crawford's evidence, although the writer had never dealt with the evidence at all.

Anyone who cannot separate phenomena from their explanations is incompetent to criticise them. Even more indefensible, more grossly illogical, is the attitude, so well summarised in Munsterberg's well-known dogma, "Science can admit of no compromise. Supernormal phenomena do not exist and never can exist."

One might have hoped that this attitude had now become obsolete, but to judge from a letter appearing in *LIGHT* (November 6th, 1920, p. 374) there are still some people in whom the logical sense is either wanting, or completely inhibited by prejudice. To such, one is almost inclined to apply the Biblical text: "Ephraim is joined unto his idols, let him alone." But at least every reasonable man can say, and should say, quite definitely, that a man who denies in advance the possibility of certain alleged facts is self-debarred from expressing an opinion on the evidence for them.

So much for the irrational and self-condemned criticism of para-psychic phenomena. It is, I think, a real misfortune that, outside the ranks of psychical research, we can find little or no useful rational criticism.

So far I have been considering criticism of the records of para-psychic experimentation. There is another form of criticism, that of the experiments themselves. In some cases it has been possible for persons outside the ranks of psychical research to join in these experiments. The opinions of these persons, on their own observations, should be of more direct value than those of critics on the observations of others. It is greatly to be desired that persons of known sceptical views shall join in these investigations, where the phenomena

are of such a nature that the presence of "fraud-hunters" does not, by suggestion, adversely influence the sensitive.

The sceptic has then only to answer a simple question, "Were the experimental conditions such as positively to prevent fraud, or were they not?" This should be a perfectly clear issue, but, even here, most illogical prejudice is very often displayed. I will give two examples.

The first will be found on p. 177 of Dr. Schrenck-Notzing's "Phenomena of Materialisations."

A Dr. Specht was present at certain sittings in July, 1912, and expressed himself as entirely satisfied that the initial and final examinations of the sensitive and the séance room, as well as the control during the sittings, were such as to eliminate the possibility of fraud. But a week later he wrote, "To-day, after a week has passed, I am convinced that everything was trickery." An excellent example of how some men prefer to pervert truth rather than to abandon prejudice!

The second example of "intellectual obliquity" will be familiar to all readers of this paper. I refer to the remarkable experiments described in *LIGHT* (October, 30th, 1920, p. 346, and November 6th, 1920, p. 362). I extract therefrom the short facts which concern my argument.

An unopened packet of photographic plates was sealed and signed by two witnesses, held by one of them, Miss Scatterd, on the forehead of a sensitive at Crewe, brought by that lady to London, examined on arrival by a committee including four photographic experts, opened and developed by the investigators, and an image found on one of the middle plates of the packet.

Now the sole point at issue was that image produced by any normal process, or was it not? It is admitted that it could not have been normally produced unless the packet had been opened. Therefore the whole thing resolves itself into the very simple question—was the packet opened between the time it was sealed at Crewe and the time it was unsealed in London? A plain question demanding of the investigators a plain answer, "Yes" or "No."

It appears from the record that when they proceeded to open the packet all the investigating committee were satisfied that it had not been tampered with and that there had been no substitution. They then proceeded to open it and develop the plate, and obtained the above result. The experiment must therefore be accepted as conclusive of the simple fact that the image on the plate had not been normally produced.

It is at this point that we get a striking example of irrational criticism. After the result was obtained, Mr. Crowther, one of the investigators, began to have doubts. To him the impression of an image on a plate by other than normal means was *a priori* impossible. Therefore the packet of plates must have been tampered with. Again "Science can admit of no compromise." To satisfy his preconceptions the investigator must in effect "eat his own words" and must put out irrelevant accusations against persons who could not—even if they would—have influenced the result.

This is the only possible conclusion to be drawn from Mr. Crowther's attitude—for clearly if he had had any doubts in regard to the packet of plates, he would, as he was bound to do, have expressed those doubts before the plates were developed. As he only expressed his doubts after development, there is no escape from the inference that those doubts only arose because the experiment had a result which did not accord with his preconceptions.

To the student of psychical phenomena such actions as these have no weight. They have weight, however, in the case of the plain man who has neither the time nor the inclination to disentangle the real issues from the fog of controversy, and who is swayed by opinions and statements, without troubling to probe the bases of them.

Is it too much to hope that some sceptics may be found who in these questions may have the strength of mind to follow Huxley's golden rule: "Sit down before fact as a little child. Be prepared to give up every preconceived notion, and follow humbly wherever, and to whatsoever abyss, Nature leads?"

## ANSWERS TO CORRESPONDENTS.

E. H. W.—Thank you. We had already seen and noticed the foolish tract.

S. E. MITCHELL.—We quite agree. The articles are excellent. We have sent your letter to the author, but at the moment there seems little prospect of republication in pamphlet form—the printing difficulties just now are immense.

H. E.—"Negative" or "passive"? We deal with the subject elsewhere. Meantime we remark that a battleship is capable of a degree of passivity—or placidity—to which the small boat tossing at its side can never aspire.

E. J. F. (Chelmsford).—We are interested in your impression correctly forecasting the Derby winner. But we should hardly class this amongst psychic evidence. Many other people had the same impression. And in any case it is not a branch of psychic inquiry we care to pursue in a censorious world.

JAS. J. BOWERMAN.—Thank you for the long and interesting account of the circle held with Mr. and Mrs. True-man. Our pages are so crowded just now that it is impossible to find room for it, but we are glad to have the story.

# PROBLEMS OF MEDIUMSHIP.

## THE MUNNINGS-GAULTON CASE.

(Continued from page 385.)

In consequence of our publishing in last week's issue reproductions of two photographs of Munnings supplied to us by Mr. Moon, the President of the Hastings and St. Leonards Christian Spiritualist Society, we have received a number of letters respecting them. Before going any further in this case, breaking new ground or giving our conclusions, we think it is important that our readers should know a little more about these photographs and their origin. With that object in view, we wrote a day or so ago to Mr. Moon asking him to supply us with full particulars of the test séance at which he stated they were taken, and any other details that he might give us to throw further light upon them. We naturally appealed to Mr. Moon, holding as he does the important position of President of an important society. Although we received a postcard from him stating that he would endeavour to get for us the particulars required, up to the time of going to press we are still without them. In the meantime, however, we have received the following interesting letter from Mrs.

Winifred M. Gilmour, of Hamilton-road, Boscombe. This lady kindly sent us two photographic prints, one being a copy of the photograph we again reproduce on this page. The other photograph we cannot reproduce, but it shows Munnings sitting in the same room and in the same position as given herewith. In the foreground of the picture appears a large blurred hand, reference to which she makes in her letter which we give as follows:—

From November 2nd, 1918, to April 12th, 1919, my husband and myself attended weekly séances at Mr. Munnings' house, 114, Hankinson-road, Bournemouth. I had not intended writing to your paper with regard to these séances—though I kept a practically verbatim copy of each—but I now feel that I cannot allow to pass unchallenged the larger photo which appears in *LIGHT* of this week in the article on the Munnings-Gaulton controversy. As a matter of absolute fact this photo was taken by flashlight on February 1st, 1919, by my late husband Mr. George E. Gilmour (who passed suddenly away on April 16th of this year) after the usual séance. There were no test conditions of any kind. I enclose a copy in my possession that you may see the two are identical. On December 18th the photo with the "hands" was taken. You will notice similarity of size of plate and paper (a rather unusual size, 5 in. by 4 in.), also surroundings of room in the two photos.

With regard to the manifestations on the photos, my husband, while willing to admit the possibility of psychic "extras," was at all times anxious to state that in the photo of February 1st a match was struck just before the taking of the photo and while the camera was open during the dark séance. This might, he argued, by some fortuitous chance, have produced just that white streak on the plate. His own hands while being rubbed for magnetism inadvertently, and certainly unknowingly in front of the camera he likewise thought *might* have produced the white hands in the photo. Upon these moot points there is little to be said here, but as my husband was particularly anxious that the truth, whatever it were, should be shown forth, I write this explanation.

I am somewhat at a loss to see how Mr. Moon could in any way vouch for the authenticity of this larger photo. Mr., Mrs. and Miss Munnings cannot fail to remember the circumstances under which it was taken.

With regard to the other photograph we reproduced last week showing the trumpet apparently suspended a foot or two above the ground, and connected with Mr. Munnings by what appears to be a thin cord, we have no details except this letter from his daughter:—

I understand that there appears in last week's issue of your paper some psychic photographs of my father, Mr. Munnings, with a footnote stating that these same photographs were taken under "test" conditions.

If you have made such statement, in the interests of your readers, whom you are so anxious to protect, I beg to contradict any statement of this kind regarding the pictures.

They are of no scientific value whatever from the point of view that we were not searched beforehand to see if there was any stray plasma in our pockets, etc., or wire or butter muslin in the intestines (see "Weekly Dispatch"), but were taken in circles where only friends attended.

The first one, where the plasma only is seen, was taken a few months after the voices were first produced and after the circle was concluded, but the second one (with the trumpet suspended) was taken during a sitting.

We made it so very clear last week that we did not in any way vouch for these photographs, and published them only on the authority of Mr. Moon that Miss Gaulton's

remark that we stated that these photographs were taken under test conditions is not quite correct, for we made it perfectly clear that it was Mr. Moon, and not ourselves, who stated this. We cannot help feeling that Mr. Munnings is very ill-advised in handing about photographs purporting to disclose remarkable psychic features, without at the same time giving full particulars of the circumstances and the conditions under which they were taken. To Mr. Munnings these photographs may possibly be of great value in his endeavour to convince the hypercritical and disarm the scoffer, and we trust that we may have a full explanation from him respecting the origin of these photographs, and, better still, a signed statement from those who were present when they were taken.

With regard to the evidence in this case, we have now got more than sufficient to enable us to put the whole story before our readers, and at the same time give a definite conclusion. We are no longer in any doubt as to the category in which Mr.

Munnings is to be placed. The history of modern Spiritualism has been inundated with problems such as this one presents.

Next week we intend briefly and fairly to sum up the Munnings demonstrations, give our unbiased opinion, and thereby, we hope, help every honest Spiritualist and earnest psychical researcher to understand once and for all what an extremely complex and delicate question this one of mediumship really is.

### THE ASS AND THE ARABS.

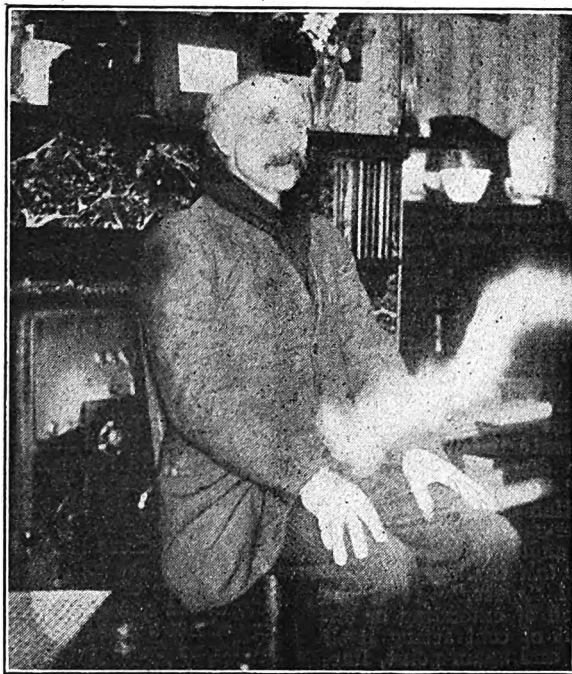
#### A FABLE.

An Ass, having by his qualities of leadership raised himself to the head of the Community to which he belonged, found his ambitions still unsatisfied. So as a further advance in his status he left his own kin and attached himself to a company of Arabian Horses who dwelt in the vicinity.

The Horses accepted his company with courtesy and he joined in their communal life and even took part in their conversation, constantly exposing his defects of breeding but saved by his thickness of hide from being conscious of them, and his noble companions were too well-bred to point out his lapses and so humiliate him.

One day it befell that the Ass, being at some little distance, beheld with his astonishment, the herd of Arabs suddenly throw up their heads and fly across the plain with the swiftness of the wind. For some moments he stood

(Continued on page 404.)



The Munnings photograph referred to in Mrs. Gilmour's letter, and which was not taken under test conditions as stated by Mr. Moon last week.

## IS THERE A FOURTH DIMENSION?

By R. A. KENNEDY.

"Lieutenant Colonel," in a recent issue of *LIGHT* (p. 279), dealt with a fascinating subject in an interesting manner. He has stated the case for the existence of super-space, simply and clearly.

There are, however, certain considerations which seem to be opposed to this view. A brief reference to them may be useful to readers:—

1. *The "Point" is the Dimensional "O."*—The known dimensional series comprises "volume," "plane," "line," and "point." Now a "point" is a dimensionless existence. The series ends there. It is the dimensional "o."

2. *Is not Infinite "Volume" or Space the Dimensional "Whole"?*—The opposite of nothing is something. The opposite of dimensionlessness is dimension. And the ultimate definition or description of dimension is that which is "outward" of the dimensionless "point." But that is just what so-called three-dimensional space is, right away to infinity. Hence, three-dimensional space has ultimately but one dimension—its "outwardness." It is the dimensional unity or "whole."

3. *Mathematical Dimensions are Analytical, not Synthetic.*—That is to say, the mathematical dimensions constitute an analysis of, and are subordinate to, the supreme dimensional fact of "outwardness." They are mere arbitrary groupings of the infinity of directions comprised in space, namely, those directions which, compared with an observer's position, are (1) up and down, (2) to and from, (3) side to side. Such are the so-called three dimensions. But this is not the last word in dimensional analysis. These groupings may obviously be sub-divided indefinitely, until there are as many dimensions as there are directions in space. In other words, this thing of "outwardness," this so-called three-dimensional entity, is infinitely dimensional, or uni-dimensional, according to the point of view from which we regard it.

4. *Where, Then, is There Room for Super-Space?*—Inasmuch as "outward" space and so-called "three-dimensional" space are one and the same thing, where is it possible for "super-space" to exist? It cannot be anywhere outward for that, right away to infinity in every direction, is the so-called three-dimensional entity. It cannot be inward, for the "point" is dimensionless. Yet, by a method of synthesis (or building up) in lieu of that of analysis (or dissection), it is possible to argue with some plausibility that super-space and super-super-space exist. Thus: The "point" extended becomes the "line"; the "line" extended becomes the "plane"; the "plane" extended becomes the "space"; therefore the "space" extended becomes the "super-space," and so on. What, however, this synthetic method fails to realise is that, to create the "plane," the extension is at right angles to the direction of creation of the "line"; to create the "space," the direction is again at right angles to that of the direction of creation of the "plane." Hence, to create the "super-space," the direction of its creation must be also at right angles to the direction of creation of the "space." But this last is simply a direction in (so-called) three dimensional "space." It is the "solid" moving either in the direction of extending or enlarging itself as a "solid" or in that of contracting itself to become again a plane, line, point, and again point, line, plane, solid, and so on, back and forth.

5. *Is "Time" a Super-Dimension?*—The ingenious theory has been propounded that "time" is a fourth direction in which space possesses extension. The foregoing "right-angle" argument will show that this is impossible, and that if time is an extension it is simply an extension in some direction within (so-called) three-dimensional space. Nor is it necessary so to hold. "Time" can be fully accounted for as a relation or succession of relations concerned with the motions of bodies in three-dimensional space. If the whole universe ceased to move in all its parts, time would cease to exist. If one particle commenced to move while all others remained still, the "time" relation would at once spring into existence. If all the parts of the universe could return to the same places and be endowed with the same motions which they had yesterday, yesterday would have been re-created. If there were a universal "cycle" of changes, "time" would continually repeat itself. "Motion" is the mystery here, not "time."

6. *If there be Super-Dimensions, "I" (the Person) must be Super-Dimensional.*—There is no independent entity known within our experience as a "point," or "line," or "plane." We know them only as features of (so-called) three-dimensional objects. They are only conceivable as boundaries of "space" or "matter." Hence, if there be such things as "super-space" and "super-matter," then "space" and "matter" also can only exist as features of the super-entities. I must therefore be not (so-called) three-dimensional, but super-dimensional, and super-super-dimensional, and super-super-super-dimensional. My "subconsciousness" must indeed be a wonderful thing to hide all this from me.

7. *Other Things Besides "Space" and "Matter" are Dimensional.*—Having proved (to my own satisfaction) that the ordinary sort of space we know as "three-dimensional" is the only kind that exists, and that that is infinitely

dimensional in itself, without the necessity of assuming the existence of a super-space, I should like to point out that other things besides "space" and its material contents possess dimension—whether or not by reason of their existence in space the reader may like to think out for himself. Think of the variations of "energy" from the state of potential "strain" through an infinite variety of "speeds" of motion up to infinite motion or "instantaneity." Think again of the gradations of "consciousness" from the indefinable potential sort up to the highest states of active complexity, or from the depths of "sorrow" to the heights of "joy." Finally may we "be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that" we "might be filled with all the fulness of God" (Ephesians iii., 18. 19).

## SPIRITUALISM AND ART.

By E. WAKE COOK.

[Mr. E. Wake Cook is a well-known artist, and author of "Anarchism in Art and Chaos in Criticism. With Notes on the Purpose and on the Future of Art," etc.]

I was delighted to see the excellent article on "The Spiritual Element in Royal Academy Pictures" in *LIGHT* of May 14th (p. 310), as *Æsthetics* have always formed an important part of the great systems of philosophy, and should form part of our greater philosophy. The Father of Modern Spiritualism, who touched life at all points, insisted on the value of the experience of the true artist.

But the "new spirit in art," mentioned by Mr. Frank Rutter, and which, probably, lured "D. G." to the Academy, is an evil spirit. It is the spirit Nietzsche introduced when he inverted the whole scheme of Christian morality, and which found practical expression in Prussianism in the great war. It is the spirit of Leninism in politics; of syndicalism and sabotage, and the awful demoralisation of "ca' canny" in the labour world. It is the spirit of Nihilism and of anarchism.

The "Modernity" movements, as I demonstrated in "Anarchism in Art," were the first steps in a decadence, which have led to deeper depths of degradation, in "Cubism" and "Futurism," than was ever deemed possible in wildest nightmare imaginings.

The Academy which, like our Universities, was the chief barrier against Anarchism in Art, has been sapped and mined, and finally captured by the "Newists." This is largely the work of the "new critics," who, mistaking decadence for progress, have judged by inverted criteria, and have too often boomed works in the ratio of their badness. It was topsy-turvydom in *excellis*!

It needs no philosopher to see that these movements in the art-world run parallel with the unrest, not to say the chaos, threatened or actual, in all departments of thought and activity, in all parts of the world. But in the other movements there is some inspiring idea to justify them; but in art there is no such idea: there is nothing but the rage of innovation, the craze for screaming notoriety. No glimmering of the real purpose of art has been shown by any of the new critics. There is more insight into the meaning of Art shown in the penultimate paragraph of the article in *LIGHT* than is to be found in the reams of verbiage of the new "criticism."

Of course, among our artists there are many who maintain the highest standards yet achieved, and some have gleams of true inspiration, but they work in an atmosphere of sore discouragement from the Press, as it is only monstrosities which can attract the jaded critics. The situation is saved by those poetic art and nature lovers who buy what they love, and what makes them feel better and happier when looked at.

We shall get a new philosophy of Art only when we get a new philosophy of Life, and that is coming through Spiritualism. A gleam of insight will show that it is only our unique blend of science, philosophy and religion that can save civilisation, and supply that inexhaustible fount of inspiration which will give us a newer and a better Art.

Hôtel Britannia,  
Cadenabbia, Lake Como.

## NEW PUBLICATIONS RECEIVED.

"The Great Demonstration." By Katherine M. Roof. D. Appleton and Co. (8/6 net).

"Who is Margaretta Pye's Mother?" By Lady Palmer (Watkins, 1/- net).

MISS ADA BESSINET, we are informed, has been brought to England for six months by the British College of Psychic Science (59, Holland Park, W.11) for work at the College. As the demands are very great and great care has to be taken not to overwork Miss Bessinet, it is almost impossible for her to give sittings to all applicants. Applications should be addressed to the College, accompanied by suitable introductions, and stamped envelope for reply. Miss Bessinet does not give single sittings.

## 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.

### MEETINGS AFTER DEATH.

O. J. R. (Folkestone) sends several questions. Do true lovers meet on the other side of death? They do. Whether the meeting is "immediate," or not depends on circumstances. Some people, on arriving "beyond the gate," are in no condition to meet anybody. They have to be tended and nursed until the shock of departure from earth is overcome, and they are "clothed and in their right minds," ready to carry on the activities of the spirit-life. Next we are asked did Field and Gray meet after their execution, and did they meet Irene Munro, their victim? Who can say, except those in immediate contact with the persons concerned? These are personal considerations, and life on the other side is as personal and human as it is here. O. J. R. also asks, "What is conscience?" Doubtless, it is a man's highest sense of right. As to his last question, the communication of ideas from a spirit to a mortal, this was dealt with in a recent leader, "Unseen Helpers" (p. 348), to which he is referred.

### THE FATE OF SUICIDES.

G. CLARKSON.—It is impossible to generalise on this question beyond saying that suicide is always wrong, even though the suicide himself may be so much the victim of circumstances as to be little accountable for his act. But, then, premature death is always wrong in the order of Nature, although many people die prematurely from no fault of their own. A man who does not live out his full span on earth to acquire all its lessons, suffers many disadvantages as a consequence. That is all that can be said on the moral aspect of the question. All persons who go to the other side before their time are likely to be earth-bound, since they cannot pass to the higher spiritual realms permanently until they have outgrown all the attractions of earth.

### THE "PSYCHIC MIND."

F. H. R. asks if the "psychic mind" is a condition brought about by the war. Evidently, F. H. R. is thinking of a diseased state of human psychology brought about by the war-conditions. As to the "psychic mind," it is rather a question of psychic powers in the human mind, and the healthier the mind the better are the results of these faculties. If the psychic side of human consciousness is acting under unhealthy and morbid conditions, it had better be suppressed until the mental balance is restored.

### MISSIONARY CIRCLES.

In the "Weekly Dispatch" (June 5th) Sir Arthur Conan Doyle described a home rescue circle for the instruction of lower spirits, conducted by Mr. Tozer, of Melbourne. He also referred to other instances of the same kind of work given by Admiral Osborne Moore in his "Glimpses of the

Next State." "INTERESTED" writes to me for particulars of the latter. He will find full details given in an appendix to "Glimpses." It appears that Mr. Leander Fisher, of Buffalo, whom Admiral Moore met in 1909, had for many years been holding 'missionary' séances for the special purpose of helping the "dead" to realise their position. He had piles of documents consisting of records of the sittings and Admiral Moore persuaded him to allow him to bring some of them away with him. Twelve records which were selected are given in "Glimpses."

### THE SOURCE OF SPIRIT DRAWINGS.

A correspondent, known for her keen mind, plants before me a nice little problem regarding the source of so-called spirit drawings. Under the pseudonym of "QUEX FEM." she writes: "I am much interested in your reply to 'Quex' on the subject of spirit drawings, but would like to know just what is to be understood by the term. Do you mean drawings produced like direct writing, or through the hand of a medium, like Duguid's? If the latter, what possible criterion is there that it is not the result of his own subconscious activity? It seems to me open to all the difficulties we meet with in evaluating automatic writing, but more so, as there is not an intellectual content. The most (and almost the only) really evidential example would be of drawings produced by a child, but has this ever occurred?" In reply I would say that the expression spirit drawings was used to apply to productions that appeared to be the work of an agency other than that of the sitter. It might include both "direct" drawings and those coming through the hand of the medium. As to deciding whether it may not be due—as in some cases of automatic writing—to the activity of the subconscious, I would say that in any case it must be due to the working of the subconscious, for that is the channel through which it must come, whether spirit or human agency is concerned. But the decision as to the source must rest on the balance of probabilities in any particular case, and in the weighing of the evidence. Each one is entitled to his or her opinion. I can only say that shrewd psychic researchers, in investigations extending over many years, have come to the conclusion, for the most part, that the theory of discarnate agency is the only one that will cover all the cases. Dr. Hyslop acutely pointed out (Journal, A.S.P.R., November, 1919), that Mrs. Travers Smith, in her experiments with the ouija board, started out with the hypothesis that they had to do only with her own subconscious; and he adds: "But like most, if not all who study the subject carefully enough, she found her mind more or less forced to the theory that foreign intelligence of some sort was involved in the phenomena." So it is with spirit drawings and paintings.

## THE UNDISCOVERED COUNTRY.

This work will prove a revelation to those who are not familiar with the beautiful and ennobling character of many spirit messages. "The Undiscovered Country" is a standard work of reference concerning the "Life Beyond the Veil."

A Sequence of Spirit-messages describing Death and the After-world.

Selected from Published and Unpublished Automatic Writings (1874 to 1918).

Edited by HAROLD BAYLEY,  
with an introduction by  
SIR ARTHUR CONAN DOYLE.

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Mr. HAROLD BAYLEY has presented the whole Edition to the "Light" Development Fund, so every copy sold will in future help this fund.



## THE ASS AND THE ARABS.

(Continued from page 401.)

perplexed, pondering what this might mean. Then at last to his duller senses came the warning signal which the more sensitive nerves of the Arabs had previously detected—the scent of a Lion—and without more ado he started at a mad gallop after them.

But the few moments' delay and the fact that he had not the speed of a Horse proved almost fatal to him, for the Lion soon caught up with him, and but for the Ass's strong heels and tough hide he had like to have lost his life. As it was he discouraged the Lion, who was not keen on such prey, and after some hours' painful progress he rejoined the Horses with his sides torn and bleeding, and well-nigh exhausted—a sorry spectacle.

When he had somewhat recovered himself the Leader of the Arabs took him quietly aside. "You have had a narrow escape," said the Horse. "How fared it with your tribe?" "Why, that I know not," replied the Ass; "I have progressed beyond them." "That is indeed surprising to hear," rejoined the Horses' chieftain quietly, "for you still bear the outward semblance of an Ass, although you show the possession of gifts of leadership which your own people must sadly miss." The Ass, rendered teachable by affliction, took the hint and rejoined his own tribe shortly afterwards.

**MORAL:** When ambition urges us beyond our proper sphere the Law of Affinity always compels us to return to it.

D. G.

## SUNDAY'S SOCIETY MEETINGS.

**Lewisham.**—Limes Hall, Limes Grove.—6.30, Mrs. E. A. Cannock.

**Croydon.**—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. H. Gysin.

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mr. T. W. Ella; 6.30, Mr. A. Nickels, of Luton. Saturday, 25th, Garden Fête in the Church grounds; 3 p.m., sports, games, competitions, etc.; 6 p.m., variety entertainment; refreshments at popular prices; tickets: 1/3, including tax.

**Battersea.**—640, Wandsworth-road, Lavender Hill.—11.30, circle service; 6.30, Mrs. Bloodworth. Thursday, 8.15, clairvoyance.

**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mrs. Golding. Thursday, 8, public meeting.

**Holloway.**—Grovedale Hall, Grovedale-road (near High-gate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Flower Service, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mr. H. Boddington. Wednesday, 8, Mrs. M. Maunder.

**Brighton.**—Athenaeum Hall.—11.15 and 7, Mr. G. R. Symons; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. F. Curry and Mrs. Curry.

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

**Peckham.**—Lausanne-road.—7, Mrs. C. O. Hadley. Thursday, 8.15, Mrs. S. Podmore.

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